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AN INTRODUCTORY COURSE IN CHURCH HISTORY
FOR FILIPINO YOUNG PEOPLE

by

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Introduction

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Gift of the Author

- A. The Importance of the Study of Church History for Filipino Young People.
 - 1. As Related to the Political Situation in the Philippine Islands.
 - a. In the Factors Determining the Past.
 - b. In the Transitional Period.
 - c. In the New Day Dawning.
 - 2. As Related to the Educational Situation in the Philippine Islands.
 - a. The Public School System.
 - b. Mission Dormitories and Student Centers.
 - 3. As Related to the Religious Situation in the Philippine Islands.
 - a. Religious Groups.
 - b. Controversial Questions.
 - c. Personal Experience of Writer.
- B. Considerations which have Guided in the Preparation of these Lessons in Church History for Filipino Young People.
 - 1. Considerations in Regard to Roman Catholicism.
 - 2. Considerations in Regard to Protestantism.
 - 3. Considerations of Later Adolescent Psychology.
 - 4. Considerations in Regard to Church History Pedagogy.
- C. The Plan for the Present Series of Lessons.
 - 1. As to General Divisions of Subject Matter.
 - 2. Limitations.
 - 3. Lesson Plan.

AN INTRODUCTORY COURSE IN CHURCH HISTORY
FOR FILIPINO YOUNG PEOPLE

INTRODUCTION

A. THE IMPORTANCE OF THE STUDY OF CHURCH HISTORY
FOR FILIPINO YOUNG PEOPLE.

In the following survey of the Philippine Islands in their political, educational, and religious background, the writer seeks to set forth the importance of a proper study of Church History for the Filipino young people.

1. As Related to the Political Situation in the Philippine Islands.

a. In the Factors Determining the Past.

South of Korea, south east of China, east of Indo-China, and northeast of the Malay Peninsula, lie the 7,083 islands of the Philippine Archipelago, a cluster in that great Oceania extending from the Kamchatka Peninsula southward through Japan to the smallest of the continents, Australia. Less than two days' travel by any of the modern steamers takes one from Hongkong to Manila. Southward, the journey through the Straits between the Islands affords glimpses of the Islands' mountainous heights with their palm clad shores and white beaches that are as charming as those of the Inland Sea of Japan. Lying between the 4th and 22nd degrees north of the equator,

they yet have a most agreeable climate due to the presence of mountain and ocean breezes.¹

The aboriginal Indonesians and Negritos were early driven into the mountain fastnesses by the incoming Malays from the Malayan Peninsula. These Malayan peoples brought with them their language and culture. They had varying forms of the Phoenician alphabet and had a system of weights and measures. They soon were carrying on trade with China, Japan, Borneo, the Malay Peninsula, Siam and the neighboring Islands. As early as the twelfth or thirteenth centuries, Moslems, perhaps pirates from Borneo, came to Mindanao and the Sulu Archipelago and settled, married and propagated their faith.²

With such a variegated geographical and racial background, it is no wonder that there were many dialects and languages. The people who settled there were of different tribes and these tribes increased in number as the seas and the mountain ranges divided them. Even to-day there are recognized six major linguistic groups, and eighty-seven dialect groups.³ When the Spaniards came to the islands there was no unity in any large way, but

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1. Cf. Facts and Figures about the Philippines. Bureau of Printing, Manila 1920.
2. Story of the Philippines, Adeline Knapp. Silver Burdett and Co., 1902, pp. 41-50.
3. Arsenia M. Abellera, A Study of the Philippine Islands for the Purpose of Suggesting Improvements in the Church Program for Young Peoples Thesis--B.S.N.Y.--1932. p. 14.

inter-tribal wars. Had it not been for this wholly natural but regrettable disunity the whole history of the Spanish occupation of the Islands would have been very different.

The discovery of the Islands by Magellan on March 16, 1521 was the beginning of their Christianization. Magellan planted the flag of Spain and claimed the land for Charles I. Before Magellan's death, the chief of Cebu had been baptised with many of his people and had taken the name, Charles I of Cebu. But real colonization was begun only in 1565 under Philip II, for whom the Islands had been re-named, "Islas Filipinas". In the seven years of his life in the Philippines, Legaspi, Philip's wise and benevolent Governor, conquered most of the northern islands. He wisely let the native chiefs continue to rule with only the pledge of loyalty to Spain. They had some representation before their white chiefs and no impossible demands were made of them. The devoted missionary friars labored to make them understand Christianity and many became willing converts. There was some effort at education, and in 1611 the University of Santo Tomas was established in Manila.¹

The governors that followed Legaspi were not so considerate of the institutions and rights of the Filipinos.

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1. Adeline Knapp, The Story of the Philippines.
Silver Burdett and Co. pp. 31-40.

More demands on their labor and lands were enforced to meet the needs of the imperial exchequer. In the outlying districts only the Spanish Friars were appointed to keep up the Spanish regime, so their power became temporal, educational, and spiritual. It was absolute.

It is a sad commentary on human nature that few men can long yield absolute power with pure motives. In the three centuries that followed Legaspi's noble work, the friars left their first ardor for souls, and, satisfied with a churchly obedience, they interested themselves in acquiring land for their orders. At the end of that period they held 420,000 acres of the richest lands; and out of the 967 parishes, the friars administered 817 of them, to the exclusion of the native Filipino priests and Spanish secular priests. This was contrary to the rule of the Council of Trent.

For two centuries the people of the Philippines were cut off from communication with the rest of the world. There was but one royal galleon a year permitted to take the revenues and produce away from the Islands. Its return voyage brought back the merchants' gain and the gold to pay the government salaries. There were anxious wars with Chinese and Dutch pirates and with the Portugese who claimed rights to the islands. And there were constant fightings within the islands.

between the Spanish and the Filipinos. Early in the nineteenth century when all the world outside was astir with a new interest in human rights, the yearly galleon was abolished, and the ports were opened for trade with other nations. Foreigners came to Manila to trade, and the sons of the wealthier people went to Spain and Germany to study.¹

b. In the Transitional Period.

It gradually seeped into the consciousness of the Filipinos that they were bearing greater burdens than was demanded of the rest of the Christian world. In 1872 there was both an uprising of the native troops and a demand by three patriot-priests for the enforcement of the decree of the Council of Trent against the occupying of the parishes by monks. Though there was no connection proved between the two demands, the three priests were executed as rebels. Again in 1886 there was a repetition of the priestly petition, which brought only exile to the petitioners and more restrictions. Finding friar-rule intolerable, secret organizations were formed which aimed at justice for the Filipinos.

Upon the execution of the hero-patriot, Jose Rizal, in 1896 the revolution broke out against the friars.

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1. Adeline Knapp, The Story of the Philippines. Ch. IV & V, pp. 51-68.
The Red Triangle In the Changing Nations. Associated press, New York, Ch. IV. The Philippine Islands, J. M. Groves, pp. 59-62.

Their first battle cry was: "Long live Spain! Down with the priests!" But when the Spanish failed again and again to live up to their promises and reforms were not forth-coming, another act of Spanish fury caused them to demand freedom from Spain as well. Many of the trained native troops went over to the rebels and maintained a war more serious than Spain could at this time manage, for already the United States of America had risen up in wrath at Spain's atrocious misrule in Cuba and had declared war. Admiral Dewey was sent into Manila Bay to capture the Spanish fleet. So it came about that the Spanish, embarrassed by lack of troops, soon surrendered. The treaty of Paris ceded the Philippine Islands to the United States.¹

This was an unexpected blow to Filipino hopes of independence and there was another revolt before they accepted this change of masters. But with this change of masters came a new day. The friar lands were restored to rightful owners or public domain. Church and State were separated. Public schools were multiplied. English became the official language. Roads were built. Sanitation was enforced and disease and epidemics conquered. Local government under responsible Filipinos was established. Freedom of speech and press was made a basic principle.

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1. The Red Triangle in the Changing Nations. Associated press, New York, Ch. IV. The Philippine Islands, J. M. Groves, pp. 62-64.

Protestant missionaries entered the country and the Bible was translated into the language of the homes. As one writer puts it: "...the Philippines have been trying with surprising success to make up in decades the lost centuries".¹

For twenty-five years the Roman church made little effort to recover her lost leadership; but when the older generation had passed away, a new priesthood, drawn largely from American Seminaries, was established. A new emphasis on youth training, and on missionary expansion, accompanied by an extensive program of church building and the establishment of parochial schools, were evidences of a new spirit of enterprise.

c. In the New Day Dawning.

On November 15, 1935, the new Commonwealth of the Philippines was established. The American Governor General stepped out of the Malacangan Palace and the first Filipino President, elected by popular vote, took office. Already the Courts of justice and the legislative bodies had been Filipinized, as well as the public school system to a very large extent. The new constitution under which the Commonwealth is governed is a product of Filipino minds. There is a transitional period for military and naval withdrawal, and for advisory American civil administration. No words can adequately describe the

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1. The Red Triangle in the Changing Nations. Associated press, New York, Ch. IV. The Philippine Islands, J. M. Groves, p. 72.

Filipino's hopes and fears as he faces his new duties and privileges. More and more he is realizing his responsibilities and burdens. The economic transition from free trade to tariff is in itself crippling in these times of economic hardship. A shift in the educational methods is necessary to bring education into line with the social and industrial progress. A development of agriculture and basic industries for the country is necessary even in the face of lack of capital. Yet these things are not allowed to depress the spirit of the Filipino for long. Is he not standing on the threshold of the day he has so eagerly longed and striven for?

The sympathetic missionary is, however, troubled by a Charybdis and Scylla to which most of the Filipinos seem blind. The new activity in the Roman Catholic church and its continuation of the spirit of intolerance will either tend to the old domination of the state by the church; or if they press the people too far there may be a revolt against all religion, as in Mexico to-day. There is a narrow channel of freedom in the absolute separation of church and state. Are the Filipinos strong enough and wise enough to keep this middle course when there are such strong and dangerous currents around them? Every Filipino needs to study the history of the Christian Church with emphasis on the dangers of Papal control in civil affairs as exhibited in the last four hundred years in the Philippines. Already the Parochial schools have

history textbooks written from the Roman Catholic viewpoint, instead of the objective, impartial view of the past. Jose Rizal is on the point of being canonized to pacify the people, despite his books, "The Social Cancer" and "The Reign of Greed", and despite his long exile, imprisonment, and violent death by the consent, if not the instigation, of the Church that now seeks to canonize him.

2. As Related to the Educational Situation in the
Philippine Islands.

a. The Public School System.

In so far as public funds can be appropriated, each village has its elementary school. Every township, or Municipio, has at least one Intermediate School. Every Province is supposed to have at least one general High School. A few of the less wealthy of the 48 Provinces do not yet have their High School, while a few of the more populous and wealthy of the provinces have several High Schools and Normal Schools. The University of the Philippines caps the system with its rich offerings in many lines. To supplement this system there are some private academies and mission schools and a growing system of parochial schools.

b. Mission Dormitories and Student Centers.

Large groups of young people, therefore, gather into the provincial cities. Protestant missions have

found that the conducting of dormitories for such students is a very rewarding work in the improvement of morals and of great spiritual aid to the students. Where there is no dormitory, a student center may be provided with reading rooms and recreational activities. Both in dormitories and in student centers classes in Religious Education, and Bible, and Church History are conducted. In this way many students come to know the Bible, so long a closed and forbidden Book in these Islands, and to accept Jesus Christ as their personal Saviour and present living Lord. Those who come from Protestant homes are strengthened and helped.

While there are thus wide-open avenues of approach to the students of the Philippines, there are some handicaps, especially in regard to teaching Church History. One of these is the poor preparation in the field of Church History that most missionaries have had. To understand the Filipinos we must understand the philosophy and the history of the Roman Catholic Church. The gap between the Filipino students' present religious training and the New Testament background is very wide. This can only be bridged by a thorough appreciation of the centuries that lie between.

Even for the well-trained missionary there remains another handicap in the lack of libraries and text-books. There is no text-book available for Filipino high school students that is at once interesting, adequate,

and adapted to his problems. And there are few mission libraries and no public libraries. Each high school carries a little fiction in addition to its reference works. With the Filipino wage scale and standard of living the price of books is almost prohibitive. If one work on Church History is to be bought it should conform to his needs, interests and problems, and be on a high plane of scholarship and accuracy.

The present series of lessons is prepared with the idea that they would be placed in the pupil's hands in either mimeographed or, preferably, printed form.

3. As Related to the Religious Situation in the Philippine Islands.

a. Religious Groups.

Since no official census has been reported since 1918, statistics are of little value, for there has been a rapid increase in the population since that time. It was then reported that there were but 10,350,640 total population. The estimate for 1932 is placed at 13,636,000.¹ The religious groups are still more difficult to figure. But the following table will indicate approximately the proportion by groups:

About 70 out of 100 are Roman Catholics by baptism.

About 15 out of 100 are Filipinista Independiente

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1. World Almanac. 1936.

Catholics (sometimes called "Aglipayano", who are liberal in tone)

About 8 out of 100 are Mohammedan, and Pagan (Animists)

Less than 2 out of 100 have any connection with Protestantism.

b. Controversial Questions.

Although the Protestant group shows numerically small, on the school grounds the Protestant student is a much more important figure than the table indicates. He has his own conscious mission to fill in giving a reason for his faith. The following are some of the questions that have come from the school ground.

"Your church was started only 400 years ago; ours goes back to St. Peter." "You cannot be Christians; no one can be a true Christian unless he is a member of the true Church and obeys the Pope." "Luther was an immoral man. How could he found a church?" "Christ ordained priests to forgive sins. John 20:24." "Christ made Peter the foundation of the Church. Matt. 16:18." "You go to hell if the priest says so. Matt. 16:19." "Protestants have no Theological Seminaries...America is a Roman Catholic Country. Our American priest says so."

There is no need to stir up interest in such problems. The interest is there. What is needed is someone who can step in and help these young people to link these controversies with those that have been going

on through the ages and in the light of the past get them to view the present and the future. The young people have a part in the upbuilding of Christ's church in their own day and generation. They have definite need to see their problems in the light of the past that they may give the reason forcefully for the hope that is in them.

We have previously considered that the new spirit of activity in the Roman Catholic church, while good in itself, is again stirring up the spirit of intolerance. The recent issue of the Philippine Presbyterian tells of a Bible and hymn-books being snatched from the hands of the members of a Protestant family at their father's grave, and a prison sentence being inflicted on one of the daughters, while the assailant was dismissed.¹ This is not the exercise of the freedom of religion guaranteed by the newly-adopted constitution. The attacks on Silliman University are unwarranted as well.² Yet in the light of the past these are evidences of a new outcropping of an old principle, and should be studied in that light.

c. Personal Experience of the Writer.

The writer's own experience in Religious Education classes for High School students in connection with a mission girls' dormitory has brought the conviction that

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1. Philippine Presbyterian, December 1935. Article by Rev. James S. Graham, M. D., pp. 11, 19.
2. Ibid. p. 2.

the later years of High School, after the student's introduction to Ancient and Mediaval history, is the psychologically correct time for the introduction of the study of Church History. The Religious Education program for the first two years for High School Students should be spent in the study of the Bible, so as to bring the student in direct touch with the Word of God. Such a study has had great results for the Kingdom, 75 to 100% of such classes acknowledging Jesus Christ as Lord and Saviour in a very definite and personal way. The third year, then, in Church History is a wonderful time for bringing into line with the "Acts of the Apostles" the growth of the Christian church through the intervening twenty centuries. It is the time when religious controversies on the school grounds grow more acute, and in the church history classrooms these questions get a more complete treatment.

The one trouble in all teaching of Church History for such a group is the question of text books. Before this present project was undertaken, the writer was in correspondence with the National Christian Council. Mr. E. K. Higdon, Acting President of the Council, writes (Oct. 1, 1935):

"Dr. Rodgers is writing a history of the Presbyterian work; Mr. Munger has about finished his of the Baptist; I have a book on the development of the Filipino church; and Mrs. Higdon and Mr. Stipp have each taken a turn at writing about the Disciples. If you produce a volume on general church history for students with a Roman Catholic background, the field of church history will then be pretty well covered for our Filipino students."

Miss Ruth Swanson writes (Aug. 5, 1935): "We surely do need a Church History for High School youngsters".

B. CONSIDERATIONS WHICH HAVE GUIDED IN THE PREPARATION OF
THESE LESSONS IN CHURCH HISTORY FOR FILIPINO YOUNG PEOPLE.

The writer has here sought to set forth those principles which should underlie any series of lessons on Church History for Filipino Young people.

1. Considerations in regard to Roman Catholicism:

- a. It is to be remembered that these lessons are written for young people who come from Roman Catholic homes or community or both.
- b. The cardinal doctrines of the Roman Catholic Church should, therefore, receive careful attention as to their origin, development, and adoption as dogmas.

They should be tested:

- (1). In the light of Scripture: Purgatory, Indulgences, Invocation of Saints, Transubstantiation, Penance.
- (2). As to the time of their origin and promulgation:
- (3). As to their reception by the church: Immaculate Conception and Papal Infallibility.
- (4). In the light of the writings of the Church Fathers: Auricular Confession, Penance Celibacy.

- (5). In the light of false or forged documents:
Temporal Power of Popes and Papal Infallibility on the Isidorean Decretals and the Donation of Constantine.
- (6). In the resultant shutting away of the Scriptures from the laity and the discouragement of individualism.
- c. It will be advantageous for the liberalizing of the Roman Catholic mind to see that there have always been divisions in the Roman church as well as other branches of Christendom: Anti-popes, Heretical Popes, Divergent views among the Fathers, Philosophical differences between Brotherhoods, etc.
- d. The interpretation of Peter, the Rock, should be given careful consideration.
- e. The Papacy should be studied:
 - (1). In the light of cause and effect;
 - (2). In the light of its contributions;
 - (3). In the light of its mistakes and failures.
- f. The Sacraments should be studied:
 - (1). In their New Testament simplicity;
 - (2). In their Roman development with the addition of the other five;
 - (3). In the resultant influence on Roman Catholic life, worship, and conduct.
- g. The divergent philosophy of the Roman Catholic

church should be studied, as indicated in its comparatively small emphasis of the doctrine of the Resurrection and its great emphasis on the doctrine of the Atonement, with the priestly control over its means and benefits through the Sacraments.

h. The Educational philosophy of the Roman Catholic church should be studied:

- (1). In its emphasis upon authority and dogma;
- (2). In its insistence on the acceptance of tradition;
- (3). In its wide acceptance of the catechetical and imitative method in teaching;
- (4). In the Ecclesiastical impress left on the pupil.

i. The method of presenting Roman Catholicism to the student should be:

- (1). Directly from the sources;
- (2). By appeal to the concrete, (instances, situations);
- (3). To let the student see and judge for himself.

2. Considerations in Regard to Protestantism.

a. In spite of the mistakes of men and institutions, a stream of pure, apostolic faith has run throughout the centuries and to-day runs through both the Roman Catholic and the Protestant churches. A

study of Church History should seek to reveal this stream and to make clear its sources, its benefits, the dangers confronting it, the sources of contamination and the defeats as well as the triumph over obstacles. To return to the central idea of Christianity which is revealed in the person and work of Jesus Christ, as presented in the New Testament and demonstrated in the apostles and their successors of the early Church, is the spirit and essence of Protestantism.

- b. The non-ecclesiastical religion that most types of Protestantism stand for has had many precursors and representatives in men and movements from the third century onwards.
- c. Protestantism should be studied:
 - (1). As a re-instatement of the Scriptures as the sole and sufficient guide for doctrine and practice, with its emphasis on the necessity of preaching the Word.
 - (2). As a re-affirmation of the risen Lord working through His Spirit directly in the lives and hearts of believers. His atoning work was done once for all and may be appropriated by faith directly through the grace of God. He now stands at the right hand of God, our living and all sufficient Mediator.

- (3). As a return to the idea of the church being the whole body of believers in communion with their Lord and in fellowship with one another. External unity, though desirable, is not imperative.
- (4). As a re-affirmation of the vital relationship between religion and morality. Abrogating the vows to celibacy and the monastic life, it demands wholesome living in its ministers and church members, that Christ's body may be kept pure.
- (5). As a re-consecration of the whole man to the glory of God, in his reason as well as in his faith. As such, the Scriptures must receive intelligent study, and religion must be interpreted in the light of reason, free from irrationalities and magical dogmas. It is to be noted, however, that reason plays the part of the servant, and not of the master, in religion.
- (6). Not as a finished and completed work, but as a movement that has before it the task and privilege of witnessing and bringing the Gospel it has received from its Lord to the whole world, to one's friends and neighbors, to little children and old people, to one's

own community and to the ends of the earth,
not by one's own power but by the power of
the Spirit to the glory of God the Father.

d. Careful consideration should be given to the
results of the Protestant movement:

- (1). In its liberalizing influence. Man, given the right to think, developed the arts and sciences to a point of perfection never dreamed before, but which was evidently in God's mind when He said: "...replenish the earth, and subdue it; and have dominion over the fish of the sea and over the birds of the heavens, and over every living thing that moveth upon the earth". (Gen. 1:28)
- (2). In its educational influence. Since the Bible is the basis for spiritual instruction, it is the Protestant ideal that every one have access to it and to all that will aid in bringing the fullest life to the individual.
- (3). In its missionary outreach. The four hundred years since the Reformation have seen Christianity extended from Europe to practically every country on the globe.
- (4). In its wholesome influence on Roman Catholicism. The countries in which

Romanism is the purest and most spiritual are the countries where there is a large Protestant church, as in the United States of America, Great Britain, and Germany.

In the countries in which Catholicism has had little competition, it is most formal and weak, often sinking into indifferentism, and bringing upon itself its own judgment, as in Spain, South America, Mexico, and Italy.

3. Considerations of Later Adolescent Psychology.

a. Physical and Intellectual Maturing.

This is the period when the final adjustments to adult life are made. In the case of the Filipino Protestant youth, the religious adjustment to his Catholic environment is a burning question. His whole standing with his family and community depends on his being able to "give a reason for the faith that is in him". The study of Church History is one of the indispensable factors in his being able to give an intelligent account for his faith.

b. Youth's Idealism.

There is still much of the hero-worshipper in the later adolescent. Therefore, church history presents an unparalleled opportunity for presenting

the heroes of the Christian faith at this time when there is still the idealizing tendency and when now the mind has matured to the point of appreciating the problems and difficulties in the path of faith, and when reason has made possible independence of judgment.

c. Moral and Spiritual Enthusiasm of Youth.

Because this period of adolescence is recognized as the time of burning zeal for reform and of conquest of difficulties and a time of spiritual aspirations and yearnings, it seems the fitting time to present the history of the Christian church, not only to call forth their gratitude for past victories and heroes, but to challenge them to conquer the whole world for Christ. Their own lives are needed in their own homes, churches, community and nation. And beyond them lies the whole continent of Asia, to which the Occident has gone in a small way with the Gospel message but from which they may shortly be cut off.

Both as it is and as it may become, the Filipinos have a challenging position in the East for the evangelization of southern Asia. And within their own nation in the next ten years lies the burning question, "Shall we keep the separation of Church and State in the American fashion? Or shall we

submit again to that from which we once revolted, the State overruled by the Church? Under which system does true Christianity thrive? What is my part in loyalty to my risen Lord and Saviour and to his body the Church?"

4. Considerations in Regard to the Teaching Church History.

a. As to the Spirit of the Teacher and Pupil.

- (1). Fairness and respect in approach.
- (2). Appeal to independence of judgment.
- (3). Inspiring and enthusiastic in result.

b. As to Method of Teaching.

- (1). Appeal to the interests and needs of young people.
- (2). Appeal to the interests and needs of Filipino young people in view of their Roman Catholic background and environment.
- (3). Attention given to perspective.
- (4). Attention given to the principle of contrast.
- (5). Emphasis on projects, to give the pupil opportunity to express his ideas, judgments, and evaluations.
- (6). Emphasis on the concrete: pictures, maps, charts, church hymnology.

c. As to Content of Lessons.

- (1). Emphasis upon history in relation to life

problems of our own day.

- (2). Emphasis on biography.
- (3). Emphasis on crises and action.
- (4). Evaluation of movements and leaders.
- (5). Opportunity afforded for students to bring
in related problems and difficulties.

C. THE PLAN FOR THE PRESENT SERIES OF LESSONS.

1. As to General Divisions of Subject Matter.

- a. From 26 A.D. to the Accession of Gregory I., 590 A.D.
The Ecumenical Church.
- b. From 590 A.D. to the Reformation, 1517 A. D.
The Church under the Papacy.
- c. From 1517 A.D. to the Present Day.
The Church since the Reformation.
(Both Catholic and Protestant)

2. Limitations.

- a. For the Whole Course: A weekly lesson for the
school year would be about thirty-five lessons.
Since each period seems equally important, there
will be about eleven or twelve lessons in each
section.
- b. For this Thesis: The first period only will be
presented. But in order that this may have the
proper perspective the other lessons are laid out
tentatively.

3. Lesson Plan.

- a. Vital Problem Approach.
- b. The political and social background of each lesson
is portrayed.

- c. The leading Christian figures are presented in relation to their times and problems. Sources are frequently used.
- d. Deductions are drawn in brief summaries which are left open for student participation.
- e. Projects are suggested. Maps, charts, and pictures are used to make vivid the thing described.
- f. Books for further reading are suggested, especially historical novels which may be of interest and available in high school libraries.
- g. Conference topics and question-box discussions are suggested at crucial points.
- h. The introductory and summary lessons are conducted in dialogue form in typical life situations of the Filipino young people.

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AN INTRODUCTORY COURSE IN CHURCH HISTORY
FOR FILIPINO YOUNG PEOPLE

PREFACE

The desire to find or produce a text book of this kind has grown out of the author's work with the first class in Church History in the School of Religious Education at Carruth Memorial Hall, Cagayan, Oriental Misamis, in 1928, and was strengthened by repeated contacts with Church History students among the Filipino young people in succeeding years. There is strong assurance in her own mind that many of the questions which confront the Filipino student to-day may be adequately answered only in the light of the past. But that past must be the living vital past of men and women thinking, desiring, working, even as men and women still think, desire, and work to-day. The faith in Christ which made the Church of the past a reality in life is still to-day making possible the Christian Church. The struggles of the Church to keep the Spirit of Christ regnant over the spirit of earth continues in both old and new guise to-day. The past has handed on a precious heritage to the present and it is for the student of today to accept the gift and with intelligence learn the lessons which it would teach.

This text-book is designed to cover the field of Church History in an introductory way, relating the Church to the political and social situations of the successive periods. But it is highly desirable that the class and teacher should have at hand other reference works. There is one large work that every teacher of Church History should own if possible, "History of the Christian Church", in seven volumes, by Philip Schaff, published by Scribner's, New York, 1927 Edition. This is too voluminous for the student to read all but the teacher may make assignments on especially interesting topics. Other small handbooks may help the class. Henry Cowan's "Landmarks of Church History", Fleming H. Revell, New York, for a concise statement of men and movements. Jesse Lyman Hurlburt's "Story of the Christian Church", 1933, The John C. Winston Company, Philadelphia, is especially fine for summaries of cause and effect of movements. Ferdinand Piper, a German, has edited a fine book of Christian biography. It is translated into English by Henry MacCracken and published by the United Presbyterian Publishing Company, Pittsburgh, "Lives of the Leaders of Our Church Universal." Rudolf Sohm, a German lawyer, has an important little book evaluating Church History and its movements, translated into English by Miss May Sinclair and published by Macmillan and Company, London, 1926, "Outlines of Church History." Good for biography is Hugh Watt's small book, "Representative Churchmen of Twenty Centuries", published by James Clarke and Company, London, 1927. Special assignments

of reference and readings are suggested at the end of each lesson. Historical novels and poems have been suggested for reading. The imaginative works of fiction do give a realistic background and an insight into character that is invaluable to historical perspective. Not all the words of a novel are to be accepted as historical. Like pictures, the novel must fill in our knowledge of the past by use of the imagination.

In the study of the Church of the past, it is to be hoped that the Church of the present may thus be guided by her Lord to a clearer understanding of her present problems, and in the light of the Living Word so resolve them that the Church of the future may grow "into the stature of the fullness of Christ."

TABLE OF CONTENTS

PART I. THE ECUMENICAL CHURCH

Lesson 1.	Our Christian World	1
Lesson 2.	The World into which Christ Came	11
Lesson 3.	The Church's One Foundation - Jesus Christ	22
Lesson 4.	The Work of the Apostles	36
Lesson 5.	Christianity Proscribed	53
Lesson 6.	Christianity Emerges Victorious	65
Lesson 7.	Church of the First Three Centuries	76
Lesson 8.	The First Christian Emperor	90
Lesson 9.	Christianity on the Throne	102
Lesson 10.	The Church and the Barbarians	113
Lesson 11.	The Church at the End of Six Centuries	125

PART II. THE CHURCH UNDER THE PAPACY

Lesson 12.	Christianity and Mohammedanism
Lesson 13.	The Missionaries of the Frontiers in Europe
Lesson 14.	The Reform of the Papacy
Lesson 15.	The Papacy Wins Supremacy
Lesson 16.	The Latin Kingdom of Jerusalem
Lesson 17.	The Papacy Enforces Uniformity
Lesson 18.	Review. The Papacy at Its Height
Lesson 19.	The Babylonish Captivity at Avignon
Lesson 20.	The Church and the Reforming Councils
Lesson 21.	The Church and the Renaissance
Lesson 22.	Review. The Decay of the Papacy, Pre- Reformation Movements.

PART III. THE CHURCH UNDER THE REFORMATION

Lesson 23.	Luther and Leo.
Lesson 24.	The Reformers
Lesson 25.	The Counter-Reformation and the Testing of Protestantism
Lesson 26.	The New World. Spanish Exploitation. English Development.
Lesson 27.	The Way of Reason, (Deism and Rationalism) and the Way of Faith (Pietism, Wesleyanism, Jansenism.)
Lesson 28.	Developments in American Church Life
Lesson 29.	Developments in Spanish Colonies.

- Lesson 30. The Roman Church in the Philippines
- Lesson 31. Modern Missions, Protestant and Papal.
- Lesson 32. Modern Christian Social Movements
- Lesson 33. Modern Church and State Movements.
Modernism and Liberalism in the
Protestant Church. Americanism and
Modernism in the Roman Church. Total-
itarian State Movements.
- Lesson 34. Review. The Church To-day and To-morrow

LESSON ONE

OUR CHRISTIAN WORLD

LESSON 1. Our Christian World.

Place: The Martinez home. In the living room.

Time: First Friday afternoon after the opening of the public schools in June.

Persons: Rev. Victor Martinez, S.T.B. Manila, Pastor of the Tulay Evangelical Church.
Clara Martinez, his daughter, First year college.
Pablo Martinez, his son, Third year High School.
Marina Martinez, his daughter, First year High School.
Feliza Ga-a, a cousin, Senior in High School.
Juan Ga-a, a cousin, Third year High School.
Elena Martinez, M.R.E. New York, sister of Mr. Martinez, teacher of Religious Education, Union Theological Seminary, Manila.

Mr. Martinez is sitting at his desk writing letters. Clara is sitting by the window embroidering. Enter Feliza and Marina from school.

FELIZA - Hello, folks! Well, Clara, it is good to see you again. How's college? Are you going to be able to come home every week-end?

CLARA - College is fine but I am glad to say that this year I can come home every Friday and go back early Monday morning. That's one advantage of living near Manila. But I am enjoying my work immensely in the college department of the Seminary. It has a fine Christian faculty and a splendid honor system. I think we will not be troubled much by cheating and copied work there.

FELIZA - That is fine. I wish our classmates could hear it. You will have to tell us all about it sometime.

(Enter Pablo and Juan from school)
(Greetings all around).

PABLO - Dad, I feel just like falling on somebody to-night and just giving him a good beating up!

MR. MARTINEZ - Why, son! What's gone wrong?

PABLO - One of the kids at school to-day called me "Heretic" and "Protestante", and said all sorts of spiteful things about you and your preaching!

JUAN - And then other boys joined in with him and began to say you were all going to hell. I do not know what would have happened if the bell for athletics had not been ringing and our teacher came up to direct us where to go. So we were separated.

MR. MARTINEZ - I am certainly glad the bell did ring. There has already been too much fighting about religion in the world.

PABLO - You mean, Dad, that you do not want me to stand up for my faith?

MR. MARTINEZ - Certainly I want you to stand up and "give a reason for the faith that is in you", as the Apostle Peter says; but fighting will not do that. There is something better than fighting.

PABLO - What is it?

MR. MARTINEZ - Forbearance and love. If you show these virtues to them long enough they will give you a chance to speak. After all they are your Christian brothers.

PABLO - What do you mean? How can we be Christian brothers when they call us heretics? I might call Juan here a Christian brother, but he does not call me a heretic.

MR. MARTINEZ - You know Edwin Markham's little poem:

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout;
But love and I had the wit to win,
We drew a circle and took him in."

That is what we have to do. It is true that the Roman Catholic Church has drawn a circle and shut us out of the church. But our circle of love must be, like God's, great enough to take them in. After all, when our days here on earth are done, when we stand in our new white robes of righteousness singing before the throne of God in heaven, do you not think you will meet some of your Catholic friends there?

MARINA - I know I should want to see Hortensia and Maria and a lot of others there.

MR. MARTINEZ - No doubt you will.

CLARA - Why then is there such division now between the churches? And why are there so many divisions among the Protestant churches? Were we all one once?

MR. MARTINEZ - Wherever there is faith in Christ there is unity-- a unity of the Spirit. And it is this unity of Spirit that the Protestant values above any external unity. And sometimes this unity of Spirit is better kept when those who think alike, yet differ from others on external things, have a separate church organization. But this does not mean that they do not continue their Christian fellowship.

The Roman Church, on the other hand, has valued external unity above the conscience of the individual. It is for that reason that they shut us out of their church, for it is true that we were all one once. All of us Filipinos are but a generation from the Roman church. Juan here is still a member of the Roman Catholic church, though his sister Feliza joined us last year, as you all know.

But in the early days of the church there was unity and neither of the names of our denominations was known then. You don't find either the term "Catholic" or "Protestant" in the New Testament, do you, Clara?

CLARA - No, sir, I do not.

MR. MARTINEZ - Do you remember what the first Christians were called? That's right, the Way. Christianity was not first a church but a way of life. It still is that, though it has had to take shape into organization, too.

JUAN - I saw in the World Almanac that there were three great branches of the Christian Church: Roman Catholic, Orthodox Catholic, and Protestants. Who are the Orthodox Catholics, Uncle Victor?

MR. MARTINEZ - They are perhaps the oldest of all in some respects, the great Greek branch. Do you remember the parable of Jesus: that the kingdom was like the tiny grain of mustard seed that grew into a huge tree, so that the birds of the heavens rested in it?

Look at this map of the world above my desk. Let me use colored chalk. Here is Jerusalem where our Lord died. Let us dot it

in red. Within the first five centuries when the church as yet was all one, it had spread over all the lands near the Mediterranean sea. We will circle it in red. There were also Christians elsewhere but most thickly here. There were four other cities that were great Christian centers, Alexandria, Antioch, Ephesus, and Constantinople. During the first five centuries the geographical center of the Christian Church was in Asia Minor. It was only during the latter half of this period that the church in Rome came into prominence.

Early in the next period the Mohammedans swept over Asia and North Africa and at the point of the sword subdued the Christians. So the church moved north and west. We'll circle it here in Europe in blue. But there was some Christian missionary work beyond this circle.

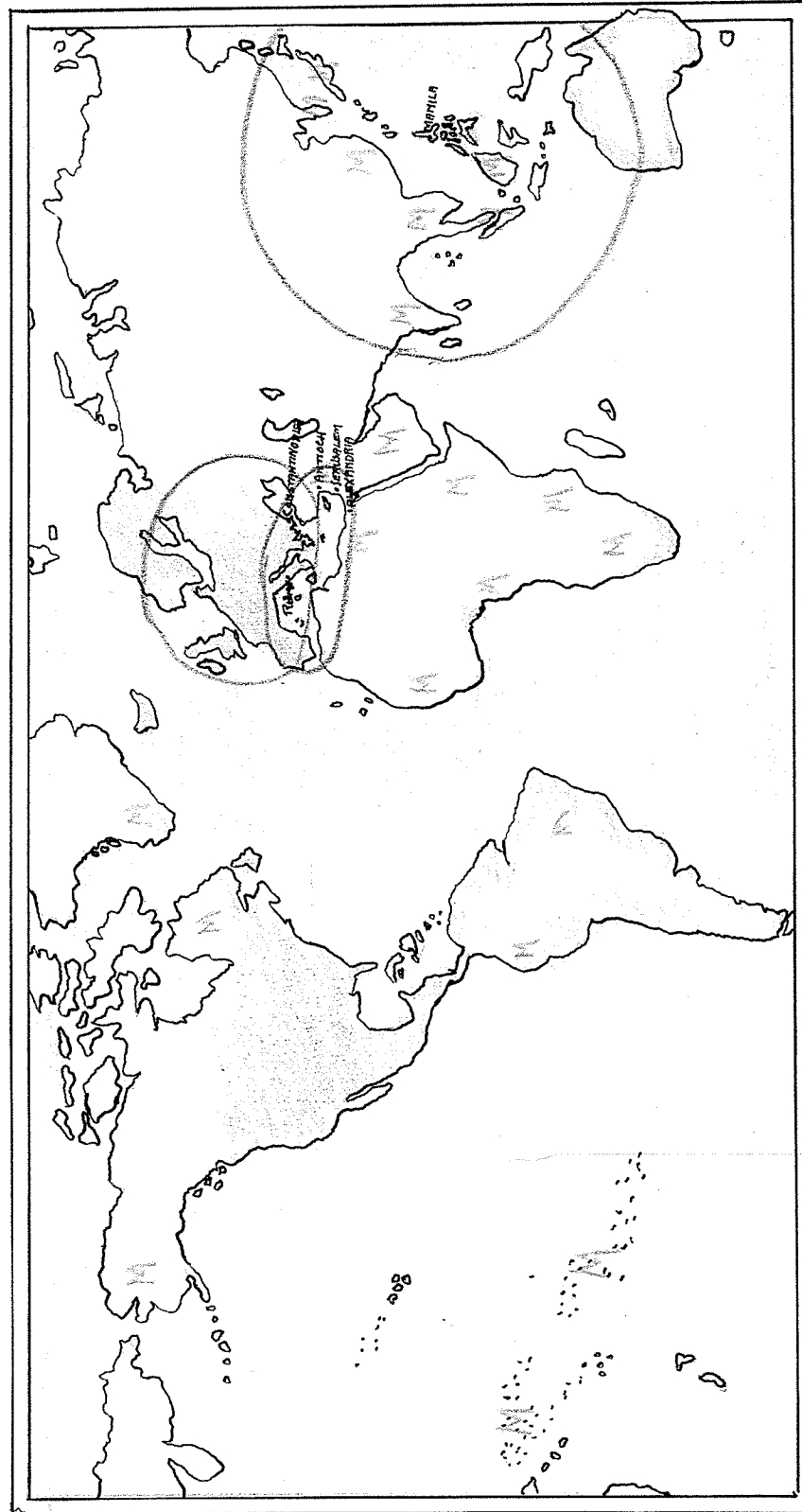
Since the Reformation there has been under God a great forward movement. Let us color green the countries to-day called Christian. That is a poor term for there is no such thing as a really Christian nation. But where something like the majority of people are at least nominal Christians, we'll color green. And we'll put green M's for the lands where Christian missionaries are now working.

MARINA - How fast the Christian church is growing, daddy!

MR. MARTINEZ - But there are many hindrances right now. Communism has almost wiped out the Russian church. It is playing the same kind of game in Mexico. And South America is largely indifferent to religion or Communistic. The Christians are having difficulty in Germany for there is an attempt to revive the ancient paganism and suppress Christianity. So we have to hold our own faith strong and pray for them in their time of trial.

FELIZA - Uncle Victor, does it mean that the Philippine Islands is the only Christian nation of the East?

MR. MARTINEZ - Suppose one drew a circle from Manila with a radius of 3500 miles. It would include Japan, Korea, China, India, Siam, the Malay Peninsula, Sumatra, Borneo, Java, half of Australia, New Guinea, and many of the islands of the sea. Most



GROWTH OF THE CHRISTIAN CHURCH

30- 590 A.D. SPHERE OF THE CHRISTIAN CHURCH

590 - 1600 A.D. SPHERE OF CHRISTIANITY

CHRISTIAN NATIONS, 1936

CHRISTIAN MISSION FIELDS, 1936

SPHERE OF POSSIBLE INFLUENCE OF THE PHILIPPINE ISLANDS

of these lands are pagan, Buddhist or Mohammedan, where there are a few Christians, thanks to the Christian mission work. What a challenge to us! Our nearest Christian neighbor is Australia. What a fine chance we Filipinos have to carry the Gospel message to our neighbors in Asia!

PABLO - You mean, Dad, that we are all from the same seed, Catholic and Protestant and Orthodox?

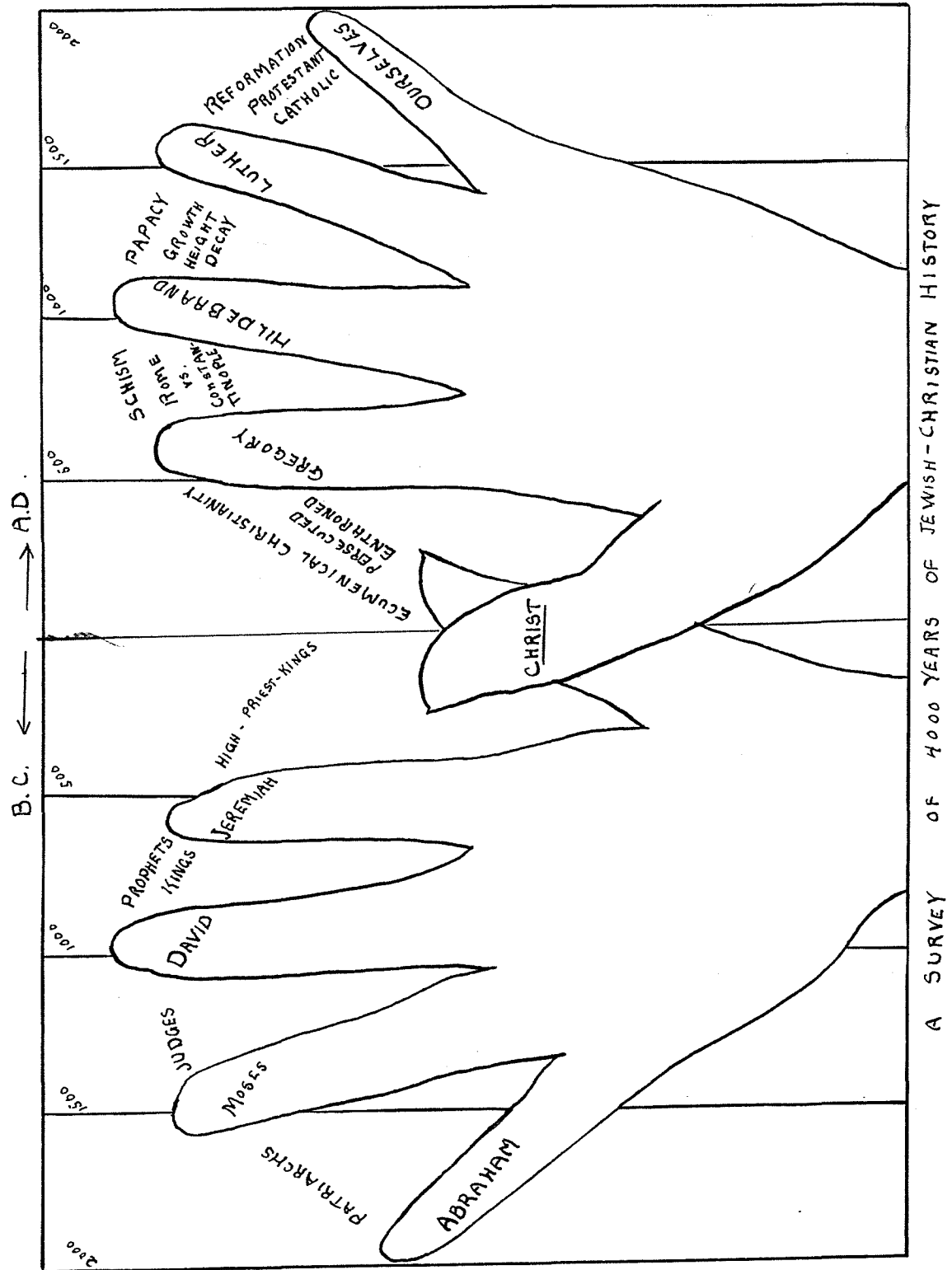
MR. MARTINEZ - Yes, the seed was the Word, Jesus Christ Himself, and the first-fruits were the Apostles. They, in turn won others until the map of the world looks as it does to-day.

JUAN - How did we all come to be so different, Catholic and Protestant?

MR. MARTINEZ - It is a long story. But we will try to hit a few high spots over here on the blackboard. We'll divide the board in two parts with red crayon. That represents the time of the birth of Christ from which we begin to number our centuries backward, B.C. and forward Anno Domini, year of our Lord.

On the left side of the board we will put the high spots of the 2000 years of Old Testament history; on the right side our nearly 2000 years of Christian history. Redividing into 500 year periods you approximate the time of Abraham, Moses, David, and Jeremiah on the left side; and the times of Pope Gregory I, who really established the Papacy; Hildebrand, who reformed and strengthened it; Luther who started the Reformation; and then ourselves at the right side. An easy way to remember it is to cross your two thumbs. Then each of the fingers falls nearly on the 500 year marks.

Just as in Old Testament history you have changes in organization and leaders in the different periods, but only one faith in God through the Patriarchal period, the time of the Judges, through the period of the great prophets and kings, and through the high-priest-kings; so in the Christian history there is difference in organization and leadership but a stream of pure faith in Christ throughout the Ecumenical period, through the centuries of the division between Rome and Constantinople, under the Papacy as well as the Reformation.



JUAN - Well, Uncle Victor, if Catholics and Protestants are brothers in your thinking, why do Protestant missionaries come to Catholic countries? And why did you accept Feliza into the Protestant church?

MR. MARTINEZ - Well, I left the Roman Church that I might study the Bible myself. I feel nearer to Christ that way. And no mediator of priest or saint stands between me and God Himself. I need to confess my sins, but to God, who alone has the power to forgive sins. I have no quarrel with the Catholic people, but I feel that their priests have not always shepherded their people to the Fountain of Living Water, even Christ.

JUAN - Uncle Victor, why do we not study Church History as we did Old Testament History last year? It seems to me it would help me so much. We touch on the Papacy and the Reformation in our Mediaval and Modern History, but I do not understand it very well.

MR. MARTINEZ - Would you be willing to spare some out-of-school time for study?

CLARA - Oh yes! And have the class on Saturday so I can study with you too, Dad! You would join us, wouldn't you, Feliza?

PABLO - And I would come and I know several other boys that would like to study too.

FELIZA - And I know some of the girls that were in our Bible class last year would like this.

MARINA - And let me come too, Daddy!

MR. MARTINEZ - No, Marina, you are rather young, and I think you ought to be studying Bible this year. You need to know both your Old Testament as well as your New Testament to understand the issues of Church History. And you should also have the background of general church history that will only come in the second and third year in high school. Better wait two years.

MARINA - But I'll study my Bible lessons too, Daddy, and yet have time to come. I want to know too.

MR. MARTINEZ - If you young folk want a class, I'll offer

to teach it if you'll promise to study. We'll want for regular members those who have studied Bible at least a year, two years would be better, and who are in the third or fourth year high school. And any one past that, like Clara, here. And Marina, if you really want to come, I'll not exactly refuse you. You may come and do as much of the work as you can, but I warn you that you will want to take it all over when you are third year high school.

MARINA - Looking at that chart again-How did the Hebrews count time? Surely David did not say that he was living a thousand years before Christ?

MR. MARTINEZ - You remind me of the story of the coin some one was said to have found in Rome, dated 230 B.C. The answer is that it was a fake. No one living before the time of our Lord could have reckoned that way. Do any of you know how the Romans counted time?

JUAN - Did they not count from the legendary building of Rome? That was about 753 B.C. according to our reckoning.

MR. MARTINEZ - Yes, their year 1000 was about our year 247 A.D. I do not know when the Jews began counting time systematically, but by the time of our Lord they had reckoned as best they could back to Creation, and have continued that system to-day. Our present year 1936 A.D. corresponds to their year 5696.

CLARA - Then when did they change to our present system of B.C. and A.D.?

MR. MARTINEZ - The monk Dionysius in 532 A.D. thought up the system while working on other calendar reforms. But it was not generally accepted in the West for several centuries.

PABLO - Did Dionysius mean to make the change at the birth of Christ?

MR. MARTINEZ - Yes, I am sure he did. Why?

PABLO - Why then do our histories say that Christ was born 4 B.C. It sounds so funny to say that Christ was born four years before Christ.

MR. MARTINEZ - It seems that Dionysius made a mistake in

his calculations. When it was discovered centuries later, instead of upsetting all the calculated tables of dates, they just set the year of Christ's birth back to four years previous to make the adjustment.

CLARA - And now, what about our class? When do we meet?

(Others)-Saturday evening at 7:00 P.M.

MR. MARTINEZ - When do we begin?

PABLO - Juan and I will see our classmates to-morrow.
I think we can begin to-morrow night.

MR. MARTINEZ - Fine. And I will begin to prepare a lesson.
Bring your pencils, a note book and a Bible.
And we will see if such a study will not be for your help, and God's glory and the advancement of Christ's Kingdom.

(Enter Elena Martinez)

Good-evening, Elena. I was just wishing for you. You had a good deal of work in Church History in your course in New York. Now these young people want a class in church history here. Could you, in the midst of your teaching duties in the Seminary, find time to give advice as to readings to these young people?

ELENA - Why, surely. I see Clara nearly every day. You can draw books through her. Or those interested can come into the city and study in our library. I'll be glad to help as I can. I am so glad you are studying Church History. After the study of my Bible, there is nothing that helps me so much in the problems of life.

LESSON TWO

THE WORLD INTO WHICH CHRIST CAME

LESSON 2.

THE WORLD INTO WHICH CHRIST CAME.

Outline

- A. Our Problem.
- B. The Roman World.
- C. The Jewish Lad on the Hillside.
 - 1. Chaldea...ABRAHAM.
 - 2. Egypt.....MOSES.
 - 3. Canaan.....DAVID. ELIJAH.
 - 4. Assyria...ISAIAH.
 - 5. Babylonia.JEREMIAH.
 - 6. Persia.....NEHEMIAH.
 - 7. Greece....JUDAS MACCABEAUS.
 - 8. Rome.....
- D. Summaries.
 - 1. World Preparation for the Coming of Christ.
 - 2. The Keystone of the Arch. Eph. 2:11-18.
- E. Projects and Problems for Students.
- F. Bibliography.

LESSON 2. The World into Which Christ Came.

A. OUR PROBLEM.

The world to-day is distressed by economic depression, political confusion, social disruption, and loss of religious faith. Many theoretical panaceas are offered and applied, but still the weary world sighs for a deliverer, a man wise enough to put into operation the forces that make for righteousness, order and justice in the present crisis and that will continue operative in the future.

B. THE ROMAN WORLD.

If we could place ourselves back in the world into which Christ came we would find ourselves in a similarly suffering and confused world many times worse off. The Roman Empire was almost at its height, holding within its dominion all the lands about the Mediterranean and seeking still further dominion. In the capitol, Rome, there were three great classes, the rich, the poor, the slaves. The rich held the lands, money, and offices. They were luxurious and self-indulgent in the extreme. They accumulated wealth by means of the labor of slaves, over whom they had the power of life and death. The freedmen and the poor won a living by attaching themselves as clients to the rich. It has been estimated that in Rome there were three slaves to every free man. Household slaves to the number of five-hundred were not uncommon. Proprietors of large estates (hacienderos) might own as many as twenty thousand. To feed the Roman poor there was free corn distribution from a grain tribute demanded from Egypt and other grain producing regions. As many as three hundred thousand were fed by the state. Morality and decency were at their lowest ebb. Marriage had lost all sanctity; divorce and concubinage were common practise; bribery and extortion were the rule in politics. Cruelty to slaves and the love of the bloody games of the amphitheaters undermined character. There was little religious faith but a fearful mass of superstitions that led to lavish gifts to temples and altars and a multiplication of deities and cults.

Conquered nations were kept in subjugation by a system of Roman Governors, legions of well-disciplined Roman soldiers and heavy taxation. Captives of war and condemned criminals were enslaved. Roman peace was guarded by the sword. Roads were built and communication between Rome and all parts of the Empire was kept safe and open. Police reduced piracy and banditry to a low point. In dealing with the provinces of the East, Rome adopted the Greek language.

Under this enforced order and peace the exhausted nations sighed for a deliverer. "O for a king to rise who would overthrow Rome, the Monster, and gain national freedom again". And from no nation did the cry rise more readily than from the lips of the Jews. Their hopes through the centuries had been directed to that promised Son of David, who should make Jerusalem the center of a world empire; to their temple all nations should bring offerings to Jehovah, to go back again to beat their swords into plowshares and their spears into pruning hooks. The Messiah long-promised! When would he come?

C. THE JEWISH LAD ON THE HILLSIDE.

Imagine yourself a youth of Hebrew parentage living in Nazareth about the year 26 A.D. You have risen early when the women go down to the well of living water to draw the day's supply. But you have climbed up past the square stone houses of the hillside town to the summit by the narrow donkey-road that winds between the stone fences enclosing the fig and olive orchards. You have seated yourself on a flat stone at the very top. Facing southward, there lies before you the whole plain of Jezreel. From the foot of bluff Mt. Carmel overlooking the blue Mediterranean in the West, your eyes follow along the banks of the Kishon river out over the central plain to the hills of Samaria. Eastward, you look down the valley of the Jezreel which disappears into the hazy trough that you know is the valley of the Jordan sunk nearly a thousand feet below the Mediterranean. Beyond that great depression are the hills of Gilead now golden in the glow that precedes the sunrise.

On that plain of Jezreel have been fought some of Israel's most decisive battles--Sisera's iron chariots swamped by the overflowing waters of the Kishon during a thunder-storm;-Saul taking his own life when his sons had been killed by the Philistines and his army hopelessly defeated;-yonder Megiddo, where Josiah had fallen wounded before Pharaoh Necho.

While the sun rises let us try to glimpse for ourselves the racial consciousness of this Jewish lad. We have in our Old Testament the same Scriptures which he had learned at the Synagogue school. We will make up for his practical experience of foreign influences by our knowledge of secular history.

1. Chaldea. ABRAHAM.

From the mists of earliest history the Tigris-Euphrates valley yields our Hebrew lad his earliest racial memories. The city states of Lagash, Umma, Ur, Erech, and Babylon arose each with its king. Sometimes one king grew

strong and built an empire of conquered cities. One such conqueror was Hammurabi, a builder, a collector of books, a codifier of laws. The books he collected were clay tablets inscribed by a three-pointed stylus in cuneiform script. The libraries he built for them were mammoth piles of brick. The literature he preserved dealt with legends of creation, sin among men, jealousy among gods, a flood and a ship that saved one family; hymns, invocations, prayers and psalms; business records and history. The law code regulated business obligations-interest rates, rentals, transfers of property, weights and measures; and social relations, marriage, slavery, inheritance; crime and justice.

From this empire, advanced in arts and commerce, but polytheistic and offering human sacrifices, went forth ABRAHAM. Obedient to the voice of God, he left his kindred and proceeded to an unfamiliar land to establish a new people. God established with them a special covenant relationship and dedicated them through a ceremony of circumcision. God gave the promise through Isaac of an inheritance in Canaan and of ultimate blessing to all the world. Abraham was known as the Father of the Hebrew people and the Friend of God. To him righteousness was reckoned by his faith in God. Though a wanderer all his life, yet he was a power for God in his own time and ever since.

2. Egypt. MOSES.

A famine brought the Hebrews to Egypt where Joseph had already been made a minister in the court of the Hyksos Pharaoh. The Hyksos were shepherd peoples from Asia who had invaded Egypt and seized the throne. The Hebrews were welcomed by them and given the choice land of Goshen where they multiplied and prospered. But at last the native princes grew strong and overthrew the Hyksos and drove them out of Egypt. Then came sorry times for the Hebrews. "A new king arose that knew not Joseph". He enslaved the Hebrews and "made their lives bitter with hard service in the field". When this failed to reduce quickly their numbers, Pharaoh found other means of oppression. "And their cry ascended unto God".

A deliverer was raised up in Moses. Saved from the kingly oppressor and brought up in his very household as a royal son, he was learned in all the skills of war and government, religion and philosophy, mathematics and arts. Yet the Providential guardianship of his mother-nurse kept him a Hebrew in sympathy. An impulsive and premature attempt to aid a Hebrew under the lash of a task-master sent him into the desert for years of training as husband, father, and shepherd. Then God sent him back to Egypt commissioned to bring out the Hebrews, to guide

them through the desert, and to train them in government, law, religion, and worship in the ensuing forty years. Leader and judge, law-giver and prophet, Moses stands the greatest man of the Old Testament, his work attested by the nation which grew out of these rescued slave tribes.

3. Canaan. DAVID and ELIJAH.

How quickly the Israelites forgot the solemn covenant they had made with God that they would have no dealings with idolatrous people. Soon they were marrying them and worshipping their gods, the Baalim. For this reason God gave their enemies power over them in battle and pillage. Yet He answered every repentant prayer by means of deliverers who were known by the people as judges. When things seemed blackest and the Philistines the strongest, God raised up David, a strong-hearted shepherd lad, a skilful player upon the harp and a singer of sweet songs, a heroic leader of the army. God called him to be king and God established his kingdom from Mesopotamia to Egypt, and to him God promised a Son who should rule forever-- the long-awaited Messiah.

Solomon ~~was~~ built the beautiful temple that David had planned, but how quickly the people again forgot God and worshipped idols. The Northern tribes broke away from Judah and established Samaria and two temples at Dan and Bethel with a golden calf in each. "These are thy gods, O Israel, which brought thee out of Egypt". A later king married a Sidonian princess who killed the prophets of Jehovah and forced the people to worship her Baal. Elijah, evincing God's power in the three-years' drought, called Israel to choose between Jehovah or Baal on the fireless altars of Mt. Carmel. "The god that answereth by fire, let Him be God", said Elijah and the people agreed. In the fire that licked up Elijah's water-soaked wood and offering and in the rain that followed, God was vindicated. Elijah and seven thousand in Israel had not bowed their knees to Baal, and faith in Jehovah lived on.

4. Assyria. ISAIAH.

But Israel did not long heed Elijah, nor the stirring prophets, Elisha, Amos, Hosea, and others who followed. And in 722 B.C. God allowed Samaria to fall into the hands of the Assyrians, the next world-power after Egypt. The ten tribes were taken in captivity to Assyria and strangers imported into Samaria, the beginning of the Samaritan people so hated of the Jews. When the Assyrians invaded Judah and demanded the surrender of Jerusalem, Isaiah, the prophet, urged confidence in God even as the army drew near, and was vindicated in his stand when a plague scattered the army and those who were left fled to

Assyria. To Isaiah also we are indebted for our most wonderful prophecies of the Messianic kingdom, the Prince of Peace and the Suffering Servant.

5. Babylonia. JEREMIAH.

But Judah did not long remember the lesson of faith in God and in 604 Nebuchadnezzar, king of Babylon, conqueror of Assyria, conquered Judah and carried away the choicest people as captives. Of all the Hebrews, the prophet Jeremiah stood alone for submission to Nebuchadnezzar. For this and for his brave rebukes to kings and princes for their idolatry and faithlessness to God he was often in peril of death. To the Jews in captivity he wrote that it would be seventy years before their return. "Build ye houses and plant vineyards and live at peace", he counselled. In 589 Nebuchadnezzar laid siege to the rebellious city and in 586 Jerusalem fell; the temple was reduced to ruins; the houses were burnt; and the people deported to Babylon.

6. Persia. NEHEMIAH.

Cyrus, the first and greatest of the Persian kings, conquered Babylon, and released all captive peoples that they might return to their home lands, rightly reasoning that contented people are more easily ruled. So, under Zerubbabel the governor and Joshua, the high-priest, the Jews went back to Jerusalem. They carried with them the Temple treasures found in Babylon as well as funds and supplies which they had received from Imperial grants to rebuild the city and temple. After many troubles a temple, bare of the beauty of Solomon's, was dedicated in 516 B.C.

More than half a century passed before Nehemiah, Hebrew cup-bearer to Artaxerxes I., obtained leave to aid Jerusalem. Under his wise leadership, Jerusalem was walled, homes were established, trade was resumed. Mixed marriages were dissolved to guard against a return to idolatry; Sabbath laws were enforced. Tithing and support of the priests and Levites were resumed. Social justice was secured. The Law was read and expounded. Nehemiah's prayer was: "Remember unto me, O God, for good, all that I have done for this people". Of his accomplishments he said: "according to the good hand of my God upon me".

7. Greece. JUDAS MACCABEUS.

In the West Greece had flowered into a rich civilization with rare artistic and literary genius. Poets and philosophers had debated eternal questions in a wonderfully graceful and pliant language. But their love of independence led to jealousy and faction, and it

was left for the conquering Macedonians to give Greek culture to the rest of the world.

Alexander, educated by Aristotle, became king in 338. By 336 he had unified Greece and Macedonia. In 334 he started out to conquer the world. Asia Minor, Syria, Egypt, Persia and Babylonia were soon his. He had gone as far as the Indus river by 331. He built Alexandria in Egypt and made Babylon his capital in the East. Everywhere he built libraries and theaters, in which he introduced the Greek language with its drama and poetry. All the world was to be unified into one great family and speak one tongue. And in language at least he nearly succeeded though it lost some of its original purity and became the Koine Greek. This the Nazareth boy often heard in the market places and it too he probably spoke in addition to his own mother tongue, the Aramaic.

After Alexander's death in 323 B. C., his empire fell into three sections with Palestine as a political football between the Ptolemies of Egypt and the Seleucids of Syria. Ptolemy Philadelphus, 284-247 B. C., was interested in books. He wanted all the literatures of the world to be translated into Greek and collected in his library. To this end he set up a colony of Hebrew scholars in Egypt who translated the Scriptures from Hebrew into Greek. The Jews who during these troublous years had scattered among the nations were glad for this Septuagint version, as it was called, for Hebrew was fast becoming a forgotten tongue.

In Jerusalem during the Greek period there arose two schools of thought. One was conservative, and reactionary, and intolerant. This group developed into the Pharisees of the New Testament. The other was more liberal, accepting with grace the good of Greek culture. From this came the Sadducees.

When Antiochus the Great determined that the "Jehovah Superstition" must go and set up a statue of Jove in the temple at Jerusalem, the Jews fled to the hills. During these times of fearful persecution they found a leader in Judas Maccabaeus and under him regained complete national independence in 165 B. C., the first time since 586. His brothers and their descendants after him became high-priest-kings, and continued Jewish independence, though with Roman sanction after 143 B. C.

8. Rome.

Rome, though related in blood to Greece, developed different arts, government, engineering, and military science. By 290 B. C. all Italy was united under the Roman Republic. By 100 B. C. North Africa, Macedonia and Spain had become Roman provinces. The century before Christ saw the whole western civilized world come under Roman rule.

The Maccabean kingdom had passed into the hands of the Idumean general who had married Miriamne, the last of the Maccabees. Insanely jealous of his wife and her sons, he eventually put them all to death, and then vainly tried to win the affections of the Jewish people by rebuilding the Temple in white stone, marble and gold, so that it became one of the wonders of the age. But nothing could wipe out the memories of his cruelties, a sample of which we read in the story of the slaughter of the innocents of Bethlehem when Christ was born. His sons proved no better and Judea was made into a Roman province under a Roman governor, and the army with its hated eagles and statues encamped in Jerusalem. Roman troops policed the highways while the Pharisees and the Jewish people writhed. And out of the Nazareth hillside the Jewish lad dreamed of the Messiah. When would he come?

How little did the lad think even then as he sighed, that the sun was rising one day nearer the time, not long now, when his fellow-townsmen, the Carpenter of Nazareth, whose shop he may have passed that very morning, would stand in the temple at Jerusalem and proclaim: "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life". The dawn had come and the Sun was about to rise. But would the Nazareth youth mock or would he follow the Nazarene?

D. SUMMARIES.

1. World-Preparation for the Coming of Christ.

GENTILE

1. Decay in beliefs in the traditional Gods.

The Greeks still sang in poetry of the Homeric gods and still built altars, but had practically deserted religion for philosophy.

The Romans had added all the gods of the East and the mystery religions, but they were superstitious rather than religious.

2. Philosophy had proved inadequate.

The great questions of God, the soul, and immortality had been raised but not yet satisfactorily answered.

Philosophy had failed to restrain the passions of men and find a satisfactory way of life.

JEW

1. Judaism had become formalism.

There were no prophets, no new revelation of God, no new manifestation of power in the lives of men.

The feasts were times of great display in the magnificent temple. The synagogue services were dull repetitions by the Scribes. The religious life had become one of observance of the traditions of the elders ruling the minutest details of life.

2. There was heart-hunger for the Messiah.

The Jews dispersed throughout the world came to Jerusalem yearly. The temple was completed and famous. The synagogue school had taught every Jew to read and write. The Scriptures were well-known in Greek.

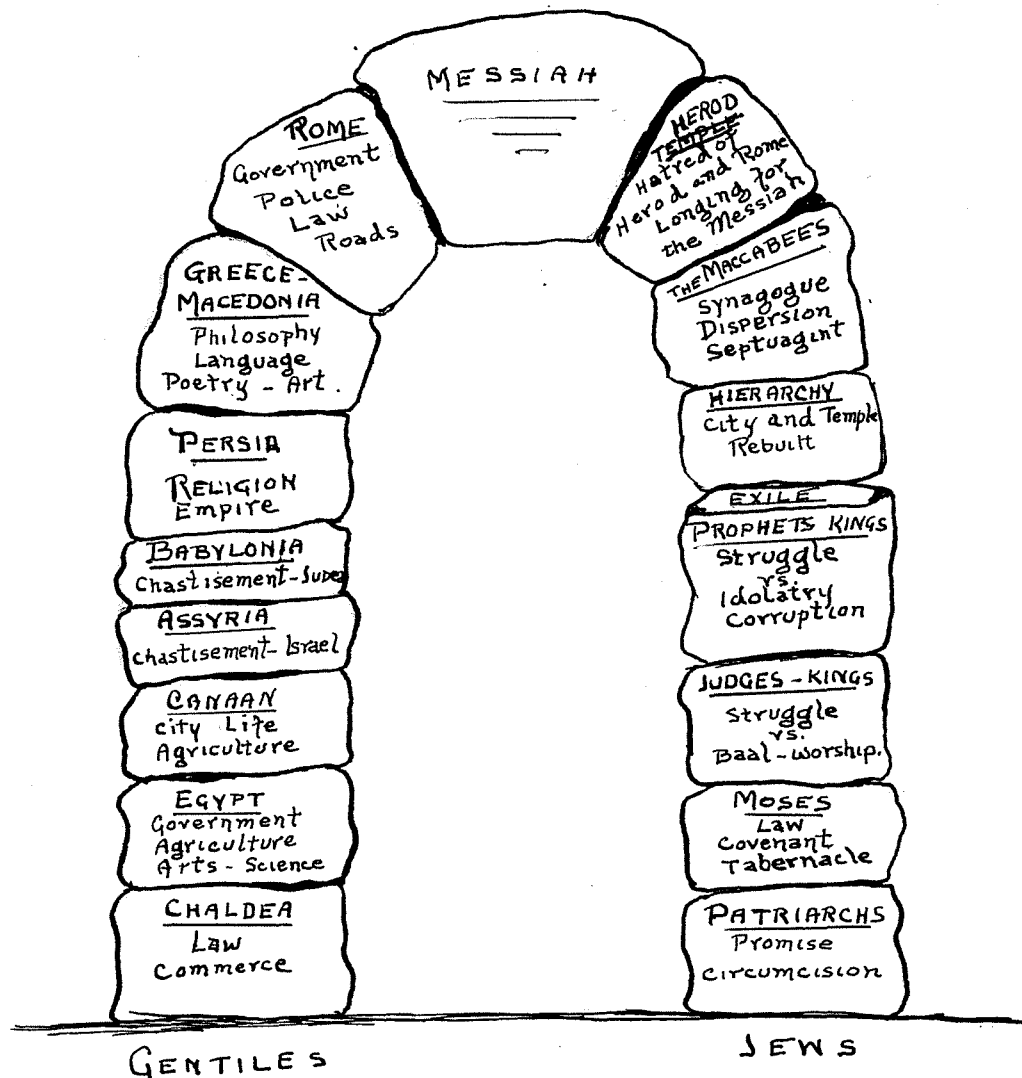
A common language - Greek.

A unified Government under Rome.

Religious toleration of a sort.

Peace and security in civilized world.

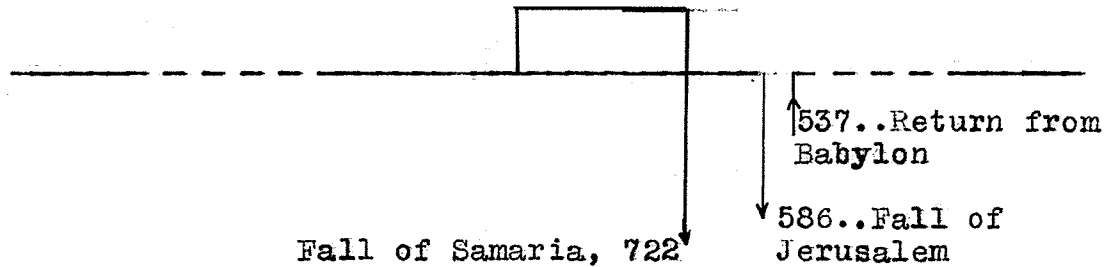
Roads and traveling routes plentiful and safe.



Ephesians 2:11-18. "Wherefore remember, that once ye, the Gentiles in the flesh...were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that were once afar off are made nigh in the blood of Christ. For He is our peace, who made both one and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of the commandments contained in ordinances; that He might create in Himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: and He came and preached peace unto you that were afar off, and peace to them that were nigh: for through Him we both have our access in one Spirit unto the Father."

E. PROJECTS AND PROBLEMS FOR STUDENTS.

1. In such a graph as the one below indicate on one side of the line the Hebrew characters given in the lesson in their approximate dates, and on the other side the line the foreign nations that are closely associated with the Hebrews at the different periods.



2. Why was Christ sent into the world at that particular time? Why did He not come earlier?

3. Do you think the youth on the Nazareth hillside will follow Jesus of Nazareth when He begins His ministry, or will he reject Him? Give reasons for your answer.

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LESSON THREE

THE CHURCH'S ONE FOUNDATION - JESUS CHRIST

LESSON 3.

THE CHURCH'S ONE FOUNDATION - JESUS CHRIST

Outline.

- A. The Problem.
- B. Heathen Rome.
 - 1. Its Religion.
 - 2. The Caesars.
 - a. Julius.
 - b. Augustus.
 - c. Tiberius.
- C. The Messiah.
 - 1. The Waiting Jewish World.
 - 2. Jesus in Relation to Parents and Home.
 - Childhood
 - Place of Mary
 - 3. Christ's Mission and Message.
 - Work of John the Baptist
 - His Ministry
 - His Death and Resurrection
 - The Commission of the Disciples
 - His Ascension
- D. Summary...The Hymns of John of Damascus
- E. Problems for the Student.
- F. Bibliography.
 - Illustration: L'Hermitte: "Supper at Emmaus"

LESSON 3. The Church's One Foundation - Jesus Christ.

A. THE PROBLEM.

We have seen the Jewish lad on the Nazareth hillside longing for the coming of the Messiah-King who was to overthrow Rome and establish a new universal kingdom to be ruled in righteousness in which the worship of the one true God was to be central. And he was only one of millions uttering similar prayers in Judaea and in each of the conquered kingdoms of the world. How will God answer such prayers?

God's ways are far above man's imagination in wisdom and goodness. God saw a world lost in sin and in need of a Saviour. Man prayed for a new king to overthrow Rome. God sent his Son into the world to reveal Himself and his love for sinful man by the utmost suffering and shameful death on Calvary's cross; to assure an eternal inheritance by His resurrection from the dead; to empower believers by His ascension into Heaven as our continual Mediator, and by the gift of the Holy Spirit to missionary disciples to overthrow the paganism of Rome by the preaching of Jesus Christ and redemption from sin through Him. This method meant the transformation of society through saved sinners.

B. HEATHEN ROME.

1. Its Religion.

Because in the subsequent history of the Christian Church the city of Rome and the Roman Empire will take a prominent place, we take time now to examine her background, religious and political, as it affects the Church.

The worship of the early Romans was connected with the primary acts of life. Planting and harvest, flocks and herds, granaries, boundaries, forests, fountains, sea and harbors, marriage, birth, death, healing, children, war, - each had its own god or goddess and its yearly festivals, with its own rites ceremonies, temples and priesthoods. When Rome was early rebuilt with walls and fortifications, a sacred fire was built to Vesta and six pure virgins representing the Roman State were chosen to keep the fires ever burning. This became the most sacred rite in Rome.

To guard the worship of the gods and to teach men how to approach them, certain so-called colleges arose. The chief college was that of the pontifices (bridge-builders). This college was composed of six bridge-builders with a chief called the "Pontifex Maximus". They were engineers and had care of the sacred bridge across the Tiber. They knew mathematics and therefore to them was given the task of keeping the calendar and announcing

festivals and seeing that the proper rites were celebrated on that day. Thus they came to have full oversight over religion, the recording of history and the laws, and described their knowledge as "the science of things divine and human".

As the Romans came into contact with other races they borrowed rites and gods from them. As Rome conquered other peoples and conferred citizenship upon them she necessarily permitted their gods and worship in the Roman state. This confusion of gods made for a subsequent loss of all faith, and, together with the massing of wealth in the hands of the few and the degradation of millions of the conquered in slavery, led eventually to the ruin of the Roman character and the Roman Republic.

2. The Caesars.

a. Julius. (46-44 B.C.)

After a century of civil wars in the name of the Republic, Julius seized absolute power, had himself proclaimed Perpetual Dictator, and given the powers of censor, consul, and tribune with the titles of Pontifex Maximus and Imperator. He planned a new state with equality of rights and a blend of races and peoples. But before he could accomplish this he was assassinated by a group of Romans who feared he meant to become king.

b. Augustus. (31 B.C. - 14 A.D.)

After another interval of civil strife, Julius' nephew and heir, Octavius, seized the supreme power under the title Emperor. He was given the honorary name Augustus and the title Pontifex Maximus. This title was held by the Roman emperors for the next four centuries. Augustus wisely consolidated the empire within easily-defended boundaries. The provincial governments were strengthened and purified. Three times during his reign the gates of the temple of Janus were closed, signifying the absence of war in the Empire. During one such time of profound peace, Jesus was born in Bethlehem of Judaea. Augustus tried to purge Rome of foreign cults and establish the old Roman festivals. When Augustus died the Roman Senate voted him divine honors and inscribed his name among the gods as Father of the Roman State. This was in accord with the ancient Roman ancestor worship and found acceptance both in Rome and in the East. But this worship, later accorded also to the living emperors, became Christianity's most dangerous enemy, for a Christian could not consent to cast incense in worship of any man; yet to refuse to do so was considered as good as a declaration

of disloyalty to the state.

c. Tiberius. (14-37 A.D.)

Tiberius succeeded to all the titles and power of Augustus. At first he ruled with justice and moderation. But his nature was changed to almost insane jealousy and suspicion under the influence of unlimited power. He instituted a spy-system that led to the death of thousands. For a while he ruled through Sejanus, a very evil man who was finally executed for a plot against the Emperor himself. Tiberius then took the government into his own cruel hands until his death, though his memory is a little relieved by his generous contributions to sufferers from earthquakes in Asia and fires in Italy. During his reign Jesus Christ was crucified in Jerusalem under Pontius Pilate, governor.

C. THE MESSIAH.

1. The Waiting Jewish World.

The Gospel of Luke shows us pious homes where the coming of the Messiah was the one looked-for and prayed-for event. The good priest Zacharias and his wife Elizabeth, in whose miraculously given child the closing prophecy of the Old Testament is to be fulfilled, and their kinsmen and friends, who come rejoicing to John's christening and heard Zacharias' song (the Benedictus), are all among that number. In the second chapter, the shepherds and the aged Simeon and the elderly Anna are all eager to see the coming of the Lord's anointed.

2. Jesus in Relation to Parents and Home.

Mary and Joseph were also of those waiting the Lord's appearing. The home life of neither is given. We know nothing of Mary's mother or father from the Scriptures. Luke, who gives the fullest account and who probably sat at Mary's feet and heard her tell these stories in later days, begins his story with the announcement of the angel. We know nothing of Mary's occupation at the time. She was already a young woman betrothed to Joseph but not yet married. A century after our Gospels were written, there began to appear curious legends concerning Mary's birth and strange childhood, and the wonders that followed wherever Mary and the Child appeared. But these stories are so at variance with the Gospel teaching and so evidently from the heretical hands of Gnostics and Ebionites and Docetists that they were refused a place in the New Testament Canon, though the Roman church kept them as ecclesiastical tradition in the Middle Ages. In the New Testament Mary is presented

as a normal woman of Davidic descent, chosen of God to become the mother of Jesus because of her human fitness, but there is no basis for exempting her from original sin and placing her in an intermediate position, neither entirely human nor yet divine, as did Pope Leo XIII in the Doctrine of the Immaculate Conception in 1854.

Lk. 1: 38 When Gabriel gave Mary the message that she is chosen to become by the power of the Holy Spirit the mother of the promised Messiah, the Son of David whose kingdom should have no end, the very Son of God, Mary in humility accepted, saying, "Behold the handmaid of the Lord; be it unto me according to thy word".

Lk. 1: 43-47 Mary realised what trouble and misunderstanding it would bring upon her and went to her kinswoman Elizabeth, to whom Gabriel had also spoken, knowing that she would find encouragement in her sympathy. By the Spirit Elizabeth greeted her as the "Mother of my Lord", and Mary answered her in the Magnificat: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath looked upon the low estate of His handmaiden: For, behold, from henceforth all generations shall call me blessed".

Mt. 1: 18-25. Yet the immediate consequences of Mary's obedience to God were not ease but trouble. On her return to Nazareth Joseph was plunged into deep dismay. We know that Joseph was also chosen of God because of his fitness to be the foster father of Jesus Christ in the tender years of childhood. Joseph as a righteous man did not know what to do. He could not accept Mary now as his wife, nor was he willing to expose her to public scandal. His mind was limited to the natural law of cause and effect. While he pondered on these things, the angel appeared unto him also, confirming the supernatural element of the power of the Holy Spirit in Mary's unborn Son in fulfillment of prophecy. Whereupon Joseph was obedient and married Mary, thus giving legal status to the Child of the Virgin.

Lk. 2: 1-20 Caesar's enrollment took them to Bethlehem, the city of their ancestor David. Bethlehem was crowded by David's descendants from all parts of the world. The inn was full to overflowing. They found shelter in a stable, legend says in a cave, and here the Child was born. Out on the hills the shepherds heard angel voices and songs, and came to worship. Mary kept these things in her heart.

Lk. 2: 21-38 According to the angel's command, they named the Child Jesus, signifying Saviour, and circumcised him on the eighth day. On the fortieth day he was taken to the temple and the sacrifice for Mary's purification and His own redemption as a first-born son, the sacrifice of the poor, two turtle-doves, was offered. Here He gladdened the hearts of Simeon and Anna who saw in this Child the fulfillment of the prophecies.

After this came the visit of the Wisemen with

Mt. 2 their gifts of gold, frankincense, and myrrh, with their kingly, priestly, and sacrificial significance. The same night came the angelic warning and the flight into Egypt. Herod's jealousy left a testimony in blood - the death of all the babes of Bethlehem, first of all the martyr-hosts for Christ.

After the death of Herod the Great, Joseph and
Lk. 2: Mary returned to Nazareth, and we have but the statement
40 that "the child grew and waxed strong, filled with wisdom; and the grace of God was upon Him". The meagerness of the Scriptural records led pious imaginations of later time to try to supply details, and in the apocryphal writings we find curious stories of miracles of the lad Jesus that are unworthy of credibility in the Jesus revealed in the Scriptures. The Gospels are content to pass over these years with the statement that seems to imply a normal childhood and growth but with extraordinary spiritual and intellectual grace and beauty.

Mt. 13: That He had brothers and sisters, and a normal home life
54-55 in which He was none too well understood is several times
Jn. 7: stated and implied in the Gospel narratives.

2-8 At twelve years He reached Jewish maturity and was taken to Jerusalem to participate in the ceremonies as a tithe-paying Jew. Luke gives us the beautiful
Lk. 2: pictures of Him talking with the doctors of divinity and
41-51 the lawyers in the Temple, amazing them by His questions. So interested was He that He missed the home-caravan and when Mary and Joseph find Him three days later, He is surprised that they should not know where He was. "How is it that ye sought me? Know ye not that I must be in my Father's house?" They did not understand his words,
Lk. 2: but He went back with them and was obedient unto them,
52 "advancing in wisdom and stature and in favor with God and man".

In the eighteen years silence that follows this event, Joseph drops out of the Scriptural picture. Probably death claimed him. The carpenter's Son continued in the shop working for His daily bread, supporting His mother and probably His brothers and sisters. While His hands were busy we may be sure His heart and mind were also at work. He knew the Scriptures. He knew human nature and its need, He knew the life of hill and field and town. He had a marvellous power to tell stories. Above all, He had lived a rich spiritual life in prayer and communion with His Father in Heaven.

Mary appears several times in the Gospel records, but always as a normal human person, loved and cared for as only such a Son could love and care for His nearest human kin. Yet it was not the physical relationship that made His mother so dear. It was Mary's own
Mk. 3: tested obedience to the voice of God. It was to this
32-35

inner circle that He welcomed all that could pass the test: "For whosoever shall do the will of God, the same is my brother and sister and mother." And again on the street when a woman cried out in blessing on the womb that gave Him birth and the breasts that nourished Him, He turned the saying away from the physical to its truer spiritual significance: "Yea, rather, blessed are they who hear the word of God and do it."

The last Scriptural glimpses of Mary are at the cross and tomb, and in the Upper Room after the Ascension. At the foot of the cross, Mary His mother is confided by Christ to the care of the beloved disciple John. In the Upper Room after the Ascension, the women and Mary and the brethren of Jesus are among the one hundred and twenty that waited in prayer for ten days until the coming of the Holy Spirit at Pentecost, and we know that she too must have partaken in that heavenly gift.

The Scriptures are silent about Mary's later life. We feel as we study the Gospel of Luke that the beloved physician must often have sat at Mary's feet and heard her tell those things kept close in her heart all those years. Luke's Gospel reveals Mary with such simplicity, grace, and beauty that we cherish her memory as indeed "the blessed among women", though we cannot accept the tradition of her bodily assumption in heaven, nor do we think it correct to assign her any mediatorial place. Christ is our High-Priest and all-sufficient Mediator, and Mary's place is at His feet.

3. Christ's Mission and Message.

The actual ministry of Jesus was preceded by the powerful preaching of John the Baptist. Dense multitudes thronged him as he stood at the Jordan crying, "Repent and be baptised for the Kingdom of Heaven is at hand." John insisted on righteous living as the fruit of repentance. Religious leaders of the day he rebuked for putting their claims to godliness in creeds and works of law. John knew that his work was the preparation for the One to come, whom he thought of as judge of the earth "Whose fan is in his hand and he will thoroughly cleanse his threshing floor." "Behold the Lamb of God that taketh away the sin of the world". "I baptise you in water but he will baptise you in the Holy Spirit". John's public ministry ended when he was imprisoned by Herod. John reproved him for causing his brother to divorce his wife that he himself might take her. For months John languished in prison, and it was a sad day to Jesus when He heard that Herod had presented the head of John on a platter to appease the desire of his ill-gotten wife. But John's work had been done in preparing the nation for the coming of the Christ.

Mt. 4: The imprisonment of John was the signal for
12-17 the active ministry of Jesus to begin. Three years were filled with the preaching of the good news to the poor, healing the sick, restoring to mothers and families the mourned dead, casting out demons and evil spirits, cleansing lepers, restoring full powers to the blind, the lame, the deaf, and the dumb. He calmed the sea, He fed the hungry multitudes. Nature, demons, disease and death yielded to His word.

To our question why Christ came, He gives us
Lk. answer: "The Son of Man came to seek and to save that
19:10 which was lost." "I came that they might have life and
Jn. have it more abundantly." "I am the way, the truth, and
10:10 the life: no man cometh unto the Father but by me."
Jn. In His cryptic sayings He proclaimed Himself the Light
14:6 of the World, (Jn. 8:12), the Bread of Life, (Jn. 6:35),
the giver of the Water springing up into eternal life,
(Jn. 7:37-38), the Good Shepherd, (Jn. 10:11), the
Minister who should give His life a ransom for many, (Mt. 20:28)

The multitudes followed Him eagerly. But the
Lk. very crowds around Him aroused suspicion and jealousy in
6:11 the minds of the religious leaders. They looked for a
King of Israel who should overthrow Rome and set up the
Davidic Monarchy. They looked upon the gentle Jesus with
scorn; yet fearful that this Wonder-worker might be the
Mt. Messiah they demanded a sign - not a miracle of healing
12:38 but one that would leave them in no doubt. This Jesus
Mk. 8: refused to give and went on His way, selecting a group of
11-13 apostles and training them that they might later be
His witnesses to the ends of the earth.

When the time was ripe, several months before
Mt. 16: the last Passover of Jesus' life, He took the Twelve up
13-23 to the mountains of Caesarea Philippi. There, in the
time of prayer, away from the crowds, He asked them to
declare who they believed Him to be. The question was
addressed to them all (in the plural number). Peter, as
spokesman, answered: "Thou art the Christ, the Son of the
Living God." Jesus answered "Blessed art thou, Simon
Bar-Jonah: for flesh and blood hath not revealed it
unto thee but my Father who is in Heaven. And I say
unto thee that thou art Peter," (in the Greek in which
the Gospels were written the word is petros, a stone,
a boulder) "and upon this rock" (in Greek petra, the
solid mass of living rock) "will I build my church and
the gates of Hades will not prevail against it, I will
give to thee the keys of the kingdom and whatsoever thou
shalt bind on earth shall be bound in heaven; and what-
soever thou shalt loose on earth shall be loosed in
heaven." From the Greek words it is clear that Peter by
his declaration of faith had become a fit stone for being
builded into the church, but that Christ is the foundation,
20825

the chief cornerstone. This is Peter's own interpretation in I. Peter 2:4-7. To this agree the rest of the New Testament writers: I. Cor. 3:10-15, Eph. 2:20, Matt. 21:42,44. Neither Peter nor the other disciples considered that by this statement their Master had made Peter His successor, for it was but a few days later that they were contending as to who should be greatest in the Kingdom and seeking first places. By His own resurrection Christ secured His church from the gates of Hades (death). The "keys of the kingdom" were placed not only in Peter's hands but in every disciple's hands, for as A. T. Robertson says, "Every preacher uses the keys of the kingdom when he proclaims the terms of salvation in Christ."¹ And so in John 20:23, the Apostles and others are simply given power to proclaim the forgiveness of sins by announcing the conditions to be met.

To this inner circle of apostles Christ was Lord, and to a wider group He was a valued leader though they did not always understand Him. But from the first the shadow of the cross was made plain by the attitude of the Pharisees and priests. As the Passover season drew near, Jesus drew His own disciples closer. Yet Judas, at last giving himself over to his desire for worldly treasure, stood aloof and finally bargained to betray his Lord. After a night of solemn feasting in preparation for the Passover, Jesus celebrated with the disciples the sacrament of bread and wine, a symbol and a memorial to them of the sacrifice to take place the next day. Following a long and deep conversation with the faithful eleven He offered the High-priestly prayer for them and those who should believe on Him through them. Then He went to the Garden of Gethsemane, there to take on Himself the sins of the world, there to offer Himself as the Lamb of God ready for Calvary's cross, made a reality because the religious leaders of the day demanded it of Pilate, but a necessity to Jesus to make known the redeeming power of God's love for humanity. "And I, if I be lifted up, will draw all men unto myself." On the cross the Christian Passover was celebrated once for all, and the curtain of the Holy of Holies was torn from top to bottom. Christ had opened the way to the Holiest Place - ^{unto} the very presence of God Himself for all who come by the way of His cross.

But the story is not yet complete. Tender hands took the body from the cross and wrapped it for burial and laid it in a tomb in a nearby garden. Roman soldiers

Lk.22: 3-6
Lk.22: 14-20
Jn. 14-17
Jn. 18
Jn. 19
Jn.12: 32
Lk. 23: 44-45
Jn. 19 38-41
Mt.27: 62-66

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1. A.T. Robertson: Word Studies in the New Testament. Vol. I. P.135. See also Vol.V. Ray Long and Richard R. Smith, Inc., N. Y. 1932.

were set to guard that tomb for the enemies remembered what the disciples forgot, that Christ had said He would rise again. But neither seal nor guard could hold that body in the grave. When the women came in the early morning of the first day of the week (on Sunday), the tomb was empty, though the linen wrappings were lying undisturbed as an empty chrysalis. Then He appeared to them singly and in groups, confirming and strengthening them, opening to them the Scriptures showing them that it was written that He must suffer - for the crucifixion had left them discouraged and ready to go back to their fishing. On that morning by the lakeside, ^{He} restored Peter again after his denials, and strengthened the faith of them all.

Jn. 20: 11-18
 Lk. 24: 25-27; 45-47.
 Jn. 21.

A thrice-repeated commission was given to them, at the Sea of Galilee (Jn 21), on the mountain of Galilee (Mt. 28:16-20), and last of all on the Mount of Olives (Lk. 24:48-49), just before His ascension. They were to wait in Jerusalem for the power promised from God. Then they were to go out through the world, witnessing and preaching the remission of sins, "baptising in the name of the Father, and the Son, and the Holy Spirit." Then He was parted from them and received up into Heaven. But this parting was not one of sorrow nor discouragement, but one of joy; and they went glorifying God and held a prayer-meeting until the Spirit should come.

Lk. 24: 50-53.
 Acts 1: 12-14

D. SUMMARY.

RESURRECTION HYMNS

John of Damascus, 8th Century: Translated by John M. Neale
 1859, 1862

Come, ye faithful, raise the strain
 Of triumphant gladness!
 God hath brought His Israel
 Into joy from sadness;
 Loosed from Pharaoh's bitter yoke
 Jacob's sons and daughters;
 Led them with unmoistened foot
 Through the Red Sea waters.

'Tis the Spring of Souls to-day:
 Christ hath burst His prison;
 And from three days' sleep in death
 As a sun, hath risen.
 All the winter of our sins,
 Long and dark, is flying
 From His Light, to Whom we give
 Laud and praise undying.

From the Canon for St. Thomas' Sunday.

'Tis the Day of Resurrection:
Earth! Tell it out abroad!
The Passover of Gladness!
The Passover of God!
From Death to Life Eternal,-
From Earth unto the sky,
Our CHRIST hath brought us over,
With hymns of victory.

Our hearts be pure from evil,
That we may see aright
The LORD in rays eternal
Of Resurrection-Light:
And, listening to His accents,
May hear, so calm and plain,
His own - All Hail! - and hearing,
May raise the victor strain.

From "The Golden Canon" for Easter Day

E. PROBLEMS FOR THE STUDENT.

1. Why does John of Damascus liken the death and resurrection of our Lord to the Passover and Israel's crossing over the Red Sea? What did that event mean to the Hebrews? What did the Resurrection do for the Christian church?
2. What was the chief mission of the Apostles according to Acts 1:21-22? How did their lives show the re-organizing power of this experience?
3. Study I. Cor. 1:21-25 in relation to the problem stated at the beginning of this lesson. Why did the Jews not accept Christ immediately? Why did not the Greeks?
4. Bring in questions that have puzzled you, in connection with Christ's mission. If there are many questions, your teacher may desire to set a date when these questions may be further discussed in some Sunday afternoon meeting to which your friends may be invited.

F. BIBLIOGRAPHY.

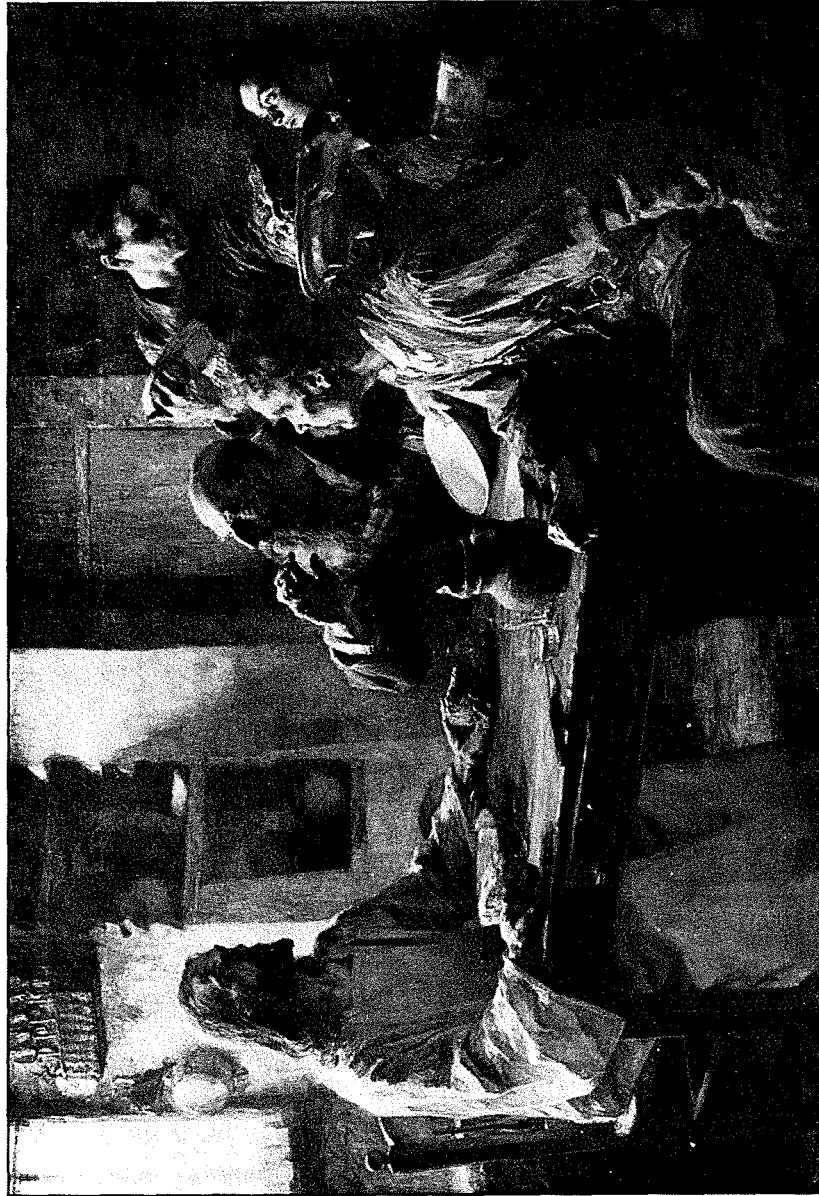
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Myers: Rome: Its Rise and Fall.

Readings: Lew Wallace: Ben Hur, Books I, IV, V.

J.H.Ingraham: The Prince of the House of David.



THE PERRY PICTURES 500
BOSTON EDITION

SUPPER AT EMMAUS.
CHRIST IN THE HOME OF THE PEASANT.

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Note on the New Testament Canon and Apocrypha

By the Canon of the New Testament, we mean the 27 Books, now and for many centuries past, accepted for inclusion in the New Testament. These comprise the four Gospels, the Acts of the Apostles, the thirteen letters of Paul, the eight letters of other Apostles, and the Book of Revelation. But there were other Gospels and letters written in the first century as well as later writings that for a time were read in the churches along with those we now consider canonical.

However the early Christians were not slow to see the difference between the letters the Apostles had written and the less inspiring, though worthy, letters of the bishops and others further removed from the direct touch of our Lord. As a consequence, the Apostolic writings were more frequently used and more widely circulated. There were no printing presses in those days, so every volume had to be copied by hand. This was a costly process; the poorer congregations would spend money only for those volumes most helpful, the Gospels, the Acts, Paul's Letters. By the end of the third century there was a substantial agreement as to the Canonical books of the New Testament. The African bishops in 419 A.D. gave our very list--not as a new compilation but as handed down and accepted by the tradition of the church.

In the second century and later, there seemed to be a popular desire for a re-emphasis of certain truths and virtues of the Christian faith, such as the virgin birth, the deity of Christ, the power of faith, the apostleship of St. Paul. Certain spots in the Gospel accounts set pious imaginations to work to fill out their meagerness from the folk-lore of the day. Such was the origin of the stories about Mary's parents, her wonderful birth and childhood, and the miracles that followed the Virgin and her Child in Egypt and elsewhere. They told stories also of the child-prodigy in Nazareth, extolling His miraculous power at the expense of His character of goodness and love. The Crucifixion and Resurrection were elaborated, without any regard to Jewish customs and character. "The Acts of the Apostles" was elaborated -- one group extolling the work of Peter, another extolling Paul, in unreal and impossible situations, some of which would impugn their moral character. Seeing that only books bearing the Apostolic names, were widely accepted, these later writers published their books under assumed apostolic names, claiming their works to be long-hidden sacred writings. This is the origin of the term Apocryphal, which originally meant

holy or secret, and later false, because they so often proved to be so.

Thus the church had three types of literature with which to deal. The authentic apostolic writings, some of which, however, did not find an assured place for some time; the later and less helpful, though worthy, writings, that are to-day preserved in the collections of the early Church Fathers; and finally the Apocryphal writings. A few of the worthy later writings held a place of high esteem among the Apostolic writings for several centuries. Some of the Apocryphal writings were so bad they were destroyed almost immediately. Some were neglected and forgotten. A few lived a flickering life and were discarded only to be taken up into the medieval Roman traditions. The Protestant church has rejected them except as curiosities of their day.

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LESSON FOUR

THE WORK OF THE APOSTLES

LESSON 4.

THE WORK OF THE APOSTLES

First Century A.D.

Outline

- A. The Problem.
- B. The Roman World.
 - 1. Nero
 - 2. Titus
 - 3. Domitian
- C. Christian Leaders.
 - 1. Peter
 - 2. James
 - 3. Paul and His Associates
 - 4. John
- D. Summary.
- E. Projects for Students.
- F. Bibliography.

LESSON 4. The Work of the Apostles. 30 A.D.-100 A.D.

A. THE PROBLEM

Is Christianity practical? Can the ethic of Jesus work in the world? There are those who take the Sermon on the Mount and say that it is all one needs - it is practical Christianity. Others who read deeper into that wonderful sermon say that it is the most impractical sermon ever preached. Humanly speaking, how is it possible to love one's enemies, to pray for those who persecute you, to keep oneself free from all anger and evil, to be perfect as God is perfect? Yet this Gospel of love was fully demonstrated in the life of Jesus Christ. But someone may answer: "Yes but Jesus Christ was a unique person, God-man. How can He expect us as humans to live up to His life?"

If we had only the Gospels we might thus be discouraged. But that is not all of the Scripture revelation. The Acts of the Apostles and their writings reveal those who had been with Jesus going out into a troubled and hostile world. They exemplified by the power of the gift of the Holy Spirit that God can work out the Christ-life in sinful man, to bear eternal fruit and transform the world. The transformation is still in process, but the Christian is yet the salt and the light in that process. Let us follow the work of the Apostles and see how Christianity was then practised. We shall then be able to take heart that it can be lived in our day.

B. THE ROMAN WORLD

Of the twelve Emperors of the first century, we have already studied two, Augustus and Tiberius. Of the rest we shall only pause for three, whom we select for their especial connections with Church History.

1. Nero, 54-68 A.D.

Nero's name to-day is the symbol for all that is cruel. Yet during the first five years of his reign, when he was still young and under the influence of his teachers, Seneca and Burrhus, he was a moderate ruler. Afterward his insane vanity led him astray. He lived a riotous life of feasting and dissipation. He was famous (or infamous!) among his friends and among the people for making and singing bad poetry which every one had to praise or be in jeopardy of their lives. He was exceedingly fond of the gladiatorial combats, and multitudes of victims were slain for the entertainment of Rome and her Emperor.

He had so desired to see a city on fire in order that he might more realistically depict the scene in his verses on the burning of Troy, that when, in 64 A.D., the great fire did occur in Rome which consumed a third of the great city, he was everywhere accused of having ordered it. Fearing the rage of the homeless people, he put the blame on the Christians. He condemned them to death by the thousands. In the arena they were torn to pieces by the wild beasts. He illuminated the paths of his own gardens by multitudes of living torches. All the while, he might be found playing his harp and singing his inane songs. Even Rome at length wearied of such a monster, and condemned him to death by scourging. After many cowardly attempts, he finally mustered the courage to take his own life.

2. Titus, 79-81.

Titus rose to fame by his conquest of Jerusalem and Judea. After the time of Christ, false Messiahs arose and the Jewish desire for freedom flamed in frequent uprisings against Rome. In April A.D. 70, Titus, with 80,000 legionaries, pitched camp over against Jerusalem on Mt. Scopus. From the first, Titus gave every encouragement to peaceful surrender. But the fanatical Jews, augmented by multitudes of Passover pilgrims, expected a visible manifestation of Jehovah and resisted vigorously. After a terrible siege of more than three months, during which the Jews were reduced by famine, and plague that left whole families unburied, and with factions warring within the city, Titus took Jerusalem. Josephus says that Titus had ordered that the Temple be saved. But this the frenzied Jews made impossible. It was soon looted and in flames. Its most precious furnishings and the noblest of the Jewish people were taken to Rome, there to grace the Triumphal Procession of the Empire's victorious legions. Thus were Christ's prophecies fulfilled that Jerusalem and its temple were to be destroyed and trodden down by the Gentiles. From this time on Christianity stood alone. It was no longer regarded as a sect of the Jews, but a new faith, and as such it had no legal standing in the Roman Empire. It had already begun to meet the buffets of the world; the three centuries of persecution were under way.

Two great events took place within the reign of Titus. One was the completion by means of captive Jewish labor of the great amphitheater, the Colosseum, which was to be the place of martyrdom for thousands of Christians in the days to come. The other was the eruption of Mt. Vesuvius, which suddenly buried the cities of Herculaneum and Pompeii, thus perserving them in the ashes

and lava as large scale specimens of Roman life for the 20th Century archeologist and traveller.

3. Domitian, 81-96.

After a few years of moderation, Domitian began a bloody series of murders, confiscations, and persecutions. The other emperors had been deified by the Senate at their death. He pronounced himself God while alive. The Jews, as well as the Christians, were special objects of hatred because they refused to burn incense on his altars. John probably suffered his exile on Patmos at this time; and the persecutions mentioned in his letters to the churches in Asia, Rev. 1-3, likely refer to this, the second Imperial persecution of the Christians. At this time the Roman world was nearing its greatest extent, the British Isles having been conquered.

C. CHRISTIAN LEADERS

1. Peter.

a. His Preparation.

In the great change in Peter's life and character, we may behold the transforming power of the Gospel of the risen Christ. As we see Peter in the Gospels, he is attracted to Christ, he acknowledges his sin in the face of the majesty he sees in Jesus, but he remains impulsive, volatile, outspoken, and even cowardly. He was as apt to be wrong as to be right. In the same passage where Jesus calls him Peter (a stone), He also calls him Satan for his worldly spirit. Vowing that he will never leave Jesus, he yet flees with the others when his single attempt at physical defense is rebuked. Unable to stay away from the court room he nevertheless denies his Lord at the pointing of a serving maid. At the look of Jesus, reminding him of the Master's words, he goes out to weep bitterly. Of all the disciples, he is among the first at the tomb, among the first to understand, and among the first to see Jesus risen. He is publicly re-instated in his ministry before the Ascension.

Lk. 5: 8
Mt. 16: 18, 23
Lk. 22: 34
Jn. 20: 6-10
Lk. 24: 34
Jn. 21

b. Peter's Early Ministry, Acts 2-4, 8-12.

Attracted as he was to our Lord in his earthly ministry, the actual transformation of Peter took place only on the day of Pentecost. Then, with the infilling of the Holy Spirit, Peter with John assumes the leadership of the first church in Jerusalem. It is Peter who preaches the first Christian discourse and wins three thousand converts in one day. It is Peter who is

spokesman when after the healing of the lame man the disciples are halled into court before the same judges who had condemned our Lord. It is he who now has courage to stand before them and say; "in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole".

Beaten and threatened, they praised God that they were accounted worthy to suffer for the name of Jesus. Peter's leadership continues and, with John, he is sent to Samaria to establish the new converts. Notable miracles are wrought by his hand, and the first Gentile convert, a Roman centurion, was baptised by Peter, an act so unusual that he was called to Jerusalem to justify it. Imprisoned by Herod he was released by an angel while the church prayed. But to avoid further trouble with Herod, Peter, having returned to the praying group and leaving a message for James, went away.

c. Peter's Later Ministry.

Except as he gave his testimony in favor of Acts 15 Gentile converts at the Jerusalem council, the Book of the Acts is silent concerning the later life of Peter. Our only authentic glimpses of him are in the letters of Paul Gal. 2: and in his own epistles. Paul, in his letter to the 11ff. Galatians, tells of Peter's visit to Antioch and of his own rebuke to him made necessary because of Peter's vacillating conduct. On first arrival, Peter ate with the Gentiles in fellowship. But, when others came from Jerusalem, he then returned to his Jewish customs, in spite of the fact that at the Council at Jerusalem he had wholeheartedly favored the Gentiles. I think we may recognize in Peter a bit of his old nature returning, but I think we may also see in the account the work of the Holy Spirit Gal. 2: in that he accepted the rebuke and profited by it without 9-10 bitterness. Paul speaks of Peter being the Apostle of the Jews, as he was himself the apostle to the Gentiles.

d. Peter as Leader.

If Peter were the first bishop and pope of Rome, his successors have very far departed from his manner of life as we see it in the Scripture. He was a simple man in his own estimation. He claims apostleship but calls himself the servant, the bought-slave, of Jesus Christ. IPet. 5: When he addresses the elders (presbuteros, translated 1 presbyter, or elder; in the Vulgate, priest) he calls Acts 10: himself a fellow-elder. When Cornelius met him and fell 25-26 down at Peter's feet, Peter raised him up, saying, "Stand up; I myself also am a man." He did the bidding of the

- church, going to Samaria at their request, and later giving an account of himself in baptising a Gentile. He does not appear at the head of the Jerusalem church.
- Mk. 30 That seemed to be the position of James. He was married when he first became a disciple, and seems to have continued in the marriage bond for Paul speaks of him and the rest of the Apostles and brethren of the Lord as taking about with them their Christian wives. Paul and Barnabas seem to be the exceptions to that mode of life.
- I Cor. 9:5
- Acts 1-15 influence and sphere of influence was mainly in Jerusalem, Judaea and Samaria, Antioch, and among the Jews of the dispersion in Asia. There was a Petrine party in Corinth Gal. 2 but there is no direct evidence that Peter had been there. I Pet. 1:1 In his first epistle he speaks of "she that is in Babylon," I Cor. 1-3 elect with you" which has the common interpretation that Peter was writing from unfriendly Rome and giving it this symbolic name. There is a tradition that both Peter and I Pet. 5:13 Paul perished in Rome in the Neronian persecution. This may easily have been so, but that Peter was the leader of the Roman church, let alone its founder, is difficult to accept in the light of Scripture, though it is a difficulty mainly of silence. Paul's years in Rome are easily traced. Paul and Peter had been fellow-workers and apostles. Yet in no letter of Paul from Rome is Peter mentioned, though many others, humble as well as great, are named. Peter speaks of "all Paul's epistles" II Pet. 3:15-16 thus indicating his acquaintance with them even though he may have been out of touch with the writer.

Peter's own transformation from a volatile-tempered fisherman to a strong witness for Jesus Christ is one of the great marvels of the Gospel. By works and deeds done in Christ's Spirit he converted thousands and strengthened them to endure tribulations with him to the glory of Jesus Christ.

2. James.

- Four brothers of Jesus are named in Matt. 13:55, James, Joseph, Simon and Judas. The Roman Catholic Bible here presents a foot-note which explains these as sons of Mary's sister. But following the words of Scripture, we will call them brothers. In John 7:3-5, they are represented as unbelieving, but in Acts 1:14, they are given collectively as being with the one hundred and twenty in the Upper Room, and from that time on are counted with the Christian group. The Epistle of Jude is accepted from the hand of Judas, and the Epistle of James from the oldest brother. Neither claims for himself the distinction of close kinship with Jesus in their letters, but call themselves servants, Ja. 2:1 bond-slaves of Jesus Christ, acknowledging Jesus as

Master, and Lord of Glory.

Acts 12:17 The date when James became the executive head of the mother church at Jerusalem is uncertain. When Peter was marvellously released from prison and came to the house of Mark's mother, he left the message: "Tell these things unto James and the brethren", as if James was already head of the body. In Acts 15 at the Council at Jerusalem, the first church council in history, on the question of admitting Gentiles into the Christian church without first requiring them to become Jews, James is the one who gives judgment on the question of the minimum requirements of abstinence from idolatry^{blood} and fornication. It is he who commands letters to be written to this effect to the churches. During Paul's last visit to Jerusalem, Acts 21:19 James still seems to be leader of the church. But while we have called him head of the church, James never seems to have acted alone. Always the Scriptures use the plural form, "they said", "they wrote", etc. There was a democracy of some sort in the mother-church at Jerusalem in these early days, as it is presented to us in Scripture.

From James own letter we find him a man reaching out unto perfection through faith in Jesus Christ. The letter is intensely practical, but as some one has said, the writer was a very spiritual man, for only such a one could have written, "Count it all joy, my brethren, when you fall into manifold temptations..."

3. Paul and his Associates.

a. Paul's Preparation.

Phil. 3:5 Paul, first called Saul, born in Tarsus of Syria, a Hebrew of the Hebrews, reared a Pharisee of Acts 22:3 the Pharisees, received his education at the feet of the great Jewish teacher Gamaliel at Jerusalem. He did not see Jesus in His earthly ministry, so we conclude that he must have been in Syria in those momentous years. Acts 22:4 But early in the life of the infant Christian Church, when it was known simply as the "Way", his zeal for the traditions of his Jewish faith led him to organize the persecution which had already begun in the stoning of Acts 7:58 Stephen. Dragging Christian men and women to prison, he Acts 8:1-3 made havoc of the church. Then he asked letters to Damascus that he might continue his work of devastation. But as he neared Damascus Jesus the risen Lord appeared Acts 9:1-22 to him in blinding light. Three days thereafter he remained sightless until the touch of Ananias restored him and he was baptised. From this experience Paul came forth a changed man. He began to preach in Damascus and raised such a storm of opposition that he went away into the desert of Arabia. We may wonder why he went

Gal. there, but we may suppose that it was to study his way
1:17 through the Old Testament in the light of its fulfillment
Acts 9: in Jesus Christ. Again he returned to Damascus but
23-25 narrowly escaped a Jewish plot to kill him. By night the
disciples of Antioch lowered him over the wall in a basket.
Gal. Thus Paul escaped. After a three year absence
1:18 he went up to Jerusalem and there visited with Peter
Gal. fifteen days. But he assures us that it was not by his
1:11 visit to Peter or by any ordination of man that he was
I Cor. called to apostleship, but through Jesus Christ and God,
15:8 who raised Him from the dead, he finds His call in His
appearing to him "as to a child untimely born".
Acts 9: Those in Jerusalem feared him, remembering his
26-30 work three years before. But Barnabas befriended him.
He went back to Tarsus and there is a period of silence.
Acts 11: When Barnabas was sent to Antioch where the Gentiles as
22-26 well as the Jews were eager for the Gospel, Barnabas went
over to Tarsus and brought back Paul as an assistant in
the large church at Antioch. It is at this church at
Antioch that the followers of Jesus first came to be
called Christians.

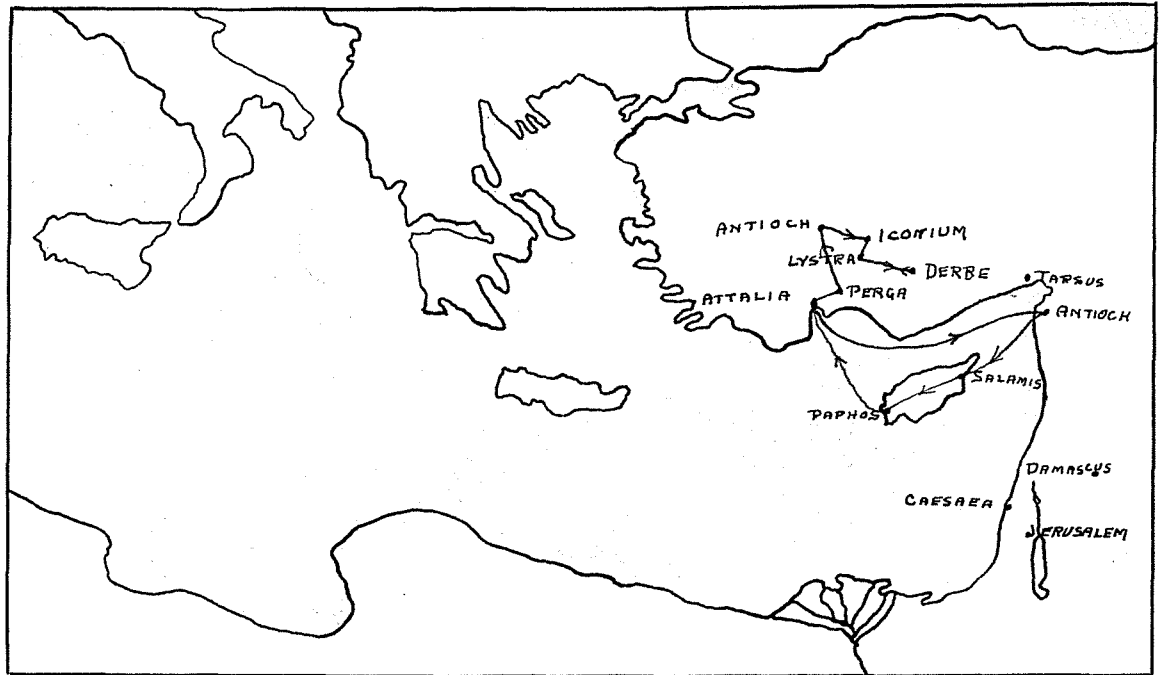
b. The First Missionary Journey. Acts 13-14.

After some time of work there, the Holy Spirit directed that Barnabas and Paul be set apart for missionary work. They made one missionary tour together, visiting Cyprus and converting the Proconsul and others in two cities. They then went over to the cities of Asia Minor, Perga, Antioch, Iconium, Lystra and Derbe, preaching Christ and His resurrection. The Jews stirred up trouble everywhere. Paul was stoned and left for dead outside the walls of Lystra after refusing worship as Mercury for a miracle wrought in the name of Jesus. On the quieter return trip, churches were organised and elders appointed among the believers.

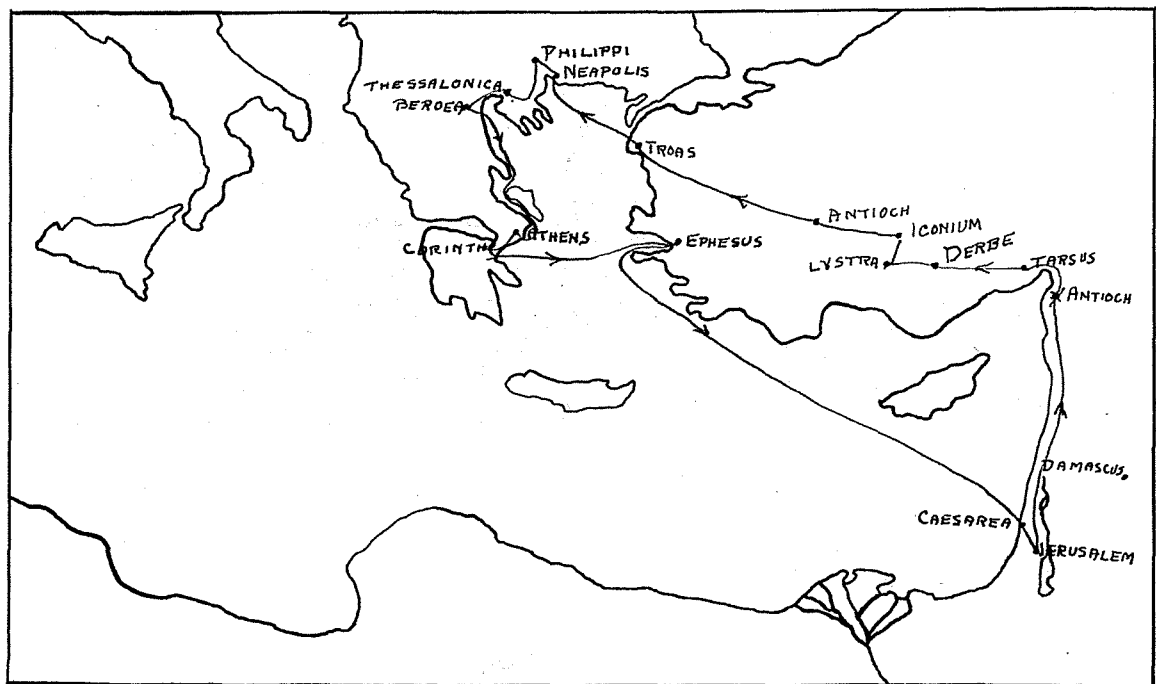
The Gentiles as well as the Jews were included in these missionary churches. This led to the church council at Jerusalem, before referred to. This set the seal of approval on the direct baptism of Gentiles. But there remained two dissenting groups of Jewish Christians, those who held that Jewish circumcision and ceremonial should continue binding on Jews, and those who were dissatisfied with the decision of the council and continued to insist that Gentiles ought to submit to Jewish law before Christian baptism. This last group troubled Paul until the end of his life and caused the writing of such letters as Romans and Galatians.

c. The Second Missionary Journey. Acts 15:36-18:22.

At the beginning of this journey, Paul and Silas



PAUL'S FIRST MISSIONARY JOURNEY

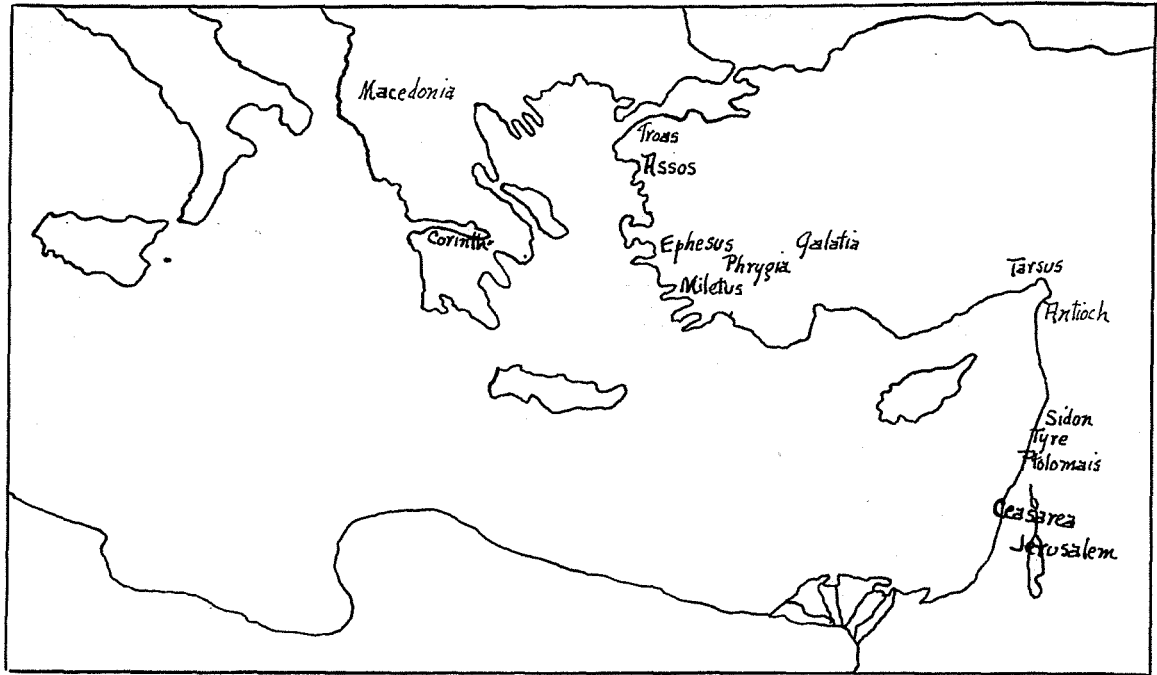


PAUL'S SECOND MISSIONARY JOURNEY

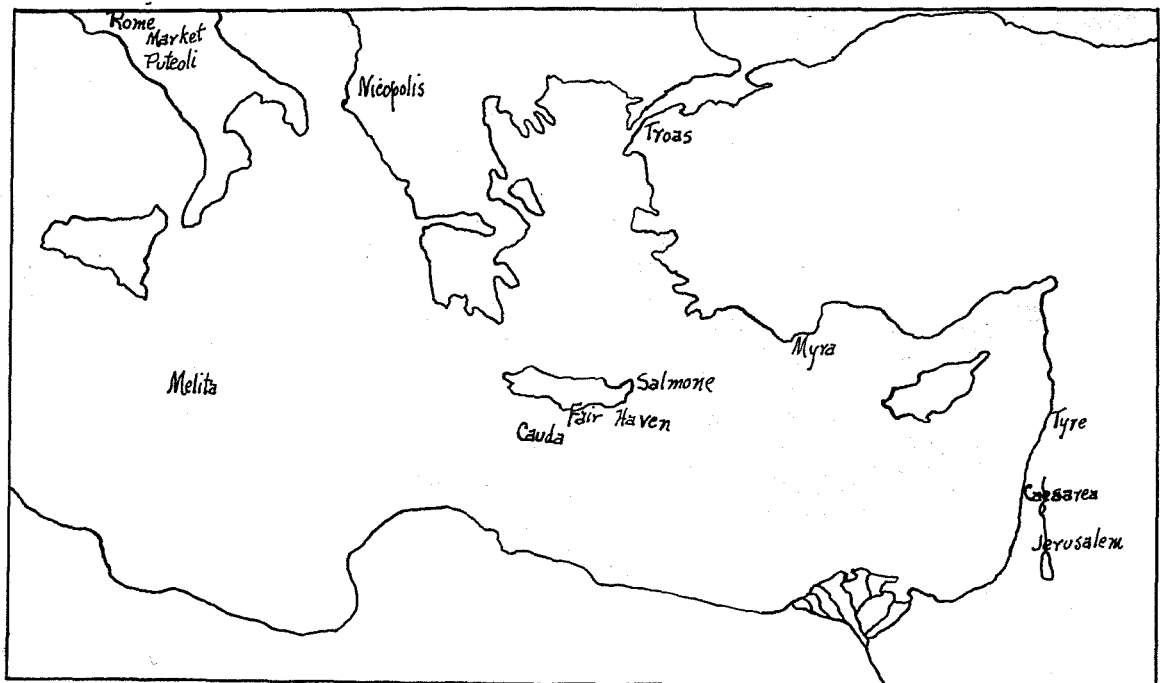
visited the same cities of Asia Minor. From Lystra on, Timothy was added to the evangelistic group and they continued up the coast to Troas, where Luke joined them. Here a vision led them over the straits to Macedonia in Europe, and we have the first recorded European convert, Lydia, a dye merchant. Though beaten, imprisoned, laughed at, scorned, brought before judges, Paul and his evangelists continued to preach, pray, and sing. Everywhere they told the story of the resurrection, even on Mars hill on the Acropolis of Athens where the philosophers of the world were wont to gather. In Corinth we have the beautiful picture of the hard-working Apostle earning his daily bread from his tent-making. With him were his companions, Priscilla and Aquila. Paul directed his evangelistic campaign and preached while he carried on his labors with his own hands on the stiff goats-hair tent cloth. From other references we may conclude that this was his ordinary method wherever he went. After a year and a half a longing for home and a Jewish vow to be paid in Jerusalem drew him home. But it was not for long.

d. Paul's Third Missionary Journey. Acts 18-23.

The third journey, and the last definitely recorded one, centered in the three year ministry at Ephesus. It is probable that he again visited his converts in the other cities of Asia Minor and made at least two trips to Corinth as well as a more extended tour of Greece and Macedonia. There was a riot in Ephesus stirred up by the silver-smiths who fast lost trade in silver images of the Goddess Diana when Paul started preaching Jesus Christ. There were perils and plots and hardships untold. Read II Cor. 11:23-31. Note the daily anxiety for the faithfulness of the Christians. The last months were occupied in taking up a collection for the poor Christians in Jerusalem who had given their all to start the church and were now suffering hardships from a severe famine in Palestine. When Paul and the delegates from the various churches arrived in Jerusalem, he was seized in the Temple by the jealous Jews. To save him from the fury of the mob, the Roman governor arrested him. In the ensuing years of imprisonment his defenses before the Sanhedrin, Felix and Agrippa are wonderful testimonies to the power of Jesus Christ in his life. An appeal to Caesar brought him to Rome, where he was permitted to live under guard in his own hired house receiving all who came to him, making converts, writing letters of encouragement to the churches who still loved him, directing work of evangelists, and praying constantly for his friends.



Paul's Third Missionary Journey



Paul's Last Travels

e. Paul's Later Ministry.

Phil. many scholars suppose that he was released from his first
9,22. trial before Caesar and was free for another missionary
Titus Journey, going to Greece, perhaps to Spain. Wintering in
3:12 Nicopolis and starting a visitation in the Spring to the
II Tim. churches of Asia, his work is stopped by arrest at Troas
4 because of the coppersmith, Alexander. In the second
imprisonment at Rome at his first defense his friends
deserted him, but he was saved "from the mouth of the lion"
by God's power. However, he expected death shortly and a
crown of righteousness in the heavenly kingdom. So saying
he charged Timothy to faithfulness in caring for the church.

To Paul goes the credit for the evangelization of
both Asia Minor and Greece. Paul established churches
among the Gentiles and labored long by personal persuasion,
experience, and his deep knowledge of the Old Testament, and
by means of both tongue and pen, to keep Christianity from
becoming a mere Jewish sect. Paul is Christianity's greatest
genius after its Divine Founder. God laid hold on him that
he might take the Gospel of Christ and so translate it into
human life and action to the end Christians of all ages
since have gone to his epistles for help in interpreting
Christ's message into reality.

4. John.

The change in James and John, the sons of
Zebedee, is another of the Gospel marvels. Called the
"Sons of thunder" and justifying their names in their
jealous zeal for the Master, they were yet ambitious and
agreed with their mother in asking for chief places in
Christ's kingdom. Christ does promise that they shall
drink of the cup He should drink but warns them that the
places in the Kingdom are God's to give. Of the cup of
Christ's sufferings both of them did drink gladly when the
time came and they understood our Lord's words in the light
of Pentecost. James was the first of the Apostolic group
to sign his witness to his Lord with his blood.

John, by temperament, seemed especially close
to the Lord and at the cross Jesus consigned His mother
to the loving care of this disciple. John was the second
to enter the tomb and first to read the meaning of the
empty grave clothes. After Pentecost he shared with
Peter the leadership of the Christian group as he had
before the Crucifixion. Then for long years he seemed
to drop out of the record. Perhaps he took Mary in her
old age back to Galilee and lived with her in quiet
retirement while the storm raged about the young church.

In John's old age we find him again in glorious

leadership. We have from his pen a Gospel, three Epistles, and the Revelation. His Gospel records Jesus' words with such a vividness and freshness of detail and of reaction of the multitude, both hostile and friendly, that it is strong evidence for its having been written at an early date although it is the latest to appear. One scholar has suggested that the account of the last night might have been written on the day following the burial of Jesus for the comfort of Mary his mother. Not until later was it compiled with other accounts of his Lord's words, previously recorded, into the Gospel.

The Epistles show the utter simplicity of the Apostle's heart and his life-motive of love, so like our Lord's. The Revelation records the condition of the seven churches of Asia in which John was especially interested, their progress in the faith and their problems. Already coldness in faith and laxity in conduct were creeping into church life. John speaks of himself as "partaker with you in the tribulation and kingdom and patience which are in Jesus", and of being on the isle of Patmos. Evidently he was an exile to a desolate island during a time of persecution, probably under Domitian. To the Apostle John there on Patmos we are indebted for our last vision of our Lord in Scripture, and for the marvelous encouragement to endure that the faithful may gain the glory of that Heavenly City where there is no sorrow and which needs no sun nor temple for God and the Lamb reign there.

D. SUMMARY

Apostle, date	Place	Event	Central Ideas in Message
PETER, died 64	Jerusalem Among Jews Dispersion in Asia Minor	Early leader- ship in Jeru- salem. Tradition: Die in Rome under Nero.	Preaching of the Resurrection Faithful endur- ance of wrong- ful persecution
JAMES, died 63 (?)	Jerusalem	Head of the Church Acts 21 Church Council Acts 15	Liberal toward Gentiles
PAUL, died 64	Antioch Asia Minor Macedonia Greece Rome Spain (?) Dalmatia Cyprus Crete	Evangelization of Greek world Training of Evangelists Organization of churches Administration Witnessing before kings Death at Rome	Preaching of Resurrection Expectation of Early Return of our Lord Guarding against false teachers Life of prayer
JOHN, died 99 (?)	Early, with Peter Later Asia Minor Ephesus	Suffered under Domitian at Patmos Trained young leaders	Preached love Guarded against false teachers, Celsus, et al.

E. PROJECTS FOR STUDENTS

(One of the following might be assigned to each student for report at the class session so that the whole class may benefit from these original studies.)

1. Study Peter's speeches in Acts 2-4. What is the theme of each? To whom is he speaking? How does he address them? How does he describe Jesus?
2. Study Paul's speeches in Acts 13 and 17:22-32. What is the high point of each? How is the idea of the resurrection treated by his hearers? Compare his treatment with Jews and among Gentiles of the same theme.
3. For church officers read: Eph. 4:11-12; I Tim. 3:1-13; their appointment: Acts 14:23; Continuation of doctrine: II Tim. 2:2.
4. For church services read: Eph. 5:18-20; Lord's Supper, Acts 20:7 and I Cor. 11:17-34.
5. For false doctrines and teachings, read II Tim. 3:1-9; Phil. 3:2-3; 17-20; Col. 2:8-23; II John 7-11.

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Bulwer Lytton

Note: Was Peter ever in Rome? Was he bishop of Rome?

The evidence of Scripture shows us Peter working in Jerusalem as late as 52 A.D., the date at which the Council of Jerusalem was probably held (Acts 15:7). After this Peter went to Antioch, though his work was with the Jews, (Gal. 2:7,9,11). When Paul wrote the First Epistle to the Corinthians (A.D. 58), Peter was travelling as a missionary (I Cor. 9:5). Paul longed to go to Rome (A.D. 58), but made it a condition of his preaching that he would build on no other man's foundation, (Rom. 15:20-24). Evidently then Peter had not before that time been in Rome. In 61 A.D. Paul arrived there as a prisoner and was there two years. If Peter had been in Rome, surely Paul would have mentioned him.

The early Church Fathers have this to say: Clement of Rome (first century) says that Peter "bore witness", implying his martyrdom, but does not state that it was in Rome. Ignatius and Papias (early second century) imply that Peter had been in Rome. Origen (died 254 A.D.) says Peter arrived there at the close of his life and was crucified "head downwards", which term some authorities think Origen mistranslated. Lactantius (died 330) says Peter arrived in Rome in Nero's reign. Eusebius (died 340) names Peter as the first bishop of Rome.

So we see the stories grow in definiteness of detail as time goes on. Yet there are evidences that justify us in thinking that probably Peter went to Rome shortly before his death and that his testimony strengthened the faith of the disciples there. This spiritual ministry was not evidently one of position of bishop, except as every apostle felt himself a shepherd under Christ.

The Ebionitic writings of the latter first and early second centuries magnify Peter's work in order that they might minimize the work of Paul whom they did not accept as an apostle. But we can hardly accept such biased statements as history. The Roman writers of the fourth and fifth centuries became more insistent on the work of Peter in Rome because they wished to elevate the Roman See. The whole papal system is founded on traditions; first, that Christ delegated His power to Peter; second, that Peter was bishop of Rome; and then that Peter appointed his successor in Rome. The first is proved false by Scripture, and the last two are very uncertain.

LESSON FIVE
CHRISTIANITY PROSCRIBED

LESSON 5.

CHRISTIANITY PROSCRIBED

Outline

A. The Problem.

B. The Roman World.

1. Trajan
2. Hadrian
3. Marcus Aurelius

C. The Christian World.

1. Its Growth and Condition
2. Apostolic Fathers.
 - a. Clement of Rome
 - b. Ignatius of Antioch
 - c. Polycarp of Smyrna
3. Church Fathers.
 - a. Justin Martyr
 - b. Irenaeus

D. Summaries.

1. Church History and the Emperors.
2. The Spread of Christianity in the First Two Centuries.

E. Projects for Students.

F. Bibliography.

LESSON 5. Christianity Proscribed. 100-311 A. D.

A. THE PROBLEM.

Eph. 6: 12-17 How was Christianity to conquer the world? Paul, in writing to the Ephesians, had said: "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in heavenly places." Yet the Christian's armor seemed feeble; the breastplate of righteousness, the shield of faith, the gospel of peace, the helmet of salvation, truth, the Word of God, prayer.

Rom. 8: 35-37 The outcome, however, was not to be doubted. "Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, 'For thy sake we are killed all the day long, We are accounted as sheep for the slaughter.' Nay, in all these things we are more than conquerors through Him who loved us". Such was the glorious level of faith to which the resurrection of Jesus had lifted the Apostles, and in the power of His spirit they gladly faced death, that they might proclaim the Gospel, the good news of life eternal.

Those whom they won for Christ had the same spirit and gladly gave their necks to the sword and their bodies to the fire or the wild beasts if only they might be found faithful to their risen Lord. When confronted by such a faith as this, coupled with pure and honest living here on earth, there was no weapon in the hand of earthly rulers that could stamp out this "Jesus superstition". Zealous and conscientious emperors felt that if Rome were to be saved, it must be by a return to their primitive gods and practices. Therefore they persecuted Christianity. So we shall follow in the next two lessons the struggle for two hundred years after the Apostolic voices were hushed and their souls gathered into their Father's house.

B. THE ROMAN WORLD.

The emperors following the wicked Domitian and his predecessors are known in Roman history as the five good emperors. They abolished the spy system and recalled political exiles, strengthened boundaries and beautified cities, and unified the empire with roads and bridges. Yet under them occurred some of the more severe persecutions. We will notice only three of these five emperors.

1. Trajan, 98-117 A.D.

Trajan conquered Roumania and Mesopotamia and thus enlarged the Roman empire to its greatest extent.

He was a wise ruler but permitted the persecution of Christianity which he called, "a bad and immoderate superstition". It was represented to him also as a secret society that might have political bearings. He encouraged Pliny, the governor in Asia Minor to prosecute it according to the law.

2. Hadrian, 117-138.

Hadrian, too, was a wise ruler but likewise persecuted Christianity. It was his great aim to restore the old Roman faith as a political measure. There were local outbursts against the Christians, but he protected the Christians to the extent of making legal procedures against crime a necessary condition for molestation of any one. Hadrian established a Roman colony, Aelia Capitolina, on the site of Jerusalem. This brought forth a last outburst of the Jews in Palestine under Bar-Cochba. The rebellion was put down with a fearful loss of life. In 135 A.D. all Jews were banished from Palestine. Henceforth the Christians were looked on with more favor than the Jews and the Ebionitic sect of heretical Christianity faded.

3. Marcus Aurelius, 161-180 A.D.

Marcus Aurelius came to the throne after twenty-three years of profound peace under his father, Antoninus Pius. By this time Christianity had become a great movement within the empire. By the influence of his stoic and cynic teachers, Marcus Aurelius was biased against Christianity. The empire had to endure earthquakes, floods, famine, pestilence, and barbarian invasions. These calamities the people blamed on the Christians who expected a catastrophical end of the world and the coming of Christ. The Emperor regarded the State religion as a necessity and issued a decree for the persecution of Christians by inquisition and torture. The heaviest blow fell at Lyons and Vienne in Southern Gaul (France) but there were martyrdoms in Asia and elsewhere, among them Justin at Rome and Polycarp at Smyrna. Commodus, (180-192), the son of Marcus Aurelius, terrible as he was, protected Christianity.

C. THE CHRISTIAN WORLD.

1. Its condition, growth and persecution.

Christianity was a new religion in the world and as such fell under the law that no nation should adopt new religions or that any existing religion should seek to proselytize. It was the genius of Christianity

to tell the good news of Christ to others and its mission was to appeal to the hungry heart of man with the message of eternal life and hope. With faith in the old gods dying, and the lack of morality and human kindness in the world, those who saw the Christians' joyful trust in God, and their pure lives, and their care for the poor and sick, wanted the same faith. So Christianity spread rapidly from east to west, especially among the merchant and trader class, though it penetrated also into the higher classes, as well as into the farmer classes.

The persecutions deepened and tested the faith of the believers. The weaker Christians dropped out and left the Church purer and stronger from its testing. Yet it was soon seen that there needed to be more coherence and so the stronger system of monarchical bishops arose in the second century. But as the strong Christians endured persecutions, others, seeing the faith of these whom not even death could intimidate, were drawn to Christianity. The church grew yet more, for there was no other religion or philosophy for which men were willing to die.

2. Apostolic Fathers.

a. Clement of Rome. (30-100)

Clement is thought to be the Roman convert mentioned by Paul in his letter to the Philippians (ch. 4:3) as a fellow-laborer. Later he was a co-presbyter with Linus and Cletus at Rome, and at their death, perhaps in the Neronian persecution, became bishop of Rome. After the death of Peter and Paul, the churches of Greece continued to look to Rome for counsel, and to the man who had had intimate association with the Apostles. Communication with Rome was easier than with Ephesus where John still lived, for all roads led to the Capital, Rome.

The Epistle ascribed to Clement is not written in his name but in the name of the Roman congregation as to a sister church, Corinth. The Epistle praises the Corinthian church for its Christian conduct. But it strongly rebukes the sedition that has been started by the envy of a few and by the disaffection of some of the presbyters. It protests the dismissal of worthy and faithful bishops, as Corinth had done. It admonishes mutual subjection, confession of sin, willingness of presbyters to accept re-assignment for the peace of the flock of Christ. It cites illustrations of steadfastness from the Old Testament and the recent examples of Peter and Paul who suffered death in testimony to Christ. It states that bishops and deacons were ordained by the Apostles for church government but that they are no new

creation, being spoken of in Isaiah 60:17, (in the Greek version).

b. Ignatius of Antioch. (Died 107?)

Legend says that Ignatius was the child that Jesus set in the midst of the disciples (Matt. 18:2). More probable is the tradition that he was a disciple of John the Apostle. But we do know that in 107 or thereabout he was on his way to Rome in chains, which he calls his "jewels", there to bear testimony to his faith by death in the arena. On his way he wrote seven letters to as many churches; another he addressed to Polycarp, bishop of Smyrna. In the face of the prevalent unworthy teachers who call themselves by the name of Christ but whom the faithful "must flee as wild beasts", the letters exhort to unity.

"...the presbytery fitted to the bishop as strings to the harp, that...in concord and harmonious love, Jesus Christ is sung. And do ye, man by man, become a choir...that ye may with one voice sing to the Father through Jesus Christ."¹

"...We should look upon the bishop even as upon the Lord Himself. For we ought to receive every one whom the Master of the house sends to be over His household, as we do Him that sent Him."²

"...Do not anything without the bishop and presbyters. In like manner, let all reverence the deacons as an appointment of Jesus Christ, and the bishops as Jesus Christ, who is the Son of the Father, and the presbyters as the Sanhedrin of God, and assembly of the Apostles. Apart from these there is no church."³

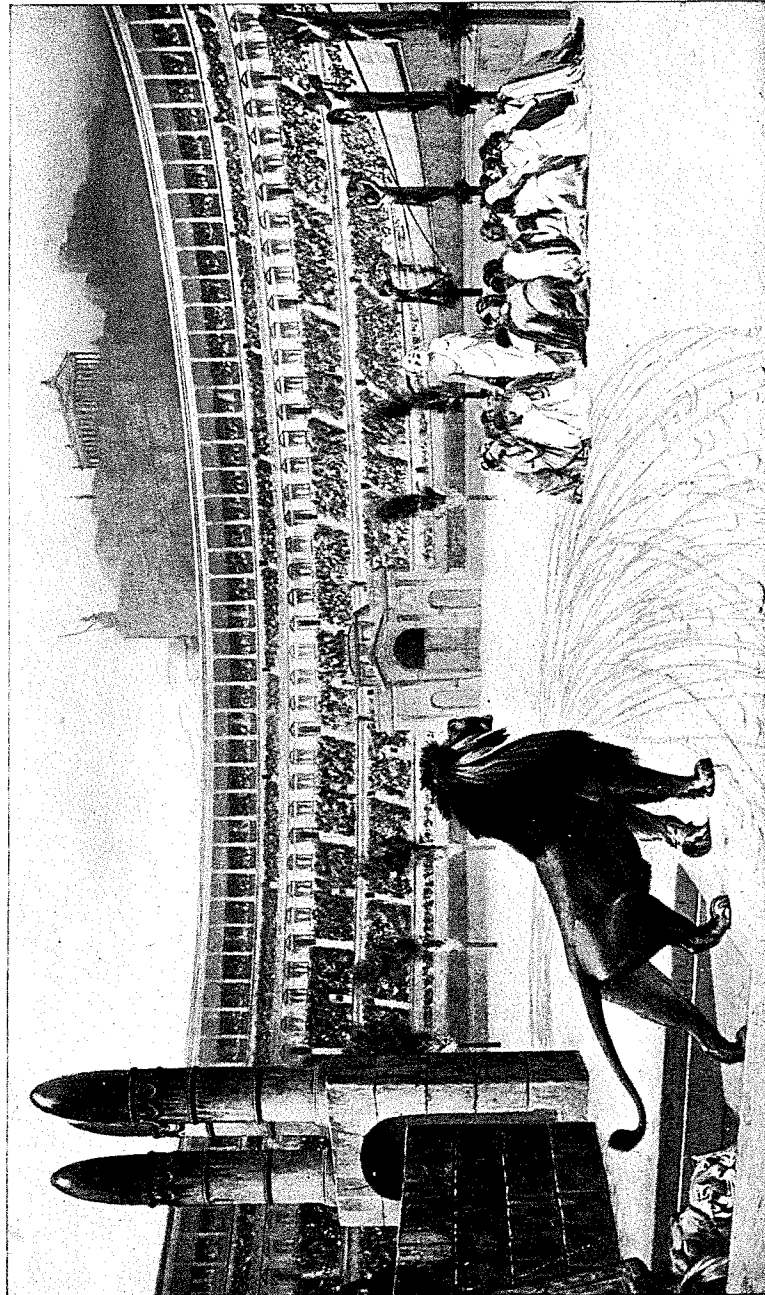
His view of the church is a very materialistic one, taken from Paul's idea of the church being the body of Christ, but he makes it a continuation of the incarnation of Christ. Thus in Ignatius are the seeds of the later Roman hierarchical system, yet he was not Roman but Antiochan.

To the Romans he wrote, in anticipation of their care for him:

"Pray, then, do not seek to confer any greater favour upon me than that I may be sacrificed to God while the altar is prepared...."⁴

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1. Ante-Nicene Fathers. Epistle to the Ephesians Ch. IV.
2. Ibid. Ch. VI. Sentences inverted.
3. Ibid. To the Trallians. Ch. III.
4. To the Romans. Ch. II.



THE PERRY PICTURES. 3045.
BOSTON EDITION.

CHRISTIAN MARTYRS.

FROM PAINTING BY CEROME. 1824-1804.

"...I am the wheat of God, and let me ^{be} ground by the teeth of the wild beasts, that I may be found the pure bread of Christ."¹

"...Let fire and cross; let the crowds of wild beasts; let tearings, and breakings, and dislocation of bones; let cutting off of members; let shatterings of the body; let all the dreadful torments of the devil come upon me; only let me attain to Jesus Christ."²

A version of "The Martyrdom of Ignatius" recounts his being thrown to the lions in the Roman arena for the amusement of the people. His disciples, after a night of sorrow which was lightened by visions of Ignatius alive with his Lord, took the bony remains they had saved and carried them back to the church at Antioch as "an inestimable treasure".

c. Polycarp of Smyrna. (69? - 155)

Polycarp was a pupil of John the Apostle and preserves not only personal memories of him but echoes in his letters of the teachings of both John and Paul. He wrote the Philippian church after the death of his elder friend, Ignatius, to thank them for their kindness to him on the way to Rome. He exhorts them to simple faith in Christ as Lord and future Judge, and to love and pray even for their enemies. But he himself draws a distinction between his letters and those of Paul: "Neither I nor any such one can come up unto the wisdom of the glorified and blessed Paul." He warns against Gnostic and Docetic errors, and calls Marcion, the Gnostic of Rome, "the firstborn of Satan."

Eusebius has preserved a letter written as a memorial before the first anniversary of the martyrdom of Polycarp. The friends of Polycarp tell of the persecution in Asia and of how members of his church and other friends hurried him from one farmhouse to another that he might not be captured. But at last Polycarp had a vision that his pillow under him was consumed by fire. Taking this as a sign of the Lord's will, he yielded himself to the pursuers. He ordered a bountiful meal for them and requested a time for prayer. While his captors ate, he stood in the room and prayed aloud two full hours, remembering before God the Church Universal, his friends, and all with whom he had come in contact. When the allotted time expired he was taken back to the city.

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1. Op. cit., Ch. IV.
2. Ibid., Ch. V.

"When the Proconsul demanded that Polycarp should swear by the genius of Caesar and renounce Christ, he gave the memorable answer, "Eighty and six years have I served Christ, nor has He ever done me any harm. How, then, can I blaspheme my King who saved me?"¹

After repeated attempts to get him to save his life by submitting to heathen worship, he was condemned as a Christian confessor. The letter tells that he asked not to be nailed to the stake: "For He who hath given me strength to endure the fire will also give me strength to remain in the fire unmoved without being secured by you with nails". After a beautiful prayer of resignation and praise to God that He should account him worthy to suffer for Christ, the fire was lighted.

"And so afterwards we gathered up his bones, which were more valuable than precious stones, and more esteemed than gold, and laid them in a suitable place. There the Lord will permit us to come together as we are able, in gladness and joy to celebrate the birthday of his martyrdom, for the commemoration of those who have already fought, and for training and preparation of those who shall hereafter do the same."²

3. Church Fathers.

a. Justin Martyr. (95? - 166)

Born during the last years of the first century in Samaria, evidently of Greek parents of some means, Justin was educated in the Greek style. His studies, however, made him dissatisfied and he was filled with a great desire to know the hidden knowledge of God. To this end he travelled and studied with philosophers of many schools. The Stoic he rejected as too agnostic. The Peripatetic was more eager for money than to impart truth. The Pythagorean demanded too much preparation in arts before he would begin to reveal "truth". But in Platonism Justin was almost overwhelmed by the immaterial contemplation of the ideas of truth, beauty, and goodness. In the meantime, however, he had been observing the Christians suffering martyrdom and privation, and his admiration for them grew. He knew that "wicked cannibals", as the Christians were called by the heathen, could not meet persecution and death with

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1. Martyrdom of Polycarp. Ch. IX.
2. Ibid. Ch. XVIII.

such radiance and joy. While he was thus struggling in his own mind he was converted. One day he met a venerable old man on the seashore who entered into a philosophical conversation with him and opened up questions that Justin could not answer. The man advised Justin to read the writings of the prophets, who were older than the philosophers. He pointed to the Scriptures which relate to Christ and advised Justin to pray for the guidance of the Holy Spirit in his reading. Then the old man left him and he never met him again. But Justin made friends with the Christians studied the Scriptures, and became an earnest lay preacher and travelling evangelist.

The early church knew Justin Martyr best for his evangelistic work; we know him best for his writings. In the "Apology" to Antoninus Pius, he sets forth the truths of the Christian faith and practice that the Emperor might know really what kind of people he is permitting to die merely because of their name and a vague popular prejudice. Better known is the "Dialogue with Trypho, the Jew". This was written to refute Jewish objections to Christianity and to prove Christ the Messiah of the Old Testament. It shows not only Justin's remarkable knowledge of the Old Testament Scriptures but also his deep Christian faith.

When Marcus Aurelius became Emperor, his Cynic teacher, Crescens, gained power to vent his hatred on the Christians. In 166 he managed to have Justin and six other Christians publicly condemned as despisers of the ancient Roman gods. The death sentence was decreed and they were immediately beheaded. Thus Justin was given the name, The Martyr.

b. Irenaeus. (120? - 202)

The churches of the East early sent missionaries to the West. There was a brisk trade between Smyrna and Marsailles and hence it was that Christianity became established there. Polycarp, bishop of Smyrna, sent Pothinus as evangelist and fixed his see at Lyons. The young Irenaeus, who was born in Asia Minor and had seen Polycarp and cherished his memory as one who had known the Apostles, joined Pothinus and was appointed presbyter. He was a talented young man with a wide culture in both Grecian literature and the Christian Scriptures, one in whom the spirit of Christ dwelt in clearness and deep consecration.

He was sent by the Lyons church to protest

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1. Cf. Dialogue with Trypho. Ch. 1-8.

against the Montanist sect then prevalent in Rome. While there, the severe persecution of the Christians broke out in Lyons and Vienne (177 A.D.). Returning he found that Pothinus had received the martyr crown. Irenaeus was chosen bishop and continued in Lyons.

His greatest labor was the refutation of heresy, especially Gnosticism as it revived in Valentine. He traced the various phases of this heresy back to the time of the Apostles, recalling that Christ Himself had prophesied that false teachers would arise. He carefully distinguished between Christianity and this paganism that called matter evil and appealed to a "spiritual" mysticism available only to the "knowers". Irenaeus said that all Christian knowledge is given in the Scriptures, in the Old Testament as well as in the Gospels, the Epistles, and other writings of the New Testament. All knowledge in the Christian sense was handed down by the tradition of the churches and especially through the guardians, the bishops. Whoever would not conform to the Scriptures and the churches was outside the operation of the Holy Spirit.

The see of Rome, founded by Peter and Paul, he thought especially venerable. But he did not hesitate to censure one Roman bishop for heresy, and another bishop, Victor, for his harshness to the churches of Asia Minor in the Easter-date dispute. In this latter affair which occurred about the year 196, Rome broke fellowship with the others declaring them heterodox when they refused to obey her dictates. Irenaeus reasoned that the common faith in the Lord's resurrection shone through the differences in usages.

2. The Spread of Christianity in the First Two Centuries.

- a. Notice the Multitudes convicted in Rome during the persecutions under Nero.

"...Consequently to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures upon a class hated for their abominations, called Christians by the populace... Accordingly, arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination when daylight had expired..." (From Tacitus, Annals, Book XV, chapter 44) Munro: Source Book of Roman History, p. 164.

- b. Here we may note the effect of Christianity in Asia Minor under Pliny in the days of Trajan, A.D. 112, and his methods of persecution and the results.

"...Meanwhile, I have followed this procedure in the case of those who have been brought before me as Christians. I asked them whether they were Christians a second and a third time with threats of punishment; I questioned those who confessed; I ordered those who were obstinate to be executed. For I did not doubt that, whatever it was they confessed, their stubbornness and inflexible obstinacy ought certainly to be punished... The infection of this superstition has spread not only to the cities but even to the villages and country districts. It seems possible to stay it and bring about a reform. It is plain enough that the temples, which had been almost deserted, have begun to be frequented again, that the sacred rites, which had been neglected for a long time, have begun to be restored, and that fodder for victims, for which till now there was scarcely a purchaser, is sold. From which one may readily judge what a number of men can be reclaimed if repentance is permitted..." Pliny: Book X, Letter 96, From Munro, p. 165.

- c. In the days of Antoninus Pius. circa. 150 A.D. Justin Martyr says this of the spread of Christianity:

"...For there is not a single race of men, whether barbarians, or Greeks, or whatever they be called, nomads, or vagrants, or herdsmen dwelling in tents, among whom prayers and giving of thanks are not offered through the name of the Crucified Jesus..." (Dialogue with Trypho, ch. 117)

E. PROBLEMS FOR THE STUDENT.

1. What were the reasons for the rapid spread of Christianity in these first two centuries?
2. What effects did the persecutions have on the young Church, in membership? in organization? in faith?
3. Compare the four leaders given in this lesson, in position in the church, work, influence, personal help to you.
4. Compare the problems these early Christians had to face with the conditions we face to-day. How will the study of these men help us?

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III.

LESSON SIX

CHRISTIANITY EMERGES VICTORIOUS

LESSON 6.

CHRISTIANITY EMERGES VICTORIOUS

Outline

- A. The Problem.
- B. The Emperors and the Church.
 - 1. Alternating Waves of Persecution and Favor.
 - 2. Decius.
 - 3. Diocletian.
- C. Christian Heroes.
 - 1. Perpetua and Felicitas
 - 2. Tertullian.
 - 3. Origen.
 - 4. Cyprian.
 - 5. Eusebius.
- D. Summary.
- E. Problems for the Students.
- F. Bibliography.

LESSON 6. Christianity Emerges Victorious.

A. THE PROBLEM.

With waves of persecution rising higher and higher the struggle between the Roman state and Christianity continued until 311 A.D. Three terrible persecutions took place in this century, with periods of peace and lesser tribulations interspersed. But so long as men and women were willing to endure imprisonment, torture, and death rather than give up their faith, the Roman state could not conquer. Christianity emerged heroically triumphant but at a terrible cost.

B. THE EMPERORS AND THE CHURCH.

The emperors of the first half of the third century were in the main favorable toward Christianity, though some of them were themselves despicable characters. In fact many were so concerned about keeping their thrones that they had little time for religion. Between 192 and 284 A.D.--less than a hundred years--there were twenty-five emperors; and all but four met death by violence!

1. Alternating Waves of Persecution and Favor.

When he could spare time and attention from guarding against threatening barbarians on the borders, Septimus Severus (193-211 A.D.) persecuted the Christians. Mauretania and Numidia suffered most severely and furnished many martyrs. Alexander Severus (222-235 A.D.) favored Christianity and his mother asked Origen to come and teach her the principles of Christianity. For the first time special buildings were erected for Christian public worship. The catechetical schools in Rome and Alexandria flourished. Maximinus (235-238 A.D.), the murderer of Alexander, reversed his policy, persecuting the Christians, even those of the royal household. He put to death the rulers of churches and banished their influential leaders. Philip, the Arabian (244-248 A.D.), favored the new religion and multitudes entered the church at this time who were not Christian at heart.

2. Decius, 249-251.

By the time Decius came to the throne, Christianity was wide spread. Decius was an earnest Roman. To him the sect was an evil to be uprooted at once and with vigor. In 250 there went out an edict to all parts of the empire that all men were to return to the old Roman religion or bear the heaviest penalties. This was the signal for a persecution that was both a purification

of the church in the falling away to Paganism of all who were not at heart Christian and an extension through the testimony unto death of the faithful. Many were eager for the martyr crown. The more prudent retired for a time. Many bishops suffered death. For ten years under Decius' successors, the Christians were frequently persecuted, until Gallienus (260-268 A.D.) acknowledged Christianity as a lawful religion. Following this the church had rest for forty years.

3. Diocletian, 284-305.

Diocletian was one of the most able of the Roman emperors, and tried to keep the Roman state from disintegration. He took three associates and made two main centers of government, each with its Augustus and its younger Caesar. Thus he strengthened a weak system but prepared the way for civil strife. His own wife, daughters, and many of the court officials were Christians, actually or in sympathy. But his co-regent and son-in-law was a fanatical heathen. In his old age (303 A.D.) Diocletian signed three edicts that were devastating in their effects. Churches were to be destroyed, Bibles were to be burned, and all Christians were to sacrifice upon pain of death. The issue of this persecution was to be either the extermination of Christianity and a revival of Roman paganism, or it would mean triumph for Christ in some form. It was the struggle to the death for one or the other. Rome could not continue half pagan and half Christian. During the eight years of persecution, from the many thousands of Christian martyrs and the many times that number of apostates, it seemed that Christianity was doomed. Only in Gaul, Spain and Britain where the co-regent, Constantius Chlorus and his son, Constantine ruled there was some mildness. Diocletian wearied of it all and in 305 retired to his farm to raise cabbages! This gave his successor, Galerius, even more liberty to continue his course. But in a severe illness he, too, evidently considered the course of his life. In 311 he issued an edict of toleration permitting the Christians the privilege of public assembly and asking their prayers for the emperors and the state.

Persecution continued in Italy and elsewhere under Maxentius. But Constantine, already under the influence of Christianity and with the cross as his ensign, met him in the battle of Milvian Bridge just outside of Rome. Maxentius was killed and his army overthrown. In 313, a new edict was issued by the two co-regents, Constantine and Licinius, which not only tolerated Christianity but in order that Divine favor might be secured to the Empire, favored it in the restoration of church property at the expense of the Imperial treasury.

So had Christ conquered. Peace was re-established.

C. CHRISTIAN HEROES.

1. Perpetua and Felicitas.

In 203 at Carthage the proconsul had several catechumens thrown into prison. Among them was a young noblewoman, of fine education, married, and mother of a young child. Her father had begged her to give up her intention of being baptised, but she stood firm and received it, praying for strength and patience. A few days later she was led to prison with others, among them Felicitas, a young slave wife about to become a mother. Perpetua, in the days of her imprisonment, bore with fortitude the darkness and terror of the prison. Her relatives brought her baby to her and she persuaded them to Christian faith with loving words. Her heart-broken father, pointing to his own white hairs and to her young child, begged her to yield and sacrifice. She pleaded with him with tears but availed nothing. "He alone of my whole race could not rejoice in my sufferings", she wrote.

At the trial the Christians stood firm, acknowledging Christ, and were condemned to the wild beasts on a feast day. One fell sick and died before that day. Felicitas was delivered of a daughter. During the pain of that experience one of the prison servitors reminded her of the worse sufferings to come. But she replied, "Now I suffer what I suffer; but then there will be another with me who will suffer for me, because I suffer for Him."

Many came to visit them and their guard allowed them what privileges he dared. Perpetua's father again came, but his sorrow could not move her. They comforted one another and won converts among those in the prison. The Christians' last meal was a sacrament. They went to the arena with serene faces for their baptism of blood. The officers would have arrayed them as heathen priests and priestesses, but they refused. The men were given to a leopard and a bear. The women were tormented by a wild horned bull. Both survived the ordeal and, speaking words of comfort to relatives and friends, were led to the center of the arena and there put to death by the sword. Their bodies were taken by the Christians and given burial in the principal church. Who can excel such constancy?

2. Tertullian (160-230 A.D.)

Tertullian, born in Carthage was the son of a Roman centurion. His education was a thorough one in law.



THE PERRY PICTURES. 3290.
BOSTON EDITION.

CHRIST OR DIANA?

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Until his conversion in 195-200 he lived in heathen licentiousness. Tertullian had a wife and continued to live in the married state after conversion but with ever-increasing regard for celibacy. He entered the ministry and was appointed presbyter. About the year 200 he turned Montanist, for their severe discipline and their enthusiasm for martyrdom attracted him. Rome was at this time lax in discipline and tending temporarily to the Patristian heresy. Hostile to Rome he yet defended the true faith with all his powers. A born fighter, he took up the literary cudgels against Pagans, Jews, Gnostics and Monarchians. He was an able writer and in his forceful Latin style and wording established the foundations of Latin theology in contrast to the Apostolic Jewish and second-century Greek. Latin was a language of practical work and lacked the niceties and subtleties of the Greek. But to Tertullian goes the honor of making it say Christian truth with clearness and definiteness. And to him also are to be accredited a number of epigrammatical statements of Christian thought and history:

"The blood of the Martyrs is the seed of the church".

"Christ is Truth, not habit."

"Christians are made, not born."

"Are not we, the laity, also priests?"

His "Apology" is the ablest of all the early writings for he clearly shows that the antagonism of the Roman state was unjust but inevitable. He refutes the crimes popularly alleged of Christians - human sacrifices, incest, and infanticide - and shows that they were really sins of their accusers. He expounds Christian worship and Christian life showing that Christians were loyal and faithful citizens, seeking only the highest good of the State. He was strong in his arguments against all forms of Gnosticism and heresy, but not always fair to them. His controversial method, argumentum ad hominem, has been adopted by the Roman church. The women of Carthage were freer in society than either the Greek or Roman women, and in consequence had developed luxurious tastes in dress and artificiality of fashions. Tertullian exhorted the Christian women to a contrasting modesty and simplicity. He exhorted the whole church to single marriage, priests and bishops as well as church members, teaching second marriage as actual sin. Later in life he was inclined to asceticism but never actually condemned marriage as evil. Penitence should be accompanied by public confession to the church and by baptism. After this there could be no repetition of confession; only the baptism of blood in martyrdom he held, could wipe away post-baptismal sin. ✓

Tertullian was no more satisfied in his narrower puritan sect than he had been in the broader Catholic church. He was full of prophetic fire and zeal for God without that broad love for humanity which would win a place for him in the hearts of the people. Although he has been given no place among the Church Fathers because he chose to become a sectarian, nevertheless the Catholic Church has benefitted greatly by his writings. Only God Himself can understand such a fiery, talented, unloved leader, "who counted not his life dear unto himself", and gave himself whole-heartedly to Christ's service.

3. Origen (185 - 254)

Origen was born of Christian parents and tenderly loved by his father. When the child was sleeping, his father would uncover and kiss his breast as the dwelling-place of the Holy Spirit. He was precociously brilliant and pure-minded; and was given a fine education in grammar and philosophy. When he was sixteen, his father was seized and imprisoned under the edict of Septimus Severus. The lad would have gone to the prison to share his father's martyrdom but his mother hid his clothes until she had dissuaded him. He wrote urging his father to steadfastness. "See to it that thou change not thy purpose on our account." At his father's death the ample property was confiscated by the government and the mother and children were left destitute. Christian charity provided for them. Origen was befriended by a wealthy lady, yet he soon established a grammatical school. It was immediately successful and gave him funds enough to purchase a fine library.

When scarcely eighteen the bishop appointed him president of the catechetical school. During the persecution the school was carried on in secret. But Origen was no coward and daily visited the Christian prisoners. As the storm passed and the school again carried on publicly, Origen resolved on a life wholly devoted. He sold his library, accepted only a peseta a day for food, kept only one garment and the barest of beds, and proceeded to live a most intense life of study, writing and teaching. When ordered to rest, he made a journey to Rome and came away indignant at the worldliness and ambition he found in the bishops there. On his return he enlarged the course of the catechetical school and gave the beginners to one of his former students so that he could reserve to himself the theological studies. Forced by persecution to withdraw again he went to Palestine where he studied Hebrew and gave instruction in Bible at Caesarea.

Returning to Alexandria, a wealthy friend supplied a staff and insisted that he publish his works

against heresies, his Commentaries on the Bible, and a learned six-columned polyglott Old Testament. He was invited to Antioch to instruct the Emperor's mother; also to Athens on a mission against a heretical sect. On the way he ~~was~~ ^{was} ordained a presbyter at Caesarea. This called for censure from the bishop of Alexandria and led to a Council which degraded him from the priesthood and expelled him from Alexandria. Friends at Caesarea welcomed and comforted him. There he continued his works against the heretics, and in conferences with them won many to the faith. His final work was one against the Gnostics.

In 252 persecution again swept the Empire at the command of the emperor Decius. It was particularly severe in Egypt. Origen himself was taken. As a result of the tortures which he underwent his health was broken. He died two years later at Tyre. The works of Origen which survive were not all written for publication, but in them we see a gifted theologian and philosopher, a Biblical exegete and textual critic. In his theological work he laid the foundations for the creedal statements of the following century. By his extensive work on the Bible, he has been called "the father of Biblical criticism".

4. Cyprian of Carthage (195 - 258 A.D.)

Let us now return to Carthage for a successor of Tertullian and one of the outstanding contemporaries of Origen. Cyprian was a son of a Senator of high rank. Nothing is known of his early life but he must have had a good education and a wide experience in public life. He was a teacher of rhetoric and perhaps an advocate. It was not until the year 245, when he was well advanced in his career, that Cyprian ^{was} converted. Upon conversion, he devoted his worldly goods to the poor and his life to the Lord. Being made presbyter in 247, he demonstrated his zeal by the most diligent performance of his duties. When in 248 the bishop of Carthage died, the people of the city with one voice demanded that he succeed to the bishop's office. Only after great effort did they overcome his reluctance and he accepted the bishop's chair. Yet he was not without opposition, for from the first there was a small group of presbyters who constantly troubled him.

The church of Carthage was large, having perhaps twenty thousand members. Years before, Tertullian had reprimanded their worldliness and luxury. In like manner Cyprian labored with them for simplicity of life. When Decius determined to sweep Christianity away, Cyprian saw in this the discipline the church needed.

The persecution began with the church leaders. Cyprian, after carefully weighing the issue, knowing the responsibility for the church that rested upon him, retired to a safe retreat. To some this appeared to be cowardice and not to measure up to the standard of the noble army of martyrs. Considerable criticism was voiced but Cyprian did not allow himself to be disturbed by it and was all the more faithful in his care for the church.

During the Decian persecution many denied Christ, some under torture and some willingly, while others secretly bought certificates that they had offered sacrifice without confession one way or the other. But the faithful who confessed and won the martyr crown roused the conscience of the church. When the tide turned, due to the fact that the emperor's attention was demanded by troubles on the frontier, the question came up as to the re-admission of those who had lapsed. Conference after conference of bishops was held at which Cyprian insisted that the consent of the bishop must be gained before re-admission could be granted. Thus he exalted the powers of the bishop in North Africa.

When, in 257 an edict forbade the assembling of Christians in churches or cemeteries, Cyprian was summoned to answer for his faith and practices. He was exiled for a year. However, it was not long before another edict came from the emperor and he was recalled, publicly examined, condemned and beheaded. He faced death with thanksgiving that his time for crowning had come. Two chapels were erected to his memory, one on the spot where he died, the other where he was buried.

Cyprian's greatest contribution to the church was his emphasis on unity. The bishop should be supreme, each in his own territory. He held that the bishops are all equal with Rome the first among equals binding them in a common fellowship.

5. Eusebius. 260-340 A.D.

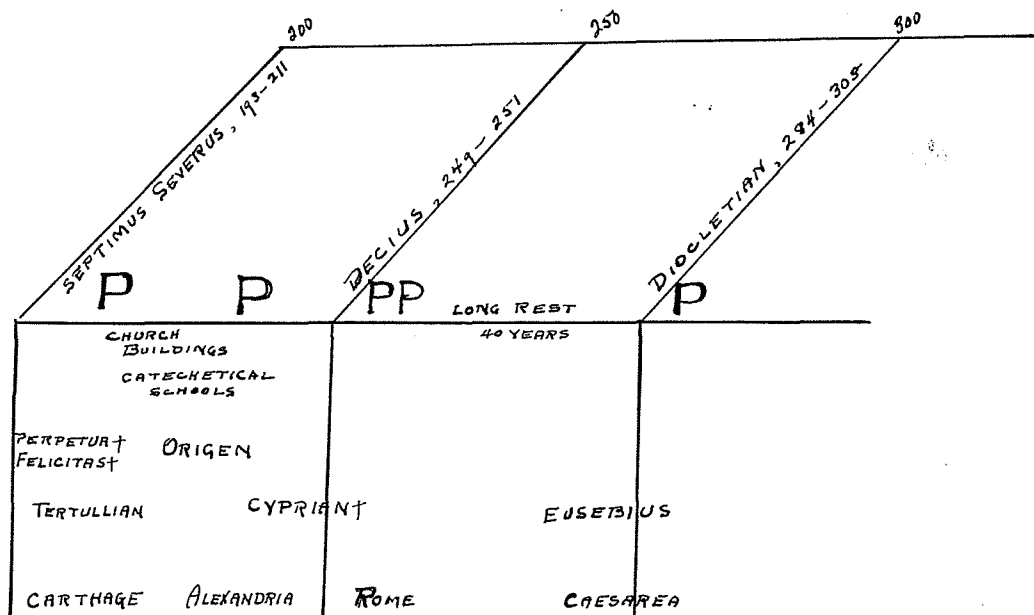
Eusebius was born about the year 260, probably in Palestine, for he learned the Caesarean creed in childhood and in his writings states that he lived there in his youth. He became an intimate friend of Pamphilus who had a great library and whose house was a gathering place of Christian scholars, if not a theological school. Pamphilus was an admirer of Origen. Eusebius studied his works and imbibed much of his spirit, thus becoming a church historian instead of a heresy hunter. He became presbyter in the church at Caesarea. Broad-minded, sympathetic, he interested himself in recording the life of the church from the Apostolic days to his own with the idea of defending the Christian faith and

and showing forth its grandeurs to others. If Origen was the "father of Biblical exegesis and criticism", Eusebius was the "father of church history". His Ecclesiastical History is one of our main sources for the history of the church during the Ante-Nicene age. In this way his life passed pleasantly and quietly until the persecutions under Diocletian began in 303.

For seven years the persecution raged, with only occasional and brief intervals of relief. The officials did everything to get the accused to sacrifice. Some were released after tortures and acts that the officials had performed and which made it impossible for bystanders to have witnessed whether the accused had actually sacrificed or not, as Eusebius says, "Of such consequence did they consider it, to seem by any means to have accomplished their purpose." Others were maimed or blinded and sent to the mines. Hundreds were imprisoned. In this way it is probably true that the actual number of immediate deaths was smaller than one might have at first supposed. Of course many lapsed from the faith.

Pamphilus was imprisoned after enduring a philosophical examination and then torture to induce him to sacrifice. Eusebius either visited him often or was imprisoned with him for together they wrote the "Apology for Origen". However, Pamphilus and many others were martyred in that last terrible year of conflict. Eusebius somehow escaped unharmed although not lacking in zeal. He was thus saved to exercise his broad-minded tolerance for the service of the church to which he was appointed bishop in 313. He became a friend of the emperor and a man of moderation and peace in the coming credal struggles.

D. SUMMARY.



E. PROBLEMS FOR THE STUDENTS.

1. Why have the martyrs been so highly esteemed? Why is so much reverence paid to their remains? Is this wise? What are the benefits and what are the dangers?
2. How can you account for the growth of organization in the church and the increased authority of the bishops during this period?
3. What contribution did men learned in Greek culture and philosophy make to the thought and life of the church? How did this help to overthrow pagan culture?
4. Why did the emperors persecute Christianity? Did they accomplish their purpose? What was the effect on Christianity?

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LESSON SEVEN

CHURCH OF THE FIRST THREE CENTURIES

LESSON 7. The Church of the First Three Centuries

Scene: The dining room in the Martínez home.

(Feliza, Pablo and Juan busily at work at the long table. Clara comes in with Marina)

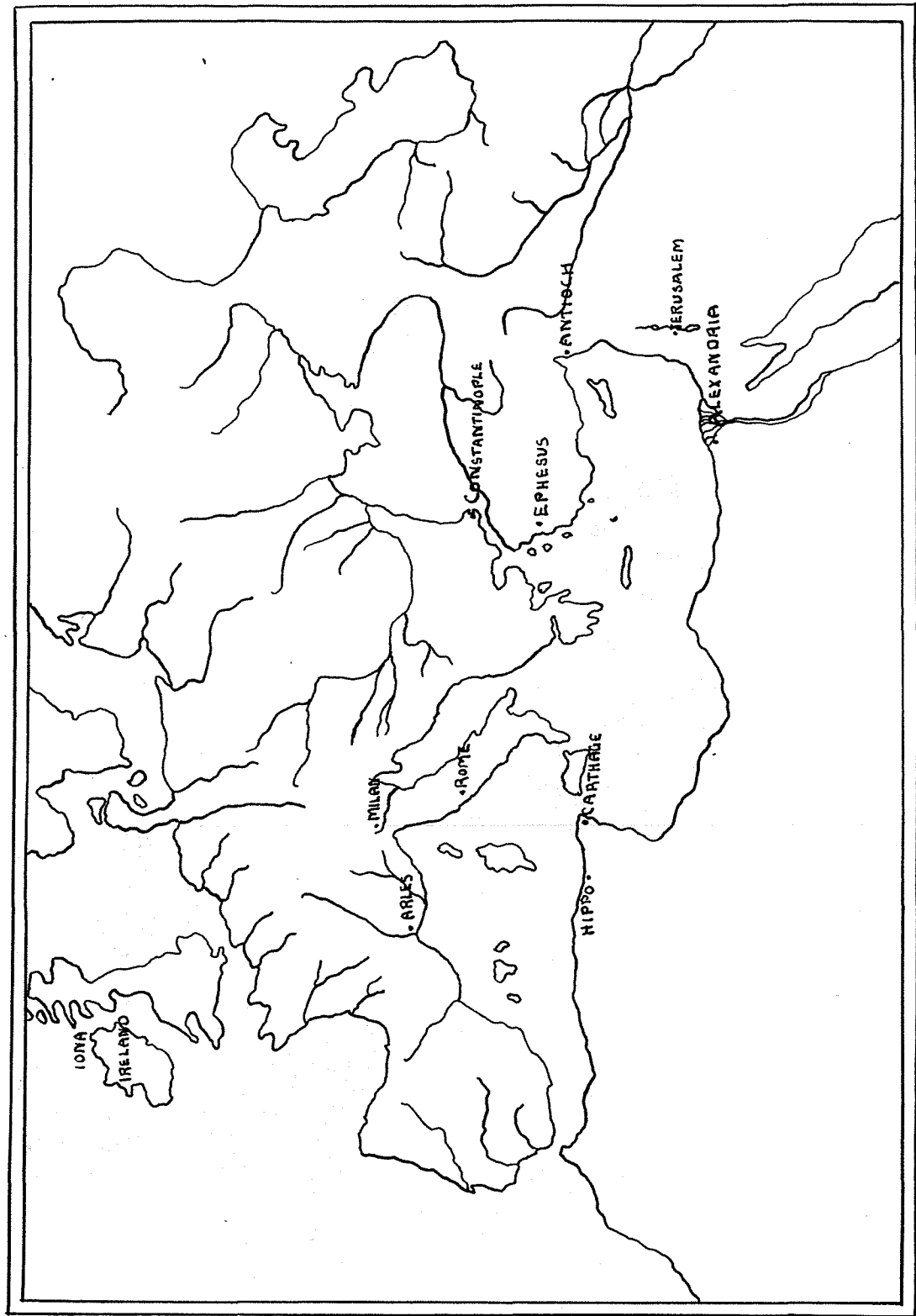
CLARA - Well, family and friends, how are you all getting along? Is your preparation all done for to-night?

FELIZA - I'm coming along pretty well. I have drawn a map of the Mediterranean lands and have put in the main cities we have mentioned as prominent up to 313 A.D. My map is not extensive enough to show all Christendom, for there were Christians in Persia and Babylonia, India and Arabia, the northern coast of Africa and far up the Nile, and probably some in Northern France (Gaul, as it was then called) and England. And I did not get in all of Spain. There were many Christians there too. Now I want to go over them and put in the names of the martyrs and bishops and other famous Christians with their dates beside their cities.

CLARA - Isn't it wonderful how Christianity grew even when the Emperors tried to stop it completely?

FELIZA - I cannot help thinking how true Tertullian's words were: "The blood of the martyrs is the seed of the church". The Romans saw that there was something to a faith and a God that one was willing to die for, so they became curious and then interested and then converted. The Priests of the pagan temples and the Provincial Governors became frightened at times because the people did not sacrifice any more and the temples were almost deserted. Worshiping the invisible God seems so much more sensible than worshiping idols.

CLARA - Christianity met the Greek philosophy and conquered that too. The best of the Greek philosophers like Socrates and Plato only guessed about the possibility of one supreme God and the immortality of the soul. But Christianity definitely taught one Divine Father and Creator, and the revelation of Himself in human form in Jesus Christ, and the promise of the Resurrection of the body. The Stoics, like Epictetus and Marcus Aurelius, taught a rigid self-control. But the Christians taught and lived a rich life guided by the Holy



FELIZA'S MAP

Spirit in purity and love. No wonder Christianity conquered!

FELIZA - I copied down some words I found in the Apology of Aristides, which he wrote to the Emperor to defend the Christians who were being persecuted. Here is the passage. Do you want to hear it? "Ch. 15...The Christians, O King...know and trust God, the creator of heaven and earth,...in Him from whom they have received commandments which they have engraved upon their minds, and observe in the faith and expectation of the world to come. Wherefore they do not commit adultery or fornication, nor bear false witness, nor embezzle what is held in pledge, nor covet what is not theirs. They honor father and mother and show kindness to neighbors. If they are judges, they judge uprightly. They do not worship idols made in human form. And whatsoever they would not that others should do unto them, they do not to others. They do not eat of food offered to idols, because they are pure. And their oppressors they appease and they make friends of them; they do good to their enemies... If they see a stranger, they take him to their dwellings and rejoice over him as over a real brother. For they do not call themselves brothers after the flesh, but after the Spirit and in God. But if one of their poor passes from the world, each one of them who sees him cares for his burial according to his ability. And if they hear that one of them is imprisoned or oppressed on account of the name of their Messiah, all of them care for his necessity, and if it is possible to redeem him, they set him free. And if any one among them is poor and needy, and they have no spare food, they fast two or three days in order to supply him with the needed food. The precepts of their Messiah they observe with great care. They live justly and soberly, as the Lord their God commanded them. Every morning and every hour they acknowledge and praise God for His loving-kindnesses toward them, and for their food and drink they give thanks to Him. And if any righteous man among them passes from this world, they rejoice and thank God and they escort his body as if he were setting out on a journey from one place to another..."

JUAN - If Christians practised that sort of life to-day, there would not be much that Communism could say, would there?

CLARA - Communism has taken hold the tightest in those countries where religion became the most formal and churchly. I think this is a good lesson for us. Perhaps our Philippine church can practise the life of the early church. Many of the good qualities listed there are ours already. We are hospitable and give to the poor.

JUAN - Yes, but we are far from living as strict as moral life. And one wonders if people really do believe in the resurrection, the way people weep when someone dies. There is an element of fear that has come in since that time. Sometimes our Catholics say you Protestants want church members to be saints on earth, but here is an ancient testimony that the Christians way back there lived in that spirit.

PABLO - I am writing a paper on the Organization of the Early Church. I found in the New Testament that there seem to be only two offices known then: the bishops, or, as they are named elsewhere, presbyters or elders, depending on how you translate the Greek word; and then there were the deacons. The deacons took care of the poor, and the elders or bishops took care of the spiritual matters of the church. Later, when heresy within the church and persecutions outside the church grew intense, there was need for a closer organization. The bishops were elevated above the elders and given a number of churches to watch over. When more aid was needed in the big city churches, there were officials appointed to help the deacons. There seems to have been no one higher than the bishops, but all were equal, those of the poor districts and those of the wealthy cities. The bishop of Rome, because Rome was the place where both Paul and Peter died and because Rome was the chief and capital city in the Empire, was considered "the first among equals" but certainly not pope as to-day. Several times he tried to take the leadership but the others did not always agree. Already before 313 A. D. such popes as Zephyrenus and Callistus had been reprovved by other bishops for heresy and Hippolytus and Novatianus were anti-popes.

FELIZA - Where did the church meet, Pablo? And what kind of services did they have?

PABLO - They seemed to have met mostly in private houses until the end of the second century. Then in between persecutions they began to build churches.

They had our two Protestant sacraments, but no others that I could find. They sang hymns and prayed, read the Scriptures, and the letters of Paul and others. At first they accepted some other writings that later they found not to be so good as the Apostolic writings, so they abandoned them. Irenaeus and Origen developed statements of belief but each church had its own form. The so-called "Apostles Creed" seems not to have developed until after 313 A.D. When there was confession, it was public before the whole church, but this was not often done after baptism. Often before they celebrated the Lord's supper they had a common meal which they called the "Agape" or Love Feast. Because they celebrated this with only the church members there, and often in the evening, the heathen thought they must be committing moral sins. And when they heard of the communion formula, "This is my body" and "This is my blood", they thought the Christians ate human flesh. And because the Christians would not go to feasts where they served things offered to idols, the people thought them "the enemies of mankind". If we look at all these things from the heathen standpoint, maybe we will not wonder so much that the heathen Emperors feared and persecuted them. But from the Christian standpoint we see that all these accusations were false, the Christians were living most exemplary lives.

JUAN - What did they think of the bishops and presbyters? Did they have a distinct garb and live celibate lives?

PABLO - No, there seems to have been none of that, especially at first. Later when the puritanist Novatian and Montanist sects arose, and other groups who were affected by the Persian idea that matter is evil, especially marriage and family life, some church leaders tried to have the clergy abandon marriage. But this was not very successful. Some of the bishops were poor shepherds or working men. Others were from high class Roman families. This latter class gained influence especially toward the end of the third century and introduced ideas of church decoration and certain pagan rites. They tried to make the

clergy like pagan priests, mediators between God and men.

CLARA - Were there any councils or meetings of the bishops?

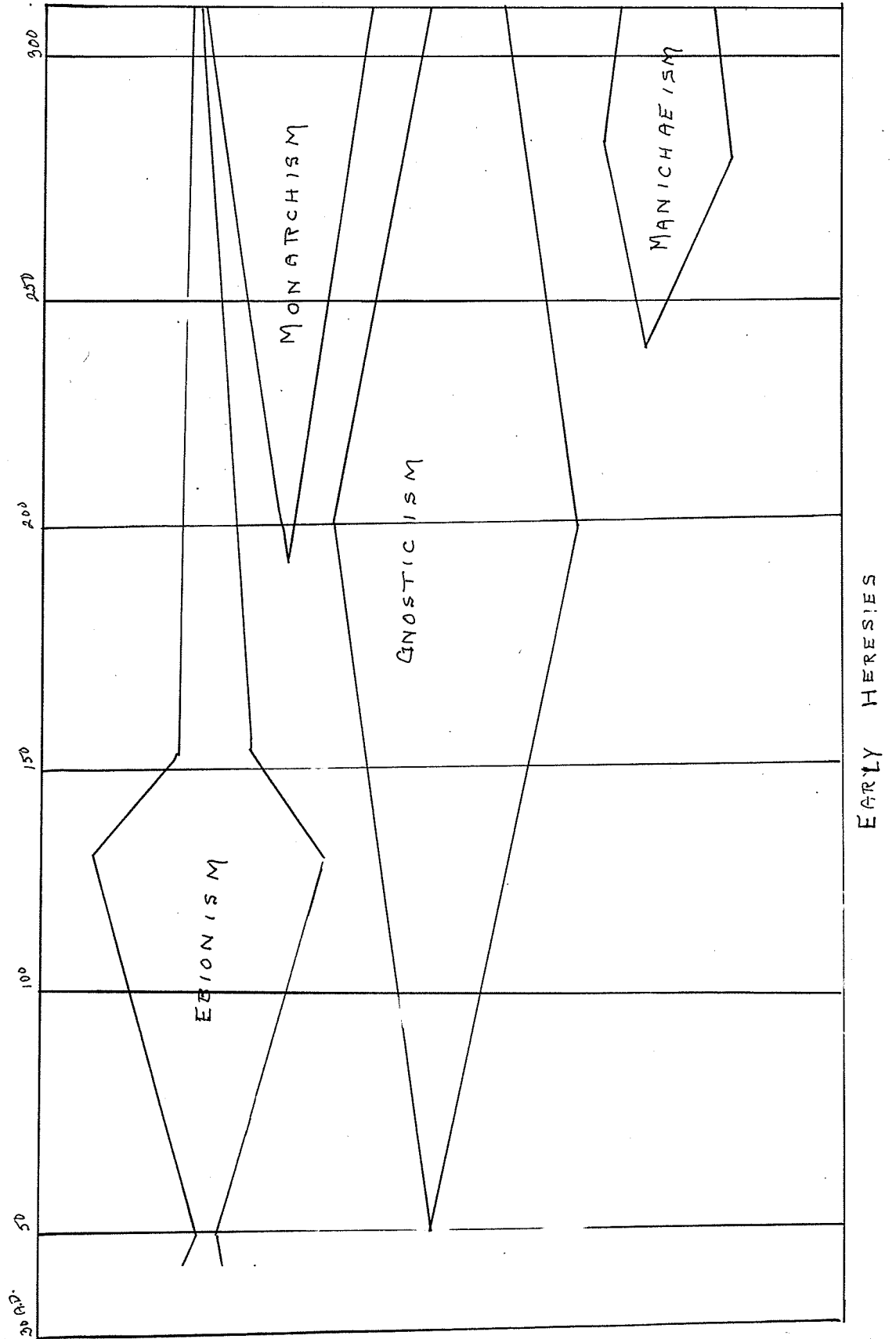
PABLO - There were some local synods, as in Africa when the bishops tried to agree on how to treat those who in times of severe persecution had either denied Christ or had bought certificates of immunity, and who afterwards wanted to come back into the church. But these councils seemed to have only advisory power.

CLARA - What did you do Juan?

JUAN - I was interested in tracing the various false teachings with which the early church had to contend. This chart shows their origin and growth, height and decay. They are widest at the time of greatest influence.

Ebionism was the first to appear, and was connected with Jewish faith. Jesus was in earthly life a Jew and his disciples were all Jews. It is not to be wondered at that some could not give it up all at once. But if they had not been led by God to see that Christianity was something bigger than a Jewish sect, I know Christianity would not have had its remarkable growth. I narrowed it down at the year 50 A.D. because that was the year of the Council at Jerusalem to which Paul and Barnabas appealed and that checked the Jewish tendencies for a while and acknowledged the Gentile Christians without circumcision. Then afterward the Jewish movement grew and added heretical ideas about our Lord's deity and denied Paul as an apostle. It continued even after the first destruction of Jerusalem in 70 A.D. until the time of Bar-Cochba's rebellion in 137 A.D. When Rome again destroyed Jerusalem the movement decreased at first rapidly and then little by little. By 313 A.D., it had almost disappeared.

All the rest are easier to see. Opposite the diagram I have placed the explanation of each of the heresies.



Heresies in the Early Church

1. EBIONISM.

Held to the Mosaic law and its ceremonies and insisted that all Christians should be circumcised. They denounced the Apostle Paul as a false apostle. They denied the deity of Christ and His supernatural birth.

2. GNOSTICISM. a. Cerinthus.

Matter is inherently evil. Therefore Christ could have had no material body or He would have been sinful. He merely used the man Jesus as an instrument from the baptism to exemplify a holy life, and withdrew from him before death.

b. Later development under Valentinus, Marcion.

The world was not created by the supreme God but by Jehovah who was an inferior god, or demon, or emanation, from whose power Christ came to redeem man. This redemption was attainable through the teaching of Christ and mystic communion with God, and ascetic mortification of the flesh (or indulgence of lust). They denied the incarnation of Christ and held that Christ was either a phantom or merely allied for a time to the man Jesus.

3. DOCETISM.

The humanity of Jesus was not real. He had only a phantom body; therefore He did not really suffer. This teaching was incorporated into several of the heretical systems. See Gnosticism above.

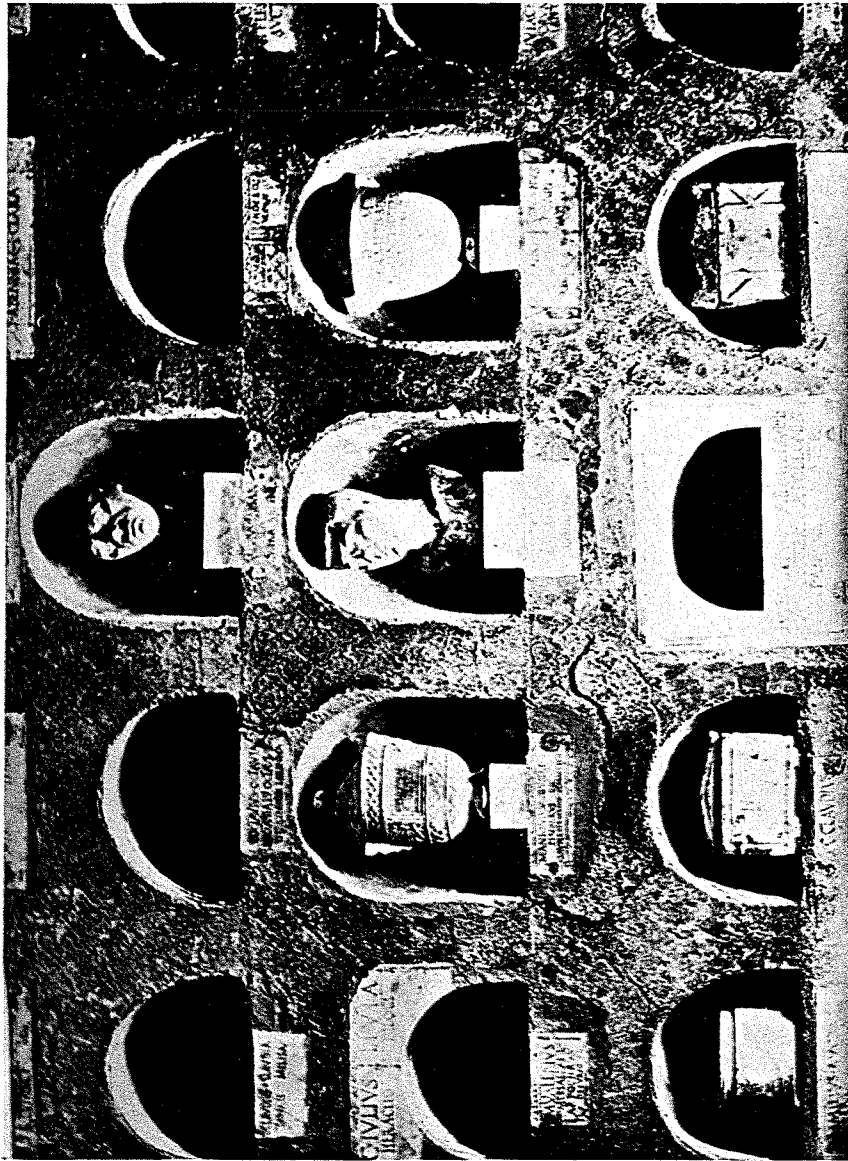
4. MONARCHIANISM. God as one Person (not Trinitarian)

a. Dynamic. (Adoptionism). The man Jesus was energized and exalted by the divine Spirit, but suffered according to his nature; but lived such a pure and holy life that he became like unto God and performed miracles and was called Saviour.

b. Modalistic. (Sabellianism). A trinity of successive revelation. God was revealed as Father in the Old Testament, as Son in the New Testament, and as the Holy Spirit in the Church. They did not distinguish between the Father and Son as personalities, even in Christ's birth, sufferings, and death. Hence the term, "Patripassionism"

5. MANICHAISM.

This system was a Gnosticism mingled with Persian Zoroastrianism and other Oriental elements, until



THE PERRY PICTURES, 1740.
BOSTON EDITION.

PORTION OF A WALL IN THE CATACOMBS.

there was little left that was Christian. It had its effect in ceremonials, indulgences and asceticism.

CLARA - Well, I'd say you have done some hard work, Juan.

JUAN - Aunt Elena helped me find books. Cowans's Landmarks of Church History and Newman's Manual of Church History Vol. I. helped me greatly.

CLARA - I got interested in the Catacombs. So I took some time to look them up the other day. I had heard that they were used as churches and even dwelling places in the early times. But Newman says this:

"The Catacombs were underground burial places, some of which may have originated in the apostolic age. During the second and third centuries such cities of the dead were constructed at Rome, Naples, Milan, Alexandria, and elsewhere. Those of Rome and Naples are of great extent and special interest. The idea that they were largely used for purposes of worship has been abandoned, owing to lack of evidence of the existence of chambers large enough to accommodate any considerable gathering. Burial services were no doubt conducted with much solemnity, and Christians frequently visited the tombs of relatives and of venerated martyrs and other saints for devotional exercises. In times of severe persecutions (which were infrequent) Christians no doubt hid themselves temporarily in these subterranean galleries. Archaeologists are still undecided as regards the dates of many of the mural paintings and the inscriptions. Very few belong indisputably to this period. Most of the decoration seems to belong to the latter part of the fourth century, when the use of the catacombs for sepulture had almost ceased. As tombs of saints and martyrs they were venerated and filled with religious paintings and inscriptions.

I found also a picture of some of the niches where the bodies were laid in on shelves and the opening closed with a stone.

Schaff gives a translation of some of the early inscriptions. Here are a few of them:

"To dear Cyriacus, sweetest son. Mayest thou live in the Holy Spirit."

"Matronata, who lived a year and 52 days. Pray for thy parents."

"Anatolius made this for his well-deserving son, who lived 7 years, 7 months and 20 days. May thy spirit rest well in God. Pray for thy sister."

"Amerimnus to his dearest, well-deserving wife, Rufina. May God refresh thy spirit."

"Agape, thou shalt live forever."

"Thy spirit in peace, Filmena."

"Victorina, in peace and in Christ."

What a loving, hopeful ring to the words! They really did believe in the immortality of the soul and of immediate going to the peace and rest in Christ. No thought of a fearful purgatory for them! They were not praying for the departed but praying that the departed might remember them.

Schaff also describes the pictures that they drew in the early days to represent their faith. The fish was a very common symbol because each letter in the Greek word for fish, begins one of the words in "Jesus Christ, of God the Son, Saviour." See here it is. Father showed me how to write the Greek.

Ἰησοῦς Χριστὸς Θεοῦ υἱὸς σωτήρ = ἰχθύς, fish.
Then there were also crude drawings representing the Good Shepherd, the Vine and the branches. There were drawings of the ark which symbolized baptism and salvation. I have seen some of these drawings. They are not art but symbols of faith. One is impressed with their confident trust in Christ as the Saviour and their living union with Christ in this world.

With all this evidence of the early confidence and trust in the loving Saviour and the faith that the dead rest in Him, I wonder with Juan, why ever the Church lost that joyous faith and took up the idea of purgatory that

makes our Catholic neighbors weep and wail for their dead as those that have little or no hope.

FELIZA - Well, Marina, we haven't heard much from you. What did you do?

MARINA - Since Father won't consider me a real member of the class, I only brought two pictures that you have seen before: "The Martyrs" and "Christ or Diana". These make more clear than words to me what it meant to be a Christian in those days. See how the Christians kneel in the great circus. See the thousands of people there. See those on the crosses like Christ, only he died for us all and they for love of Him. See the lions coming and the other animals. Yet the Christians pray. And what a little thing would have saved them all. But they loved Christ better than lovers, or family, or even life itself. I want to learn to love and live and pray that way, so close to Jesus no matter what happens to me. I brought a hymn too that I think describes what I mean, "Faith of our Fathers"

FAITH OF OUR FATHERS

Adapted by James G. Walton

Faith of our Fathers! living still
In spite of dungeon, fire, and sword:
Oh! How our hearts beat high with joy
Whene'er we hear that glorious word!

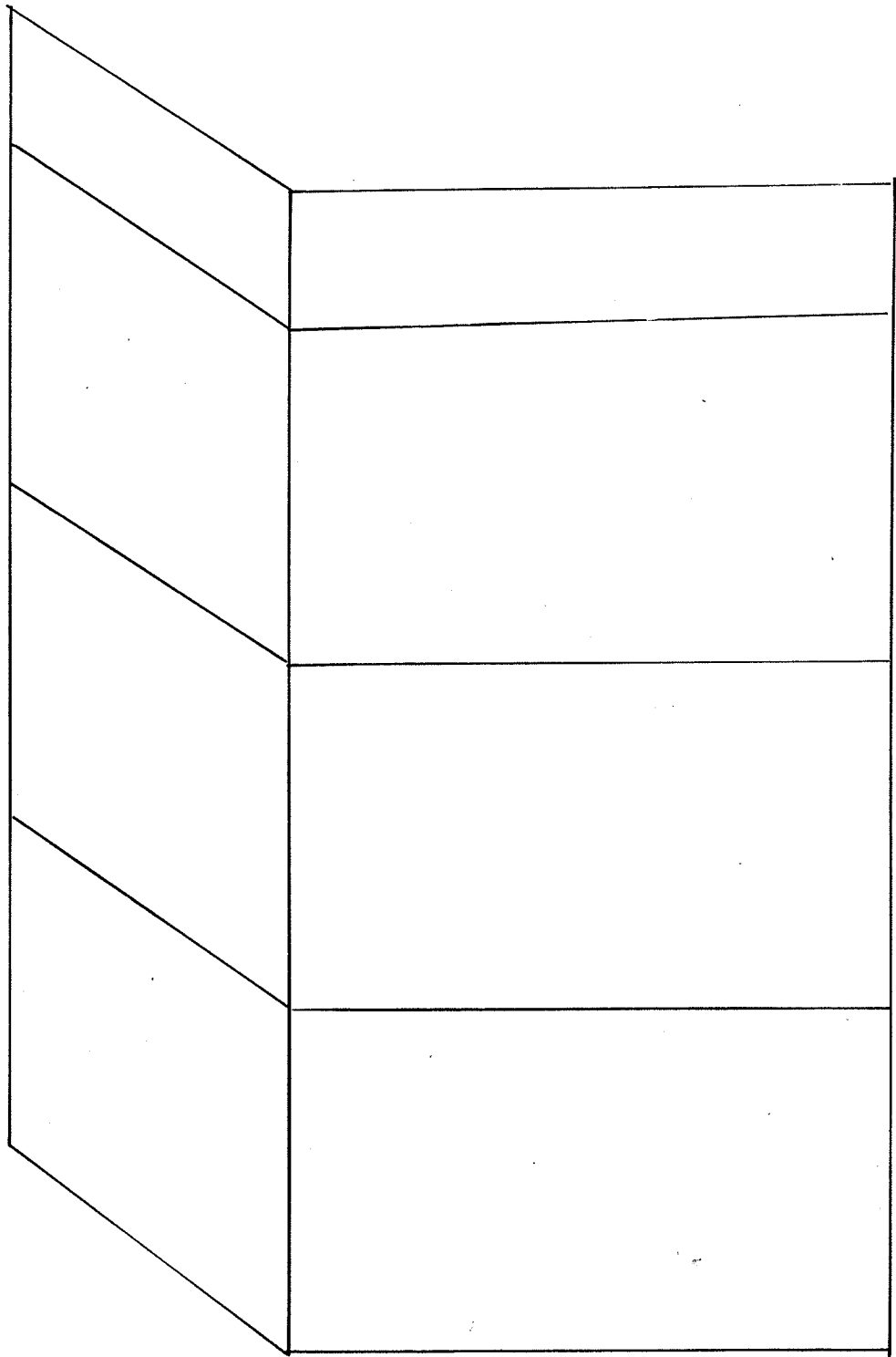
Faith of our Fathers! Holy Faith!
We will be true to thee till death!

Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their childrens' fate,
If they, like them, could die for thee!

Faith of our fathers! Holy faith!
We will be true to thee till death!

Faith of our fathers! We will love
Both friend and foe in all our strife:
And preach thee too as love knows how,
By kindly deeds and virtuous life:

Faith of our Fathers! Holy Faith!
We will be true to thee till death!



MR. MARTINEZ - (who has come in during the last of the discussion)

And remember that all the idols are not dead yet. Some of the deadliest to-day are love of money, love of power, love of praise, selfishness, and the wrong kind of good times. But Marina is right; keep close to Jesus, pray always with pure hearts to God and He will keep you safely in His spirit of love. It seems as if we shall have a wonderful lesson to-night.

PROJECTS FOR STUDENTS.

1. On Feliza's map that accompanies this lesson place the names of the Apostles and the other Christian leaders we have studied in their proper geographical situations. In the case of those like Paul, use the city of birth or death or labor that means the most to you.
2. In the chart of the centuries that accompanies this lesson write in its proper location a capital P for each of the ten persecutions, and below the P the name of the Emperor who instigated the persecution.
3. In the chart of the centuries place in their approximate time the Christian leaders we have so far studied. Note those who died in martyrdom by some sign.
4. Study the picture of the "Martyrs" and the picture, "Christ or Diana". What do you see of the pagan life of that day? What temptations would there be for Christians to yield to the demand to sacrifice? What led many to give their lives for Christ? Connect this thought with the words of the hymn that is given in this lesson.
5. Bring in for class discussion any questions you have.

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LESSON EIGHT

THE FIRST CHRISTIAN EMPEROR

LESSON 8.

CONSTANTINE, THE FIRST CHRISTIAN EMPEROR

Outline

A. The Problem.

B. The First Christian Emperor.

1. Diocletian's System
2. The Early Life of Constantine
3. Constantine's Early Reign
4. The Downfall of Diocletian's System
5. Constantine conquers the West
6. Constantine as Sole Emperor

C. The Christian Church.

1. Its Condition - Outward and Inward
2. Its Controversy with Arius
3. The Council of Nicea

D. The Emperor's Last Years.

1. The Year 326
2. The Founding of Constantinople
3. St. Helena
4. Other Works
5. Baptism and Death

E. Projects for Students.

F. Bibliography.

LESSON 8. Constantine, the First Christian Emperor

A. THE PROBLEM.

For three centuries the Christian Church had lived a life counted unlawful by the Roman Empire. By imperial edicts the Christians had been hunted out, persecuted, torn by beasts, drowned in the sea, burnt by fire, maimed in torture, and sent to live out lives bitter in slavish toil in the mines. Heathen hands had pulled down church buildings, burned copies of the Christian Scriptures, and done despite to every thing Christian that they could lay hands on. Yet there had been Christians who went joyfully to their death for the sake of their Lord. By their very suffering and martyrdom the Christians won the battle with heathenism.

From being the hunted the Christian bishops now became the Emperor's counsellors. From being the persecuted the Church was now raised to a position beside the throne. How would the Christians respond? Could those who gladly gave their lives for Christ in the time of the Church's poverty, keep the same purity of life, the same readiness to suffer, the same humility, the same sacrificial love to the brethren in the time of their triumph and exaltation? How well this period represents Christ's words: "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake." (Mt. 6:11) "But woe unto you that are rich". (Lk. 6:24.)

B. THE FIRST CHRISTIAN EMPEROR.

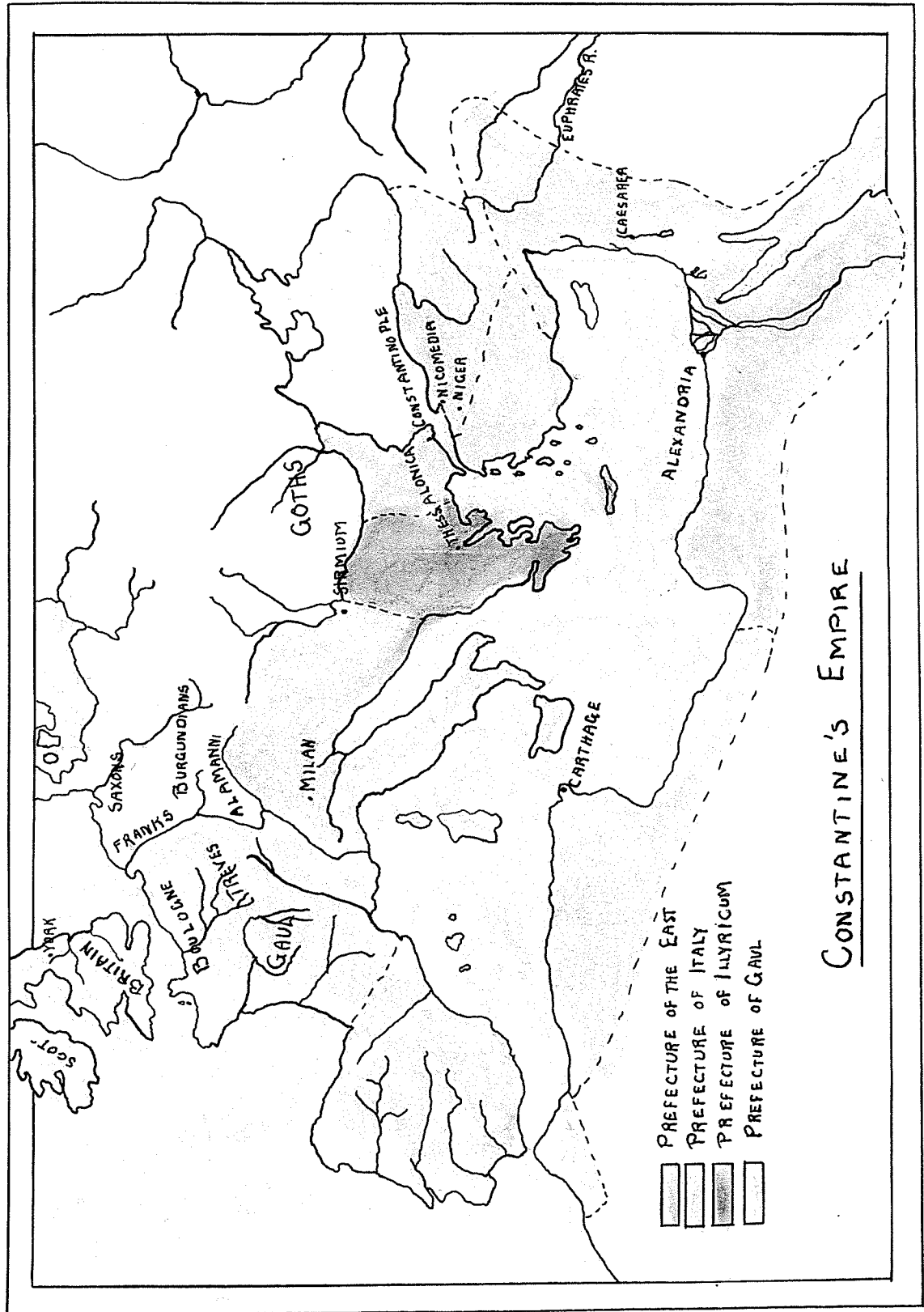
1. Diocletian's System.

That we may understand Constantine, we need to look at the most outstanding reforms of Diocletian's government.

a. He had re-organized the army, drafting the best soldiers into a paid body of troops, the Striking Force, that could be moved to any part of the Empire at the will of the ruler.

b. Since many of his predecessors had been murdered, he surrounded himself with an Oriental court into which it was difficult to gain access.

c. With the Persians threatening the Syrian borders, the Goths threatening to cross the Danube, and the Germans and Alemanni restless on the Rhine, he devised a system of sharing his throne. He divided East and West and



CONSTANTINE'S EMPIRE

chose a co-emperor, Maximian. Both of them kept the title Augustus. Later a subdivision was again worked out and two younger men, Galerius and Constantius, were co-opted as Caesars, who should succeed the Augusti. Two courts were set up for the Augusti, Nicomedia for Diocletian, and Milan for Maximian. This left Rome without any Imperial significance -- a great blow to her pride!

The result of the new system was a strengthening and re-conquest of the Empire. There was a division of the Empire for governmental purposes and a re-distribution of taxes. Because of monetary inflation taxes were received in produce. The Senate was no longer composed of the Roman aristocracy, but of the proprietors of the large landed estates.

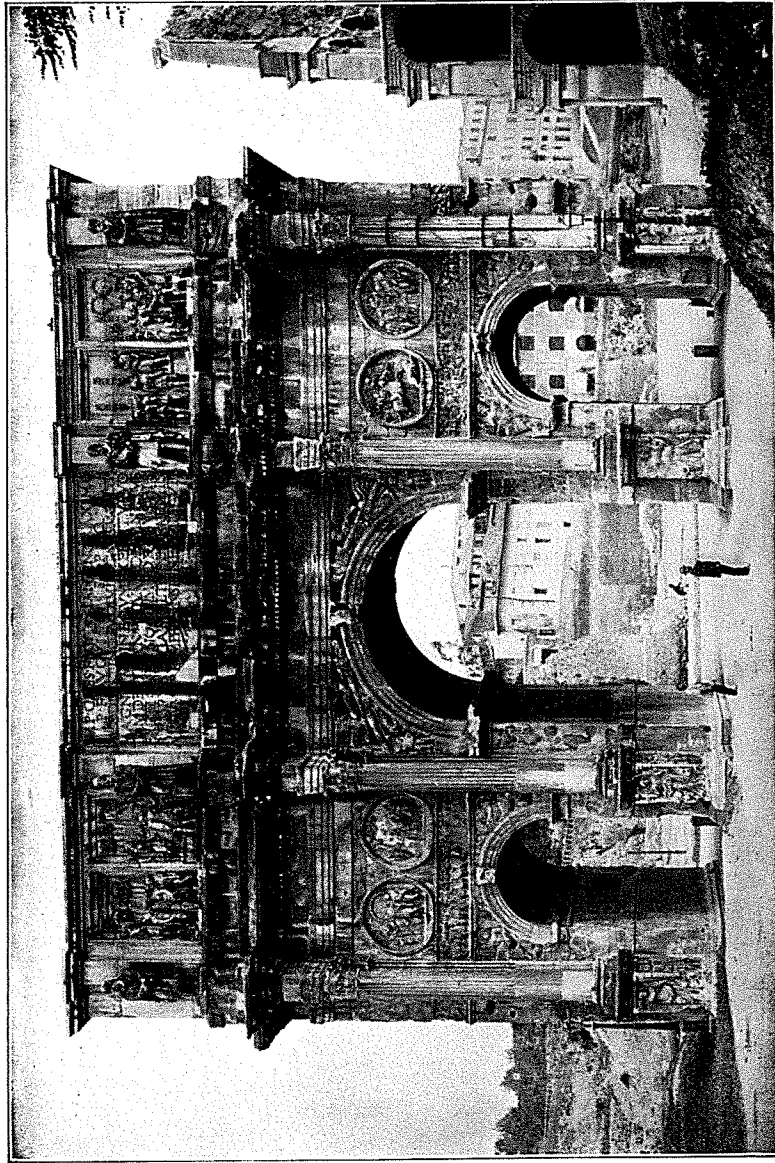
2. Early Life of Constantine.

When Constantius was chosen as Caesar of Gaul, he had a wife, Helena, and a son Constantine. He was asked to divorce Helena and marry a daughter of Maximian. But Diocletian took the young Constantine and educated him in the court at Nicomedia. It was taken for granted that Constantine would be appointed Caesar when the time should come. But when Diocletian resigned his position as Augustus and prevailed on the reluctant Maximian to resign at the same time (303 A.D.), Galerius managed to have ^{one} of his friends, Severus, and his nephew, Maximin Daia, put in as Caesars.

Constantius, now Augustus of the West, sent urgent letters to Galerius to permit his son to come to him, for he felt that his death was near. A grudging permission was given at length, and Constantine escaped to his father, none too soon, according to his biographers. He was with his father at the time of his death after his successful campaign in winning back Britain from the control of pirates. Constantius had recommended his son to the soldiers, and the army warmly hailed him as Augustus. (306 A.D.) Constantine then sent notice to Galerius: his portrait crowned with the imperial laurels. Galerius was persuaded to receive it and sent back the imperial purple but admitted Constantine only as Caesar.

3. Constantine's Early Reign.

Galerius is pictured by the Christians as "a terror to all who come near him." His nephew, Maximin Daia was even worse. Lactantius called Diocletian, Galerius, and Maximin Daia, "ravenous wild beasts". In contrast to these three, Constantius had been regarded as a Christian. This is hardly a fair estimate of him



THE PERRY PICTURES. 1744.
BOSTON EDITION.

ARCH OF CONSTANTINE, ROME.

for he rather philosophically accepted all gods. But at least he had no mind to persecute for religious convictions and in his territories the edicts against the Christians had passed by almost unnoticed. Constantine, who had seen the beginnings of the persecutions in Asia, continued his father's wise policy of toleration. It contrasted with the attitude of his colleagues greatly to his credit both then and now. Several years were spent in strengthening his Rhine and Alpine borders and settling peaceful peasants on the land.

4. Downfall of Diocletian's System.

In the meantime Rome had rebelled against common taxation and the reduction of her former glory. Maximian and his son, Maxentius, led the revolt against Severus, which terminated in Severus' defeat and death. Maxentius got the upper hand and his father fled to the protection of his son-in-law, Constantine. But here after a little while he was caught in a plot to kill Constantine and therefore ended his own life. Rome soon tired of the pleasure-loving Maxentius and his exacting taxes and covertly turned to Constantine for help.

Galerius had elected Licinius to take Severus' place and thereby had aroused the wrath of Maximin. Soon afterwards, Galerius was taken ill with a terrible ulcer, which affected his whole body. The Christians saw in this the visitation of a just God upon his cruelty. Having tried all remedies in vain, he at last issued an edict of limited toleration to the Christians and asked their prayers. But restoration of health was not granted Galerius and he died shortly after the publication of the edict.

5. Constantine Conquers the West.

In the meantime, Constantine professed seeing in broad afternoon a bright cross in the sky and words about it: "Conquer by this". At night in a vision he was commanded to make a copy of it to use as an ensign for his army. Whereupon he had the Labarum made, and began to study the Scriptures.

With this banner over his army, he started on his way to Rome. Licinius confederated with Constantine, and Maximin promised aid to Maxentius. The four Emperors had divided against themselves. Northern Italy was soon in the hands of Constantine. Reluctantly and only when roused by the jeers of cowardice did Maxentius leave Rome to join battle with Constantine at the Milvian Bridge.

The battle turned against him and he was drowned with many of his troops as the pontoon bridge broke under his retreating forces.

Constantine was warmly welcomed in Rome as their deliverer. Here he restored Christian churches and property and released prisoners. He encouraged the Bishops to talk to him. Having taken refuge under the Christian symbol, he desired above all things the unity of the Church. There were a number of unsuccessful attempts to heal the Donatist Schism in Carthage. He restored the nominal dignity of the Roman Senate, at the same time removing the last vestige of the Praetorian Guard that had robbed the Senate of its rights and had held the city under their control for more than a century.

In 313, he met Licinius to celebrate the marriage of his half-sister, Constantia, to Licinius. A joint edict of toleration to Christians was there issued that completely reversed the edicts of persecution. Free choice of religion was granted to all. All restrictions were lifted from Christians. All losses in churches and properties, individual or collective were to be made good so far as possible.

The pagan answer to this edict was not slow to come. Maximin Daia had continued a sort of persecution of the Christians, particularly the women, that was almost worse than that which had previously gone on more openly. Now, plotting the downfall of both Licinius and Constantine, he made a bold attack on Licinius' capital and provinces in his absence. Licinius hastened back with what forces he could muster. He taught his troops a prayer which he claimed to have received in a vision. Much encouraged by this sign that they would be victorious, the 30,000 men of Licinius went forth to meet the 70,000 of Maximin. After Licinius' troops had put off their helmets, with raised hands they thrice repeated their new prayer of trust in the "Supreme God"; then they re-armed and joined battle. Maximin received a crushing defeat and fled, only to kill himself.

6. Constantine as Sole Emperor.

For some years Constantine ruled about two-thirds of the Roman Empire while Licinius ruled the other third. Each of them nominated their eldest son as Caesar. Crispus, Constantine's son, was a young man of great promise and gave able aid in Gaul; but the son of Licinius was but an infant. Constantine re-established the Danube border against the Goths who were impatient to come into the more civilized life of the Roman territory.

Meanwhile Licinius had not made peace with the Christians. He had exterminated the families of Diocletian and Maximin even to the women and children. He had come to fear the Church with its vast organization and had tried to interfere with the meeting of Synods and Councils, as well as the local gatherings. The Christian Church looked wistfully to Constantine and he was not slow to find an excuse to invade Licinius' province on alleged infringement of treaty rights. Crispus was recalled from Gaul and put in charge of the Thessalonian armies. Though Constantine's troops and fleet were smaller, father and son were good partners and soon had Licinius at their mercy (323 A.D.). Because he was the husband of Constantine's half-sister his life was spared and he was banished to Thessalonica.

All persecution of the Church was now at an end. Property and offices were restored. Mine workers were recalled and re-established in so far as possible. Civil restrictions against Christians and state sacrifices were abolished. Crucifixion, infanticide, and the bloody gladiatorial combats were abolished (except in Rome where they were kept till 404 when the monk Telemachus jumped into the arena to part the combatants and lost his own life. But it put an end to the last of these terrible sports.) Sunday was made a legal rest day in the city but in such terms that no heathen could take offense; the country, where paganism was still strongest, was exempt from the law. But in the cities games and sports were provided which made the day for many more of a holiday than a holy-day. Some of the most vile of the heathen cults were repressed. Constantine to the end of his life kept the imperial title, Pontifex Maximus, High Priest of the State religion. And publicly he continued to have care for the heathen as well as Christian subjects.

C. THE CHRISTIAN CHURCH.

1. Its Conditions, Outward and Inward.

Seeing the favor of the Emperor towards the Christians, multitudes flocked into the Christian Church and few were refused though there was little understanding of the essence of the new religion. Deserted temples were cleansed and dedicated to God. New churches were erected from public funds. Gifts and legacies were encouraged. The Christian clergy now received salaries from the government that they might give full time to the ministry. They were exempted from civil duties and taxes and were to be tried only in ecclesiastical courts. All these laws were good in intent, but worked

to the ultimate detriment of the church, putting it under obligation to the State instead of allowing it freedom to develop life according to conscience. In Rome where the State was weaker, the Church became politically-minded and usurped the waning power of the state. Ambitious men entered the Church's ministry for what they could get out of it in wealth or influence. Probably this was one strong argument for the celibacy of the clergy, that church office might not become hereditary, another caste or "guild".

The masses received into the Church at this time came, not so much from conversion of heart to the Christian faith, as from superstition and policy. They came bringing with them their old heathen ideas of multiplicity of gods and festivals, with love of splendor and sacrifice and grandeur in public worship. With State funds now at their disposal, the churches, especially in the cities, elaborated ritual and multiplied holidays. Veneration of saints and martyrs took the place of the heathen worship of ancestors and demi-gods. Eventually the worship of Mary, the Virgin, took the place of the worship of Venus and Diana. While images did not creep into worship for another generation or two, it was now but an easy step, for the graves and relics of martyrs were held in ever higher esteem. Pagan festivals continued but under names of Christian saints and martyrs. Holy water, incense, candles, and symbolic acts, long familiar to the pagans, came to have a place in the Christian ritual. The memorial Supper became the sacrifice of Calvary repeated in dramatic form.

Laity and clergy became widely separated. The bishops held sway over the clergy and the clergy over the masses. The Church's ministers were no longer "elders" but priests performing sacrifices. Constantine urged an outward unity. The clergy sought an interior unity in obedience of people to priest. And, indeed, when the multitudes of the people were so lately heathen and still at heart ignorant of Christ and His redemption, this seemed the only possible way to keep even a semblance of Christianity.

While this is the general picture of the church of the day, one must not forget the brighter side of the picture. There were thousands, perhaps hundreds of thousands, who were true Christians in heart and life. The Protestant Church has learned thus to distinguish between the visible and the invisible church. One can count church members, but it is impossible to count Christians.

2. Its Controversy with Arius.

Out of conditions such as the foregoing, it is

not a wonder that doctrinal disputes should spring up. The method of dealing with such controversies developed at this time also. The tall, keen-minded, ambitious Arius, a Presbyter in Alexandria, began to teach that Christ, though divine, was not eternal and not of the same nature as God, the Father. Christ might be considered as the first of God's creation and the instrument of the rest of creation: in other words, a demi-god. For such teaching he was rebuked by the Bishop Alexander. But despite the rebuke, Arius continued his teaching and it began to affect all Egypt and Libya. A synod was held at which Arius was degraded from office and excommunicated. He fled to Palestine and there drew away many and caused dissention.

3. The Council of Nicea.

After sending letters calling for a cessation of troubles and getting no satisfaction, Constantine, desirous of peace, called an Ecumenical Council at Nicea in 325. By means of grants from the imperial treasury for travelling expenses, 318 bishops mostly from Africa, Palestine, Syria, Asia Minor and Greece, gathered with a smaller number from the far West. There was also a crowd of lesser clergy. Some of those still bore the marks of torture and persecution.

More than two months were engaged in disputation and creed-making. The Bishop Alexander brought with him a young and brilliant deacon, Athanasius. He became the leader of the Orthodox party and the formulation of the Nicene Creed is generally credited to him. While this creed, which stated that "Christ is very God of Very God, begotten not made," won general acceptance, there was a strong minority opposition which was only temporarily reconciled by the Emperor's presence on the last day.

After a royal banquet at the palace they were dismissed with an imperial letter of thanksgiving for the concord secured at Nicea. But this was not a lasting peace. Troubles broke out anew. Athanasius, by that time bishop of Alexandria, was banished to Gaul. The church would soon see whether the cause of strife was in two personalities that could not agree. His office was left open in Alexandria. Trouble still continued. After another Council which produced a creed to which Arius could subscribe, Constantine commanded that Arius be received back into the Church. The bishop, not daring to refuse and not wishing to accept Arius into the Church, continued to the last minute before the service in prayer. To the surprise of all Arius died on the way to the church. The Orthodox party took this as a signal answer to prayer.

D. THE EMPEROR'S LAST YEARS.

1. The Year 326.

Constantine's record is deeply scarred in the year 326 by his orders for the death of his son, Crispus, and his brother-in-law, Licinius, and the suspicious death of his wife, Fausta. False accusations seem to have been responsible for the death of his son and he later bitterly regretted his haste in believing the charges. These things happened while on a visit to Rome and he hurriedly quit the city, never to return.

2. The Founding of Constantinople.

Constantine was wise in his selection of the city of Byzantium for the building of his new capital. It was a small city on the Bosphorus. It had a good harbor and a mild climate and was in a wealthy trade center. He extended the walls and strongly fortified it. He laid out a spacious plan of streets, race course, and a market. He built his own spacious palaces and church. He searched the Empire for beautiful monuments. He invited the Roman Senators and business men to come and live in the city. The city was dedicated in 330 and the people called it Constantinople. The choice of site was a wise one. The city remained impregnable, a bulwark to eastern Europe against the Moslems until 1453 A.D.

3. St. Helena

He rebuilt and renamed his mother's city Helenopolis. For her he built churches and pavements and porticos in the sacred spots of the Holy Land: the Church of the Holy Sepulchre in Jerusalem; the Church of the Ascension on the Mount of Olives; the Church of the Nativity in Bethlehem. She made a tour of the Holy Land in her old age, and dedicated these churches. Everywhere she gave gifts to the poor and delivered the oppressed. At the age of eighty she died with the blessings of the Christian world upon her.

4. Other Works.

Constantine continued to build churches in honor of the saints and martyrs. The building of churches and the copying of the Scriptures was a sort of dissipation with him. He spent lavishly the public funds which the poverty of his Empire could ill-afford. Money was still inflated and prices high. It was

difficult to collect taxes. It was hard to find enough men to till the government lands and the great estates. Finally Constantine tied the tenants to the soil that they might not be induced away. They were not strictly slaves who could be sold but had certain rights. However, some regard it as the beginning of Medieval serfdom.

5. Baptism and Death.

Constantine made no provision as to which of his sons should succeed him in supreme power, but left the Empire to the three. When he felt that death was imminent, he asked for baptism. He had said that he wanted to be baptised in the Jordan, but probably he had some superstitious fear in accordance to the popular teaching of the day that the waters of baptism washed all sins away. Putting off his purple robes he put on his white baptismal robe and lay down to die. He died at noon on Pentecost, 337 A. D.

The political machine went on functioning as though he were still alive. The army decided to give the title of Augustus to each of his sons. Only one of his sons arrived in Constantinople to accompany his father's bier to the church. But he, as a non-Christian was not allowed to attend the last funeral rites as the body was laid in a tomb in the church.

E. PROJECTS FOR STUDENTS.

1. Compare the Christian Church during the age of persecutions and after it became the favored religion.
2. How would you deal with the question of heretical teaching in the church to-day?
3. Estimate Constantine's character. Was he a Christian? Why did he put off baptism so long? What was his chief concern for the Church? Why did he keep the title, Pontifex Maximus? What was his attitude toward the heathen religions?
4. What non-Christian practices in the Christian church arose at this time? Why?
5. Try to find a picture of the churches of Constantinople, also of the city. Look in histories and geographies.

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LESSON NINE
CHRISTIANITY ON THE THRONE

LESSON 9.

CHRISTIANITY ON THE THRONE

Outline

A. The Problem.

B. The Emperors.

1. The Sons of Constantine
2. Julian, the Apostate
3. The Divided Empire
4. Theodosius

C. The Christian Church.

1. Controversies in the Church

- a. Arianism and Semi-Arianism.
- b. Apollinarianism.
- c. Nestorianism.
- d. Pelagianism.
- e. The Council of Ephesus.

2. The Organization of the Church

3. Monasticism in the East

4. Christian Leaders

- a. Ambrose of Milan.
- b. John Chrysostom.
- c. Jerome.
- d. Augustine.

D. Summary.

1. The Christological Controversies. (Chart)

2. Later Life in the Greek Church.

E. Projects for Students.

F. Bibliography.

LESSON 9. Christianity on the Throne

A. THE PROBLEM.

The Christian Church had proved its right to live by three centuries of persecution and trial. At once, it seemed, it was raised from chains and the torture house to the very throne itself. Was it capable of ruling? In what way would it deal with the world? Could the royal law of love, even to enemies, be kept when the Christian Church was triumphant?

B. THE EMPERORS.

1. The Sons of Constantine.

Putting to death all their father's relatives except two cousins, the three sons of Constantine partitioned the empire. But soon there was civil war. In 350 Constantius was left the sole emperor. Though, like his father, he postponed baptism until near his death, he was an ardent Arian, and persecuted the Orthodox Christians. He unwisely tried to force Christianity on the empire. He suppressed heathenism and prohibited the sacrifices and the worship of the temples under the penalty of death. This could not be carried out in practice. By the same methods that had not availed to suppress Christianity, he tried to suppress heathenism. The wealth of the confiscated temples went in large part to the church. These actions aroused bitter criticism from the exiled Athanasius and other Christians.

2. Julian, the Apostate. 361-363.

Julian, a boy of talent and brilliance, had grown up in an unnatural atmosphere of jealous suspicion of his royal cousin, Constantius. He was kept under rigid and ascetic Christian teachers. Secretly he was initiated into the Eleusinian mysteries and put himself at the head of the pagan party. But it is easy to see that in his spiritualizing of the old heathen myths and his worship of the Sun-god as Supreme, he had borrowed greatly from Christianity.

In 361 he was made Caesar and became a successful general on the borders of Gaul. In 361 he became the sole emperor. His first effort was to supplant Christianity with the ancient cults. New coins were struck, restoring the deities. Christians were dismissed from office. He recalled the heathen priests. He himself, as priest, slew hundreds of animals and birds each day.

For the most part he aroused little enthusiasm. The heathen themselves thought him a little ridiculous. He was ascetic even to the point of offending the cultivated people of his day with his unclean and vermin-ridden clothing. To make paganism more attractive, he tried by elevating sermons to instill moral virtues and philanthropy into the pagan system. Though he seemed not to recognize it as such, he was engrafting this from Christianity. But as Schaff says, the trunk of heathenism was dead and the graft could not grow.

Christianity he tried to wipe out by peaceful means. He recalled the Athanasians and other sectarians that they might destroy the Church by their controversies. Ridicule, neglect of justice toward Christians, privation of office, confiscation of property, and rewards for apostasy were methods employed for the destruction of the Church. He placed the state schools under heathen teachers. To annoy the Christians by proving the Scriptures wrong, he recalled the Jews to Jerusalem to rebuild the Temple. Much to his chagrin this proved impossible. Winds, explosions, and balls of fire frightened even the Jews from the scene of excavation.

Undertaking a campaign against the Persians, he was wounded. On his death-bed he is quoted as having said, "Galilean, Thou hast conquered." Whether Julian actually said the words or not, his reign had proved the truth of the assertion.

3. The Divided Empire.

For several decades the emperors were again chosen by the army. Many of them were Arian Christians, but they restored Christianity and the churches. Under Valens, Ulfilas was consecrated bishop to the Goths. Gratian, emperor in the West, laid aside the title Pontifex Maximus as unbecoming to a Christian emperor. He withdrew state support to the "colleges" of Rome. Heathenism died hard in Rome, and every fresh calamity was blamed upon the neglect of the old gods. The Barbarians were knocking at the borders of the empire. Only by means of hired Gothic troops were they restrained a little longer. The Roman empire was decaying. God was preparing new races to take up the Christian torch.

4. Theodosius. (379-395)

At first emperor of the East, he became sole emperor in 392. He was a man of wisdom and character. He unified the empire, made wise laws, and protected its borders. Orthodox in his own beliefs, he helped make possible the Orthodox victory in the Council of

Constantinople (381). He gradually prohibited heathen practices, yet filled the state offices with capable men regardless of religious opinions. Grateful for his toleration, the Roman Senate, which was still pagan, enrolled Theodosius' name among the gods at his death.

The rulers after Theodosius again divided the empire, and thus left it weaker and more ready for the entrance of the Barbarian hordes.

C. THE CHRISTIAN CHURCH.

1. Controversies in the Church.

a. Arianism and Semi-Arianism.

At the first ecumenical council at Nicea in 325, the Arian views that Christ was not co-eternal with and not of the same essence as the Father were condemned. The young hero of the Nicene creed, Athanasius, led a life subsequently characterized by sudden changes. Five times was he banished from his bishopric and five times restored as the controversy raged, and Arians, semi-Arians, and Orthodox came alternately to power. The Arian persecution under Valens drove many of the Semi-Arians to the Orthodox position. When Theodosius called the second ecumenical council at Constantinople in 381, the Arian and Semi-Arian views were both condemned. The Creed of Nicea was re-affirmed and enlarged to state the place of the Holy Spirit in the Trinitarian Godhead.

b. Apollinarianism.

The same council of Constantinople condemned also the doctrines of Apollinarius. He was concerned in reasoning about the person of the Incarnate Christ. For three hundred years thereafter the Greek church gave their attention to this tangled puzzle, and left us a precious heritage in the definitions and creeds. Apollinarius taught that Christ's divinity took the place of the rational human spirit in the tri-part nature of man, body, soul, and spirit. Having condemned this position, the council did not, however work out the problem raised as to the relation of the human and divine nature in Christ.

c. Nestorianism.

Nestorius took a view opposite to that of Apollinarius. He separated the two natures in Christ so as to injure the idea of a real Incarnation. Christ, he said, was merely a "God-bearing" man. He opposed the

use of the term "Mother of God" which Origen and others had used to safe-guard the real incarnation, but which was in his day used by the people devotionally in their worship of Mary. This was especially revolting in Ephesus where the worship of Mary had come to take the place of the worship of Diana. To Nestorius it savored of all the old mythologies of the mothers of the gods. To him the child of Mary was the temple that God was preparing and Christ was not fully divine until after the baptism and the descent of the Holy Spirit.

d. Pelagianism.

In the West in the early fifth century arose the dispute between Pelagius, a monk from Britain, and Augustine, bishop of Hippo, over man's salvation. Augustine knew from experience that he had been saved by faith and God's grace from the lowest depths of sin. With joy in his heart, he gave praise alone to God's sovereign grace. Pelagius, on the other hand, had lived a pure life in a monastery. He knew neither the depths of sin nor the heights of salvation. He saw in man the capacity for spiritual life and recognized God's grace as an assisting agent in man's upward progress. Christ, to him, was teacher and example. Pelagius admired man's dignity. Augustine adored God as the source of all grace and goodness. The East favored Pelagius. The West, on the whole, favored Augustine. Zosimus, the pope of Rome, wavered; at first he was Pelagian, then he turned Augustinian.

e. The Council of Ephesus. 431.

This council was a turbulent one. The sessions were conducted in a violent and uncharitable spirit. Passions of all parties ran high. But in the end, Pelagianism and Nestorianism were condemned and Christ was described as Perfect God and Perfect Man, a "union without confusion" of two natures in one person. Nestorius and his bishops seceded and went to Syria. From there missions went out to Persia, India, Arabia, and later China and Tartary.

2. The Organization of the Church.

These first three councils did much to establish the Roman hierarchy. The Council of Nicea named the bishops of Rome, Alexandria, and Antioch as Metropolitans and gave them episcopal authority over their provinces. The Council of Constantinople gave the bishop of Constantinople second place in this group, next to Rome.

Jerusalem, as mother church, was placed under a Patriarch. The struggle for supreme place was on.

3. Monasticism in the East.

Though the East was accustomed to ascetics, both Jewish and pagan, there is no mention of a Christian ascetic until the long peace between the last two persecutions. Then Paul of Thebes sought the desert alone. After the persecutions had passed, St. Anthony found Paul and wrote his life. St. Anthony imitated Paul, and thousands of others followed his example, both in Egypt and the deserts of Syria. Many went into the desert alone; some lived in colonies, some tilled small patches of soil and wove baskets that they might buy for their common needs and give to the poor. By 425 there was thought to be as many monks in Egypt as other inhabitants. Often unable to read, often without the Bible, they were both superstitious and fanatical. Some of the deplorable destructions of heathen temples and historical monuments are to be laid to their fanaticism.

Some of the hermits inflicted upon themselves tortures such as severe fastings, hair shirts, vermin, and exposure to the elements. Simon Stylites introduced a new kind of torture and built himself a pillar with a platform far from the ground. The platform was too small to lie on. Standing there he drew crowds of curious and adoring people. He was said to have worked great cures and to have preached great sermons. He lived on top the pillar for the unbelievable time of 36 years. Hundreds followed his example during the fifth century.

4. Christian Leaders.

a. Ambrose of Milan. 333-397 A.D.

Ambrose was the son of a kindly Roman governor of Gaul. He was given a thorough education in law at Rome. The conversion of his widowed mother and sister to Christianity influenced him greatly. Probus, the Prefect of Italy appointed him as municipal governor of Milan. "Go", he said to Ambrose, "and act not the judge, but the bishop." He was an admirable and wise ruler, beloved of all.

When the Arian bishop of Milan died, there was a riot in the church between Catholics and Arians. Ambrose, as civil governor, mounted the platform to address and still the congregation. A child's voice rang out, "Let Ambrose be bishop". Immediately all agreed. Ambrose was only a catechumen and not yet baptised. He refused and fled. He tried every means to avoid it, but was at

last constrained to accept. He was baptised and inducted into one clerical office after another, being consecrated bishop on the eighth day.

As bishop he cared for his flock faithfully. He introduced into Italy the use of the sermon as part of worship, as was already the custom in North Africa and the East. He introduced antiphonal choir music in Latin. He carefully trained the catechumens. He helped establish celibate and monastic life in Italy. Nuns came from all parts of Italy to take the veil at his hands. He carefully kept the Orthodox faith, and braved the Queen mother to exhort her to return to the faith. He refused admission to the church to the murderer and usurper, Maximin, until he had made public confession of sin. Again when the Emperor Theodosius came to Milan after penalizing Thessalonica and causing the death of many innocent people, Ambrose refused to administer the sacrament to him. When Theodosius reminded Ambrose that David had sinned, Ambrose replied, "Well, if thou hast imitated David in sin, imitate him also in repentance." So the Emperor yielded to ecclesiastical discipline and admired Ambrose the more for his truthfulness and earnestness. Ambrose died in peace lamented by both Christian and Jew.

b. John Chrysostom. 347-407 A. D.

John's father was a military officer. His mother was a beautiful Christian woman, admired of all. Referring to her, Libanius, the pagan rhetorician and John's teacher, exclaimed, "Ah, what wonderful women these Christians have". After completing his education in law, John studied for three years under the bishop, Metelius, becoming a cleric. At his mother's death he retired to a monastery for six years. He returned to Antioch in 380 and in 386 was made presbyter. Under his mighty preaching, Antioch was changed into a Christian family.

In 397 he was chosen patriarch of Constantinople. There he kept his simple, monastic habits and thus escaped the vices of pride and worldliness that conquered so many of the ecclesiastics at that royal court. His surplus income he gave to the poor. His life had to be that of a reformer. His sermons exposed the corruptions of the times, avarice, extravagance in dress, censoriousness, and worldliness. He spent much time in prayer and pastoral work. He won many converts. He made some powerful enemies, one of whom was the bishop of Alexandria.

After much machination Chrysostom was sentenced to banishment. He started but was recalled by the

Empress. But when soon afterward he rebuked the almost pagan festivities around a silver statue of the Empress, he was again banished to a far corner of a mountain province. Seeing that news of him still made the people's heart glow, he was ordered to a still more inaccessible spot. He died before he reached there - a worn pilgrim on earth, but now safe in his Father's house. His name Chrysostom is still a reflection of his eloquence, for it was given to him after his death and means "Golden-Mouth".

c. Jerome. 331-441.

Jerome was born in Dalmatia of Christian parents.. He was educated in Rome and loved the Roman classics, but found the Bible dull reading. He visited the Catacombs on Sundays and was deeply impressed by the solemnity and simple faith there exhibited. He fell into sin, of which he bitterly repented. He was baptised and gave his life to God's service.

Pope Damasus asked him to revise the Latin Bible in the light of the Greek texts. He found the Latin text so full of error that he went to Palestine to study Hebrew and thus be able to correct the Old Testament from the originals. He established a monastery in Bethlehem and spent many years of hard work there studying the Greek Fathers and preparing the Latin Bible for his people. It is his greatest memorial and gift to the human race - the Vulgate Bible. It is interesting to note that Rome took the gift, but locked it away from the people - the ones for whom Jerome labored.

d. Augustine. 354-430 A.D.

St. Augustine, the greatest man in the history of the Christian church from the time of St. Paul to the time of Luther, was born in Tagaste, North Africa, of a heathen father and a Christian mother, Monica. Influenced by his mother's earnest prayers for him, he sought God through all his days of brilliant work in the schools of Madaura and Carthage. On his journeys to Rome and Milan, he was led into Manichaeism, later into skepticism, and then into Platonism. He descended into worldly pleasures and had an illegitimate son whom he almost worshipped, a boy of great promise.

Still his mother's love and prayers for him continued. With her beside him, he heard the great Ambrose of Milan preach. Monica's prayers were answered. Augustine was converted. A year later he and a dear

friend and his son were baptised. He broke with his old life and acquaintances and started with his mother to Africa. Monica died in his arms while awaiting the ship in Ostia. They had had a wonderful conversation just before her death, and then she said, "Bury my body anywhere, and trouble not yourselves for it; only this one thing I ask, that you remember me at the altar of my God, wherever you may be." Augustine wrote his "Confessions", as a praise song of love to God for his salvation, and in it he honors his mother as it is given few mothers to be honored.

In his home in Africa he lived a retired, studious life, mildly ascetic. One of his heaviest losses was the death of his son. In 391 against his will, he was chosen presbyter, and in 395 he was made bishop of Hippo. He gave himself over to the preaching of the word. He gave all his wealth to feed the poor. He was a thoughtful pastor. He was a champion of Orthodoxy against Manichaeans, Donatists, and Pelagians. He was known and revered as the leading theologian of the West. His writings were numerous and much in demand.

When the Vandals overran Rome and other calamities happened in Italy, the Roman patricians said that it was the just punishment of Rome by the gods whom Rome had forgotten in yielding to Christianity. To defend Christianity and to point the heathen to the heavenly city of the Christians, Augustine wrote the "City of God". As the Vandals crossed Spain, and into North Africa, Augustine grew weaker and died during the siege of Hippo.

Both Catholic and Protestant theology owe a debt to Augustine. The Catholic finds in his writings the basis for the dogmas of baptismal regeneration and the Virgin's exemption from actual transgression. He finds also Augustine's dependence on ecclesiastical tradition and the external authority of the Church. The Protestant finds the idea of the invisible Church as opposed to the hierarchical. The Protestant finds also the teaching of the spiritual presence in the Lord's Supper and the gloriously re-stated Pauline doctrine of salvation by the free grace of God. Martin Luther in his study of Augustine's writings along with Paul's Epistle to the Romans found his starting point in an Augustine monastery ten centuries later.

D. SUMMARIES.

1. The Christological Controversies.

As we celebrated in our last lesson the victory

Council	Truth Established Heresy Condemned
Nicaea 325	<p>Deity of Christ - Eternal Generation of Son Christ - the first of God's Creation - Arius -</p>
Constantinople 381	<p>Trine God Christ - Incarnate God One Person - Two Natures Christ - human body and soul, Divine Spirit A fusion, impairing humanity. - Apollinarius - Arianism, Semi-Arianism.</p>
Ephesus 431	<p>Christ = Perfect God + Perfect Man Man is saved through Christ by the Grace of God. Christ - a God-bearing man - Two Persons Grace is an external aid Christ - an example and teacher - Nestorius Pelagius -</p>
Chalcedon 451	<p>Christ = Perfect God and Perfect Man Union without fusion, conversion, severance, division Christ - One Person - One Nature The human absorbed into Divine - Eutyches - Nestorianism Pelagianism</p>
Constantinople 553	<p>Monophysitism - A partial reaction toward Eutychianism. Christ - a fused being, half-God, half-man.</p>
Constantinople 680	<p>Monothelitism Christ had only one will.</p>

of the Christian church over the Roman state, so we may consider the period of these Christological Controversies and the definitions and creedal statements of Christian truth that issued from them as the triumph of the Christian church over the philosophy of Greece. God had prepared the Greek mind and trained it for centuries that He might use it to mold into superior form the doctrines of the Christian church. The Council of Chalcedon (451) settled most of the major controversies on the person and work of Christ, the God-Man. Two other later controversies are noted on the accompanying chart, but the refutation of these added little new to the doctrine already made clear in the first four ecumenical councils.

2. Later Life in the Greek Church.

From this time on until the coming of the Mohammedans, the life of the Greek church sinks into petty disputes of priests and monks, with all the accompaniments of division, dissention, and deterioration. The shepherds were for the most part worldly and ambitious; they left the flock untended and sunk into ignorance and superstition. No wonder then that when the Mohammedans rose in the power of a new, vigorous, and all-conquering faith, they found little opposition in these Eastern lands.

E. PROJECTS FOR STUDENTS.

1. Name some of the most important phases of daily life in which Christianity had showed itself superior to heathenism.
2. For each of the four Christian leaders which are presented in this lesson, find one word which best describes the work of each.
3. Study the accompanying Chart of the Christological Controversies. Do questions occur to you in regard to Christ that you do not understand? Bring them to class.

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LESSON TEN

THE CHURCH AND THE BARBARIANS

LESSON 10.

CHRISTIANITY AND THE BARBARIANS

Outline

A. The Problem.

B. The Barbarians.

1. The Kingdom of the West Goths.
2. The Vandal Kingdom.
3. Other Settlements.
4. The Christianization of the Barbarians.
5. The Fall of Rome.
6. The Kingdom of the East Goths.
7. Justinian.
8. The Kingdom of the Lombards.

C. The Christian Church.

1. The Popes.
2. Monasticism in the West.
 - a. Its Character
 - b. Benedict of Nursia
 - c. The Benedictine Rule
3. The Early Missionaries.
 - a. Ulfilas
 - b. Patrick of Ireland
 - c. Columba

D. Summary.

E. Projects for Students.

F. Bibliography.

LESSON 10. Christianity and the Barbarians

A. THE PROBLEM

The barbarian invasions and the dissolution of the Roman Empire have long been looked on as a calamity. And such it undoubtedly seemed to those whose homes were destroyed, whose quiet farms were ruined, whose loved ones were killed, and whose whole economic and political existence were thrown into insecurity. But God surely had a purpose in it all. We have seen the moral weakness of both Greece and Rome. We have seen Christianity triumph over both the Roman law and the Greek philosophy. Now God brings in new and vigorous races to take up Christianity and give it new moral life and vigor.

B. THE BARBARIANS.

1. The Kingdom of the West Goths.

We have seen that the barbarian nations had been growing restive on the frontiers of the empire for many centuries. There was both a push from behind and an attraction before them. The Huns, terrible and destructive, pushed into the Russian lands in 376 A.D., displacing and pushing on the Goths, both the East Goths and the West Goths, across the Roman frontier on the Danube. The Goths may not have been sorry to go. There were the attractions of easy food, well-tilled lands and orchards within the Roman empire, and wealth such as the barbaric tribes little dreamed of. So in they had come, to be defeated by Valens in 378. Those who were peacefully inclined were settled on farmlands. Those who would were taken into the Roman army, for the empire had need of soldiers. The Christians opposed war and fighting on conscientious grounds, and the old Romans no longer had the moral or physical ability.

But again in 404 under the warlike leader, Alaric, the Goths started out for Italy ravaging as they went. Stilicho, a hired Vandal general, and a Roman army, met them in Northern Italy and turned them back over the Alps. Italy was saved, but not for long. In 409 the Goths were outside the Roman walls. With a great price paid in gold and precious stuff, Rome was saved from siege. But, treated to a bit of Roman insolence, Alaric turned back and sacked the city. Alaric died in Italy but his troops turned back through the Alps and went on westward into southern Gaul and northern Spain, where they formed the West Gothic Kingdom.

2. The Vandal Kingdom.

The Vandals also had been on the move for some time. They were driven from North Italy in 404 and recrossed the Rhine, whence they moved to Spain. After

some years they crossed over to Africa and established a pirate kingdom with its capital at Carthage. From here they attacked and sacked Rome in 455.

3. Other Settlements.

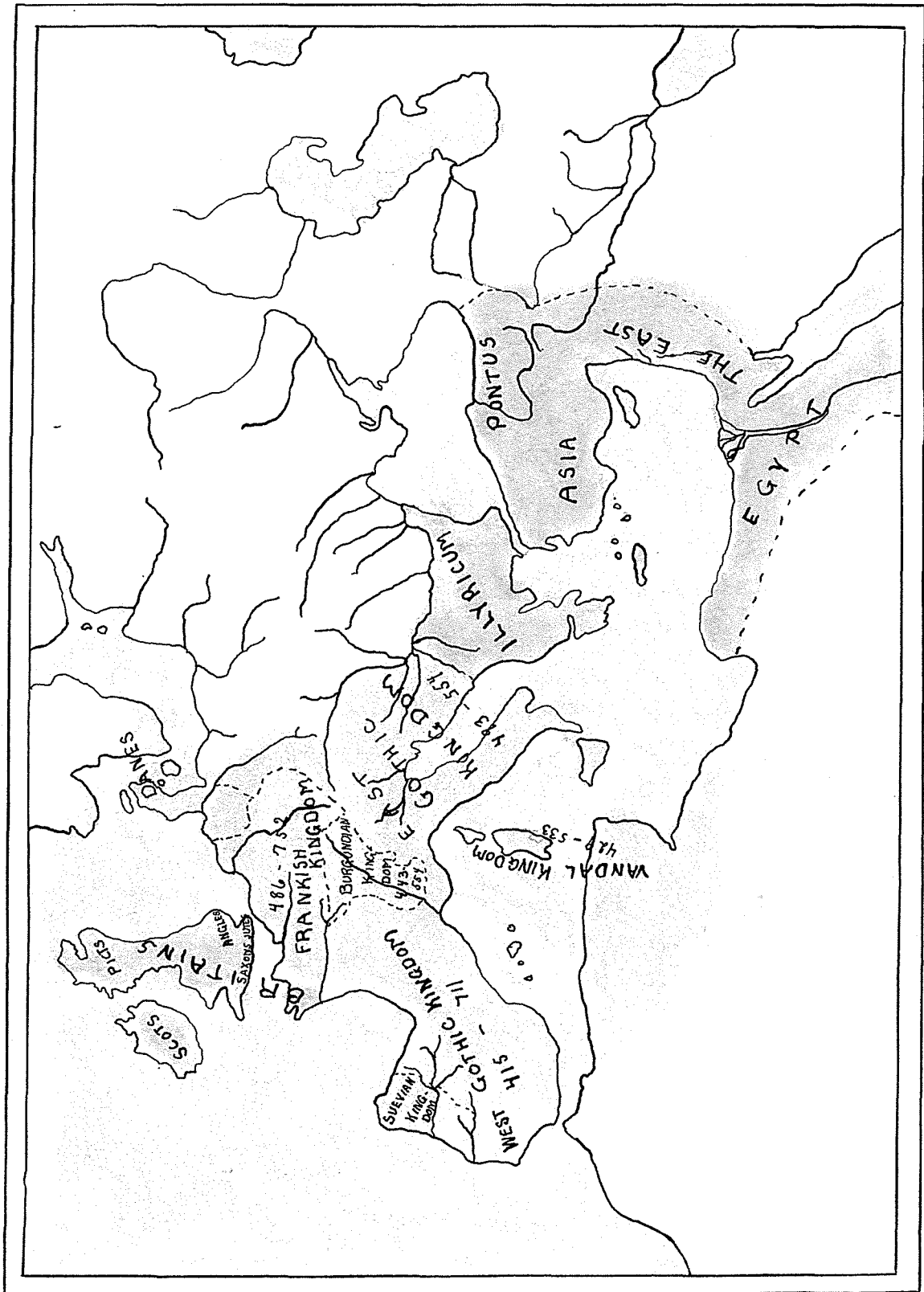
In the meantime there had been a second invasion of Huns. Romans and barbarians united in the battle of Chalons, 451, by which the Huns were defeated and started on their way back to Asia. The Franks had been forced to move from the Rhine Valley to the coasts of France, where they established a kingdom under their great leader Clovis. The Sueves had been pushed from the farther side of the Rhine to the Western shore of the Spanish Peninsula. Their neighbors, the Burgundians, settled north of the Alps.

4. The Christianization of the Barbarians.

The Goths and the Vandals were already Arian Christians, thanks to the labors of Ulfilas and others in the previous century. These had now to be converted to Orthodox Christianity. But the Franks were converted directly to Orthodox Christianity. The Frankish king, Clovis, had an Orthodox Christian wife, Clotilde, who had been praying for his conversion. When hard-pressed in battle, Clovis prayed to the Christian God, promising to become a Christian if his troops should win the victory. He was victorious and was baptised with four thousand of his warriors on Christmas Day.(496) It was but a nominal conversion but it opened the way for Christian teaching. These Germanic nations coming into contact with Christianity showed themselves eager to learn and capable of assimilating Christianity and the new civilization. But the process was a slow one. Yet there remained Romans who had been educated and who could teach; the classics and other books had been saved, supreme among them the Bible. The Dark Ages had not yet arrived but were on the way.

5. The Fall of Rome.

The emperors of the West were weak and unable to stand against the forces of the age. In 476 the last one, a child named Romulus Augustus, combining in his name the memory of the founder of Rome and its first emperor, was dethroned. For the part he had to play he came to be called, Romulus Augustulus (the little Augustus). Rome petitioned to become a province of Constantinople, and was so received, with an exarch ruling at Ravenna. Thus ended the political career of the once imperial city. A career of another kind was in the process of evolution.



6. The Kingdom of the East Goths.

Less than twenty years after Rome became a province of Constantinople, the West Goths, under Theodoric, conquered Italy. Theodoric promised that his reign would be such that the "only regret of the people would be that the Goths had not come sooner". He fulfilled his promise in a reign of such quiet and prosperity as Italy had not known for two centuries.

7. Justinian.

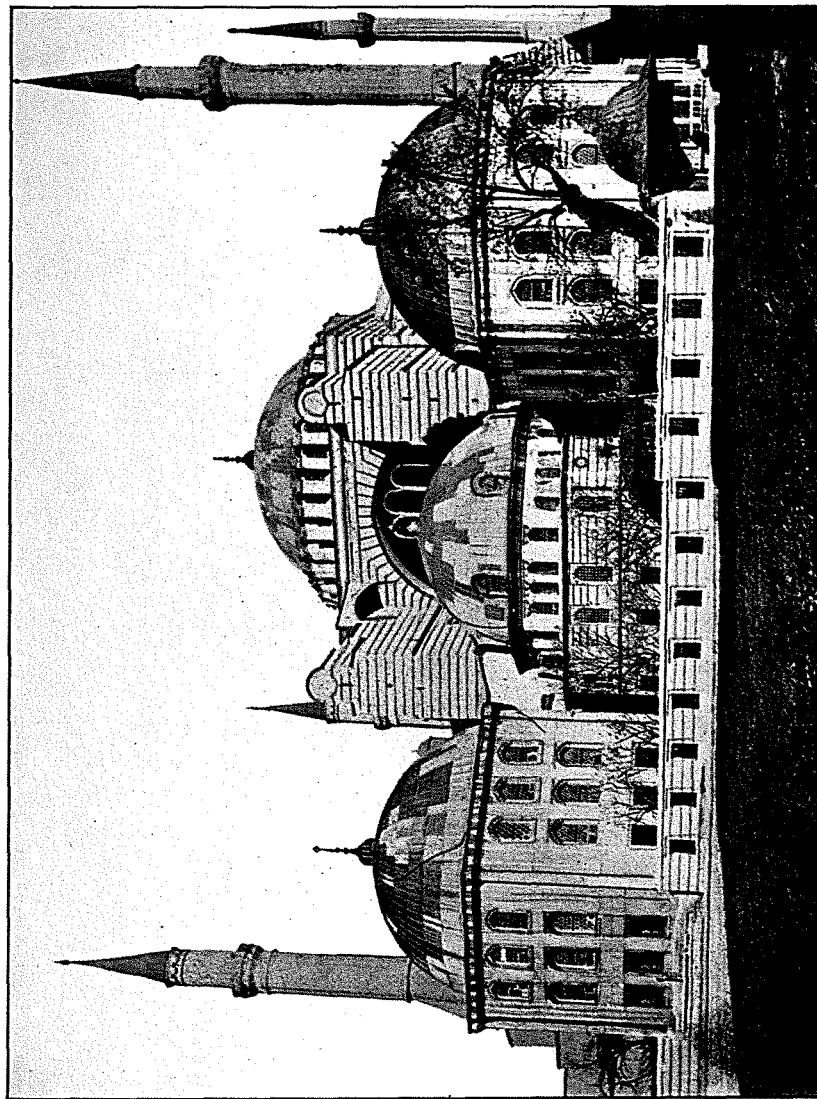
Constantinople had managed to stand in this time of sweeping barbarian hordes, but had done little more than hold its own. In 527, however, Justinian began his eventful reign. Justinian's wife, Theodora, is famed for beauty and intelligence. Justinian had also a general of unusual ability, Belisarius. The Arian ruler of North Africa, Gelimer, who had carried on a reign of terror among the Orthodox Christians, was conquered by Belisarius. North Africa was restored to the Roman empire. Belisarius was then sent to recover Italy. Rome was fortified by the barbarians. Five times the city changed hands. Six years the desperate struggle went on. In 553 the barbarians were conquered, and once more an exarch ruled at Ravenna. But the city and ^{the} whole country were in pitiful ruins.

Justinian was a great builder of roads and bridges. It was in this period that the beautiful church of St. Sophia was erected. (Its picture is shown as the remodelled Mosque. However, within the recent years Turks have been restoring it to its original state.)

The great fame of Justinian rests on his editing and publishing the "Corpus Juris Civilis" (the Body of the Roman Law). Tribonian and fourteen assistants labored on this mighty project for five years. They got the work out in three parts: The Code, a compressed collection of all laws since Hadrian; The Pandects, the opinions of noted Roman jurists condensed from 39 authors and 2,000 books into 50 volumes containing the principles of legal science; and The Institutes, a student's text book on the Pandects. This is said to be the most important contribution of the Latins to civilization.

8. The Kingdom of the Lombards.

Italy was not destined to remain a part of the Eastern Empire. In 568, the Lombards entered and conquered Northern Italy. Upon their conversion from Arianism to Orthodoxy, Pope Gregory I. sent the king an iron crown made of what was reputed to be a nail from the cross on which Christ had suffered. The iron crown rested for two centuries with the Lombard Kings. During



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BOSTON EDITION.

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MOSQUE OF ST. SOPHIA, CONSTANTINOPLE, TURKEY.

their reign Italy was broken into small provinces and duchies. Its unity has only recently been reestablished.

C. THE CHRISTIAN CHURCH

1. The Popes.

Two popes claim our attention. Innocent I. (402-417 A. D.) asserted the right of the Roman bishop to have final jurisdiction over all matters of faith. This, he claimed, was the right of the successor to Peter. In spite of the fact of a few heretical popes, Rome had usually been found on the side that had been pronounced Orthodox at the councils. This lent some authority to the claims of Innocent.

Leo I. (the Great, 440-461 A. D.) might be considered the first pope. The name pope signifies "father", and was at first applied to all bishops, both east and west. But the later bishops of Rome claimed exclusive right to the title. Leo was a theologian and established the Orthodoxy of the west by his many writings. There were no other great Romans in the west. Leo's greatness, therefore stands out in all the more boldness. He was conscious of the divine call, as he interpreted it, to care for the whole church as the successor of Peter.

In the statement of Christ to Peter, "Thou art Peter, and upon this rock will I build my church..." (Matt. 16:18), Leo interpreted the rock as Peter, and the transfer of authority from Christ to Peter. By no means do all the Church Fathers agree with this opinion of Leo. The majority of them would perhaps disagree, and say that the rock was Christ. Augustine at first, indeed, interpreted the rock as Peter, but later corrected himself and interpreted the rock as Christ. To Peter specifically are given the keys of the kingdom, according to Leo. Also to Peter was given the command, "Feed my sheep". Leo took no account of the context in which these things were said nor the history of the church as Luke recorded it. But from these two sayings apart from the context, Leo built up the fiction of Peter, the Prince and Shepherd of the whole church, whose office lives on in the bishops who succeed him in Rome. There would be more sure foundation for this fiction had it been built in Antioch or in Jerusalem where Scripture records the work of Peter. But in this way, Rome, which had ceased to be the center of the political world, was claimed as the spiritual metropolis of Christ's church on earth. Leo, therefore, as the successor of Peter, declared himself the first of all bishops and the pastor of all pastors, in charge of the Church Universal, the "Servant of the Servants of God", but also by the transfer of authority, "God upon Earth".

Obedience to the pope is therefore stated to be necessary to salvation.

The distractions of Leo's times helped him to carry through his ambitious schemes. He did great service to the city of Rome. In 452, when the Huns threatened Italy, Leo, with his papal crozier in his hand and two companions only with him, went to the camp of the Huns, and by his venerable appearance, his eloquence, and a golden gift, turned Attila away from Rome. Again in 455, when the Vandal pirates came into the harbor, he went forth to meet them and obtained the promise to spare all lives.

The church in North Africa, oppressed by their Arian conquerors, readily acknowledged Leo's authority. And he had influence in Illyria and Spain. But he failed in his papal ban on Hilary, bishop of Arles. And in the East, the Council of Chalcedon pronounced the patriarch of Constantinople of equal rank to the pope of Rome, despite the protest of the Roman delegates.

2. Monasticism in the West.

a. Its Character.

The West, with its colder and more vigorous climate did not take easily to hermit life. For some time even monastic life was looked on with disfavor, though St. Martin of Tours (bishop, 370-397 ?) established convents with some thousands of members, and Ambrose of Milan and Jerome both encouraged monastic life and consecrated men and women to the vows. Perhaps it is no wonder that Rome was slow to accept this way of living which drew away many from its direct jurisdiction. But it became a safety-valve for those who wished to live a super-rigorous life of self-denial and renunciation above the average ecclesiastical practise.

But in the time of the barbarian invasions, many, having lost their homes, property and business, fled to the hills and established monasteries. Many, thinking that the end of the world was at hand, longed for double assurance of salvation. Others fled the worldliness and dissensions of the church. The monastery became the safeguard of education and culture in the midst of the barbarian influx. It became also the training school for missionaries to the barbarian nations, and often the method of Christianization and civilization in its vicinity.

b. Benedict of Nursia.

Benedict was born of a noble family in Umbria and was sent to Rome for education. But the times were

terrible, both politically and socially. In his fifteenth year he fled the corruptions of student life and sought refuge in a grotto at Subiaco. For three years here he fought his own moral battle. Having conquered himself, he started to labor for a real monastic life. He established twelve monks and a superior there at Subiaco. Later he moved into North Italy and converted many pagans. He converted an old temple of Apollo into the famous monastery, "Monte Cassino". He was never ordained but spent his life as a missionary. His sister, Scholastica, established a nunnery nearby. Once a year the brother and sister met on a near-by mountain side for prayer and pious conversation.

c. The Benedictine Rule.

Benedict's life was a useful and impressive one to his own age. But he is best known for this rule of the organization of monastic life. He calls the monastery "a school of divine servitude". The rule provided:

(1) An abbot, elected by the monks, who appoints with their consent the assistants necessary.

(2) Entrance is preceded by a year of probation during which time one is free to withdraw. If he takes the vow he thereby cuts himself off forever from the world.

(3) The vow is three-fold: perpetual adherence to the vow; voluntary poverty and chastity; obedience to the abbot as representative of God and Christ.

(4) The life of the monastery is alternated between bodily and spiritual exercises: 2-3 hours religious reading; 6-7 hours manual labor in the fields or house, or in teaching children. Clothing was to be a black tunic with a cowl. Food was to be simple. So far as possible the monastery was to supply all its own needs by attention to the various crafts and arts.

The result was the founding of the Benedictine Order which spread throughout Europe in the Middle Ages and continues to-day.

3. The Early Missionaries.

a. Ulfilas. 318-388 A. D.

Ulfilas, whose Gothic name was probably Wulfilas, may have been a descendant of Christian captives taken in the first great Gothic invasion of Europe in 258. From these Christian captives among the Goths it seems that the Christian religion was spread through their kinsman tribes also, the Vandals, Lombards, and Burgundians. Until 348 Ulfilas was a "lector" or reader to his people. Then the Arian emperor, Constantius, made him bishop of the Goths. Valens continued him in this

office. He represented the Arian party in the Council of Constantinople, 381. His lasting monument is his translation of the Bible into the Gothic language. To do so he had to invent an alphabet. Parts of his work still survive, the earliest record of the German language.

b. Patrick of Ireland. 400-490? A.D.

During the Roman control of Britain the Christian faith had been established. After the Roman armies were forced to withdraw, piratical bands and robbers grew frequent. In such a period Patrick was born near Glasgow. His father was a deacon and gave his son a Christian education, intending him for the ministry. When he was sixteen Patrick was carried off by the pirates and sold into slavery in Ireland. Here he was made a herdsman. While he tended his herd, he drew near to God and had a real inward spiritual experience of the forgiveness and protection of God. After six years he escaped home. But when he was thirty-two, a band of sea-robbers caught him and took him to Gaul. From there again he escaped home. Recognizing God's care he rendered thanks to God by going as a missionary to Ireland, since he knew their need and knew their language.

Patrick knew the strength of the Druid priests. By first converting the Irish chiefs, he won protection for himself and his missionary work. Remembering the monasteries he had seen in Gaul, he established similar ones there that he might teach and train the people. His work was greatly opposed by the Druid priests and chieftains but the people followed him gladly and Christianity became well established in his life-time. To Patrick have been ascribed all sorts of legendary feats. His name has been substituted in the ancient ballads for the old heroes. Children everywhere were named Patrick, and subsequent accounts make no distinctions. It is difficult to tell the real from the false, in the deeds ascribed to Patrick. However, we know that his work for Christ in Ireland was long remembered and bore much fruit.

c. Columba. 520? - 596 A.D.

Columba's father was descended from the Irish Kings and his mother from the Scotch clan of Lorne. From childhood he determined to be a monk. He studied theology under a bishop and at twenty-two entered a monastery. He became the favorite pupil of the abbot, whom he loved deeply. After seven years there he established his own monastery of Dearmach. It is said that this monastery sent out a hundred colonies.

But Columba's name shines brightest as a missionary. When he was forty-two, he went to Britain to preach to his mother's wild kindred. With twelve companions he landed on the little island of Iona on the Scottish coast. By

his gentleness and humility he at last won the wild king and broke the opposition of the pagan priesthood. He set up a convent and from here he and his companions carried the Gospel widely through Scotland. Monasteries and churches were established. He taught the people to till the soil and raise fruit. Iona became the training school and home base for devoted missionaries to northern Gaul and Germany. Columba, with his sweet faith in God and his life of prayer and good works, his spirit of gentleness and courage, was a blessing to all with whom he came into contact. His life was an example for missionaries and other workers for centuries.

D. SUMMARY. Results of the Barbarian Invasions.

1. Brought new, fresh peoples into contact with the rich civilization of a worn-out people, introducing them to arts, sciences, literature, philosophy.
2. Opened the way for the Christianization of all Europe.
3. Made possible the formation of new nations with a better culture.
4. The immediate effect was a time of disorder in politics, confusion in morals and customs, economic insecurity, and a darkening of civilization.
5. The ultimate effect was the invigorating of life and civilization.

E. PROJECTS FOR THE STUDENT

1. Study again Matt. 16:13-23 and John 21:1-18. What do these passages mean in their setting? Compare Peter's idea in I Peter 2:1-10. Was this Leo's idea?
2. Suppose you had lived on a farm near Rome when the Barbarians plundered Italy. Imagine what you would have done? What would you have felt? What would your neighbors have done?
3. Imagine yourself a member of a monastery. Write a day's experience of one under the Benedictine rule.

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LESSON ELEVEN

THE CHURCH AT THE END OF SIX CENTURIES

LESSON 11. The Church at the End of Six Centuries

Scene: The dining room of the Martinez' home.
At the table sit Juan, Feliza, and Pablo at work.
Enter Clara.

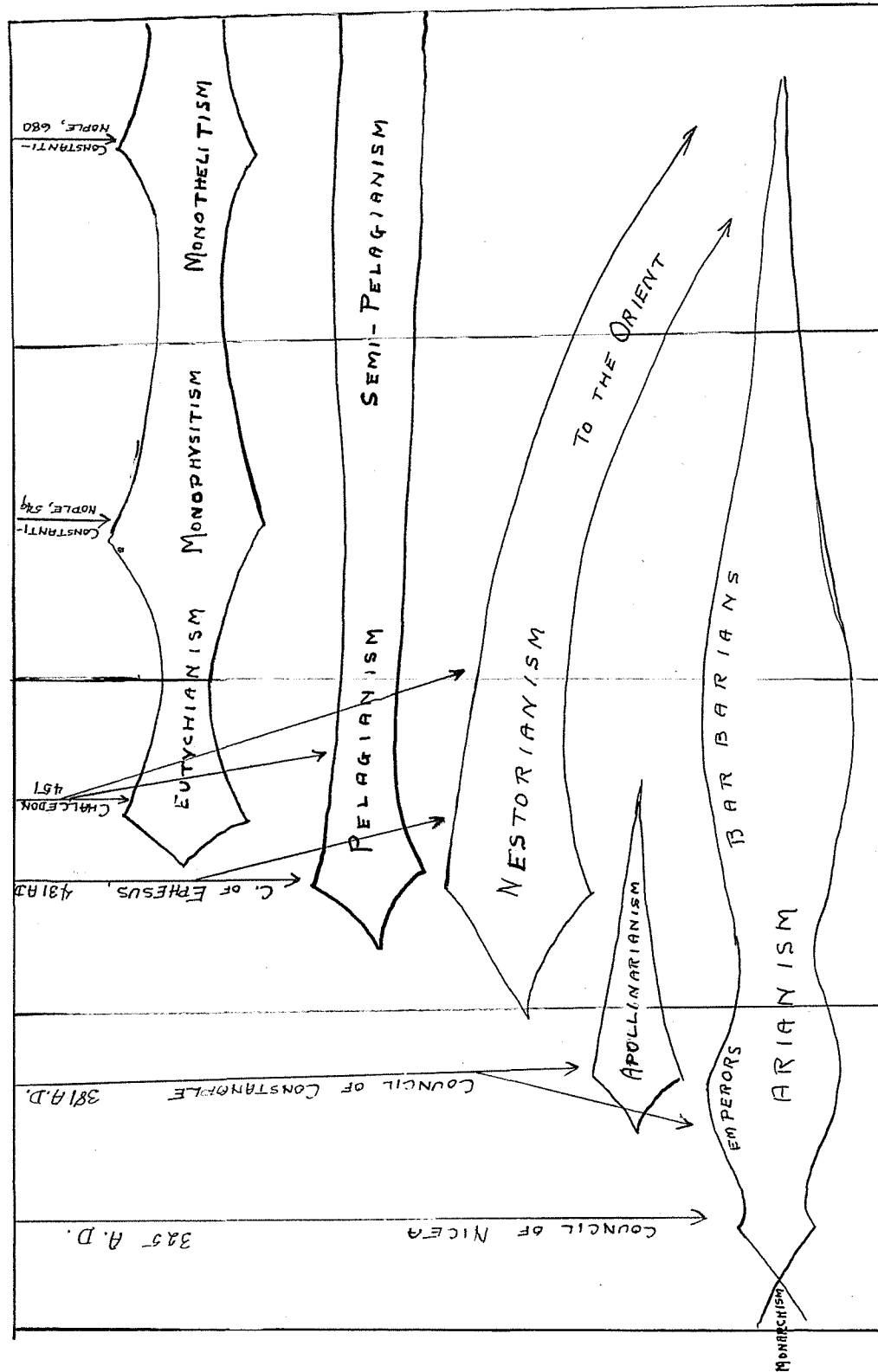
CLARA - There I have just this minute got through helping mother with the cooking for to-morrow and I have not yet had time to study for the Church History class to night. I suppose you studious ones are all ready?

JUAN - Yes, I am just putting the last touches on my chart of the heresies and councils of the Fourth to the seventh centuries. This just goes on from where I left off in our last review lesson. I have developed them about the same way, a starting point, a swelling till a council hits it and then a decrease. Arianism swelled twice again, once by imperial patronage, and again by its propagation among the Germanic nations. Nestorianism went eastward into Persia, India, and China, while the Orthodox faith went westward. Pelagianism lived on in a modified form in the Roman Church and is still a powerful influence.

FELIZA - Is there any connection between the heresies of this later period and those of your previous chart?

JUAN - Yes, I think so. In the Monarchistic controversy in the third century, the relation of God the Father and Jesus Christ the Son had been discussed, but no satisfactory solution had been worked out for the church in general. Arianism took up the matter on the side before the Incarnation and tried to destroy the equal divinity of the Son. This being established, that the Son was co-eternal and of the same essence of divinity with the Father, most of the later controversies relate to the incarnate Christ: how is Christ God and man at the same time! It took four councils and three centuries before the doubt was cleared that Christ is perfect God and perfect man in one person. Even now it is incomprehensible to us, a mystery still.

The one exception to all this is Pelagianism, which is the converse of Gnosticism.



HERESIES AND ECUMENICAL COUNCILS
300 — 700 A.D.

Gnosticism held that man's physical nature is essentially evil and there was no salvation except to overcome the body. Pelagius held that man was given such a dignity that he did not need a Saviour so much as an example and teacher. This the Church did not accept either. Man had been made in the likeness of God, but through sin had lost that likeness. Christ came as a Saviour of the whole man through God's grace, redemption, a new birth, and sanctification.

CLARA - Well, you have certainly made a helpful study. What special study have you made, Pablo?

PABLO - I made a study of monasticism. Let me read my summaries gathered from Schaff, Milman and other historians:

1. Origin of monasticism:

Monasticism (asceticism) is more heathen than Christian. The Old Testament knew nothing of it. Christ did not practise it. The Apostles did not know anything of it.

JUAN - But Paul was not married. And did he not command others not to marry?

PABLO - He did not marry for he was too busy preaching. He thought the time was near for the coming of Christ and advised others not to marry. But he said that marriage was good, and that those who were married should not break the marriage-tie. He said that in this he spoke as only a man. It is true that several people, Elijah, Christ, Paul, all went into the wilderness at times to pray, but there was no institution established.

My second point:

2. Motives leading to monasticism.

The first one in point of time was the Gnostic philosophical idea that matter is evil. Man can be saved only by getting as far away as possible from the physical life of eating, marrying, and social duties.

The additional later ones are also somewhat sinister: indolence, discontent, weariness of life, morbid desire to work out one's salvation.

and ambition for spiritual distinction.

3. The dangers in monasticism.

- (1) Neglect of the body, filth, vermin, etc.
- (2) Many monks could neither read nor write. There was therefore little guidance in meditation. Monks were easily led into fanaticism, and extravagances.
- (3) Solitude gave the imagination opportunity for evil play. Superstitious belief in demons became current.
- (4) After the first religious enthusiasm waned, the Christian life became for many a mere routine, full of dangers to secret sin.
- (5) Monasticism belittled home life, preventing and often breaking home ties, degrading womanhood and parenthood.
- (6) Monasticism prevented a full and rounded development of the normal moral life, individual and social.

JUAN - Wheel! That is a powerful presentation of the evil of it. Do you find anything good in it?

PABLO - That is my next point, especially true of western monasticism.

4. The good service of monasticism in the early days.

- (1) Promoted the downfall of heathenism and the victory of Christianity.
- (2) Stood as a warning against worldliness and immorality.
- (3) Offered a quiet refuge to souls weary of the world.
- (4) Received both rich and poor as brothers.
- (5) Showed kindness to slaves, wayfarers, poor, and the sick.
- (6) Preserved, copied, and circulated the Scriptures, the Church Fathers, and great classics.
- (7) Cultivated the soil and spread civilization.
- (8) Trained theologians, aided music and the arts.
- (9) Became schools for the youth of the neighborhood.
- (10) Became the training school for missionaries to the barbarians.

JUAN - It seems to me your good almost overbalances the evil, and therefore Catholicism is justified in defending and using this method.

PABLO - Well here is a quotation from Milman, Vol. I. p. 432. He contrasts the two sides, the good and the evil of monasticism and says:

"Here it is the undoubted parent of the blindest ignorance and the most ferocious bigotry, sometimes of the most debasing licentiousness; there, the guardian of learning, the author of civilization, the propagator of humble and peaceful religion."

And he ends up by saying that the good was produced not by monasticism but the Christianity in monasticism.

But I think the quotation that best represents the Protestant view point is this one from Schaff, Vol. III. p. 175.

"At the time of its origin, when we can view it from the most favorable point, the monastic life formed a healthful and necessary counterpart to the essentially corrupt and doomed social life of the Graeco-Roman empire, and the preparatory school of a new Christian civilization among the Romanic and Germanic nations of the middle age. Like the hierarchy and the papacy, it belongs with the disciplinary institutions, which the spirit of Christianity uses as a means to a higher end, and, after attaining that end, casts aside."

JUAN - Then you do think it was necessary that the Church took up monasticism?

PABLO - One of the authors I read said that Catholicism needed monasticism for upholding the ecclesiastical desires. Certainly some of these monks sought holiness in a way they could not have done had they stayed in society. But the rest of your questions we had better leave for class discussion with father to-night.

(Enter Marina waving a paper)

FELIZA - Hello, cousin. What have you there?

MARINA - Daddy and I have just been working out our Spanish grandfather's ancestral racial tree. The study of the original races and then the resulting influences of each conquest is listed here. See:

Spain's Development.

Original tribes	Iberian Fartessians Celtiberi Turditani
Carthaginian Conquest	Phoenician Numidian
Roman Conquest	Latin Gallic
Barbarian Conquests	Alans West Goths Suevi Vandals
Mohammedan Conquest	Moors Jews

JUAN - Well, that is quite an imposing list. It seems that that mixture ought to account for the Spanish antithetical traits of cruelty and learning. It might be that it would account for Spanish art and music, so different from other nations.

MARINA - Daddy says the more the races mix the richer the civilization ^{that} results.

CLARA - Like the cake you mixed up this morning, the more spices and raisins and other ingredients you put in the richer the cake.

MARINA - Something like that; only like the cake it must be properly mixed and proportioned. And for awhile the mixture may be terribly lumpy and unappetizing like my cake this morning too. That period after the barbarian invasions was called the Dark Ages. But after the mixing process was complete, and time had done its work of baking, so to speak, we had a better and more talented people than before, either Roman or barbarian.

FELIZA - So it is, I am sure. That would account for that Tagalog-Spanish-Chinese mestizo in our class taking first place, probably valedictorian this year.

CLARA - It was that way in our class last year too, a Chinese mestiza was valedictorian. They seem so talented in every direction. But it is almost three o'clock and I haven't prepared my lesson. What did you do, Feliza? If I know what you all did I can do something different.

FELIZA - I, like Juan, continued my last review lesson. I drew another map and have put in the chief centers of interest and I am putting in the names of great men and their dates in their proper region. Here's my map but I am not through yet.

CLARA - And now I have my idea. I am going to make a chart and combine all these things you all have done. I'll have a column for each century. I'll take a piece of manila paper, and leave about four inches for each column so I can print the main things large. I'll draw a second line about 4 inches from the top. Above the line, I'll place in small figures on sloping lines the emperors of the centuries and half centuries. I'll designate the first century as **FOUNDED**, the second and third together as **EXPANDING**, and the fourth, fifth and sixth as **SUPREME**. Over it all at the top I'll print in large letters, **THE CHURCH IN THE ROMAN WORLD**. In the columns, I'll put first the church leaders of the century- Apostles, Apologists, Catechetical teachers, Bishops, Metropolitans, and the division between patriarch and pope. The persecutions of the first three centuries, and the councils of the last three centuries make good sign posts. Under them might come the heresies and the leaders of orthodox theology, missionaries of each century and any thing else interesting.

That will need a sheet of paper about 30 inches long and twelve or fifteen inches wide, and work across the long way. You are all through. Let Feliza and me have the table and we'll be ready for to-night.

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The Church in the Roman World				
<p>† Augustus</p> <p>Founded</p> <p>Tiber</p> <p>PP</p>	<p>Expanded</p> <p>Decius</p> <p>PP</p>	<p>Dionetian</p> <p>PP</p>	<p>Constantine</p> <p>PP</p>	<p>Constantine</p> <p>PP</p>
<p>100</p> <p>200</p> <p>300</p> <p>400</p> <p>500</p>	<p>100</p> <p>200</p> <p>300</p> <p>400</p> <p>500</p>	<p>100</p> <p>200</p> <p>300</p> <p>400</p> <p>500</p>	<p>100</p> <p>200</p> <p>300</p> <p>400</p> <p>500</p>	<p>100</p> <p>200</p> <p>300</p> <p>400</p> <p>500</p>
Apostles	Apologists	Cathedral Teachers	Bishop	Metropolitans Pope - Patriarch

PROJECTS FOR STUDENTS.

1. Complete Feliza's map.
2. Work out Clara's chart, Have it ready for class exhibition.
3. Bring in any questions that are not clear in your own mind for class discussion.