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(preceded by (+1) to (+9)) (1)

Last time we were looking at number $\frac{V}{4}$, the church in the Fifth Century A.D., that is, the four hundreds. It is a bit confusing, the fact that in our terminology we ~~we~~ speak of the Fifth Century as to the beginning, and that means that we number them four hundred so and so. It is a bit confusing, and consequently, in one of the tests, I specified exactly what we meant by each century. But I don't think that should be necessary. After all, we are going to have two hours of dealing to church history, and we have to refer repeatedly to these centuries. I think it is a rather unfortunate use that the numbers are used that way, but it is the way they are numbered. We are in the ~~the~~ year 1950, and we are in the middle of the Twentieth Century, and I think it is well that we get used to that terminology in order not to have to keep changing it all the time. It is constantly used by all historians in all fields of historical study. So ~~we~~ we are now looking--I have been saying, "The Church in the Four Hundreds," but we will say, using the ordinary use of historians, "The Church in the Fifth Century." In the Fifth Century, the century of the 400's, we ~~we~~ were looking at A. "The General Survey of the Political Situation." And we noticed that the Empire, ~~the~~ during ~~the~~ this century continued in two parts. It had been in two parts for over a century, except for certain periods when it was united, but for nearly half of the previous century, it had been in two parts. And now it continues in two parts, and is never reunited again for any length of time, and consequently 395, the death of Theodosius is usually thought of as the time the Empire divided. There is was no legal division any more than before, and there was not a formal actual division, but it was the great turning point. From then on there were practically two divisions to the Empire. The Eastern Empire continues from that date to 1453. Twelve hundred years the Eastern Empire continued. No other empire in history has had such a long continuance as that. But on account of our separation from it, and our comparatively little contact with it, Westerners have tended to