

INTRODUCTION TO MISSIOLOGY

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I. Introduction: A Chronology of Missions

Let me begin this course on Missiology, the science of missions, with an introductory outline of the history of missions to give you some historical hooks in chronological sequence on which you may hang the mass of facts and theories on which the science of missions is based. The classic outline of missions history is that given by Prof. Kenneth Scott Latourette of Yale in his massive, seven-volume History of the Expansion of Christianity. It divides the history of missions into eight major periods from the time of the apostles down to the end of world War II in 1945.

I. The First Advance (1 - 500 A.D.)

"The first great geographic triumph of Christianity," writes Dr. Latourette, "was ~~the~~ the winning of the cultural area into which it was born, the Mediterranean world" of the Roman Empire. It sub-divides into two sections:

- A. 1-313 A.D. The Winning of Freedom for the Faith.
- B. 313-529 A.D. The Completion of the Conversion of the Empire.

II. The Great Recession (500 - 950 A.D.)

Although in this period there were great missionary successes, notably the extension of the faith in Western and Northern Europe from England to Scandinavia, and the remarkable missions of the Nestorians across Asia as far as China, nevertheless two decisive factors made it a period of net loss for the faith rather than gain. These two were the fall of the Roman Empire, and the rise and spread of Islam. The number of people in Europe that entered the church between the years 500 and 1000 (some ^{to} would say 1500), was equalled by the number lost to Christianity in Africa and Asia during the same period. (Freitag, 20th C. Atlas of Christian World, p. 60)

III. The Second Advance (950-1350 A.D.)

The tenth century saw a revival of Roman Catholic zeal and missionary outreach, particularly through the reforms and disciplines of the monastic movement. The Nestorians in this same period showed promise of winning the Mongol Empire to the faith, and the Eastern Orthodox church made great advances in winning Russia to Christianity.

Iv. The Second Recession (1350-1500 A.D.)

The dark ages immediately preceding the Reformation brought a period of decline to Christian missions not only in Roman Catholicism, but also in Eastern Orthodoxy and Asian Nestorianism. The decline and corruption of the papacy weakened Catholicism at its heart; the rise of

the Turks and the fall of Constantinople seemed almost fatal to Eastern Orthodoxy and reversed the momentum of expansion from the forward though misguided pressure of the Crusades to decline and defeat. Even the Mongol Empire, never won by the Nestorians but always friendly, fell and Nestorianism virtually vanished with it.

V. Advance in the Reformation and Counter-Reformation (1500-1700 A.D.)

Though the Reformation Protestants achieved little in the way of geographic expansion in this period, they laid the spiritual foundations of the great Protestant achievements of the next period. Most of the expansion in the period was Roman Catholic missionary movement into Asia and the Americas, taking advantage of Spanish and Portuguese leadership in the Age of Discovery. Protestants to a lesser extent followed the Dutch into southern and southeast Asia, and the British into North America.

VI. The Pause (1700-1800)

Political and intellectual revolution checked the spread of Christianity in the 18th century. The fall of Spain and the interdiction of ~~the~~ the Jesuits, as well as the French Revolution all combined to check the zeal and effectiveness of Roman Catholicism for outreach. The rise ~~of~~ of rationalism in the so-called Age of Enlightenment dulled the edge of Protestant enthusiasm for mission.

VII. The Great Century (1800-1914)

The modern missionary movement, which begins roughly in ~~the~~ the last decade of the 18th century with William Carey, ushered in what Latourette calls "the great century" of Christian expansion. "The outpouring of missionary life," he says, "was amazing". "Never before in a period of equal length had Christianity or any other religion penetrated for the first time as large an area as it had in the nineteenth century." (Latourette, vol. V, p. 468 f.) Three of his seven volumes of missions history are devoted to the 19th century, and he concludes, "Never had the faith won adherents among so many peoples and in so many countries. Never had it exerted so wide an influence upon the human race. Measured by geographic extent and the effect upon mankind as a whole, the nineteenth century was the greatest century thus far in the history of Christinity." (Vol. VI, p. 442).

VIII. Advance through Storm (1914-1945)

Beginning with World War I, the Christian faith suffered a series of world-shaking shocks that might well have been expected to bring in another period of recession, but in his final volume Latourette assesses the period from 1914 to 1945 as a period of lessening advance, but advance nevertheless. He sees hope in signs of a possible shift from a narrow-based Western Christian mission to a world-based world mission. In this period the percentage of non-Westerners in the Christian church doubled.

IX. The 25 Unbelievable Years (1945-1970)

Dr. Ralph Winter of Fuller Theological Seminary has added a sequel to Latourette's chart of Christian expansion, and closes this chronological survey on a note of rising hope. The Christian church is still advancing and expanding. (Korean translation: 선교의 운명)

III. From the Fall of Rome to the Reformation.

As we saw in last week's lecture, the great accomplishment of the earliest period of Christian missions, the first five hundred years (1 - 500 A.D.) was the winning of the Roman Empire. But that victory was somewhat clouded by the nominal nature of the conversion of vast sections of the Empire. Too much of it had been won from the top down as much of the church's apparent missionary strategy had been directed toward the winning of the nations by the baptism of the rulers.

In the second period of Christian missions, in the thousand years from 500 to 1500 A.D., we find two important new developments: first, a deepening of the spiritual base of Christian expansion through the rise of missionary monasticism; and, second, an acceleration of growth in cross-cultural missions outside the Roman Empire.

This period has been divided into three sections by Prof. Kenneth Scott Latourette in his classic History of the Expansion of Christianity, volume II, The Thousand Years of Uncertainty, A.D. 500 to 1500:

1. The Great Recession (500-950 A.D.), which resulted from the fall of Rome and the rise of Islam.
2. The Second Advance (950-1350 A.D.), the roots of which had been planted by the invigorating influence and reforms of the monastic movement.
3. The Second Recession (1350-1500 A.D.), as the papacy became corrupted and Constantinople fell to the Turks.

For this brief survey, however, we shall consider the entire thousand years as one period.

The great accomplishment of the period was the conversion of Europe. The church advanced consistently northwards across that continent all through the millennium from 500 to 1500. In the 6th century ~~the~~ the gospel won the Franks; in the 6th and 7th centuries the Angles and Saxons and Celts of Britain. In the 8th century the faith moved into northeastern Europe along the Rhine. The 9th and 10th centuries brought the Slavs of central Europe and the Balkans to Christianity. Hungary, Denmark, Norway and Russian moved massively toward Christianity in the 11th century; and Poland and Sweden in the 12th. The Estonians, the Prussians and the Lithuanians became Christian in the 13th and 14th centuries. Less consistent, but more dramatic, were Christian gains in Asia, where the Nestorians alternately rose and fall under Persians, Arabs and Mongols until they were finally virtually wiped out by Tamurland, the last of the Mongols, and the rising power of the Turks.

The great Augustine (354-430) cautions those who would teach unbelievers Christianity to do it in easy stages, not all at once. Begin with what is easiest for them to understand, he says, life after death, rewards for the good and punishment for the bad; and then go on to teach about God the Father, Son and Holy Ghost, and the incarnation, death and resurrection of Jesus. (Augustine, On Catechizing the Unlearned). Augustine also, however, came to the dangerous conclusion that political coercion was sometimes allowable as a tool in Christian mission, saying, for example, that the pagans around his North African diocese should be punished with death if they refused to become Christians (Ep. 93:2 and 185:6, quoted in C. H. Robinson, History of Christian Missions, N.Y. 1915, p. 18), and interpreting the parable of the great supper, with its command "Compel them to come in" as justifying the use of force in conversion. (Ibid).

If there is any one pattern of missionary strategy that emerges as dominant in this first period of Christian expansion (outside the New Testament), it is the doubtful principle that the nation is best reached through the ruler. The missionary objective is conceived of in terms of national Christianization through conversion of the king. Perhaps this developed as a natural deduction from the quick Christianization of the Roman Empire after the conversion of Constantine, but the pattern can be found even earlier than that. The first Christian king was not Constantine but Abjar of Gesa, converted probably about 200 A.D. According to tradition, his entire little border kingdom of Osroene, between the Roman and Persian Empires, quickly followed the king's example, making it the first officially Christian state in history. In the traditional account of the beginnings of Christianity in India under the Apostle Thomas the same pattern is repeated. The King, Gundaphar, is converted, and all his people become Christian. So also Africa. The success of Frumentius in Abyssinia (Ethiopia) is directly linked to his conversion of King Ezana. In Ireland it is Patrick's conversion of the warring kings that makes Ireland the Christian Isle. Even in Arabia, which was Christian before it ever became Moslem, the secret of church growth was the conversion of the kings, or sheiks, like that of the King of the Himyarites by the missionary Theophilus. In the same way the conversion of Armenia under Gregory the Illuminator begins with the conversion of King Tiridates.

There is no similar dominance of any one pattern of missionary vocation and call, or of the sending of missionaries in this period. Some were impelled by a deep, personal call of the Holy Spirit, in visions or inner conviction, like Gregory of Armenia and Patrick of Ireland. Others were sent and commissioned by the church through officials and bishops, like Thaddaeus of Edessa and Theophilus of Arabia. There were others who were dragged almost unwillingly to the mission field as slaves or captives, like Thomas to India, or Frumentius to Abyssinia. And sometimes the agent of conversion was no missionary at all, but a layman or laywoman, as in the conversion of Clovis, King of the Franks.

Because the baptism of Clovis brings this period to an end

June 601 Gregory wrote to Augustine, granting him the right to "ordain bishops in twelve..places, to be subject to thy jurisdiction, with a view of a bishop of the city of London..receiving the dignity..from this holy and Apostolical See, which by the grace of God I serve". (quoted in B.J. Kidd, Documents Illustrative of the History of the Church, vol. iii, p. 41).

Gregory's second principle of missionary policy was the policy of accommodation. Do not condemn everything in the pagan English culture but "baptize" as much of it as possible, he instructed his missionaries, using it as a bridge to bring the English over into the Christian faith. In another letter that same year he wrote, "The temples of idols..should not be destroyed, but the idols that are in them should be . Let holy water be prepared and sprinkled in these temples.., since, if they are well built..they should be transferred from the worship of idols to the true God." He gives much the same advice concerning pagan rites and ceremonies. Let them keep them, he writes, but "in a changed form". "Let them no longer slay animals to the devil but..to the praise of God for their own eating, and return thanks to the giver of all for their fulness... For it is undoubtedly impossible to cut away everything at once from hard hearts, since one who strives to ascend to the highest place must rise by steps or paces, and not by leaps." (Ibid, p. 42 f.)

His third principle was one we have already observed in earlier centuries. The Christian mission was to be directed toward the conversion of kings and rulers. We shall note this point in greater detail later. But whatever the merits or demerits of the third principle, Pope Gregory's letters give us, as Stephen Neill points out, "almost the first example since the days of Paul of a carefully planned and calculated mission" (Hist. of Missions, p. 67) the success of which can be measured by the fact that only this week when a new Archbishop of Canterbury was enthroned, he was hailed as the 100th successor in direct line of Augustine of Canterbury, Pope Gregory's first missionary to England.

Moreover, when in the 7th century at the Synod of Whitby the Celtic and Roman churches were brought together, the combination of Irish enthusiasm and Roman organization sent a fresh wave of Anglo-Saxon missionaries to plant their Benedictine monasteries deep in the pagan forest of the Frisians, the Saxons and the Germans and assure the completion of the conversion of Europe. The biographies of the most eminent of these pioneers (The Life of St. Willibrord by Alcuin, The Life of St. Boniface by Willibald, The Letters of St. Boniface, The Hodeporicon of St. Willibald by Huneberg, The Life of St. Sturm by Migil, The Life of St. Leoba by Rudolf, and the Life of St. Lebuin), all written by their 8th century contemporaries, have been translated and published in one volume by C. H. Talbot, The Anglo-Saxon Missionaries in Germany (N.Y., Sheed & Ward, 1954).

It is true that the principle of accommodation was an important part of papal missionary strategy, that this was almost always held within limits, and pagan practices, where they were considered to compromise the purity of the faith were severely condemned. The most

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famous illustration of this in this period is the story of Boniface cutting down the sacred oak at Geismar. Here is the account from Willibald's Life of St. Boniface: (The date is 723 A.D.).

"Some (of the Hessians) continued secretly, others openly, to offer sacrifices to trees and springs, to inspect the entrails of victims; some practiced divination, legerdemain and incantations; some turned their attention to auguries, auspices and other sacrificial rites;... Others, of a more reasonable character, forsook all the profane practices of heathenism and committed none of these crimes. With the counsel and advice of the latter persons, Boniface in their presence attempted to cut down, at a place called Gaesmere, a certain oak of extraordinary size called by the pagans of olden times the Oak of Jupiter. Taking his courage in his hands (for a great crowd of pagans stood by watching and bitterly cursing in their hearts the enemy of the gods), he cut the first notch. But when he had made a superficial cut, suddenly the oak's vast bulk, shaken by a mighty blast of wind from above, crashed to the ground shivering its topmost branches into fragments in its fall. As if by the express will of God.. the oak burst asunder into four parts.. At the sight of this extraordinary spectacle the heathens who had been cursing ceased to revile and began, on the contrary, to believe and bless the Lord. Thereupon the holy bishop took counsel with the brethren, built an oratory from the timber of ~~the~~ the oak and dedicated it to St. Peter..." (C. H. Talbot, op. cit. p. 45 f.

B. Kings and Rulers.

Perhaps the most questionable feature of the missionary strategy of this period, as also in the first five hundred years, was its emphasis on converting nations through the influence of ruling kings and princes. All too often the conversion of kings was more political than spiritual, and their influence on behalf of the Christian church was more often exerted through secular pressures than through gospel evangelism.

In Scotland, much of the Christian advance of Columba's Irish monks, despite their evangelistic zeal, was due to the fact that Columba himself was a prince, dealing with clan chiefs who were his own relatives. England was reached through princes like Oswald, King of Northumbria, and Ethelbert, King of Kent, the first Christian king among the Anglo-Saxons. (Latourette, ii, p. 69). France, the German tribes, Bulgaria, Poland, Russia and the Scandinavian countries were all Christianized through their rulers, and Christian kings, however nominal may have been their conversion often took Christian mission into their own hands.

Here is the celebrated account of how Charlemagne, King of France, set out to convert the pagan Saxons of Germany (772-802). The Life of Sturm, missionary abbot of Fulda records that "In the fourth year of King Charles's ~~reign~~ happy reign, the Saxons were a people savage and hostile to everyone, being much given to heathen rites. King Charles, ever devout and Christian, began to consider how he could win this people for Christ. He took council with the servants of God.. Then he collected a large army, called upon the name of Christ, and marched to Saxony: taking in his train all the bishops, abbots, presbyters and all the orthodox and faithful... After the king had arrived... partly by arms, partly by persuasion and partly by

2. Papal Missions. There are also two important points to be noted about the Roman papal missions of this period. First, unlike the Celtic missions, they were more loyal to the papacy, more ecclesiastical (modal) and less independent. But second, they were a mixture of modality and sodality, of episcopal and monastic forms. Their bishops were often former monks and their monasticism was not of the independent Celtic kind, but Benedictine and disciplined, following the rule of Benedict of Nursia who founded his monastery at Monte Cassino in Italy in 529 AD. Four important characteristics forged the monasteries into effective instruments of Christian mission: first, they were deeply committed Christian communities in an age of nominal, Constantinian Christianity; second, they were centers of Biblical and classical learning; third, they were economically self-supporting; and fourth, they had a discipline.

Gregory the Great (c. 540-604), the "father of the mediaeval papacy" was the son of a rich Roman senator but gave up his wealth to found monasteries and enter one himself. Obedient to a call from the pope, however, he left the monastery to re-enter the world and assist in the administration of the Roman church, first as one of the seven deacons of Rome and then as ambassador to Constantinople. Again he was allowed to return to the life of the monastery he loved but in 590 was called to become pope himself, in which capacity he served as virtual head of the western Roman empire, making a separate peace with the invading Lombards and more importantly for mission, granting to Benedictine monasticism as agents of papal missions a partial exemption from the control of local bishops. The well-known incident of the English slaves he saw in the Roman market ("They are Angles, but may they become angels") is said to have been the beginning of his interest in missions.

Gregory's principles of missionary strategy are outlined in a famous letter he wrote in 601 to the missionary team he sent to convert the English. First, the mission is to be church-centered and church-controlled; it must be organized as soon as possible. Second, missionaries are not to condemn everything in the pagan religions but should "baptize" as much of what they find in them as possible, making it Christian and using it as a bridge into the full Christian faith. Third, the Christian mission is to be directed toward the conversion of kings and rulers in order that their influence may be used to win the people.

Augustine of Canterbury (d. ca. 604) was the leader of Gregory's team of 40 missionaries. He landed in England in 597 and following Gregory's third principle proceeded to convert the king of the Saxon kingdom of Kent with the help of its Christian queen. Kent was the leading kingdom in the Saxon hegemony of seven kingdoms, and within a year ten thousand Saxons became Christian. In line with the second principle he adapted the old heathen temples into churches, and then, as the first principle urged, he quickly organized a national church under direct papal control with himself as the first Archbishop of Canterbury.

III. RECOVERY IN THE WEST AND DECLINE IN THE EAST (800-1200 AD).

The third period of church history, if we divide it into 400 year periods, is from 800 to 1200. Winter describes it in terms of "Encounter with the Vikings; and Irregular Expansion". Latourette, who divides the periods differently (950-1350 AD), calls this era "The Rising Tide in the West". But looking at the world as a whole we might say that these were the 400 years when for the first time the balance between east and west in the Christian world shifted decisively to the west. The faith was born in Asia, and even after the conversion of Constantine remained significantly eastern, as is evidenced by the Christian emperor's decision to build his second capital in the east, in Constantinople. The fall of western Rome to the barbarians accentuated the dominance of the Christian east in spite of the church divisions in the east between Orthodox Byzantium (Constantinople), Monophysite Egypt (and Syria), and the Nestorians of Asia (from Persia and India to China).

The turning point in the shift from east to west came with the age of Charlemagne. When he was crowned Holy Roman Emperor on Christmas day, 800 AD, the west symbolically separated from the east, and the east declined. This is the age, then, when Europe recovered from the barbarian invasions, completed the conversion of the continent, and began to form a new "Christian" empire among the converted barbarians. It survived and absorbed a second wave of barbarian invasions from the north (the Vikings). Then, with new unity and identity and in the name of Christ, alas, it went to war, moving eastward to attack a post-Christian, Mohammedan Asia in the crusades. For this was also the age in which Christianity in Asia, the older home of the faith, almost disappeared.

A. The Carolingian Renaissance. Like a second Constantine, Charlemagne (d. 814) gave the west a Christian empire for the first time since the fall of Rome. But how can we say that the age of Charlemagne was a turn for the better? Someone has said that the Holy Roman Empire, which in a way he founded, was neither holy, nor Roman nor an empire. As an empire it broke up within 30 years of his death. It was German (and Frankish), not Roman. And its Christianity was often nominal, usually superstitious and occasionally cruel. Its success in missions largely depended either on force of arms or on foreigners, -the Celtic-influenced, Anglo-Saxon monks whom it steadily sought to replace with Roman bishops. Its morals were lamentable. Charles was no saint. When his fourth wife died, he was content with four concubines. (See H. Fichtenau, The Carolingian Empire, and Milman's Hist. of Latin Christianity). In many ways, the Holy Roman Empire was a return to "modality" with all the weaknesses of that kind of ecclesiastical, centralized unity (as well as its advantages) and consequent loss of some of the puritan, missionary vitalities of the previous period.

Nevertheless, by contrast with what had been before, that is, the barbarism and savagery of pagan Europe, and with what came after, the Dark Ages, especially the "papal pornocracy" of the first half of the 10th century (to 960 AD), the age of Charlemagne was an age of church reform, an age of educational and theological recovery under his teacher, the great Alcuin, and compared with the seventeen popes of the "pornocracy" Charles was indeed almost a saint. It was also an age of missionary outreach. As his empire expanded, so did Christian missions. Even when his empire fell apart, the concept of a Christian west under two complementary and mutually supporting sovereigns (an emperor and a pope) refused to die. It was revived by Otto I of Saxony in 962 and though only partly successful was the major unifying ideal in Europe for a thousand years, until Napoleon in 1806 ended it.

B. The Viking Invasions and the Conversion of Scandinavia. Up to the year 800 when Germany was rapidly being Christianized, the far north was still isolated and unreached. Christian Europe paid dearly for its delay in reaching the savage Scandinavian tribes with the gospel, for suddenly it was inundated by waves of northern invaders. The Vikings had begun to raid England in the 790s, but the invasions began in furious earnest in 835. Ireland, cradle of Celtic Christian civilization was almost annihilated by the Norwegians. The Northmen (Normans) turned the coasts of France and Netherlands into desert. Then the tide turned. Alfred the Great stopped the Danish advance in England (878) though he had to turn over half of the island to the Vikings. There, however they began to turn Christian and in another century a Danish king of England, a Christian, Canute (1017-35) ruled a northern empire of Denmark, England and Norway like another Charlemagne. In France, Charlemagne's great-great grandson, Charles the Simple (893-923) gave the invading Normans much of northeastern France and began to turn them into Christian allies.

Moreover, the Christian faith began to make its way up into the Viking homelands. Olaf Trygvesson (995-1000), king of Norway, was converted on a visit to England and took English missionaries back with him to Norway; and when Norway broke away from Canute's Danish rule in 1015 and established its independence under another King Olaf (Haraldson, called "the Saint"), he too brought bishops and clergy from England and northern Germany and virtually forced his Norwegian people to become Christian. A typical chronicle entry of the time is "They were forced by this battle into a better disposition and immediately received Christianity" (Robinson, Conversion of Europe, p. 465). Sweden was the slowest of all the three countries to accept the new faith. Not until the middle of the 12th c. (the reign of King Sverker, 1130-55) could it be said that the Swedish church was firmly established. But already by then, despite the use of missionary methods which make us cringe even to read about, the spread of the Christian faith through the northlands had so changed the savage Vikings, reported the historian Adam of Bremen (d. 1076), that they had left their piracy and the long ships and had learned to love peace. (Ibid, p. 469).

C. The Crusades (1096-1271). The prevailing reliance on political and military means for Christian mission which we have seen as characteristic of this period led straight to the greatest missionary mistake in Christian history, the Crusades. From the first call of Pope Urban II in 1096 to the kings and princes of Christendom to drive the "accursed race" of infidels from the Holy Land, and the fall of Jerusalem in 1099 when the victorious Christian crusaders poured like wolves through the streets trampling on severed Moslem heads and riding through human blood that swirled above the fetlocks of their horses (see Harold Lamb, The Crusades, pp. 39 f., 236 f.), from that first crusade to the eighth and last in 1271, neither the motivation nor the method of this kind of Christian mission was anything but "irreparable disaster" (S. Neill, p. 173).

D. The Reform and Revival of the Church. Even the crusades were not all loss. Misdirected though they were into war and violence, they formed part of a revival of Christian zeal and moral and spiritual reform. In the darkest days of the "papal pornography", in 910 the Norman Duke William of Aquitaine and the monk Berno founded a monastery at Cluny dedicated to asceticism, spirituality and church reform. For two hundred years the movement spread, reviving the moral and spiritual power of the papacy itself, as under Leo IX (1049-54) and

I. Three missing religions - only one is universal.

The close in the apostles

John - steady expansion.

Paul - centrifugal, not centripetal

Deeds of Jerusalem - no center.

II Second century.

Many full-time ministers; masses of unprofessed ministers.

Paul - the vision of the universe.

Synthes & Ignatius - churches + bishops

Letter of Pliny to Trajan - mass movement to Christianity - slaves deserted.

First 3 centuries.

Persecution, mass growth.

Palestine - Jews not converted.

Antioch - the second home - center of ch. in Syria. $\frac{1}{2}$ Christian (Antioch) = 250,000, 4th c.

Asia Minor - backward peoples still pagan.

Rome - third home. Claims of universality not till 4th c.

upper classes - spoke Latin } still a Greek-speaking class for 100 yrs.
lower - Greek.

by 250 AD - 30,000 Christians.

Gaul + Spain - slow growth; dominated by the South

Britain - with Roman army. - p. 35.

The Dark Ages 500-1000

Martin of Tours - 316-47

Clavis - 446. Barbarians turn Catholic

In 500 - 5 centuries of miraculous success. the greatest civilization since in the western world

1. The nameless ones
2. The Kings - ~~Attila~~, Gundeschar, Abjar, Teudat, Constantine, Zgans, Clovis.
3. The Bible translators - defined words & symbols
gave W. equal status with d. ~~the~~ Tatar, Ulfila, Murib
4. The Councils - Xth century.
5. The monasteries -

Future looked bright. But 500 to 1,500 "The Thousand Years of Uncertainty"

Barbarian spill-over from Central Asia "the factory of nations" - no history. "The Dark Ages"

Huns - cross the Dan. Force the Visigoths across the Danube, 376.

ca 480 - Huns surpass Rome. 445 Attila murdered his brother Bleda, later comm. d.
Carrodolus' grandfather, Carpilis, meets Attila

April 12 - Moravian

April 14 - Carey - 1792
 ABCFM - Indon.
 Basle Mission - 1815
 CSM - Lat. p. 39, 1799.

Zachary Macaulay (1768-1838). At age 16, went to Jamaica, became manager of an estate which used slave labor. Disgusted - returned to Eng. 1792 - waged war on slavery. Became member of Clapham sect.

A leader of CMS - editor of The Observer, propag of Clapham sect. One of founders of London Va. - (Oxf. Div. in Cl.)
 father Thos. Bab. Macaulay.

Henry Venn (1725-97). - one of founders of Clapham sect, father of John Venn (1759-1813).

CMS - 1799 - "Society for Missions in Africa & the East." J. Venn (1759-1813) as president.

~~to~~ "Though later in date than the S.P.K. & the S.P.G. it became the first effective organ of the C. & E. for missions to the heathen." (Oxford dict.)

Only 5 missionaries in first ten years. Battled the mission apathy of the organized chh.

Sodalities - Celtic missions, Am Bd. Com. Fr. Miss., CSM IVF, Wesley Chh.

early 19th c.

P. Bapt. Miss. Soc. 1792
 ABCFM 1811
 CMS - 1799
 Basle - 1815

Matthews

After the death of the apostles - "The Age of the Nameless One"

- Britannia - Roman soldiers
- S. France - no one knows
- Brittany - "The shores are deserted" 11c
- Edessa - outside empires - and then in 2 directions -
 Babylon - by camel across deserts
 Persia - across high mountains (missing by markets -)
- Armenia - Parthian Gregory (Mesopot + alphabet)
- Get the pants - into Roman Empire.
- Mark the apostle? - to Egypt. Mission to intellectuals. Origen, a man not afraid of pagan philosophy - he converted Gregory.
- Carthage - 1000 miles west of Alexandria - great bronze statue of Moloch, drops living children into blazing cauldron. Perpetua + baby martyred.

10 turns during 2, 3, 4th centuries - the Roman emperors tried to crush Christianity - "strangely enough with the very same aim that at last led to its amazing triumph" - The aim "to find or create a common loyalty that would make all the people feel they all 'belonged together'." p. 14.

Persecution of Diocletian (old + reluctant) and Galerius (young and hot-headed)
 Diocletian abdicates, Galerius dies, Constantine succeeds Diocletian; Maxentius Galerius.
 Maxentius in Italy, the principal center; Constantine in York. Hopeless.
 Constantine's god "the Unconquered Son." In a vision - the Cross splashed across face of the sun. Vision "In this sign conquer. IHS.
 August 312, October. Winter 312/13 minor laws edict of Milan
 "Worship of idols shall not be demanded to any, but the mind of every individual shall be free to manage divine affairs according to his own choice. Every person who cherishes the desire to observe the Christian religion shall freely and unconditionally proceed to observe the same without let or hindrance." - p. 16.

- Constantine - ca. 52
- Abbas VIII - ca. 200
- Trinitarian 303
- Constantine 312/ or after. (long hesitation).

Why . . . ① True ② Community ③ liberation: women, slaves
 Community ④ Compassion: poor, sick
 Liberation - poor, women, slaves.
 Compassion - poor, sick

The papal mission to England at the end of the 6th century was of a different kind, but no less notable. It was ecclesiastical, not independent, and though it, too, had monastic connections, its missionary monks were not Irish but Benedictine. The story of the beginning of the mission is familiar. Pope Gregory I saw English slaves in the Roman market, and impressed by their golden hair and huge size exclaimed, "Angli sunt, angeli fiant" (They are Angles, but may they become angels). And he promptly commissioned a missionary expedition to England. He himself had once wanted to be a Benedictine monk, and the man he picked to head the mission was a Benedictine, Augustine (known as Augustine of Canterbury to distinguish him from the theologian Augustine of Hippo).

The English mission, unlike earlier Irish missionary work, was under direct papal authority, and Gregory took an active part in determining its missionary policies. Three significant missiological principles are stressed in the Pope's correspondence with the mission. First, the mission is to be church-centered and church-controlled. In

An import feature of the Byzantine Empire as a political and cultural entity was its transmission of its own cultural forms to the surrounding barbarians thereby bringing these barbarians ~~and~~ within the orbit of civilization. This it did not so much by force of arms as by its missionary activity." - p. xv Francis Dvornik, Byzantine Mission Among the Slavs. New Brunswick: Rutgers, 1970.

The Slavs - originally between ^(Rhin. Rome) Vistula + Danube - mixed with [Czechoslovak + Hungary] after latter word ^{52, 6?}
after 517 - crossed Danube - raided Macedonia.
after 558 - crossed by Avars (Turkic from Asia). Unite w. Byzantium.
This destroys city in what is now Yugoslavia.

626 - Constantinople defeats alliance of Persians, Avars + Slavs besieging Constantinople.
Decline of Avar power begins (Avar = Bulgars). Slavs accept ^{Christian} (Croat leadership) _{Slavs}

The Amber Road. - (p. 298) from Aquileia (i.e. of Trieste in Gulf of Venice) ~~to~~ then E Austria to the ~~Slavs~~ ^{Slavs} at Petronell (an old Roman camp just e. of Vienna), across Danube up Morava ~~which~~ which is Moravia in central Czechoslovakia - across the Oder and down the Oder ~~with~~ with the Moravian Gates into Poland, down along what is now the border between E Germany and Poland, into the Baltic at Stettin.

Rome + Byzantium not always fighting ecclesiastically. Illyria (including the provinces were subject to the Roman patriarchate until 732. (p. 5).

1. First mission to Slavs - (ca. 626).

Heracles who made the Eastern empire Greek (Byzantine) ~~and~~ no longer Roman - defeating the Avars (and Slavs) + Persians. In first attack of Avars (619) almost decided to give up Constantinople and flee to N. Africa. The Patriarch Sergius persuaded him not to - and in the 'Byzantine Conquests' (620-635), in 3 brilliant campaigns he rolled back the Persians + their agent (Cherson).

Ziegenbald + Plutichon

left Germany 29th Nov. 1705 - arrived July 12 1706. - over 6 months.

(E. Lind, A Compendious Hist. of the Principal Publ. Medicines to the Present.

London, Samuel T. Armstrong, 1813. pp. 62-66. printed by.

Soc. of Inquiry on Medicines the State of Belgium.

Basel - from Allye in Basel - 500 sent out by 1889.

Colin A Grant, *Five Perspectives on the World on Mount* ed. Witter & Hawthorne.
 Moravians - "Europe's Moravians: A Pioneer Missionary Church" in *Ev. Mus. Qtrly.* Oct. '76.

"100 yrs. bef. Carey sailed to India, 150 yrs. bef. Hudson Taylor landed in China, 2 men, Leonard Dober, a potter, & David Nitchmann, a carpenter landed on the West Indian island of St. Thomas" - set out in 1732, from Saxony, - Moravian Brethren.

In 20 yrs. - W. Indies 1732; Greenland 1733, N. America's Indian territories 1734, Surinam 1735, S. Africa 1736. Arctic Samoyeds 1737; Alps + Sri Lanka 1740.

China 1742; Persia 1747; Abyssinia + Labrador 1752.

In just 150 yrs. sent out 2,158 overseas. "A record without parallel." - p. 206

Lessons: ① The missionary obedience of the Moravian Brethren was essentially glad and spontaneous, "the response of a healthy organism to the law of its life" (quoting Harry Boer). - p. 206

First tree for Moravian settlement was cut in 1722 to the strains of Ps. 84.

"Zinzendorf wrote 2,000 hymns. (p. 207)

② This surging zeal had as its prime motivation a deep, ongoing passion + love for Christ.

"I have one passion," said Z., "and it is Him, only Him." (p. 207)

③ They faced the most incredible of difficulties + hardships with remarkable courage" (208)

Testmakers -

Disease + death: In Guiana 75 of first 160 missionaries died from fever + poisons.

④ "Many Moravian missionaries showed a tenacity of purpose that was of a very high order" (p. 208 f.)

The "Gift of the West", David Zeisberger worked for 22 yrs. among the Huron + other Indian tribes. Lost all his MSS of translations, hymns + grammar notes when his station was burned by Indians. Swiftly started again.

④ "The Moravian church was the first among Protestant churches to treat [missionaries] as a responsibility of the church as a whole" (quoting J.R. Weinlick)

A. C. Thompson: Moravian Missions

Moravians were with Geo Whitefield when Spanish invaded Georgia and he left Georgia for Philadelphia, which they reached Nov. 1740. ^{Moravians left b.c. of spec. would have stayed here if the next year they would have built}
 a school house for negro children for Whitefield - and the next year moved 50 miles north to establish a center for missions to the Indians on the Lehigh River - a place called Bethlehem. (pp. 286 ff.) [The Moravians went out to convert the heathen - Whitefield went with for evangelistic missions to Long Island where one of his converts was a 13 year old boy Peter Fish (my great-great grandfather) some yrs. later.]

Zinzendorf - 20th generation of an ancient Austrian noble house steadily back almost to the year 1000. grandfathers exiled to Saxony for conscience' sake.

Augustus C. Thompson, Moravian Missions

Simple trust - as simple as the child Zuz. throwing letters out to Jesus out the

Govt. - Presbyterians form of govt. i.e. "collegial" -
"oldest Protestant Episcopal Chh in existence (p. 12)

Luther - "Since the days of the apostles there has existed no church which in her doctrines and rites has more nearly approximated to the spirit of that age than the Bohemian Brethren" -...[for] they do excel us in the observance of regular discipline... and in this respect they are more deserving of praise than we." - p. 14

Bucer - "Truly we are, ashamed of ourselves when at any time we compare our church with this of yours." - p. 14.

"Little fountains of spiritual life" in the old Protestant orthodoxy of the 18th c. - p. 16.

1621 - Bohemia Brethren expelled Comenius finds refuge in Poland. But "Hidden Seed" sown.

Comenius - (the last of the bishops of the Moravian era) almost became President of Harvard, but was saved from a fate worse than death (in the eyes of Protestants) by a Swedish ambassador who lured him in another direction.

Bethlehem Seminary - 1807.

Life of Charles Hodge p. 129, 134.

4 distinct persecutions of the Moravian Brethren.

1715 - Christian David between Moravia & Bohemia strictly converted. leads for Prussia - returns to Moravia to bring out refugees - finds asylum with Zinzendorf (1722).

Ps. 84. "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, my God." - (34)

International - as bishop (ordained 1737) Zuz. received a new group of persons into the church, and found that no two of them belonged to the same nationality - one a Pole, another Hungarian, a third Swiss, 4th English, 5th Swede, 6th Livonian and the 7th German. - p. 51. - p. 51.

Evangelical - "discouraged formal with drawal from Luther's Reformed, but aimed to turn souls to X^t, and to build them up in faith + love within existing communities" - p. 52.

All the world. "Berlin was only my pulpit", says Z. preaching there. "the sermons are for all the world" - p. 55.

Wesley - "I am with a church whose mind conversation is in heaven; whose in whose is the mind of Christ that was in X^t; and who so walk as He walked - p. 50

"Letters of Huntington, a confessor of Z. - "Thanks for the letter by in that passage." "Not many noble are called" - p. 74

Augustus C. Thompson -

"The birth of great men and the begining of great events will make any year noteworthy. 1732 gave to America Geo. Washington ... [to the world of music] Josef Haydn ... [and] the first foreign enterprise of the Maravians" - p. 79.

Ten years after they had anglum on Z's estates. Only two souls (incl. babies) - they undertook a mission -

Z met a slave, at the coronation of the K. of Denmark, a relative of his by marriage from St. Thomas. Dsher + Nitschmann resolve to devote themselves to gospel work among the slaves there - p. 80. They start off on foot - after a farewell ride in a short distance with Count Z in his carriage - with ^{me} ~~a~~ knapsack on their backs each, and three dollars apiece in their pockets. Sailed Oct. 8, 1732. (p. 82).

Zugedoff to a Maravian at Hermbut. "Will you go to Greenland tomorrow as a missionary?" In a moment's hesitation - he had no idea of the matter, then "If the Shremacher can hold the boots I have ordered of him by tomorrow, I will go" (Thompson, p. 470).

1843 "A General View of Past Missions. (Ontario Europe & W. India
in 'The Christian World' - vol. III (1843, Phil.)
45,000. - Communicants. (adults).
(44,750) 701 Missionaries, 131 assist missionaries

Call for A Convention on the Subject
of the Evangelization of the World -
Spent - Elisha Yale. O.S. Presb

David Bigler } United Brethren.
Michael Miller }

Travels of Africa, Asia.

Strm. like fireflies here & there in the darkness -

W.O. Cameron - Course of the Missions

Chromal missions by ~~Colombians~~ & ~~Swedish Lutherans~~
of Dutch, British, Danish.

Only the Moravians were freely & openly
missionary without chromal connections. - p. 112

"the most distinctively missionary 'ch' since the
days of the Apostles." - p. 113.

Muravian

~~Banned~~

Falsely accused & banished from Saxony -

2. - " Now we must collect a Congregation
of Pilgrims & train labourers to go forth into
all the world & preach Xt. & his salvation -

- Enc. of Mission, 1854. p. 758

Within ten yrs. had sent missions to

1. West Indies
2. Greenland
3. Indians in N. America
4. India & S. America - Guiana.
5. Lapland
6. Tartary (Russia)
7. Africa
8. W. Africa
9. Cap. of Good Hope - S Africa 1737-43. Hottentots
10. Ceylon.

India - 1760.

1742 - Zinzendorf to Braggins. In Phila. 1741. In Am. till 1743.
Sperdy's institute for the mission in India & Bethel.

" a new phenomenon in the expansion of Xt., an entire community,
of families as well as of the unmarried, devoted to the propagation of
the faith. with the spread of the Xt. message as a main objective
not of a minority of the membership but of the group as a whole"

- Letonville, III p. 47

"first Prot body to make missions to the Jews a part of the program of the chch.
1765 - dreamed of a chain of missions across Asia" p. 66 - 61

- II. Encounter with Barbarians and Muslims: the Great Recession (400-800)

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2. Beginning about 400 a sharp change occurs in church history. After its triumph over the Mediterranean world the church met two stunning reverses. The first was the invasion of the barbarians from northern Europe and western Asia into the Roman empire which destroyed that recently converted world power. The second was the Mohammedan conquest which permanently crippled Christianity's home base in Asia. At the same time the church loses its unity.
3. But also beginning about 400 new movements emerge in theology (Augustine), in church organization (the papacy) and in mission (Nestorian, Celtic, Roman and Monophysite) which begin to revive the church and expand the faith.

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The church survived and absorbed the barbarians in the west; but in the east it never really recovered from the advance of Islam. The number of people that entered the church in the west with the conversion of the barbarians between 500 and 1000 AD was probably more than matched by the number lost by Christianity to Islam in Africa and Asia during the same period. It was proportionately the greatest loss Christianity has ever suffered before or since. (Freitag, 20th C. Atlas, p. 60)

3. Anglo-Saxon Missions. In 664 the two streams of western Christianity, independent Celtic and disciplined Roman, were brought together at the fateful Synod of Whitby. The issue was what seemed to be a minor dispute over the date of Easter, but beneath it was the question of the authority of Rome. The Irish claimed the authority of St. John; the Romans that of St. Peter. Wilfrid argued for Rome but it was the king, Oswy, who made the final decision in favor of St. Peter (since he had the keys of heaven). The Celtic church only slowly and reluctantly surrendered its independence but the resulting combination of Irish enthusiasm and Roman organization sent a fresh wave of Anglo-Saxon missionaries to plant their Benedictine monasteries across northern Europe from Frisia to Germany. Unlike the earlier Irish peregrini (wanderers for Christ, or missionaries) who sometimes undertook missions as much from ascetic and penitential motives as for evangelism, the Anglo-Saxons systematically planned and organized the conversion of Europe around a papally approved church structure.

Egbert (d. 729), a Saxon monk in an Irish monastery was the pioneer who, in 690 conceived the vision of an organized mission specifically designed for the conversion of the Frisians in what is now Holland. When a shipwreck kept him from reaching his destination he stayed behind to train and send other, challenging them that as their fathers had left the continent as pagans some hundreds of years earlier, now as Christians they must take back the gospel to their distant kinsmen who were still pagan. When the mission was well under way, in 712 he retired to Iona to persuade that center of Celtic missions to accept the authority of Rome.

Willibrord (658-739), "the apostle to Frisia" was also Saxon and studied first under Wilfrid the champion of Roman authority at the Synod of Whitby, before going to Ireland to train under Egbert and accept his challenge to missionary service in Europe. In 692 he crossed the channel to Frisia and evangelized against great opposition from the mouth of the Rhine to the edge of Denmark. In 695/6 on the advice of his friend King Pippin of the Franks (father of Charles Martel, grandfather of Charlemagne) Willibrord was made Archbishop of Utrecht by the pope.

Boniface (680-754), "the apostle to Germany", was the greatest of all the Anglo-Saxon missionaries. In 716 he went to help Willibrord in his mission to the Frisians and in 719 won the pope's approval for a mission to the Germans. In a spectacular confrontation with pagan German religion he began to cut down the sacred oak of Geismar, and when a sudden gust of wind toppled the tree he was acclaimed as a miracle-worker. More importantly, he established missionary monasteries (Benedictine), strengthened the German and Frankish churches' ties with the papacy, and reformed the declining Frankish church at the request of the King, Charles Martel, who at the same time was saving southern Europe from conquest by the advancing Mohammedans. Boniface is well described (by Latourette) as "a man of prayer..steeped in the Scriptures, a born leader of men..a superb organizer..a great Christian, a great missionary and a great bishop."

D. Kings and "the Kingdom".

Perhaps the most questionable, but at the same time most effective feature of the church's strategy of development in this period (as also in the latter part of the preceding period) was its emphasis on converting nations through the influence of converted kings and princes. All too often the conversion of kings was more political than spiritual, and their influence on be-

half of the Christian church was as much through secular pressure as through gospel evangelism.

In Scotland, much of the Christian advance of Columba's Irish monks, despite their evangelistic zeal, was due to the fact that Columba himself was as prince, dealing with clan chiefs who were his own relatives. England was reached by the missionaries from Iona, but basic decisions were often made by princes like Oswald, King of Northumbria, Ethelbert King of Kent (the first Christian king among the Anglo-Saxons), and Oswy, King of Northumbria.

Likewise, the conversion of Clovis, King of the Franks, in 496 was a turning point in the history of the expansion of Christianity into northern Europe. Three years earlier, as a young and savage barbarian German chief fighting against Rome, he had married a Christian princess from Burgundy. Not long after, facing certain defeat and death in battle he cried out, "Jesus Christ, whom Chlotilda (his wife) praises as the Son of the living God" help me; and I will believe. He went on to win the battle, and Clovis kept his promise, and 5000 of his troops were baptized with him. This "conversion" of the Franks is often cited as a lesson in the superficiality of the Christianizing of nations through their rulers. The life of Clovis after his baptism showed little evidence of a true faith. He has been called "the most wicked Christian king in history". Nevertheless, the stubborn historical fact remains: as the conversion of Constantine turned the history of the Roman world decisively and permanently toward the Christian faith, so with the baptism of Clovis, France became Christian for the next 1300 years.

As at the beginning of this period, with Clovis, so at the end, with Charlemagne, an even greater king of the Franks, the German tribes were still being Christianized through a ruler and by methods which we must consider dubious at best. The celebrated account of how Charlemagne in 772 set out to convert the pagan Saxons, marching against them with a great army and "all the bishops, abbots and presbyters" he could muster, and "partly by persuasion and partly by arms and partly by gifts, he converted the greater part of the people." The first generation may not have been very Christian, but what if Luther's Germany had never become Christian? Perhaps God can use even the inadequacies and mistakes of our missionary methods for His own glory.

E. Nestorianism: Schism and Mission (400-800 AD)

While Christianity in the west in this period was recovering its unity and bringing the Celtic church back into conformity with Rome, the church in the east was tragically splitting into three major segments: Eastern Orthodoxy in Byzantium (Constantinople), Nestorianism in Persia, and Monophysitism in Syria (the Jacobites) and Egypt and Ethiopia (the Copts). The causes of schism were as much political as religious. Persia and Rome were hereditary enemies; and African regionalism chafed under the dominance of Constantinople in the eastern Roman Empire (Byzantium). But there were theological differences as well. The sharpest controversy centered about the relationship between Christ's deity and his humanity. All agreed that He was both God and Man. But Nestorians were dyophysite ("two natures"), insisting that Christ had two separate natures, his humanity and his deity, and in terms of practical, ethical Christian living his humanity is perhaps even more important than his deity. The Monophysites ("one nature") replied that one person could have

only one nature and emphasized the primacy of Christ's deity for only a divine Saviour could rescue man from sin. The orthodox center (Eastern Orthodox and Roman Catholic) accepted a compromise formula, that of the Council of Chalcedon (451 AD): one Person in two natures, human and divine.

Beginning with two important councils in the early fifth century, the Church of the East (which only later was called Nestorian) developed its first national Persian organization (Synod of Seleucia, 410), and declared its independence from the authority of the western churches (Synod of Dadiso, 424). Then began its great expansion from Persia in all directions across Asia. It moved south into the deserts and had almost won Arabia for the faith by the time Mohammed was born. Christian Arab kings ruled in the north-east (Lakhmid), the south (Yemen), and the northwest (Ghassanid) which however was not Nestorian but at times orthodox and at times monophysite.

Most impressive of all the Nestorian missionary achievements was the advance of the faith east across the Asian heartland as far as China. As early as 498 the White Huns or Turks of Bactria (Afghanistan) had begun to turn Christian. A remarkable combination of evangelistic, educational and agricultural missions commended the Christian witness to the nomadic tribes of the Asian steppes and by the middle of the sixth century the Turkic chief was asking that the tribes be given their own bishops. By 781 they had their own archbishop. But already by then the wave of Nestorian missions had rolled on far beyond central Asia to reach the capital of China's mighty T'ang dynasty. In the year 635, while the successors of Mohammed (d. 632) were beginning to boil up out of the desert to conquer Persia, the first Christian Persian missionary, Alopen, entered Chang'an, was welcomed by the Emperor and asked to translate the sacred Christian books into Chinese. The Emperor Tai Tsung (627-650) even gave orders for the construction of the first Christian church in China in 638, and for the next two hundred years the church grew and established monasteries throughout the empire.

The history of T'ang dynasty Nestorian Christianity, the earliest church in northeast Asia, can be divided into six periods: (after J. Foster)

1. The first Christian mission to China (635-638 AD)
2. The early growth of the church in China (638-683)
3. First opposition and persecution (683-712)
4. Recovery of the church (712-763)
5. Period of greatest influence (763-832)
6. Disappearance of the Nestorians from China (832-980 AD)

It was in this period also that the Nestorians brought the ancient Thomas church of India into relationship with the Nestorian patriarch of Persia. Nestorian Christians fleeing from the great Persian persecution of 340-380 AD may have been the first point of contact, although there is a reference to a Persian bishop Dudi (or David) undertaking an Indian mission as early as 300 AD. But by about 450 AD Nestorian missionaries had firmly cemented the authority of the Persian patriarch in India and the language of the Indian church, like that of the Persian church, was Syriac. Even the island of Ceylon, reported a Nestorian traveler in the 6th century, Cosmas Indicopleustes, has a church and clergy "ordained and sent from Persia.. and a multitude of Christians".

400-800 A.D.

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Photo by Sarony, Inc.

Robert P. Wilder

IN THIS
GENERATION

The Story of Robert P. Wilder

By

RUTH WILDER BRAISTED

Published for
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by
FRIENDSHIP PRESS
New York



Driven by a storm to seek shelter behind a stack of hay, they there dedicated their lives to that cause. Said one of them, Samuel Mills, that afternoon, "We can do it, if we will." The organization that they formed as a result of that "Haystack Prayer Meeting" was transferred to Andover when these young men went there for their theological studies. At first it was a secret society—the constitution was written in code and most of the correspondence carried on in code. New members were admitted with great caution. Outsiders, bearing of their desire to go as missionaries to the heathen, ridiculed it as "only a boy's notion." Of those college boys one has said, "The fathers smiled, and the wise men shook their heads at the dream of the youth, but now the place where they met for prayer and the grove where they walked in counsel have become shrines." The society grew and spread to other institutions. It was this organization, the Brethren Society, that Wilder was invited to join when he was a student at Andover. Along with five of his fellow classmates he did join it and pledged himself to become a foreign missionary.

While Wilder was teaching school before entering the seminary, he became very much interested in one of his pupils. Eliza Jane Smith, dainty and petite, had a grace and charm that later won the hearts of the simple sailors on the *Woodside* and the affection of an Indian ranee, a raja's queen. She had felt God's call to her to become a missionary in the influence of her Christian mother and saintly grandfather. When she was a little girl she went to live with her grandfather in West Rutland, Vermont, in order to be near the school. Years later, she loved to tell her children of the

lasting impression made on her by her grandfather's faithful attendance at the Tuesday night prayer meeting at the schoolhouse. "He had a great love for the meeting. One night a great storm let loose, and the ground was covered with sleet. Grandpa was so old we feared if he went he might slip and fall on the ice. Therefore we entreated him not to go. But it was the meeting to pray for the Holy Spirit—so he begged to go. He went, and was very late in getting home. We thought it was such a dreadful night, so surely no one else went. We asked him, 'Well, Grandpa, who came out this evening?' Peacefully he answered, 'God was there, and our meeting was very blessed—alone with God.'" Once when she was a very small girl she accompanied her mother to a missionary meeting. Her mother, having little to put in the collection plate, had prayed, "Lord, take one of my children for thy work." "Could that possibly be me?" wondered the little girl. And that thought was still with her as she finished her education at Mount Holyoke Seminary under Mary Lyon.

In 1846, Royal Gould Wilder and Eliza Jane Smith were married and appointed missionaries by the American Board of Commissioners for Foreign Missions to the Ahmednagar Mission, some two hundred miles from Bombay. It was here that they made their first home together after the four months' long sail on the good ship *Woodside*.

In 1852 they were transferred to pioneer work in the native kingdom of Kolhapur. The day of their arrival in Kolhapur, the Brahmans expressed hostility to their work with a request that the missionaries be banished from the state. To banish them was impossible, they were told. But

they need not listen to the missionary preach! The young missionary, nothing daunted, opened a school in the city of Kolhapur, a city of 44,000 inhabitants. He had been able to discover only one school of twelve pupils on a back street! The Brahmans again complained to their maharaja. The maharaja's sister, Akasahih, "the power behind the throne," then sent for the Brahman teacher of the missionary's school. Her interest in the school was awakened by the conversation which followed. Instead of ousting the missionaries she sent boys from the palace to attend the school, and when Eliza Jane Wilder in the following year opened a school for girls—in this city where an educated woman had been considered a disgrace—she encouraged her and remained her loyal friend.

Soon Wilder secured a site for a church, and with his own hands helped quarry the stones and hammer the nails. He was a man of iron will, of strong convictions and indomitable energy. An able student of Marathi, he produced many literary works in the language, and although few followed him, believed in the value of education as well as preaching. "An incarnate conscience," as an associate once called him, his calm faith and prayerful dependence on God had no basis in emotionalism. For many years he and his wife worked in Kolhapur, the only missionaries among four million people.

Robert Parmalee Wilder was born on August 2, 1863, in the city of Kolhapur, the youngest of five children. On his parents' first furlough and before he was born, his oldest brother Edward had been left in America for his education, and Mary, the little sister whom all had adored, had died.

His brother William had also gone to America at an early age for his education. So Robert and his sister Grace grew up as inseparable companions.

There were no other white people in the town. For years his parents had been the only missionaries there. When a young missionary from America came to join them, it was a great event. Mr. Seiler could both play and sing. But there was no piano. Grace and Robert prayed that God might send them a piano, for they loved music. Then one day a hullock cart drove into the city of Kolhapur with a strange load. Robert's father inquired what was in the case, and learning that it contained a piano which was for sale, purchased it. The newly arrived missionary was able to tune it. Soon he was giving piano lessons to the little girl and she, in turn, tried to teach her brother. Often at the close of a tropic day, as the twilight turned to dusk, the little boy would creep under the piano and listen to Mr. Seiler play and sing. And long did he remember the songs taught him.

One evening, when she was about twelve years of age, Grace finished her practicing at the piano, which stood in the living room, and walked toward the dining room where her father was sitting bent over the Marathi commentary he was preparing. She glanced back. There, coiled around the pedals of the piano, as if attracted by the music, was a large cobra. She called to her father. He jumped up, asking the servant, Sukharam, to help him kill the snake. But the old man would not move a muscle. So the missionary in slippered feet crushed the cobra's head. Then, turning to the old servant, he said, "Sukharam, why have you not

helped me?" "How do I know," was the response. "perhaps my grandfather was in the snake." Young Robert, two years younger than his sister Grace, was passionately fond of music. He had been listening to her play the piano, and the conversation that he had just overheard made a great impression on his boyish mind. How deep-seated was the Hindu's belief in the transmigration of souls! He must come back to India as a missionary when he grew up. He began daily to read the New Testament to Sukharam. Just before leaving for America two years later, he asked the old man if he would not be baptized. "When you come back to India as a missionary," was the answer.

Books also had their place in Robert's life. His favorites were two books by Bunyan: *Pilgrim's Progress* and, more especially, the *Holy War*, which he often mentioned in later years as the book apart from the Bible that most influenced his boyhood days.

In a real sense he was part of the mission. There were no schools for missionary children in those days, and he attended the Marathi school with his little Indian playmates, getting a familiarity with the language which he never forgot. In her earlier years in Kolhapur his mother had been a welcome visitor at the palace of the Maharaja. Now she would often take Robert and Grace with her on her visits to the palace. While she chatted with the ranees, encouraging them with their music and telling them of the world outside and of her faith, her children would play with the children of the palace household. Robert and Shivajirao (later to become maharaja) became great friends. They wrestled together, they played duets on the piano,

they raced on horseback. Years later this early friendship was recalled when a group of young Indian princes from Kolhapur came to England to finish their education, and spent a good deal of time in Robert Wilder's home in London. A vivid memory of his boyhood days was the excitement of seeing servants from the palace arriving at the mission bungalow with trays of Indian sweetmeats on their heads—gifts from the queen to his mother. These sweetmeats his practical mother would lock up in the "godown." Grace and Robert looked forward eagerly to the rare occasions when some of these dainties of sugar and spice would be brought out for them to eat.

The mother was the real center of the home. For eighteen years she had lived in India without any missionary woman associate. She had started a girls' school in a town where it had been considered a disgrace for a woman to be able to read. When the school was first suggested, one woman exclaimed, "What! A girl learn to read! If a buffalo can be taught to read, then only will I believe that a girl can learn." But undaunted, she had persevered. A cake of soap was the weekly award for attendance, and within two years more than fifty little girls were learning to read and to sew. In a community which openly opposed the missionaries' coming, she had with gentle kindness made friends in palace and humble home. Wherever there was need, she gave of herself unstintingly. But her first loyalty was always to her husband and family. "The more extensive duties of the parish—the care of the poor, sick, of schools must come after that of the family," she wrote in her diary. "He who has great faith as naturally goes to his Heavenly Father

as the child in its season of affliction goes to its earthly parents," she wrote again. She strove to cultivate a simplicity and an honesty of spirit in a disciplined life. To this end she would set apart one day each month for fasting and prayer, as Robert vividly recalls from his childhood.

For three months of the year, during the cold season, the father would be out on tour, preaching in the villages. He listed some three thousand towns and villages in which he had preached. His evangelistic zeal greatly impressed young Robert, as well as the time and energy which he put into educational and literary work. Three thousand three hundred pupils were registered in his schools. A great deal of time was spent in translating into Marathi and preparing Bible commentaries in that language. But above all the children were impressed by the faith of their parents. During the twelve years when the work of the Kolhapur Mission was self-supporting, the funds were often very low. Robert recalled his parents' spending one whole night in prayer and how the answer came to that prayer. The money in the treasury had been practically exhausted. It looked as if they would be forced to close some of the village schools. But first they would talk it over with God. All night they had prayed. In the morning came the answer—a check for one thousand rupees from an unknown friend in Calcutta. The schools continued.

"One of the earliest recollections of my boyhood is connected with the five services I attended each Sunday," wrote Robert. "In addition to these five services, at the sunset hour my mother would take my sister and me into the west room of the Mission Bungalow where we would pray to-

gether for my brothers in America, and where for the first time I began to pray audibly before others. No one knows the influence on my sister's and my lives made by those little meetings with Mother."

Gradually religion became a personal reality to Robert. One night he dreamed that he was falling into a dark pit. Looking up, he saw a star. "As long as my eyes were fastened on the star, I was lifted higher and higher but when I looked around me to ascertain what lifted me, down I went. Finally my eyes were fastened continuously on the star until it drew me out of the pit. The interpretation of the dream was not difficult. The star was Jesus who lifted me out of the pit of self and sin." Robert and Grace began to meet daily behind the garden hedge in front of the bungalow to pray together. They resolved to give themselves to God's service, and after several weeks of prayer they went to tell their father. Grace was twelve and Robert ten years old. Their father gave them each a Sunday-school class to teach, and admitted them into church membership. "When I joined the Church I made up my mind," wrote Robert, "God permitting, to become a Foreign Missionary. It seemed to me that there was nothing else to do, since the need abroad was so much greater than that in America."

Thirty years had passed since Royal Wilder and his wife had first landed in India. His health was not good, and he felt that his two youngest children needed to go to America to complete their education. He had been collecting material for a book on the history of Kolhapur, to be entitled *Kolhapur, the Kingdom and the Nation*. This he planned to finish writing in his new home in Princeton, New Jersey,

where his older son, William, was about to enter college. This manuscript, along with all their valuable possessions, was sent on a sailing ship around the Cape of Good Hope, while the family took the more direct route by the Red Sea and the Atlantic Ocean. The ship was wrecked and the precious documents lost. Driven by this disappointment, the missionary was led to undertake another literary venture. "Soon after we reached America," wrote Robert, "he brought to my mother the proof for the cover of this magazine on which were the words *Nil desperandum Christo sub duce* (nothing to be despaired of under Christ as leader), which illustrated in a remarkable way the driving force in his life." And soon appeared "Jan.-Feb. 1878, Volume 1, number 1," of *The Missionary Review of the World*, a periodical "which should discuss principles and methods and collect statistics from the whole field." For ten years Royal G. Wilder edited almost singlehanded this leading missionary magazine. Not only did the *Review* become self-supporting, but in these ten years it donated \$2,000 to the work of foreign missions. So foreign missions took a central place in the home in Princeton, in the daily family prayers, and as a constant topic of table conversation.

Robert was twelve years old when he left the land of his birth. The parting from Indian friends and all the familiar scenes of his childhood was far from easy. Lack of companionship with boys of his own race and his naturally sensitive spirit made him feel shy with his new companions. Physically he was not strong. The long childhood years spent on the hot plains of India had impaired his health. He was an ambitious and conscientious student at the Princeton Pre-

paratory School, and his mother often had to warn him against overwork. "Rest your soul on Jesus, and be content to do according to your strength," she advised him. "I used to *fret* about my studies. It is a mistake. Just keep a cheerful trust in God over your lessons and then be willing to be and seem what you are,—with God's help always serene, and resolute, and calm, and self possessed."

His sister Grace, inseparable companion of his childhood, went away to college at Mount Holyoke Seminary. Robert was glad to have a year at Williston Seminary, at Easthampton, Massachusetts—close enough to Mount Holyoke so that he could see a good deal of his sister—before entering upon his own college course at Princeton. At Williston he tried to interest his fellow students in missions. "But every time I spoke in public it seemed to be a failure, owing to my shyness," he wrote. "So one day I told my sister that the missionary call could not be obeyed because public speaking was impossible. She took me in hand with a faith and courage which inspired me. 'With Christ nothing is impossible,' she said." Robert persevered, and in his college years he won prizes for oratory, freshman, junior and senior years. But, deeper still, he had discovered that with Christ nothing is impossible.

CHAPTER TWO

PRINCETON UNDERGRADUATE

The world has not seen what God could do through a young man thoroughly consecrated. Give him a chance.

—Dwight L. Moody

IN the fall of 1881, Robert Wilder entered Princeton College. A brilliant and conscientious student, he considered Greek and philosophy his favorite subjects. In his freshman year he chose to be one of a small group who met with their teacher for Latin sight reading as a diversion. Despite his earlier shyness, as a member of Clio Hall he took part in debating and public speaking and won the Junior Oratory medal. He showed a marked aptitude for languages—in later life being able to use ten or twelve different languages with ease. In his last two years at Princeton he was permitted to study Sanskrit as an elective—his hope being that by the knowledge of Sanskrit he would be better prepared to work among the much-neglected educated classes of India. At graduation he won special honors in mental science. His academic standing was so high that later he was elected to membership in Phi Beta Kappa, which society did not yet exist in Princeton during his college days. From Princeton also he received his Master of Arts degree two years after graduation.

Princeton Undergraduate

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Robert Wilder had thrown himself enthusiastically into the Christian work of church and campus when he entered Princeton College. He was secretary of a prohibition society of which President McCosh was the chairman, which put through a successful campaign to have every saloon in the borough of Princeton closed. He was an active member of the First Presbyterian Church in Princeton, as a teacher and later as superintendent of the Sunday school. From childhood he had memorized large portions of the Bible and developed a habit of Bible study and a love for the Book which stayed with him throughout his life. He found his greatest religious interest on the college campus centered around Murray Hall, the headquarters of the Christian association known as the Philadelphian Society, which he served as president and secretary. "You certainly have a Herculean program to work out next month," commented a friend. Meetings with faculty speakers on Thursday evenings, with student leaders on Saturdays, and class prayer meetings on Sundays were part of this program. Robert played the organ for the hymn-sings at these class meetings. He loved music, and the singing of hymns was always very precious to him.

In the beginning of his junior year at Princeton College, Robert Wilder was invited to attend a conference of the Inter-Seminary Missionary Alliance at Hartford, Connecticut. This was an organization for theological students. But, on account of his deep interest in missions, Robert, with two fellow undergraduates, was urged to be present. This conference proved to be a real milestone in his life. One evening Dr. A. J. Cordon, of Boston, gave a powerful address on the Holy Spirit. Greatly impressed by the message,

this young student went up to speak to him at the close of the meeting. Must he wait twenty years, as Dr. Gordon had done, before he could get this power in his life and preaching? he asked. With a smile came the answer: "God is ready to give you the power of the Holy Spirit as soon as you are ready to surrender fully to him."

With a new vision and consecration Robert returned to Princeton. The three delegates, with two other students, organized themselves into the Princeton Foreign Missionary Society and decided definitely to pray and work for the conversion of their classmates. With like-minded fellow students they formed small prayer groups which met daily at the noon hour. Then followed personal talks with those for whom they had prayed. Robert, still the shy youth of his school days, recalled how it took him ten days to muster up enough courage to speak to one man about his soul. But he did it. Kindled by this small beginning of consecrated students, the flame of revival swept through Princeton, culminating in a series of meetings under the leadership of Dr. Gordon.

The "Princeton Foreign Missionary Society" was organized in the autumn of 1883. Robert Wilder, who had been inspired by the words of Dr. Gordon, was largely responsible for its organization and became its first secretary. "The reason we started," said he, "was not because our fellow students were opposed to missions. On the contrary, many were really interested in international problems, in the interracial questions and so forth, but the interest was largely in the solution of these problems and we thought that we could challenge them with a definite declaration of purpose."

"We are willing and desirous, God permitting, to become Foreign Missionaries" was the Declaration of Purpose that they signed, and their Watchword: "The Evangelization of the World in This Generation." Every Sunday afternoon this little group of five would meet at 12 Stockton Street, the Wilder home in Princeton. The intensiveness of the Declaration of Purpose coupled with the extensiveness of the Watchword helped to keep the group strong. The meetings were open to all who were interested in missions, although only those who had signed the Declaration of Purpose were members of the Band. Often the old missionary, Robert Wilder's father, would come into the room where they were gathered and where on the wall there hung a large map of the world, and share with them the richness of his thirty years' experience in India. He had worked for five long years before winning his first convert. Yet he believed in the Watchword, and that God's plan was "that those of us living should do our utmost to carry the Gospel to those living then." Not why they should go, but why they should *not* go as foreign missionaries was his challenge. After the veteran missionary had left the room, the students would kneel together in prayer. But while they were thus meeting each Sunday afternoon, in another room was Robert Wilder's sister Grace—a recent graduate of Mount Holyoke Seminary—praying for God's blessing on that little group of consecrated students. "God alone knows how much the Student Volunteer Movement owes to her prayers for its establishment and growth in the early years of its history," wrote her brother. Every evening in this prayer-centered home the brother and sister prayed together that this little

beginning might become intercollegiate and that a thousand volunteers might be secured for foreign missionary work.

For two and a half years the "Band" continued to meet for prayer in the Wilder home, and gradually other students felt the call and joined them. Robert recalled how one young man volunteered for foreign missionary work while they were walking together across the fields at Princeton. Another, stirred by the urgency of the need, arose in a meeting exclaiming, "Woe is me if I preach not the gospel to the heathen!" and signed the declaration card, affirming his life purpose. So the work grew. Robert recognized this spread of missionary enthusiasm and commitment as the work of the Holy Spirit and was afraid that any pride on his part might mar it. A member of that early group recalls how on a Sunday evening as they were walking together to an evening service and talking of the work and the growth of the Band, Robert paused on the steps of "the Old First" and poured forth a prayer that his spirit might be kept humble.

In the beginning of his senior year in college came a bitter disappointment. Robert's health broke. President McCosh had expressed his belief and desire that on graduation he might secure a Mental Science Fellowship for \$600 and have the opportunity of a year of further study in Europe. But now the doctors said that he would have to drop out of college for a whole year on account of his health. That would mean losing this opportunity. "Those months were a time of violent testing," wrote Robert. "What did God mean by robbing me of the prize within a year of its being within my grasp? My desire in going to Germany was to fit

myself better to win Indian students to Christ." But looking back after the years he was able to trace God's guiding hand even in that bitter experience, for had he gone abroad he would have missed the Mount Hermon conference of 1886 which so largely determined the future course of his life. So he quoted with assurance:

God nothing does, nor suffers to be done,
But what we would ourselves, could we but see
Through all the events of things as well as he.

The spring of 1885 found Robert Wilder punching cows on a cattle ranch in Nebraska. Friends had made it possible for him to have three months here to try to regain his health so that he could return to Princeton to finish his studies.

The first few days at the ranch were far from easy. The ranchman had a reputation for taking twenty glasses of beer at a sitting; the cowboys were a rough lot; the place was haunted by the mystery of an unsolved murder on a neighboring ranch. At night the young student would lie awake listening to the howling of prairie wolves. But he was no white-collar rancher. As a boy in India he had learned to ride horseback, racing over the plains of Kolhapur with his royal Indian playmate, and he was quite at home on a horse. "The other cowboys would have lost all respect for me if I had been thrown," said he. He stuck on the back of Ducky, the buckskin pony that was his to use, and drove cattle with the rest of them—one day staying in the saddle for over twelve hours. A good marksman also, he one day bagged five of the first six birds at which he fired. Thus he won the respect as well as the friendship of his new companions.

did gave him more joy than these personal talks, and his correspondence is full of testimonies to the helpfulness of such friendly contacts.

"Since then," wrote Robert Wilder about the experiences of that year, "many opportunities have come to me to do personal work on trains, steamers, trams, buses, etc. So far as I remember only once has my approach been rebuffed. It is possible to be so afraid of putting men off that we put no one on the road to heaven."

In the autumn of 1885, Robert Wilder was able to return to Princeton to complete his college course. Once more he took a place of leadership among the little band of volunteers that had continued to meet in the parlor of his father's home in Princeton.

The following summer the famous evangelist Dwight L. Moody invited leading college undergraduates from the United States and Canada to come together at Mount Hermon, Massachusetts, to the first "College Students' Summer School for Bible Study." Robert Wilder had now graduated from Princeton College, and he therefore felt that he was not eligible to be a delegate. But Mr. Wishard, who with Mr. Moody had conceived the idea for such a summer school, and as senior Y.M.C.A. secretary at Princeton College had known Robert, insisted that he be there. Consequently, he was appointed one of the ten delegates from Princeton. Before he left home, his sister Grace said to him: "I believe our prayers will be answered at the Mount Hermon meeting and our Princeton beginning will become intercollegiate."

Filled with a missionary enthusiasm and world vision, Robert Wilder arrived at the little flag station of Mount

Hermon one morning early in July. Following the winding sandy road for a mile, he soon found himself at the boys' school at the top of the hill. He stopped to look at the wonderful view before him, out across the Connecticut River with the lovely Northfield range of hills beyond and Mount Monadnock in the distance—an ideal spot for a summer school.

There was no place for a presentation of foreign missions on the program of the conference. In fact Mr. Moody had no formal program arranged beyond one large platform meeting daily. He had called together this group of representative students, two hundred and fifty-one of them from a hundred different colleges, for four unhurried weeks of Bible study. As the well-known evangelist entered the lecture hall with businesslike step, portly form, and slightly graying hair and heard on the morning of July 7, he opened the meeting with the singing of hymns. Then to the audience of young men before him he began to speak: "I want to make as much of music as possible here. Music and the Bible are the two important agencies with which to reach the world, and I've made as much of singing as I have of preaching. I've been asked for programs. I hate programs, and I don't have any. Then I can't break over 'em. If you want to know what is ahead, we don't know, except that we will have a good time. We want to stir you up and get you in love with the Bible, and those of you with a voice, in love with music. If I find you getting drowsy in hot weather, I'll just ask the speaker to stop and we will sing. . . . Our talks are going to be conversational. If you want to ask a question, speak out: that's what we are here for,

Sunday, July 18: A strong missionary spirit is apparently developing among the boys here. Twenty-one students who have missionary work in view got together the other day, and after talking the subject over somewhat asked Dr. Pierson to give an address on it. . . . ("All should go and go to all.")

Saturday, July 24: The missionary spirit is rampant among the students now. The interest is strong, vigorous and healthful. Rousing meetings have been the result, and these are taken up and carried on in an energetic business-like way that is refreshing to the men who happen to be fresh from lukewarm communities and churches and lifeless meetings. . . . Here and there young men are met who look eagerly toward missionary work, and perhaps a score have decided to find their lifework in foreign fields. Mr. Wishard brought the young men together in the hall last night for a missionary meeting. "It will be a sort of Pentecost," he announced, "where a dozen young men representing the different fields of labor will present in three minute speeches the work there, what has been done and what is to be done." The room was filled with about 350 young men and visitors; all on qui vive; applauding vigorously and promptly every good speech and every bright point made; and ready with a hearty laugh for every flash of wit. Mr. Wishard called up the young speakers, and he and Dr. Pierson punctuated everything with remarks, an apt story, a bit of experience or some explanation. The first speaker was a young man born in India and bred for the eastern Mission field, whose fire and zeal gleamed underneath a quiet exterior as he marshaled his facts.

That young man was Robert Wilder, who spoke for the land of his birth. Then followed nine other brief challenges: B. W. Labaree, born in Oroomiah, Persia; James Garvie, a Sioux Indian from Dakota and delegate from the first Indian Young Men's Christian Association; Boon Itt, of Siam, a student at Williams College; Shimomara, a young Japanese

Christian studying in Union Theological Seminary; Paul Iskian, of Armenia; J. Pihl, of Denmark; Jacobsen, of Norway; Talmadge, a student at Rutgers College spoke for China, and Schwab for Germany. These ten young men each told why he hoped to become a foreign missionary, and appealed to others to go. Each one at the close repeated the words "God is love" in the language of the land of his birth. The audience was stirred by these burning appeals. That meeting has since come to be spoken of as the "Meeting of the Ten Nations." John R. Mott, writing of it in his *Five Decades and a Forward View*, says that this meeting "may occupy as significant a place in the history of the Christian Church as the Williams Haystack Prayer Meeting."

Wilder has written of the sequel of this momentous meeting as follows: "The delegates withdrew to their rooms or went out under the great trees to wait on God for guidance. George L. Robinson, now a professor in the Presbyterian Theological Seminary of Chicago, has told me that the most sacred spot on earth for him is a tree at Mount Hermon where he yielded his life to God and volunteered for missionary service." John R. Mott said that after the "Meeting of the Ten Nations" he spent many an hour in prayer, and in doing "conclusive thinking." He, too, signed the Princeton Declaration. He has described his first meeting with Robert as he recalled it after fifty years: "My first meeting with Robert Wilder was when swimming in the Connecticut River at the time of the first Christian student conference at Mt. Hermon, Mass., in July 1886. His ruling passion as a recruiting officer for world-wide Missions was even then strong in him; before the interview was over,

which began in the water and continued as we tramped back to the school campus, he had appealed to me to become a Missionary."

On July 29 the *Republican* commented: "Missionary work was again the theme of a meeting last night . . . led by R. P. Wilder of India, a graduate of Princeton '86 who is preparing for the mission field. Mr. Wilder is an active and earnest recruiting sergeant for the field, and his example and efforts are in no small way responsible for the conscientious choice of the mission field work by 63 young men here. . . . More are wrestling with the call in all earnestness." The following day Dr. Ashmore, missionary from China, gave a stirring address describing "missions as a war of conquest and not as a mere wrecking expedition."

"During the eight days that followed 'The Meeting of the Ten Nations,'" wrote Robert, "there were great searchings of heart and great resolves, with the result that seventy-eight more men volunteered." Night after night these student volunteers met for prayer in an upper room in Crossley Hall. When the rest of the conference had gone to sleep, they were still on their knees in prayer. Others joined them. Before the conference was to close, ninety-nine young men who had signed the Declaration signifying that they were "willing and desirous, God permitting, to become foreign missionaries" were gathered for their last season of prayer together before separating to return to their own college campuses, when another young man slipped into the room and joined them. So the conference closed with exactly one hundred student volunteers for foreign missions.

"The Missionary Movement that has begun here is a

marvelous one," wrote the *Republican* on August 1, as the conference came to a close. "Quietly, without forcing as I can see, the Mission spirit has spread throughout the whole. Each man has settled the question 'Shall I go?' by himself with his Bible and his God. 'I am impressed above all things by the quiet, sober determination of the men,' said one of their most intimate advisers to me."

When Robert Wilder went back to Princeton, it was with great joy that he was able to tell his sister, who had been following the conference with her prayer help, that their prayers had been answered. One hundred students had volunteered for the foreign missionary field. The Princeton beginnings had become intercollegiate. Today a plaque on the wall marks the room at Mount Hermon where the Student Volunteer Movement had its origin in prayer.

IN THIS ROOM IN THE MONTH OF

JULY 1886

DURING THE

FIRST INTERNATIONAL STUDENT
CONFERENCE

THE

STUDENT VOLUNTEER
MOVEMENT

HAD ITS ORIGIN, AND ONE HUNDRED
YOUNG MEN SIGNIFIED THEIR
WILLINGNESS AND DESIRE,
GOD PERMITTING,
TO BECOME FOREIGN MISSIONARIES.

and Sunday schools. In September, 1888, in reply to a letter requesting him to visit a certain Sunday school to secure their interest in the support of a missionary, he regrets being too busy to come immediately but concludes, "Don't wait for me. Go ahead and support a Missionary. I may not come till December." There was still that prevailing note of urgency in all he did.

Wilder repeatedly emphasized the Biblical basis for missions. Addressing a conference in Philadelphia in July, 1889, he said, "The most important theme in the Bible is Missionary work. . . . We find that not only work is needed, but money is needed also. . . . It seems, from the manner in which our work is progressing, that in a few years the whole world will have heard of Christ. In the strength of the Lord we will hear a charge that will make even the dead fall in line." He illustrated his talks with large maps and elaborate charts that dramatically pointed out the needs of the large, unevangelized territories of the world, and used the Bible as his source book. Thus, with visionary faith and the fearless enthusiasm of youth, Wilder called upon churches and students to meet the missionary challenge—the evangelization of the world in our generation.

The following year Robert E. Speer, one of the leading Student Volunteers of Princeton and a brilliant student, succeeded Wilder as traveling secretary of the movement, and the latter was able to return to his studies at Union Theological Seminary, determined to finish his preparation. Still came many opportunities and calls to speak for missions. And Wilder was reluctant to decline any of these, although his health was poor. Mr. McWilliams, his friend and financial

supporter, warned him, "Will you not hold up? I fear a breakdown. Please say 'no' with more facility." But never throughout his life did Wilder, however weary he might be, find it easy to say "no" when there was an opportunity to speak to men about their souls or present to them a challenge to missionary service.

He applied himself diligently to his studies, despite these many other demands on his time, and in May, 1891, he graduated from Union Theological Seminary, having won distinction in Hebrew and Old Testament Exegesis, and gave a commencement address entitled "The Field." President Hastings wrote of him that spring that "he had distinguished himself alike for Christian devotion and for scholarly fidelity and success. In spite of his work in connection with 'The Student Movement,' Mr. Wilder has taken and maintained a very high standing in his class, and has won the esteem and affection of the Faculty and students."

The far-reaching influences of this movement have been concisely yet most adequately described by Dr. John R. Mott in *Five Decades and a Forward View*. He summarized its main achievements as: (1) it kindled and strengthened missionary interest, passion and purpose in hundreds of colleges in America and in other parts of the world; (2) it has furnished more than 16,000 foreign missionaries; (3) it has influenced thousands of students to study Christian missions; (4) it "has planted missionary libraries or missionary sections in libraries already existing, in over 400 colleges and theological seminaries" and "did more than any other agency to usher in the Modern Mission Study Movement"; (5) it has greatly increased the amount of giving to mis-

sions; (6) it has inspired a great many who have not been able to reach the foreign mission field and who have, through its impetus, given themselves to full-time Christian work at home.

"The influence of the Movement on the religious life of the colleges and universities of North America has been both wide and profound. It is not too much to say that within the past generation the outlook of a multitude of Christian students has been changed from the provincial to the cosmopolitan. The words 'missionary' and 'missions' mean something entirely different to the student mind today even in the denominational colleges and seminaries, from what they connoted to the preceding generation. Under the influence of the addresses of the traveling secretaries, of the many mission study and discussion groups and forums and of the various student conferences and conventions, limited ideas have fast given way to enlarged conceptions of the grandeur and transcendent possibilities of this greatest work which confronts the Church of God."

Thus abundantly has God answered the prayer of a brother and sister who dared to ask great things for his kingdom.

CHAPTER FOUR

EUROPEAN INTERLUDE

*Bliss was it in that dawn to be alive,
But to be young was very heaven!*

—*"The Prelude,"* by William Wordsworth

His years of preparation were over. The long-anticipated day had come. On June 28, 1891, Robert Wilder boarded the S.S. *Amsterdam* conscious that the vision of his childhood was about to be realized, that he was actually starting back to the land of his birth "to present Christ to the educated classes of India."

A fine scholastic record in college and in seminary and the months of traveling and speaking in the colleges gave proof of the intellectual and spiritual preparation for the work ahead. A few days before his departure President McCosh, of Princeton, wrote of this former student of his: "I know no young man who has done so much good in America in calling young men to the work of God in the Missionary field. He is about to proceed to India to engage in Mission work. . . . He devotes very superior talents to this work. He means to pass through Europe, the Northern Continent, and Great Britain, on his way to India. The friends of religion may place the utmost confidence in him, in his ability, his faithfulness and thorough integrity. With the blessing

