**The Game of History:**

**The Expansion of the Christian Movement in 15 Dilemmas**

# Roman Egypt and Libya: AD 200

From Clement of Alexandria, to my brothers and sisters: Grace unto you, and peace, from Almighty God through Jesus Christ, be multiplied.

I have good news to report! Since John Mark started preaching here in Alexandria a few generations ago, we’ve seen amazing progress here in North Africa.

As you know, my city of Alexandria, in Egypt, has been the home of a bustling Greek-speaking intellectual community for some time. My students and I have been working to communicate the gospel in ways that make sense to Greek philosophers, and my colleague Tertullian in Libya has been doing similar work, translating the scriptures from Greek into Latin.

However, we’re struggling with a divide between the Greek and Latin speaking upper-class, mostly colonists, and the Coptic, Punic, and Berber-speaking lower class locals. The locals have been more attracted to extremely strict versions of Christianity. One group honors ascetics and hermits who go out into the desert to battle demons. Another group teaches that you can’t take communion from someone who once denied the faith but then repented of that denial. These groups say we are wasting our time working in the languages of the philosophers—Greek and Latin—and that we should be translating the scriptures into the common languages—Coptic, Punic, and Berber.

What shall we do? Should we let them translate the Bible into the local languages? If we do, we may end up encouraging nationalist, separatist groups to break away from the empire, causing problems down the road. Should we encourage people to learn Greek and Latin, so that they can be one with the empire, and participate in the theological and philosophical exploration of Jesus’ nature and work? Should we support these extreme groups, or work to weed out their influence?

# Rome: AD 312

Eusebius of Caeserea to my beloved brothers and sisters in the Lord: greetings!

The years have been hard in the heartlands of the empire. We saw with our own eyes the houses of prayer thrown down to the very foundations, and the Divine and Sacred Scriptures committed to the flames in the midst of the market-places.

Yet in spite of it all, the church has grown. People have seen the way we care for the sick, the ways the men love our wives and children, instead of acting like their owners. Still, we live under constant threat that the emperor will once again order Christians to be sought out and killed as traitors.

Now we have come to a crucial turning point. A friend of mine, a general who is fighting a civil war to become the next emperor, told me he had a vision, seeing a cross of light above the sun, along with the words, “In this, conquer.” He claims Christ appeared to him in a dream, telling him to use the sign against his enemies. I think he may on his way to following Christ, but others are more skeptical, and call it a political move to win the loyalty of the Christians.

I am optimistic—I think he will finally end our persecutions, once and for all, and allow us to serve Christ freely and publicly. Others are more wary. They say that Christ and war should never mix—that loving our enemies is incompatible with killing them. They say that if we accept this future emperor as a Christian, we will quickly see the enemies of Rome treated as though they were enemies of God.

I’m writing to you now, asking for your advice. Should we accept the general’s conversion and the protection it might bring? Should we think of him as one who dishonors Christ? How should we react?

# Persia and India: AD 340

From Aphrahat the Persian, to my brothers and sisters who call on Jesus, Light of the Light, Creator and Counsellor, Guide and Way, Redeemer, Shepherd, Gatherer, Pearl and Lamp. Peace be with you!

In just a few generations, we have seen remarkable things happen in Asia. Jesus’ disciple, Thomas, followed the ocean trade routes to India (or was it the land route?), and bore witness to the gospel among both the Jewish communities there and the Malayali people. The church there is thriving, though Thomas himself was killed when he went further to the East.

Meanwhile, a number of Christians fleeing persecution from Rome decided that their best bet was to shelter in Persia, Rome’s enemy in the East, and the Christian community prospered here for quite a while!

Then came Constantine’s conversion. Of course, we rejoiced with our brothers and sisters in Rome. But the Shah, a committed Zoroastrian, feared that we Christians would side with his enemy, Constantine the Christian, and launched a persecution like none the world has known. 190,000 of us killed in just 40 years.

Still the church the survived. Those of us who gave up the pleasures of possessions and family to live and pray in the wilderness as hermits were mostly spared when the church leaders were killed off. But now Patriarch Isaac has written to me and asked me to leave my hermit’s life and become a pastor for congregations whose leaders were killed in the persecution.

What do you think? Should I remain a hermit, devoted to growing in prayer and devotion to God? Should I instead become a congregational pastor, even though I know that the church would not have survived the persecution if we hadn’t had monks and nuns? Is there a way we can train both monks and pastors?

# Ireland: AD 480

I declare that I, Brigid of Kildare—an unlearned sinner indeed and baptized by Patrick, whom God sent as apostle to our lands—have been established an abbess in Ireland. I hold quite certainly that what I am, I have accepted from God.

By now you may have heard of Patrick, who was enslaved by the Irish as a boy, but whom God delivered and sent back to Ireland. And you may have heard how he lived out his days here, preaching the word, raging against slavery, and teaching the way of peace to any of our warrior blood who would pay him mind. I grew up the daughter of a Christian slave, and earned my father’s wrath because I understood that Jesus’ generosity required me to give of his dishonest goods to the lepers, the beggars, and any who asked. For both of us, living out the gospel in this culture has meant taking radical stands.

Still, in this generation, we have seen many turn to Jesus, and surprisingly little violent persecution. Here in Kildare, we have a community interested in forming a monastery. Some Christians from the Roman colonies in Britain would like us to follow their pattern of monasticism, creating monasteries that are an outpost of Roman civilization. They would then invite tribal chieftains to gather around the advantages of advanced civilization and get baptized into the Roman way, which places church life at the center of city life, and over time teaches them how to follow Jesus as they become productive citizens.

Some of our local brothers and sisters prefer a more Irish way, setting up little communities of both monks and nuns near to already-existing villages. (It would be strange to the Irish to separate men and women from each other the way they do in Greece or Italy). They suggest that we offer hospitality to anyone who happens to stop by, teach anyone willing to learn, and only later offer baptism, without trying to conquer whole villages.

How would you advise that we proceed, here at Kildare?

Peace to the Father and the Son and the Holy Spirit. Amen.

# Ethiopia: AD 520

To my dear brothers and sisters,

I write to you from the monastery of Debre Damo with good news of the going forth of the gospel here in Ethiopia. I left Syria along with eight of my companions. Unhappy with recent church politics, we decided to go south, beyond the last reaches of the empire in Egypt, and out to Ethiopia. When we got there, we were surprised to discover that we were in a nominally Christian land.

But we found that only a thin corridor of Ethiopia along the main highway actually knew anything about Christ. So the nine of us spread across the countryside, each of us starting a hilltop monastery, translating the scriptures, and taking the gospel where it had not yet taken root.

Now, however, I have found myself faced with a dilemma. The people of Ethiopia live in fear of powerful forces—magic, spirits, and demons. They go to magicians to ask for spells or amulets to protect them from these powers. As people learned of the power of Jesus, they began to come to us, asking us to write down verses of scripture to tie around their hands or necks to protect them from the spirits.

Some see this as an opportunity to proclaim Christ. They say we can proclaim him as a worker of “white magic” who gave his apostles power over magic, evil, and disease. They point out that Christ has conquered the powers, and that scripture gives us precedent for tying verses of scripture around one’s head or wrist or neck (Deut. 6:8, 11:18, Prov. 6:21).

Others claim that preaching this way dishonors Christ, and makes him just one more magician. What do you say? Should we write the scriptures for them to wear to protect them from evil? Or should we instead convince them that all that they believe about magic and the spirits is false?

I write to pour my heart to you and ask for your advice in love and respect.

Abuna Za-Mika’el Aragawi

# Arabs and China: AD 781-2

*(This round, you have received two letters, relating to similar dilemmas encountered on the two sides of the continent. They are presented below.)*

*Letter One: from Timothy I, Patriarch of Baghdad:*

To my reverend and elect brothers and sisters: Timothy the insignificant servant of Jesus our Lord and our God does obeisance to your chastity and hopes to see you.

As you know, in the last two hundred years, the stream of history has shifted, and will not return to its former course. In Arabia there arose a man named Muhammad, hailed as a prophet, who led the Arab nomads away from the worship of their numerous false gods to worship the One Creator God. He had heard enough about Jesus to know He was a prophet, but not enough to understand what we meant when we called Him God’s son. His Arab followers, now united, replaced the Byzantine and Persian empires with one of their own.

Under the Muslim rulers, we are free to practice our religion and given great autonomy, but we are prohibited from turning a Muslim from his religion, and are required to wear a special belt marking us as Christians, along with yellow patches on our clothing, and to pay a double tax (since we may not serve in the military).

Yet God has given us favor in the eyes of our rulers. The Caliph, al-Mahdi, has invited me to debate with him on the matter of his religion and ours. I ask then, for your advice. One of my predecessors, John of Damascus, took a harsh tone, calling Muhammad a false prophet, and Islam a forerunner of the Antichrist. But I have studied Islam enough to know that there are many similarities between their beliefs and ours, and it might be wise to emphasize these, so as not to needlessly offend the Caliph. In my debate, shall I emphasize our similarities or our differences?

*Letter Two:*

From Adam Ching-Ching, in China, to my dear brothers in Christ:

I write in haste. The mission of brother Alopen, sent nearly one hundred fifty years ago, has borne fruit, and there are many monasteries devoted to Christ in the cities of China. I continue the work that the emperor commanded of Alopen, translating the scriptures into the Chinese tongue.

I have been approached by a strange man, a Buddhist missionary named Prajna, who wants my help translating Buddhist Sutras into Chinese, which he does not yet speak. Shall I help him?

# Nubia: AD 835

The prince of the mighty kingdom of Makuria, Giorgios, the son of his majesty Zacharias III greets you warmly.

I write to you, asking advice in a matter of diplomacy, but a diplomacy that is not only between kingdoms, but between faiths.

For all of our history, Egypt and Nubia have guarded the safest path from the Mediterranean world to Africa-beyond-the-desert. When Christianity came to Egypt, it spread to us as well. When the Arab armies took Egypt, they tried to take us too. But though Egypt fell, we stood strong, and made them agree to a peace treaty—the first time they had ever done so.

Never were they to attack us again, but trade was to take place freely across the border. We agreed to return the captives we had taken in the battle, in exchange for wheat and lentils from our foe.

Recently, though, the situation has grown complicated. In the last five years, the Egyptians rose up against the Arabs, and we hoped that they would throw out the invaders, so my father cut off trade. Unfortunately for us, the rebellion failed, and now the Caliph’s representatives have come back to us with a new story about the treaty, saying that *they* imposed the treaty on *us*, that we had agreed to send captives as slaves to be sold in their markets—360 per year—and that our lack of trade had left us in their debt.

My father has sent me to clear up this diplomatic mess, and I need your advice.

Over the last 200 years, the Arabs have grown much more powerful, while we have not. I doubt we could hold them off now as we did in the past. Father suggests we let the Arab interpretation stand, but negotiate the amount of material and the number of slaves to be traded to a smaller amount. This will allow us to remain as a Christian kingdom separating Muslim Egypt from the rest of Africa.

On the other hand, one of the priests travelling with me has raised a concern. While the selling of slaves is not unknown in our part of the world, he is concerned that if we as Christians officially agree to sell slaves, that it will cause the gospel to sound hypocritical to the nations living south of us. What shall I do here?

# France: AD 1095

Pope Urban, bishop, servant of the servants of God, to my faithful friends; greeting, apostolic grace, and blessing.

I come to you for advice in the name of a church in grave danger. We are under attack by groups of armed and vicious men on all sides. It was not many years ago that the pagans from the northern regions came with a naval force to Britain like stinging hornets and spread on all sides like fearful wolves, robbed, tore and slaughtered priests and deacons, and companies of monks and nuns. These Viking raids have continued up and down the northern coasts, and all attempts to send missionaries to their territories have failed.

And now I have received word that a barbaric fury has laid waste the churches of God in the east. The Seljuk Turks, recent converts to Islam, have attacked the Christians of the East and have conquered the Christian Byzantines as far west as the shore of the Mediterranean. They have occupied more and more of their lands and have killed and captured many, destroying churches and devastated the empire. I have received envoys from the Byzantine emperor, asking us to send soldiers to keep Constantinople from being overrun. None of the kingdoms of Europe is strong enough to mobilize an army against the Seljuks, only the Church has such reach and influence.

Some have claimed that we must turn the other cheek in this situation, allowing the Vikings and Turks to attack us, rule over us, even enslave us, with the hope that the Gospel will change their empires from within. But I worry that we will be showing cowardice, betraying our friends, families, and allies if we do not mobilize an army from across Europe to meet our foes.

I have called a council at Claremont, where I will address the leaders of the churches and the Christian kings and princes who gather there. What shall I tell them? To rise up, or to lay down the sword?

# Mongolia: AD 1232

We, Sorkhakhtani-Beki, by the power of the Eternal God, daughter-in-law of Genghis Khan, the Oceanic Khan of the great Mongol Ulus, write to you.

We are of the Kereyid tribe of the Mongols. The forefathers of our tribe came to faith through a vision when they were lost in the mountains, and through the teachings of Christian merchants from Persia. Since that time, we have all been baptized Christians, as are many other Mongol tribes.

My older sister was the wife of the great Khan, Genghis, and I, being much younger, became the wife of his favorite son. Before he died, my father-in-law conquered an empire stretching from the shores of the Pacific to the woods of Central Europe, but his kingdom has fallen into the hands of fools. His son, Ogetai drinks heavily and squanders the wealth of the empire. All I have been able to save thus far has been the provinces that formed my husband’s inheritance which he entrusted to me, recognizing that he was not talented in administration.

And now it pleases me to ask your advice. My husband, may his soul find peace with God, died earlier this year, poisoned by his rivals, or poisoned by his love of strong drink, I do not know. I have mourned him, and placed him in the hands of God.

Today, I received a message from Ogetai, asking me to consider marrying his son, Kuyuk. I sense that when Ogetai passes away, Kuyuk’s mother will stop at nothing to have him elected Great Khan after his father. But Kuyuk is a fool with a violent and cruel temper, without the wisdom to build an empire. Still, perhaps if I marry him and manage his affairs, I can build and plant where he destroys, and use the power of my position as the wife of the Great Khan to do some good for the glory of the God.

On the other hand, I have the respect of Ogetai and Kuyuk, and I can turn down this proposal. I have four sons of my own: Möngke, Kublai, Hulagu, and Ariq Böke. I may instead devote myself to stewarding just my husband’s provinces, while rearing my sons as God-fearing men of wisdom, teaching them the languages and ways of the people they may one day rule, trusting to God that he will find a way to put good men like these to use.

How then would you advise me, since I have asked for your thoughts?

# Germany: AD 1523

To the hands of my dear brothers and sisters in Christ.

The grace and peace of God, the Father of our dear Lord Jesus Christ, be with you.

Though I am only 24, I have lived here at the convent for nearly 14 years and grown deeply disillusioned. Christianity has prospered in Europe among the upper classes, but the poor and middle classes have barely any understanding of the gospel. They relate to God like he is a shopkeeper—I’ll be good if you’ll reward me. Not so different from how they thought of the pagan gods.

And the church has taken advantage! In parts of Europe, nearly half the land is owned by monasteries and bishops. Archbishops, kings, and even the Pope are in league with travelling salesmen who claim that special donations will release them from the consequences of their sins.

A small group of us in the convent have been trying to decide what to do. We recently heard of a preacher and former monk who has enraged the church authorities with his preaching. He and his movement think that the monasteries are the problem. He thinks that the godly people who become monks and nuns would be better off getting married, having families and children, and serving in churches that teach rational theology to townspeople in their own languages in local churches, without all the festivals and art and ceremony.

Another of my friends suggests a different option. She reminds us of a woman named Clare of Assisi, another nun fed up with the church of her day. She and a few friends attempted a new and more radical monastic life, selling everything they had, serving the city and the people in it, and working alongside small groups of itinerant preachers who took similar vows of poverty in order to preach the good news to the poor, and to whomever else God might send them.

I ask for your advice. How shall we best work toward reforming the church and reaching the middle and lower classes? Work toward a new more radical kind of monasticism, or get rid of monasticism altogether?

God be with you. Written in Nimbschen, on St. Joseph’s day in the 1523rd year.

Katie (Katherina) von Bora

# Persia: AD 1295 and China: AD 1585

*(This round, you have received two documents; one is on a scrap of paper found on the floor of a nunnery in Persia. The other is a letter asking your advice. They are presented below.)*

*Letter One:*

It is the year of our Lord 1295, and our hopes have failed. We had hoped that the Christians among the Mongols would be our defenders, and we were fools. Some of our men walked the streets, disrespecting our Muslim neighbors by drinking wine in public during Ramadan, or spilling it on our neighbors’ clothes, in defiance of their prohibitions. We trusted that the Mongol Christians and the Crusaders of Europe would together attack our Muslim rulers and crush them.

And now the son of Christian Mongols, the new Ilkhan Ghazan has poured our disgrace back on our own heads. As he ascended the throne, he rejected his family, both their Christianity and their Mongol identity, to side with the Persian Muslims and throw off all stigma of foreign-ness.

Not only this, the last word we received from China suggested much the same thing had happened there. As the Mongol rulers failed, the Chinese rose up and threw them out. And even in the few Christian families who remain, the children are moving toward the Confucianism of the scholars, not the Christianity of their parents.

No Christian dares appear in the market but us women, because we cannot be distinguished from the Arabs by our dress. Still, some were recognized in the market, and were disgraced, and slapped, and beaten, and mocked. Those who can are leaving the cities for the monasteries and the mountain villages . . . [here the letter breaks off]

*Letter Two:*

Beloved in Christ,

It has pleased the Lord to deliver me safely first to the Portuguese settlement in Macao, and now to the city of Zhaoqing, where I am beginning the work for which I was sent, to bring the good news of Jesus to inland China. I have done my best to use the gifts given me by my education—mathematics, mapmaking, and memorization—to win favor from those in positions of influence, to secure the right to remain here in China, so rarely granted to foreigners.

Yet just being here is not enough, I am here to proclaim Christ. Some of the Christians I have met along the way expect me to begin by preaching in the streets, or finding a building and holding Mass in Latin. But I have noticed that the people are discerning, and that they are turned to the Confucian scholars. I have been considering a controversial idea—to return to school here, learn not only Chinese, but all the classics and habits of a Confucian scholar, becoming a scholar among scholars, that I may present Christ in Confucian terms, as the natural completion of the Confucian faith.

Some of my colleagues, the Dominicans particularly, think the idea mad, bordering on the heretical. What would you advise?

Matteo Ricci, SJ

# Ethiopia and Angola: AD 1530

*(This round, you have received two letters, from different ends of the continent, discussing very similar issues. They are presented below.)*

*Letter One:*

From his majesty, Dawit II, to whom lions bow, Emperor in Ethiopia.

I am writing having received a remarkable and saddening envoy from the remaining Christians of Southern Nubia. They came before me with a tale of loss, telling of how the lords of the upper Nile fell to bickering among each other until they were overcome by the Funj nomads of the desert. They have come to beg me to send priests and missionaries to their territory, for the common people are quickly turning to follow Muslim teachers, now that the royal houses are no longer Christian.

The Nubian church has always depended on bishops sent from Egypt to ordain its priests, rather than having a way of training and ordaining their own. But since the coming of the Muslims to Egypt, they have been slowly starving for priests. . . [here the letter cuts off]

*Letter Two:*

For this present time and all the times to come until the end of the world, be it known and manifest to all the works and mercies that the powerful Lord our God created by His Grace on us, Dom Afonso, also called Mvemba a Nzinga, king of Manicongo and lord of the Ambundos.

We notify you that we first met the Portuguese forty-five years ago, when the explorer Diogo Cão sailed up the Congo river. Although the Portuguese came first to explore and to trade for slaves, on their third voyage they brought priests with them, who first introduced me to Christ, whom I love as Lord.

Now, by His grace, I am King, and so desire it that my people too should be enlightened, so that after my death they might sustain the faith in our Lord Jesus. There should be teachers for the people! I write to you to ask advice about where to find them.

One option would be for me to write to the King of Portugal, and ask him to send more priests, who will be well trained in the teachings of the church, but who will always be few in number, and will be ill-educated in the stories, language, and theology of the Kongo.

I am also thinking of employing a large host of lay teachers. They will not have gone to seminary, but will be able to speak to my people in their own tongue, and know the stories of our people. And they will be easier to find and faster to train than priests brought from another land. If you were in my position, how would you proceed?

May the Lord increase your life!

# India: 1707

Dearest friends,

Greetings from South India, where God has been gracious enough to send both my colleague Heinrich Plütschau and myself, to bring the news of Jesus.

Though we were sent by the Danish King to this colony a year ago, we have not found the local Danish administration to be either helpful or enthusiastic about our presence. They seem rather more focused on the generation of profit than on loving their Tamilian neighbors.

Though there are many of us Lutherans who have great enmity toward our Catholic brethren in Europe, I have had the honor of working alongside the Jesuits of the Madurai Mission. Like us, they find it important to learn the language and literature of our Tamil neighbors, and to ordain Indians for ministry, rather than importing priests.

But there are one or two places where their means of evangelism troubles me, and I wondered what you would think.

I find that the communities of the Malabar Mission are not so easily distinguishable from those that surround them. South Indian religious festivals appeal to the eyes because their external decorations and celebrations are impressive. Roman Catholic Christians follow several aspects of these south Indian festivals. By contrast, our Lutheranism offers nothing for the eyes; rather it aims at the inward, spiritual transformation of the heart and on the true worship of God. Consequently, Lutheranism is ridiculed and it suffers. Meanwhile the Catholic priests dress, live, and move around like Brahmin *Sanyasins* (ascetic monks).

But of all their practices, I find it most troubling that they have separate missions to the high-caste Tamils and the low-caste Tamils, rather than breaking down the barriers of caste to bring them before God. And yet, we have had great difficulty, as those who join our mission are often cast out of their castes and families when they choose to be baptized.

How shall we proceed? Shall we keep our focus on unadorned worship and caste-mixing, or follow the lead of our Catholic colleagues?

Yours,

Bartholomäus Ziegenbalg

# Pennsylvania: 1742

Beloved brothers and sisters in the Lord,

I write to you from our new settlement, recently cut from the woods of Pennsylvania to house the Moravian brothers and sisters who have come over the sea with my brother.

This year, our ministry is taking a different direction. In the area we have settled, we are in regular contact with the Iroquois, Mohican, Shawnee, and Lenape tribes, and we are filled with the desire that they too should know Jesus. One of our number, David Zeisberger, has agreed to take the lead in this area, and has asked me to help him think through a troubling problem.

We are not the first to attempt to reach out to the tribes neighboring the colonies. Some of those working among the tribes in the Massachusetts Bay area have built separate villages for those who convert, taught them English, taught them an English style of farming, and mixed converts from a variety of different tribes, disconnecting them from the traditions of their families.

The French catholic missionaries, on the other hand, spread themselves out among the tribes, one or two missionaries to a tribe, becoming members of the tribe they join, and teaching and preaching so that the word of God spreads outward from them into the tribe as a whole.

Zeisberger has asked me for advice, and before I give him mine, I wanted to ask yours. How shall we proceed—by extracting those who profess faith in Christ from their villages, or by going out ourselves, separating from our immigrant communities, and seeking to live among those who we hope to introduce to Jesus?

In Christ,

Anna Nitschmann

# Zambia: 1853

My dear friends,

I write to you from Linyanti, in the basin of the upper Zambezi. I have finally arrived among the MaKololo people, and was given the warmest of welcomes by their young king, Sekeletu. He has offered to help me find a place for my planned mission station, and given me permission to carry out missionary work among his people, although he has expressed no interest in the gospel. Still, he is receptive to my presence, and for that I am grateful.

In order to understand my request for advice, you must know the motivation that has driven me here. As you know, the British empire bears a great moral debt for its participation in and support of the slave trade throughout Africa, one that we are bound by conscience to pay by doing everything in our power to abolish the wretched practice from the face of the earth. It is for this reason that I have carried out my explorations in Africa, seeking the sources of the Nile, in hopes that fame from my discoveries will allow me the necessary influence to work for the complete destruction of the slave trade.

Here in MaKololo, the friendship offered me by the king gives me an opportunity, and I must weigh two very different ways of using the opportunity for the greater glory of God.

One of the lessons learned from my studies of the African continent is that the history of the slave trade is long and deeply embedded in the economies of many tribes, the MaKololo among them. In order to bring an end to the foul trafficking in human flesh, it is not only the gospel that is needed, but a practical outworking of that gospel in the form of economic change that moves tribes like the MaKololo away from dependence on slave-raiding.

One potential direction for the mission is to work not just at spreading Christ, but at spreading legitimate commerce—an economic base that can replace the slave trade. I could ask Sekeletu to help me demonstrate that there is a workable trade route from West Africa to East Africa, creating a trade route that will develop local farming and industry, and serve as a pathway for the gospel.

Some of my friends disagree. They say that mixing business and Christianity is dangerous. In many places, the greed of businessmen in the British empire has stood in the way of people receiving the gospel of Jesus. They suggest that we focus just on preaching the gospel, with the hope that in time it will do its own work in the hearts and minds of hearers and lead them to end the slave trade in many generations of their own accord.

Which of these do you think is the wiser course?

Yours in Christian love,

David Livingstone