

the cross had seen the known world bow at the name of the Crucified One. Extricating itself from the obscurity and obloquy of a supposed Jewish sect, and enduring, with firmness, the worst severities of heathen persecution, Christianity developed a truly divine energy, and overcame that gigantic system of worship and belief with which the minds of men were familiarized by custom, and to which they were attached by "the charm of a venerable antiquity." The gospel was preached in the great cities, challenged attention at the seats of learning and centres of civilisation, enlisted in its cause men of various national origin and every intellectual grade, cutlived bitter prejudice and obloquy, and won its way with such success, that before two centuries had elapsed, Christianity had overpassed the limits even of the great Empire, and extended to regions which the proud Eagles of Rome had never visited. On the South, it had a firm footing in Africa, where Carthage was its chief centre of influence. In the East, it penetrated Arabia and Persia, and even entered India. As regards the West, so early a writer as Tertullian was able to say: "The utmost bounds of Spain, divers nations in Gaul, and places of Britain inaccessible to the Roman armies, have yielded subjection to Christ; for He is now come, before whom the gates of all cities are thrown open, and the bars of iron are snapt asunder."

That the missions of primitive times were everywhere and on all occasions conducted in the spirit of the Divine Master, we do not affirm; but viewing the formidable obstacles that were successfully overcome, we are warranted to point out the first era of Christian missions as signalised by extraordinary energy and zeal—a pattern, in these respects, to all subsequent times of the Christian Church.

II. *The missions of the middle ages*, under which term we at present include the long period from the eighth to the twelfth century, were directed to barbarous and heathen nations in the central and northern parts of Europe. Their history is full of heroism. It is true, that the Missionaries held and propagated a Christianity enfeebled and corrupted by superstition. Yet no one can deny that their labors were prompted by a pious zeal, and prosecuted in the face of hardships and dangers the most serious, often at the cost of life itself.

The countries added to Christendom at the period now referred to, were influenced chiefly by means of what are termed "*Foreign Missions*;" and their several "Apostles" were not natives, but foreigners. Thus, Patrick, the Apostle of the Irish, was a Scot. Gallus, or St. Gall, the Apostle of Switzerland, was an Irishman, a favorite pupil of the famous Abbot, Columban. Boniface, or Winifred, the Apostle of the Germans, was an Englishman. Anschar, the devoted Missionary to Sweden and Denmark, who has been entitled the "Apostle of the North," appears to have been a Frenchman. Adalbert, the martyr of Prussia, was a Bohemian. Otho, the Apostle of Pomerania, was a Bavarian. Russia was christianised through the labors of certain Greek Monks, in the tenth century.