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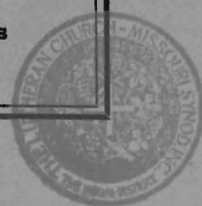
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Ein Prediger muss nicht allein *weiden*,
also dass er die Schafe unterweise, wie
sie rechte Christen sollen sein, sondern
auch daneben den Woelfen *wahren*, dass
sie die Schafe nicht angreifen und mit
falscher Lehre verfuehren und Irrtum ein-
fuehren. — *Luther*.

Es ist kein Ding, das die Leute mehr
bei der Kirche behaelt denn die gute
Predigt. — *Apologie, Art. 24.*

If the trumpet give an uncertain sound,
who shall prepare himself to the battle?
1 Cor. 14, 8.

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ARCHIVES

Miscellanea.

**Chronologische Folge in Büchern und Abschnitten
des Alten Testaments.**

- | Historische Bücher. | Poetische und prophetische Schriften. |
|---|--|
| Die Patriarchen vor und nach der Sintflut. Gen. 1—50. | |
| Das Zeitalter Mosi. Ex. 1—Deut. 34. | Psalm 90.
Das Buch Hiob. |
| Die Einnahme des Gelobten Landes durch Josua. Jos. 1—24. | |
| Die Zeit der ersten Richter. Richt. 1—5. | |
| Die Zeit der letzten Richter. Richt. 6, 21. | Das Buch Ruth. |
| Samuel, Saul und die ersten Jahre der Geschichte Davids. 1 Sam. 1—31.
(Hierher gehört auch das Summarium 1 Chron. 1—10.) | Pf. 59. Zu 1 Sam. 19, 11.
Pf. 56. Zu 1 Sam. 21, 10 ff.
Pf. 34. Zu 1 Sam. 21, 13.
Pf. 57. Zu 1 Sam. 22, 1.
Pf. 52. Zu 1 Sam. 22, 9.
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| David König über Juda und Israel. 2 Sam. 1—24; 1 Chron. 11—29. | Pf. 30. Zu 2 Sam. 7, 1.
Pf. 60. Zu 2 Sam. 8, 1; 10, 13. 18.
Pf. 51. Zu 2 Sam. 12, 1. 7.
Pf. 32 und 38. Zu 2 Sam. 12, 13 ff.
Pf. 3. Zu 2 Sam. 15, 14.
Pf. 7. Zu 2 Sam. 16, 5—11.
Pf. 18. Zu 2 Sam. 22, 1.
Pf. 39 und 58. Wahrscheinlich gegen Ende des Lebens Davids gedichtet. |
| Das goldene Zeitalter der hebräischen Poesie, beginnend mit den letzten Jahrzehnten des Lebens Davids. | Hierher gehören auch alle andern davidischen Psalmen: 1 u. 2; 4—6; 8—17; 19—29; 31; 33; 35—37; 40 u. 41; 53; 55; 61 u. 62; 64—70; 86; 95; 101; 103; 108—110; 122; 124; 131; 133; 138—141; 143—145 desgleichen die Psalmen der Kinder Korah: 42; 44—49; 84 u. 85; 87 u. 88; Eihans: 89; Asaphs: 50; 73—83. Hierher gehören auch die Psalmen, deren Verfasser nicht genannt sind: 43; 71; 91—94; 96—100; 102; 104—107; 111—121; 123; 125 u. 126; 128—130; 132; 134—136; 146—150. |
| Salomo König über Juda und Israel. 1 Kön. 1—11; 2 Chron. 1—9. | Pf. 72 u. 127.
Die Sprüche Salomos.
Der Prediger Salomo.
Das Hohelied Salomos. |
| Von Jerobeam bis Zoram in Israel; von Rehabeam bis Zoram in Juda. 1 Kön. 12, 21 ff.; 2 Chron. 11, 1 ff. | Der Prophet Obadja. |

Sittorische Bücher.

Jehu in Israel; Athasja und Athalia in Juda. 2 Kön. 9, 25 ff.; 2 Chron. 22, 7 ff.

Jehu in Israel; Joas in Juda. 2 Kön. 11, 17 ff.; 12, 2; 2 Chron. 24.

Von Joahas bis Jerobeam II. in Israel; von Joas bis Ufia in Juda. 2 Kön. 13, 1 ff.; 2 Chron. 24 und 25; 26.

Von Sacharja bis Hosea in Israel; von Ufia bis Hiskia in Juda. 2 Kön. 15, 17 ff.; 2 Chron. 27, 1 ff.

Untergang des Reiches Israel. 722 v. Chr.

Der König Hiskia in Juda. 2 Kön. 18—20; 2 Chron. 29—32; Jes. 36—39.

Der König Manasse. 2 Kön. 21, 1—16; 2 Chron. 33, 1—20.

Der König Amon. 2 Kön. 21, 19—26; 2 Chron. 33, 21—25.

Der König Josia. 2 Kön. 22, 1—23, 30; 2 Chron. 34 und 35.

Von Joahas bis Zedekia. 2 Kön. 23, 31 ff.; 2 Chron. 36, 1 ff.

Der Untergang des Südreiches, 586 v. Chr.

Poetische und prophetische Schriften.

Der Prophet Joel.

Der Prophet Jona.

Der Prophet Amos.

Der Prophet Hosea. Kap. 1—9.

Der Prophet Hosea. Kap. 10.

Der Prophet Jesajas. Kap. 1—6.

Der Prophet Hosea. Kap. 11—13.

Der Prophet Micha. Kap. 1—3.

Der Prophet Jesajas. Kap. 7—9.

Der Prophet Micha. Kap. 4—7.

Der Prophet Jesajas. Kap. 15—18.

Der Prophet Hosea. Kap. 14.

Der Prophet Jesajas. Kap. 28 u. 29.

Der Prophet Nahum.

Der Prophet Jesajas. Kap. 10; 19—22; 11—14; 23—27; 30—35; 40—57; 58—66.

Der Prophet Zephanja.

Der Prophet Habakuk.

Der Prophet Jeremias. Kap. 1—6.

Der Prophet Jeremias. Kap. 35; 26. 27. 31; 36; 46 u. 47; 25; 45; 19 u. 20; 48—51; 14—18.

Der Prophet Daniel. Kap. 1—4.

Der Prophet Jeremias. Kap. 7—10; 21—24; 28—30; 32—34; 39.

Der Prophet Hesekiel. Kap. 24 u. 25; 37 u. 38; 1—7; 29; 8—19; 20—23; 26—28; 31—39.

Der Prophet Jeremias. Kap. 40—42; 52.

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Der Prophet Jeremias. Kap. 43 u. 44. Pf. 137.

Der Prophet Hesekiel. Kap. 40—48; 30.

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Historische Bücher.

Die Rückkehr aus dem Exil. Esra 1—4.

Der Bau des zweiten Tempels. Esra 5 und 6.

Ester und das Purimfest. Das Buch Ester.

Esra zieht nach Jerusalem. Esra 7—10.

Nehemia kommt nach Jerusalem. Neh. 1—6.

Reformation unter Esra und Nehemia. Neh. 7—13.

Poetische und prophetische Schriften.

Der Prophet Daniel. Kap. 10; 9; 11 u. 12.

Der Prophet Haggai.
Der Prophet Sacharja. Kap. 1—8;
9—14.

Der Prophet Maleachi.

A n m e r k u n g. Dieser Versuch, eine Reihenfolge in den Schriften des Alten Testaments aufzuführen, wird auf Wunsch hier veröffentlicht. Ausführliche Listen finden sich in verschiedenen Bibelausgaben und Nachschlagewerken.

P. C. K r e z m a n n.

Chrysostom on Reading the Bible.

The following passage may be of special interest in this year of the Bible jubilee. It is taken from Chrysostom's *Hom. iii in Lazarum*.

"For this reason," says he, "we often acquaint you many days beforehand with the subject of our discourse, that, taking the Bible into your hands in the mean time and running over the whole passage, you may have your minds better prepared to hear what is to be spoken. And this is the thing I have always advised, and shall still continue to exhort you to, that you should not only hear what is said in this place, but spend your time at home continually in reading the Holy Scriptures. And here let no one use those frigid and vain excuses: 'I am a man engaged in the business of the law'; 'I am taken up with civil affairs'; 'I am a tradesman'; 'I have a wife, also children to breed up'; 'I have the care of a family'; 'I am a secular man; it belongs not to me to read the Scriptures, but to those who have bid adieu to the world and are retired into the mountains and have nothing else to do than to exercise themselves in such a way of living.' What sayest thou, O man? It is not thy business to read the Scriptures because thou art distracted with a multitude of other cares? Yes, certainly, it belongs to thee more than to them [the hermits]. For they have not so much need of the help of the Holy Scriptures as you have, who are tossed in the waves of the multiplicity of business." Then enumerating what sins and temptations secular men are exposed to, he infers "that they have perpetual need of divine remedies as well to cure the wounds they have already received as to ward off those they are in danger of receiving; to quench the darts of the devil whilst they are at a distance and drive them away by continual reading of the Holy Scriptures. For it is impossible that a man should attain salvation without perpetual exercise in reading spiritual things." "But some again will say, 'What if we cannot understand the things that are contained herein?' Why," says he, "even in that case, though you do not understand everything that is

contained therein, yet by reading you will obtain much sanctification. For it is impossible that you should be equally ignorant of all things in those books. For the grace of the Spirit so ordered it that they should originally be composed and written by publicans, and fishers, and tent-makers, and shepherds, and private and illiterate men that none of the most ignorant and unlearned might have this excuse of difficulty to fly to; that the things there spoken might be easy to be looked into by all men; that the handicraftsman, the servant, the widow, the most illiterate and unlearned among men might reap benefit and advantage by hearing them read. The apostles and prophets," he says, "wrote not like the philosophers of the Gentiles, in obscure terms, but made things plain to the understandings of all men, as being the common teachers of the world, that every man by himself might learn, by reading alone, the things that were spoken. To whom are not all things in the Gospel manifest and plain? Who is there that, hearing those sayings, "Blessed are the meek"; 'Blessed are the merciful'; 'Blessed are the pure in heart,' and the like, would desire a teacher to understand the meaning of them? Moreover, the signs and miracles and histories, are they not all intelligible and plain to an ordinary reader? This, therefore, is only a pretense and excuse and a cloak for idleness. Thou dost not understand the things contained in the Scriptures? How shouldst thou understand them when thou wilt not so much as look into them? Take the book into thy hands, read the whole history, and remember those things that are intelligible and easy; and those things that are more obscure and dark read over and over again; and if thou canst not, by frequent reading, dive into the meaning of what is said, go to a wiser person, betake thyself to a teacher, and confer with him about any such passage; show thy diligence and desire to be informed. And when God sees thy willingness and readiness of mind, He will not despise thy vigilance and care. But though man inform thee not in the things about which thou makest inquiry, He Himself will certainly reveal it unto thee. Remember the eunuch of the Ethiopian queen, who, though he was a barbarian and immersed in a multitude of cares and business and understood not what he read, yet read for all that, sitting in his chariot. And if he showed so great diligence by the way, consider how he behaved himself at home. If he would not omit reading in the time of a journey, much less would he omit it when he sat quietly in his own house. If, when he understood nothing of it, he still continued to read, much more would he do it when he came to understand it. Wherefore, because he read when he had no guide, he quickly found a guide. God knew the willingness of his mind, and accepted his diligence and presently sent him a teacher. But Philip, you will say, does not now stand by us. No; but the Spirit that moved Philip is still by us. Let us not neglect our own salvation, beloved. These things were written for our salvation, upon whom the ends of the world are come. The reading of the Scriptures is our great guard against sin. Our ignorance of them is a dangerous precipice and a deep gulf. It is an absolute betraying of our salvation to know nothing of the divine Law. It is this that has brought forth so many heresies; this that has brought so much corruption into our lives; this that has turned all things into confusion."

(Cf. Bingham, *Antiquities*, IV, 171 ff.)

Bibelverbote unter dem Papsttum.

In Ermangelung der Quellschriften (außer in einzelnen Fällen) geben wir auf Wunsch wenigstens die Ausführungen und Zitate einiger Forscher auf diesem Gebiet.

Gieseler (Lehrbuch der Kirchengeschichte, II, 2, 605 f.): „Eine ebenso schlimme Folge dieser greuelvollen Zeit war es, daß den Laien die Heilige Schrift völlig verboten wurde, daß der Besitz von Bibelübersetzungen geradezu für ein Zeichen von Kezerei zu gelten anfing und daß nur eigens zugerichtete Übersetzungen geduldet wurden.“ Dazu die Anmerkung: „Schon Gregorius VII. war kein Freund von Bibelübersetzungen und somit auch nicht von allgemeiner Bibellektüre [wie aus einer Verordnung vom Jahre 1080 hervorgeht; vgl. II, 1, 360, nota]. Indes spricht sich Innocentius III. noch ziemlich milde darüber aus. Dagegen Conc. Tolosanum, ann. 1229, cap. 14: ‚Prohibemus etiam, ne libros Veteris Testamenti aut Novi laici permittantur habere, nisi forte psalterium vel breviarium pro divinis officiis aut horas b. Mariae aliquis ex devotione habere velit. Sed ne praemissos libros habeant in vulgari translato, arctissime inhibemus.‘ Daß Conc. Biterrense, ann. 1246, in seinem Concilium an die Inquisitoren, cap. 36 (Manfi, XXIII, 724), redet ‚de libris theologicis non tenendis etiam a laicis in Latino et neque ab ipsis neque a clericis in vulgari.‘“

Waltther (Die deutsche Bibelübersetzung des Mittelalters, 590, 741 f.): „Im Jahre 1369 erließ bekanntlich Karl IV. von Lucca aus jenes Edikt gegen die deutschen Bücher über die Heilige Schrift: . . . ,praesertim cum laycis utriusque sexus secundum canonicas sanctiones etiam libris vulgaribus quibuscunque de Sacra Scriptura uti non liceat, ne per mala intellecta deducantur in haeresin vel errorem.‘ Und im letzten Drittel des 14. Jahrhunderts entfaltete in Ausführung jenes Ediktes die Inquisition unter dem Schutze Karls IV. eine rege Tätigkeit. . . . Die Synode zu Toulouse bestimmte im Jahre 1229: ‚Wir verbieten, Laien den Besitz von Büchern des Alten oder des Neuen Testaments [in lateinischer Sprache] zu gestatten, es wäre denn, daß jemand den Psalter oder ein Brevier zum gottesdienstlichen Gebrauch oder die Horen der seligen Maria aus Andacht haben möchte. Aber aufs strengste untersagen wir, die erwähnten Bücher in der Landessprache übersetzt zu besitzen.‘ Weiter wurde genau dasselbe vorgegeschrieben auf den beiden Konzilien zu Beziers im Jahre 1233 und im Jahre 1246. Auf dem letzteren ging man schon einen zweifachen Schritt weiter, indem den Laien nicht nur biblische Bücher, sondern libri theologici im allgemeinen und Übersetzungen in der Landessprache nicht nur den Laien, sondern auch den Klerikern untersagt wurden. Sodann haben wir schon an das Edikt des Erzbischofs Bertold von Mainz vom Jahre 1485 (und 1486) erinnert. Es wird darin der geordneten Zensur eine Direktive gegeben, welche Grundsätze bei der Prüfung der Bücher zu befolgen seien: ‚Fateri oportet ydiomaticis nostri inopiam minime sufficere.‘ Wie sollten rohe und ungelehrte Menschen und Frauen imstande sein, solche heiligen Schriften richtig zu verstehen wie den Text des Evangeliums oder der Briefe Pauli, welche doch erst eine Erklärung aus andern Büchern bedürfen? ‚Nostra intersit divinarum literarum puritatem immaculatam servari, unde praefatis erroribus occurrere volentes mandamus‘ — es folgt das Dekret der Zensur für alle Übersetzungen. . . . Nach dem Gesagten

scheint uns die Stellung der mittelalterlichen Kirche zur deutschen Bibel vollkommen klar darzuliegen. Wohl durchaus richtig schreibt Janssen (*Geschichte des deutschen Volks*, I, 611): „Die Kirche setzte der Verbreitung [der Bibelübersetzungen] keine Hindernisse entgegen, solange noch keine Wirren und Parteien in ihrem Schoße naheliegende Mißbräuche zum Vorschein brachten.“ Nicht also von der Kirche gingen die Übersetzungen aus, nicht von der Kirche wurde das Studium der Bibel den Laien anempfohlen. Es wäre dies gegen die Prinzipien der Kirche gewesen. Aber auch nicht trat die Kirche jeder Übersetzung von vornherein feindlich entgegen. Solange die Bibel nicht ‚mißbraucht‘ wurde, solange man aus ihr nichts herauslas, was zu ‚Parteien‘ führen, die Ehrfurcht vor der Kirche und ihrer Lehre erschüttern konnte, ließ sie die Strömung gewähren wie jede andere der Autorität der Kirche nicht zu nahe tretende Bewegung. Zeigte sich aber etwas von jenen ‚naheliegenden Mißbräuchen‘, so war es wieder einerlei, ob es sich um die Bibel oder um andere religiöse Bücher handelte; man mußte eben das verbieten, was ‚Wirren‘ anrichtete.“

Schaff (*History of the Christian Church*, V, 722 f.): “Down to the very end of its history the medieval Church gave no official encouragement to the circulation of the Bible among the laity. On the contrary, it uniformly set itself against it. In 1199 Innocent III, writing to the diocese of Metz, where the Scriptures were being used by heretics, declared that, as by the old law the beast touching the holy mount was to be stoned to death, so simple and uneducated men were not to touch the Bible or venture to preach its doctrines. The article of the Synod of Toulouse, 1229, strictly forbidding the Old and New Testaments to the laity either in the original text or in the translation, was not recalled or modified by papal or synodical action. Neither after nor before the invention of printing was the Bible a free book. Gerson was quite in line with the utterances of the Church when he stated that it was easy to give many reasons why the Scriptures were not to be put into the vulgar tongues except the historical sections and the parts teaching morals. In Spain, Ferdinand and Isabella represented the strictly churchly view when, on the eve of the Reformation, they prohibited under severe penalties the translation of the Scriptures and the possession of copies.”

Maurer (*Studien zur mitteldeutschen Bibelübersetzung vor Luther*, 20): „Auch die Synodalbeschlüsse von 1229, 1233, 1246 . . . wenden sich nicht nur gegen die Bibelübersetzungen, sondern überhaupt gegen den Besitz biblischer Schriften; auch in lateinischer Sprache sollen die Laien sie nicht besitzen. Das erste wirkliche Bibelverbot in Deutschland ist das bekannte Edikt Karls IV. vom Jahre 1369, und es hat seinen guten Grund: in Böhmen machen sich innerhalb Deutschlands die reformatorischen und sektiererischen Bestrebungen am frühesten in großem Ausmaß geltend. Es dauerte noch bis zu den Jahren 1485 und 1486, bis durch Edikte des Mainzer Erzbischofs für große Teile Deutschlands wirkliche Verbote der Bibelübersetzung erlassen wurden oder wenigstens Verfügungen, die Verboten gleichkamen.“

Man vergleiche auch über Bertold von Mainz das kürzlich erschienene Buch *The Translated Bible*, S. 77; ferner für die Zeit Luthers das Mandat Herzog Georgs in bezug auf Luthers „*Neues Testament Deutsch*“. St. Louiser Ausgabe XIX, 488 f. P. E. R.

An Unbiased Testimony against the Modern Dance.

It is sometimes intimated that we who are fighting the evil of the modern dance are prejudiced and have the false conception of the amusement. Through the courtesy of one of our readers we have received a copy of an article which appeared in *Sex*, a magazine which certainly cannot be accused of an *a-priori* bias against the modern dance. The author of the article in question is Edward Podolski, M. D., and its title is "Dancing and the Sexual Emotion." He speaks of dancing in general and of the modern dance in particular with brutal frankness, saying in part:—

"The prime reason for the popularity of the dance in very early times was its pleasingly aphrodisiac effect, and it is for this reason that dancing was widely used in religious and erotic ceremonies. Some students of folk-lore even maintain that the dance was invented for the sole purpose of arousing the sexual emotion. . . .

"Even in modern times dancing has not lost its distinctly sexual appeal, and it may safely be said that the popularity of the dance is dependent even in these enlightened times on its sexual savor. The Italian tarantella, the Polish cachucha, the Hungarian zardas, are all means of symbolizing the erotic act of wooing. . . .

"In the various jazzy dances of the present day, such as the shimmy, the choppy, the turkey-trot, the hesitation, the tango, etc., the swaying of the bodies of the dancers, the lateral swingings or their trunks, the convulsive agitations and swayings and quiverings from head to foot, the tugging, twisting, pulling,—all these variously assorted movements are executed in imitation of coitional motions. The suggestive gesticulations, the flexible movements, the alluring attitudes, the voluptuous curves, the gentle oscillations of the body, all convey the same meaning. In the majority of these dances the couples dance often in the same spot or move imperceptibly slowly. In many cases there is only a twisting of the feet. The dance is executed for the most part with the upper limbs. The trunk goes through rhythmic contortions, and the lascivious undulations of the flanks and rump, the protrusions of the abdominal parts, and their swaying to and fro are obvious to the most innocent. . . .

"Dancing even in the most civilized communities is avowedly of a sexual nature. It is frankly a means of attaining tumescence and detumescence. It is a muscular flirt. The couples seem to look out indefatigably for the endosmose of love, two beings fused into one. The dance has therefore the same purpose as the sexual act itself.

"It is an observable fact that dancing is very popular in the summer resort. It has attained a great popularity at the present time with its satyric men and nymphomaniac women.

"During the late war the Y. W. C. A. in France organized dances for the soldiers. The only women on the floor were those in the association uniform, yet no soldier was permitted to take a woman home after the dance. There is a very definite reason for this precaution, which is obvious without further discussion.

"Notwithstanding all that has been said to the contrary, the modern dance must be said to be of a definite sexual savor. It is a gross presen-

tation, not imitation, of coitional motions. The modern dance is no longer a preliminary to courtship, but a substitute of the normal gratification of the erotic impulse.

"The dance may have become the instrument for other expressions, yet the fact must always remain that the dance was invented primarily for the purpose of attaining sexual pleasure. Such has been its basic purpose throughout the ages. Such is its purpose to-day." P. E. K.

Motion-Pictures and Youth.

In answer to several requests for the full list of monographs which have been published under the above caption by the workers of the Payne Fund, headed by W. W. Charters, at the instance of the Motion Picture Research Council, scientists, psychologists, sociologists, and educators participating in the investigation, headed by the late John Grier Hibben, we give the names of the volumes which have appeared till now: *Our Movie-made Children*, by Henry James Forman; *Motion-pictures and Youth*, by P. W. Holaday and George D. Stoddard; *The Emotional Response of Children to the Motion-Picture Situation*, by W. S. Dysinger and Christian A. Ruckmick, collaborating with Charles C. Peters; *Motion-pictures and the Social Attitudes of Children*, by Ruth C. Peterson and L. L. Thurstone, collaborating with Mark A. May and Frank Shuttleworth; *Children's Sleep*, by Samuel Renshaw, Vernon A. Miller, and Dorothy Marquis; *Movies and Conduct*, by Herbert Blumer; *Movies, Delinquency, and Crime*, by Herbert Blumer and Philip M. Hauser; *How to Appreciate Motion-pictures*, by Edgar Dale; *Boys, Movies, and City Streets*, by Paul G. Cressey and Frederick M. Thrasher; *The Content of Motion-pictures and Children's Attendance at Motion-pictures*, by Edgar Dale. The publishers are the Macmillan Co. P. E. K.

The Site of Emmaus.

For more than fifty years the controversy has raged concerning the exact location of this town of the Easter-story. But it seems that now the defenders of the town known as Amwas have gained a decisive victory. A new discovery there has confirmed the conclusions that the ruins in question are actually those of an ancient basilica, one built about the middle of the third century, with three apses. A book by two Dominican archeologists, Vincent and Abel, entitled *Emmaus, sa basilique et son histoire*, has found further support by the investigations of Father de Jerphanion. A point which was formerly urged against the assumption that the basilica of Emmaus could have been built in such an elaborate form at such an early date has been shown by this investigator to have little weight; for he states that the existence of large and well-appointed Christian churches at that early epoch, such as the *domus ecclesiae* at Cirta, was not as uncommon as might be imagined. "Some of these earliest churches even had large annexes built on to them for housing the offices of what was even then a complicated ecclesiastical administration. Taking into consideration the religious toleration of the Syrian emperors, it was by no means strange that such a church would have been built as that at Emmaus." P. E. K.