

day go quite as far as the Russian and Greek has gone in this regard. They had gone, many of them fairly far this time, but not nearly as far as that and on the other hand they were not in contact with Islam. Islam was fighting vigorously in that eastern section. They had already conquered the area in which the patriarchs of Alexandria and Antioch lived and they had come right to the gates of Constantinople but been driven back and in that area, Mohammedanism was a strong and potent force both in war and in discussion. In the west it was something that you just heard about, but with which you had no direct contact and so you have the two extremes finding expression in the east and the west is remote from the center of this particular controversy and so Leo the Isaurian, Leo the III, this great emperor introduced a good many reforms into the church which improved the church and did away with various corruptions within the church. Now on this point he went to what the monks felt was a terrible extreme and the monks were aroused and they opposed him very bitterly and the soldiers were and supported them very strongly, and so you had the soldiers of the eastern church feeling that how can we oppose Mohammedanism if we follow to idolatry, we must stand for pure christianity. We must do away with this idolatry. We must destroy these images and believe in the one God and in His Son the Lord Jesus Christ and worship him in spirit and in truth and no images and idols, and the monks said, we have given our lives to venerate these images, we have spent our hours going over our rosaries, we have spent our hours and days looking at these pictures of Christ and thinking of what He did for us and we can't destroy these beautiful blessed things, that is an accursed heresy and the result is that you have a very sharp clash in the east which continued for many many years. You might say the controversy began about 724 A.D. and it was not until 754, 30 years later that a later emperor felt that he had sufficient control to establish it as the law of the whole church and so he called a council at Constantinople, a council that was intended to be 7th ecumenical council and at this council in Constantinople, under the influence of the emperor, the decision was made that all images, all