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Introduction

You are about to embark upon an exciting journey. You will go to fascinating places and meet some amazing people. You will hear stories of faith, courage, endurance, and victory over seemingly impossible odds. You will experience wonderful stories and hear challenging ideas that could truly change your life.

You are about to embark on a study of the story of mankind. We hope to accomplish these goals with this curriculum:

1. We want to honor God. He made everything, and He has been extremely good to us. We are thankful that we get to encourage families in their great quest to rear children to the glory of God. To Him be all praise.

2. We want to help you understand world history, especially how God has been at work in it. The story of our world is the story of what God has done and what people made in His image have done. We find it a fascinating story, and we hope you approach it with anticipation, eager to turn every page and to learn something new.

3. We want to open your heart to some good books and to help you enjoy reading. The books we have chosen are uplifting and worth reading. We hope your eyes will flash and your pulse pound as the words and thoughts leave the page and go into your life.

4. We want to help you understand the Bible better. We have placed a great emphasis on the story of the Bible, from Old Testament times through the period of the early church. The Bible studies included with the units are intended to help you see how relevant the Bible is to the study of history and to our lives today. The more you get into the Word, the more God will change your life for the better.

5. It is our prayer that you will be a better person, a better Christian, for having invested the time in this material. You will only get out of it what you put into it, so give it your best and you will receive great blessings from it.

How We Present Scripture

The most important material in this curriculum are the studies from God’s Word. We believe in the inspiration and authority of the Bible. Our desire is to present the Bible in all of its truth, wisdom, and power. We have no denominational bias or agenda that lies behind what we present. We strive in all we do simply to be Christians. We are on a relentless quest
to understand the truth that God has presented in His word and in His creation. We believe that eternal truth does exist, but we do not claim to know it all. If you read a statement or thought that differs from what you believe, we humbly encourage you to study the Scriptures with us to determine the truth. If you believe that we have written something in error, please e-mail me so that we can learn together the truth that will set us free.

This has been a family project for us. I wrote most of the lessons and guided the overall project. My wife, Charlene, and our older son, John, have contributed several lessons each. I want to give a special thanks to John for his diligent search for pictures to include in the text. His hard work in combing through many different sources has made the curriculum more effective and enjoyable. Our oldest daughter, Bethany, wrote most of the review questions on the lessons for the Quiz and Exam Book. Our second oldest daughter, Mary Evelyn (Mev), wrote the Grammar Points. The five of us have all been involved in molding the curriculum. Our three youngest children, Liz, Hannah, and Daniel, are still homeschooling and have cheered us on to complete the project.

As we have worked on this curriculum, time and again we have seen God’s wisdom, power, and love displayed in the story of mankind. We are convinced anew that Jesus really is the answer for every individual and for human society. We see this curriculum as an opportunity for us to make friends with other homeschooling families and to explore together the wonderful story of world history. May God bless you.

Ray Notgrass
Gainesboro, Tennessee
ray@notgrass.com
How to Use This Curriculum

We have tried to make this curriculum student-friendly and parent-friendly. A student can complete it with as much or as little involvement by parents as the parents choose to give.

The curriculum provides credit in three high school subjects: world history, English (world literature and composition), and Bible. Each of the 30 units has five lessons and represents a week’s work. The unit introduction gives a brief overview of that unit, outlines the lessons, tells you the books you will need for that unit, gives you the choices for your writing assignment, and introduces you to the book you will be reading.

Compressing the history of the world into one year of study was a challenge, so we have provided historical overviews along with focused lessons on key events, concepts, and people. We have also included surveys of daily life and culture. The Bible study lessons allow you to concentrate one day a week on the spiritual implications of what you have been studying.

For each day, you will read the lesson, work on your writing assignment, and complete all the reading assignments at a pace that will enable you to finish them in the specified time. Reading assignments include several books of the Bible, thirteen full-length books both old and new, and original sources from In Their Words.

Most lessons have a Bible Study Question. You can handle the question however you wish. The student can simply think about it, or discuss it with his or her family, or develop a complete written answer. Most lessons also have a Grammar Point to help you write more correctly and effectively. The Grammar Point does not have an assignment. We simply encourage you to put it into practice in your writing.

If you are using the Quiz and Exam Book daily, you will need to answer the questions for each lesson. The Quiz and Exam Book also has a quiz on each unit and four exams over the course of the study.

- The history credit involves reading the lessons and the original documents (and answering the questions in the Quiz and Exam Book if that is the approach you are taking).

- The English credit involves studying the grammar points, completing the writing assignments, and reading the assigned books, as well as the poems, hymns, and short stories in In Their Words. Let your enjoyment of the books be a higher priority than worrying over details of plot, theme, vocabulary, and so forth. Give yourself time to do well on the writing. Make each week’s writing assignment an opportunity and not a chore.
• The Bible credit involves answering the daily Bible Study Question (in your mind, verbally, or on paper) and reading the Bible study lesson for each unit. A considerable portion of the first third of the curriculum is Bible history. These lessons are also included in the Bible credit.

Two to three hours per day should be enough time to complete all of the work. Reading the books might require a bit more time if you read relatively slowly, and some composition assignments might require more time.

The Nation Project (Optional)

The Nation Project is a series of research and writing assignments that will help your study of world history take on even more meaning by digging deeply into the story of one country. It allows you to focus on one country (other than the United States) and to use it as the basis for your writing assignments.

Several factors might influence your choice of what country to study. One or both of your parents might have extended family in a foreign country. You or someone you know might have done mission work in a particular country. You might have traveled to a foreign country or plan to visit one. Perhaps a favorite book is set in a country that has always fascinated you.

One choice for the writing assignment each week is intended to help you with this Nation Project. The Nation Project assignments cover a wide range of historical and cultural topics. If you do the Nation Project, you will probably want to keep a notebook or make a directory on your computer so that all of your assignments about this country will be in one place. Think seriously about whether this is the approach you want to take with the writing assignments for the entire year. Look at the Nation Project assignments in each of the thirty unit introductions to see whether this is something you would like to do. Make sure that you can find information on all of the topics assigned before you select a country. Of course, you might decide to do another writing assignment some weeks; and if at some point during the year you change your mind about doing this project, you won’t have lost anything.
Tips on Writing

Good writing is both a science and an art. The science of it involves word usage and sentence construction that reflect standard usage. The art involves writing something with feeling or insight that clicks with the reader.

The best way I know to improve as a writer involves three aspects:

1. Read good writing. You don’t need to imitate your favorite writers, but you can learn what successful writers do. Reading the literary assignments in this curriculum will help you become a better writer.

2. Write, write, and rewrite. It is good discipline to write every day. Winston Churchill said a person just has to sit down and force himself to write for a given amount of time each day. Don’t expect the finished product to flow from your pen or your keyboard the first time you sit down. Sometimes that happens, but more often it takes writing something, then coming back to it later, and being willing to revise and recast sentences and paragraphs. Ask yourself if this is how your favorite author or a newspaper reporter would express this thought. If a passage seems clumsy or unclear, it probably is and needs to be rewritten.

3. (The hardest one) Have someone who will be honest with you to read your writing and offer helpful critiques. This might be a parent, an older sibling, or someone outside your family. Don’t take the criticism personally. Use it as an opportunity to do better.

The Grammar Points that come at the end of four of the lessons each week in this curriculum highlight key ideas to remember when you write. I highly recommend reading and digesting The Elements of Style by William Strunk and E. B. White. It is a small book that can make a big difference in your writing ability. If you need a more thorough study of English grammar, I recommend Easy Grammar Plus for high school.

Here are some other tips for your writing:

1. Write with passion. Believe strongly in what you are writing; otherwise, don’t take your time or the reader’s time. If some of the suggested writing assignments in this curriculum don’t touch a nerve, decide on a different one that does. You can feel the impact of a piece that has been written with passion. Writing with passion will also help you to write faster because you can’t wait to get your thoughts down on paper.
2. Develop your paper in an orderly way. I can’t tell you the number of times I have written sentences in a paragraph as they came to me, then gone back and moved one or two sentences to make the paragraph flow better. Know where you are headed and how you want to get there; otherwise, you and your reader might both get lost.

3. Avoid as much as possible (a) using the phrases “there is” or “there are,” (b) starting a sentence with and or but, and (c) asking questions in your writing. These are constructions better suited to a speech. We have used some of these in this curriculum, but we have rewritten many others out.

4. Concentrate on short, simple sentences. Reading a long sentence wears a person out and sometimes causes him to miss the point. Vary the way you construct your sentences, and avoid the passive voice as much as possible (It is better to say “I moved the glass” than “The glass was moved by me”).

Being able to write well is one mark of a well-educated person and can be a blessing to others. Keep trying, and you might find out that writing is fun!

## Literature List

*Students read the following books as they study Exploring World History.*

- Units 1-2 — *Mere Christianity* (C. S. Lewis)
- Units 3-5 — *The Cat of Bubastes* (G. A. Henty)
- Unit 10 — *Julius Caesar* (William Shakespeare)
- Units 13-14 — *The Imitation of Christ* (Thomas a Kempis)
- Units 16-17 — *Here I Stand* (Roland Bainton)
- Units 18-19 — *Pilgrim’s Progress* (John Bunyan)
- Units 20-21 — *A Tale of Two Cities* (Charles Dickens)
- Units 22-23 — *Pride and Prejudice* (Jane Austen)
- Unit 24 — *Heart of Darkness* (Joseph Conrad)
- Units 25-26 — *Eric Liddell: Pure Gold* (David McCasland)
- Unit 27 — *The Hiding Place* (Corrie Ten Boom)
- Unit 28 — *Animal Farm* (George Orwell)
- Unit 30 — *The Abolition of Man* (C. S. Lewis)
The Early Middle Ages

Europe underwent tremendous changes in the five hundred years after the fall of Rome. First, the single ruler in Rome gave way to local kings and lords. Then with the recognition of Charlemagne as Emperor of the Franks, an attempt was made to bring back a single ruler over a large area. Both of these changes reflected the increasing power of the Roman Catholic Church. Meanwhile, a threat from the east arose in the form of the new religion of Islam. We will also look at one king in early Medieval England and at life among the marauding Vikings. The Bible study concerns what the Bible says about evangelism.

Lessons in This Unit

Lesson 66—Factors in the Middle Ages
Lesson 67—Key Event: The Rise of Islam
Lesson 68—Key Person: Alfred the Great
Lesson 69—Everyday Life Among the Vikings
Lesson 70—Bible Study: Methods and Motives in Evangelism

Books Used in This Unit

• The Bible
• In Their Words
• The Imitation of Christ

Writing Assignment for This Unit

Write a two- or three-page paper on one of the following subjects.
• Imagine that you are living in Constantinople in 750 AD. You want to consider the religions of Christianity, Islam, and Buddhism. Write what you are looking for in a religion and why you choose Christianity over the others.
• Write a letter to a friend explaining the Christian faith and why your friend needs to become a Christian.
• Nation Project: Write about what was happening in your country during the period from 500 to 1000.
What Was Happening in the World?

476—Odoacer becomes king of Italy; the Western Roman Empire ends.

481—Clovis becomes king of Franks.

570-632—Life of Mohammed

c. 610—An Italian monk invents pretzels to reward children for their prayers. The shape of pretzels is to look like arms crossed over the chest in prayer.

622—Mohammed flees Mecca; he returns and conquers the city in 630.

c. 730—The stirrup is introduced in Europe.

731—Bede completes his Ecclesiastical History of England.

c. 770—Horseshoes are introduced in Europe.

800—The pope crowns Charlemagne Holy Roman Emperor.

812—A Chinese bank develops paper money.

c. 830—Algebra is developed by a Muslim mathematician.

c. 850—The Arabs develop the astrolabe.

c. 850—Jews in Germany begin speaking Yiddish, a language derived from Hebrew and German dialects.

c. 900—The Chinese invent gunpowder.

962—Otto is crowned Holy Roman Emperor, the first non-Frank to hold the position.

982—The Viking Eric the Red discovers Greenland.

1000—Leif Ericson sails west and discovers North America.

1054—The final break occurs between the Catholic and Orthodox Churches.
Lesson 66—Factors in the Middle Ages

A seventeenth-century Dutch writer divided history into three periods: ancient, modern, and the one-thousand-year epoch between them that he called the middle era, or medieval times. The millennium between the fall of Rome in the fifth century and the beginning of the Italian Renaissance in the fifteenth has sometimes been called the Dark Ages. Like many labels, the term has some truth but is not entirely accurate. Western civilization certainly became different than it had been, but it was not entirely stagnant. Learning and change did take place. Europe in 1500 was not the same as the Europe of 500, although the changes were gradual and progress was made at different rates in different places. In addition, significant intellectual development occurred in some areas.

Several key factors dominated life in the Middle Ages. The primary influence was religious. For example, the Roman Catholic Church took on a central role in politics and government with the decline of the Roman Empire and its replacement with the pattern of local lords that was derived largely from the practice of Germanic tribes. The church was in a sense the only international superpower at the time. Meanwhile, the Byzantine Empire, the eastern remnant of the Roman Empire, was also strongly influenced by the expression of Christian faith that predominated within it. In addition, the new religion of Islam burst onto the scene and had a profound effect not only in the Middle East but also in Europe, and not only in religion but also in culture, architecture, and science.

A second main influence on European life was the social structure called feudalism. This highly structured and sometimes overly-complicated system determined what just about everyone from the kings and nobles to the village peasants did on a day to day basis. Feudalism influenced economics, politics, war, religion, and social relationships. A third factor was the almost continual warfare in Europe. The entire continent was not embroiled in conflict during the entire period; but some group was almost always fighting some other group, upsetting the lives of the peasants, causing shifts in political alignments, and contributing to the already-fragile life that most people lived.

The Rise of the Franks

The Germanic tribes that controlled Europe and brought down the western Roman Empire did not have one single king. Instead, each tribe had its own king who was supported by his warrior chiefs.
Government was simpler among the tribes than it had been in Rome. They had few government officials, no taxation, and laws that were based on customary decisions rather than a detailed legal code.

As inter-tribal warfare wore on, the Franks established dominance in central Europe under the rule of Clovis in 481. He converted to Christianity, but some have wondered if his conversion was politically motivated to gain the support of the church. Other tribal kings were believers, but most of them were Arians while Clovis adopted orthodox beliefs. When he died, Clovis willed that his kingdom be divided among his sons, a move which left each son with a smaller and weaker kingdom. The descendants of Clovis were not effective leaders, even though his family ruled the kingdoms of the Franks until 751. The Frankish kings during this era were more interested in making war and indulging in personal excesses than in governing, so they generally handed real power over to the mayor of the palace, who was something like a prime minister.

In the late 600s, one family was able to consolidate several mayor of the palace positions among the Franks and stake a hereditary claim to the office. From that family, Charles became mayor of the Frankish palace in 714 and strengthened his position further. He also fended off an Islamic invasion that threatened all of Europe. Muslim armies had spread out from Arabia and taken control of northern Africa, Spain, Sicily, and the Balkans. From Spain, they began heading into western Europe. In 732, an army led by Charles defeated an invading Muslim force at Tours, south of Paris. Charles was hailed as the savior of Europe and given the nickname Martel (the Hammer).

Charles had done all of this while still mayor of the palace. His son Pepin (nicknamed the Short) was elected king by the Frankish nobles in
During the reign of Pepin, the pope produced a document which stated that Constantine had given the pope jurisdiction over all western lands when he had moved the capital to Byzantium. The document was shown to be a forgery in the 1400s, but meanwhile the popes used it to exercise political power in Europe.

751, and a new dynasty replaced the family of Clovis (which had been known as the Merovingians for Meroveus, the family patriarch). The pope in Rome endorsed Pepin’s reign, perhaps to give the church’s seal of approval and perhaps so that the pope could call on Pepin for help, since Rome was being threatened by the Lombard tribe that was gaining power in Italy.

The pope appealed to Pepin for assistance in 756. Pepin defeated the Lombards and granted to the pope a strip of land across central Italy. This became the States of the Church or Papal States, a sovereign country under the political jurisdiction of the pope, which existed until Italy was unified in 1870. More importantly, the Frankish dynasty and the papacy, the two most powerful forces in Europe, became allies.

**Charlemagne**

Pepin’s son and successor, Charles, was one of the leading figures of Medieval Europe. We refer to him by a title given to him in his memory many years later: Charlemagne or Charles the Great.

During his forty-six year reign (768-814), Charlemagne expanded the Frankish kingdom to include almost all of present-day France and Germany, much of southeastern Europe to the Balkans, and the northern half of Italy. He strengthened the Franks’ ties with the pope and sought to further the spread of Christianity in Europe, where the presence of paganism was still significant. Some of Charlemagne’s bloodiest battles were fought in the name of extending Christianity to other tribes.

The line between church and state was further blurred as Charlemagne appointed bishops and used church leaders as agents of his government. Royal inspectors (usually a pair, a nobleman and a clergyman) traveled throughout the kingdom to check on local administrators. Charlemagne, by the way, abolished the position of mayor of the palace. He wanted no question about who held the real power in the kingdom.

The king encouraged the work of Christian missionaries as well as artists and artisans. The beautiful palace he ordered built at Aachen in what is
now Germany was the first significant stone building to be constructed north of the Alps since the fall of Rome. Dismayed at the low level of learning among priests (some of whom did not understand the Latin masses they said), he required better education of the clergy. Charlemagne organized a palace school at Aachen where copies were made of ancient Latin literature. Previously, Latin (and Greek) had been written in all capital letters. Under the leadership of Alcuin, copyists began to use capital and lower case letters to create a handwriting that was easier to read. This was the beginning of the writing style that we use today. Charlemagne himself could read but could not write. Historians have conflicting opinions about whether he ever learned to write. Besides clergy training, some monasteries provided schools for the children of nobles; but formal education for the general public was non-existent.

In 799, the people of Rome became convinced that Pope Leo III was a scoundrel. He was severely beaten and run out of town. Leo went north and enlisted the help of Charlemagne, who used his power to restore the pope to his position. On Christmas Day 800, Charlemagne was attending mass at St. Peter’s Basilica in Rome. In what was apparently a surprise to the king, the grateful pope placed a crown on Charlemagne’s head and declared him to be “Charles Augustus, Emperor of the Romans.” The pope thus attempted to restore the Roman Empire under the leadership of a Frankish king.

The coronation of Charlemagne as emperor was significant for many reasons. First, it was an attempt to create a unified rule over all of Europe. Second, the pope claimed the power to bestow the throne as a gift from God, which put him above the king. Although Charlemagne continued to exercise authority in local church affairs, matters had reversed a great deal since the emperor Constantine called church councils and set church policy. Third, the move strengthened the alliance between the Frankish king and the papacy. Fourth, it was a slap in the face of the emperor in Byzantium, who still claimed to rule the western lands of the empire. The ruler in Byzantium at the time was the empress Irene, whom the pope did not recognize.

The new (or restored) Roman Empire was, however, only a shadow of its former self. It was nowhere near as large or as powerful as the empire based in Rome had been. It had no unified government and bestowed no citizenship. Few large cities existed in the lands claimed by Charlemagne, and no road system tied the domain together. The only thing Roman about it was that it included the city of Rome and was declared by the bishop of Rome; otherwise, it was really a Frankish kingdom based in central Europe.

The Decline of Charlemagne’s Empire

Charlemagne’s empire was short-lived. His son, Louis, tried to pass it on to his oldest son, Lothar; but Lothar’s younger brothers
staked claims to shares of the kingdom based on the precedent Clovis had set many years earlier in dividing his kingdom among his sons. The Treaty of Verdun in 843 divided the Frankish kingdom three ways: Lothar received Italy and the territory north of the Alps, Louis received the region east of the Rhine, and Charles got the lands west of the Rhine. Lothar's portion was merged into the other kingdoms through continued family feuds. The areas of the other two brothers were the beginnings of what became France and Germany many centuries later.

Coupled with this weakened domestic situation, Europe was besieged by numerous foreign invaders. Muslim raiders took control of southern Italy and even Rome itself for a time. The Magyars or Hungarians moved in from Asia, established control in eastern Europe, and at times attacked as far as the Netherlands and southern France. The most dangerous attacks, however, were launched by the men of the North (or Norsemen, also known as the Vikings) from Scandinavia. Fierce, pagan warriors who were looking for more land for their growing population, the Vikings took control of northern Europe, the British Isles, and the Baltic and Black Sea regions; and they threatened most of the rest of Europe at various times. Other Viking invaders entered Russia, Greenland, and Iceland. In 911, the king of the Franks gave the Norsemen the region of northern France that came to be called for them: Normandy. Leif Ericson apparently sailed as far west as Newfoundland in North America about 1000.

Faced with these threats, Europeans turned to whatever source of defense they could find, which was usually not the weak king in their area. Instead, the people promised to serve wealthy local nobles, who in turn promised to use his resources to defend them. Peasants agreed to work the noble's land in exchange for a place to live in relative safety. Warriors who owned relatively less land vowed to fight for a lord of greater stature. Kings depended on the nobles to collect taxes and provide defense for the realm. Thus the most powerful people in Europe around the year 1000 were not kings but landowning nobles or lords. This was the beginning of the system of feudalism, which remained in place in Europe to varying degrees until modern times. We will discuss feudalism in more detail in lesson 74 of the next unit.

**The Role of the Roman Catholic Church**

During the early Middle Ages, the Roman Catholic Church played a central role in European life. We have seen the influence of the pope in the naming of kings. In the first century, Paul taught Christians to be subject to the governing authorities. In the early Middle Ages, the church had grown in power to such an extent that governing authorities were subject to the church.
The church greatly influenced daily life as well. Charlemagne developed the system of local parishes, each with its own priest, that brought the church hierarchy down to the local level. Church buildings became the center of village and town life. Priests and bishops gave their blessings to armies going off to war, to marriages being consummated, and to every other significant event in village life. Often the priest was the only person in town or on the manor who had any kind of formal schooling.

A tax or tithe was collected by the church from the people. Some of the money stayed in the parish, some went to the pope, and the rest was directed to the treasury of the king. We must remember that the separation of church and state was not a common concept at the time. The government was seen as ruling by the blessing and permission of God and as protecting the church from harm. In return, the church blessed the government and gave it spiritual guidance.

The Roman Catholic Church was a large umbrella that included many different activities. The pope and the bishops were involved with politics and power, both in the church and in government. The local priest was the face of the church that common people saw on a weekly basis. Monks were withdrawn from everyday life in one sense, but in another sense the monasteries were a major presence of the spiritual realm in local communities. The church was other-worldly and this-worldly at the same time. It claimed to be the route to heaven; but its hierarchy, political influence, and accumulation of property were all very much involved with this life. The church taught about Jesus’ way of life, but many church leaders did not live that way.

**Byzantium**

The eastern remnant of the Roman Empire was still a key player in world events during this period. Byzantium is the Greek name for the site of Constantinople. Byzantine culture was a mix of European, Greek, Hellenistic, and Oriental influences. Its power did not lie in the size of its territory, which by this time only included Syria and Palestine, Asia Minor, Greece and Egypt, and southeastern Europe. Rather, Byzantium served as a bridge between Western and Oriental cultures and provided our culture with significant gifts. Practically speaking, the Byzantine Empire protected the West from attack from the East until it fell in 1453. It also helped spread the Christian faith into areas such as the Balkan Peninsula and Russia.

Justinian (emperor from 527 to 565) was the most outstanding ruler of this period. In the role of absolute monarch, he reasserted the power of the empire and the power of the emperor, especially in church affairs. His
armies regained Italy, northwest Africa, several of the Mediterranean islands, and also gained a foothold in Spain. Justinian oversaw a codification of Roman law (known since then as the Justinian Code). He appointed the patriarch (the leader of the Greek Orthodox Church), decided matters of doctrine, and enforced church discipline.

Byzantine scholars copied the literature of ancient Greece to keep it available to future generations. Its craftsmen worked wonders in gold, silver, enamel, and other mediums. The outstanding accomplishment of Justinian’s building program was the church of Hagia Sophia (Holy Wisdom). This complex structure, built in only six years, features domes and half domes and is highlighted by the main dome, which is 100 feet across, 180 feet high, and supported by four huge arches.

Byzantium and the Greek Orthodox Church had important interaction with the Slavic peoples of Eastern Europe. In the sixth and seventh centuries, the Slavs moved out of Western Asia and seized control of southeastern Europe from Byzantium. They also invaded Russia. The Byzantine church saw the Slavs as people to be influenced for Christ and sought to do so in the ninth and tenth centuries. Greek Orthodox leaders allowed the Slavs to conduct services in their native tongue instead of using the customary Greek. Church scholars even adapted the Greek alphabet to the Slavic language, creating the Cyrillic alphabet (named for Cyril, leading missionary among the Slavs). The branch of the church in Russia became the Russian Orthodox Church. Russia became the easternmost nation that was influenced by Byzantium.

The Slavs were the first known inhabitants of the region north of the Black Sea we now know as Russia. Viking invaders descended on the area in the eighth and ninth centuries, and some settled there. The Viking Rurik began to rule in the Slavic town of Novgorod in 862, thus creating the first dynasty in Russia. The capital of Russia was moved south to Kiev a few years later. The Russians established trade with Byzantium and adopted the Orthodox faith, which eventually became the Russian Orthodox Church. Early Russian art and architecture were strongly influenced by the Byzantine culture.

Civilization in Transition

The Early Middle Ages saw many changes in Europe. Cities such as Rome, Athens, and Jerusalem were not as important and influential as they once had been. Society was more rural based. Kingdoms and nation states were not as significant as large estates owned by nobles. Population growth was not
large, and it even declined for a time with a serious outbreak of bubonic plague that affected the Mediterranean rim and Western Europe in the sixth century.

Central and Western Europe, the cultural ancestors of America, were seeing the creation of a new civilization. Like any civilization, it built on what had come before: Roman culture, European tribes, and a strong Christian presence. The result was a new culture with a shape of its own that has influenced not only that area but the entire world from that time until today.

_For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace._

_ Isaiah 9:6_

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**Bible Study Question**

In the Old Testament, God commanded Israel to go to war. The church is not told to go to war in the New Testament (except in spiritual warfare). Why do you think God made this change?

**Grammar Point—Semicolon IV**

Semicolons are used to separate groups of words or phrases which contain commas.

_In the picnic basket we had plates, cups, and napkins; sandwiches, chips, and potato salad; cookies, fudge, and pie._

**Reading**

- Read the hymns by Columba (*In Their Words*, page 34).
- Continue reading *The Imitation of Christ*.

*If you are using the optional Quiz and Exam Book, answer the questions for Lesson 66.*
Lesson 67—Key Event: The Rise of Islam

This story begins about 1,400 years ago, but it is as relevant as today’s headlines. It is an illustration of why we need to understand history and why just an understanding of European and American history is not sufficient to be knowledgeable and involved in today’s world.

The Life of Mohammed

In the sixth century AD, most Arabs were nomad shepherds. Some were city dwellers involved in trade. The Arabs believed in many gods and spiritual beings. In the city of Mecca was a shrine called the Kaaba that housed the idols of many pagan gods as well as a sacred black stone believed to have fallen from heaven. Sometimes Arab worship involved infanticide. The level of morality was not high.

Mohammed was born about 570 in Mecca, a trading city in western Arabia. He was orphaned as a child, was reared by a grandfather and uncle, and became a merchant. When he was 25, he began working for a rich widow whom he married. In his trading activity he learned about Judaism and Christianity. When he was about forty years old, Mohammed left the business world and became a spiritual thinker. He believed that he received revelations from Allah, the one true God, and believed that he was supposed to tell others what Allah told him.

The central truth that he believed needed to be told was that Allah was the one God and that he, Mohammed, was the last true prophet of Allah. This message was not popular in Mecca, where Mohammed was denounced as a blasphemer. In 622, Mohammed and his few followers fled north to Yathrib (the Arabic word for flight is hegira, soft g). Here he was more warmly received and began building a movement. He changed the name of the city to Medina, which means City of the Prophet. The year we number 622 is in Muslim thinking Year One.

The Koran includes some inaccurate renderings of stories from the Bible. A son of Noah was said to have refused to go into the ark and was swept away when he took refuge on a mountaintop. The Israelites were said to be few in number and possessors of gardens, fountains, and splendid dwellings before God delivered them from Egypt. Zechariah was said to be speechless for three days, not nine months, when he was told that John the Baptist would be born to him and Elizabeth. Mohammed apparently believed that Jesus died a natural death and that the Jews crucified a man who looked like Him.
Mohammed wanted to unite the Arab world in one faith, wipe out paganism, end tribal feuds, and guide people to live upright lives. The way to accomplish this, he thought, was for everyone to submit to him as the prophet of Allah. The Arab word for submit is *islam*; a submitted person is a *muslim*.

The movement went beyond mere persuasion. Mohammed believed that he received a revelation allowing the use of force to convert unbelievers if necessary. This cause is called a *jihad* or holy war. Thus Mohammed became a military leader as well as a spiritual leader. Mohammed’s followers began raiding caravans (which was a profitable form of evangelism) and taking the lives of those who refused to submit. Six hundred Jews were killed in one year alone. The city of Mecca finally yielded to him in 630, and Mohammed returned in triumph. The Muslims destroyed the idols in the Kaaba but kept the Black Stone as a symbol of the new religion. Desert nomads flocked to the new faith as well. When Mohammed died in 632, most of Arabia was under his control.

Mohammed married often but produced no male heir. His followers chose Mohammed’s father-in-law as his successor (*caliph*) and continued the jihad. By 720, the Muslims controlled an area that extended from the western border of India across the Middle East, along northern Africa and southern Italy, and into Spain. Jerusalem fell to the Muslims in 638. Their invasion of Europe was stopped at Tours in France in 732, as described in the previous lesson. Generally speaking, the Muslim empire tolerated Jews and Christians if they paid a tax and refrained from warfare. Many Christians became Muslims; and nearly all of the countries which fell to Islam in its first century are still predominately Muslim.

Mohammed did not claim to be divine. He accepted the Old and New Testaments as revelations from God and believed that Jesus was a prophet. Mohammed’s thinking was influenced by the Bible. He taught that the Arabs were descended from Ishmael, son of Abraham by Hagar. He was opposed to idolatry and the eating of pork, and he believed in angels. However, he shaped other teachings on his own. He encouraged people to do good
but did not emphasize self-denial the way Jesus did. He limited polygamy to no more than four wives to a man, although Mohammed himself was exempted from this limit thanks to a convenient special revelation he received. No limit was placed on concubines. He believed in rewards and punishments after death and in a kind of purgatory for Muslims. Paradise offered sumptuous banquets and beautiful women.

Islam has no system of rituals, no provision for images of any kind, and no priests, although religious scholars (mullahs) and holy men (ayatollahs) hold places of respect and authority. The only assembly is a prayer service at midday on Fridays. The sayings of Mohammed were written down shortly after his death and compiled in the Koran. To Muslims, the only true rendering of the Koran is in its original Arabic.

### The Five Pillars of Islam

1. **The belief that “There is no God but Allah and Mohammed is His prophet.”**
2. **Daily prayer offered five times per day (at dawn, midday, midafternoon, sunset, and nightfall); a formulaic prayer in Arabic, said while kneeling and bowing toward Mecca.**
3. **Giving to the poor, which became a routine tax in Islamic countries for helping the poor and for building and maintaining mosques.**
4. **Daylight fasting during the month of Ramadan (when Mohammed supposedly received his revelations).**
5. **If possible, a pilgrimage to Mecca and the performing of certain rituals while there. Most Muslims are not able to make this pilgrimage, but it has had a unifying effect on those who have.**

*(Early on, a sixth pillar for males was participation in the jihad.)*

After Mohammed’s death, the Muslim movement broke into several factions. The Sunnis favored an elected leader as the successor to Mohammed and accepted traditional practices as well as the Koran as their authority. The Shi’ites believed that their leader should be related to Mohammed and accepted only the literal reading of the Koran as their guide. Other groups included mystics and free-thinkers. In 656, the Shi’ites deposed the Ommiad family and chose Ali, the husband of Mohammed’s daughter Fatima, as their leader. Five years later, Ali was murdered. The Ommiad family regained control and moved the Muslim capital of the Muslim Empire to Damascus, Syria (Mecca was always its spiritual center). Then in 750 the Shi’ites revolted, named a distant relative of Mohammed as their leader, and moved the capital to Baghdad, where they reigned in
increasing splendor until 1057. At that time they abdicated in favor of the Islamic Seljuk Turks. In 929, descendants of Ali and Fatima set up a rival caliphate at Cordova, Spain.

Arab-Islamic Culture

The Muslim faith was the driving force behind significant developments in Arab culture. The culture reached its zenith (an Arab word) in the ninth and tenth centuries. Increased trade with places such as Russia and equatorial Africa brought new wealth and encouraged the study of geography and navigation. The encouragement of learning led to the establishment of universities and advancements in medicine (such as the nature of smallpox, antidotes for poisons, and teaching hospitals) and science (sulphuric acid, nitrate of silver, and the processes of filtration and distillation). The Arabs introduced to the West the number system they discovered in India, which is why it is called Arabic numerals. Arabic mathematicians gave us the zero, the discipline of algebra, and advancements in trigonometry.

While European artistic endeavors were largely non-existent, Arabs were exploring rich forms and colors in tapestries, beautiful architectural forms including elaborate palaces, domes, and minaret towers (the pinnacle being the Taj Mahal tomb in seventeenth century India). Prohibited by Islamic law from creating images of people or animals, Arabs fashioned elaborate geometric and floral designs.

Their literature took many forms. The 1,001 Arabian Nights is a collection of stories (including some that are not morally pure) from the eighth and ninth centuries. It is the source of stories about Aladdin, Ali Baba, and Sinbad the Sailor. The Rubaiyat (Quatrains) of Omar Khayyam is a twelfth-century poem with one thousand four-line verses. Khayyam sees life as ultimately pointless and so encourages the enjoyment of pleasure now. Its thoughts are similar to some of those expressed in Ecclesiastes, but Ecclesiastes arrives at a very different conclusion.

Probably a greater intellectual contribution was their preservation of ancient Greek texts including those by Plato and Aristotle. Muslim schools were established in Cairo, Egypt; Toledo, Spain; and Palermo, Italy. European Christian scholars eventually attended these schools and rediscovered ancient writings assumed to be lost.

Arabic trade stimulated European commerce in the twelfth and thirteenth centuries. Medieval Gothic architecture was influenced by Muslim accomplishments. Versions of stories from the Arabian Nights found their way into European literature, including Chaucer’s Canterbury Tales. Many Arabic words have come into the English language, such
as traffic, bazaar, alcohol, muslin, tariff, check (the Arabs pioneered its use in trade), and magazine.

The Islamic movement had the impact it did because of the internal motivation of the faithful’s beliefs. They believed that they were right and that other people needed to believe as they did. Muslim warriors were convinced that they would be rewarded with riches in this life and paradise in the next. Several external factors were involved as well. The drive for geographic and financial gain was strong. The Byzantine and Persian empires were weak. Europe was suffering from poor leadership and the effects of plague. Some of the peoples that the Muslims conquered welcomed a change from the rulers under whom they had been living. The Islamic Empire declined after the Crusades of the later Middle Ages and the Mongol invasions that came later. It eventually fell apart because of the difficulty in governing such a huge empire and because of internal sectarian and factional strife.

When Islam began, its followers thought that it was a more pure and democratic religion than Christianity. They perceived Christians as always arguing with each other, admitting elements of paganism into their faith, and worshiping three co-equal deities, which they saw as an impossibility. Today, many Muslims see so-called Christian nations as weak and purveyors of immorality through their media.

The militarism of Islam was present from the start. The September 11, 2001, attacks on America were merely the fulfillment of what at least some Muslims believe to be a divine call. Not all Muslims believe that such a jihad against the West is in keeping with their religion. It may be at best a matter of interpretation whether Islam as expressed in the Koran is an aggressive and militaristic religion; but enough of its adherents believe it to be so that they are a threat to the rest of the world.

_And there is salvation in no one else [but Jesus];
for there is no other name under heaven
that has been given among men,
by which we must be saved._

_Acts 4:12_
Bible Study Question

What convinces you that Christianity is right and other religions are wrong?

Grammar Point—Colon I

A colon may be used before a certain word, phrase, clause, or sentence which explains or emphasizes the main clause. Tears came to her eyes as she looked upon the magnificent scene before her: the Canadian Rockies.

Reading

- Continue reading The Imitation of Christ.

If you are using the optional Quiz and Exam Book, answer the questions for Lesson 67.

Caliph al-Mutawakkil of Baghdad, ruled 847-861
The Vikings, seafaring bands from Norway, Sweden, and Denmark, were on the move in Northern Europe, from Ireland to Britain to France to Russia. Some made quick raids and returned home. Others stayed where they landed and built new homes. This was the world into which Alfred was born about the year 849. He is the only English monarch to be remembered as “the Great.” If that title is fit for any man, Alfred’s life and conduct suggest that it is fit for him.

Conflict with the Danes

Alfred was born to King Ethelwulf of Wessex and his wife Osburga. His father took him to visit Rome as a boy. Alfred’s mother and father died when the boy was still young, and his older brothers ruled in turn after Ethelwulf.

In the 860s, the Danes sent major expeditions into England. The invaders found great treasure in the churches and monasteries, and they met little effective resistance among the unprepared Saxons. As the Danes spread out in the north and east, Ethelred, who was then king, prepared to face them with his brother Alfred at his side.

The first major confrontation came in 871. The Danes approached for battle while King Ethelred was still praying. Alfred was a devout man, too, but instead of waiting for his brother, he decided to lead the Saxons against the foe. Ethelred eventually joined Alfred in the lengthy fight, and they forced the Danes to retreat. Though it was only the beginning of a long struggle, this battle checked the Danish advance and proved that the Saxons were able to field a victorious army. Ethelred became ill and died that year. The Saxons looked to Alfred, still in his early 20s, as their new King.

After a difficult period that saw several defeats for the Saxons, Alfred made a treaty with the Danes. He had to pay heavy tribute, but at least his army was not destroyed. A few years of peace ensued until Guthrum, a new Danish leader, began his assault on Wessex. Alfred attempted to renew peace with Guthrum, but the Danes were ready for combat. In January 878 a surprise attack crushed the Saxon army. Those who were not
killed fled. Alfred and a few followers went into seclusion as he tried to rebuild an army.

After the Danes failed to capture a Saxon stronghold, Alfred called out the fyrd, the local militia. His subjects still respected and admired him, and they were ready to stand with him against their enemies. Alfred marched against the Danes. They met in a great contest, and this time the Saxons forced the Danes to flee. Guthrum and his men asked for peace.

Instead of seeking to destroy his opponents or even asking for hostages, Alfred wanted Guthrum to accept baptism. He hosted Guthrum in his camp, acted as godfather at his baptism, and called him his son. Alfred wanted to establish peace in the land between Saxon and Dane, and they had fourteen years of relative calm.

**Building a Kingdom**

As he led his people well in war, so Alfred lead them well in peace. He was a devout man who recognized the importance of religion. He sought to insure justice for the poor. Alfred compiled a book of laws that combined Biblical principles with traditional customs.

Alfred also promoted education. He learned to read and write as king, and he personally translated works from Latin into English. He established a school featuring scholars from Britain and other countries; and he developed the Anglo-Saxon Chronicle, an historical record that was continued for many generations after him.

Part of his peace-time work included preparations for war. He divided the militia into two groups so that some could stay home when the others were in the field. He encouraged the construction and maintenance of fortifications. He also tried with limited success to establish a navy.

**Continuing His Work**

Guthrum died in 891 and another Viking army invaded England in 892. Alfred’s health was not good, but his twenty-two-year-old son Edward followed in his footsteps as an able commander. Alfred attempted to negotiate with the opposing leader, Hæsten. Hæsten accepted money from Alfred and allowed his two sons to be baptized; but a major clash of arms hastened on. As the threat grew, Edward and his brother-in-law, Ethelred, attacked and
routed the Danish army. They struck again at a fortified Danish position and won a great victory.

In this battle, the Saxons captured women and children the Danes left behind, including Hæsten’s wife and two sons. Alfred could have held them as hostages, but he returned them to Hæsten in a generous gesture of charity. The war continued until 896, but Hæsten apparently did not participate.

**His Legacy**

Alfred and his wife Ealhswyth had five surviving children and others who died in infancy. Alfred died in 899, and his son Edward took up his mantle. His daughter, Ethelfreda, became Lady of the Mercians after her husband died; and she and her brother worked together to resist the Danes. Alfred’s legacy of noble leadership continued for many years in his descendants.

English society has undergone many changes in the 1100 years since Alfred, but his life remains an impressive example of a man who sought to do good.

*The king gives stability to the land by justice . . .*

*Proverbs 29:4*

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**Bible Study Question**

What king in the Bible do you admire and why?

**Grammar Point—Colon II**

Use a colon to introduce a list. *We picked up everything on the grocery list: milk, butter, eggs, ice cream, and birthday candles.* Use a colon after the salutation of a business letter. *Dear Mr. President:*

**Reading**

- Read “O God, Our Maker, Throned on High” (*In Their Words*, page 41).
- Continue reading *The Imitation of Christ.*

*If you are using the optional Quiz and Exam Book, answer the questions for Lesson 68.*
Lesson 69—Everyday Life Among the Vikings

The term Viking was first used in the 11th century. It probably comes from the Swedish word *vik*, meaning bay. They lived in what is now Sweden, Norway, Denmark, and later Iceland. They were farmers, traders, and warriors. The first mention of Vikings in the literature of southern Europe was about 800 AD.

Viking society was ruled by chieftains. Free Vikings could carry arms and speak at assemblies. They were divided into *jarls* (or earls) and farmers. Viking slaves were called thralls. Vikings developed their shipbuilding skills and were able to travel to other lands, sometimes for trade and sometimes to wreak havoc.

![An iron skate discovered in Scandinavia dates from AD 200. Probably skates were originally bone. The word “skate” comes from a Dutch word. It means leg or shank bone. Vikings enjoyed ice-skating and a board game called *hnefatafl.*](image)

**Viking Life at Home**

Families of three generations or more lived in long farmhouses, built of stone and turf or stone and timber. Roofs were thatched. The main room was used for cooking, eating, and sleeping. The houses also had a storage room and a dayroom, where women would weave on a loom and sew.

Vikings grew grain and vegetables and kept cows, which were milked for making butter and cheese. They cooked meat stew in huge iron cauldrons supported by a tripod. They had bowls and plates, usually made of wood. They ate with a knife and spoon. Spoons could be made of wood, horn, or bone and were often carved. Horns were used for cups. Sometimes these had metal tips and rims.

One way we learn about everyday life is from Viking graves. Women were often buried with tools for making flax into thread. Viking men were usually buried with a sword, shield, spear, ax, arrows, and sometimes blacksmithing tools. Great quantities of weapons have been found in Viking graves.

Viking women wore a long linen shift, which was sometimes pleated, under a pinafore of wool or linen. Women usually wore two large ornate bronze, silver, or iron brooches on their pinafores. Wealthy women might wear beads between the two brooches. The shift was usually embroidered at the top and often at the hem as well. Viking men wore trousers and a tunic made of wool or linen and an undershirt made of linen. Sometimes they were decorated with embroidery sewn with wool, linen, silk gold, or silver thread. Viking sagas indicate that clothes for both men and women were brightly colored.

Vikings practiced good personal hygiene, combing their hair and washing their faces and hands at least daily. Some combs were made of bone and occasionally from imported ivory. Some had two opposing rows of teeth, with one row of large teeth spread slightly apart...
and one row of thin teeth close together. Perhaps they removed tangles with the large teeth and lice with the small ones. Men were buried with a comb and a comb case; women had a comb, but no case. Viking women carried an earspoon for removing wax, a tool for cleaning fingernails, and tweezers. Sometimes these were ornamented and hung on a chain from one of the pinafore brooches.

Viking religion was pagan. Their chieftans served as priests. They sacrificed horses. Their epic poems or sagas tell myths about their gods and their relationship with giants, dwarfs, and men. Their most powerful god was the one-eyed Odin, god of death, justice, poetry, warfare, and wisdom. Their most popular god was the slow-witted but strong Thor. He was especially favored by the seafaring Vikings. Many people wore amulets shaped like Thor’s hammer, supposedly made by dwarfs. Also important were the fertility gods, Frey and Freyja, a brother and sister. Vikings wore amulets, which were religious jewelry. Surviving amulet designs include a key, a heart, and Thor’s hammer.

When Vikings built colonies in Normandy, Ireland, and the British Isles, many became Christians (some Viking women probably traveled to the new lands, but often Viking men just married local women). Also, German and Anglo-Saxon missionaries went to Viking lands. Christian churches were well-established in Denmark and most of Norway by the eleventh century and in Sweden by the twelfth.

**Viking Life at Sea**

The Vikings were good ship builders. They built fast, wooden longships, with overlapping planks. The ships were between 57 and 117 feet long and were outfitted with both sails and oars. Viking ships had no rudder. Instead, they were steered by an oar that was mounted on the starboard side. The ships were able to travel not only on the sea but also on rivers and streams because their draughts were shallow. A Viking crew numbered between 25 and 60. They sat on benches on open decks. Some of the largest ships may have carried 100 men. They also carried provisions and even packhorses, if needed. Ships had fierce figureheads at stem and stern. Shields were mounted on the ship’s sides.

For three hundred years, Vikings went on voyages to raid and to explore. Raids were often conducted with a single ship, but sometimes ships sailed in fleets of as many as 100. Battles at sea were rare. When fighting at sea, ships were roped together. They usually tried to capture, but not destroy, enemy ships. Vikings usually fought on or near land. The picture of a Viking warrior in a helmet with horns is a myth. Actually the only helmets were probably worn by the leaders, and these were similar to those of European knights. Some Vikings may have worn armor made from reindeer hide.
Some Viking warriors were called “berserks.” They would work themselves into a frenzy. Reportedly, they bit the edges of their shields and could ignore pain. They may have been called “berserks” because they wore bear skin.

The sea-faring Vikings raided coastal lands. They raided many churches, presumably because churches were wealthy and had poor defenses. Sometimes the raids were seasonal. Warriors would go back home to farm or perhaps settle in the land they had raided.

Vikings made their mark over a wide area. Swedes penetrated Russia down to the Black and Caspian Seas in the east. Norwegians skirted the British Isles and moved west to Iceland, Greenland, and likely Canada. The Danes moved into England, France, and around Spain into the Mediterranean.

Lindisfarne (or Holy Island) is located on the eastern coast of Great Britain. At low tide, a causeway allows traffic between the island and the mainland. A monastery there produced the beautifully-illuminated Lindisfarne Gospels in the early 700s. Viking raiders drove the monks away from the island, but others monks later returned to it.

Sing to the Lord a new song,
Sing His praise from the end of the earth!
You who go down to the sea, and all that is in it.
You islands, and those who dwell on them.
Isaiah 42:10

Bible Study Question

What is something you have learned from another culture about living for God?

Grammar Point—Colon III

Never let a colon separate a preposition from its subject, nor a verb from its object or complement. Incorrect: He searched through: his wallet, desk, dresser, and car. Correct: He searched through everything: his wallet, desk, dresser, and car. Incorrect: I cleaned: the bathroom, the living room, the kitchen, and all the bedrooms. Correct: I cleaned the whole house: bathroom, living room, kitchen, and bedrooms. A colon is used to give a formal introduction to a sentence, question, or quotation. Calvin Coolidge once said: “Let men in office substitute the midnight oil for the limelight.”

Reading

• Continue reading The Imitation of Christ.

If you are using the optional Quiz and Exam Book, answer the questions for Lesson 69.
Lesson 70—Bible Study:

Methods and Motives in Evangelism

Jesus commanded the apostles:

“As you are going [participle expressing habitual action],

“make disciples of all ethne [”make disciples” is the main verb of the sentence, imperative form; ethne is the word for nations from which we get ethnic],

[the next two phrases are participial, explaining what is involved in making disciples:]

“baptizing them in the name of the Father and the Son and the Holy Spirit, [the beginning step of making a disciple]

“teaching them to observe all that I have commanded you, [the long-term process of making disciples]

“and behold, I will be with you all the days, unto the end of the age” [indicating the power whereby they would be able to do what He had commanded] (Matthew 28:19-20).

The Lord commanded the apostles to carry the gospel to the world (see also Mark 16:15-16, Luke 24:46-47, and Acts 1:8). The Greek word evangeliōn means good news (eu=good, angelion=message). The word evangelism is not used in the New Testament, but some men are described as evangelists (Ephesians 4:11, Acts 21:8). Paul was God’s chosen instrument to take the message of salvation to the Gentiles (Acts 9:15). After the execution of Stephen, those who were scattered from Jerusalem went about “evangelizing” (proclaiming the goods news of) the word.

God wants all people to be saved (1 Timothy 2:4). He does not want any to perish but wants all to come to repentance (2 Peter 3:9). The way that God has chosen for people to learn the message of good news is by individuals telling the gospel to others. When God could have spoken the message directly from heaven, as in the cases of Saul and Cornelius, He instead instructed other people to tell the message (Ananias and Peter, respectively).

Over the centuries, the church has grown through the teaching of the gospel to people who have not known the Lord. Missionaries have taken the good news of Jesus to every continent and to almost if not every ethnic group. In doing so, evangelists have used many different approaches. Some have gone as individuals, whereas in more recent years many missionaries have formed teams of workers to
Encourage and support each other. Some have been strictly teachers, while others have tried to meet the needs of the people (such as providing health care or teaching farming skills) as a way to establish contact and encourage interest in what the evangelists have to say and why they are there.

The period of the early Middle Ages saw important evangelism take place in many parts of Europe. Patrick, for example, took the gospel to Ireland. He was born into a Christian family in Roman-held Britain. At 16 he was kidnapped and sold into slavery in Ireland. There he became deeply committed to following the Lord. He eventually escaped, studied in Europe, and in 432 was ordained a bishop and sent back to Ireland.

Patrick taught the gospel to all. Members of the royal family as well as many everyday people came to faith in Christ. The predominance of the Roman Catholic Church in Ireland is credited to Patrick’s influence. He trained native Irishmen to be priests and established monasteries. Through his influence, monks became copyists who preserved ancient literature—Christian and secular—in monasteries across Europe.

Augustine (not the bishop of Hippo) was born in Rome. The pope sent him to England in 597 to convert the Anglo-Saxons. Soon after he arrived, Augustine brought Ethelbert, the Saxon king of southeastern England, to faith (his wife was already a believer). Augustine led in the evangelization of England and became the first archbishop of Canterbury (that is, the leader of the church in England).

Boniface was born in England but devoted much of his adult life to teaching the Saxons in Germany starting in 719. The area had already seen considerable teaching of the gospel; but many had fallen back into paganism and some religious practices mixed Christian and pagan traditions. The story goes that Boniface cut down a large oak tree sacred to the Saxon god Thor and built a Christian chapel from the wood. When no thunderbolt came from Thor, many people decided to follow Christ. Boniface was supported by Charles Martel and his son, Pepin. After serving as an archbishop and overseeing the church hierarchy in his area for several years, Boniface returned to evangelism but was murdered by pagans in 753.

These are some of the most prominent people who were involved in evangelizing Europe, but the task involved many people in many different ways. Even monasteries, ostensibly withdrawn from the world, had an impact as non-believers wondered about what motivated such service and self-sacrifice.

The goal of evangelism is to bring a person to a saving faith in God as the one true God and in Jesus as Savior and Lord and to start that person on the road of faithful discipleship. Two common questions that arise concerning evangelism involve (1) the most effective means of evangelism and (2) what a person has to give up from his old life in order to be faithful to God.
Obviously a person has to be instructed in the basic truths of the gospel, who Jesus is, and what it means to follow Him. In some places in the world and at some periods in history, preaching on the street corner or in some other public place has been an effective means of evangelizing. However, in twenty-first century America and Europe this would probably not be effective. Christians have tried printed gospel messages, radio and television broadcasts, and other means of delivering the gospel in media to which people will listen.

A person must be taught in some way, but how to help a person be willing to be taught is an essential part of what has been called pre-evangelism. Seeing a Christian’s life of faith or receiving help from a Christian can lead an unbeliever to be interested in the gospel. This is how every Christian can be involved in evangelism: not only knowing the truth and being able to share it, but having a life that backs up the message you want to teach.

The stereotype of the Christian warrior from the Middle Ages is someone who tried to make a pagan believe in Jesus at the point of a spear. This happened sometimes, but it was not the pattern of the Medieval church. When it did happen, it was the unfortunate result of trying to carry out the Great Commission through the world’s ways of warfare. The spread of Islam was a much more clear example of influencing faith through military pressure. Christians must be careful not to use worldly methods in trying to carry out the Lord’s will. It is often the case that when someone is pressured into making a confession of faith (whether at the end of a spear, through slick salesmanship, by the overly-dramatic appeal of a preacher, or in an emotion-charged group setting), the person’s faith does not last very long.

The second issue involves what a person has to give up in order to become a faithful Christian. Someone who is converted to Christ must put away the old man of sin and put on the renewed person who has been made alive in Christ (Romans 6:3-11, Ephesians 4:17-24). The Christian must not do what the Bible says is wrong. A life of immorality, dishonesty, anger, filthy language, lust, and many other sins cannot characterize the Christian (Ephesians 4:25-5:4).

An immoral person must give up immorality, but a farmer does not have to give up farming. What the Bible does not condemn as wrong does not have to be given up to follow Christ. In the first century, Jewish Christians continued to have scruples about clean and unclean foods and, at least for a time, continued to observe Jewish festivals. Christian evangelists in medieval Europe did not press converts to eliminate every aspect of their
pagan lives when they became Christians. As a result, new converts continued to believe in various pagan spirits and superstitions, some of which continue to be believed today. Evangelists must balance making the gospel attractive and teaching the full counsel of God while not insisting that the faith of a convert has to look just like the faith the evangelist knew in his home country. For example, Christians in Africa or Russia do not have to sit in pews or sing from American songbooks.

Europe was converted to the form of Christianity practiced by the evangelists, namely Roman Catholicism. Pagan beliefs were almost entirely eliminated (though not necessarily all worldly practices). The practice of Christianity changed significantly with the Protestant Reformation many centuries later, and the predominance of secularism today developed later still.

People who come to Christ have major decisions to make and often a deeply-entrenched lifestyle and belief system that they must give up. The more strongly that Biblical faith in Christ is instilled in people’s hearts, modeled by other Christians, and taught in the home, the more likely it is that the faith will be adopted by new converts from the heart and continue from generation to generation.

If you are involved at all in teaching unbelievers, especially those from a different culture, you will almost definitely struggle with questions involving the most effective way to teach the gospel and what new believers must give up. Be sure that your consideration of these questions is not just theory but comes from helping other people know the Lord. The struggle is worth it to help other people be saved. Remember that the people you teach answer to the Lord and not to you.

I have become all things to all men,  
so that I may by all means save some.  
I do all things for the sake of the gospel,  
so that I may become a fellow partaker of it.  
1 Corinthians 9:22b-23

Reading

- Read “A Hymn of Glory Let Us Sing” by Bede (In Their Words, page 40).
- Finish reading The Imitation of Christ.

If you are using the optional Quiz and Exam Book,  
answer the questions for Lesson 70 and take the quiz for Unit 14.
The Making of Modern Asia

In this unit we survey the stories of the larger Asian nations—China, India, Japan, and Korea—as well as Southeast Asia. We also look at the lives of three Christian missionaries who served in Asia. The Bible study examines what the Bible teaches about helping the poor.

Lessons in This Unit

Lesson 121—China: From Dynasties to Communism
Lesson 122—India: A Clash of Cultures
Lesson 123—Other Nations in Asia
Lesson 124—Christian Missionaries to Asia
Lesson 125—Bible Study: Helping the Poor

Books Used in This Unit

- The Bible
- In Their Words
- Eric Liddell: Pure Gold

Writing Assignment for This Unit

Write a two- or three-page paper on one of the following subjects.

- Develop a two-page newsletter from a missionary in an Asian nation. Include short articles on the missionary family, the nature of their work, something about the people and land where they are, how to get in touch with them, perhaps an article telling about humorous experiences, and so forth.
- Write a story from the viewpoint of someone living in a small Chinese village and enduring the civil war between the Nationalists and the Communists after the Japanese had already destroyed much of the land.
- Nation Project: Tell about your country’s role in international affairs. You might mention specific incidents or on-going relationships, whether your country has ever hosted the Olympics, its involvement in wars, and other such topics.
Introduction to the Literature For Units 25-26: *Eric Liddell: Pure Gold*

Since 1981, millions of those who watch movies have been inspired by the portrayal of Eric Liddell in *Chariots of Fire*. Gifted with amazing athletic ability, Eric consistently won races in which he was entered despite his awkward-looking running style. Eric was chosen for the 1924 British Olympic squad, but when a qualifying heat for the 100 meter dash was scheduled for a Sunday, Liddell refused to run since it violated his commitment to reserve Sundays for the Lord. Liddell did run in other races in the Olympics.

Liddell’s more important race, however, was his service to God in China in the 1920s, 1930s, and early 1940s. During this period, China was convulsed by civil war between the Nationalists and the Communists, by general social unrest, and eventually by the invasion of Japanese military forces leading up to World War II. It was an unsettled and dangerous period, but Liddell and other missionaries serve selflessly.

This biography, published in 2001, portrays the faith and personality of Liddell against the backdrop of China in chaos. The reader gets a sense of the good that one person can accomplish, even in a difficult situation. The author, David McCasland, lives in Colorado and has also written a biography of Oswald Chambers.

*Nanking, China, c. 1930*
Lesson 121—China:
From Dynasties to Communism

The vast Middle Kingdom has been a prize sought by many strongmen for centuries. The pattern of politics in China has hardly ever involved democracy. Usually the powers of government have rested in the hands of an elite few. Developments in technology and scholarship have taken place continually, though the rate of advance has often varied. Meanwhile, millions of Chinese have lived and worked and tried to survive the best they could on farms and in cities while political battles swirled around them.

The Pattern of Dynasties

Ancient China was ruled by a series of dynasties. The most prominent of these were the Han, which governed until 220 AD; the Tang, from 618 to 907; and the Sung, in control from 960 to 1279. During the Tang dynasty, Chinese influence extended to the borders of India and Persia and into Korea, Japan, and southeast Asia. The Sung leadership created a unified state centuries before similar nation-states were common in Europe. An efficient and well-trained civil service developed during the latter two dynasties, although access to government jobs was limited. Only children from wealthy families could afford the education required to study for the civil service examination. The dominant belief systems in China were Confucianism and, later, Buddhism.

Several important inventions appeared during the Tang and Sung periods. Printing began in the eighth century by Buddhist monks who carved wooden blocks to print sacred texts onto paper. The earliest known printed work is the Diamond Sutra from 868. Around 1050, the Chinese developed
movable metal type that could be used repeatedly. Arab traders later brought the technology for both paper-making and movable type to Europe. Other Chinese inventions included the magnetic compass, maps, gunpowder, and the water wheel as a source of power. Porcelain pottery also developed during this period.

Mongols, Mings, and Manchus

Fierce Mongol invaders led by Genghis Khan attacked China during the twelfth century. The Mongols captured Beijing in 1215. The grandson of Genghis, Kublai Khan, completed the Mongol conquest of China. Eventually, the Mongol Empire spread from the Pacific Ocean to the Danube River in Europe. A system of roads enabled the Mongols to established regular contact with Arabs, Russians, and Europeans. Italian traders developed the most active trade with China.

Poor leadership by successors to Kublai Khan led to a weakening of their dynasty. A Buddhist monk organized opposition to the foreign Mongol rulers, and in 1368 the Ming Dynasty began. It ruled China until 1644. The Mings restored Chinese culture and built a huge fleet of trading ships that traveled to India, Arabia, and East Africa. However, around 1433 the trading voyages ceased for reasons unknown. The Mings turned inward and limited their contact with outsiders. Foreign trade was only allowed in the city of Canton and then only under tightly controlled conditions.

Despite this inward orientation, China continued to be a highly prized target for aggression. Another wave of invaders, this time from Manchuria to the northeast of China, seized control in 1644. The Manchu established their capital at Beijing and ruled a strong and prosperous civilization until 1911. Foreign trade was once again encouraged, but only under strict guidelines.

European Influence

In the 1800s, internal problems led to external pressures on China. The country’s rapidly growing population put pressure on its food supply, and famines became frequent. In addition, the Manchu leaders became corrupt, as had often happened in China. To pay for the costs of this corruption, the Manchu increased taxes, which did not please the people.

Meanwhile, European nations began pressuring China to relax their trade restrictions. Foreign trade and influence were not valued by the Chinese, since they saw themselves as the center of the world and thought they had all that they needed. The Chinese often saw Europeans as somewhat backward since they did not have Chinese technology and the fine products of China such as silk and spices. The Chinese did not see the need of exchanging
diplomats with European nations, since the Europeans did not have much that the Chinese wanted.

A major exception to this general rule developed when British merchants began selling opium from India and Turkey to the Chinese in the early nineteenth century. This made some Chinese merchants wealthy, but the Manchu leadership was concerned about the growth of the harmful practice and about the drain of silver from the country that the opium trade caused. In 1839, Chinese agents destroyed millions of dollars worth of British opium at Canton. In response, the British seized Canton and attacked the nearby area. Britain defeated China in this Opium War.

As a result of the war, China had to give Britain control of the port of Hong Kong (which was near Canton) and compensate the British for the lost opium. The Chinese also had to agree to loosen restrictions on trade with the British and to allow British subjects in China to be governed by British law, not Chinese law. This meant that the Chinese had little control over what the British did. Soon other European nations demanded similar arrangements in what were called unequal treaties. After centuries of influence flowing out of China into Europe, now the Europeans were beginning to influence the life, economy, and government of China.

An 1850 peasant uprising in China known as the Taiping Rebellion sought to restore Chinese traditions and bring about reforms in land ownership and taxation. European countries helped the weak Manchu ruler to quell the rebellion since they had lucrative trade agreements in place and did not want to risk any changes. This enabled the Europeans to demand and receive even more concessions from the Manchu government, including reopening the opium trade and allowing foreign diplomats into Beijing.

Foreign domination of China continued to increase throughout the nineteenth century. Russia seized a portion of northern China in 1860 and built the port of Vladivostok on the Pacific Ocean. Japan defeated China in a war in 1894 and gained control of the Korean peninsula, which China had previously governed. During the latter part of the 1800s, France, Germany, Russia, and Britain created what were called spheres of influence in different sections of China. Each country received trade concessions and recognition of their dominance in their particular area. The Europeans were permitted to invest in mines, factories, and railways in their spheres of influence and could build military installations to protect their interests. The United States did not try to establish a sphere of influence. Instead, the U.S. pressured China and the European countries with interests there to follow what it called an Open Door Policy, giving all nations equal access to Chinese markets. The once proud and independent country of China was now the subject of foreign political and economic domination.
Unrest and Rebellion

Around the beginning of the twentieth century, some Chinese undertook movements to restore Chinese power and culture. A secret society was formed in 1899 called the Fists of Righteous Harmony or the Boxers. Their goal was to rid China of both the Manchu dynasty and the foreign traders and diplomats. In 1900, the Boxers laid siege to a compound in Beijing that housed foreign representatives. A coalition of forces from the foreign countries represented defeated the Boxers and demanded from the Chinese government the right to maintain a military presence on Chinese soil and in Chinese rivers and coastal waters. To many Chinese, it appeared that they were hostages and victims in their own land.

Revolutionaries overthrew the Manchu dynasty in 1911 and proclaimed a republic. This move ushered in a period of intense turmoil and conflict within China. Not all of the fighting was directed against the Manchu or the foreigners. Powerful warlords in the provinces capitalized on the unrest as an opportunity to begin fighting each other and looting the people in the countryside.

A leading figure in the revolutionary movement was Dr. Sun Yat-sen, who had organized earlier uprisings against the Manchu but who was living outside of China when the 1911 revolt occurred. Sun quickly returned to China and was named president of the Chinese Republic. Sun was only president for a month before he was removed from office by an army general, but he continued to exert influence in the country. Sun established a base of operations in Canton. He helped found the Kuomintang or Nationalist party. Realizing that he would need an army to gain control of all of China, Sun designated Chiang Kai-Shek to organize and lead the Kuomintang forces. After Sun died in 1925, Chiang led his forces on a march north from Canton, and in 1928 the Kuomintang established firm control over the Chinese Republic.

The Rise of the Communists

However, Chiang had to deal with another growing power, the Communist Party. Chinese Communists, who had organized in 1921, joined the Kuomintang in hopes of gaining control of the organization. Chiang realized their hidden agenda and expelled them from the Kuomintang in 1927. The leader of the Communists, Mao Zedong, organized his forces in remote southeast China. The Nationalists battled the Communists in a civil war until 1934, when Chiang gained the upper hand. Then about 90,000 Communist soldiers began what was
called the Long March to a far northwest province to reorganize. Only about 7,000 of the troops survived the march.

During World War II, the Nationalists and the Communists agreed to stop fighting each other in order to concentrate on the Japanese who had invaded the land. The United States gave assistance to Chiang, but Mao continued to build his army and to gain popularity among the people. By 1945, Mao controlled the north of China and Chiang controlled the south. The U.S. encouraged the two groups to form a single government, but neither side wanted to do this. Civil war broke out again in 1945, and this time the Communists gained the upper hand. In 1949, the Communists under Mao finally defeated the Nationalist forces led by Chiang. The Nationalists retreated to the island of Taiwan off the coast of China, and Mao proclaimed the People’s Republic of China on October 1, 1949.

_Bible Study Question_

How can a political leader truly be a servant?

_Grammar Point—Person_

There are three possibilities of person in writing: first, second, and third. First person is written from the perspective of the one writing. *I went to the baseball game. I am going home. I will go to the moon tomorrow.* Second person tells about you. *You went to Oregon last summer. You are my friend. You will go to Rome over the summer.* Third person tells about him, her, or them. *He went to a concert in the park. She is coming to our house for a Victorian tea. They drove all the way to Wisconsin in one day.*

_Reading_

- Begin reading *Eric Liddell: Pure Gold.* Plan to finish it by the end of Unit 26.

*If you are using the optional Quiz and Exam Book, answer the questions for Lesson 121.*
Lesson 122—India: A Clash of Cultures

During the Gupta empire in the centuries after Christ, the Hindu faith spread throughout India. As we noted earlier, Hinduism had absorbed Buddhist beliefs. Two other strong influences in India during this time were (1) the power of the Brahmans, the educated priestly class that preserved ancient traditions and (2) the strict caste system in society, that dictated where people lived, what work they did, and whom they married. A factor that brought change to the region was the lack of a single strong leader throughout all of India, which left it subject to foreign invaders. The Huns from central Asia, for example, invaded India in the fifth century AD.

Muslims and Mongols

In the tenth century, Islamic Turks and Afghans invaded and conquered the Indus River valley and eventually ruled most of India. Muslim rulers, called sultans, established their capital at Delhi in 1206. The Muslims were motivated by the desire to spread the religion of Islam and to acquire wealth from the land and people. The sultans set up a provincial government system and lived in lavish style.

Mongols from central Asia invaded in 1398, led by Tamerlane. The Mongols showed no mercy on the inhabitants, completely wiping out the city of Delhi and killing or enslaving the entire population of the city. The only exceptions were the artisans, who were sent to build Tamerlane’s new capital at Samarkand (now in Russia). The Mongols did not stay in India long but left to pursue further conquests. Muslims returned to power, though now somewhat weaker because of the experience.

The followers of Islam did not allow their religion to be absorbed into Hinduism. The Muslims, believers in the one Allah, abhorred the multiplicity of Hindu gods and often destroyed Hindu temples. Muslims valued the equality of believers in their faith while Hindus observed a regimented caste system. Muslims insisted on following the teachings of the Koran, while Hindus were tolerant of many different ideas. Muslims saw cows as merely a source of food while Hindus treated cows as sacred. Some Hindus in the north converted to Islam, but they might have been motivated by the desire to avoid paying taxes as non-Muslims and by the desire to escape the caste system.

Another Mongol invasion, this one led by Babur, descended upon India in 1526. Babur claimed to be a descendant of Genghis Khan and Tamerlane. The Persian word for Mongol was Mogul, and Mogul was the word that became attached to this dynasty. The Moguls ruled
India for about three hundred years. Babur and his immediate successors promoted toleration of Hinduism, even though they were Muslims. Wealthy Moguls built elaborate palaces and manicured gardens. The Mogul Jahan had a beautiful tomb built in 1632 for his wife Mumtaz Mahal. The structure became known as the Taj Mahal. Later Mogul leaders returned to the policy of persecution of the Hindus, which prompted a strong Hindu reaction. In-fighting among Muslim princes also weakened Mogul authority.

During the Mogul ascendancy, traders from Europe appeared in India. Vasco da Gama arrived from Portugal in 1498; and once the trade route was opened, other nations followed. Soon after the traders came Christian missionaries, but during the 1500s the Moguls strongly opposed Christian evangelistic work. In general, however, the Moguls were not threatened by the backward-seeming Europeans, who did not appear to live in the splendor and wealth that the Moguls enjoyed.

The British Come to India

In 1600, British merchants formed the East India Company to finance and promote trade between Britain and India. As trade with Europeans was increasing, the Mogul dynasty was weakening from poor leadership and fighting among provincial princes. The British East India Company took on military and political roles in India on behalf of Great Britain.

When the Seven Years’ War erupted in Europe in 1756, Robert Clive of the East India Company organized a military force and ousted the French from their trading posts in India. The company also pressured provincial Indian governments to give it favorable treatment. Within a few years, the British East India Company was the strongest political and military force in India. It in effect ruled India unhindered until the mid-1800s. An 1857 uprising of Indian soldiers called sepoys who worked for the company drew the support of Hindu and Muslim princes and of many poor farmers, but the British prevailed. The incident led Parliament to assume oversight of India as a British colony, removing the East India Company from its position of power.

British rule brought technological advances to India in the form of better health care and improved travel and communication. Upper-caste Indian children attended British-run schools and became a new professional class in the country. Missionaries spread the gospel in India, and millions were converted there. However, the British policy of imposing their culture had some harmful effects. Britain sought to exploit India by extracting raw materials for use in manufacturing activity in Britain and by using it as a market for finished British goods. Indian farmers were encouraged to grow cotton for sale instead of food to feed their families. As a result, Indian artisans could not compete with lower-cost British goods, and less food caused occasional famines.
The Opposition Grows

Indigenous opposition to British rule increased the longer Britain remained in charge. This opposition was fed by a rising tide of nationalism among better-educated, middle-class Indians. This group formed the Indian National Congress Party in 1885. The goal of the Congress Party (as it was called) was merely home rule within the British Empire at first, but later the party advocated complete independence. Both Hindus and Muslims opposed British rule, but Britain depended on the division between those groups to weaken the effect of their opposition.

During World War I, Britain made vague promises about lessening its control over India at some point in the future. This did not satisfy the Congress party or other nationalist leaders, and unrest grew among the Indians. The response by Parliament to jail protesters without a trial only increased native frustrations. Limited reforms enacted after World War I still did not mollify opposition to British rule.

The leader of the Congress party after the war was Mohandas Gandhi, an attorney who had been educated in Britain and had earlier worked for greater civil rights for Indians in South Africa. Gandhi’s approach to the issue of British rule was to adopt an attitude of non-violent resistance. He urged a boycott of British business and government policies and encouraged a renewal of cottage industries. Gandhi himself lived a simple life in voluntary poverty. He encouraged Indians to take pride in their culture, although he opposed the caste system. Indians recognized the power of his philosophy and gave him the title of Mahatma, “Great Soul.” Britain extended more home rule powers to India in 1935, but by then the indigenous opposition would be satisfied with nothing less than complete independence.

Independence and Partition

By the end of World War II, the British government realized that it could no longer govern India. However, the Hindu-Muslim conflict threatened to destroy any advantages the country might gain by independence. Britain persuaded Gandhi and other Indian leaders to accept a plan for partitioning the country into a Hindu state and a Muslim state. In August of 1947, British rule ended and two new countries were created: India with a Hindu majority, and Pakistan with a Muslim majority.

The political boundaries did not reflect where all Muslims and Hindus lived, however. As a result, ten million people moved: Muslims in India moved to Pakistan, and Hindus in Pakistan moved to India. Violence and rioting erupted in several places. About a half-million people were killed, and millions were left homeless in the transition. Gandhi himself was
assassinated in 1948 by a Hindu fanatic who did not like Gandhi’s attempts to bring peace between Hindus and Muslims.

India under the leadership of Jawaharlal Nehru in the 1950s and 1960s was marked by the growth of industry, the modernizing of agriculture, and a greater sense of Indian unity. However, the mushrooming population strained the nation’s resources; and opposition to the leadership of the Congress party sometimes became violent. When Nehru’s daughter, Indira Gandhi (her husband was no relation to Mohandas Gandhi), was prime minister, she declared a state of emergency in 1975 and jailed some of her critics. She was voted out in 1977 but came back in 1980 by promising to avoid some of the unpopular policies of her earlier administration.

A major issue during her second tenure was an uprising of Sikh separatists. Indira Gandhi was assassinated in 1984 by two of her Sikh bodyguards. Her son replaced her as prime minister, but he was assassinated in 1991. Intense political and ethnic confrontations have continued to result in violence from time to time.

**Pakistan and Bangladesh**

Pakistan tried to function as a parliamentary democracy, but the system did not work well and a military dictatorship assumed power in 1958. Government corruption and extremely poor living conditions have led to continued civil and political unrest.

When it was formed, Pakistan consisted of two parts: the larger area to the northwest of India, and East Pakistan to the northeast of India, about 1,000 miles away. West Pakistan leaders dominated the Pakistani government from the beginning. Many in East Pakistan demanded self-rule. Flooding in East Pakistan in 1970 and a slow response by the national government led to stronger calls for separation. East Pakistanis won a majority of seats in the December 1970 election, but the military dictator threw out the results. Civil war erupted the next year. Millions of refugees tried to flee the fighting by crossing into India. India helped the East Pakistan rebels against the government of Pakistan. East Pakistan officially became the independent country of Bangladesh in December of 1971. Natural disasters, government corruption, and a large population with little opportunity for people to support themselves have combined to make life miserable for most people in Bangladesh.
To the Present

During the Cold War between the United States and the Soviet Union, Pakistan aligned itself with the U.S. while India remained officially neutral. Occasional issues, such as the Chinese invasion of Tibet in the early 1960s and the Soviet invasion of Afghanistan in 1979, have raised tensions in the region. The biggest problems have come with the development of nuclear weapons by both India and Pakistan, which has raised the stakes of the conflict between the two countries.

Muslim Pakistan has long supported the Taliban leadership in neighboring Afghanistan, but the current Pakistani government has pledged to help the United States in its war against the Taliban and other terrorists following the September 11, 2001 attacks.

Too long has my soul had its dwelling
With those who hate peace.
I am for peace, but when I speak,
They are for war.
Psalms 120:6-7

Bible Study Question

On what issues have Christians divided? Which of them seem to be supported by the Bible and which are merely the opinions of men?

Grammar Point—Personally

This word is often unneeded for the clarity of a sentence. Be confident that your statement is important. If you state an opinion, it will be obvious that it is your personal opinion. Poor: Personally, I thought the show was amusing. Better: I thought the show was amusing.

Reading

- Continue reading Eric Liddell: Pure Gold.

If you are using the optional Quiz and Exam Book, answer the questions for Lesson 122.
Japan

Archaeologists have found evidence of ancient cultures in Japan, but reliable information is available only from about the third or fourth century AD. At that time, rulers from the Yamato plain on Japan’s largest island began to lead a central government for the entire country. They claimed to be descendants from the sun goddess, whom they ranked first among the Shinto deities. Shinto is the Japanese national religion. Its rituals and festivals honor the spirits that people believe influence their lives and and nature. Shinto has no sacred texts.

Japan was strongly influenced by Chinese culture. Buddhism was introduced in the sixth century, but interference by Buddhist priests in government matters led emperors to avoid that religion. Later weak emperors led to the rise of local or tribal leaders who ruled smaller areas. Private armies of warriors called samurai developed to support these tribal leaders.

In 1180 the Minamoto family revolted against the ruling dynasty and established the first military government. These governments ruled Japan until 1868, and the leaders of these governments were called shoguns. Military governors and land supervisors oversaw civil officials. The shogun system resisted two attempted Mongol invasions in the thirteenth century. Fighting and feuding among rival families continued, and for about fifty years in the fourteenth century two rival dynasties ruled at the same time. The first European traders that reached the country in the mid-1500s met a Japan characterized by local lords, vassals, and castle towns. The Catholic missionary Francis Xavier brought Christianity to the country in 1549. Shoguns did not like the fact that Catholics had to obey the pope, whom they saw as a foreign ruler. As a result, Christianity was banned in 1639. All Europeans except the Dutch were also excluded from the country.
Japan was re-unified in the late 1500s by strong military leaders. From 1615 until 1867, the Tokugawa dynasty ruled Japan from their castle town of Edo, which is modern Tokyo. The isolationist policy that began in 1639 cut Japan off from almost all contact with the outside world. In the nineteenth century, Japanese society entered a period of turmoil. Peasant uprisings became common, the despised merchant class had gained economic power (the merchant class was considered to be below the peasants), and the shogun government was corrupt.

In 1854, U.S. Commodore Matthew Perry arrived with an American fleet and demanded that Japan open its ports to foreign trade. The increasingly discredited Tokugawa regime signed agreements with the U.S. and other foreign nations. Uprisings by local samurai led to the resignation of the shogun in 1867 and to the creation of an imperial government overseen by Emperor Meiji.

During the half-century of Meiji’s reign, Japan was transformed into an industrialized world power. However, Japan did it their way instead of having it forced upon them as a colony of a foreign power. The emperor abolished feudalism, improved the efficiency of government, and replaced the samurai with an army of draftees (who were loyal to the emperor). Foreign industrial, scientific, and educational experts were recruited to come to Japan; and government missions went on study trips to other countries.

In 1889, domestic political pressure led to a constitutional government. Only one percent of the people could vote, however, and the emperor was still believed to be divine. Japan’s emergence as a world power became clear in the 1894-95 war against China over control of Manchuria. Japan defeated China in the war and also gained control of Korea. Ten years later, Japan defeated Russia in the Russo-Japanese War and added Sakhalin Island and other territory to its empire.

As one of the Allies against the Central Powers in World War I, Japan seized German

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**Haiku Poetry**

Haiku is a specific kind of Japanese poetry. It grew out of longer poetic forms and became formalized in the late 1800s. Haiku consists of 17 syllables in three lines with a 5-7-5 syllable structure. The Japanese believe that phrases with five or seven syllables have a haunting quality and are easy to memorize. Propaganda phrases have often had five or seven syllables. Traditional haiku mentions a season of the year in some way and has a break in thought, often indicated by a dash in English.

A haiku is a small observation about everyday life. Thousands of people make submissions each year to Japanese publications devoted to haiku. English conveys more information in seventeen syllables than Japanese does, so English translations do not usually present the precise Japanese idea. Try writing your own haiku!

Blossoms budding white,
Blue sky days getting longer—
Spring is all around.
territories in Asia, including areas in the German sphere of influence in China. When the war ended, Japan demanded concessions from China that gave Japan power in Manchuria and Mongolia. Following the war, the Japanese government agreed to arms limitations as part of a world-wide effort to promote peace. The Japanese military, however, believed that the government was giving away the country’s national security. Anti-government unrest increased (three prime ministers were assassinated between 1918 and 1932), and in 1932 Japanese military officers seized the Chinese province of Manchuria in a show of force. The Japanese government acquiesced to what the military had done; and from then until 1945 the government, including the emperor Hirohito, was in effect a tool of the military.

Japan continued to expand its hold over eastern China and other territories throughout the Pacific rim. Justifying its aggression by claiming a need for oil and other raw materials, Japan knew it was headed for conflict with the United States. The military leaders decided to strike first; and Japanese bombers hit American installations in Hawaii, the Philippines, Hong Kong, and Malaya on December 7, 1941. We will pick up the story of Japan at this point in Unit 27, The World at War.

Korea

The people of the peninsula of Korea are ethnically related to both the Chinese and the Japanese. The first Koreans may have come from Mongolia. Because of Korea’s many mountain ranges, small kingdoms and city-states were established on the peninsula. The Shilla Kingdom unified the country in 668 AD. About three hundred years later, a powerful leader established the kingdom of Koryo. This is the origin of the name Korea. The Choson Dynasty ruled from 1392 until 1910.

Koreans fought against many invasions over this long period, usually by the Chinese or Mongols. The country resisted opening its ports to western traders in the 1800s. Korea became
known as the Hermit Kingdom for its refusal to have contact with the West.

Around 1900, China, Japan, and Russia all wanted to expand the territories they controlled; and Korea became a target of aggression by all three. Japan annexed Korea in 1910 and ruled with a firm hand until the end of World War II. The Japanese shipped many raw materials from Korea back to Japan and required that the Japanese language be used in schools and newspapers.

As the end of World War II neared, the United States agreed to let the Soviet Union take over the northern part of Korea in return for Soviet help against Japan. The U.S. administered the southern part of the peninsula. Each side hoped to unify the country on their own terms after the war.

Elections were held in South Korea in 1948, but the Soviets resisted allowing elections in the North. In 1950, North Korean soldiers invaded the South to try to unify the country under Communism. We will pick up the story of Korea here in Unit 28 on The Cold War.

### Southeast Asia

The region of Southeast Asia includes the area south of China and east of Bangladesh as well as the Pacific islands that include the Philippines, Indonesia, and the East Indies. The region was strongly influenced by traders and explorers from China and India. Traders and Buddhist missionaries spread Chinese and Indian cultures and religions across the smaller people groups of Southeast Asia. Some parts of the region had powerful emperors while other places were ruled by local lords.

Significant western contact began when Europeans opened the spice trade in the 1500s. Spain conquered the Philippine Islands in 1571 as a bridge between the spice islands and Spain’s American colonies. Otherwise, European countries only operated trading posts in the region and did not pursue colonization at that time.

During the 1700s, Europeans began to create plantations in Southeast Asia to grow crops such as rice, coffee, and sugar. The Industrial Revolution made...
Southeast Asian raw materials such as oil, rubber, and tin attractive to European nations. The Netherlands brought their trading posts under one colonial government as the Dutch East Indies in the 1800s. Also, Britain and France began a scramble to establish colonies in the region. Britain acquired Burma, Malaya, and Singapore, while France established French Indochina in what is now Vietnam. Both France and Britain hoped to use these colonies to move more easily into southern China.

Only Siam, now called Thailand, was not colonized by a European power. During the 1800s, Siamese rulers modernized their country and welcomed European trade. They also wanted their country to serve as a neutral buffer between the British in Burma and the French in Indochina.

A nationalist movement began in the Philippines in the late 1800s. These fighters helped the United States against Spain in the Spanish-American War. However, when the United States did not give the islands independence, the nationalists turned on the Americans and began fighting them. Their efforts were unsuccessful, but the United States eventually granted independence to the Philippines in 1946.

European countries maintained a colonial presence in Southeast Asia until the Japanese took over most of the region before World War II. Countries in the region became independent after the war, but the area became a battleground in the Cold War between Communism and freedom. We will pick up the story in Unit 28 on The Cold War.

Those who go down to the sea in ships,
Who do business on great waters;
They have seen the works of the Lord,
And His wonders in the deep.
Psalm 107:23-24
Bible Study Question

How can a businessman make the gospel attractive in the way he does business?

Grammar Point—Voice

In general, prefer active voice over passive voice in writing. A bald eagle was seen by her (passive voice). She saw a bald eagle (active voice).

Reading

- Continue reading *Eric Liddell: Pure Gold*.

*If you are using the optional Quiz and Exam Book, answer the questions for Lesson 123.*

*Road signs in Southeast Asia warn motorists of roaming cattle.*
Lesson 124—Christian Missionaries to Asia

Christian missionaries have gone on faith to remote parts of the globe, enduring difficult circumstances at great personal sacrifice, to share the message of Jesus with others. Those who have gone to Asia have loved and taught people who have an entirely different world view besides speaking a different language. These snapshots of some missionaries to Asia will help us appreciate what others have done in the name of Jesus.

**Adoniram Judson**

The son of a Congregationalist minister, Adoniram Judson was born in Massachusetts in 1788. He entered Andover Seminary in 1808, during what was known as the Second Great Awakening in the United States. He and other Andover students developed a deep desire to spread the gospel to other lands. In response to the interest of these students, the Congregationalist Association of Massachusetts formed the American Board of Commissioners for Foreign Missions, which was the first body to send foreign missionaries from the U.S.

In 1812, Judson married Ann Hasseltine. Two weeks later, they set sail for India as Congregationalist missionaries. Judson had a desire to translate the Bible into the language of the people with whom he would be working. On the trip, he studied the Greek New Testament and became convinced that the Greek word for baptism means immersion. After landing in India, Judson and his wife were immersed by an English Baptist missionary.

Judson felt duty bound to inform the Congregationalist board of his change and to resign from their sponsorship. He also contacted Baptists in America to see if they would want to support his mission work. Judson’s interest (along with the encouragement of others) led to the formation of the General Convention of the Baptist Denomination in the United States for Foreign Missions, which sponsored Judson’s work.

The Judsons had to leave India in 1813 because of pressure from the British East India Company, so they moved to Burma. There Judson translated the Bible into Burmese, but first he had to develop an alphabet since Burmese was not a written language.

Ann died in 1826, and Judson married the widow of another missionary. She died in 1845, and shortly thereafter
Judson returned to the United States for his only furlough. He was welcomed as a hero by Baptist churches, and his visit stimulated great interest in mission work. He married again in 1846 and left for Burma later that year. He devoted much energy in his later years to a Burmese-English dictionary. However, Judson was plagued with poor health. He died in 1850 on an ocean voyage which had been prescribed as his only hope for getting better. He was buried at sea in the Bay of Bengal.

**Amy Carmichael**

Born in Belfast, Northern Ireland in 1867, Amy Carmichael was the oldest of seven children. When she was seventeen, she and her family were returning home from church one wintry morning when she noticed an old woman, poorly dressed, laboring under a heavy burden. Amy and her two brothers helped the woman, despite the fact that this was not the kind of thing that respectable people did. That afternoon, Amy spent time in private reflection and prayer and decided that God wanted her to die to self and serve other people.

Amy began reaching out to the *shawlies*, girls who worked in the textile mills and who were too poor to afford hats so they covered their heads with their shawls. Amy established a school for the girls and taught them about the Lord.

She was eventually sent by the Church of England as a missionary to Japan. Amy stayed there about two years, then returned to Britain because of her health. A suggestion was made that traveling to India might improve her health. There she found her life's work. She helped to start the Dohnavur Mission to children. The children she is best known for helping were young girls who were sold by their parents to Buddhist temples at seven or eight years of age to be temple prostitutes. The Dohnavur Mission has helped thousands of children and is still in operation.

In her fifty-three years in India, Amy Carmichael wrote many books and poems. She was injured in a fall in 1931 and spent the last twenty years of her life as an invalid, but she still managed to serve the needy children of the mission. She never married.

Once a girl who was thinking about becoming a missionary wrote to Amy to ask what missionary life was like. Amy replied, “Missionary life is a chance to die.”

**Eric Liddell**

The Flying Scotsman was born in 1902 to a Christian missionary family in China. He attended school in Scotland with his older brother while his family served in China. Liddell grew up wanting to return to the mission field of China, but he was also an excellent runner.
He attended Edinburgh University and studied science because he knew that the Chinese needed better science education.

Before his return to China, however, Liddell had the opportunity to compete in the 1924 Olympics. Liddell was scheduled to compete in the 100-meter dash, his best event; but his preliminary heat was scheduled for a Sunday. Liddell believed that the Lord’s Day should be devoted to the Lord and not to games, so he refused to run and shifted to the 400-meter race. This was all known and determined some months before the Olympics began. At the Olympics, on the day he could have been running for a chance at the gold, Liddell preached at an English-speaking church in Paris. In the 400-meter race (a difficult event for a sprinter) Liddell set a world record in winning the gold medal. He also won a bronze medal in the 200-meter race.

Liddell did not capitalize on his Olympic success for personal profit. After finishing his education two years later, Liddell went to China and taught science at an Anglo-Chinese school in Tientsin. He later went into full-time evangelistic work. Liddell was married in 1933 to a girl who had been one of his students, after she had completed nursing school in Canada. They had two daughters when the Japanese took total control of China in 1937. Liddell insisted that his family go to Canada for safety, even though his wife was expecting their third child. He never saw his family again.

After Pearl Harbor, the situation in China worsened for foreign nationals; but Liddell refused to leave. The Japanese eventually imprisoned all foreign nationals in China, including Liddell. The Olympic champion spent the last two years of his life serving, teaching, and encouraging fellow prisoners. He developed terrible headaches but continued to smile and serve. He died in February of 1945 of a brain tumor and typhoid, just a few months before the end of the war.

Do you not know that those who run in a race all run, but only one receives the prize?

Run in such a way that you may win.

1 Corinthians 9:24
Bible Study Question

How did Paul serve—and suffer—during his missionary experience?

Grammar Point—Nature

_Nature_ is a word to use with care. It may leave the reader unsure. It is better to be specific. **Unclear:** I enjoy reading about nature. **Clear:** I enjoy reading about the habitats of birds and mammals. Also avoid using _nature_ unnecessarily in a sentence such as: He exhibited acts of a violent nature. **Better:** He behaved violently.

Reading

- Read Adoniram Judson’s Rules of Holy Living (In Their Words, page 125)
- Continue reading Eric Liddell: Pure Gold.

*If you are using the optional Quiz and Exam Book, answer the questions for Lesson 124.*

Robert Morrison (1782-1834) is considered the first Protestant missionary in China. He learned Cantonese and Mandarin. He translated much of the Bible into Chinese and compiled a Chinese dictionary.
Lesson 125—Bible Study: Helping the Poor

Christian missionaries in almost any part of the world, but especially in Asia, have been confronted with widespread poverty among the people they seek to teach. It has long been understood by missionaries that you have to meet a person’s immediate, felt needs before you can get their attention to consider their long-term spiritual needs.

It is hard, for example, for a hungry person to concentrate on the message of the gospel if he or she has not eaten in days. In another example, if a teacher of the Way ignores a person’s family crisis or personal struggles to get to the point of teaching the gospel, the teacher is ignoring the point of struggle where the gospel most needs to apply and the very issue that may cause the new Christian to fall away.

On the other hand, some groups have decided that the only responsibility believers have is to help others with their physical needs and that Christians need never discuss a person’s beliefs. To be sure, doing good is worthwhile in itself. We should help others because of who God is and because of who we are in Christ. This help should not have a hook hidden in it or be conditional on whether the other person responds to the gospel. In any other walk of life, this would be called manipulation; and it is manipulation in evangelism, too. The end does not justify deceptive means. However, spiritual lostness is a reality; and well-fed people with stable homes will be lost without Jesus.

Christians who help others can sometimes be used by those other people. No missionary wants—but every missionary has known—what are called rice Christians, people who respond to the gospel not because of personal spiritual conviction but because the church gives them rice or some other physical assistance. Within the United States, many churches have what are often called benevolence programs. Sometimes the program involves little more than a food pantry to provide a sack of groceries to someone who telephones for help. Churches often get calls from people asking for help with gasoline, rent, utility bills, or emergency lodging. Many ministers and others who have been involved in deciding who should get help have sometimes felt as though they were being used and as though they were enabling a dependent lifestyle in someone who should live in a more responsible fashion.

Christians should be responsible and should do what will genuinely help someone. Usually that involves more than just giving a yes or no answer to someone’s request. It may involve walking with that person for a while to help him learn a new way of living and...
making decisions. However, God is probably not going to check to see if we have a positive balance in our church’s benevolence budget on the day of judgment. He is more interested in whether our hearts are given to helping others and whether we have actually given of ourselves to help others.

**Old Testament Teachings on Helping the Poor**

In the Law, God told the people of Israel to leave the gleanings in their fields for the needy and the stranger (Leviticus 19:9-10). The landowner did not need every last grape or stalk of grain. Instead, he was to remember that he (or his ancestor) was once a poor slave in Egypt. God promised that He would bless them in their work if they did this (Deuteronomy 24:19-22).

The Law also commanded the Israelites to treat the poor justly in legal matters. They were not to prefer the rich in order to win favors from them (Deuteronomy 24:17-18). Several of the prophets denounced Israel’s failure to do this when they condemned Israel’s sins (for example, Isaiah 1:17 and Amos 4:1).

**Jesus’ Teachings on Helping the Poor**

Jesus had much to say about helping the needy. It is important to remember first of all that He Himself was poor. He had “nowhere to lay His head” (Luke 9:58). “When you give to the poor,” Jesus said, you are not to call attention to yourself for your good deed. Instead, your help should be so quiet and come so naturally from your heart that your left hand does not know what your right hand is doing. When we give secretly, God will reward us (Matthew 6:2-4).

Instead of judging others, we are to give to others. This giving we are to do generously, “for by your standard of measure it will be measured to you in return” (Luke 6:38). Jesus uses the illustration of someone pouring into your cup so generously that the gift overflows into your lap. Such generosity from God will come to us when we are generous to others.

The dividing line between the sheep and the goats on the day of judgment, Jesus said, was that the sheep had helped people in need. In this way, they had served Jesus. The goats, on the other hands, had failed to help others and so failed to serve Jesus (Matthew 25:31-46). Even a cup of cold water given in the name of Jesus will not go unnoticed (Matthew 10:42).

Shortly before Jesus was betrayed, arrested, and crucified, a woman anointed His head with expensive perfume. The disciples complained about her actions, saying that the perfume could have been sold and the money given to the poor rather than being wasted in this way.
Jesus rebuked them for their thinking. She had done a beautiful deed for Him to prepare Him for burial. “You always have the poor with you,” Jesus said. You will always have the opportunity to help the poor, if that is what you really want to do (and talking about it is much easier than actually doing it). But there should be no price ceiling on serving Jesus. Serving the poor and serving Jesus are not mutually exclusive. Jesus said that the woman’s loving, generous act would be told wherever the gospel is preached. The story of Jesus and the story of the woman’s generosity to One who was poor Himself would go hand in hand (Matthew 26:6-13).

Helping the Poor in the Early Church

Almost immediately after the church was formed, Christians began helping those in need. Believers in Jerusalem sold property and gave the proceeds to the apostles, and the money was then “distributed to each as any had need” (Acts 4:35). As a result, “there was not a needy person among them” (4:34). The church undertook a daily distribution of food to widows (Acts 6:1). Dorcas was remembered for her “deeds of kindness and charity” (Acts 9:36). When Agabus the prophet predicted a famine, believers in Antioch sent help to Christians in Judea (Acts 11:27-30).

In the early part of his ministry, the leaders of the church in Jerusalem encouraged Paul to remember the poor, something he was eagerly wanting to do anyway (Galatians 2:10). As an example of this, a major part of Paul’s third missionary journey involved a collection he undertook among Gentile churches to help the poor saints in Jerusalem (1 Corinthians 16:1-4, 2 Corinthians 8-9, Romans 15:25-26).

James said that pure and undefiled religion included giving assistance to widows and orphans in their difficulties (James 1:27). He warned against discriminating against the poor in their assemblies (James 2:1-5). Those who are poor in things but rich in the Lord are in fact the rich in this life, but those who are materially wealthy are to be pitied for their spiritual poverty (James 2:5-7; see also Luke 6:20-21 and 24-25).

Apparently the need to help the poor was a major issue in the early church. Many of the Christians were probably from the lower economic strata (see 1 Corinthians 1:26-29). It has often been the case that the wealthy believe that they have more to give up and thus are relatively more reluctant to become Christians. “How hard it will be for those who are wealthy to enter the kingdom of God!” Jesus said (Mark 10:23).
Related Questions

From time immemorial, it has been the case that some people are wealthy while others are poor. Some who are wealthy inherit their riches or get them by unscrupulous means, while many who labor hard never seem to get ahead. Proverbs warns of the calamity that will come to the lazy person (Proverbs 24:30-34), and much poverty is the result of laziness. Perhaps it will always be a mystery hidden in the justice of God why some are wealthy and some are poor. Our calling is not to wait until we figure it out but to do what we know we need to do according to God’s Word.

Christians are to help the poor because of who we are in Christ. As we do, we will make the gospel attractive to outsiders. Sometimes we may be taken advantage of, but that is something the other person will have to explain to God. I’d rather hear God say, “You were a little too generous there” than to miss serving Him by trying to judge the worthiness of someone who appears to need help. However, as we said earlier, the best way to help a person may not be just to give him money.

We should prayerfully look for thoughtful and imaginative ways to help others. Some churches, for instance, have an annual giveaway of things the members no longer need. Rather than having a garage sale, the church blesses many people in the community by simply giving the items away on a designated day following adequate advertising of the event (a limit on what one person can take is a good idea). Or, churches that are near a major hospital sometimes sponsor a motel room or apartment for family members of patients who are from out of town. Individual families helping those in need often makes a profound impact on the person being helped. In other words, helping others does not have to be a church project. The best way to help others is always to do so from the heart.

For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich.

2 Corinthians 8:9

Reading

• Read “The Elderbush” (In Their Words, pages 126-131).
• Continue reading Eric Liddell: Pure Gold.

If you are using the optional Quiz and Exam Book, answer the questions for Lesson 125 and take the quiz for Unit 25.