

THE
BIBLE
AND THE
TEACHER



Arthur B. Allen

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by

ARTHUR B. ALLEN

*Lecturer in Divinity, St. Peter's College,
Peterborough*



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INTRODUCTION

THE time is coming when we shall find in every Secondary Modern School, a teacher who has been trained to be a specialist in the teaching of the Scriptures. In this age when initials have become an obsession he or she will be known as "The R.I. Specialist"—a hideous and meaningless title. Better for the teacher to be known as *The Teacher of Divinity*, for the Bible is his text book and an understanding of Divine Revelation his *raison d'être*.

It follows, therefore, that the teacher of Divinity must be a *believer*. It is not enough that he or she regards the Bible as "literature". The Divinity Specialist is not another name for the Literature Specialist. The Bible is the Bible. It stands apart from all other books in the English language. It needs no apology. It is The Word of God—and tells of the Will of God. It shows in the plainest terms what happens to men, to towns, to whole nations when they follow God's Commandments. It shows the dire consequences that follow disobedience.

Upon the teacher of Divinity a heavy responsibility is laid. The fact that the teacher may be of the laity, indeed invariably will be of the laity, in nowise lessens that responsibility. In point of fact the responsibility is increased, for with the

majority of young children the only “interpreter of the Scriptures” will be the teacher in the school. So few of our nation’s children attend Sunday School.

Times change.

I can recall the time when, in my own county of Bedfordshire, The Bible and *The Pilgrim’s Progress* were to be found in every home, and the old folk to-day have forgotten more about these two books than the present generation know.

Times change.

There was a time when the Sunday Schools taught the Scriptures and the day-schools read the Bible. That reading of the Bible depended entirely, *as it does to-day*, upon the conviction and the state of Grace of the teacher. Much sterling work was done by the old-time teacher. Much sterling work is still being done by the present-day teacher who teaches Scripture from conviction and from love. But where there was not conviction and where there was not love then The Bible came after the marking of the registers, the collection of the milk money, the collection of dinner money, the gathering in of National Savings and all the rest of the barnacle-growths that cling to the school. . . Now this is passing. The era of the Divinity Specialist was heralded by The 1944 Education Act. Scripture has become a time-table subject and liable to inspection, as are Reading, Writing and Arithmetic.

I hold it to have deep significance that students trained as Divinity Specialists are being warmly

welcomed into our State Schools. It is significant in that it is recognised that this "subject" should be in the hands of those who are practising and ardent Christians. It is also significant that the appointment of such a specialist to a staff is greeted with a sigh of relief. Everyone has recognised that Scripture is not an easy subject to take. There are so many points of controversy to be avoided, so many pitfalls to catch the enthusiastic but unwary teacher.

What then can we do? How can we take a year's work in Scripture, do all we wish to do and offend no one's susceptibilities? Is the answer embedded in The Agreed Syllabus? The answers to these questions I shall attempt to deal with in this book. But a word concerning The Agreed Syllabus, no matter what its origin or its area of operation.

I have been seriously perturbed by the number of students—and teachers—who have written to me asking for help in the preparation of their lessons in Scripture, and all have given me lengthy lists of topics taken from some Agreed Syllabus. Now I am certain that the compilers of our Agreed Syllabus series did not intend everything they set down as *possible* to be taken as an absolute and inflexible rule. I do not believe that they envisaged their pages would be treated as something sacrosanct to be followed line by line with never a deviation, contraction or simplification. Yet, unfortunately, this is one of the results of the publication of The Agreed Syllabus. Its

order has been accepted as something with a holiness second only to The Bible. That, I contend, was never the intention of the compilers. But the problem remains. What are we to do with an Agreed Syllabus? How are we to use it sensibly so that we can get the full value out of it without being swamped by detail? The answer quite obviously lies in selection. This also I shall treat upon in this work.

In conclusion, I want this to be clearly understood. The whole of this work is based upon (a) a period of 25 years teaching, (b) work in the training of students for their work as Divinity Specialists and (c) a firm conviction that a new understanding of the Scriptures will arise inevitably from our schools.

A.B.A.

PART ONE

CHAPTER I

Why Do We Read The Bible?

To the question *Why do we read the Bible?* may be posed that other query *Do we read the Bible?* Well, do we? The answer is—we do not. That is—not as adults. The Bible is read by children in school because it is part of the work of the school. Adults who attend places of worship hear passages read from the Scriptures, but unless the reading is conversational and dramatic no one really listens. Now why is this?

There was a time when the reading of the Bible in the home was an English institution. Our language and our literature alike still carry the riches culled from a familiarity with The Holy Writ. From 1539 onwards the Bible became the Book of the English Home. Indeed it was the very foundation-stone of English family life. And the Authorised Version of 1611 is still, and will always remain, the loveliest English written by the hand of Englishmen.

The Victorian Era saw Bible reading reach its zenith, both as household literature and as *Vox Dei*. Yet it was in the Victorian Era that the decline set in. The 19th-century intellectuals

began to challenge the authority of the Bible. The tragic story is told starkly by Sir Frederick Kenyon in his excellent book *The Reading of the Bible*. Sir Frederick writes—

Learned scholars asked questions and raised doubts, which shallower men were eager to follow up in order to show their independence of mind. It became a sign of advanced thinking to question the authority of the Bible; and criticisms which might be valid against its historical accuracy were converted into attacks on its moral authority. At the same time a vast half-educated class came into existence which could read and think^o and discuss, and was not prepared to accept the traditional beliefs of its predecessors. The authority of the Bible was shaken by scientific and archæological criticism, and the habit of reading it declined.

Then Sir Frederick follows on with this sentence that cannot be too strongly emphasised—

It is this situation which has to be met to-day by those who believe that it is not the essential value of the Bible, but only the validity of a particular view of it, that has been shaken.

There we have the position in a nutshell. What was written of the 19th century may well be written of the 20th with this difference, and it is a vital and challenging difference. Whereas in the 19th century the “new thought” arose against a background of sturdy believers—the older generation who were horrified at the agnosticism

of their rising generation—to-day in the 20th century that “rising generation” has become the older generation, the parents of our children; it is against this background of agnosticism that our children rise in their turn to maturity. A nation never stands still. It must advance or decline. And again, a nation marches *forward* on the feet of little children. So the spiritual rebirth of a nation depends entirely upon its children. That is why the burden of responsibility falls heavily upon the teacher, more so in these days when the average parent seems quite content to allow the teacher to assume the role of *pater familias* or *mater familias* in every direction save the sole exception of the begetting.

The re introduction of the Bible as the national homebook therefore lies in the hands of the rising generation. How then shall the Bible be presented to the child? Are we to present it as History, or as Literature, or as “Religion”? Let us examine these three possibilities.

As History we must separate the Old Testament from the New Testament, for the Old Testament is the chronicle of a people whereas the New Testament is the chronicle of a movement. That is the first point. And the second point is this. The Old Testament is a collection of chronicles rather than one complete story. Thus in the Old Testament we find in the Book of Genesis the story of the beginnings, with the individual punishment of Adam and Eve, the collective punishment culminating in Noah and the Flood and then the

epic stories of the Patriarchs—Abraham, Isaac and Jacob. The end of this, the first stage, will be with the coming of Jacob into Egypt with his family (tribe) and their settlement there.

Our second stage will take us from Exodus to Deuteronomy, that is from the settlement in Egypt, The Flight from Egypt and its effect upon the people.

The third stage deals with the attack upon and the entry into the Holy Land—and the rise of The Judges. This record you will find in the Books, Judges to Ruth.

Then the Books of Samuel, Kings and The Chronicles tell us of the creation of the royal house under Saul, David and Solomon and the subsequent dissolution of the Kingdom—the creation of The Kingdoms of Israel and Judah with their quarrels. We see the weakening of the power of people until they become overwhelmed by Assyria and Babylon.

Our fifth stage, covered by the Books of Ezra and Nehemiah, tells of the return from the Babylonian Captivity.

Our sixth and final stage must embrace the revolt of the Jews against Syria and end with the Maccabees.

To get things into correct proportion we must recognise that whereas in the Hebrew chronicles Egypt looms large in the story, yet in Egyptian records the sojourn of the Israelites in Egypt was of little importance. It is not until we come to the Tell-el-Amarna Letters that we find any in-

formation at all that helps us reconstruct the picture of those early times. We also get some slight help from the cuneiform records from Mesopotamia. Especially is this so concerning the story of The Creation and The Flood. And the Laws of Hammurabi compare and contrast in a most exciting manner with the Laws of Moses.

Archæologists have unearthed records of the Hittites of the Old Testament, whom the Assyrians referred to as Hatti, and the Egyptians wrote of as the Khita, and we now know that the Hittite Kingdom was at one time extensive and powerful.

Again archæologists have discovered much concerning the Canaanites, and we now know something of the Canaanite religion as it was practised at the time of the Israelite attack.

The Hivites of the Old Testament were the Hurri of the Egyptian records and their laws seem to be reflected in a remarkable manner in The Code of Moses.

But in all these records of the Egyptians, the Hittites, the Canaanites and the Hivites we have no real historical sequence such as we find in the Old Testament. These records do, however, illustrate and explain important passages and movements in the chronicles which we find among those of the Old Testament. As such they are invaluable to those who seek for "historical truth" in the Pentateuch and elsewhere.

The Old Testament is, however, something more than a history book—it is much more than a

mere record of events and personalities. The Old Testament is essentially a collection of works all of which deal with the evolution of the idea of God, of the True and Living God, whose Chosen People were the Israelites. And if we translate "Chosen People" as "missionaries and exemplars" we shall not be very far wrong. The writers and recorders are brutally honest. They could be forgiven attempting to gloss over backslidings and failures, but they do nothing of the kind. The story they tell is one of failure. The leaders fail the people and the people fail their leaders, and *both* fail God. The story is as stark and as uncompromising as is God's recurrent forgiveness. Jesus, centuries later, taught that one should forgive one's brother seventy-times and seven. The Old Testament stands as an eternal monument to the forgiveness of God. Therefore we may read the Old Testament as a history if we wish. If we do we shall find much that is legendary and more that is based upon historical records. Those records have been authenticated—and are still being authenticated—by archæologists, who hand over their discoveries to the scholars, who in their turn explain much that was hidden and elucidate much that was obscure. But as we read our records we become conscious of the fact—for we cannot miss it—that the prime preoccupation of those early writers lay not with tribal or political history but rather with the tracing the evolution of the idea of God, of Yahmeh or Jehovah through the ages. You cannot separate a people from their

religion, if you would understand that people's history.

Let us now suppose we wish to study the Bible as Literature and not as History, what shall we find there?

The Old Testament is a library, an extensive library of works, all of which may be classified under five clearly-defined types. These types, or groups, are—

- (a) *The Stories* to be found in Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther, and should include The Books of Tobit, Judith and The Maccabees.
- (b) *The Poems*. Too often people believe that the only poems in the Old Testament are to be found in the Psalms. This is not so. The poems in the Old Testament will include—

Genesis iv.	v. 23, 24	The Song of Lamech.
Genesis xxvii.	27-29, 39-40	The Blessings of Isaac.
Genesis xlix.	2-27	The Blessings of Jacob.
Exodus xv.	1-18	The Songs of Moses.
Exodus xv.	21	The Song of Miriam.
Numbers xxi.	14-15, 17-18	War Songs.
Numbers xxi.	27-30	Proverbs.
Numbers xxiii, xxiv.		The Prophecies of Balaam.
Deuteronomy xxxii.	1-43	The Song of Moses.
Deuteronomy xxxiii.	2-29	The Blessings of Moses.
Joshua x.	12, 13	Joshua Commands.
Judges v.	2-31	The Song of Deborah.
Judges xiv. 14, 16. xv. 16		The Proverbs of Samson.
1 Samuel ii.	1-10	The Prayer of Hannah.

1 Samuel xviii.	7	David is Acclaimed.
2 Samuel i.	19-27	David's Elegies, (Saul and Jonathan).
2 Samuel iii.	33, 34	David's Elegy. (Abner).
2 Samuel xxii.	2-51	The Song of David.
2 Samuel xxiii.	1-7	David's Last Words.

To these may be added:

1 Chronicles xvi.	8-36	The Song of David.
Isaiah xxxviii.	10-20	The Song of Hezekiah.

and:

The Book of Job (an epic).

The Book of Psalms (an anthology).

The Song of Songs (an anthology of love poems).

The Lamentations of Jeremiah (for the Fall of Jerusalem).

- (c) *The Books of Prophecy.* These are possibly the hardest type of literature to understand, but become a little easier of comprehension if one remembers that "a prophet" in the Biblical sense indicates one who acts as the mouthpiece of God. They speak under direct inspiration and so are the spiritual leaders of their age. Our study of the prophets should include their biographies as well as their utterances. Thus we begin with Amos, Isaiah, Micah, Hosea, go on to Josiah, Nahum, Jeremiah, Zephaniah, Habakkuk, then to The Second Isaiah, Ezekiel, Haggai, Zechariah and Malachi.

Each prophet is distinguished by his own style of writing. Each played a part in the shaping of the country's history.

- (d) *The Wisdom Books.* These include The Book of Proverbs, Ecclesiastes, The Book of Wisdom and

Ecclesiasticus, and are typical of all Eastern literature.

- (e) *The Apocalyptic Writings*—which include the latter part of Daniel and 2 Esdras.

So far we have dealt only with the Old Testament. Let us finish the subdivision by considering the Old Testament as “Religion” before we turn to the New Testament.

As I have said, even if we study the Old Testament as History—or as Literature—we cannot miss the one outstanding fact that we become preoccupied—as were those early writers—with the evolution of the idea of The One True God. If we deliberately set out to examine *how* this evolutionary idea developed we are in a fascinating world. We must not forget that it was Origen, the first really great Christian scholar, who said that every text was capable of three interpretations. The first interpretation is the literal or historical; the second will be the moral interpretation and the third the mystical or the allegorical. This puts our work in the right perspective.

The development of the idea of God may be traced first in the movement from the time of Abraham until the foundation of The Kingdom. Then we must examine the age of the Prophets and the contribution of each to the main stream. Finally we follow the development which comes in with the Return from Captivity.

The Hebrew people had progressed from a tribe to a nation, to a Kingdom and as they progressed

politically so did they progress spiritually. They may have faced many a crisis, they had been both conquerors and conquered, but always the hard core of their belief stood as the foundation-stone for the remnant. Even Egypt with its colourful cults did not shake the strengthening faith of the Israelites in any fundamental. True, the people blundered into worshipping the Golden Calf but Sinai and Moses were the steadying forces and the worship of Jehovah became the national faith. Moses was the architect of Yahmehism. Yahmeh (Jehovah) was the One True God of the Israelites. They were His Chosen People. He was their Leader who through His servant Moses would bring them to The Promised Land. If they obeyed His Will explicitly all would be well. If they did not, then they would be punished but Jehovah would never change.

We see the people drawn away from earlier beliefs, strengthened against local beliefs, gathering a spiritual sureness. We see them pass from Egypt to The Promised Land, tested and tried all the way. Slipping and sliding sometimes, but progressing. They enter The Holy Land and settle there; no easy period for them, but they do settle until feeling acutely that they are not as their neighbours were they demanded a King of Israel. Saul begins the royal house. David brings it to perfection and Solomon adds lustre, but also sows the seeds of dissolution and once again the dark days descend upon the Hebrews. Out of their intense suffering religion is reborn

. . . to remain the one possession of a landless itinerant persecuted people all down the ages. And try as one may—if one so wishes—to read the Old Testament without reference to the New Testament, it becomes an impossibility for anyone who has even a superficial knowledge of the New. As one reads the Old Testament one's mind reaches forward to the New, just as when one is reading the New Testament one's mind reaches back to the Old. The two Testaments cannot be separated. They are complementary.

So let us turn to the New Testament and suppose for a moment we know someone who wishes to study it, as History, as Literature or as Religion as we have outlined the Old. What do we find?

As historians we must notice that there is a radical difference in the type of story with which we have to deal. The Old Testament gives the story of a people who became a nation. The New Testament tells the story of a single movement. If one is interested in the time factor then the Old Testament covers many centuries whereas the New Testament covers a bare hundred years. The four gospels are from one angle four biographies of Our Lord Jesus Christ. From another angle they are four aspects of one biography and all four gospels are four parts, or four expressions of one story—the story of The Good Tidings upon earth.

The New Testament also contains the story of The Church after The Resurrection; a story which is built up through a collection of letters. The

New Testament ends with an apocalyptic dissertation.

This then is our ground plan.

If we are interested in the New Testament only as Literature then we shall discover a marked difference between the two "books". In the New Testament we have biography and letters. They are at once more intimate and more revealing than all the chronicles of the Old Testament. The biographies, to cast the net more widely, include The Synoptic Gospels, The Acts of The Apostles, and The Gospel of St. John.

The Gospels of St. Matthew, St. Mark and St. Luke we group together because quite obviously the writers have used common material. Each writer has, however, added his own personal touch to the story, and so each account becomes a personal picture of Our Lord as seen and understood by three different writers. The Acts of The Apostles written by St. Luke was based upon eye-witness accounts and so differs in tempo and spirit from the Synoptic Gospels. The Gospel according to St. John is unique. It is a profound work, written in a style which is characterised by deep thinking and clear expression. As a work of art The Fourth Gospel is a masterpiece of writing.

The Letters (Epistles) of St. Paul have all the personal touch that one would expect from personal letters. And as in all personal communications they contain not only intimate thoughts and greetings but some solid exposition as well.

There is no doubt that when Paul wrote, he wrote from his heart.

Concerning the other letters, they are straightforward expositions or exhortations.

It is in the New Testament that we discover the full revelation of The Love of God for mankind and of the revelation of God to man through His Son, Jesus Christ.

CHAPTER 2

Why Do We Read The Old Testament?

CONCERNING the place of the Old Testament in schools there are several diverse opinions. One is that since the Old Testament deals with primitive times and primitive people and the religion of those people is inevitably revengeful in outlook ("An eye for an eye and a tooth for a tooth") the whole of the Old Testament Scriptures should be excluded from our schools. It is interesting to note in passing that it is this same group of people who would exclude the account of The Crucifixion from all school work because it is horrific. More of this later.

There is another opinion which holds that the Old Testament should be presented solely as the history of a people groping through the darkness towards the light, and that some time, but not much, should be devoted to its study.

There is a third opinion which is uncompromising in its attitude. The Bible as it stands in its entirety. All or nothing, and since "nothing" cannot be considered then *all* the Bible.

We have seen already that it is possible to study the Bible and therefore the Old Testament either as History, or as Literature or as Religion.

As Literature, the Old Testament is a library.

As History it is a collection of historical documents of tremendous value to the historian. It has a sequence that no other primitive chronicle possesses. Moreover, those early Hebrew writers gave two accounts of any one incident as often as it was possible to do so. Among the uninformed this is taken to be a sign of weakness and is interpreted as historical inaccuracy. Actually the reverse is true. From the very dissimilarity of any two accounts we have a better opportunity to conclude a truer picture than if only one account existed. How often in historical research do we find only one side of a case stated and how very useful it would be to common understanding if we could discover the opponent's case stated. The Hebrew writers rendered sterling service to posterity when having access to two stories, they gave both.

As Religion, we must read the Old Testament if we are to understand the significance of the Coming of Christ upon Earth. Christ was a Jew, and as a Jew he would be trained in and educated upon the ancient Scriptures. Therefore to understand the background of Jesus of Nazareth we *must* read the Old Testament. The Jews' great gift to civilisation was that of revealed religion. As a people they possessed a genius for religion. Or to put it another way the Jews were experts in religion. But like every other expert they arrived at their state of perfection the hard way. The Old Testament gives us an honest account, at times a brutally frank account, of the hard way the Jews

travelled along the path of revelation. But while recognising this the teacher must also recognise that some of the earlier ideas of God which were accepted—and perpetuated—by the Jews were condemned by Our Lord. The Hebrew religion had reached a certain point when Christ appeared upon earth. Was that religion to remain stagnant at that point *or to continue along the path of revelation?* That was the question, and it was the one Christ solved and died in solving it. Religion cannot stand still. It must progress or it must die. The orthodox Jews contemporary with Christ were content to accept revelation as having been completely revealed. Christ taught “the next step” but He pointed out that only *some* of the earlier ideas should be superseded, not *all* of them. A dangerous contention which His enemies were quick to seize upon with the result we know so well.

The Jews *did* believe in One True God, who had made Heaven and earth and all mankind. They *did* believe in a decent code of morality (“Right thought produces right action”). They *did* see that there was a link between religion and morality and that a code of morality by itself was not enough. They *did* realise that it was God’s Will that they should live in the world and try to make that world better and better, and that God had chosen them as His special implement in this work. All these were positive beliefs and foundation-stones upon which Jesus was to build. All these points are foundation-stones for the modern

teacher, upon which he or she will build an understanding of the Old Testament. Let us now pass to the Old Testament and see what we may include in our study. Here, of course, the time-factor must enter into our considerations. And here each individual school will, in all probability, have its own problems to solve. Some schools devoting a period each day to Scripture prefer to work to a given time-table, thus—Monday—*Old Testament*; Tuesday—*New Testament*; Wednesday—*Christian Biography*; Thursday—*Scriptural History*; Friday—*Morality*. Church Schools will, of course, include *The Prayer Book*, *The Catechism* and *Church History* among their studies.

On the other hand some schools prefer to work to a more concentrated programme and so devote Term One to the *Old Testament*; Term Two to the *New Testament* and Term Three to *Christian Biography*.

The Head Teacher in consultation with the Divinity Specialist will decide.

CHAPTER 3

The Old Testament in School

It was St. Jerome who called the Old Testament the *Bibliotheca divina*—"The Divine Library", so let us adopt that title in schools. The Old Testament is the Divine Library of the Hebrews. Through the process of time and the development of Christianity it has become our Divine Library also.

The books of this Divine Library fall into three distinct groups, *viz.*—

The Law,
The Prophets, and
The Writings.

The Law section covers the Pentateuch, i.e., the five books accredited to Moses. *The Book of Genesis*—deals with The Story of The Creation (Genesis i-ii. 3); The Story of The Garden of Eden (Genesis ii); The Story of The Fall of Man (Genesis iii. 1-24); The Story of Cain and Abel (Genesis iv); The Birth of Seth (Genesis iv. 25—v); The Growing Wickedness in The World, Noah and The Flood (Genesis vi.-viii. 20); The Story of the Covenant (Genesis viii-ix); The Story of Babel (Genesis xi).

All these stories belong to *The Pre-Patriarchal*

Period and through them the following points should be made.

1. The world began through the Will of God.
2. Man was made in the image of God.
3. God rested after His work of Creation.
4. Man was given everything for his use *except* the Tree of Knowledge of Good and Evil and the Tree of Life. Man was also given free will. He could choose to obey God or to disobey Him. He chose to disobey. He ate of the fruit of the Tree of Knowledge, he gained Knowledge and lost the supreme trust God had rested in him. Man failed God but God did not withdraw from man. His punishment was to leave a life of reflective comfort, a life in which he was in personal communion with God. From henceforth man had to work and woman had to suffer. Their new world, a world they had created for themselves, was a world in which there was suffering and sorrow. But, if man works, not only to subdue the earth, but to conquer the evil that surrounds him, then he will ultimately regain the privileged position he occupied formerly. This knowledge stimulates everyone *to look forward* and work for a reward that will surely come.
5. Adam and Eve have two sons, Cain and Abel. Cain is a husbandman. He cultivates the soil. Abel is a shepherd. This means that Cain's life is centred in one place but Abel must lead, more or less, a wandering life.
6. Cain and Abel offer sacrifices to God. Cain's

sacrifice is rejected by God. Abel's is accepted. Why? We do not know for certain. Possibly Abel offered the best lamb that he had, whereas Cain adopted a "That will do" attitude. Cain was given the chance to see that *his* sacrifice had not been offered in the right spirit. In effect God said to Cain "You are not giving Me of your best, my son. Try to do better." Cain did not see this, or would not. He is angry at the rejection, turns upon Abel and commits the first murder. He becomes not only the first murderer but the first fugitive and the first vagabond on the face of the earth.

7. Seth is born to take the place of Abel. The birth of Seth is important. The world grows more and more wicked, moving farther and farther away from God. The children of Seth alone remain loyal to God. They alone hold God in their hearts.

8. Because God saw that the world grew more and more wicked God "repented that He had made man on the earth" Noah alone stood out as a godly man in an ungodly world *and Noah was descended from Seth*. So Noah, with Shem, Ham and Japheth and their wives and children alone were to be saved.

9. God's great Promise after the Flood. It restored God's confidence in man. The rainbow reminds man to this day of God's Promise.

10. But a new sin raises its head. It is the sin of arrogance. Man has become so important in his own eyes that he will defy God and build a great

tower of such a height that no flood could cover it. Arrogance brought with itself a lack of faith and a failing in the belief of God's Goodness. Man began to doubt God's Promise. Hence the confusion of tongues. A salutary object-lesson. Once again the power of God is shown. If man obeys, all is well; if he disobeys, all becomes confusion and chaos.

We come now to the Patriarchal Age, the Age of Abraham, Isaac and Jacob. This section of our study will follow that sequence of characters. Thus—

The Call of Abram and God's First Promise made to him (Genesis xii. 4); Abraham's journey from Haran to Sichem (Genesis xii. 5-6); The Second Promise given at Sichem (Genesis xii. 7); Abram's journey into Egypt, his sin and what happened because of that sin (Genesis xii. 8-20); The Third Promise made to Abram at Bethel (Genesis xiii); Abram as a Warrior Chief (Genesis xiv); The Fourth Promise made to Abram (Genesis xv); The Story of Abram and Hagar and their son Ishmael (Genesis xvi); the Fifth Promise made to Abram. He is renamed Abraham (Genesis xvii); The Story of The Three Strangers. Abraham pleads for the city of Sodom (Genesis xviii); Lot escapes from the destruction of Sodom and Gomorrah (Genesis xix); The Story of The Birth of Isaac and the Sending-Away of Hagar and her son Ishmael (Genesis xxi); Isaac is offered for sacrifice. The Sixth

Promise made to Abraham (Genesis xxii); The Death of Sarah (Genesis xxiii); The Death of Abraham (Genesis xxv).

During this period of study the teacher should note the following points—

1. Abraham was the Father of The Hebrew *people*. Moses was the Founder of The Hebrew *nation*.

2. The valley of the Tigris-Euphrates rivers saw the beginning of the Hebrew people. The Nile saw the beginning of the Hebrew nation.

3. Abram knew there was One True God and worshipped Him.

4. When Abram, with Sarah his wife and Lot his brother, set out from Haran we see the beginning of The Chosen People.

5. Abram's sin was not so much in that he told a lie but in that he did not tell the *whole* truth.

6. Abram became a warrior-chief when he learned that Lot had been captured. Abram attacked the King of Elam and rescued his brother. The family although living apart are still held together by kinship.

7. On his return from battle Abram meets the King of Sodom, with whom is Melchizedek the King of Salem. Melchizedek was a priest of The One True God. Abram is blessed by Melchizedek, who does *not* belong to The Chosen People.

8. Abram's faith was simple and straightforward. He believed in God and he believed that God would do all that He had promised to do.

This was the ruling faith of Abraham throughout his long life.

9. When Abram prayed for the people of Sodom he did so because he believed that God could do no wrong. To punish even ten good people to be found among a population of a whole city would be wrong. God promised that he would save the city if He could find ten who were righteous.

10. Lot and his family escaped. Sodom and Gomorrah were destroyed.

11. When God told Abraham to offer Isaac for sacrifice it was not because God wished Isaac to be offered but to see if Abraham's faith in God would withstand the ordeal. Abraham's love for God was stronger than even his love for his son. He came through the test in triumph. Isaac was not sacrificed.

12. We must see in Abraham a shepherd, a tribal chief and when necessary a warrior. He was also a deeply religious man, strong in his faith in God, and determined to keep the worship of God pure in his own family and among his descendants. Abraham was The Father of The Hebrew People and of their religion.

So we pass to Isaac and Jacob and our main outline will be—Isaac is promised (Genesis xvii. 15–20); The Birth of Isaac (Genesis xxi. 1–21); The Sacrifice of Isaac (Genesis xxii); The Marriage of Isaac (Genesis xxiv); Esau and Jacob were twins; The Story of The Mess of Pottage (Genesis xxv. 20–34); The Blessing of Isaac

(Genesis xxvii. 1-40); Jacob goes away (Genesis xxvii. 41—xxviii. 10); Jacob's Dream (Genesis xxviii. 10-22); The Meeting between Jacob and Rachel (Genesis xxix. 9—xxx. 25); Jacob works for Laban and prospers (Genesis xxx. 25—xxxi. 22); Laban follows Jacob. They come to an agreement (Genesis xxxi. 22—xxxii. 3); Jacob wrestles with The Unknown (Genesis xxxii. 24-30); Jacob meets Esau again (Genesis xxxiii. 1-16); Jacob is named Israel (Genesis xxxv. 9-15); The Death of Isaac (Genesis xxxv. 28-29).

It is not possible to draw a clearly defined line of demarcation between Isaac, Jacob and Joseph without creating an artificial division, so our stories run on—

Joseph the Dreamer (Genesis xxxvii. 3-10); Joseph's Brethren are jealous of Joseph and sell him into Egypt (Genesis xxxvii. 11-36); The Story of Joseph in Egypt (Genesis xxxix); Joseph the interpreter of dreams (Genesis xl); Joseph interprets the dreams of Pharaoh (Genesis xli); Joseph's Brethren come into Egypt (Genesis xlii. 1-28); They return and report to Jacob (Genesis xlii. 29-38); Benjamin goes into Egypt (Genesis xliii. 1-14); Joseph receives his Brethren (Genesis xliii. 19-34); The Story of The Missing Cup (Genesis xliv); Joseph reveals himself and sends for his father (Genesis xlv. 1-28); Israel goes into Egypt (Genesis xlvi. 1-6); The Blessing of Jacob (Genesis xlvii. 27—xlviii); The Death of Israel (Genesis l. 1-13); The Death of Joseph (Genesis l. 13-26).

Teaching points should include—

1. Isaac lived a very quiet life. He was not a great wanderer. He preferred to settle and see his flocks and herds multiply. He also sowed corn and reaped the harvest. Thus we may regard Isaac in a measure as the first Hebrew farmer.

2. As a character Isaac was gentle in outlook, and gentle in relationship with his family. His preparedness to be sacrificed because he thought God asked such a sacrifice of him, reveals his complete obedience to God. His love for Rebecca his wife, and his endurance against the envy and even the hatred of the Philistines mark Isaac as an unusual man and much in advance of his times. There is that which is lovely in the character of Isaac.

3. The twin sons of Isaac could not be more opposite in character. Esau, the man of the open air, was generous to a fault. His weakness lay in that he did not, or would not, or could not look forward to the future. This failing was his downfall, as witness the incident when because he was hungry after the chase and impatient for food he was ready to exchange his birthright for a mess of pottage. Jacob as a character we do not like at first. Yet we should *not* judge Jacob in terms of our western standards. To us he appears crafty, grasping, a deceiver, but to the eastern there is nothing reprehensible in his character. His actions proved him the more capable of leadership and for responsibility than Esau. We must

also keep in mind that our assessment of the characters of these two men undergoes a radical change before we have finished with their history. Esau made the greatest blunder—he committed the unforgivable sin in the eyes of his family. He married a stranger woman, a Canaanite. He left home to become a ruler over a hunter's paradise. Therefore it falls to Jacob to continue the line and the family tradition.

4. Jacob's Ladder is history which shows Jacob as being selected by God to continue the work.

5. When Jacob meets Laban, his uncle, he meets one who is more than his match. Desiring to wed Rachel he finds himself married to Leah. So Jacob serves another seven years to win the wife he really wants. Here is the tenacity of purpose which is so characteristic of Jacob. This tenacity was to make of Jacob a rich shepherd. But in the end Jacob wins in his "battle" with Laban and each go their separate ways.

6. We see Jacob having a bitter struggle with himself before he becomes reunited with Esau. He wrestles with The Unknown at Peniel.

7. Jacob returns home as Israel the acknowledged servant of God. Of all his sons Israel loves Joseph and Benjamin the best.

8. Joseph was not loved by his brethren because he was so obviously his father's favourite. So they plan to get him out of the way. He is sold into Egypt where he begins a new and most important life.

9. It must be remembered that although Joseph had been the favourite in the home his life had not been an easy one. In Egypt in the beginning Joseph had a hard time also. He was imprisoned upon a trumped-up charge, but this proved in effect the beginning of his new career.

10. Joseph rose in rank and became second only to Pharaoh. Outwardly he was an Egyptian. Inwardly he still kept faith with the God of his fathers.

11. We must remember that Egypt was the centre of the corn supply of the known world. If Egypt's harvests failed its effect was widespread. Joseph foreseeing the possibility of poor harvests, conserved the country's resources. This was yet another way in which he aided Egypt's prosperity.

12. Joseph was a truly great man. He harboured no malice against his brethren. He showed his love of home and his respect of his parentage, a characteristic of his race. He repaid good for evil.

Between the passing of Joseph and the rise of Moses much happened. We are in ignorance of what did happen but we leave Joseph and his people in a position of trust, favoured by Pharaoh; we then find the Israelites as slaves. How the change came about no one knows with certainty. It may be that with the fall of the Shepherd Kings of Egypt (The Hyksos) the native Egyptians turned against all foreigners within their boundaries. We do know that the new rulers of Egypt

were empire builders and before long the Land of Palestine became no more than a tiny province within that empire. The Israelites were the slaves of the Egyptians, among countless other "nations" that had been enslaved. So our story runs thus—

The Birth of Moses (Exodus ii. 1–10); Moses defends his countrymen and flees into the desert (Exodus ii. 11–25); Moses and The Burning Bush (Exodus iii. 1–15); Moses receives orders from God, draws back from the task, but is convinced (Exodus ii. 23—iv. 17); Moses and Aaron visit Pharaoh (Exodus iv. 18—vi. 1⁶); The Plagues smite Egypt (Exodus vii.—x); The Death of The First-born (Exodus xi.—xii. 38); The Exodus (Exodus xii. 37—xiii); The Destruction in the Red Sea (Exodus xiv); The Song of Moses (Exodus xv. 1–19); Troubles in The Desert (Exodus xv. 22—xvi. 2); The Miracle of Manna and The Quails (Exodus xvi. 3—xvii. 7); The Amalekites (Exodus xvii. 8–16); The Coming of Jethro to Moses. Jethro advises the appointment of Judges (Exodus xviii); Moses the Law-giver (Exodus xx); The Worshipping of The Golden Calf (Exodus xxxii); The Israelites go on (Numbers x); The Journey again and The Death of Aaron (Numbers xx. 14–29); The Miracle of The Brazen Serpent (Numbers xxi. 1–10); The Story of Balaam (Numbers xxii); Moses' life draws to an end (Deuteronomy xxxi–xxxiv); Joshua and his spies (Joshua ii); The Israelites cross over Jordan (Joshua iii.—iv.); The Fall of

Jericho (Joshua vi); South Canaan (Joshua x. 28-43); Joshua divides Palestine. Death of Joshua (Joshua xxiii.-xxiv).

Teaching notes will include the following points—

1. Moses was the deliverer of the Israelites. He was also the founder of the Hebrew nation.

2. Moses spent the first part of his life in the Court of Pharaoh. Then he went to live in the desert for fear of Pharaoh. Here in the great quietness Moses developed into the leader he subsequently revealed himself to be.

3. The Hebrews would never pronounce the Name of God. His Name was revealed to Moses in the form of "I am that I am."

4. Aaron was with Moses as his spokesman.

5. The first visit of Moses and Aaron to Pharaoh resulted in an increase of the hardship of the people.

6. The second visit produced the nine plagues. Water into blood—frogs—lice—flies—a murrain—boils—hail—locusts—darkness.

7. When all these failed came the final plague which even Pharaoh could not withstand. The death of all first-born.

8. The Passover instituted.

9. In the journey through the wilderness Moses did not take the easiest and shortest route. He was not allowed to. The Israelites were an unruly mob and quite unfit to enter into The Promised Land. First they had to become a disciplined

army before they could accept responsibility. A glance at a physical map of Palestine will show the difficulties Moses and his people encountered. In fact these wanderings should be taken only with a map before the class.

10. The Israelites showed their lack of law and order by refusing again and again to learn from the lessons given them of God's Help and Directions.

11. Sinai marks the great landmark in Hebrew history.

12. The Laws of Moses, of which The Ten Commandments form a part, have two outstanding features. They emphasise that the worship of The One True God shall be simple in form and not complex as was the religion of Egypt; and all laws covering all forms of life should be humane in spirit and application. Explicit obedience of God's Word is demanded of every Hebrew. Despite this the Hebrews, in their desperation at Sinai when they imagined that Moses had gone from them, turned to one of the religions of Egypt and worshipped The Golden Calf. Moses was not only the Law-giver, he was also the defender of the Hebrews and braved the wrath of Jehovah when they had sinned against Him.

A word should be said concerning The Judges. When Joshua died, Israel suffered a setback. Israel was not yet ready for the heavy task of responsibility imposed upon it by circumstance. The national spirit was not fully developed. The

people thought still in terms of tribal organisation. There were inter-family feuds which weakened the body politic and there was no one outstanding leader. The lack of a leader was serious, for Israel was surrounded by hostile people.

The Canaanite influence was strong and insidious. The Canaanite religion and the Canaanite way of life began to overlay the work of Moses. Yet all was not lost. The spark of Yahmehism, the worship of The One True God, smouldered. It was not extinguished. Its guardians were The Judges. The Judges were local leaders of remarkable quality. They became in fact and in deed defenders of The Faith.

Mention must be made of Deborah (Judges iv).

North Israel was being oppressed by the Canaanites, until the rise of Deborah the prophetess. She summoned Barak to lead his army against the oppressor. This Barak consented to do providing Deborah went with the army. Deborah marched with Barak's army, against Sisera. The armies met at Mount Tabor. Sisera's army was broken. His men fled. Sisera sought safety in the tent of Jael (Judges iv. 18-21) and here he was murdered as he slept, thus fulfilling Deborah's prophecy that "the Lord shall sell Sisera into the hands of a woman." The Song of Deborah (Judges v) is magnificent literature.

Later the Midianites were to take the place of the Canaanites as the oppressors of Israel. And once again the man for the hour arose—in Gideon.

Gideon received a direct call from God to become the deliverer of His people, so Gideon trains his army. From then onwards——

Gideon destroys the altar to Baal (Judges vi. 25–32); Gideon overcomes the Midianites (Judges vi. 33—vii. 24); the Israelites ask for a King (Judges viii–ix); The story of Jephthah and his daughter (Judges xi); The birth of Samson and his consecration (Judges xiii); Samson marries a Philistine woman and its consequences (Judges xiv. xv); Samson and Delilah (Judges xvi); The Death of Samson (xvi. 26–31); The Story of Micah (Judges xvii–xviii); The Terrible War against The Benjamites (Judges xix–xxi); The Story of Ruth (Ruth); The Birth of Samuel (1 Samuel i–ii); The Lord calls Samuel, (1 Samuel iii); The Philistines (1 Samuel iv); The Story of The Ark of The Lord (1 Samuel v.–vi); Samuel becomes The Judge (1 Samuel vii).

We come now to the rise of the monarchy but this should be emphasised. The first suggestion that Israel wished to have a King and so become a Kingdom we see as far back as the time of Gideon.

Gideon was the Defender and the champion of The One True God. He was also a successful warrior. The influence of Gideon upon the people was such that the feeling for national unity was aroused once again. As evidence of the desire for national unity came the desire for a King. This brings us to Samuel.

The tragedy in Samuel's life was the failure of

his sons. Their father had set them up as judges and they had proved themselves corrupt. Samuel turns to God for guidance, and is advised to listen to the people's demand for a King and to aid the choice. This was a shock, for Samuel was a purist. For him there could be no King but God. The Israelites were God's Chosen People and their territory His Kingdom upon earth—at least it was so in one sense. To ask for an earthly king was to offer an affront to The Heavenly King whose subjects they were by Divine Choice. That was Samuel's attitude towards this clamour for a King, for the creation of a monarchy. Samuel knew all too well that the people wanted a monarchy, but when he discovered that God apparently willed it, small wonder that he was disturbed—and remained obstinate. Samuel warns the people against the possible tyrannies of a monarchy (1 Samuel viii). The people continued to demand a King. The clamour was unchecked. Why should they not be as their neighbours were?

Saul is chosen to be the first King (1 Samuel x. 17–27). Samuel's work is done. In 1 Samuel xii the aged prophet and judge says good-bye to his people. He has served long and well. As Abraham had founded the people and Moses had founded the nation, so did Samuel found a powerful religious order *The Sons of The Prophets*, a wandering brotherhood of fiery patriots and fervent believers, who were to become a thorn in the side of the complacent Hebrews.

Samuel's forebodings were not unfounded as subsequent history shows. The story of The Monarchy is not a happy story, even though it did produce a David.

Saul is called (1 Samuel ix. 1-27); Samuel and Saul (1 Samuel x. 17-27); Saul shows himself a warrior-king (1 Samuel xi); The Philistines (1 Samuel xiii); Saul and Jonathan (1 Samuel xiii-xiv); Saul is rejected by The Lord (1 Samuel xv); David the Shepherd-boy (1 Samuel xvi. 1-14); David at the Court of the King (1 Samuel xvi. 14-23); Saul shows an envy of David (1 Samuel xviii); David and Goliath (1 Samuel xvii); David a fugitive (1 Samuel xix); David and Jonathan (1 Samuel xx); David and the Shewbread (1 Samuel xxi); Saul against David (1 Samuel xxiii, xxiv, xxv, xxvi); David is befriended by the Philistines (1 Samuel xxvii, xxviii, xxix, xxx); The Death of Saul (1 Samuel xxxi).

Teaching notes should include—

1. Samuel gave Saul three signs by which he would know that it was God's Will that he should become king. These signs were (a) he would meet two men by the sepulchre of Rachel who would give him news of his father's missing asses, (b) three men would offer him two loaves by the oak at Tabor and (c) he would meet a band of prophets on the hill Gibeah.

2. No king was accepted by his people until he had won some important battle. Until Saul went to the relief of the people of Jabesh-gilead, who

were in Ammonite hands, he lived a quiet life—an unacknowledged king.

3. Saul and Jonathan began the attack upon the Philistines which David was to complete at a later date.

4. When Saul disobeyed the definite instructions of Samuel and kept back the best of the spoil in the struggle against the Amalekites he proved his unworthiness to be king. Samuel comes out of his retirement to anoint Saul's successor—David.

5. David's open-air life had trained him in resourcefulness and given him strength and courage.

6. David's life as an outlaw taught him leadership.

7. Again and again David could have slain Saul, but did not. Saul was the anointed King of Israel and as such David regarded him as God's elect. God alone could depose him.

8. Saul sank so low that he consulted The Witch of Endor. He died ingloriously.

9. Saul began well. He looked "every inch a king" but lacked spiritual qualities. Moreover he failed to work in harmony with Samuel, who was the mouthpiece of God—so Saul sinned by disobeying the commands of God.

10. The wise teacher will not miss the beautiful tributes paid to Saul and Jonathan by David in *The Song of The Bow* (2 Samuel i. 19–27).

David succeeds to the kingship (2 Samuel i.

i–16 and ii. 1–5); The Fall of The House of Saul (2 Samuel iii); David becomes the King of Israel (2 Samuel v. 1–5); War against the Philistines (2 Samuel v. 17–25); David gives Israel a capital city (2 Samuel v. 6–13); David gives Israel a royal sanctuary (2 Samuel vi); David and Uriah the Hittite (2 Samuel xi); Nathan rebukes David (2 Samuel xii); David and Absalom (2 Samuel xiii, xiv, xv, xvi, xvii, xviii); David and Bath-sheba (1 Kings i); The Death of David (1 Kings ii).

Teaching notes should include—

1. David's success against the Philistines.
2. David's determination to have a political centre for Israel.
3. David's determination to have a spiritual centre for Israel.
4. David's great disappointment over his son Absalom.
5. David's success in building national unity in Israel.
6. David was a patriot, a warrior and a devout man. He sinned and paid heavily for his sins, but always he put his love of God and of his country first. One of the loveliest things of all times was David's love for Jonathan.

Solomon becomes King (1 Kings ii. 12–46); The Wisdom of Solomon (1 Kings iii); Solomon makes friends with neighbouring kingdoms (1 Kings v); Solomon builds The Temple (1 Kings vi); Solomon and The Queen of Sheba (1 Kings

x); Solomon's Kingdom grows uneasy (1 Kings xi. 1-8); Jeroboam and the Death of Solomon (1 Kings xi. 26-41).

Teaching notes—

1. Solomon inherited a kingdom well-founded and united. He did not seek to extend the Kingdom of David. He aimed to establish peace with all his neighbours.

2. Solomon's love of luxury and show were to prove the ruination of the kingdom.

3. Solomon's greatest work within the kingdom was the building of the Temple.

4. But Solomon did not guard the purity of the religion of Israel. He married foreign wives who introduced their own religions and cults and undermined the religion of Jehovah.

5. On Solomon's death the kingdom was divided and the end was in sight.

From now it will be better to deal with outstanding events to cover the confused period which followed on the death of Solomon. Thus—

The Causes of the Break-up (1 Kings xii. 1-24); Ahijah and The Wife of Jeroboam (1 Kings xiv. 1-20); The Reign of Omri (1 Kings xvi. 23-27); The Widow of Zarephath (1 Kings xvii. 8-24); Elijah and Ahab (1 Kings xviii. 1-46); The Cave on Mount Horeb (1 Kings xix. 1-18); Elisha is called (1 Kings xix. 19-21); The Story of Naboth's Vineyard (1 Kings xxi. 1-29); Micaiah the Prophet (1 Kings xxii. 1-28); King Ahaziah and Elijah (2 Kings i); Elijah's translation (2 Kings ii.

1-16); Elisha and Jehu (2 Kings ix. 1-28); The Death of Jezebel (2 Kings ix. 30-37); The Priests of Baal (2 Kings x. 18-28); The Fall of Israel (2 Kings xvii).

The History of Judah should include—

The Call of Isaiah (Isaiah vi. 1-8); The Vision of Isaiah (Isaiah xi. 1-9); King Hezekiah (2 Kings xviii. 1-8); The King is ill (2 Kings xx. 1-12); A Message comes from Babylon. Isaiah is angry (Isaiah xxxix); Hezekiah joins in the revolt against Assyria (Isaiah xxx.-xxxi); When Sennacherib marches triumphantly against the rebels Hezekiah withdrew and submitted once more (2 Kings xviii. 13-17).

Assyria demands the surrender of Jerusalem (Isaiah xxxvi and 2 Kings xviii. 17-37).

Isaiah defies Sennacherib (Isaiah xxxvii. 1-7 and 2 Kings xix). Again Assyria threatens Hezekiah and again Isaiah defies Sennacherib (Isaiah xxvii. 21-35 and 2 Kings xix).

The destruction of the Assyrian host (Isaiah xxxvii. 36-38). (Read also Byron's *The Destruction of Sennacherib*).

End this study with Psalm xlvi, Jerusalem's *Song of Deliverance*.

The Discovery of The Book of The Law (2 Kings xxii. 8—xxiii. 3), (read here in conjunction Deuteronomy v-xxvi).

Josiah reforms the religion of the people. (2 Kings xxiii. 4-28). The death of Josiah (2 Kings xxiii. 29. 30).

The Prophet Jeremiah (Jeremiah i); Jeremiah and King Jehoiakim (Jeremiah xi, xxii); Nebuchadnezzar comes to Jerusalem (2 Kings xxiv. 10-16); Nebuchadnezzar comes again to Jerusalem (2 Kings xxv); Daniel, Hananiah, Azariah and Mishael (Daniel i); Nebuchadnezzar's Dream (Daniel ii); Daniel's friends enter the fiery furnace (Daniel iii); The madness of the King (Daniel iv); The writing on the wall (Daniel v); Daniel in The Lions' Den (Daniel vi); The Return from Captivity (Ezra i, iii); The rebuilding of The Temple (Ezra v, vi); Ezra returns to Jerusalem (Ezra viii, ix, x); Nehemiah returns to Jerusalem (Nehemiah i, ii, iii, iv) and again (Nehemiah xiii).

Now I am aware that in this outline of the history of The Hebrews based upon the Old Testament there are, as there must be, many gaps. It may be that I have omitted the reader's special interest or his special stories. It is more than likely that I have included passages that the reader would not have included. This is inevitable, but if my outline is regarded in the light of a series of suggestions, that, neither more nor less, then no harm is done and possibly some good. What I have tried to do here is to give a basic outline of the main movements in the Old Testament. Even this outline can be shortened should time press hard upon the teacher.

I have not given special attention to *The Writings* for we have already met with Ezra, Nehemiah and Daniel. The Story of Ruth should

be told with relevant passages used as illustrations. So, too, may The Story of Esther be told. These will suffice.

From first to last the lessons to be learned from the Old Testament are these :

1. The worship of The One True God slowly developed as the truth was as slowly unfolded.
2. God always kept His Promises, even when His people turned against Him. In the darkest days there was always "a remnant" who kept the torch burning.
3. Once the worship of Jehovah was finally established in its purified form it never failed.
4. The Old Testament foreshadows the coming of God once again in the New Testament.

CHAPTER 4

The Life and Times of Jesus

1. *Early Evidence*

THE name *Jesus* is the Latin form of the Greek *Jesous*, which in the Hebrew was *Jehoshua*, or *Jeshua* or *Joshua*. The name *Jesus*, being translated means "Jehovah is salvation." It was no uncommon name among the Jews, but when applied to Our Lord it had a deep significance. He was to save the people, His people, from their sins. That is why The Blessed Virgin Mary was given firm instructions to call His Name *Jesus*.

The word *Christ* is not a name at all. It is a title. More correctly it should be written as *The Christ*. In the Hebrew the title denotes *The Messiah* and in the Greek *The Anointed One*.

The Jews looked forward to the coming of *A Deliverer*, whom they referred to as *The Anointed One*. See the prophecies in Isaiah lxi and Daniel ix. 24–26. See also Psalms ii. 2 ; xx. 6 ; xlv. 7.

Jesus was *The Anointed One*. See John i. 32 and Acts x. 38. *The Messiah* would be a prophet. See John vi. 14 ; Matthew xiii. 57 ; Luke xiii. 33 ; Luke xxiv. 19. He would also be a priest. See Hebrews ii. 17. And He would be a King. See Luke xxiii. 2 ; Acts xvii. 7 ; 1 Corinthians xv. 24 ; Revelations xv. 3.

When the title *The Christ* began to be applied to Jesus it was a recognition of his Messiahship. It showed that His contemporaries saw fulfilled in His Life all that was to be expected of The Promised One. Renan has a powerful thought on this. He wrote in his *Life of Jesus* that Jesus was "the individual who had made the species take the greatest step towards the divine"

Concerning the Life of Jesus we can draw upon three sources.

Heathen sources tell us that Christ Himself came of quite humble origin; that He Himself, His work and His followers were indeed despised and rejected of men; the Jewish aristocracy would have nothing to do with Him, the Gentile aristocracy were equally contemptuous, although for different reasons. The heathen writers establish Jesus of Nazareth as an historical figure. Tacitus records that Jesus was put to death in the reign of Tiberius by order of Pontius Pilate. It is Tacitus also who tells us that the "deadly superstition"—a term he applies to Christianity—"though crushed for a time, burst forth again, not only throughout Judæa, in which it sprung up, but even in Rome, the common reservoir for all the streams of wickedness and infamy". It is Tacitus who tells us of Nero's double crime of firing Rome and of blaming the Christians for the deed.

Suetonius refers to the Christians as "a class of men of a strange and pestilent superstition"

Pliny the younger wrote to the Emperor Trajan seeking advice on how to deal with Christians.

Beyond the fact that they worshipped in a strange manner and nothing would or could shake their faith in Christ, they lived quiet, blameless lives.

These and other heathen writers help us to recreate the picture of the early Christians, and from these writings we discover references to the miracles, the parables, The Crucifixion, Jesus' claim to divinity and the magnificent loyalty and devotion of His followers. We also learn that Christianity increased in strength despite all official persecution. The heathen writers confirm the details set forth in the New Testament.

Jewish sources also tell us much of this period. The greatest of these Jewish sources is, of course, Josephus. It is Josephus who tells us of the preaching and teaching and the execution of John the Baptist. It is Josephus who refers to the murder of James the Just by Annas the younger. James he calls "the brother of Jesus called The Christ". Of Jesus Himself, Josephus writes—

"At this time appeared a certain Jesus, a wise man, if indeed He may be called a man, for He was a worker of miracles, a teacher of such men as receive the truth with joy, and He drew to Himself many Jews, and many also of the Greeks. This was the Christ. And when at the instigation of our chief men, Pilate condemned Him to the cross, those who had first loved Him did not fall away. For He appeared to them alive again on the third day, according as the holy prophets had declared this and countless other marvels of Him. To this day the sect of Christians, called after Him, still exists."

From Jewish sources, all hostile, we get confirmation that Jesus was an historical character, that He did go down into Egypt, that He was descended from David, that He did work miracles, that He did have disciples, that He was crucified, that He was innocent of any crime which warranted that crucifixion.

When we come to Christian sources we find all we need, and much already confirmed by anti-Christian, or non-Christian writers. St. Paul's Epistles to The Galatians, The Romans and to The Corinthians are our supreme authorities. Details we get of course from The Gospels. But the writings of Paul have added weight, for were they not written by one who was a ruthless enemy of the sect and who was converted after the death of Christ? Saul was a man of the highest intellectual power and of the highest Jewish culture. No unlettered barbarian was Saul, who became Paul and did so much to build our Faith upon a sure and solid foundation.

The first three Gospels, known as The Synoptic Gospels, give us biographical details of the life of Jesus. The fourth Gospel is the spiritual Gospel.

2. *Chronology.*

Dates are difficult to fix with accuracy but as far as can be reasonably ascertained we believe that the year of Jesus' Birth was 4 B.C., and the year of the Crucifixion A.D. 30.

3. *The Life.*

It is usual to divide the life of Jesus into five periods, viz. (i) infancy and childhood, (ii) youth and early manhood, (iii) the public ministry, (iv) the last days and the Crucifixion, (v) the Resurrection and the Ascension. I will deal with the details of this division later. Here we can concern ourselves with generalities. Important points are these.

The Circumcision took place on the eighth day after the birth. During this ceremony the child would be named.

The Purification followed 33 days *after* the Circumcision.

St. Matthew alone tells us of The Magi.

Jesus grew up in Nazareth where "He was subject to His parents", and as St. Luke tells us "He grew and waxed strong in spirit, filled with wisdom and the grace of God was upon Him" Later that "He gradually advanced in wisdom and stature, and in favour with God and man"

If we read St. Mark vi. 2, St. John vi. 42 and vii. 15, we may conclude that Jesus never learned "the oral tradition" which among the Jews marked the "learned man" But He did know Greek and spake Aramaic. He did know the Scriptures for He quotes constantly from them.

When twelve years of age He became "a son of the Lord", as did every other Jewish boy. Jesus was presented in the synagogue by Joseph, after which He would wear the phylacteries and begin

to learn of The Law. He also began to learn a trade so that in time He would become a master-craftsman and so self-supporting. It was during this time that Joseph and Mary who had taken Jesus to Jerusalem for the first time—lost Him. And found Him again confounding the doctors.

And He said unto them "How is it that ye sought Me? Wist ye not that I must be about My Father's business?"

This is the first record of words spoken by Jesus. Some authorities say that the better translation runs "*Did ye not know that I must be in My Father's house?*"

Between this visit and His baptism we hear nothing but much is implied in that one quotation from St. Mark vi. 3, "*Is not this the carpenter?*" What is implied? This—that Jesus was well known as a young craftsman. That He had been following the craft of a carpenter, as His father was a carpenter, that He had helped support His mother and His brethren. Jesus by His early toil in an obscure village hallowed toil and poverty, the lot of the common man.

And what was happening in the outer world during the time that Jesus was reaching the estate of manhood? Tacitus tells us it was a world "rich in disasters, terrible in battles, rent by seditions; savage even in its peace". So low had the Roman Empire fallen. The Christian era began when the Roman Empire was wallowing in corruption. Leaders and people were either atheists or terrorised by superstition. In Judæa

the Jews held fast to the outward and visible observances of their religion and forgot the inner spirit. Because of this, and because of the despair felt by pagan and Jew alike, all eyes were turned towards the East—waiting for the Messiah. Writers such as Virgil, Tacitus and Suetonius all stress this. The Gentiles looked and hoped for something—they knew not what, but the Jews erroneously looked and hoped for a Deliverer who would be a son of David, who would come as a mighty warrior to destroy their political enemies and restore their political independence once more. So poorly had they understood their own prophets.

The first gleam came with the appearance of John the Baptist. He proclaimed “the coming” The Messiah was at hand. When John shrank from baptising Jesus it was because he recognised the complete sinlessness of Jesus. Only upon the insistence of Jesus was He baptised. Then followed The Temptations.

We come now to The Ministry, which for convenience may be subdivided as follows—

- (i) The early scenes to the beginning of the public preaching in Galilee.
- (ii) The ministry in Galilee to the murder of John the Baptist.
- (iii) Jesus meets with opposition.
- (iv) Flight and danger until He leaves Galilee.
- (v) To Jerusalem until He goes to Ephraim.
- (vi) Ephraim to The Passover.

- (vii) The Last Supper, The Passion, The Trials and Crucifixion.
- (viii) The Resurrection and Ascension.

Let us take each in turn—

(i) *The Early Scenes.*

John the Baptist sees Jesus and cries, “*Behold the Lamb of God that taketh away the sins of the world!*” Andrew and John follow Jesus. Andrew brings his brother Simon Peter. Then Philip is called and Philip brought Bartholomew. Jesus, with His new followers and Mary His mother, goes to the marriage in Cana in Galilee. Here the first miracle is performed. A short stay in Capernaum and Jesus goes on to Jerusalem for The Passover. He makes his first appearance as a Teacher in the Temple. Aroused to a great anger He cleanses the Temple, an act which apparently no one else had dared to do before, or was it that the religion of the people had become so debased that no one cared? And it should be remembered that those words, “*Destroy this Temple, and in three days I will raise it up*”, were spoken at this stage, and made so lasting an impression that they were recalled and used against Jesus at His Trial. Jesus now meets Nicodemus—by night, which tells us that there was active opposition to Him and to His Teaching. Jesus goes into Judæa, where His disciples following the practice of John baptised the people. Jesus also continues John’s greeting “*Repent!*” John’s followers complain to

their master that Jesus and His disciples are already over-shadowing him. John foretells his own eclipse. Then John is arrested and imprisoned by Herod Antipas. Jesus goes into Galilee, by way of Samaria. By Jacob's well and to a woman of Samaria Jesus gives the first clear indication of His Messiahship. And what a difference Jesus finds here. His own people oppose Him. The Samaritans invite Him to stay among them, which He does gladly.

(ii) *The Ministry in Galilee.*

Jesus now meets with perhaps the bitterest of all His opponents—among His own kindred, in His own country. He goes to Nazareth and there in the synagogue He reads Isaiah lxi and speaks. But the Nazarenes do not want words, they want wonders. When no wonders come they seize Him and drag Him forth to kill Him. Jesus passed “through the midst of them” and went “His way”. As far as we know Jesus never returned to Nazareth again. From now onwards His centre was to be at Capernaum. Here came His mother and His brethren. Jesus heals with a word the son of one of Herod's court. On the first Sabbath in Capernaum Jesus heals the demoniac, then He goes to where Peter lives and there heals Peter's wife's mother. Other sufferers come to Jesus and He heals them and His fame begins to spread far and wide. So Jesus, denied solitude, journeys from village to village preach-

ing, teaching and healing. He speaks from Peter's boat. There is the miracle of the draught of fishes. James and John, Andrew and Peter forsake all to follow Jesus. Matthew is called. Then we hear the Sermon on The Mount which became to the followers of Jesus (for all time) what The Law from Sinai meant to the Israelites in their wanderings.

From this time forward Jesus is indeed a popular teacher. He is followed by and He attracts vast crowds everywhere. At this point it is shown to John in prison that Jesus is The Messiah. His mother and His brethren grow anxious for His health. He never rests and He gets so weary. Agreeing at last to a respite Jesus enters a boat to cross the lake. A storm arises and the disciples are terrified. They waken Jesus who calms the storm. When Jesus returns another multitude awaits His coming.

The daughter of Jairus is ill. Jesus is called. When He arrives the girl is dead. Peter, James, John and the parents alone see Jesus restore the child alive to her parents. It should be remembered that this is the *second* time Jesus has raised the dead. The first was the widow's son at Nain—and now the daughter of Jairus. Jesus now sends His disciples, in twos, to preach and to teach and to perform acts of mercy in His Name. It was while the disciples were on their teaching itinerary that Jesus went again into Jerusalem—a visit that was to have a far-reaching result. At Jerusalem He healed the impotent man by The Pool of

Bethesda. It was the Sabbath Day, when not the smallest effort of work must be made—according to the orthodox Jews. *First* Jesus heals the poor creature who so badly sought divine help—and then—He instructed him to take up his bed and walk.

This simple beginning is the starting point of the implacable enmity of the Jews. They dared not touch Him for fear of the people, but from that time forward they sought to trap him. So active was their hatred that Jesus did not wait for The Passover for which He had come.

(iii) *Opposition.*

From now onwards Jesus is dogged by spies. He knew now that there could be only one end—His death. A great sadness descends upon Our Lord. His own people have begun their rejection of Him. Then comes the news of the murder of John the Baptist. Jesus and His disciples retire to Bethsaida Julias to be in peace and to reflect upon all that has happened and upon the significance of John's murder. It was not to be. The multitude follow Him and five thousand are fed upon a little boy's lunch—five barley loaves and two small fishes. The multitude are sent away. The disciples return to Capernaum by boat. Jesus goes up into a hill to pray and joins His disciples during a storm, Jesus walking upon the waters.

In Capernaum Jesus offends many by speaking of the necessity of "eating the flesh of The Son of Man and drinking His blood" Peter remains

firm, but Jesus sees that one of His chosen disciples was "a devil" and would betray Him.

The opposition rises in strength and in virility. Jesus does not hesitate to attack hypocrisy in high places; nor does He hesitate to expose the hollow formalism as the worthless thing it was. At the same time He teaches them how to pray, and we receive *The Lord's Prayer*. When He heals the deaf and dumb demoniac and the Pharisees accuse Him of casting out devils by the aid of Beelzebub the prince of devils, Jesus lashes them until they writhe. From now onwards there can be no rest for Jesus. His enemies are everywhere, waiting to trap Him and to pounce.

(iv) *The Danger Increases.*

The crisis-point was the meal taken in the house of the Pharisee (Luke xi. 37 to the end) when Jesus aroused all seated therein. He left Capernaum to go the regions around Tyre and Sidon. Here He meets the Syro-Phœnician woman and heals her daughter. Jesus then goes south until He feeds the four thousand. He goes to Magdala only to find that His enemies had banded together against Him. It was near to Cæsarea Philippi that Peter makes his Great Confession of Faith.

Six days later comes The Transfiguration. And thereafter He heals the demoniac boy, continues to teach His disciples and travels south by way of unfrequented paths to Jerusalem.

(v) *Jerusalem.*

Jerusalem sees Jesus in The Temple once more. The woman taken in adultery is saved by Jesus. The Jews seek to kill Jesus. He leaves the Temple, and Jerusalem, under the ban of excommunication. He pays a fleeting visit to Galilee and begins His final journey back into Jerusalem. It was a strange, a dramatic journey. One village refuses Him harbourage. He heals the ten lepers but only the Samaritan among them returns to say "Thank you." Healing and teaching all the way until Jesus reaches the home of Martha and Mary in Bethany. From Bethany, He goes to Jerusalem for The Feast of The Dedication but has to withdraw. He retires to Bethany, the one beyond Jordan. News comes that Lazarus is ill. Jesus finishes His work before returning to the home of Martha and Mary. Here He is met with the tidings that Lazarus has been dead these four days. Lazarus is raised from the dead—the final event that confirmed the Sanhedrin that Jesus must die. . . . Knowing His enemies were now determined upon His death Jesus retires to Ephraim, a tiny village on the fringe of the wilderness.

(vi) *The Journey from Ephraim.*

(vii) *The Last Supper, The Passion, The Trials, The Crucifixion.*

So determined was the opposition that Jesus waited at Ephraim until He could join a vast

crowd of pilgrims from Galilee, all going into Jerusalem. Jesus foretells His end. Blind Bartimaeus is healed. He comes to Bethany. Judas is aroused by the "waste" of the precious ointment. Palm Sunday, and Jesus makes His triumphant entry into Jerusalem. He retires in the evening for safety. Next morning (Monday) He returns to Jerusalem. The fig tree is cursed. Jesus teaches in The Temple. His enemies confront Him and He routs them. In the evening Jesus retires once again from the city. On Tuesday Jesus faces a day of intense difficulty. Again His enemies are confounded. Wednesday, as far as we know, He spent in complete retirement in Bethany. So we come to Thursday, and in the evening is The Last Supper. Judas goes out. In the darkness of the evening Jesus and His disciples go to Gethsemane where Jesus prays and faces His Supreme Agony. He is arrested. *His disciples forsook Him and fled.* The trials begin. The first before Annas, the second before Caiaphas, then before the Sanhedrin, Pilate, Herod, back to Pilate. The cry for Barabbas The Crucifixion.

(viii) *The Resurrection and The Ascension.*

Jesus hangs upon the Cross. He is dead. He is taken down from the Cross and laid in the tomb of Joseph of Arimathæa. Nicodemus is also present. So Friday ends . . . and with it His followers felt, the end of all else. Sunday morning early the

two Marys come to The Tomb. Angels tell of the Resurrection but they do not understand at first. Distress is added to distress. Then The Appearances to Mary Magdalene, to the ministering women, to Peter, to the two disciples on the road to Emmaus, to the ten apostles—all on the first Easter Day. Then to the eleven apostles (Thomas having been absent on the other occasion); then to the seven apostles by the Sea of Galilee; then to the crowd on a mountain in Galilee, then to James and so to The Ascension.

CHAPTER 5

The New Testament in School

IT has been the practice in schools to concentrate all our study of the New Testament upon the Four Gospels. This I believe to be fundamentally sound, for at least it does concentrate upon the Life and Work of Jesus. I hope that the present generation of teachers will remember this before they get too heavily involved in their search for deeper scholarship. No one reveres scholarship more than I, but when scholarship overlays spirit and the bold canvas is lost behind a tangle of detail then I for one would take a great delight in saying farewell to that type of scholar. We *must* remember that no matter how much we desire and how much we do increase our own profound knowledge of the Scriptures, our primary occupation is to teach young children. Children are interested in stories and in the meaning of stories. *They want to know are these stories true?* or—just stories. A child differentiates between a true story and a fairy tale and the line of demarcation is firmly drawn. So, in the presentation of Bible Stories, especially of the stories in the New Testament we take the stand *these are true stories*. That catches the interest of the child at once. It is the teacher's work thereafter to hold *and develop* that

interest, carrying it forward to the time when a child can appreciate profound truths.

In the previous chapter I have given a rapid view of the Life and Times of Jesus. In our modern secondary schools I suggest that our study of the New Testament should begin with the teacher telling the story, the whole story as I have given it in Chapter 4. The telling should be swift moving, possibly delivered in a racy style to lay the foundation for future and more detailed study. I think it is perhaps not quite the best method to let the Story of Jesus unfold stage by stage. Let us have the bold view first. Then let the relevant stories come in and fill the gaps. Therefore I would suggest we open with—

1. The Life and Times of Jesus. Narrative method covering the whole period from The Foretelling (The Annunciation) to the Ascension.
2. Details of The Life.

Now, when we come to the Details, we are again presented with the possibility of an alternative development. We can *either* take one or at most two of the Gospels and follow through the Story upon that basis—or we can use what may be termed The Parallel Method. For the first we may choose to follow the Gospel of St. Matthew in conjunction with the Gospel of St. Mark. Or St. Mark with St. Luke. Or St. Matthew with St. Luke. The Gospel according to St. John should, I submit, be taken entirely by itself because of its unique character.

If, however, we decide to adopt The Parallel Method then we shall use our Bibles much more fully because we shall be seeking and finding common references and common accounts. For this type of study I recommend any published table which sets out the analyses of The Synoptic Gospels, but especially do I recommend Stanley Wood's *New Testament History*, Vol. I, *The Life and Teaching of Christ*, Appendix I. When I first introduced this to my Divinity Students I was more than gratified at the interest aroused. When later I saw those same students applying The Parallel Method in the classroom, among children ranging in ages from 11-15 and watched the enthusiasm aroused among those children I knew we were on the right lines.

One illustration will suffice. Suppose we have reached the period which Stanley Wood calls "On The Threshold of The Ministry" then our work proceeds as follows—

1. The Preaching of John the Baptist.

Read St. Matthew iii. 1-12; St. Mark i. 1-8 and St. Luke iii. 1-18. Anything to discuss here?

2. The Baptism of Jesus.

Read St. Matthew iii. 13-17; St. Mark i. 9-11; St. Luke iii. 21, 22. Anything to discuss here?

3. The Temptation.

Read St. Matthew iv. 1-11; St. Mark i. 12, 13; St. Luke iv. 1-13. Anything to discuss here?

4. The Call of The First Five Disciples.

Read St. John i. 35-51.

By this method of reading and learning one discovers not only the parallel accounts but which passages are peculiar to certain Gospels. Thus a double study develops and brings with it the inevitable question, "Why do you think St. ——— recorded that incident, when no one else did?"

Apart from this general study, which aims to cover the whole Life, there are certain specialised studies which I believe have a real value in school. Thus we may wish to make a special study of *The Miracles* in the New Testament, or of *The Parables* in the New Testament. If we do we should not forget that there are both *miracles* and *parables* to be found in the Old Testament. The following tables may act as a guide—

The Miracles of Our Lord as given in the New Testament

The healing of the two blind men	St. Matthew ix. 27-31	} A
The healing of the dumb demoniac	St. Matthew ix. 32-33	
The coin in the fish	St. Matthew xvii. 24-27	
The healing of the man deaf and dumb	St. Mark vii. 31-37	
The healing of the blind man	St. Mark viii. 22-26	
Jesus passes unseen thro' the crowd	St. Luke iv. 30	
The miraculous draught of fishes	St. Luke v. 1-11	

The raising of the widow's son	St. Luke vii. 11-15	} A
The healing of the crooked man	St. Luke xiii. 11-13	
The healing of the man with dropsy	St. Luke xiv 1-4	
The cleansing of the ten lepers	St. Luke xvii. 11-19	
The restoring of Malchus' ear	St. Luke xxii. 50-51	
Water into wine	St. John ii. 1-11	
The healing of the nobleman's son	St. John iv. 46-54	
The healing of the impotent man at Bethesda	St. John v. 1-9	
The healing of the man born blind	St. John ix. 1-7	
The raising of Lazarus	St. John xi. 43-44	
The miraculous draught of fishes	St. John xxi. 1-11	} B
The healing of the demoniac	St. Mark i. 23-26	
	St. Luke iv. 33-35	
The healing of the centurion's servant	St. Matthew viii. 5-13	
	St. John vii. 1-10	
The healing of the blind and dumb demoniac	St. Matthew xii. 22	
	St. Luke xi. 14	
The healing of the Syro-Phœnician woman's daughter	St. Matthew xv. 21-28	
	St. Mark vii. 24-30	
The feeding of the four thousand	St. Matthew xv. 32-38	} B
	St. Mark viii. 1-8	
The cursing of the fig tree	St. Matthew xxi. 18-22	} B
	St. Mark xi. 12-14	

The healing of the leper	St. Matthew viii. 2-3 St. Mark i. 40-42 St. Luke v. 12-13	} C
The healing of Peter's wife's mother	St. Matthew viii. 14-15 St. Mark i. 30, 31 St. Luke iv. 38, 39	
The storm is stilled	St. Matthew viii. 26 St. Mark iv. 37-39 St. Luke viii. 22-24	
The Gadarene swine	St. Matthew viii. 28-34 St. Mark v. 1-15 St. Luke viii. 27-35	
The man sick of the palsy	St. Matthew ix. 2-7 St. Mark ii. 3-12 St. Luke v. 18-25	
The woman with the issue	St. Matthew ix. 20-22 St. Mark v. 25-29 St. Luke viii. 43-48	
Jairus' daughter	St. Matthew ix. 23-25 St. Mark v. 38-42 St. Luke viii. 49-56	
The man with a withered hand	St. Matthew xii. 10-13 St. Mark iii. 1-5 St. Luke vi. 6-10	
Walking on the sea	St. Matthew xiv. 25 St. Mark vi. 48-51 St. John vi. 19-21	
The demoniac child	St. Matthew xvii. 14-18 St. Mark ix. 17-29 St. Luke ix. 38-42	
Blind Bartimaeus	St. Matthew xx. 30-34 St. Mark x. 46-52 St. Luke xviii. 35-43	

The feeding of the Five Thousand	St. Matthew xiv. 19-20	} D
	St. Mark vi. 35-44	
	St. Luke ix. 12-17	
	St. John vi. 5-13	

This is not a chronology. This table is based upon the miracles which are mentioned in one Gospel only (A) ; in two Gospels only (B) ; in three Gospels (C) ; and in all four Gospels (D).

We can, if we wish, follow the same arrangement when we study Our Lord's Parables. If we do so wish then we have the following ground plan—

Our Lord's Parables—The New Testament

The Tares	St. Matthew xiii. 24-30	} A
The Hidden Treasure	St. Matthew xiii. 13	
The Pearl	St. Matthew xiii. 45-46	
The Draw-net	St. Matthew xiii. 47-48	
The Unmerciful Servant	St. Matthew xviii. 23-34	
The Labourers in the Vineyard	St. Matthew xx. 1-16	
The Two Sons	St. Matthew xxi. 28-30	
The Marriage of the King's Son	St. Matthew xxii. 2-14	
The Ten Virgins	St. Matthew xxv. 1-13	
The Talents	St. Matthew xxv. 14-30	
Sheep and the Goats	St. Matthew xxv. 31-46	}
The Seed	St. Mark iv. 26-29	
The Householder	St. Mark xiii. 34	
The Two Debtors	St. Luke vii. 41-42	
The Good Samaritan	St. Luke x. 30-35	

The Importunate Friend	St. Luke xi. 5-8	} A
The Rich Fool	St. Luke xii. 16-20	
Servants Watching	St. Luke xii. 35-40	
The Wise Steward	St. Luke xii. 42-48	
The Barren Fig-tree	St. Luke xiii. 6-9	
The Great Supper	St. Luke xiv. 16-24	
The Tower: The King going to war	St. Luke xiv. 28-33	
The Piece of Money	St. Luke xv. 8-10	
The Prodigal Son	St. Luke xv. 11-32	
The Unjust Steward	St. Luke xvi. 1-8	
Dives and Lazarus	St. Luke xvi. 19-31	
Unprofitable Servants	St. Luke xvii. 7-10	
The Unjust Judge	St. Luke xviii. 2-5	
The Publican and the Pharisee	St. Luke xviii. 10-14	
The Pounds	St. Luke xix. 12-27	
The House on rock } The House on sand } The Leaven	St. Matthew vii. 24-27; St. Luke vi. 47-49 St. Matthew xiii. 33; St. Luke xiii. 20-21	} B
The Lost Sheep	St. Matthew xviii. 12-13; St. Luke xv. 4-6	
The Candle under a bushel	St. Matthew v. 15 St. Mark iv. 21 St. Luke viii. 16; xi. 33	} C
New cloth on old gar- ments	St. Matthew ix. 16 St. Mark ii. 21 St. Luke v. 36	
The Sower	St. Matthew xiii. 3-8 St. Mark iv. 3-8 St. Luke viii. 5-8	

The Mustard Seed	St. Matthew xiii. 31-32	} C
	St. Mark iv. 30-32	
	St. Luke xiii. 18-19	
The Wicked	St. Matthew xxi. 33-39	
Husbandmen	St. Mark xii. 1-9	
	St. Luke xx. 9-16	
The Fig Tree	St. Matthew xxiv.	
	32-33	
	St. Mark xiii. 28, 29	
	St. Luke xxi. 29-32	

Returning once again to The Life it seems to me that several sections need emphasising, because they have a special appeal to all people, including children. Of these sections I would stress—

1. *The Birth and Early Life of Christ.*

Begin with The Divinity of Christ as expressed in St. John i. 1-5. Then pass at once to The Annunciation of The Birth of John the Baptist which takes place in Jerusalem (Luke i. 5-25); to The Espousal of The Virgin Mary in Nazareth (St. Matthew i. 18 and St. Luke i. 27); to The Annunciation of The Birth of Christ also in Nazareth (St. Luke i. 26-28); to The Visitation of Mary to Elizabeth in Hebron (St. Luke i. 39-55); Mary's return to Nazareth (St. Luke i. 56); Joseph's vision in Nazareth (St. Matthew i. 20-25); The Birth and Infancy of John the Baptist in Hebron (St. Luke i. 57-80); The Birth of Jesus in Bethlehem (St. Luke ii. 1-7); The Adoration of The Shepherds in Bethlehem (St.

Luke ii. 8–16); The Circumcision in Bethlehem (St. Matthew i. 25 and St. Luke ii. 21); The Presentation and Purification in Jerusalem (St. Luke ii. 22–29); The Adoration of The Magi in Bethlehem (St. Matthew ii. 1–12); The Flight into Egypt (St. Matthew ii. 13–15); The Massacre of The Innocents in Bethlehem (St. Matthew ii. 16–18); The Return to Nazareth (St. Matthew ii. 19–23 and St. Luke ii. 39); The Childhood of Jesus in Nazareth (St. Luke ii. 40); The Doctors in The Temple in Jerusalem (St. Luke ii. 46–50); The Youth of Jesus in Nazareth (St. Luke ii. 51).

2. *Holy Week.*

The narrative should begin with The Supper in Simon's house in Bethany (St. Matthew xxvi. 6–13; St. Mark xiv. 3–9 and St. John xii. 1–9): then proceed with—

Mary anoints Jesus	St. Matthew xxvi. 7–13 St. Mark xiv. 3–8 St. John xii. 3–8
The Triumphal Entry into Jerusalem	St. Matthew xxi. 1–11 St. Mark xi. 1–10 St. Luke xix. 29–44 St. John xii. 12–19
The Temple	St. Mark xi. 11
Jesus goes to Bethany	St. Mark xi. 11
The Barren Fig Tree	St. Matthew xxi. 18–19 St. Mark xi. 12–14
The Second Cleansing of the Temple	St. Matthew xxi. 12–17 St. Mark xi. 15–19 St. Luke xix. 45–48

Jesus goes to Bethany	St. Matthew xxi. 17 St. Mark xi. 19
The Lesson of the Fig Tree	St. Matthew xxi. 20-22 St. Mark xi. 20-25
Jesus Teaches in the Temple	St. Matthew xxi. 23-27, 28-32, 33-46 and xxii. 1-14 St. Mark xi. 27-33, xii. 1-12 St. Luke xx. 1-8, xx. 9-19
Questions asked to trap Jesus	St. Matthew xxii. 15-22, 23-33, 34-40 St. Mark xii. 13-17, 18-27, 28-34 St. Luke xx. 20-26, 27-39
Jesus replies with a Question	St. Matthew xxii. 41-46 St. Mark xii. 35-37 St. Luke xx. 41-44
The Woes	St. Matthew xxiii. 13-33
The Widow's Mite	St. Mark xii. 41-44 St. Luke xxi. 1-4
The Greeks	St. John xii. 20-36
Jesus goes to Mount Olivet	St. Matthew xxiv. 1-3 St. Mark xiii. 1-3
Predictions	St. Matthew xxiv. 3-51 St. Mark xiii. 3-27 St. Luke xxi. 5-36
Parables	St. Matthew xxv. 1-46
The Sanhedrin	St. Matthew xxvi. 3-5 St. Mark xiv. 1-2 St. Luke xxii. 1-2
The Traitor	St. Matthew xxvi. 14-16 St. Mark xiv. 10-11 St. Luke xxii. 3-6
Preparation of The Passover	St. Matthew xxvi. 17-19 St. Mark xiv. 12-16 St. Luke xxii. 7-13

Washing the Apostles' feet	St. John xiii. 1-17
The Breaking of Bread	St. Matthew xxvi. 26
	St. Mark xiv. 22
	St. Luke xxii. 19
Betrayal foretold	St. Matthew xxvi. 21-25
	St. Mark xiv. 18-19
	St. Luke xxii. 21
	St. John xiii. 21
The Sop	St. John xiii. 26-27
Judas goes out	St. John xiii. 30
Peter is warned	St. Matthew xxvi. 34
	St. Mark xiv. 30
	St. Luke xxii. 34
	St. John xiii. 38
Discourses	St. John xiv-xvi
Christ's Prayer	St. John xvii
The Hymn	St. Matthew xxvi. 30
	St. Mark xiv. 26
The Agony	St. Matthew xxvi. 37
	St. Mark xiv. 33
	St. Luke xxii. 39
	St. John xviii. 1
The Great Prayer	St. Matthew xxvi. 39-44
	St. Mark xiv. 36-39
	St. Luke xxii. 42
The Angel	St. Luke xxii. 43-44
The Apostles sleep	St. Matthew xxvi. 40-45
	St. Mark xiv. 37-41
	St. Luke xxii. 45-46
The Betrayal	St. Matthew xxvi. 47-50
	St. Mark xiv. 43-44
	St. Luke xxii. 47
	St. John xviii. 2-5

Malchus' ear	St. Matthew xxvi. 51 St. Mark xiv. 47 St. Luke xxii. 50 St. John xviii. 10 Is healed (St. Luke xxii. 51)
Forsaken	St. Matthew xxvi. 56 St. Mark xiv. 50
Before Annas	St. John xviii. 12-13
Before Caiaphas	St. Matthew xxvi. 57 St. Mark xiv. 53 St. Luke xxii. 54 St. John xviii. 15
Peter follows	St. Matthew xxvi. 58 St. Mark xiv. 54 St. Luke xxii. 55 St. John xviii. 15
The Abjuration	St. Matthew xxvi. 63 St. Mark xiv. 61
Condemned, buffeted and mocked	St. Matthew xxvi. 66-67 St. Mark xiv. 64-65 St. Luke xxii. 63-65
Peter's denial	St. Matthew xxvi. 69-75 St. Mark' xiv. 66-72 St. Luke xxii. 54-62 St. John xviii. 17-27
Before Pilate	St. Matthew xxvii. 1-2 St. Mark xvi St. Luke xxiii. 1 St. John xviii. 28
Judas repents	St. Matthew xxvii. 3
Pilate before the people	St. John xviii. 29
Pilate speaks to Jesus	St. John xviii. 33
Jesus scourged	St. Matthew xxvii. 26 St. Mark xv. 15 St. John xix. 1

Crowned with thorns	St. Matthew xxvii. 29 St. Mark xv. 17 St. John xix. 2
"Behold the man!"	St. John xix. 5
Formal accusation	St. Matthew xxvii. 11 St. Mark xv. 2 St. Luke xxiii. 2
To Herod	St. Luke xxiii. 6-11
"Behold your King!"	St. John xix. 14
Pilate tries to release Jesus	St. Matthew xxvii. 15 St. Mark xv. 6 St. Luke xxiii. 17 St. John xix. 12
Pilate hears from his wife	St. Matthew xxvii. 19
Washes his hands	St. Matthew xxvii. 24
Barabbas released	St. Matthew xxvii. 26
Jesus delivered to be crucified	St. Matthew xxvii. 26 St. Mark xv. 15 St. Luke xxiii. 25 St. John xix. 16
Simon of Cyrene	St. Matthew xxvii. 32 St. Mark xv. 21 St. Luke xxiii. 26
Vinegar and gall	St. Matthew xxvii. 34 St. Mark xv. 23 St. Luke xxiii. 36
Jesus nailed to Cross	St. Matthew xxvii. 35 St. Mark xv. 24-25 St. Luke xxiii. 33 St. John xix. 18
The Superscription	St. Matthew xxvii. 37 St. Mark xv. 26 St. Luke xxiii. 38 St. John xix. 19

3. *The Seven Words from The Cross.*

I do not think we *can* present The Story of Christianity in Schools unless we take a series of short talks on The Seven Words from The Cross. I know there exists a school of thought that would leave out The Crucifixion on the grounds that it is too horrible. Of course it is horrible. It is a terrible story. That humanity could sink so deeply as to murder The Saviour of all mankind is in itself a terrible story, but until that had happened Redemption could not come upon earth. Nor are we at all assured that if Christ came again humanity would not treat Him in a 20th-century equivalent manner.

Children *can* appreciate the selflessness of the sacrifice of Christ. Because of this I am including a brief outline upon this theme. First, the ground-plan.

- (i) *Father forgive them* (St. Luke xxiii. 34) : His garments are divided the passers-by mock .
the thieves revile but one thief is penitent
and seeks forgiveness.
- (ii) *To-day shalt thou be with Me in Paradise* (St. Luke xxiii. 43).
- (iii) *Woman behold thy son* (St. John xix. 26-27) :
Darkness falls over all the land.
- (iv) *My God, my God, why hast thou forsaken Me?*
(St. Matthew xxvii. 46 and St. Mark xv. 34)
- (v) *I thirst* (St. John xix. 28) : Vinegar is offered.
- (vi) *It is finished* (St. John xix. 30).
- (vii) *Father, into thy hands I commend my spirit* (St. Luke xxiii. 46).

The veil of the Temple is rended the
graves open . the saints come out the
centurion gives his testimony the women
watch faithfully His side is pierced . He
is taken down from The Cross and buried by
Joseph of Arimathæa and Nicodemus a
guard is placed over His Tomb.

Now let us examine those Seven Words.

*St. Luke xxiii. 34: Then said Jesus, Father forgive
them; for they know not what they do.*

This, the first cry from the Cross is not for Himself—but for others. More even than that—it is a prayer and a plea for forgiveness for ignorance.

*St. Luke xxiii. 43: And Jesus said unto him, Verily I
say unto thee, To-day shalt thou be
with Me in paradise.*

The second cry is one that gives hope—and promise to the penitent. Jesus is still thinking of someone else—a man who is suffering as He is suffering but with greater cause. He is thinking of this man who realises that here hangs indeed The Divine One. Even in bitter agony the Goodness and Mercy of Jesus cannot be mistaken by those who wish to receive Him.

*St. John xix. 26, 27: When Jesus therefore saw His
Mother, and the disciple standing
by, whom He loved, He saith un-*

to His mother, Woman, behold thy Son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

The third cry and still concerned with someone else—this time His mother. As Hermann Lilienthal wrote “Ignorance has been pardoned, patience has been rewarded and now human love is to be glorified.”

St. Matthew xxvii. 46: And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?

What does this cry mean? This cry which seems to reflect doubt and despair, loneliness and desertion. This, the fourth cry, is the first cry for self. Darkness had fallen over all the land. Perhaps Mary and the disciple whom Jesus loved had gone away to that disciple's home. We do not know, but it is possible. Jesus would be alone and suddenly He felt that loneliness as He must have had a foreboding of that loneliness, during The Agony in The Garden of Gethsemane. And He was alone, hanging there as a criminal, condemned to a death and a degradation. He was alone. Where were the countless crowds of people whom He had thrilled with His teaching; the five thousand and

the four thousand whom He had fed ; where The Twelve whom He had selected and trained—one was a traitor, but there were still eleven others, where were they?

Jesus was alone. He came to bring love and forgiveness and redemption into the world and He had been rejected first and then crucified by His own people. No wonder He cries out in very anguish of spirit. And if in that dark hour Jesus felt alone and deserted, if He, even He, felt black despair—and yet won through—how much we can learn from His example when things go wrong for us and we feel deserted and friendless and forsaken by all.

St. John xix. 28: After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

The fifth cry is still a cry of suffering, as was the fourth. Physically, mentally and spiritually exhausted Jesus cries *I thirst*. God became man and dwelt among us, and as man He suffered all things.

St. John xix. 30: When Jesus therefore had received the vinegar He said, It is finished.

It is finished. The end is in sight. Soon all the suffering will be over, the devilry of man will be able to do no more. But—and it is a tremendous

but—*It is finished* does not mean “it is the end”. Rather does it mean “*It is the beginning*” The Scriptures have been fulfilled in every detail. If the fourth cry marks the nadir of despair, all that is past now. This is a cry of triumph. Man has done his worst—and lost. Thus the sixth word is a cry of triumph. From now onwards, until the end of time Jesus is triumphant. Mankind has been redeemed.

St. Luke xxiii. 46: And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit; and having said thus, he gave up the ghost.

The seventh word, the last word, cried aloud in a loud voice, in a voice of strength, a cry of triumph. It is a conqueror's end, as it marks the conqueror's success.

Jesus the Son of God goes to His father. It is self-surrender as well as self-revelation. Jesus has done all that His Father had bidden Him do. He returns home in confidence. For there shall He find rest and peace.

This cry, above all other cries stresses the link that exists between this world and the next. The Christian believes in The After Life. The seventh word from The Cross confirms that belief as no other word can.

On the Cross, Jesus began with a prayer and He ends with a prayer. Let us never forget, that

prayer, as Jesus taught us to pray, is a private conversation between God the Father and ourselves.

And then——

The Guarded Stone	St. Matthew xxvii. 65-66
The women come to the Tomb	St. Matthew xxviii. 1 St. Mark xvi. 1-2 St. Luke xxiv. 1
An Angel and the Stone	St. Matthew xxviii. 2
Women and the Resurrection	St. Matthew xxviii. 8 St. Luke xxiv. 9-10 St. John xx. 1-2
Peter and John at the Tomb	St. Luke xxiv. 12 St. John xx. 3
The Women return to the Tomb	St. Luke xxiv. 1
The Guards report	St. Matthew xxviii. 11-15
Christ appears to Mary Magdalene	St. Matthew xxviii. 9 St. Mark xvi. 9-10 St. John xx. 14-17
Christ appears to the women	St. Matthew xxviii. 9
Christ appears to the Two Disciples	St. Mark xvi. 12 St. Luke xxiv. 13
Christ appears to Peter	St. Luke xxiv. 34
Christ appears to the Ten	St. Luke xxiv. 36 St. John xx. 19
Christ appears to the Eleven	St. Mark xvi. 14 St. John xx. 26
Christ appears at Tiberias	St. John xxi. 1-24
Christ appears to the Eleven again	St. Matthew xxviii. 16

Christ appears to the

Five Hundred 1 Cor. xv. 6

Christ appears to James 1 Cor. xv. 7

Christ appears to Paul 1 Cor. xv. 8

The Ascension St. Mark xvi. 19

 St. Luke xxiv. 50-51

 Acts i. 9

NOTE: If you compare this table of appearances with the sequence given on Page 55, a slight difference will be observed. It is not possible to give an *accurate* order of succession owing to scanty material. This second table merely extends the information given on Page 55.

CHAPTER 6

Christian Biography

CHILDREN like true stories of real people. The stories of real Christians who have embellished the pages of Christianity by their lives and in their work should form an essential part of the religious education of our children. And once again this points to a book list, and one that should form the background to the Divinity Specialist. I give here a brief list mainly for the use of teachers. Most publishers of religious books have their own lists of simplified lines for young readers.

The teacher's library should include—

The Life of William Carey, by George Smith.

Livingstone the Liberator, by J. I. MacNair.

The Life of More, by William Roper.

The Little Flowers of St. Francis, translated by T. Okey.

The Mirror of Perfection, by Leo of Assisi, translated by R. Steele.

The Life of St. Francis, by St. Bonaventura, translated by E.G. Salter.

The Life of Brother Giles, translated by James Rhoades.

The Oxford Reformers, by F. Seebohm.

The Journal of John Wesley

Pages from a Journal, by W. H. White (Mark Rutherford).

The Ecclesiastical History of the English Nation, by The Ven. Bede.

Grace Abounding, by John Bunyan.

A Child's Book of Saints, by William Canton.

Florence Nightingale, by I. C. Willis.

As a part of our study of Christian biography I would suggest that the teacher examines the Church Almanack and as each Saint's Day falls upon a school day, then upon that day the child hears of the life of the appropriate Saint. Many of these stories will be short and take no more than a few minutes to tell. But I do think this may be done. It might form the basis of the Head Teacher's talk during the School Assembly. And while touching upon this topic of the School Assembly let me add this.

Firstly, the School Assembly is a religious service. It should have a definite form and a special message. Published works of the nature of *The Daily Service* are admirable.

Secondly, there should be a short talk by the Head Teacher. This talk may be, as suggested, upon the Saint whose day it is (if it is a Saint's day). Or, and I have found this *most* successful, The Head may tell a story such as *Our Lady's Juggler*, or Tolstoi's *Old Cobbler*. Or the Head may read a serial story such as *The Christmas Carol* in the Christmas Term, or *Gabriel Grubb*, or even section by section of *Jesus, the Carpenter of Nazareth* by Bird, which will take the entire year and never flag.

A School Assembly is a religious service. It is

not the time when authority admonishes the young for its misdemeanours, or canes the defaulters, or gives out notices, or generally conducts the routine business of the school. It is blasphemy for the school to sing *Jesus, Lover of my soul* and then to follow this by naming the culprits to be publicly punished either by word or deed.

* * * * *

NOTE: Tolstoi's *Old Cobbler* is better known as *Where Love is, God is*.

CHAPTER 7

The Acts of the Apostles

WE come now to the development of the Church after The Resurrection of Jesus Christ. But first, a thought to the word *Church* itself. The word Church (*ecclesia*) would be understood by the contemporaries of Jesus to mean “an assembly of worshippers” But when Jesus used the word He meant something of greater depth and wider significance. St. Matthew’s Gospel gives us in Chapter xviii. 17:

And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

and in Chapter xvi. 18 Jesus speaking says—

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

These are the two sole occasions in which Jesus uses the term; these the two sole references to the “Church” in the Gospels and both given by St. Matthew. In both remarks Jesus is reaching out towards a new idea—new, that is, to His hearers. His Church was to be something greater, deeper,

wider in conception than ever the Hebrew “congregation” or “assembly” *could* be. The Church of Christ was to become an organisation based upon brotherly love, pervaded with the very essence of Christ Himself. Its reason for being—to spread the Gospel story, to preach the Teaching and the Example of Christ; its Leader *Our Father which art in Heaven*; its reward to the Faithful, Eternal Life. And *The Acts of The Apostles* shows how well and truly laid were the foundation stones. If the subsequent erection of the edifice of Christianity shows signs of cracks and crumbling this is because the subsequent craftsmen numbered too many “jerry-builders” among their ranks. It was, and is, not because the foundations were faulty. The foundations have never moved. They stand as a monument to the eternal truth. The Church has become (in all its branches) what man has made it. If it has departed from the original rule then we must begin again. We can do this for the foundations have never moved. They were well and truly laid.

Now to *The Acts*.

* * * * *

The Acts of the Apostles is a “book” which has been described as “the second treatise” written by St. Luke, for in the Introduction to Chapter I we read—

The former treatise have I made O Theophilus, of all that Jesus began to do and teach.

This Theophilus is the same to whom St. Luke refers in his Gospel, Chap. i. 3—

It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.

Therefore we have in *The Acts of The Apostles* a continuation of The Life of Our Lord. This continuation has been made possible by the coming of The Holy Spirit, the Comforter, and by its influence upon The Apostles who press forward under its Divine Inspiration. That is why sometimes you will find *The Acts* referred to as *The Gospel of The Spirit*. It has also been called *The Book of Origins*, because it gives to us the first outline of the formation and the development of The Christian Church. It tells us of the *first* Apostolic sermon, the *first* rise of the ecclesiastical organisation, the *first* persecution, the *first* martyr, the *first* Gentile convert and the *first* European Church.

In addition we should note that although called *The Acts of The Apostles* it really gives us in detail the account of only *two* Apostles, viz., St. Peter and St. Paul. In the *Codex Sinaiticus* the book is titled simply *Acts*. Therefore we may sub-divide *The Acts* into two parts—

1. The Acts of St. Peter (Chap. i–xiii. 3), and
2. The Acts of St. Paul (Chap. xiii. 4—xxviii).

1. *The Acts of St. Peter* will reveal to us the birth of the Christian Church with its spread into Samaria. Here too we find the foundation and progress of the Church in Jerusalem and Judæa (Chap. i–viii)—the first persecution and the extension into Samaria and to the Gentile family of Cornelius (Chap. viii–xi. 18)—the second persecution and the foundation of the Church at Antioch (Chap. xi. 19—xiii. 3).

2. *The Acts of St. Paul* will reveal to us the extension of the Church to the Gentiles with the call of St. Paul and the first Apostolic journey (Chap. xiii. 4—xv. 5)—the Council of Jerusalem which fixed the terms of admission (Chap. xv)—the Second Apostolic journey (Chap. xv. 36—xviii. 22)—the Third Apostolic journey (Chap. xviii. 23—xxi. 17) St. Paul's imprisonment at Cæsarea and voyage to Rome (Chap. xxi. 18—xxviii).

Thus stage by stage and step by step we trace the progress of the new Christian Society or Brotherhood from its small beginnings as a Jewish sect to a Universal Church. The Glad Tidings of *The Gospels* are continued throughout *Acts*. There is no break. In *Acts* we see the fulfilment of the promise given in *The Gospels*. The story is continuous. The end the manifestation of Divine Truth.

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Let us examine various points concerning *The Acts* in greater detail.

Both the *Gospel of St. Luke* and *The Acts of The Apostles*, as we know them, were written by the same pen. The style of writing is the same. The language is the same. This apart, of course, from the fact that both works are addressed to the same person—Theophilus—and are similar in character and outlook. So by general agreement it is accepted that St. Luke wrote *The Acts* as he wrote his own *Gospel*.

Then *Acts*, if we read carefully, reveals itself to contain a travel-diary. What scholars know as the “we-passages” help us here. If you read Chap. xvi. 10–17; xx. 5—xxi. 18; xxvii. 1—xxviii. 16 you will see the personal recording of events and happenings. They are so clearly and truly written that scholars agree that they could only have been written by an eye-witness. That is important testimony, for it means that the writer wishes to emphasise the supreme truth of these things. He does so by saying indirectly “I was there. I know because I saw.”

Then again, so much of St. Luke’s writings have been proven to be historically accurate that we cannot justifiably doubt his veracity on other points.

Much historical and archæological research has gone on since Luke’s day, and where he mentions the names and titles of magistrates, the boundaries of provinces and districts, research has checked his statements and proved him accurate.

Again because of this historical accuracy we

have been able to give a very close approximation of the date when *Acts* was written. This is now believed to be *circa* A.D. 75.

Now why was *The Acts of The Apostles* written at all—and how was it written?

First let us remember that *Acts* is a continuation of *The Gospel according to St. Luke*. We have mentioned that already. Some scholars believe that *Acts* was the second of what was originally planned as a trilogy and that the third part was never written, or if written it has been completely lost. Be that as it may we cannot avoid regarding the two books we have as *one work*. Throughout both books the central character is Jesus Christ. The Gospel describes what Jesus “began to do and to teach” while here on earth in Person. *The Acts* describes how what Jesus began was continued and developed through the inspiration of the Holy Spirit whom He sent. We must not let the fascinating and dynamic characters of St. Peter and St. Paul blind us to the real issue—that we are watching Jesus at work either in Person or in Spirit. St. Luke sets himself a difficult task. It is none other than to give a connected picture of the spread of the Church from Jerusalem to Rome.. Remember that Rome was mistress of the world and the *Pax Romana* stood for the entire known world of that period. The Church had begun to spread, symbolically at least, “unto the uttermost parts of the earth” So Luke, with an immense storehouse of facts before him, was able to select and to interpret the prin-

cial events as they affected the development of his theme—which was the growth of the Church. He sees and he records the working of the Spirit in all things. To St. Luke, a follower of Christ—a Christian—is one who is possessed and *controlled* by the very Spirit of Jesus. So too with the Church. It was created by Jesus Christ to perform the duties imposed by Jesus Christ. The Church was not a creation of man's hands, or even of man's mind. It was created of God to fulfil God's Purpose. People who entered into communion with the Church did so because they were called of God to do so. They did not *join*, as one joins any other human society. St. Luke uses historical facts as the basis upon which to build his greater theme—that of spiritual truth. So we find Luke writing to glorify Jesus. He wrote to an educated but pagan world, and a Gentile world. In a word Luke reveals Christianity, as a religion that could be acceptable to a cultured society—if only that society would stay long enough to consider the facts and see the truth in all that was written.

The people, the educated classes of those times were loyal to the Roman Empire. St. Luke shows very carefully that it was quite possible to be an ardent Christian and still remain a faithful member of the Roman Empire. He points out that the Crucifixion was due to *Jewish* jealousy. Jesus was no revolutionary in the political sense. Both Pilate and Herod admitted as much.

When later, the same malicious charges were brought against the first missionaries Luke shows them to be equally base and equally false. Again and again we see emphasised that a Christian is not and was not disloyal to the Empire. Christianity is vindicated by a pagan magistrate at Corinth (Chap. xviii. 12-17)—again in Chap xix. 31—again in Chap. xxvi 31-32—again in Chap. xiii. 6—xix. 18 where St. Paul stands out as champion against superstition and magic. The Roman soldiers and the Roman officials are presented by St. Luke in a most sympathetic manner.

Not only did St. Luke have to defend the Church against evil propaganda, he had to oppose Judaism itself. He proved that Christianity was *not* a new cult. It was in effect the purified form of Judaism brought to fulfilment. The Messiah had come and the Jews had rejected Him. This was not a popular message to the orthodox Jews.

* * * * *

As we read *The Acts of The Apostles* certain passages stand out as essential to teaching. Let us take these as they occur in the narrative.

1. Chap. i. 1-5. *The Introduction*. This links us at once with *The Gospel according to St. Luke*.

2. *The Ascension*. Acts i. 6-11. To be compared with St. Luke xxiv. 50-53.

3. *The Faithful Wait*. Chap. i. 12-14. A very small band of followers, who quite naturally

attend on the Apostles—waiting for the coming of Jesus. The house wherein the “upper room” was placed was in all probability the house of Mary the mother of Mark. Later this house was to be accepted as the headquarters of the followers of Jesus. It is also possible that it was in this same upper room that Our Lord instituted The Last Supper. Incidentally, the reference to The Blessed Virgin Mary is the last that we find in Holy Scripture.

4. Chap. i. 15–26 is a very important passage. It contains Peter’s speech calling upon the brethren to fill the place of Judas Iscariot. But notice that it is necessary to choose one who shall stand shoulder to shoulder with The Eleven as “a witness of the resurrection” Peter’s speech refers to the Old Testament for authority. He is teaching his brethren how to deal with the question that is bound to be asked by believer and unbeliever alike in all probability. The question was this. How was it possible if Jesus was indeed the Messiah, how was it possible for Him to make such a tragic mistake in choosing such a one as Judas Iscariot to be among this Chosen Few? It is a question that had to be met boldly—and answered with authority. Peter points out that even *that* treachery *and* its subsequent punishment is foretold in the Psalms of David. It was part of The Plan. For those who live to-day and who take a delight in trying to confuse the believer and who continue to ask that self-same question, it would be to greater purpose if they

were to read Peter's speech and forsake their pseudo-intellectual pose and learn to believe simple truths in a simple manner. As presumably they once did in their youth.

The treachery was foretold. The gap in the ranks was foretold. Prophecy also pointed to the need to appoint a successor. A successor was appointed. *And the lot fell upon Matthias.*

Verse 24 is significant. It is the earliest recorded prayer that we have which is a direct appeal to Jesus. Here is positive proof—if proof be needed—that the Faithful knew Jesus to be alive, i.e., that He was indeed raised from the dead and ascended into Heaven. A most important verse.

5. Chap. ii. 1-4. *Pentecost and The Coming of the Holy Spirit.* A dramatic account truly and deeply moving.

The idea of "speaking with other tongues" has caused much discussion. Surely needless discussion. If we interpret this phrase in the following manner we shall arrive somewhere near to the truth.

We have a group of men, who after a period of closest contact with and indoctrination by Jesus, were suddenly hurled headlong into the overwhelming catastrophe which ended in The Crucifixion. And there on The Cross was the end of all their hopes and beliefs. But was it the end? Although common reason and human intelligence pointed that this *was* the end two things kept hope alive. One was the still small voice inside each one of them which insisted that this

was *not* the end but the *beginning*. And feeding the flame was the firm promise given them by Our Lord that He would send The Comforter unto them. Two slender glimmers indeed in that blizzard of despair which followed the black day which ended in The Crucifixion. True, there had been The Resurrection. This fed the tiny flames and strengthened them. But Jesus had gone from them at The Ascension and they were alone—a tiny band in a violent world.

Then suddenly—The Feast of Pentecost was at hand. For no apparent reason despair turned to excitement. The hour was at hand when The Comforter would appear. Where the impulse came from, unless it came from the sudden uprising of hope stimulated by a persistent clamour within them of that still small voice, no one can say. That the inner voice made itself heard and understood beyond all shadow of doubt, I think goes without saying. Suddenly everything ceased to matter *except* that *the hour* was about to strike. If—as some authorities believe, the faithful few had gathered together once more in Mary's house and then had moved on in a body to The Temple, their enthusiasm would attract attention. Were not these the people, followers of the Crucified Jesus of Nazareth who were so downcast? Now look at them! New men. New women. Hurrying towards The Temple. Radiating new life, new hope, every face alight with conviction and faith. The people followed.

Then came the phenomena of the rushing wind

and the purifying fire. And *then* the Apostles were able to speak to every man in that vast and motley assembly, each in his own tongue. Now what precisely does that phrase mean "each in his own tongue"? It does not necessarily mean that the Apostles were suddenly universal linguists speaking a foreign tongue, or foreign tongues, for the first time—and possibly the only time in their lives. If we remember that in those days most people—particularly the people who were foregathering in and around The Temple, were familiar with Greek or Aramaic or *both*—and if we recall that Jesus himself spake and taught in Aramaic we have then an understandable position and a comprehensible happening. Suddenly, filled with The Holy Ghost—suddenly realising that all their despair had been entirely needless and groundless—suddenly the Apostles began to speak to the crowd. Their "tongue" was not the slow moving, deliberate utterance of the preacher, the teacher. It became the intense and irresistible language of the "fanatic"—and I use the term "fanatic" advisedly and in its correct sense, *not* in the modern and debased sense so familiar to-day. Here were men so filled with the realisation of The Truth that their words compelled all to stand and listen and marvel. And even with the strangers in the midst of that crowd who may not have known either Greek or Aramaic the message of those speeches would be understood because of its very fervour, because it was completely irresistible in view of the burden of Truth it bore.

Few of us who have travelled have not met in some minor degree a similar experience. I remember sitting one day during a session of the Zeeland Parliament and hearing a deputy pleading passionately for something, and I was completely carried away by his passion. Yet I knew no word of Dutch and had no knowledge of his subject. It was not until afterwards that I learned that he had been defending some ancient and traditional right granted to the women of Zeeland for their fortitude in resisting the Duke of Alva centuries before. Then I was more than ever a devotee of the pleading deputy. But I had caught his spirit before I knew his tongue. And again when hearing *Lear* in Yiddish in a Moscow theatre I found myself following the sounds and reacting emotionally as I would have done had I heard those same words in English—as I had so often before. When the finger of God has touched the tongue of man, it does not need a knowledge of *words* to understand the message of God when that man is the instrument of God. Here then is the secret of Pentecost. Here the explanation, if explanation is sought, of the gift of tongues. God spake and men listened.

6. So we come to St. Peter's second speech as given in Chap. ii. 14–36. Notice how it is St. Peter who takes the lead. No longer the fearful St. Peter who thrice denied his Lord and who was forgiven by his Master after the Resurrection. This is a new Peter, bold and resolute, convinced beyond all gainsaying, strong in the faith, for-

ward-thrusting, a leader. St. Peter quotes from the Old Testament to catch the ear of the assembly and to compel attention. He quotes from the Old Testament to show the *fulfilment* of Christ. He proclaims Jesus as Lord and Christ, and produces prophecy to support his theme of fulfilment. Jesus had promised that the Holy Spirit should come and it *had* come. The effect of its coming was there for all eyes to see. Believer or unbeliever, all could see the change that had come upon the faithful brethren. All must listen now to the testimony of the followers of Jesus. Judaism was born again, a purified Judaism, in the life and teaching of Jesus, through the Crucifixion and Resurrection of Jesus. This speech of Peter's is a proclamation, declaring the coming of a new age.

7. Chap. ii. 42-47 gives us a picture of *The Primitive Church*, i.e., of the Early Church. The following points should be noted—

- (a) the brethren were united as one family.
- (b) they were a band of baptised believers, adding to their ranks by an increasing number of converts who were baptised.
- (c) the Apostles were accepted as the natural leaders.
- (d) this early society met together, prayed together and brake bread together.
- (e) they shared all their goods together.
- (f) *all were fervent, practising Christians.*

8. Chap. iii. 1-10: *The Work of Healing goes on.*
“The ninth hour” here means 3 p.m. the hour

for the evening sacrifice. Notice that Peter heals in the *Name* of Jesus, thus he heals *with the full authority* of Jesus. That this miracle should have caused wonderment among the people is not surprising. Jesus was dead—crucified and so discredited in the eyes of all save the small society or community of believers. And yet—here is a miracle performed openly and before the eyes of all and performed in the *Name* of Jesus. Small wonder that the passers-by and those who knew the sick man well were bewildered. Peter seizes his opportunity. In verses 11–26 he drives home the lessons to be learned from this happening. Jesus lives and His power continues. He is the new David fulfilling all prophecy. He is the new deliverer. He will come once again, but this time in full Messianic splendour.

9. Chap. iv. 1–22 reveal the fact that the rising Church as it grows in strength meets increasing opposition from its enemies. Here we see the Sadducees in the forefront of the attack. The Sadducees were not interested in the Messianic Message. They were responsible more than any other sect for the crucifixion. Rich, powerful, the Sadducees were more interested in Greek ideas and keeping the peace with Rome, than in leading the Jews to freedom. Therefore since Peter and his friends persisted in keeping alive the idea of Jesus as The Christ and since these “unofficial” teachers were resting their case upon eye-witness accounts they had to be stopped. . . . If they were *not* stopped and their words fired the

people, who knows but the people might rise and wreak vengeance upon the Sadducees for the death of Jesus. The Sadducees decided to move quickly to prevent further trouble. The Pharisees were not too strongly opposed to the new sect. The Pharisees believed in the Messianic Hope and therefore were, in a measure, in sympathy with that part of the new teaching. The Pharisees regarded the story of the Resurrection as rather stupid, but like all stupid stories the vogue would soon die out and then all would be well and no damage done. In the meanwhile it was wiser to keep an eye upon this Peter fellow and his friends. So Peter and his friends were confronted by the power of religious authority—and were released because they had committed no crime. They were threatened but these threats served as fuel to fire in those early Christians. No one swerved from duty. No one wavered in belief.

10. Chap iv. 23–31 marks an important passage. Here we have *The Prayer of The Church*, a prayer that was answered immediately and unmistakably.

11. Chap. v. 1–11. *The Story of Ananias and Sapphira* cannot be, must not be, overlooked. Beyond all doubt it records an historical happening, because it shows that even in those early days of religious fervour and idealism there were some who were quite prepared to enter the community for what they could get out of it—and not for what they could contribute to the common cause.

The whole point of the story lies in the fact that this sin, committed by Ananias and Sapphira, was a sin against the *whole* Christian community and *therefore* against the very Spirit of God himself.

While dealing with this account it is important that the word *Church* which appears in verse 11 is now a term applied to the *whole* Christian community.

The effect of the fate of Ananias and Sapphira upon the outside world was to increase the attractiveness of this new community. It convinced many that here indeed was God's Chosen Society. It is not surprising, therefore, that we find the Apostles under arrest once again. Authority grew apprehensive of the increasing number of miracles being performed by the Apostles and by the rapid growth of the Church itself. Something had to be done and done quickly. So once again the Apostles were arrested.

12. *Arrested again.* Chap v. 17-42. We expect to see the Sadducees in the forefront of this new attack. What adds heightened interest to the proceedings is the clearly defined attitude of the Pharisees. (See verses 37-39).

13. Chap. vi. 1-7 is of tremendous importance. It deals with the appointment of *The Seven*. It must be kept well in mind that until now the Christian community had been no more than a sect within the greater organisation known as Judaism. The headquarters of this small local sect was in Jerusalem. But with growth in number and importance this local character could not be

maintained. The Christian Church was growing up. It faced a problem that had to be solved. The problem was this. If it was to continue as all things pointed it would continue then it would have to break away from the "parent body" If, however, it decided to remain as part of that "parent body" then it would have to cease from gathering converts and slowly sink back into complete oblivion. That was the problem. Its solution, however, came from *without* and not from *within*. The Greek widows were being "neglected" so the complaint arose. Now who were these "Grecians"? Again let us not forget that in that early community there were Palestinians—the Aramaic-speaking Jews—and the Hellenists—the Greek-speaking Jews. It was human nature for the Palestinians to regard themselves as being in somewhat of a favoured position, for were they not of the Holy Land itself? As for the Hellenists, reports came in, and oftentimes not without just cause, that they were not so careful in the observance of their religious duties as were the Palestinians.

The Hellenists had their own synagogues and here the Scriptures were read in Greek. In the early Church there were both Palestinians and Hellenists. The latter were of course in the minority. It is therefore quite conceivable that the Grecian widows may have come poorly off in the distribution of goods—or believed that they were not so generously treated as their Palestinian sisters. Whatever the justice of the case may have

been, it became evident that some of the routine work of that growing community had to be taken from the shoulders of the Apostles. So the Seven were chosen; Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas. These are all Greek names, but it would be unwise to conclude therefrom that all were Greeks. Many a Jew bore a Greek name. In one sense the Seven were the first *deacons* to be appointed within the Church's organisation. Not *deacons* as we came to know the title and rank at a later date, but at least the forerunners of that order. They were the administrators on the domestic side of the growing Church.

And of the Seven, we hear much of Stephen:

14. Chap. vi. *The Story of Stephen* (Chap. vii—Chap. viii. 1) brings us to the first martyr. That Stephen was an able and an outstanding man there can be no doubt. It was Stephen who aroused the anger of the Pharisees, whom we have seen already were prepared to allow time to decide whether or no these new teachers were true teachers or false. Now that complacency was thrown aside. Stephen, following the example of his Master, laid himself open—as Jesus had done—to the charge of undermining the authority of The Law. The Pharisees attacked Jesus. They now attacked Stephen. The enmity of the Pharisees was more dangerous than that of the Sadducees, for the people did not like the Sadducees whereas they did support the Pharisees. Stephen's main preaching lay to the Hellenists. His famous

speech offended because of its interpretation of God's Will and of God's relationship to His people. Stephen said God was independent of The Chosen People and The Law. He was seen to be in foreign lands. He had appeared in Mesopotamia, in Haran, in Egypt, in Midian. God *was* before The Temple was, for The Temple dated only from Solomon's reign. Then again all through history there was evidence that Israel had always rejected God's own ministers. Had Israel not been jealous of Joseph and of Moses? And had not Israel quite recently rejected Jesus and caused Him to be crucified? Think on those things says Stephen with ruthless logic. Why, even God's Covenant was before The Law and quite independent of The Law. Again and again Israel had broken its side of the Covenant and had been punished for disobedience. Jesus came to fulfil the Law. He had fulfilled the Law and—Israel had killed Him.

There was no compromise in this speech of Stephen. It was as ruthless as it was unanswerable. The Pharisees attacked. They had no alternative unless they were to capitulate and that was out of the question. The end was rapid. The trial degenerated into a riot. Stephen was lynched. *And Saul was consenting unto his death.*

The direct result of Stephen's martyrdom was the first dispersion of the Christian Church.

15. *The Story of Philip.* Chap. viii. 5 onwards tells us of the second great character among the Seven. Philip goes to Samaria and so is beyond

the reach of the Sanhedrin. Here he encounters Simon who tries to buy the power of The Holy Ghost with money. Peter and John had come also to Samaria and Simon was rebuked for his sin by Peter. Philip is sent south where he meets the Ethiopian eunuch and baptises him. Then Philip passes on teaching and preaching until he comes to Cæsarea.

16. *The Conversion of Saul of Tarsus.* Chap. ix. 1-19.

Just as Philip's missionary journey may be traced as a direct result of the martyrdom of Stephen, so too may the conversion of Saul.

Saul, a young and fervent upholder of the orthodox religion, was determined to stamp out this new and, to Saul, heretical sect. His story is told simply in this chapter.

In all probability Saul had examined closely the teaching of the early Christians. He doubtless would have heard many an exposition. He was, we may suppose, impressed despite himself—and part of his vehement attack would be due to an attempt to still his unquiet conscience.

In this chapter we find the story developing along quite clearly defined lines. First there is Saul's journey to Damascus which we can read about in ix. 1-9. Then we read of his baptism in ix. 10-19. A new man emerges—Paul the Christian missionary. We read of Paul's preaching to the Jews at Damascus in ix. 20-25 and of the amazement the appearance of this new man aroused. Quite naturally Saul's conversion was

regarded with suspicion by the faithful. He had to win over the faithful—and he had to face his old associates, now his implacable enemies. Paul's first visit to Jerusalem is dramatic and far-reaching in its results.

Verses 32–43 must not be neglected. They contain the stories of the healing of Æneas and of the raising of Tabitha, as Peter is on tour, visiting the various Christian communities rising everywhere. So we come to—

17. *The Story of Cornelius*, which we read of in Chap. x. 1 to xi. 18. A significant story indeed. Cornelius was a Gentile and in the Roman army. Once again we see a devout man coming to Christ because of his belief in God—as Saul came to Christ because of his belief in God.

18. *Persecution*. Chap. xii. Herod Agrippa I attacked the new Church and James was the first of the Apostles to be martyred. Peter is arrested and imprisoned. Is released by a miracle. Herod dies a horrible death and the Church goes on. Peter “went into another place”

Now our study takes us more particularly to the detailed life and work of St. Paul.

The Missionary Journeys of St. Paul.

A. *Journey One. Paul accompanied by Barnabas and John Mark. Read Acts. Chaps. xiii and xiv.*

The first missionary journey starts from *Antioch* on the River Orontes. Antioch was the capital of the Roman Province of Syria. It might be

useful to recall that the Roman Provinces were of two types. They were either Senatorial Provinces under a Proconsul who held his office for one year and had no military power, or they were Imperial Provinces governed by a Proprætor, appointed by the Emperor for as long as the Emperor wished and vested with military power. Syria was an Imperial Province. From Antioch Saul, Barnabas and John Mark proceed to *Selencia*, the Port of Antioch. It was sometimes called Selencia by the Sea to distinguish it from other cities bearing the same name. From Selencia they set sail for the *Island of Cyprus*, from whence came Barnabas (see Acts iv. 36) and they land at *Salamis*.

Salamis was a well-populated mercantile port and here the Apostles preach and teach in the synagogues. They travel westward until they come to *Paphos*, the capital. Here the Roman Proconsul, Sergius Paulus is converted. Originally Cyprus had been an Imperial Province under a Proprætor (or Legatus) but Augustus had restored its dignity and it became governed by Proconsuls. At Paphos, a magician named Elymas tries to confound Paul and loses his sight (Acts xiii. 11). Paul now crosses to Asia Minor with his companions and lands at *Perga*, which was the ancient seaport of Pamphylia on the River Cestrus. John Mark returns home and Paul and Barnabas cross the Taurus Range until they come to *Antioch of Pisidia*, sometimes referred to as *Antiochia Cæsarea*. This Antioch was a flourishing commercial town across the road which linked

Ephesus to Asia. It enjoyed all the rights of a Roman colony, i.e., it was a garrison town governed by Roman Law with all Roman rights and privileges. Here St. Paul delivered his first recorded sermon (Acts xiii. 46-48). Here too they aroused the anger of Jews and the rulers and they were hounded from the place. So onward they press until they come to *Iconium* which was situated on the table-land of Lycaonia. According to the account given in Acts xiv. 3 they stay here for a long time, converting many. But again violent opposition drives them forth and they fly to *Lystra*, a small country town. Because St. Paul heals a cripple the people think Paul and Barnabas are Jupiter and Mercury come again upon earth and would have worshipped them as such. But Paul stops them, and teaches them of Christ the Risen Lord. (Acts xiv. 15-18). Their work is interrupted by Jews who come from Antioch and Iconium. The people turn against them. Paul is stoned and left for dead (Acts xiv. 19). But he recovers, and with Barnabas goes on to *Perga*. Here they preach once again before reaching *Attalia* the port, whence they take ship and set sail for Antioch. At Antioch they render an account of their missionary journey to the whole Church and stay awhile with the disciples (Acts xiv. 27-28). So ends the first of St. Paul's missionary journeys. But Paul is not idle. He plans ahead, discussing with Barnabas a return visit (Acts xv. 36). Barnabas agrees but wishes John Mark to accompany them. Paul will not hear of this. So

Barnabas and John Mark go to Cyprus and Paul begins his new journey with fresh companions.

B. *Journey Two. Paul accompanied by Silas and Timothy. Read Acts xv. 36—xvii. 22.*

From Antioch Paul with Silas proceed overland to *Syria and Cilicia*. Here they confirm the Churches and deliver the decrees of The Council of Jerusalem. Then they proceed to Derbe and Lystra. At Lystra Paul meets Timothy and takes him along. They travel through *Phrygia* and *Galatia* where they set up new Churches and here Paul falls ill and, being forbidden by The Holy Ghost to preach in Asia, proceeds on recovery to *Mysia Minor*, a port of Bithynia. And again under Divine guidance they change their direction and go on to *Alexandria Troas*. This was a Roman colony on the north-west coast of Asia Minor, where they are joined by St. Luke. Since St. Luke was a physician it is reasonable to conclude that St. Paul was not as fit as he would have liked to be, and the companionship of a doctor at this stage most acceptable. Now we have the story of the Macedonian vision. So the missionaries go aboard ship and set sail. They touch at *Samothracia* and land at *Neapolis*, a seaport of Thrace. From Neapolis they journey across the *Pharsalian Plain* until they come to *Philippi*. *Philippi* is a Roman colony in Macedonia (Acts xvi. 11) which had been founded by Augustus. Here they go to a House of Prayer known as a *Proseucha*,

which lay beyond the boundaries of the city on the banks of the River Gangites (Acts xvi. 12). We meet now with Lydia, a seller of purple made at Thyatira. Lydia is converted. Paul and Silas are brought before the local magistrates upon the evidence of a local sorceress. They are scourged and imprisoned. But they escape, and the jailer and all his household are converted.

Luke remains behind at Philippi while Paul, Silas and Timothy push on through *Amphipolis* and *Apollonia* until they come to *Thessalonica*, the great metropolis of Macedonia. Here Paul stays for three sabbath-days (Acts xvii. 2) and teaches and preaches with success. But once again the Jews are stirred against him. He is staying in the house of Jason and the house is attacked. Jason is dragged before the rulers of the city. Paul goes on to *Berdea* some sixty miles south-west of Thessalonica and is well received by Jews and Greeks. But his peace is again disturbed by the Jews of Thessalonica (Acts xvii. 13) so he journeys onwards, by sea, until he comes to *Athens*. Paul is now alone. Silas and Timothy have been left behind (Acts xvii. 14). At Athens Paul meets with Jews and philosophers. He disputes with them on Mars Hill (Acts xvii. 22-33). Then he goes on to *Corinth*, the capital of the Roman Province of Achaia, where lives the Proconsul, Gallio. Silas and Timothy rejoin Paul at Corinth and they make a stay of some eighteen months. From Corinth, Paul writes the *two Epistles to The Thessalonians*. At Corinth Paul returns to his craft as a

tent-maker and works with Aquila and Priscilla (Acts xviii. 2—3). Trouble-making Jews bring Paul before Gallio with little success. Later Paul, accompanied by Aquila and Priscilla, sails from *Cenchreae*, the eastern port of Corinth, to Ephesus. Here Paul leaves Aquila and Priscilla, proceeding alone to *Cæsarea*. From *Cæsarea* he travels overland to Jerusalem to arrive in time for The Feast of Pentecost (Acts xviii. 21) and so to *Antioch* again (Acts xviii. 23). And so ended the second missionary journey.

c. *Journey Three. Paul with Timothy and others.*
Read Acts xviii. 23—xxi. 17.

St. Paul stayed for a while in Antioch and then with Timothy, possibly Titus, and certainly other of the brethren he sets out to visit the Churches.

First to the Churches of *Galatia* and *Phrygia*, where he invited the members to contribute to the relief of the poor in Judæa. (2 Cor. xvi. 1 and 2). Then on to *Ephesus* the capital of Roman Asia. Ephesus was an interesting “free city” It possessed its own Proconsuls, its own Recorder, i.e., Town Clerk (Acts xix. 35), and its own popular assembly (Acts. xix. 39). Called *The Guardian of The Shrine* because the shrine of Artemis was there (Acts xix. 35), its silversmiths—famed for their crafts, fashioned models of the temple, amulets and charms.

At *Ephesus*, St. Paul baptises anew some of the

disciples of John the Baptist (Acts xix. 2–7) and then settles in the city for some three years. He worked first in the synagogue and later in The School of Tyrannus, where he debated the errors of paganism and exposed the impostures of the sorcerers. These magicians—some of them at least—acknowledged the truth of Paul's accusations and publicly burned their books and apparatus. This of course affected the sale of "holy relics" and Demetrius, a craftsman, finding his livelihood shrinking led an attack upon St. Paul, who is forced to leave the city.

From *Ephesus* Paul, with Tychicus and Trophimus (Acts xx. 4) travels to *Troas*. Paul is an anxious man. He does not know what the effect will be of his letter to the Corinthians (2 Cor. ii. 12). When no news comes his anxiety increases (2 Cor. ii. 13) and he leaves *Troas* for *Philippi*. Here Titus brings the long-awaited news from Corinth (2 Cor. vii. 6) and Paul writes happily his *Second Epistle to the Corinthians*. Titus, Luke and Trophimus go to Corinth and Paul works in northern Greece, reaches "the ports about Illyricum", which are situated on the eastern shore of the Adriatic Sea. (Romans xv. 19). Then Paul returns to *Achaia* and makes his headquarters at *Corinth*. He stays three months. Writes his *Epistles to The Galatians* and *The Epistles to The Romans*. He planned to return to Jerusalem by sea, taking with him the funds collected for the poor there. But the Jews conspire against him and threaten his life (Acts xx. 3), so he goes overland through

Macedonia, until he reaches *Philippi*. Here he stays with Luke, keeping The Feast of Pentecost (Acts xx. 6) while Sopater of Berea, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, and Timotheus, Tychicus and Trophimus go on ahead to *Troas*. St. Paul follows later and joins them there. They break bread together in an upper room. Eutychus escapes death by accident. Paul leaves and rejoins his friends at *Mysia* the seaport opposite to Lesbos. They embark at *Assos* and setting sail touch at *Mitylene* the chief town of Lesbos. Then they drop anchor off *Chios* (Acts xx. 15) before they put in at *Trogyllium* opposite to the island of *Samos*. Proceeding on their voyage they touch *Miletus* the ancient capital of Ionia, and here Paul delivers a solemn charge to the elders of Ephesus (Acts xx. 18–35). On again past *Coos* and *Rhodes* until they come to *Patara*, a seaport of *Lycia*. Here they change to a second ship and sail to *Tyre*. While the vessel discharges her cargo Paul stays seven days with the Tyrian Christians (Acts xxi. 4). Then setting sail again he proceeds to *Ptolemais* which we know as *Acre*, and from thence overland to *Cæsarea*. Here Paul stays with Philip the Evangelist (Acts xxi. 8). Agabus the prophet binds himself, foot and hand, with Paul's girdle, a prophetic gesture foretelling St. Paul's own approaching imprisonment. St. Luke with the rest of the party plead with St. Paul not to go on with his plan to go to Jerusalem. St. Paul remains firm. He sets out, accompanied by Mnason of Cyprus overland for *Jerusalem*.

They receive a welcome from the full assembly of The Apostles, who warn them however of trouble brewing because of stories which have preceded them. Paul therefore proves himself a true observer of the Law, but the mob goaded by the Jews would have lynched him. He is saved by the intervention of Claudius Lysias the Roman Commandant, who sends him to Governor Felix in Cæsarea. (Acts xxiii. 26–35).

St. Paul's missionary journeys are now at an end. His next journey will be his last. He goes to Rome to seek justice, for he has appealed to Rome and the appeal must be honoured. (Acts xxv. 11).

D. *The Voyage to Rome. St. Paul, St. Luke, Aristarchus and certain State Prisoners are under the care of Julius, a Centurion of The Augustan Cohort. Read Acts xxvii–xxviii.*

St. Paul sets out upon his last journey from Cæsarea. He sails in a ship from Adramyttium, a seaport of Mysia, and is in the charge of Julius the Centurion (Acts xxvii. 1). They touch at Sidon to pick up or discharge cargo and here St. Paul is received by fellow Christians. Setting sail they proceed along the north side of Cyprus (Acts xxvii. 4), "across the sea which is off" Cilicia and Pamphylia, thereby making a detour until they reach Myra, the flourishing seaport of Lycia. Here they pick up an Alexandrian ship laden with corn and bound for Italy. Julius transfers his charges to the new vessel, perhaps not realising that she is

overloaded with cargo and has already some two hundred and seventy-six souls aboard. The ship meets with unfavourable winds and heavy weather. The voyage is rough, but finally they sight *Cnidus*, a promontory of *Caria*. The wind is against them (Acts xxvii. 7), the ship is driven southwards to *Salmonè* the eastern promontory of Crete. They sail round this promontory, not without considerable difficulty, seeking the shelter of the southern side until they reach *Fair Havens*, a port near to the city of Lasea. The harbourage is not good, but St. Paul suggests that they winter there. The Captain, however, decides to try for *Phenice* "the town of palms" which possesses a good harbour looking north-east and south-east. They set sail for *Phenice* and are caught by the Euroclyden, a violent wind (Acts xxvii. 14) which came at them from the heights of Ida on the island of Crete. The ship is driven by the fury of the wind to *Cauda* (*Clauda*) an island situated south-west of Crete. They hoist aboard the boat they have been towing behind (Acts xxvii. 16). As a precaution the sailors pass strong cables round the ship's hull and take in the sails lest they are driven on to the Syrtis, a treacherous sandbank, north of Libya (Acts xxvii. 17). Riding before the wind, they lighten the ship by casting overboard some of the freight. Then they have to sacrifice even the mainyards. The fourteenth day has reached midnight and still they drift in "the sea of Adria" (Acts xxvii. 27). They hear the sound of breakers and suspect they are driving

close in shore. On the fifteenth day the ship runs aground off the island of *Melita*, which we know as *Malta*. They go ashore with difficulty and are received by the people, descendants of the Phœnician colonists, with hospitality. St. Paul is bitten by a viper which causes the people to regard him and suspect him as a murderer. But when no harm comes of the bite they would have taken him as a god. St. Paul heals the father of Publius, the Chief Roman Officer of the island (Primus Melitensium). They stay in the island for three months and then continue their journey in *The Twin-Brothers*, another Alexandrian corn-ship (Acts xxviii. 11). So they come to *Syracuse*, the chief city of Sicily. After a stay of three days they set sail again. Meeting adverse winds they put into *Rhegium* which lay on the extreme south-west of Italy. Then on to Puteoli (Pozzuoli) in the Bay of Naples. After a stay of seven days the party proceeded overland to *Appii Forum* which lay some forty miles from Rome. A warm Christian welcome met St. Paul and his party (Acts xxviii. 15). Then on again to *The Three Taverns* where they are again welcomed. On coming to Rome, St. Paul is handed over to The Prefect of The Prætorian Guard.

A Chronology of *The Acts* and *The Epistles*.

It should be stated that in terms of absolute accuracy it would be wise to regard the following dates as near approximations. They are, in

the main, accepted by the foremost authorities as being close enough in time for general purposes.

Date A.D.	Principal Events	Emperors of Rome	Procurators of Judæa
30	Pentecost	Tiberius	Pontius Pilate
31	The Spread of the Gospel at Jerusalem		
35	Stephen preaches		Pilate deposed
36	Stephen is martyred		
37	Saul of Tarsus is converted	Tiberius died. Caligula	
38	Saul retired to Arabia Philip converted Samaritans Philip and the Ethiopian eunuch		
40	St. Peter toured the Churches Cornelius is converted		
41	Herod Agrippa I. King of Judæa and Samaria	Claudius	
42	The Church at Antioch established. The disciples called Christians for the first time at Antioch. (<i>Acts. xi. 26</i>)		

Date A.D.	Principal Events	Emperors of Rome	Procurators of Judæa
44	Herod Agrippa persecutes the Christians St. James is martyred St. Peter is imprisoned Herod Agrippa dies		Cuspius Fadus
45	Saul and Barnabas make their first missionary journey		
46	Saul and Barnabas return to Antioch		Tiberius Alexander
48	The Judaisers at Antioch		Ventidius Cumanus
49	Council of Jerusalem St. Paul's Second Missionary Journey		
51	St. Paul in Macedonia	Nero	Felix
52	St. Paul at Corinth <i>The Epistles to the Thessalonians</i>		
53	Gallio the Proconsul of Achaia St. Paul sails to Ephesus St. Paul in Jerusalem for the Feast of Tabernacles		
54	St. Paul returns to Antioch St. Paul's third Missionary Journey		

Date A.D.	Principal Events	Emperors of Rome	Procurators of Judæa
54 to 57	St. Paul at Ephesus		
57	<i>The First Epistle to the Corinthians</i>		
57	Rioting at Ephesus St. Paul leaves for Troas and comes to Macedonia		
	<i>The Second Epistle to the Corinthians</i>		
	Stays three months in Corinth		
58	<i>The Epistle to the Galatians</i>		
	<i>The Epistle to the Romans</i>		
	Paul leaves Corinth for Jerusalem		
	Is arrested in The Temple		
	Is sent to Cæsarea		
59	St. Paul meets Felix		
60	St. Paul appears before Festus and Agrippa		Porcius Festus
	St. Paul appeals to Cæsar		
	Sets sail for Rome		
	Is shipwrecked off Malta		
61	St. Paul reaches Rome		

Date A.D.	Principal Events	Emperors of Rome	Procurators of Judæa
62	<i>The Epistle to the Philip- pians</i> <i>The Epistle to the Colos- sians</i>		
63	<i>The Epistle to Philemon</i> <i>The Epistle to the Ephe- sians</i> St. Paul states his case and is released <i>The Epistle to the Hebrews</i> St. Paul goes to Mace- donia and then to Asia Minor		Albinus
64	St. Paul visits Crete with Silas and then on to Ephesus Leaves Timothy and goes to Philippi and Corinth		Gessius Florus
	<i>The First Epistle to Timothy</i> <i>The Epistle to Titus</i>		
65	Visits Troas <i>via</i> Mace- donia Arrested and sent to Rome		
66	First trial before the Emperor <i>The Second Epistle to Timothy</i> St. Paul is martyred		

Teachers might find it useful to remember certain parallel historical facts. Thus in A.D. 61 when St. Paul was in Rome, Queen Boadicea rose in revolt against Rome in Britain. That while St. Paul was penning his *Epistles* to the Philippians, the Colossians, to Philemon and to the Ephesians, Pompeii was overwhelmed by a great earthquake, and destroyed by it. That while St. Paul was with Titus travelling to Crete and Ephesus in A.D. 64 Rome was gutted by The Great Fire, which history tells us was started by Nero, and which Nero blamed upon the Christians.

Such a parallel treatment helps to fix the events in time.

The Epistles.

One cannot leave this work without a brief reference to *The Epistles*.

The New Testament contains twenty-one letters and this collection alone would render the Bible unique even without its Divine Inspiration. No other religious book in the world contains such a library of letters. The Vedas, The Koran, The Zend-Avesta, the writings of Confucius, the wisdom of Buddha or Lao-Tze are all devoid of letters.

The sending of letters was something inherited by the Christian Churches. It already existed as a means of communication and a method of instruction between the Synagogues.

There are certain general characteristics to be

found among the New Testament Letters. First there is *The Greeting*. This usually strikes the keynote of the letter. Then follows *The Thanksgiving* for some blessing received. Then a *Teaching Point in Theory* (or *The Lesson*). Then *The Practical Application of The Lesson*. Then *Personal Messages* to individuals and finally an *Autobiographical* conclusion.

The letters of St. Paul follow a chronological order and indicate a marked progression of thought and teaching. Thus before his imprisonment in Rome and during his *second* missionary journey Paul wrote *1 and 2 Thessalonians*. These were eschatological in character. (“Eschatology” from the Greek *eschatos*—last (things) and *logos*—a discourse. Therefore eschatology—the doctrine of the last things such as death, judgment, etc.)

During the *third* missionary journey Paul wrote *1 and 2 Corinthians, Galatians and Romans* and these letters were definitely anti-Judaic in character.

During his first imprisonment he wrote *The Epistles to The Philippians, Colossians, Philemon, and Ephesians*, with the *Epistle to the Hebrews* at the end. These were personal and Christological in character.

After the first imprisonment Paul wrote *1 Timothy* and *Titus* which were pastoral in character. Then during his second imprisonment he wrote *2 Timothy*, also pastoral in character.

Now if we take these *Epistles* in turn—

The First Epistle to The Thessalonians—written A.D. 52. St. Paul was in Corinth. Silas and

Timothy returning from Macedonia told him of the steadfastness of the Thessalonians, but they had allowed certain ideas to creep into their lives and work which needed correction. Paul writes to them. He praises their eagerness for the Gospel and thanks God for their steadfastness. Then he exhorts them to follow the leadership of the Spirit and remain in their callings.

The Second Epistle to The Thessalonians—also written from Corinth. Possibly about A.D. 53. Paul's first letter had been well received but had in no way lessened the excited expectation of The Second Coming, which all believed to be imminent. Paul now cautions against this immediate expectation. Indeed points out why it is impossible. Again he urges all to persevere in their callings.

The First Epistle to The Corinthians—written A.D. 57. The Church of Corinth had been founded by the Apostle in A.D. 52—not an easy foundation by any means. The adherents of that early Church were of the lower classes, part Jew and part Roman freedmen and heathen Greeks. The Jews were in the minority. No sooner had Paul left Corinth than dissenters appeared. Some professed themselves to be followers of Paul. Others, probably the Jewish section, pinned their loyalty to Peter. A third section followed Apollos. A fourth professed themselves to be The Christ Party. The Christian society riddled by conflicting factions and heathen notions became a scandal. St. Paul was attacked by the Jewish

faction. He sent Timothy to Corinth to inquire into the true state of affairs and to report. Paul writes *The First Epistle* since he is unable to go himself. He rebukes roundly the spirit of dissension and sets down the proper relationship between teachers and disciples. Then he attacks the backslidings into heathen practices which are causing scandal not only in the Church but in public opinion among the heathen outside the Church. He reasserts the doctrine of The Resurrection so that no one shall be in the least doubt.

The Second Epistle to The Corinthians—written A.D. 57—arose out of the first. He had received news of the effect of his first letter, from Titus, probably at Philippi. In the main the Church at Corinth had accepted Paul's admonitions and reasserted internal discipline. But the Judaisers were still rebellious. They again attacked Paul with bitter animosity. St. Paul replies to these detractors in a stirring and unanswerable letter. It is a letter written by a man deeply stirred and as deeply hurt. He quotes his own life as the object lesson for all to read who have the wit to understand.

The Epistle to The Galatians—written in A.D. 58. During his second missionary journey Paul visited Galatia and fell ill there. During his enforced stay he converted Jews and Gentiles. He visited the Church again on his third missionary journey. Once again the Judaisers stirred up trouble, insisting that all Gentiles should be circumcised and

observe the Laws of Moses. They sought to undermine Paul's authority and destroy his reputation. Many Galatians were impressed by the Judaisers, for they were a pliable people. St. Paul wrote his *Epistle* to check this backsliding.

The Epistle to The Romans—written from Corinth in A.D. 58. In all probability the Church at Rome had been formed by and from converts from Jerusalem—men and women converted on the Day of Pentecost. On their return to Rome they formed the beginning of a new Christian community. Other converts followed. When Paul wrote to Rome he would greet earlier acquaintances met with during his travels, folk who for one reason or another had converged upon Rome.

Paul wrote to The Romans to prove that salvation was for Jews and Gentiles alike, to explain why Israel had rejected Christ, and to explain what lay ahead. The Roman Church being made up of Jews and Gentiles, had its own difficulties, for Jews and Gentiles were fundamentally different in outlook.

The Epistle to The Philippians—written from Rome about A.D. 62. The Church had been founded by St. Paul when he first visited Philippi in A.D. 52. When Paul was in prison in A.D. 62 Epaphroditus came from Philippi bearing gifts from the Church to Paul to support him in prison. While in Rome Epaphroditus fell ill and nearly lost his life. On recovery he returned to Philippi bearing Paul's letter.

This letter expressed thanks to God for the

Philippian constancy to Christ; thanks to the people for their generous help; the people are urged to work together in unity and peace and two women who had quarrelled were urged to live at peace together.

The Epistle to The Colossians—written in A.D. 62, is a warning against false philosophy and an exhortation to remain true to Christ.

The Epistle to Philemon—written probably in A.D. 63. The only personal and private letter we possess that came from the pen of St. Paul. This letter must *not* be omitted from any scheme of Christian teaching. It has been called “the perfect letter of a perfect Christian gentleman” The story of Onesimus is one every child can understand.

The Epistle to The Ephesians—written from Rome about A.D. 63. Ephesus was the centre of the heathen world. It loved luxury, revered the magicians and worshipped Artemis. In this hot-bed of paganism the Christian Church rises. St. Paul writes to encourage and strengthen the converts.

The Epistle to The Hebrews—may or may not have been written by St. Paul. We have little to guide us in determining authorship. Nor can we fix the date with any degree of certainty. Somewhere between A.D. 63 and 67 is most probable. Addressed to the Hebrews of Palestine suffering under persecution it is a letter of comfort and of guidance.

The Epistles to Timothy 1 and 2.

Timothy 1 was written about A.D. 64 or 67. Sent to Timothy, the son of a Greek father and a Jewish mother who had been converted by St. Paul, and after St. Paul's first imprisonment had been placed in charge of the difficult Church at Ephesus by the Apostle. The letter is therefore one of encouragement and direction.

Timothy 2—written during St. Paul's second imprisonment, probably in A.D. 66 or 68. St. Paul feels that his end is near. He needs Timothy by him. He writes this letter which is part instruction and part an urging to come—and come quickly.

The Epistle to Titus—written in A.D. 64 or 67, is an instructional letter as well as one of encouragement.

Beside these *Pauline Epistles* there are others known as *The General Epistles*. Sometimes these are called *The Catholic Epistles* because they were addressed to the *universal* church.

The Epistle of St. James—time of writing difficult to ascertain. Some authorities give A.D. 52, others A.D. 63. James is referred to as "the Lord's brother" (Gal. i. 19). He was the first Overseer of The Church at Jerusalem.

This letter is a stern rebuke against the laxity of the times which produced in the end the decay of Jerusalem.

The Epistles of St. Peter.

Epistle 1—written about A.D. 63 to his countrymen scattered over a wide area. They were

suffering from cruel persecutions and Peter writes to encourage and strengthen them.

Epistle 2—when written is uncertain. Peter feels that he has not much longer to live, so he writes to remind his friends of their exalted position as Christians and to urge steadfastness and a looking forward to The Future Judgment.

The Epistles of St. John.

Epistle 1—date uncertain. Addressed in all probability to the Churches in Asia. Stressed the Christians' unique relationship with God.

Epistle 2—written approximately about the same time as *Epistle 1*, so date uncertain. It is a letter of warning against false teachers, with an exhortation to love one another, to have faith and to live in godliness.

Epistle 3—written at same time as 1 and 2, is much more of a personal letter. Addressed to Caius (or Gaius) the beloved it commends the faithful Demetrius and warns against the unfaithful Diotrephes.

The Epistle of St. Jude—date unknown. Written to give courage to men who were facing dangerous times and urging them to stand fast in the faith.

CHAPTER 8

The Fourth Year in Religious Instruction

THE raising of the school-leaving age has given the teacher an extra year. What is that year to be? A year of boredom or a year of exciting adventure? The answer will mark the character and the *calibre* of the teacher.

It has often been said that this 14-15 period marks "The Awkward Age", because of adolescence. I find that term a little difficult to comprehend. What do we mean by The Awkward Age? Do we mean that because of the speeding-up in the physical development of the child, he or she becomes more difficult to handle? Is that what we mean by the term? Or is it that the child is changing in character and outlook and so less likely to conform to previously accepted school rules and discipline, and therefore more difficult to teach?

Possibly the answer lies in a mixture of all the suggestions. The 14-15 age group is "awkward" because it demands a fuller life in a school. It resents actively the mere "chalk and talk" technique in a class. It wants to do things. It wants to discover things. And it wants to have things—interesting things to think about and when necessary to talk about.

As teachers we have to recognise the fact that at this age our children may possibly become “dreamy” and “detached” We may speak to them and they will not hear. We may think that what we give them to do is a matter of great interest and we are shocked to find we have succeeded only in boring them.

The 14–15 age group is “awkward” only in so far as it is impossible for a teacher to regard that group otherwise than a collection of developing *individuals* who *must* be treated *as individuals* and *only* as individuals. Our pupils are no longer numbers on a roll. (Have they ever been?) They are developing individuals, even developing individualists. They may appear dreamy—actually they are now as sensitive to every force that touches them, as the strings of a harp to a wind that passes.

The wise teacher, the good school, allows for this in the curriculum. If the essential needs of the child are recognised in the secular curriculum how much more then should those essential needs be recognised by the teacher of Divinity, by the “R.I. Specialist” The work will not be easy. No work with this particular group can be easy. Least of all will the R.I. work come easily, for each child as a developing physical and an unfolding spiritual being will seek individual interests. It will *demand* individual attention—or the result will be failure—and tragedy. Because of this it is an impossibility for one teacher, in this case myself, to lay down a plan for the use of

other teachers. That much is obvious. All I can do and all I shall do is to make suggestions based upon my own experience. In doing so I may pass on something of value, or something that will suggest ideas which may be adapted to the peculiar needs of a particular child or even of particular children. That and no more is the purpose of this chapter.

My first suggestion is this, and it depends upon a good Scripture library for the sole use of Form IV. This library should contain, among other volumes, the following—

(1) *The Pilgrim's Progress*, by John Bunyan.

(1) *Tom Brown's Schooldays*, by Thomas Hughes.

(1) *The Water Babies*, by Charles Kingsley.

(1) *Jesus of Nazareth*, by Robert Bird.

(1) *In Darkest Africa*, by H. M. Stanley.

The Man Born to be King, by Dorothy L. Sayers.

(1) *Parables from Nature*, by Mrs. Gatty.

Hated Servants, by Rubenstein.

Fables and Fancies, by Dr. Cyril Alington.

The Foundation of The Christian Church, by T. Henshaw.

The Adventures of The Black Girl in Her Search for God,
by G. Bernard Shaw.

Adventures of The White Girl in Her Search for God, by
C. H. Maxwell.

Edward Lyttelton, by Dr. Cyril Alington.

Sewell, a Forgotten Genius, by Lionel Jones.

Letter to Andrew, by Rom Landau.

(1) *John Inglesant*, by J. H. Shorthouse.

(1) *The Hidden Years*, by John Oxenham.

The Letters of Evelyn Underhill.

The Kingdom of the Mind, by Albert Mansfield.

(1) *The Anchorhold*, by Enid Dennis.

(1) *Nicholas Ferrar*, by H. P. K. Skipton.

(1) *A Haunt of Ancient Peace*, by Mrs. Marshall.

(1) *Hugh of Lincoln*, by Charles Marson.

Fifty Faggots, by Julian

(1) *Stories of the Saints*, by Grace Hall.

The volumes marked (1) form the basis of the library. Others could be added later.

Such a library need *not* be expensive, the biographies being the heaviest item. I would strongly urge teachers of Divinity to join one or other of the Religious Book Clubs. The volumes selected are usually sound and all are interesting. Moreover, both the teacher's library as well as the class library become strengthened by the benefits of membership.

That then is my first suggestion—to form a library upon a comprehensive base and to encourage The Fourth Year to read silently. Discussion among pupils and between pupils and teacher may follow. I say “may” advisedly for unless discussion arises *naturally and easily* it is worse than useless. We aim to produce intelli-

gent beings, not a generation of chattering monkeys

My second suggestion is more active in its outlook, in that it encourages children *to do* something. Publishing organisations such as The National Society, The S.P.C.K., and *Home Words* issue annually a book of 52 lessons. Each lesson is complete in itself, and usually there is issued as a companion to the book, a set of stamps or cards illustrating each lesson. Firstly—these books are simply written and very clear in exposition. Secondly—a child can follow the text and it can read it silently and learn from it and do the things the editors suggest may be done. And, thirdly—the stamps or cards encourage the child to compile its own illustrated scrap-notebook.

I introduced this scrap-book idea first into my Sunday School in a little village in Oxfordshire. Each child had its own notebook which had been handmade, for at that time albums were not available. Each child was encouraged to seek out the appropriate passages in the Bible and add these texts alongside the pictures. When the work had gone on for a week or two, one of my children *in the day school* said:

“Please, sir, are there any more pictures like those we have in Sunday School?”

“Oh yes,” I replied. “There are sets and sets and sets, and all of them different.”

“Then why can’t we have them in the day school, or are they just for Sundays?”

I wrote away at once. I ordered enough sets of

pictures so that each member of my day school class—my Fourth Year—could have one set each. We made the books and we worked parallel with the studies in the Sunday School. It was an unqualified success. Interest was maintained and often times parents stopped me in the village to discuss this work with me and to say how very interesting *they* found the pictures to be. *The children were re-telling the lessons and showing the pictures at home.* Had I ever entertained any doubts concerning the efficacy of the method, they would have vanished at the first conversation. But I had no such doubts. Teaching through pictures has always been a fanatical belief of mine.

Suggestion Three takes the form of a written diary, kept in diary form and recording the day-by-day work in Divinity. And wherever possible the entries were illustrated by pictures, stamps or cards, or all three. Failing this—sometimes in addition to this—the children's own original drawings were added. Children should be encouraged to create original pictures of Scriptural subjects. Such graphic work clarifies the mind. This diary-record is well within the range of The Fourth Year. Moreover it appeals strongly to all children no matter what their academic attainments.

Suggestion Four may be called The Graphic Method of teaching. The teacher selects a course of study, e.g., Our Lord's Miracles or The Journeys of St. Paul. The stories are told and the accounts are read, individually or collectively,

and the children encouraged to make (a) pictures in colour of the happenings and (b) three dimensional models illustrating some aspect of the work. The pictures will form a connected series. The models will form a second series. Teaching by doing and because the child is doing he learns at a greater speed.

These then are my four suggestions. All are based upon experience. All have been tried in a variety of types of schools and all have proved successful. But remembering that what is one man's meat is another man's poison, it may be that a combination of these suggestions will be more successful in one locality while the pure method will succeed in another. The teacher on the spot alone can decide the method most likely to achieve success. This I do say, however, if the teacher bases his or her teaching upon some pictorial method, failure cannot come. Children love pictures too much for failure.

PART TWO

CHAPTER I

The Calling of The Twelve Apostles

IN *Part Two* we present a history of The Apostles in as concise a form as possible, to serve as material for many a lesson. So let us begin with the words of the Bible.

St. Matthew, Chap. iv. 18: And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed Him.
And going on from thence, He saw two other brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father,

mending their nets; and He called them. And they immediately left the ship, and their father, and followed Him.

St. Matthew, Chap. ix. 9: And as Jesus passed from thence, He saw a man, named Matthew, sitting at the receipt of custom: and He said unto him, Follow me. And he arose and followed Him.

St. Mark, Chap. i. 16: Now, as He walked by the sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after Me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed Him. And when He had gone a little farther thence, He saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway He called them; and they left their father

Zebedee in the ship with the hired servants, and went after Him.

St. Matthew, Chap x. 1 :

And when He had called unto Him, His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these ; The first Simon, who is called Peter, and Andrew his brother : James the son of Zebedee, and John his brother ; Philip and Bartholomew ; Thomas, and Matthew the publican ; James the son of Alphæus, and Lebbæus, whose surname was Thaddæus ; Simon the Canaanite, and Judas Iscariot, who also betrayed Him.

Now let us look a little more closely at these first followers of Jesus.

Simon, called Peter and later Cephas, the son of Jonas. Spent his early life in Bethsaida and then in Capernaum. He was a fisherman by trade.

Andrew, was the son of Jonas. He spent his early life in Bethsaida and later in Capernaum. He was a fisherman by trade.

James, the Elder with *John* his brother, who was to become "the beloved disciple", were called Boanerges, the sons of thunder. They were the children of Zebedee and Salome, and lived in Bethsaida. Later they went to Jerusalem. Both were fisher-folk.

James the Less (or the Younger) and *Jude* (or John) his brother were the sons of Alphæus (sometimes called Cleophas) and Mary. Jude is the same as Thaddæus and Lebbaeus. They hailed from Galilee.

Philip came from Bethsaida.

Bartholomew, surnamed Nathaniel, came from Cana of Galilee.

Matthew, called Levi, was the son of Alphæus, lived in Capernaum and had been a tax collector, i.e., a publican.

Thomas, surnamed Didymus, came from Galilee.

Simon, surnamed The Cananæan or Zelotes, came from Galilee.

Judas, surnamed Iscariot, came from Kerioth of Judæa.

Several of these became writers. So we find Peter producing 1 and 2 Peter; John producing

The Gospel, three Epistles and The Book of Revelation; James the Less is accredited with The Epistle of James; Jude producing an Epistle and Matthew gave us The Gospel. Now let us discover what we can concerning each.

CHAPTER 2

The Lives of The Twelve Apostles

ST. PETER, after the period at which his story closes in The Acts of The Apostles, preached the Gospel at Antioch and other places. It seems that he settled in Rome, where he held the leading position in the Church there. With St. Paul he overthrew Simon Magus the sorcerer and by doing so incurred the wrath of Nero, who believed in the magician. St. Paul was beheaded but St. Peter was crucified upside down.

St. Peter with St. Andrew, his brother, were partners in business with St. James and St. John, the sons of Zebedee. They were men of some social position. Peter did not live, as the poor fishermen lived in those days, in a hut by the sea-side. He had a house in Bethsaida and later another in Capernaum. This second house may have been his own, or it may have belonged to his mother-in-law. Peter was married; he had married early in life and proved himself to be an affectionate husband. His wife accompanied him on his apostolic journeys. According to the testimony of St. Clement of Alexandria the name of Peter's wife was Perpetua and of their children one was named Petronilla and she is now numbered among the saints.

It is probable that St. Peter was about 35 to 40

years when he was called by Jesus. But he was not unprepared for he and Andrew, and James and John had been followers of John the Baptist. After receiving the call, as far as we can discover, Peter made little immediate change in his external life. It does not seem that Peter went *at once* away from his fishing. He and his colleagues returned to Capernaum and awaited a second call. You will find references to this second call in the Gospels of Matthew, Mark and Luke. St. John records only one call. It came by the sea of Galilee in Capernaum where Peter, Andrew, James and John were fishing. Peter and Andrew were called first. Then Our Lord entered Peter's boat and spoke to the crowd upon the shore. Immediately afterwards Jesus visited the home of St. Peter, where He healed Peter's mother-in-law who lay sick of fever.

Peter now began to follow Our Lord more closely. He was with him in Galilee, Decapolis, Peræa and Judæa. After his complete acceptance of the way of life prescribed for him by Jesus, Peter held the chief place among the Twelve. Why Peter was elevated into first place we do not know. It did not depend merely upon priority of call and it is hardly likely it would depend upon seniority. Jesus saw some rich quality in the character of Peter and elevated him accordingly, so that he is named first in every list of the Apostles, is usually addressed by Our Lord as their representative and on special occasions Peter is the spokesman of the Apostles.

Peter was a very human man and most lovable. His prominent position brought out the impetuosity that was so essential a part of his character. It also brought out, on occasion, a tendency to presumption. For these very human faults Our Lord dealt severely with Peter.

As Our Lord's Ministry drew to a close it was St. Peter who pressed that the would-be traitor should be named. It was the impetuous words of St. Peter which brought out the real significance of the act of Our Lord when He washed the feet of the disciples. It was St. Peter who declared he would never forsake Jesus—only to deny Him thrice. But after the Resurrection it was St. Peter who first entered the empty tomb. And St. Luke and St. Paul both gave evidence that it was to St. Peter that Our Lord appeared first of all the apostles.

There is no more fascinating story in all the Bible than this of St. Peter's. When Our Lord appeared to him after His Resurrection He called his apostle Simon, *not* Peter. It is as if Peter has fallen from grace because of his three denials. Nor was he restored to favour until by the Sea of Galilee St. Peter is questioned three times by Our Lord. One question for each denial and each question answered with a deep and lasting sincerity. Peter is commissioned to "feed My lambs", a commission which was in effect a re-commissioning, after having lost the leadership through the denials. The reward was to come for loyal service. Peter wished to follow The Master.

He would do so, later, by a martyr's death. This prediction really closes the first part of St. Peter's career. From this time onwards Peter and the rest have to establish and govern the Church founded by Our Lord. They were to be sustained by The Holy Spirit. Our Lord was no longer there in the flesh.

So we come to the first part of the *Acts* wherein we see Peter as leader once again. St. Peter is most prominent in the miracle of Pentecost. The first miracle after Pentecost was performed by him. The miracle of healing was to be followed by the miracle of judgment with Peter once again dominating the scene. When the time came for the Gospel to be preached beyond Judæa it was Peter and John who were sent by the rest of the apostles to confirm the converts in Samaria. It was at Samaria that Peter met with Simon Magus, who has the doubtful distinction of being the first teacher of heresy. Some three years later Peter and Paul meet.

Thereafter we find Peter on a general apostolic visitation to the churches already established. There is the miracle on Æneon and Tabitha and the baptism of Cornelius. A church springs up at Antioch, a Gentile Church. We learn more of the work of St. Barnabas and then St. Peter is imprisoned and so ends the second stage in his ministry—with his release—to begin again. Or rather to continue from the point interrupted by the imprisonment, for nothing could *stop* Peter.

Peter left Jerusalem. Where he went we do not

know; then some six years later he reappears in Jerusalem, to attend a meeting of apostles and elders who discuss whether all converts should be circumcised. Peter, ably supported by St. James, demolishes the argument for circumcision. It is never raised again. Peter goes to Antioch and comes into conflict with St. Paul. From now on the main direction of Peter's work seems to have been the organisation and consolidation of the churches established in Palestine and neighbouring districts. He visited Corinth, where with the Churches at Antioch and Rome tradition holds him as founder. He may have visited Babylon, then a great seat of Jewish culture. That he went to Rome is certain. At first he worked among the Jews who lived in the region beyond the Tiber. Later he preached to, taught and converted the Gentiles in the city. The Jews were banished from Rome by Claudius and Peter went with them—to return when Nero was Emperor.

But now Peter found conditions strangely changed. His old enemy Simon Magus was at work, influencing the people so that Christianity no longer appealed. This same Simon Magus was he whom Peter had discovered in Samaria trying to buy the gifts of The Holy Ghost with money.

Simon Magus had been born in Gittha, a village of Samaria, and had been trained in sorcery and witchcraft. So successful did he become as a magician that people were convinced he possessed divine power. When Peter exposed

him in Samaria, Simon Magus fled to Rome where he became the darling of the Emperors and especially of Nero. As the Emperor's favourite he wielded immense power, especially with such a monster as Nero behind him. Tradition tells us of the famous encounter between Peter and the magician.

A young man had died and he was of kinship with the Emperor. Friends of the young man called in St. Peter, for they knew his power and sought his aid. Others, hearing of this, called in Simon Magus. Simon Magus was delighted to have such an opportunity to exhibit his own powers and to defeat Peter, so he proposed that if he (Simon) succeeded in raising the young man from the dead then Peter should acknowledge his defeat and lose his life. Peter accepted.

A great crowd gathered to watch. Simon began. He chanted spells and incantations and after a while it seemed as if the young man moved. Whereupon the crowd turned upon Peter and reviled him for daring to set himself up against so divine a being as Simon Magus. But Peter called for patience. He explained that what they saw was all a delusion. If Simon were to go away from the bed then it would be clearly seen that the young man was still dead indeed. The fickle crowd turned on Simon and made him move from the bedside. The young man was seen to be lying there—dead.

Then Peter began. He stood well back from the corpse, and prayed silently to God. After

prayer he called upon the young man, in the Name of Jesus Christ to rise up. The young man arose. He talked, walked and ate. St. Peter turned and taking the youth by the hand restored him to his mother.

Seeing the miracle performed beyond all question the people would have stoned Magus to death, but Peter interceded for him, and saved his life.

There was no gratitude in Simon Magus. He called to the people that hitherto he had always protected the Galileans, now he would do so no more. He would leave them all, everyone alike. On a specially appointed day they should see him go up to the top of the Capitol and fly up to heaven.

The day came. The people gathered. They saw Simon Magus leap up and leave the rock. At first it appeared that he was flying, then the wings he had fashioned for himself broke, and he crashed to earth, to die later of his injuries.

It is said that the death of his favourite determined Nero on the death of Peter. Actual history gives a truer account. Peter and Paul were imprisoned by Nero, in the Mamertine Prison. Here they practised their religion openly, teaching and baptising the other prisoners. It would seem that the apostles were not too closely guarded for, as the day appointed for their execution approached, fellow Christians urged Peter to escape. He refused. Then at last he yielded to their plea. He escaped over the wall of the prison and was

about to go out of the gate of the city when he met Our Lord coming in. "Lord, whither goest Thou?" asked Peter. "I go to Rome, to be crucified afresh," came the soft and sorrowful reply. This brought Peter to his senses. He returned immediately. He was scourged. He said farewell to St. Paul and his fellow-Christians and was led forth to the top of the Vatican Mount. Here he was crucified upside down, at his own request, for he pleaded he was not worthy to suffer the same death as The Master.

The bodies of St. Peter and St. Paul are in the great church of St. Peter's in Rome.

ST. ANDREW. St. Andrew was among the first of the men called by Our Lord to the apostleship. He was brother to Peter, the son of Jonas and a follower of St. John the Baptist.

When Andrew heard the Baptist refer to Jesus as the Lamb of God, he went in search of Jesus, taking with him another disciple of John's. Then Andrew went to fetch Simon Peter.

In the order of apostles, Andrew appears to rank as fourth, following Peter, James and John. He does not come to the fore a great deal, but it was through Andrew that Peter came to Jesus; it was Andrew who pointed out the small boy with his five barley loaves and two small fishes at the time of The Feeding of The Five Thousand; and it was Andrew who brought the Greeks to Jesus. Andrew was a generous and kindly man.

There are many stories told of St. Andrew, who

appears to have travelled much. He is reported to have visited Cappadocia, Galatia, Bithynia, Byzantium, Scythia, Thrace, Macedonia, Thessaly, Pontus and Sebastopol. One story deals with his visit to a district infested with cannibals. The king of the region slaughtered so many prisoners every day and their bodies were consumed at the royal table. When Andrew came he opened the doors of the prison and the captives escaped. The king, furious at his loss, ordered the death of the seven jailers. Then the decree went forth that all the aged men in the country were to be gathered together. Lots were to be cast and seven men each day were to die to be eaten; the young men of the country were to be sent out to bring in prisoners. One man offered his young son and daughter in place of himself, and his offer was gladly accepted by the king. But Andrew intervened and saved the children and began to preach against the practice of cannibalism. The people scoffed at him. Then Andrew brought a flood upon the land to destroy it.

The second story deals with Andrew's death.

Ægeas, the proconsul of Achaia, was visiting his territory and came to Patras. Here he found the people had forsaken the old gods and had become Christians because of Andrew's ministry among them. Nothing that Ægeas could do or threaten could turn the people away from their new Faith. When Ægeas' wife Maximilla, and his brother Stratocles, embraced Christianity after Andrew had cured them of a terrible dis-

ease, Ægeas sent for Andrew and charged him with upsetting the religion of the land. Andrew explained patiently that Jesus Christ died upon the Cross, because of the love He bore mankind. To which Ægeas retorted that unless he mended his ways and sacrificed to the gods he would die a similar painful and disgraceful death. Andrew answered boldly that he *did* sacrifice every day—and to the only True God. This so enraged Ægeas that he ordered Andrew to be imprisoned. The people murmured and would have broken out into rebellion but for Andrew, who reminded them of the patience of Our Lord, and begged them not to stand between him and whatever fate lay before him.

Again the proconsul called Andrew and began to reason with him, telling him that if he sacrificed to the gods all would be well. He would enjoy a happy life with riches and honour, but if he refused to sacrifice then he would surely die, and die horribly. Andrew replied by urging Ægeas to forsake his heathen gods and worship the One True God. Ægeas ordered Andrew to be scourged by seven lictors and then to be crucified. He was not to be nailed to the cross but was to be fastened with cords so that his death might be lingering.

The people protested, but to no purpose. When Andrew came in front of the cross upon which he was to die he cried—

“Hail, precious Cross, that has been consecrated by the body of my Lord, and adorned with His

Limbs as with rich jewels. I come to thee exulting and glad; receive me with joy into Thy Arms. O, Good Cross, that hast received beauty from Our Lord's Limbs; I have ardently loved thee. Long have I desired and sought thee; now, thou art found by me, and art made ready for my longing soul: receive me into thine arms, take me from among men, and present me to my Master; that He who redeemed me on thee, may receive me by thee."

Andrew was fastened to the cross and hung there for two days, praying and teaching all the while. Then he died.

The cross upon which he died was shaped as a great X. Hence St. Andrew's Cross.

ST. JAMES. St. James was the son of Zebedee and brother to St. John the Divine. During the early part of the year Zebedee was fishing in the Sea of Galilee with his sons James and John. Their partners Simon Peter and Andrew were fishing from another boat. They had been out all night, fishing probably by torchlight. With the dawn they pulled into the shore. As they tended their nets Jesus appeared and said, "Come, and I will make you fishers of men." James and John did so. At this point you should read St. Luke v. 1-11. We lose sight of St. James for a year and hear of him again at his call for apostleship.

The name *Boanerges* "the sons of Zebedee" given to James and John denoted their burning impetuous spirit. We have evidence of this—first

when Samaritan villagers refused to receive Our Lord, it was St. James and St. John who cried out: "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?" Jesus rebuked them saying: "Ye know not what manner of spirit ye are of; for The Son of Man is not come to destroy men's lives, but to save them."

On another occasion we see this same spirit evidenced in St. Mark x. 35-45.

When Our Lord went up into the mountain He was accompanied by St. James, St. Peter and St. John, and these three apostles witness The Transfiguration. St. James was in the room when Our Lord raised the daughter of Jairus from the dead. And on the night of the crucifixion he was present in the Garden when Our Lord was taken. At The Ascension, James is mentioned as persevering with the rest of the Apostles and Disciples in prayer.

In the year 44 St. James was in Jerusalem for The Passover. He was arrested and executed. Tradition tells us that the man who had arrested James was so impressed by the faith of the apostle that he was converted, and was himself condemned to death. As they journeyed towards the place of execution the convert begged St. James to forgive him his part in his death. St. James turned, smiled and said: "Peace to you," and kissed him.

St. James and the convert, happier in mind, were executed together.

ST. JOHN. St. John the Apostle and Evangelist and the beloved disciple of Jesus, was a son of Zebedee and a Galilean. He was the younger brother of St. James the Great. Both were fishermen. Before meeting with Jesus he was a follower of John the Baptist and, as far as we can ascertain, the youngest of all the apostles.

St. John and St. Andrew followed Jesus when The Baptist pointed Him out, and they asked of Him, where He lived. Jesus answered: "Come and see." They stayed with Him all that day. This was the starting point of a lifetime of devotion and loyalty to The Master.

It seems that John went with Jesus into Galilee and was present at the marriage feast of Cana. He went in Capernaum with Jesus and thereafter, except for occasions when he was sent out on a missionary journey, never left Him.

St. John, with St. James, and St. Peter, formed the inner circle of friends that were always near to Jesus. They were with Him in The Garden of Gethsemane. It was to John that Jesus committed the care of His Mother, and it was to John and Peter that Mary Magdalene brought the news of The Resurrection. They ran to The Tomb. John being the younger man outran Peter, but he stopped at the entrance. Peter went in.

During the period between The Resurrection and The Ascension John and Peter returned to their craft as fishermen on The Sea of Galilee. When Jesus appeared upon the shore in the half-

light of the morning, it was John who recognised Him first.

Peter and John were the closest of friends. When danger threatened they stood shoulder to shoulder. They were co-partners in the first step of church expansion, and John, the apostle who had been so enraged at the unbelief of the Samaritans was the first to receive these same Samaritans as brethren.

It is probable that John stayed in Jerusalem until the death of The Virgin Mary. He went to Ephesus after the death of Peter and Paul. During the persecution by Domitian he was taken to Rome, where he was placed in a cauldron of boiling oil outside The Latin Gate. Tradition tells us he was unharmed. Then he was sent to work in the mines at Patmos. When Nerva came to power John was set free and returned to Ephesus. While in Ephesus it is believed that he wrote his Gospel.

John was a man of infinite patience and love. He was interested in a young man and commended him to the attention of a bishop. Later he learned that the young man had turned bandit. Old as he was by now, John went up into the mountains to find the wayward man. He found him and brought him back and restored him to The Faith and the brethren.

When a very aged man, he would be carried into the assembly of The Church at Ephesus and there his one and only injunction was: "Little children, love one another." This was the essence

of his Master's teaching to John, and he was right.

John died after a very long life in the service of his Master.

ST. JAMES THE LESS. The story of St. James the Less is obscure. He is sometimes referred to as "James the Lord's Brother" and sometimes as "James the son of Alphæus". The term "brother" was used widely by the evangelists. Sometimes it denoted fraternity. At other times it seems to indicate a deeper relationship. James, therefore, may have been a son of Joseph by a former wife, or he may have been a son of Alphæus, who married the sister of The Blessed Virgin Mary and so was a cousin of Jesus.

During Our Lord's ministry we hear little of St. James, but the picture changes after the Resurrection. Our Lord pays a special visit to James, as St. Paul tells us. There is an interesting account of this appearance which runs as follows—

After The Last Supper, James swore a solemn oath that he would not eat bread again until he saw Our Lord risen from the dead. After the Resurrection Our Lord appeared to James and commanded bread be set before them. He then took the bread, blessed it and brake it saying to James "Eat thy bread, my brother, for the Son of Man is truly risen from among them that sleep."

After the Ascension James became Bishop of Jerusalem, chosen by the apostles because of his near relationship to Jesus.

It was to St. James that St. Paul made his address after his conversion, and James welcomed him warmly. It was to St. James that St. Peter sent news of his miraculous deliverance out of prison. It was St. James who presided over the Synod at Jerusalem when it was ruled that Gentiles should not be forced to conform to Jewish rites.

James earned a sterling reputation by his wisdom and justice and his faithful devotion to his work. This so enraged the enemies of the church that they determined to trap him and destroy him. The Scribes and Pharisees came to him and said that they all had the greatest confidence in him; everyone loved him and respected him. Would he help them? The people persisted in regarding Jesus as the Messiah. Would James correct the people and show the error of their ways?

Seeming to agree, the Scribes and Pharisees took James on to the top of The Temple. He looked down upon a sea of eager faces. Then the Scribes called out—

“Tell us, O Justus! Whom we have all the reason in the world to believe, that seeing the people thus generally led away with the doctrine of Jesus that was crucified, tell us what is this institution of the crucified Jesus.”

James answered in a loud voice so that all could hear, “Why do you inquire of Jesus the son of man? He sits in heaven, on the right hand of the Majesty on High, and will come again in the clouds of heaven.”

When the people heard this they shouted "Hosanna to the Son of David!"

The Scribes and Pharisees were furious. They had hoped that their flattery would have turned James' head.

Finding James true to his trust, and giving public support to what they wished to have denied, they cried out that James was himself an impostor. Rushing upon him they threw James down to the ground. James, badly bruised, struggled painfully to his knees and began to pray for them. Some ran up to the kneeling man and begged the leaders of the people to spare James. But they began to stone him, and one fellow finally struck James with a fuller's club and killed him. He was buried on Mount Olivet.

ST. JUDE. St. Jude is called both by the name of "Thaddæus" and "Lebbæus" He was one of Our Lord's kindred. St. Simon, St. Jude and St. James were the sons of Cleopas (Alphæus) and Mary.

St. Jude is usually associated with St. Simon. Both were fishermen. St. Jude was a great missionary and according to tradition visited Mesopotamia and Greece. He was martyred, being hung upon a cross and then pierced with arrows.

ST. PHILIP. St. Philip was born at Bethsaida near to the sea of Tiberias. In all probability Philip was a fisherman as were the others.

We are apt to forget *how* Philip received his call. Our Lord had come back from the wilderness and had met St. Andrew and St. Peter. He had talked with these two brothers and passed on. The following day Jesus met Philip in Galilee and He commanded Philip to follow Him. So Philip was actually the *first* to be called to the discipleship.

Sometimes people think that Andrew and Peter were the first to be called, but although Jesus spoke first to Peter and Andrew they returned to their boat. It was not until approximately a year later that they became disciples in the true sense.

After the Ascension Philip went into Upper Asia where he worked and converted thousands to Christianity. Then he came to Hierapolis, a town in Phrygia, and here he found that all the citizens were idolaters. Of the many idols Philip discovered, one horrified him more than any of the others. It was a hideous serpent and the people who worshipped at its temple were terrified by it. Philip prayed for help and guidance. The serpent died and the magistrates seized Philip, scourged him and cast him into prison. Later he was led out and executed. He was buried by St. Bartholomew and Mariamne, Philip's sister.

ST. BARTHOLOMEW. St. Bartholomew (or Nathaniel) was brought to Jesus by Philip. One tradition tells us that Bartholomew was the

young man, the son of the widow, whom Our Lord raised from the dead at Nain. He was with Philip when Philip was martyred. Then he went on to Lycaonia. He visited Hierapolis in Syria, Armenia, passing on until he came to Derbend on the Caspian Sea. Here he was martyred, by being flayed alive and then hung upon a cross to be tortured to death by flies.

An amazing legend arose concerning Bartholomew. After his martyrdom, the king determined that the body should not fall into the hands of the Christians. He ordered the body to be put into a lead coffin and then thrown into the Caspian Sea. But the lead coffin did not sink. Somehow or other it passed as a ship upon the surface of the sea; then passing by various waterways until it came to the Mediterranean. Finally it came to rest on the island of Lipari, which is near to Sicily.

ST. MATTHEW. St. Matthew (or Levi) was the son of one named Alphæus, a Jew of the tribe of Issachar. Matthew was a tax-collector, working for the Romans and so hated by all the Jews. Actually very little is known of Matthew and of his life after the Ascension; tradition alone helps us and that not very clearly. Eusebius tells us that Matthew worked in Judæa for some years and then journeyed to other lands. Socrates says Matthew visited Ethiopia. St. Ambrose says he visited Persia. Isidore of Seville sends him into Macedonia. No true record exists.

According to some accounts St. Matthew was martyred, but Heracleon, Clement, Origen and Tertullian all state that Matthew died a natural death. The story of his martyrdom arose at a much later date.

ST. THOMAS. The word "Thomas" means "twin", so too does the term "Didymus". St. Thomas may have been the twin brother of St. James.

Thomas is a character we cannot lightly pass over. When Our Lord spoke of His coming death in Judæa it was Thomas who said to the others—"Let us also go, that we may die with Him." There speaks sincerity, loyalty and courage. It was also Thomas who remarked at The Last Supper: "Lord, we know not whither thou goest, and how can we know the way?"

When Our Lord rose from the dead and appeared to the apostles, Thomas was not there. When he heard the news he was sceptical. Let us try to understand this scepticism. It was born not of disbelief, for Thomas had believed so fervently in the Messiahship of Our Lord. But he had seen the dead body taken down from the cross. He had seen the terrible wounds and had seen that Jesus was indeed dead. This was a shock to Thomas. He had never thought death, as we know death, possible for Our Lord. Yet He was dead, had died upon the cross. So we can appreciate that Thomas was still numbed by the shock. It was this numbness that still held

Thomas when he became sceptical of the Resurrection—and we cannot blame him or criticise him.

Then on the evening of Low Sunday when Thomas was with his friends Jesus appeared and called to Thomas to discover the reality of the Resurrection. All horror fled. The numbness was no more. He cries out in very worship “My Lord and My God.”

We meet Thomas again on the Sea of Galilee when he is with the seven. And he is also among the apostles in the assembly after the Ascension.

Tradition tells us some interesting things of Thomas.

After the Ascension, Thomas was chosen by the casting of lots to go to India. He demurred.

“I am weak and have not the strength for the journey. Besides, I am a Hebrew, how then can I teach the Indians?” he said. That night Our Lord appeared to him in a dream and said: “Fear not, Thomas. My grace will be sufficient for you.” Still Thomas hung back, saying: “Wherever you wish, Lord, but not to India.”

Then an Indian merchant came into the city in search of a skilled carpenter. Habban was the merchant’s name. Our Lord met Habban in the street and said to him: “You seek a carpenter. I have a slave for sale and he is a skilled craftsman.”

Habban paid twenty pieces of silver for Thomas. Then Habban went to Thomas and

said: "Is this your master?" "Yes," answered Thomas. "That is my master." "Well and good," said the merchant, "for I have now bought you." So the next day Thomas went to Habban carrying the silver which Our Lord had returned and Thomas, knowing now that it was ordained that he should go to India, set sail.

When they arrived at the city of Sandaruk they found everyone celebrating the marriage of the king's daughter. Habban and Thomas were invited to the feast. But Thomas would not eat. He took oil and anointed his head and brow with the sign of the Cross. He wove a wreath of myrtle and placed it upon his brow. Then he took up a reed and held it. So Thomas sat, with downcast eyes amid the heathen splendour.

Among the entertainers was a young Hebrew girl, a flute player. She came and stopped opposite to Thomas and played to him. Stirred by the music he burst out into song and sang these words: "My Church is the daughter of light and the splendour of the King is hers. The King hath crowned her, and He feeds all her servants. Truth is on her head, and her feet move with joy.

The twelve apostles of the Son, and the seventy-two thunder forth His praises in her . . ." These and many more words sang Thomas. When he had finished the guests saw that he appeared to be changed. They did not know what he had sung except the flute girl, for he had sung in the Hebrew tongue. She went on playing but her eyes never left him.

So great was the influence of the supposed slave of Habban that the king was furious and went the next morning to find the merchant and Thomas—and found only the little Hebrew girl and she was in tears. The king asked the cause of her grief and she told him that Habban and Thomas had departed and left her behind. When some of the courtiers told her what had happened and how the spirit of the young bride and bridegroom had altered since hearing Thomas sing, she said: “I am glad. I have found rest here,” and she arose and went to live with the young couple, and stayed with them for years.

In the meanwhile Thomas and Habban were continuing their journey to India. Finally they arrived and Thomas was called into the presence of the king.

“What is your craft?” asked the king.

“I am a carpenter,” answered Thomas.

“What can you do?” asked the king.

“I can make yokes and ploughs, ox-goads and oars for the boats. I can build ferry boats and shape masts for ships. All this in wood. In stone I can build monuments and palaces and tombs,” answered Thomas.

“Then you are such a one I seek. Can you build me a palace?”

“I will build it and finish it. It is my craft,” said Thomas.

Then the king showed Thomas where he wished his palace to be built and ordered him to mark out the plan upon the ground. So Thomas

took a rod and measured the ground, marking the plan as he went. There were doors facing east to let in the light. The bakehouse he put on the south side. Windows were on the west side for there came the purest air, and all water pipes were on the north side. The king approved and gave Thomas a great sum of money to pay for the building. Then the king left and went on a long journey.

While the king was away Thomas distributed all the money among the poor, so that when the king returned there was no palace. The king flew into a rage and ordered Thomas to be flayed alive and then burned. But this cruel sentence was not to be carried out.

The king's brother died the night of the king's return and his soul was taken by the angels and shown the various dwelling places in heaven, to choose which one he would like to live in. They came to one palace more beautiful than all the rest. "Let me dwell here in the lower rooms of this wonderful dwelling," said the king's brother.

"That you cannot do," answered the angels. "It is the palace built by Thomas the Christian for your brother the king."

Then the soul was allowed to return to the body again and the king's brother arose from his bed and went and told the king all he had seen in heaven.

The king sent for Thomas and set him free, and the king and his brother were baptised at once.

We hear no more of St. Thomas until some years later we find him in Persia, where he was stabbed to death by the soldiers of a Persian prince.

ST. SIMON. St. Simon was called the Canaanite or Simon Lelotes. One story tells us that Simon was present at the marriage feast in Cana of Galilee and seeing the miracle of the changing of water into wine left everything and followed Jesus after the feast.

Of St. Simon's movements after the Ascension no one can be sure. One account sees him in Persia, while another takes him into Egypt. But he is supposed to have been martyred in Persia, by being sawn in half while still living.

ST. MATTHIAS. St. Matthias was chosen by the casting of lots to take the place of Judas Iscariot. In all probability he was one of the Seventy chosen to attend Christ during His Ministry.

St. Matthias spent the first part of his ministry in Judæa and succeeded well. He then went on to Cappadocia, where the people treated him harshly. In the end harshness degenerated into cruelty and Matthias was martyred. He was crucified.

THE APOSTLES' OWN DAYS

Name	Date
St. Peter	June 29
St. Andrew	November 30
St. James	July 25
St. John	December 27
St. James the Less	May 1
St. Jude (John)	October 28
St. Philip	May 1
St. Bartholomew	August 24
St. Matthew	September 21
St. Thomas	December 21
St. Simon	October 28
St. Matthias	February 24

CHAPTER 3

The Lives of Some Important Saints

OTHER saints of particular interest in school work are these—St. Augustine, St. Barnabas, St. Benedict, St. Catherine, St. Cecilia, St. Christopher, St. Dunstan, St. Francis, St. George, St. Jerome, St. Mark, St. Michael, St. Nicholas, St. Stephen, St. Swithun and St. Valentine. We should also include St. Bernard, St. Dominic, St. David and St. Patrick.

ST. AUGUSTINE. St. Augustine was prior of a monastery in Rome. The monastery had been founded by Gregory the Great and it was Gregory who sent him as a missionary to England. Augustine's journey is interesting. He came by way of Provence: stayed for awhile in Lerins, an island where they heard such terrible stories of the Anglo-Saxons that the monks took fright and returned to Rome to ask Gregory to relieve them of their duty. Gregory would not listen. He commanded them to obey Augustine and go at once to England. Again they crossed France and came at last to Ebbsfleet, near to Sandwich on the English coast.

On his arrival Augustine sent messengers to Ethelbert the King of Kent. Ethelbert replied

that he would meet them in the Isle of Thanet. The missionaries approached the King in procession. At the head of the procession was The Cross, carried as the standard of these soldiers of the Lord. Behind the Cross came Augustine, a tall, impressive figure. Behind Augustine came his 40 companions. The King received them kindly. Allowed them to preach and follow him to Canterbury. Here he gave them a dwelling in The Stable Gate.

Just outside the town there was already a small church dedicated to St. Martin. It had been there since Roman times—a sign that there had been Christianity in this country *before* Augustine's time.

To this church Bertha the Christian Queen of Kent went to worship. To this church now went Augustine and his men. Day by day they worked and taught and converted the people. The King became a Christian. Augustine was created Archbishop of the English and so the spiritual leader of the Anglo-Saxon church. He discovered another Christian church, now used as a pagan temple. This he restored to the true religion and dedicated it to St. Pancras.

We have seen already that Christianity must have been brought into England by the Romans. Christianity also came into the country, in the north, by way of Ireland, Iona and the Celtic monks. These British monks would not accept the authority of Augustine and did not until many years later.

ST. BARNABAS. The name "Barnabas" means "The son of prophecy" and was the name given by the Apostles to Joseph (or Joses) who was a Levite from the island of Cyprus, and an early disciple of Our Lord. Both Barnabas and St. Paul were educated by the great Gamaliel, hence the reason why Paul chose Barnabas to accompany him on his missionary journeys at a later date.

Paul and Barnabas first visited Cyprus and Asia Minor. Then with Judas and Silas they visited Antioch. Later, Paul and Barnabas were to part over John Mark, the nephew of Barnabas. So Barnabas and Mark went to Cyprus. Here tradition tells us Barnabas was stoned to death by night by certain Jews in a synagogue.

ST. BENEDICT. St. Benedict was born at Subiaco in Italy, in the year 480 when the whole world, politically and spiritually, was in a very sorry state. He came of illustrious parentage, and before him stretched a life of pleasure, power and ease. But at the age of fourteen he decided to give up all that he would have inherited and devote his life to the service of God. Benedict ran away from home and fled into the hills. Here he met Romanus, a monk who welcomed him and gave to him the habit of a monk and a hair shirt. Then Benedict pushed on until he discovered a cave. Here he lived, fed and cared for by Romanus, who lowered food to him on the end of a long rope. Three years Benedict remained there dis-

ciplining himself for his future work. But stories began to circulate concerning the great holiness of this young hermit. People visited him and were helped by him. Then the monks from a neighbouring priory came to him to beg of him to become their ruler. After a great struggle he consented, but it was not long before the monks were regretting their choice. Benedict imposed too hard a life upon them so they tried to poison him—and failed. Benedict left the monastery and returned once again to his cave. He was not to remain there alone however. Great crowds followed him until at last Benedict was compelled to set up monasteries to house these brethren. Then came a serious period in the history of the country. The Goths ravaged Italy and many people fled to Benedict—including many Goths also. Benedict treated them all alike, for they were all equal in the sight of God. He armed them with axes and tools and set them to work to clear the wilderness of scrub and thorn and briar and bring the land once more under cultivation.

Roman nobles sent their children to Benedict to be educated and trained in the Christian way of life. An interesting story is told of two of these children. One was named Maur and the other Placidus. Placidus' father was Lord of the Manor at Subiaco.

One day when Placidus had gone to the Lake of Nero to draw water for the community he overbalanced and fell in, dragged down by the weight of the pitcher. St. Benedict saw the accident

and calling Maur to him said: "Run quickly and bring the child out of the water."

Now this lake was rough and had a whirlpool in it and it was this whirlpool which now threatened Placidus. Maur did not hesitate however. He ran to the water's edge and then walked straight on into the water until he came to where the boy was held fast by the weight of the pitcher. He dragged him free and brought him safely to shore. Such was the power of love and obedience St. Benedict called forth from his followers. Another instance of this—it was the custom of one follower each evening to precede Benedict, carrying a candle to light the saint into supper. One young man, the son of the local magistrate rebelled *and thought within himself*: "Why should I have to do this? I am not this man's slave!" Benedict turned and looked at him and although he had spoken no word took the candle from the young man and gave it to another. "Go to your cell," Benedict ordered. The man went, a frightened young man, for he had only thought his words, not spoken them.

A great famine came upon the land. Benedict gave away all the food there was in the monastery until only five loaves were left. "But we shall have nothing to eat ourselves," protested the monks. "You may not have enough to-day but to-morrow you shall have too much," commented Benedict. And, sure enough, the following morning the porter found two hundred bushels of flour, left there by an unknown giver.

We have already read of how some of the Goths came to Benedict and were baptised. Other Goths, and one in particular, did not. On the contrary this Goth, Galla by name, went about persecuting the peasantry, stealing from them everything they had of any worth. Having captured one peasant, Galla tortured him until finally the man cried out: "All I have I have given to Benedict the monk to keep and care for." "Take me to Benedict!" cried Galla. The peasant was bound and driven in front of Galla's horse until they came to the monastery at Monte Cassino. Here they discovered Benedict sitting before the door of the monastery. He was reading a book but looked up as he heard the noise of the approach.

"This is Benedict," said the peasant.

"Give me what the peasant has given to you to keep!" shouted Galla.

Benedict said no word. He looked at the peasant and the ropes which bound the poor man fell away. He looked at Galla who began to tremble until he dropped in a fainting fit on to the ground. Then Benedict called the brethren and ordered Galla to be carried within the monastery and there restored and cared for.

On another occasion the Emperor decided to visit Benedict and sent a messenger to tell of his coming. But thinking to try out Benedict the Emperor dressed one of the captains as himself and sent him in before him. Benedict looked at the captain and said: "Take off those clothes, my son. They are not yours to wear."

When the Emperor came near to Benedict he suddenly grew afraid and did not dare approach without permission. "Come," cried Benedict. Then he upbraided the Emperor for his evil way of living and when he left the presence of Benedict he was a changed man.

Benedict died as he was standing before the altar in the chapel of St. John in Monte Cassino.

ST. CATHERINE. St. Catherine was renowned for her wisdom, learning and beauty. When Maxentius was Emperor he gathered together fifty philosophers and teachers and faced Catherine with them to argue the true Christian religion as opposed to paganism. St. Catherine did not flinch. She contested point by point in the argument and finally not only convinced the pagans that they were wrong but won them over until they became baptised and embraced Christianity. This enraged the Emperor, but Catherine was beautiful and he made overtures to her, offering her his throne. She refused. Whereupon Maxentius ordered her to be scourged and cast into prison.

As Catherine lay in prison the Emperor went on a journey. While he was away the Empress Faustina came to Catherine and cared for her, and was converted. Faustina had a bodyguard, one Porphyrius, who also became a Christian and who in his turn converted the two hundred soldiers under his charge.

When the Emperor returned and heard the

news, he ordered his wife Faustina, Porphyrius and the two hundred soldiers, all to be executed. Then on the Emperor's express orders a wheel was prepared set all with razor blades. This was to torture Catherine, but as soon as she was strapped to the wheel, it broke. The blades flew off and lacerated her would-be executioners.

Maxentius then ordered that Catherine should be beheaded by a sword. This was her fate.

ST. CECILIA. Cecilia was a Roman maiden. In time she was given in marriage to a youth named Valerian. When Valerian became a Christian, as was his young wife, he had a vision in which he saw that his wife was under the special protection of God. Then Valerian and his brother Tibertius made a special duty of burying the bodies of all the Christians who were being martyred daily by the prefect of the city. This, of course, brought them to the notice of this official. They were arrested and executed.

Then Cecilia was arrested and condemned to death by suffocation. But although the fires in the baths were stoked up Cecilia did not die. So the prefect ordered her execution by the sword.

St. Cecilia is the patron saint of music.

ST. CHRISTOPHER. Tradition tells us that St. Christopher was an exceedingly ugly man and everyone was afraid of him. Moreover, he was a giant.

Now before Christopher was a Christian, he determined to seek his fortune abroad and serve the strongest king he could find. So away he went and joined the bodyguard of The Pharaoh of Egypt, for Pharaoh governed a great empire. All went well until the name of the devil was mentioned within the king's hearing. At once the king crossed himself. "Ah!" thought Christopher, "then the king fears this devil. Therefore the devil must be stronger than the king. So—I will go at once and join the forces of the devil."

Off marched Christopher until he came to where Satan rested, and Satan welcomed him. All went well for some time until one day on a march the soldiers of Satan passed a wayside Cross. Christopher saw the devil start away and hide his face.

"Ho ho!" thought Christopher. "Then Satan is *not* the most powerful ruler in the land. Here is one that must be stronger than he, for he is afraid of his Sign." So Christopher left the service of Satan and wandered here and there trying to find his new Master. No one could help him as he wanted to be helped, until at last Christopher met a Christian hermit. To him Christopher told his troubles and of his search.

"You must pray," said the hermit.

"I do not know how to pray," answered Christopher.

"Then you must go down there and live by that deep river and carry travellers across upon your back," ordered the hermit.

“But will that bring me to my new Master?” queried Christopher.

“If it is God’s Will, it will,” answered the hermit.

So Christopher went down to the water’s edge. Here he found a little cottage. It was empty so he went in and lived there and carried people to and fro across the river.

One night, when all was quiet and dark, there came a knock at the door of the cottage.

“Come in,” called Christopher.

The door opened and in walked a little boy.

“Will you please carry me over the river?” asked the boy.

“Certainly I will, my son,” answered Christopher. He went out. The child climbed upon his shoulders and Christopher entered the water.

Now the river was running smoothly and the bottom was free of great stones, but as Christopher went farther and farther across the river the boy on his back got heavier and heavier until when Christopher reached the other bank he was completely exhausted.

“I’ve never carried anyone as heavy as you before,” gasped Christopher. “You are such a little fellow but you felt as if you had the whole weight of the world upon your shoulders.”

“You are right, Christopher,” replied the child. “I created the world and I redeemed the world and now I bear all the sins of the world.” Then he vanished, and Christopher knew that he had carried the Christ over the river.

ST. DUNSTAN. St. Dunstan was born in England, near to Glastonbury, where he was educated. Later he joined the Court of King Athelstan, but he became very unpopular because of his religious way of life. His fellow-pages threw him in the horse-pond and then set the dogs on him when he struggled out.

At this time, although Dunstan was a good living young man he had no thought of becoming a monk. Indeed he fell in love with a beautiful girl while at the King's Court and wished to marry her. When Dunstan went to his uncle, Bishop Alphage, of Winchester, to ask him to perform the ceremony, Alphage suggested that Dunstan should think very seriously about this step. Would he not be happier as a monk? To which Dunstan replied angrily that he preferred to have a young and beautiful wife to the ugly woollen habit of a monk. Alphage looked sadly at his nephew but said no word more. A few days later Dunstan was suffering from a skin affliction which drove him near to madness with the irritation. Dunstan, believing that this was a punishment for his angry reply to the Bishop, thereupon renounced all thought of marriage and became a monk.

Later, he was present in Winchester with his uncle. The Bishop had dedicated the new church of St. Gregory and towards evening Alphage said to Dunstan: "Come with me now. We will say Compline in the church." And so uncle and nephew went. During the service, when they

were at either end of the altar, a heavy stone came crashing down from the roof. It struck the ground at the very spot where Alphage and Dunstan had stood only a few moments before. Dunstan was convinced that the devil had dropped the stone to kill him for renouncing the world and becoming a monk, but that he had been saved by a miracle.

Dunstan was much at Glastonbury. Here one of his closest friends was Ethelbyra, a lady skilled as a needlewoman. Her greatest delight was to embroider fine linen for the Church. One day Dunstan brought a stole to her. He was a skilled artist and he had designed this stole and wanted Ethelbyra to embroider it with silks and precious stones. Because Ethelbyra was fond of music Dunstan took his harp along to play to her as she worked. Dinner time came and Dunstan hung his harp up by the window and while he was away the harp went on playing.

Another story that is told of Dunstan is this. When Athelstan died he was succeeded by his brother Edmund the Magnificent. Edmund called Dunstan to court, but this visit was no more successful than when Dunstan was at the court of Athelstan. Both King and Court were offended by Dunstan's austere way of living. So the king in anger dismissed him. The next day the king was out hunting. The stag broke cover and racing for the edge of a precipice plunged over and was killed. The king riding hard behind saw his own danger. He cried out: "God help me and

I will bring Dunstan back!" The horse answered the rein, reared up on its hind legs, turned over and the king escaped with bruises. Calling his courtiers together Edmund rode at once to where he knew Dunstan was staying. "Saddle your horse and come with me," ordered the king, and Dunstan did so. Together they rode to Glastonbury. After prayers the king made Dunstan Abbot of Glastonbury and promised him every support.

When King Edmund died Dunstan lived a life filled with trouble and danger. The land was divided and there was in the Church one party which supported Dunstan and all the reforms he wished to bring about; and a second party which opposed those reforms. Dunstan took a firm line and so was popular with one half of the country and hated by the other. He was, however, a wise and prudent ruler and the country and church prospered when he was allowed his way. But he was banished the realm at one time. Later he became Archbishop of Canterbury.

The popular story told of St. Dunstan is this. He was working one day at the forge of the monastery when the devil appeared before him to tease and to tempt him. St. Dunstan bore the attack patiently for awhile, then losing patience altogether he picked up a pair of blacksmith's tongs and seizing the devil by the nose dragged him round and round the anvil, until the devil was only too glad to make his escape.

Dunstan died in the year 988.

ST. FRANCIS. St. Francis was born in Assisi, in the Duchy of Spoleto in the year 1182. His father, Peter Bernadone, was a well-to-do merchant, and he educated his son to follow in his business as soon as he should come of age to do so.

From the best accounts it would seem that Francis was a typical youth of his time. He liked society and music and fun, but he was never a roisterer or immoral as were so many of his fellows.

Then the city of Perugia declared war on the city of Assisi and during one of the fights Francis was taken and kept a prisoner for twelve months in Perugia. On his release he thought that he was more suited for the profession of a soldier than for the quieter life of a wool merchant. This was partly due in all probability to Francis' love of fine clothes. Having made his decision he ordered a splendid suit and when it arrived went gaily out in it into the street. And here he met an old soldier; one who was famed for his honour and courage, but one who was very poor and badly dressed.

Francis stood awhile talking to the old soldier, then pitying him because of his poverty after all he had done to defend the city, Francis took off his fine raiment and gave it to the older man. And by doing so, as Bonaventura remarked, he covered "the shame of a noble knight and relieved a poor man's penury."

The following night Francis dreamed a dream. He saw a fine place and went in, to find himself

in the armoury. Here there was every variety of weapon you could imagine and each weapon was signed with the sign of the Cross. "All these are for you and for your soldiers," said a voice. Francis thought the dream meant that he was to become a great and victorious general. He was, but not the way of military might. He provided himself with new clothes, new armour and a fine horse and set out to be a professional soldier. Reaching Spoleto he fell ill with fever and nearly died. While he lay ill he heard a voice which said to him: "Francis, whom does it profit most to follow, the master or the servant?"

"Why, the master, of course," answered Francis.

"Why then do you leave the master for the servant? Why then leave the prince for the subject?"

And Francis answered humbly: "Lord, what wilt thou have me do?"

"Go back to your own country," ordered the voice. "And when you come there you will be instructed what to do."

When Francis recovered he rode back to Assisi. Here once again he worked with his father, and joined with his friends, but now there was a difference in him. No longer did the old pleasures please. No more did the old friends seem quite as good and jolly as they had seemed.

On a certain evening when he and his companions had been supping together, Francis left the room to get some cool air outside. It was a

beautiful night and Francis stood watching the countryside and the starlit heaven.

"What is the matter?" asked one of his friends, joining him.

"Leave him alone," laughed a second. "He is star-gazing for a wife."

"Yes. For a wife. But for such a wife as is past all your imaginations to conceive," answered Francis softly.

From now onwards Francis was an altered man. More and more he helped those who needed help. But there was one class of unfortunate whom Francis recoiled from in horror. These were the lepers. Yet he knew that until he could treat these sufferers as he treated all the others he had not really begun his new work. He made up his mind to put himself to the test. A few days later while riding abroad he met a poor leper. In a moment Francis was off his horse. He crossed to where the leper stood, took the poor man's hand, kissed it and filled it with silver.

Still Francis did not know the real work to which God had called him. He was groping his way. Sick in mind and spirit he was troubled because wherever he went he saw poverty and beggars. He returned to Assisi to be drawn closer into the life of the Church. He studied the Gospels and felt that the words written there were especially for him. He began to go off into the woods, or into a cave, there to meditate upon all he had read, learned and thought about. He knew he was getting some satisfaction from all

this study but still he could not see the way God wished him to go, until he came to the little ruined Church of St. Damian of Assisi. The ruins drew Francis until he came there regularly to pray. Then, one day, as he knelt in prayer amid the fallen stones the Voice of The Risen Lord came to him and said: "Francis, do you not see that My House is in ruins? Go and restore it to me."

"Lord, I will," cried Francis happily. He sprang up and rushed home. Going into his father's warehouse Francis snatched up several bales of cloth, to which he recorded he had no right. These bales Francis took into the town and sold, together with his horse, and then he brought the money to the priest who still conducted services among the ruins of St. Damian's Chapel. The priest, surprised alike at the vast sum of money Francis offered him to restore the church—and the great excitement of the youth before him—asked questions of Francis and soon discovered the whole truth. The priest refused to touch the money because he said it came of stolen goods. Francis was bitterly disappointed and threw the money into a corner for it was valueless. Francis knew now he had done wrong. He was too afraid to return home and face his father's wrath, so he begged the priest to take him in. This the priest consented to do. In the meanwhile Bernardone discovered his loss and the disappearance of his son. He made careful inquiries and found out where Francis lay hidden. Collecting

some of his neighbours Bernadone went out to the little church, but Francis hid in the deepest, darkest corner of a cell and was not found. Some days later realising that he had to face the music Francis came out and went down into the streets of Assisi. Here an even greater shock awaited him. He had always been popular with the people, but now they met him with insults and threats. They pelted him with stones because they thought he had run mad. Bernadone hearing the tumult outside went to discover the cause and saw his son, the boy of whom he had been so very proud, now being beaten and maltreated by the people. Furiously, Bernadone rushed upon his son. He thrashed him and cursed him and drove him home before him and shut him up in a cellar like a criminal.

Several days later Bernadone was away from home, on business. Francis' mother crept downstairs to the cellar door, opened it, loosened the chains that bound her son and begged him to flee. Francis crept out of his home and went back to the only friend he now possessed, the priest of the little ruined Church of St. Damian. When Bernadone returned and found his son gone he went at once to the magistrates of the city and demanded the return of his son and of his money. A message was sent to Francis, but now a new Francis had been born. He had done wrong and he had been punished grievously for that wrong. His father had turned against him. He had fled from his home and knew a home no more.

Francis replied to the magistrates that he was now no longer the son of Bernadone—he was a son of God and so outside the power and jurisdiction of all earthly courts. Determined to humble his son, Bernadone went to the Bishop, who called Francis to him. “Yes,” said Francis. “I will come to the Bishop.” Francis went and for the last time met his father in the Bishop’s court and presence. But now the people, who not so long ago were pelting Francis with stones and filth, turned against the father and supported the son. They thought that Bernadone had gone too far. So too did the Bishop.

“My son,” he said. “Restore the money to your father, for whatever is acquired by unjust means, God refuses to accept. Therefore, my son, have faith in God, and act like a man.” To which Francis replied, “Indeed I will, Holy Father, not only the money but everything that my father can call his. Even to the very clothes I wear.” So saying he pulled off his clothes and piled them in a heap upon the floor. On top he placed the money for the cloth, which he had brought with him from the little church. Then he turned and went out of the Bishop’s Court, half naked. At the door Francis stopped and called out in a loud voice, “Bear witness all of ye who are here present! I have restored to Peter Bernadone all that was his. Up to this time I have called him my father. I call him so no more. God alone is my Father.”

As Francis stood by the door, a magnificent

figure of a young man, the Bishop came to him and threw his own cloak around his shoulders and gave him his blessing. So Francis went out and the people who formerly had reviled him, now knelt as he passed into the streets. A labourer gave him a simple but rough habit. This Francis donned gratefully and left Assisi. It was winter time. There had been a heavy fall of snow. Francis went into the woods. He found a home in a monastery and worked in the kitchen. Then he wandered from place to place until at last he came again to the Church of St. Damian. Here, he knew at last, was the work God intended him to do. He went into the quarries and hewed and shaped stones, dragging them up the site and setting them into the walls of the Church. Foot by foot the walls rose. The townsfolk came and were amused, but when they saw the earnestness of the young builder they changed their attitude and watched with reverence and awe. Then they came forward to help and the work grew speedily.

Francis had been used to good food and wines. Now he ate the scraps which the housewives gave him when he went begging to their doors. So in a life of poverty and hard work Francis rebuilt the little Church of St. Damian. He rebuilt two other churches also.

All this time Francis was still a layman, and as far as we can discover the idea of his becoming a monk had not as yet entered his head. He was happy enough as he was, doing this particular

work. Then when he was attending a service he heard the text: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves. And as ye go, preach, saying *The Kingdom of Heaven is at hand.*"

"At last!" cried Francis. "This is that for which I have sought so long." Leaving the Church, Francis gave away his shoes and staff. He gave away his leathern belt and used cord in its stead. Out he went to begin his preaching. His opening words were always "The peace of God be with you." Francis' first convert of importance was Bernardo di Quintavalle, a man of wealth and learning. He gave all he had to the poor and then joined Francis.

By now it would seem that the Order for which St. Francis was to become famous began to take shape. The first distinction of this Order is Poverty. And we remember how Francis had eaten of the scraps from the housewives' tables. The second provision was a complete reliance upon God as The Provider and this rule was born of the text already quoted. Now Francis began to gather men about him. They wore a brown habit and wandered. Francis had with him one day a fellow convert named Egidio and to Egidio he said: "Son, our Order will be like the fisher who puts his net into the waters and takes a great multitude of fishes, keeping the larger ones and leaving the smaller." And at that time the "Order" comprised only Francis, Bernardo, Pietro (a

little Assisi boy), and Egidio. Such was Francis' vision and faith.

The Order grew and spread their message. They lived first in a little house at the Portiuncula. When the number in the Order grew the house was too small. Organisation was needed for they had no other place as yet. So Francis framed the first rules. They were three in number, viz.—Poverty, Chastity, Obedience. Members were not to remain shut up, or care for only their own salvation. They had to be out in the world, working everywhere. But they must possess nothing.

When the Bishop of Assisi read the Rules he protested against the non-possession of goods. He said to Francis: "Your life without any goods in the world seems to me most hard and terrible." "My Lord," answered Francis, "if we had possessions we should need arms to protect them." And in those days that was bitterly true. The Bishop withdrew his objection. So Francis journeyed to Rome to see the Pope to get his approval of the new Order. After certain opposition from the Pope on the same grounds as The Bishop of Assisi, the Pope gave his consent. The members of the Order might wear the tonsure. They were not priests but they were clerks. Then Francis and his companions returned home rejoicing. They had only two prayers, taught to them by Francis. The first was The Lord's Prayer and the second, this—

We adore Thee, O Christ, in all Thy Churches

which are in all the world, and we bless Thee, because Thou hast by Thy Holy Cross redeemed the world.

When they returned to Assisi, they were given a little church and a plot of land by the Benedictines of Subiaco and so began their permanent home.

The Order gained in popularity. As Bonaventura wrote: "Because they possessed nothing earthly, loved nothing earthly, and feared to lose nothing earthly, they were secure in all places; troubled by no fears, distracted by no cares, they lived without trouble of mind, waiting without solicitude for the coming day, or the night's lodging."

Many tales are told of St. Francis, of his goodness, his great understanding and his even greater sympathy for those in trouble and distress.

Another famous teacher of this time was St. Dominic. Francis was in Rome and had gone into a church to pray. St. Dominic was there and saw this stranger so poorly clad yet so very happy in his worship. St. Dominic went to him after the service and embracing him cried: "Thou art my companion. Thy work and mine are the same. If we stand by each other, nothing can prevail against us."

When St. Francis had returned from a missionary journey overseas and was passing through the Marches of Venice all the birds were singing. Said St. Francis: "Our sisters, the birds, are

praising their Maker. Let us then go into their midst and sing to the Lord.”

All birds, all animals and every living thing were to Francis brethren or sisters in God.

The year 1219 was a momentous one in the history of the Order. Then every one who could, who belonged to the Order, came to Assisi. Francis had made no provision for so vast a crowd. In fact he had made no provision at all! He met them and said, “My children, we have promised great things to God and greater things still have we been promised by God. Let us observe those things which we have promised Him, and He for His part will surely perform what He has undertaken.” And as he spoke a vast train of horses and waggons came along the road from Perugia, where the townsfolk had gathered together a store of provisions for the members of the Order visiting Assisi.

St. Francis died peacefully in the year 1226.

ST. GEORGE. We owe the story of St. George to the Crusades. Nothing very remarkable resulted from the Crusades, except this story of St. George. The crusaders themselves left England in high fettle. They came straggling back. Very tired, oftentimes ill, sometimes disillusioned, but all had one story to tell. It was a story of a soldier named George who had delivered a city in Cappadocia from a terrible dragon. The name of the city was Sylene and the dragon demanded each year the tribute of a young maiden.

When George came to the town and heard the grim story he rode forth to meet the dragon, and conquered him.

Now the story fired the imagination of our forefathers. George was a soldier and they admired a good soldier. He was a saint and they liked saints. Moreover, he had a good honest-sounding name—*George*—which our forefathers knew meant “farmer” or “land-worker” and England was an agricultural country in those days. England *exported* hides and wool.

St. George had slain a dragon. There might not be dragons in England at that time, but there were savage wolves and every village went in fear of them. So St. George appealed to the Englishmen of those days. He was adopted and became our Patron Saint. His figure was stamped upon our coins, then on the bank notes. Inn signs appeared and *The George and Dragon* became the favourite name for the tavern. Churches were named after him and the insignia of our highest order of chivalry shows his story to this very day.

That is the English story. What do we know of the real St. George?

According to ancient manuscripts, George was born of Christian parents in Cappadocia. When his father was martyred for his faith, his mother fled with her son into Palestine. When he was old enough he entered the army and soon gained a reputation for bravery and endurance. His mother died when George was 20 and left him a considerable fortune. He now joined the court of

Diocletian but when the persecution of the Christians broke out under that Emperor, George gave away all his wealth to the poor and declared himself a Christian. The Emperor ordered him to sacrifice to the gods. George refused. He was driven into a prison cell at the point of many spears. There he was bound to the ground and a heavy stone laid upon his chest. He refused to yield. The following day he was taken from the cell and bound to a wheel fitted with blades and swords.

He prayed and was helped from heaven, so that when he was taken from the wheel he was alive and unhurt. He was now thrown into a pit filled with quicklime. He came forth from this torture still living.

The Emperor now ordered him to run in red-hot iron shoes. He prayed continually and survived this ordeal. He was scourged and tortured afresh. His fortitude convinced the Empress of the truth of Christianity. She was converted to the faith and executed by her husband. Then George was executed.

A second story of the saint, and the one which came into England, was this—

George was born in Cappadocia, and as a young man came to the town of Sylene. Here was a foul lake in which lived a monster. To keep the beast away from the town, the townsfolk gave it two sheep every day. When there were no more sheep the dragon demanded a youth or maiden, the victims to be chosen by lots.

One day the lot fell upon the daughter of the king. So the king dressed his daughter in royal robes and sent her forth to meet the dragon. At that moment St. George came riding by. He saw the girl standing petrified with fear. He saw the dragon coming up out of the water. St. George turned his horse, set his lance and rode against the dragon. The dragon rose to meet this strange, foolish man. The spear transfixed him to the ground and the dragon knew then he had met his match. St. George called to the maiden to loop her girdle about its neck and lead the dragon back into the town.

When the townsfolk saw the monster coming they fled, but St. George called them back. Then before the king and all his people, St. George struck off the head of that dragon and married the princess and lived happily ever afterwards.

ST. JEROME. Jerome was born in Stridon in about the year 340. His parents were Christians and saw that Jerome was well educated, for they wished him to become a lawyer. He studied in Rome but in his free time visited the catacombs and looked on the tombs of the Christian martyrs. When Jerome left Rome he travelled to Trèves where he made a copy of two books written by St. Hilary, and this seems to have marked the turning point of his life. From now onwards Jerome devoted his life to religious studies. He visited Aquileia and protested against the cruelty shown by the public executioner. For this

Jerome had to flee from Aquileia. Then he visited Antioch where he fell seriously ill of a fever. During his convalescence he read the authors, his favourite being Cicero. Then Jerome had a vision. He saw himself standing before the Throne of God.

“Who art thou?” asked The Father.

“I am a Christian,” replied Jerome.

“Thou liest! Thou art a Ciceronian!” came the stern rebuke.

When Jerome awoke he put aside all the pagan books he had been reading and turned entirely to the Christian writers. He retired into the desert near Māronia in Chalcis and lived the hard life of a hermit. Here he taught himself Hebrew. When he left the desert he came again to Antioch, where he was ordained. Then he visited Constantinople and Rome where he impressed everyone with his learning, but he made many enemies, for he was blunt in his speech and did not suffer fools gladly.

From Rome, Jerome went to Bethlehem where by his teaching and practice he infused a new life into the Christian Church. And from his cell he wrote and attacked all those false teachers and false prophets with which the Christian world of that time was riddled.

St. Jerome was a fighter. He allowed no one to deviate from the path of true teaching. He lived in a difficult time and he made his mark upon Christian history. He died in Bethlehem and was buried in his cell there.

ST. MARK. St. Mark was a Jew, of the tribe of Levi. He was probably converted to the faith by St. Peter and this would account for the two working so closely together during Peter's ministry.

St. Mark went into Alexandria to preach the Gospel and there achieved great results. From Alexandria he visited Libya where again he converted many. Then he returned to Alexandria. It was Eastertide in the Church and this corresponded to the festival of Serapis, a pagan celebration. Mark enraged the populace by his opposition to all forms of paganism. They attacked him while he was celebrating Divine worship in his own church, bound his feet together and dragged him through the streets. He was thrown into prison for the night. The next day he was dragged again through the streets until he was dead. Even this did not satisfy pagan vengeance. They burned his body.

ST. MICHAEL. St. Michael is one of the Archangels definitely named in Holy Scripture. His festival, The Festival of St. Michael and All Angels, makes us examine the whole story of the angelic host.

The angels are pure spirits created by God to love and serve Him. There were three great divisions of Angels. Each division consisted of three orders (or choirs), making nine in all. These divisions and sub-divisions were—

- i. *The Councillors of The Most High* and included The Seraphim, The Cherubim and The Thrones.
- ii. *The Governors* who ruled the stars and regulated the universe, and included The Dominations, The Virtues, The Powers.
- iii. *The Messengers of God's Will*, including The Princedoms (or Principalities), The Archangels, and The Angels.

The Archangels included St. Michael, St. Raphael who appeared to Tobias, St. Gabriel who appeared as the angel of The Annunciation and St. Uriel who appeared to Esdras.

In Heaven all is order, all is harmony. Yet in this very order there is variety, and harmony implies diversity. God is the God of variety as well as the God of concord. Each angel differs from his fellow, yet all belong to some one family or group. The first order of angels (The Seraphim, Cherubim and Thrones) surround God with unceasing adoration. The second order (The Dominions, Principalities and Powers) wage continual fight against evil. The third order watches over and protects all creation.

The work of each and every family may be summarised thus—

“In the Seraphim it is God who burns with love.
 In the Cherubim it is God who enlightens with
 wisdom.
 In the Thrones it is God who sits in equity.

In Dominions it is God who has dominion in
Majesty.

In Virtues it is He who operates in healing the
nations.

In Powers it is He who excels in strength.

In Principalities it is He who reigns as Prince.

In Archangels it is He who beams as Light of
Light.

In Angels it is He who sends.”

Angels have power and guardianship over nations.

Angels fight for us against Satan and all evil.

Angels guard us in peril.

Angels provide the necessities of life for man.

Angels take our prayers up to God.

ST. NICHOLAS. St. Nicholas was born at Patara in Asia Minor. According to ancient legend he had a wonderful, even strange childhood. He was said to have fasted every Wednesday and Friday almost from his birth.

Nicholas' parents died when he was very young. He was left a considerable fortune, with which he did much good.

One day he heard that in a neighbouring house there lived a man who had three daughters. Now these daughters could not marry because their father was so poor that he could not afford a dowry. Hearing this Nicholas put gold into a bag and when night came he went out into the darkness and dropped the gift through the window. Finding it the following morning the man thanked

God and was able to marry his eldest daughter to a very desirable young man.

A little while later Nicholas dropped the second bag of gold through the window and so the second girl was able to marry.

Later still Nicholas took a third bag of gold to the house, but this time the father was watching. He surprised Nicholas in his good work and thanked him. "Give praise and thanks to God," said Nicholas. "Without Him I can do nothing."

On another occasion when the winter was unusually severe and Nicholas heard that there were many people suffering from cold because they had no fuel, he decided to help. And as usual he preferred to help and let no one know. Off he went into his own woods and cut timber and delivered it by night to the poor cottagers.

This began to worry the woodsman. "Some rogue is stealing your timber," he said to Nicholas.

"Indeed?" queried Nicholas. "Then you had better keep careful watch. If you should catch him beat him soundly."

"I will, that," said the woodsman.

Not long after this, the woodsman heard the sound of an axe in the wood. It was dark but not dark enough for him not to see the figure of a man felling trees.

"Caught you, you rogue," he cried, and seizing hold of the thief he cudgelled him soundly. "Now just you come along to my master. No doubt he will give you some more good medicine!"

With that the woodsman dragged the culprit

along to the great hall and there in the light of the torches he discovered that he had caught—Nicholas. Nicholas commended his devotion to duty, forgave him the beating and then letting him into the secret, called on the man to help him carry more wood to the cottagers.

Nicholas became Bishop of Myra in the year 325.

ST. STEPHEN. Very little is known of St. Stephen. St. Gregory of Nyssa wrote in the fourth century—

“Christ put on for us manhood, Stephen put it off for Christ. Christ for us, came down into the valley of life, Stephen for Christ departed from it. Christ was wrapped for us in napkins, and Stephen for Christ was covered with stones.”

Stephen was the chief of the seven deacons appointed by the Apostles to assist them in the daily ministrations and to attend to the relief of the widows. He was “full of faith and of the Holy Ghost”, and performed great wonders. He was arrested and brought before the Sanhedrin. His speech of defence infuriated his hearers, because in their heart of hearts they knew it to be true. He was condemned and stoned to death.

One person who took part in this martyrdom was a young man, Saul of Tarsus. Stephen had prayed that his murderers might be forgiven and saved. That prayer was answered. Saul the Persecutor became Paul the Apostle.

ST. SWITHUN. St. Swithun was, in all probability, born in Wessex during the reign of Egbert. He was educated in the monastery at Winchester where he gained a reputation for scholarship. He was ordained in the year 830. He became Bishop of Winchester in or about the year 852 and the King's chief adviser.

In Winchester St. Swithun became a great builder and a great benefactor, but he saw his work destroyed by the Danes in the year 860. He died peacefully in 862.

ST. VALENTINE. St. Valentine helped the Christian martyrs during the reign of Claudius II. For this he was arrested and put into chains. This did not deter Valentine. He preached the Gospel to Asterius, the chief officer of the guard and cured his daughter of blindness. Asterius and all his family were converted and baptised. When Claudius heard of this success within his own guard, he ordered Valentine to be beaten with clubs and then beheaded. Valentine was martyred about the year 269.

ST. BERNARD. One of the most romantic figures in all history is St. Bernard, and yet so little is known of him by the average child.

St. Bernard was born just outside the town of Dijon in Burgundy. His father was a knight and a friend of the Duke of Burgundy. His mother was a good Christian woman who practised great

deeds of charity and offered each of her six sons to the service of God on their birth.

Bernard was born in 1090 and educated at Châtillon where he gained notice as a scholar.

When his mother died, Bernard lost his greatest friend. It was then that he decided to become a monk. When he was 22 years of age Bernard entered the monastery of Cîteaux. It was a very small building, too small for the ever-growing community. Soon it became necessary to split up this family. Daughter monasteries began to spring up, fed by the parent at Cîteaux.

Bernard with twelve brethren went out of the mother church to seek a place for another house. He found it in a valley which bore the peculiar name of Wormwood. Here he raised a rough shelter and here began his new work. That first winter nearly ended in tragedy. But for the charity of neighbours all would have perished of cold and starvation. With the coming of spring work began upon a more permanent building—and sowing crops in preparation for the next winter. But Bernard had sacrificed himself for his fellows. He fell seriously ill. The Bishop of Chalons intervened and Bernard was ordered to rest. This saved his life. When he had sufficiently recovered he visited Paris. He spoke to the scholars there, but they received him coldly. They looked for an intellectual feast from this renowned scholar—all Bernard gave them was uneasy consciences.

Bernard was not, however, a great traveller.

He exerted a tremendous influence by his letters and he was an indefatigable letter-writer.

Arnold of Bonnevaux wrote of Bernard—

“When he was a chosen vessel, and announced the Name of Christ before nations and kings; when the princes of this world bowed down to him, and the bishops of all lands awaited his bidding; when even The Holy See revered his advice, and made him a sort of general legate to the world; when, greatest of all, his words and acts were confirmed by miracles, he was never puffed up, but in all humility considered himself the minister, not the author of mighty works; and when everyone thought him the greatest, in his own judgment he was the least. Whatsoever he did he ascribed to God. He was, and felt, that he could neither wish nor perform any good thing without the inspiration of God.”

In 1146 Bernard preached The Second Crusade. The great army set out in 1147. It failed miserably and public opinion everywhere turned against Bernard. He died in 1153. That he was a great man has never been in doubt. He had one object in life—the glory of God. He made mistakes and they were big ones—but then the saints of God were human and they made mistakes. Their strength lay in their singleness of purpose.

ST. DOMINIC. St. Dominic was born in 1170 at Calahorra, in Old Castile. His parents were nobles. He was educated by his uncle and when he was 15 years of age he went to the University

of Palencia to study theology. Two stories told of Dominic at this stage in his life reveal his character.

A famine broke out and the poor people were starving. Seeing this, Dominic sold all his clothes and more important still—for it was a greater sacrifice—he sold his books and gave all the money to the poor. When scolded by his superiors he replied, “How can I peruse dead parchment when breathing men are perishing?”

Later he met a woman weeping bitterly. Inquiring the reason why Dominic learned that the woman’s son was a slave among the Moors. But for being forcibly restrained by his closest friends Dominic would have substituted himself for the young man.

Dominic entered the church when it was at the cross-roads. It was rich, lazy and neglectful. It was to be Dominic’s life-work to reform as deeply as he could.

On one occasion he met three dignitaries of the church, riding in all their splendour. They had come to put down heresy and punish the clergy, they said, but no one paid much heed to them.

“How can you expect success,” said Dominic bluntly, “when you travel in all this luxury? Cast off your gorgeous robes. Give up your fine horses. Go barefoot, without scrip or purse as the Apostles did. Work harder, fast more, and show yourself to be better disciplined than these you come to rebuke!” Shamed by St. Dominic they followed his example, but one by one they failed.

They could not stand the austere rule of Dominic.

Again when the Bishop of Toulouse set out to put down a strong body of heretics, Dominic met him and said sternly, "It is not thus that the enemies of the Faith will be overcome. Arm yourself not with the sword, but with prayer. Wear not the magnificence of this world, but go clothed in all humility." All religious wars were abhorrent to Dominic. Example he held was a stronger weapon than brute force. And this was always Dominic's plea. He founded an Order of Preachers which was to become world-famous.

St. Dominic met St. Francis, a great friendship sprang up between them—a friendship which exists between The Dominicans and The Franciscans to this very day.

On one occasion when Dominic and his companions were on their travels they came to a monastery, only to find all the monks in bed. When one of his friends would have knocked at the gate Dominic stopped him saying, "No. Do not wake them. They have had a hard day. We can sleep on the step until morning." Yet another example of Dominic's consideration for others.

When Dominic fell ill of fever and knew that his end was near he was carried back to his own monastery in Bologna. As he lay dying he said to his followers—"Do not weep. I may be more useful to you where I am going than I could be here." He died in 1221 and was buried in the Church at Bologna.

ST. DAVID. St. David is the patron saint of Wales, as St. Andrew is the patron saint of Scotland, St. Patrick of Ireland and St. George of England.

David was born in Mynyw, and educated at Caerworgon. He was ordained at Whitland in Caermarthenshire, and then retired to live a life of meditation and prayer. He lived entirely on water from the River Honddu and ate only the meadow-leek. Later he returned to his birthplace, there to build a monastery, and the present Cathedral of St. David was erected near to the original site.

David lived an austere life and kept aloof from the outside world as far as possible. Only on rare occasions did he attend even the most important of church conferences. It was only after long persuasion that David accepted the leadership of the Welsh Church, and even then only when it was agreed to transfer the Archbishop's chair from Caerleon to Mynyw.

David proved himself a great leader and the church flourished under his reign. One ancient historian described David thus—

“But Father David was a mirror and pattern of life. He informed them by words, and he instructed them by example; as a preacher he was most powerful through his eloquence, but more so in his works. He was a doctrine to his hearers, a guide to the religious, a light to the poor, a support to the orphans, a protection to widows, a father to the fatherless, a rule to monks, and a path to seculars,

being made all things to all men that he might bring all to God.”

Many legends have gathered around the name of David. An angel foretold his birth. When he was being baptised the bishop who performed the ceremony was blind. Some of the baptismal water splashed into the bishop's eyes and his sight was restored. A dove always accompanied him and taught him to sing hymns.

ST. PATRICK. St. Patrick was born in or about the year 387. His father was probably a Roman, his mother a Frank. As far as can be ascertained Patrick was born in Gaul in a place situated on the Liane.

When Patrick was 16 years of age Nial of The Nine Hostages, an Irish king, raided the coast of Gaul and carried off Patrick as prisoner. He took him to Ireland where Patrick became the slave of Miliucc of Dalrhidia in County Antrim. Here the boy tended sheep and began each day with a prayer.

He had been six years in Ireland when he had a vision as he slept and in that vision a voice said to him: “Soon you will return to your own country.” Then the voice added: “Behold, a ship is ready for you.” On waking Patrick fled from his master's house and made for the coast. Patrick himself tells us the rest of this part of his story. He wrote—

“And by God’s power I came to a good end; and I was under no apprehension until I reached the ship. She was then clearing out and I asked for a passage. The master of the vessel angrily bade me not think of going with him. On hearing this I retired to the hut where I had been received and lodged, and on my way prayed. But, before I had finished my prayer I heard one of the men shouting after me, ‘Come along! They are asking for you.’ So I returned immediately. And they said, ‘Come, we will take thee on trust. We are about to sail, and hope to reach land in three days.’ ”

During the voyage all went well, but when they reached shore they had to travel for some 28 days through land wrecked by the Franks. The party were dying of starvation when the master of the ship who was in charge of the party said to Patrick: “You are a Christian. Your God is all-powerful. Pray for us men, for we are starving.” So Patrick prayed and a herd of swine came crashing through the undergrowth. Then they found some wild honey and turning to Patrick they gave part to him saying, “This is an offering. God be thanked.”

Patrick came again to his home in the year 409. He went to Tours to study and on his return home was again taken prisoner, this time by Frankish pirates, but only for a space of some sixty days. After years of preparation Patrick visited Ireland again, landing in Wicklow in 432. The natives of the place proving hostile, he moved on to Lecale in County Down. Here, after proving

his peaceful intentions Patrick was well received and hospitably treated. Dichu the lord of the district was the first to be converted to Christianity. His family followed his example. With this early success to encourage him Patrick now set out to find his old master once again. But Miliucc, hearing of Patrick's coming and of his mission, refused to meet him.

Patrick now determined to aim at the rulers in the land. He planned to visit Tara in 433, because there at Eastertide all the princes and the nobles of the land would be. Now these rulers were fire-worshippers and all fires had to be extinguished so that they could all be rekindled at the right hour. During this period of darkness St. Patrick lighted his fire. Consternation broke out everywhere. The king mounted his horse and accompanied by his own high priests rode to where Patrick was camping, and ordered him to appear before him. When Patrick had explained why he had come to Ireland the king ordered him to preach before the entire assembly the following day. This was Easter Day and Patrick preached before the Court and it was here that he picked up a shamrock leaf and using it as a symbol explained the meaning of The Holy Trinity. The king remained loyal to his old faith but he gave Patrick permission to preach and to teach in his country. So Patrick and his followers—an ever-increasing band—wandered as they willed.

The Book of Armagh tells a wonderful story of Patrick's self-possession and quiet spirit. He was

seeking for a site upon which to build a church and monastery. He came to a hill in County Armagh and seeing the excellent position of the place asked Daeri the owner for it. Daeri refused and offered a part of the valley instead. Then Daeri brought to Patrick a magnificent cauldron and said, "This is for you."

"*Gratias agam*," said Patrick in Latin.

"What a fool the fellow is!" muttered Daeri angrily. "I give him a priceless cauldron and all he says is *Gratias agam*!" When he reached his hall Daeri was so angry he called to his servants and sent them to Patrick to bring back the vessel. On their return Daeri asked, "Well, what did that monk-fellow say?" "He gave us the cauldron at once and said '*Gratias agam*'. That was all," replied the servants. "What is this?" said the puzzled landowner. "He says '*Gratias agam*' when I give, and '*Gratias agam*' when I take away. It is a good saying and so he shall have his cauldron back again!" Daeri and the servants returned the vessel and praised Patrick for his self-possession. "*Gratias agam*" (I thank you) said Patrick quietly, accepting the much-travelled cauldron. This so pleased Daeri that he gave to Patrick not only the cauldron but the hill for which he originally asked. And there he built his church.

St. Patrick continued with his ministry and converted Ireland to Christianity. He died in about 465.

CHAPTER 4

The Origin of this Work—and an Invitation

BEFORE I conclude this second part of my book let me tell how the whole came to be written.

Part One grew out of the demand for Notes of Lessons received from teachers and students, now that Religious Instruction has become a “timetable subject” Its contents were determined by a survey of these letters and the conclusions resulting from a questionnaire sent to all interested. The people invited to state what they needed most were *all* school teachers in our day schools. Then the result of the survey was followed up by a form of Brains Trust, which selected and arranged the requests and *Part One* resulted.

Part Two, being much more specialised than the former section, grew out of the ever-growing practice of making the Religious Instruction as topical as possible. Palestine is in the news. That makes for interest in the Old Testament part of *Part One* and also in the Ministry of Jesus. A geographical and an historical interest which gives the true setting for the stories and lessons. But the stories of the saints are stories of individuals. Individuals famed for their courage, their steadfastness of purpose, their devotion to The Faith. Children delight in heroes. The stories of the

saints are irresistible among children. And here our work and the calendar meet. If the teacher will keep one eye on the calendar and tell a story of the saint whose "Day" it may be, then a new spirit enters into the Divinity lesson and one that is most desirable.

As I have done so often before in my other educational books, I welcome letters from all my readers. If you are in difficulties and you think I can help, please write to me c/o my Publishers, and I promise every letter shall be answered. There should be the closest link between author and public, and this is *one* way of securing it. So if you wish—please write.

VISUAL AIDS IN THE TEACHING OF SCRIPTURE

Visual aids are simple devices by which we teach through the use of pictures. The main visual aids I would classify as—

1. Stamps, cards and pictures generally.
2. The creation of specific picto-maps.
3. The magic lantern.
4. The film-strip, and
5. The cinema.

The use of stamps and cards has been familiar to teachers in Sunday School for many years. So, too, has the use of pictures. Church day schools have also used this method to the full. There is no need to expand this topic. This, the simplest of all visual aids, is well known.

The picto-map is not so well known. It uses a diagram or a map in conjunction with selected pictures. Thus a teacher may wish to emphasise the events in Christ's life as centred around The Sea of Galilee. One begins with a map, usually drawn on a sheet of imperial drawing paper. Around the edge one fastens the pictures of the various events, picture cards and so forth. From each picture a line is drawn to the Geographical spot where each event occurred. The whole pur-

pose of the picto-map is to tie-up pictorial expression with geographical situation.

The magic lantern needs no introduction. It is an ancient and honourable teaching aid. But slides are heavy, bulky and fragile. Moreover the lantern takes up considerable floor space. It has now been superseded by the film-strip lantern.

The film-strip lantern is not a sudden product of the post-war period as some folk would have us believe. It has been developed considerably because of its usefulness during the Second World War. The film-strip is a narrow ribbon of celluloid upon which are printed the pictures which previously were on glass slides. 'You can put a dozen film-strips into one pocket and hardly feel the weight. And if you select carefully your average film-strip will not cost more than say three to four shillings. In fact, *the average cost* of my own library of films is two shillings and ninepence. At the end of this section I give a list of useful film-strips upon Biblical subjects, all of which I have used in day school and in Sunday School.

The cinema only enters into our survey if the school possesses or has access to a projector. Do not ignore the *silent* projector. Children learn more from a silent film than from a "talkie". Religious films are being made by the chief film companies supplying the schools.

These then are the main visual aids. Secondary aids which may well become primary aids in careful hands will include all branches of Model

Theatre work, i.e., still theatre work, cut-outs, glove puppets and marionettes. This is, however, a specialised branch of visual aid apparatus and cannot be described in detail in this work. It is too extensive.

I do not think that teaching can be successful without the use of visual aids. More children learn by seeing than by hearing. And when all is said and done that goes for the adult world as well. We can do worse than learn from the Middle Ages.

• FILM STRIPS

A. Film strips illustrating the *Old Testament*—

1. *Pictures of Palestine*

A series of photographs showing Mt. Carmel, The Lake of Galilee, and Nazareth, Jaffa, Jerusalem, Jericho, The Jordan, Bethlehem, Hebron, etc. (V.I.S. 178).

2. *Jerusalem the Holy City*

The walls and gates, The Tower of David, The Mount of Olives, The Garden of Gethsemane, The Stations of The Cross, Golgotha, The Holy Sepulchre. (V.I.S. 174).

3. *Lives of the Patriarchs*

Doré illustrations of Adam and Eve, Noah, Abraham,

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| | Isaac, Jacob, Joseph,
Moses. (V.I.S. 290). |
| 4. <i>The Story of Joseph</i> | (V.I.S. 447). |
| 5. <i>The Passover Lamb</i> | The O.T. Story. (V.I.S. 361). |
| 6. <i>The Life of Moses</i> | (V.I.S. 555). |
| 7. <i>The Strength of Israel</i> | Joshua, Gideon, Samson,
Samuel, Saul, David, Solomon. (V.I.S. 289). |
| 8. <i>David the Shepherd Boy</i> | (V.I.S. 448). |
| 9. <i>David the King</i> | (V.I.S. 599). |
| 10. <i>A Company of Prophets</i> | Elijah, Ezra, Nehemiah,
Job, Isaiah, Jeremiah, Ezekiel,
Daniel, Amos, Jonah, Zechariah. (V.I.S. 291). |
| 11. <i>Women of the Bible</i> | (O.T.) Sarah, Rebecca, Rachel, Ruth, Esther, etc.
(N.T.) Mary the Mother of Jesus,
Martha and Mary, Mary Magdalene, etc.
(V.I.S. 524). |
| 12. <i>Children of the Bible</i> | (O.T.) Isaac, Jacob, Joseph, Benjamin,
Moses, Samuel, David. (N.T.) Jesus, the children
blessed by Jesus, the nobleman's son,
Jairus' daughter, children on Palm Sunday.
(V.I.S. 525). |
| 13. <i>The Baby Moses</i> | (V.I.S. 437). |
| 14. <i>Samuel the Temple Boy</i> | (V.I.S. 436). |
| 15. <i>Isaac of the Tents</i> | (V.I.S. 438). |
| 16. <i>The Creation Story</i> | (V.I.S. 570). |

17. *Great cities of the past* Babylon and Nineveh.
(V.I.S. 229).
18. *New Lights on
Ancient Lands* Archæological research in
the Near East. (V.I.S. 194).
19. *Excavations at Ur* The diggings at Ur, Tombs
of The Kings, The Zig-
gurat Tower, Hieroglyphic
inscriptions, In Abraham's
Village, Diggings at An-
cient Babylon, Ruins of
Nebuchadnezzar's Palace
and remains of the Hang-
ing Gardens. (V.I.S. 429).
20. *The Story of the Bible* Languages of the Bible,
Early MSS., Hebrew,
Greek, Latin, Whitby,
Caedmon, Saxon MSS.
Lindisfarne and Rushworth
Gospels, Bede and Jarrow,
Alfred the Great, etc.
(V.I.S. 498).

B. Film strips illustrating the *New Testament*—

1. *Pictures of the Nativity* (V.I.S. 176).
2. *The Coming of the Light* The Carpenter's Shop, The
Temple, The Baptism, The
Beginning of the Ministry.
(V.I.S. 177).
3. *The Passion and
Death of Christ* (V.I.S. 226).
4. *The Crucifixion* (V.I.S. 560).
5. *The Risen Lord* (V.I.S. 517).

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| 6. <i>The Life of Christ</i> | Gustave Doré illustrations.
(V.I.S. 172). |
| 7. <i>Jesus of Nazareth</i> | (V.I.S. 310). |
| 8. <i>The Miracles of Jesus</i> | (V.I.S. 357). |
| 9. <i>The Men who saw Jesus</i> | (V.I.S. 475). |
| 10. <i>Our Father</i> | (V.I.S. 399). |
| 11. <i>Pictures of The Parables</i> | (V.I.S. 196). |
| 12. <i>Nazareth and Bethlehem</i> | (V.I.S. 169). |
| 13. <i>The Way of Sorrows</i> | Holy Week. (V.I.S. 253). |
| 14. <i>The Good Samaritan</i> | (V.I.S. 358). |
| 15. <i>The Prodigal Son</i> | (V.I.S. 359). |
| 16. <i>Martha and Mary</i> | (V.I.S. 449). |
| 17. <i>John the Baptist</i> | (V.I.S. 360). |
| 18. <i>Stories of The Apostles</i> | (V.I.S. 514). |
| 19. <i>The Life of St. Paul</i> | (V.I.S. 499). |
| 20. <i>The Apocrypha</i> | (V.I.S. 561). |

c. Film strips of general *background* interest—

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| 1. <i>The Coming of
Christianity</i> | (V.I.S. 154) Augustine,
Aidan, Cuthbert, Bede,
Whitby, Caedmon, Dun-
stan, etc. |
| 2. <i>The Medieval Church</i> | (V.I.S. 164) Events leading
up to The Reformation. |
| 3. <i>The Reformation</i> | (V.I.S. 165). |
| 4. <i>William Caxton</i> | (V.I.S. 180). |
| 5. <i>The Pilgrim's Progress</i> | (V.I.S. 213) } John |
| 6. <i>The Holy War</i> | (V.I.S. 469) } Bunyan |

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7. *Paradise Lost* (V.I.S. 192) John Milton.
8. *Uncle Tom's Cabin* (V.I.S. 341) Harriet
Beecher Stowe.
9. *The Water Babies* (V.I.S. 234) Charles
Kingsley.

D. Film strips illustrating *Christian Biography*—

1. *Livingstone the
Pathfinder* (V.I.S. 288).
2. *John Williams
the Shipbuilder* (V.I.S. 431).
3. *Carey of India* (V.I.S. 446).
4. *Across Africa* The journey of Stanley.
(V.I.S. 439).
5. *Among the Indian Tribes
of South America* Captain Allan Gardiner.
(V.I.S. 542).

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