

like this for class. This, as you know, is an unusual hour for meeting this class. We usually meet at 8:45 in the morning, but I had interruptions this noon which made it unavoidably difficult to be here at the time I like to start.

Now in this section of our church history we have been dealing with early church history and now we've reached the point at which two years ago this section began its modern church history and at that time we didn't have as much time on the later period as we would like, finding it necessary to spend so long on the reformation, so today we're going to just mention a few of the matters through the period of the reformation and get on to the modern period and have a little more time on the later part of it during the remainder of the year. So in the outline that we have been taking we mentioned briefly C, Scholasticism, last time, and the life of Thomas Aquinas which we discussed more fully two years ago. I'd like to just mention there D, Movements for Reform, and you, of course, would immediately recognize the four movements for reform which we discussed two years ago. You remember one was Conciliar movement, a very important movement which you are more able to correctly evaluate now after this year's course than you were two years ago. Second, the work of John Wyclif, 1320-1384, third the work of John Huss, 1369-1415 and fourth, the work of Savonarola, 1452-98.

Now for this year's outline we will just mention as Roman numeral IX the period from 1500-1600 which we discussed at such length two years ago. You remember that at that time we particularly discussed the life and work of Luther and of Calvin and the reformation in other countries, such as Scandinavia, England and Scotland, France and the success it had for a time until wiped out by Jesuitism in Italy and in Spain. Then No. X would be 1600-1700 and two years ago we discussed the thirty years war, the English revolution during which the Westminster Confession was written, the period of the restoration and the change in 1688 when James II was driven out of England and when Roman catholicism lost permanently, or at least up to the present its hold in England. Now that would bring us to what we will call Roman numeral XI, the Beginnings of Christianity in America, and I wish to take up consideration of that heading today. Under this heading ^{is} first chronologically