

THEOLOGICAL MONTHLY.

VOL. IV.

AUGUST—SEPTEMBER, 1924.

Nos. 8 & 9.

Methodists Disavowing the Holiness People.

W. H. T. DAU, St. Louis, Mo.

The religious movement which has resulted in the organization of the so-called Pentecostal churches, vulgarly known as "Holy Rollers," is very frequently connected with the Methodist Church. The connecting link is the Methodist teaching of the perfect sanctification of believers through the bestowal of the Holy Spirit, either as a distinct gift after justification and essentially different from justifying grace, or as an increased measure of the Holy Spirit after justification. The bestowal of this special gift of the Holy Spirit gave rise to the name "Second Blessing," which became a sort of shibboleth with that particular class of Methodists who insisted on this bestowal as the distinguishing mark of genuine believers. John C. Montgomery, writing in the *Methodist Quarterly Review* (April, 1924, pp. 374—9), admits that Methodist teaching is at least indirectly responsible for the rise of the Pentecostal churches. He asserts that he has made a thorough study of the modern Pentecostal movement and has arrived at the following conclusion: "It will be found that the Second Blessing movement, so strong about a quarter of a century ago, prepared the way for the Pentecostal movement. That Second Blessing movement is our own. Its promoters made much of the inchoate pronouncements of the Rev. John Wesley, A. M., on this subject. Our preachers were their prophets, and our church-buildings were their refuge. There was a time when it was practically impossible to secure a Methodist evangelist to assist in a meeting without having a Second Blessing meeting. Many of our general evangelists were once of this group." Further on he says: "A devout old Methodist lady, mother of a prominent Methodist minister, described for the writer a Pentecostal meeting she had been attending. 'Why, brother, it is just like the old-time Methodist meetings. They had "the power." It was just like being in the meetings we used to have.' The Pentecostal people, with a great deal of gusto and ability to make a good case in the eyes of some

THE THEOLOGICAL OBSERVER.

Dr. E. G. Sihler, now traveling in Europe, particularly Italy, sends us the following impressionist communications:—

LETTER FROM ROME.

Written for THEOLOGICAL MONTHLY.

Rome, May 11, 1924.

“Aeterna Urbs” the Romans began to call their town—when? When the Nordics began to break down the frontier of the Rhine and the Danube, and the New Persians troubled them on the Euphrates. Martin Luther was here in 1511 (Julius II), in the Renaissance period, after Alexander VI, after the other patrons of taste, re-entered Italian politicians and European diplomats, playing Spain against France, or *vice versa*, and still holding on to the Petrine power, the keys of heaven or hell in their hands, honoring the martyrs and still rivaling the world in all genuine worldliness. Never any one but an Italian cardinal is made Pope; it would not do otherwise; only such a one knows best the dispensation and mechanism near the apex of the hierarchy, the maintenance of which is a very important art, a very expensive thing, when you reflect a bit. When you survey St. Peter’s, “St. Paul’s outside the Walls,” the Gesù, Pantheon, St. John Lateran, Santa Maria Maggiore, Santa Maria degli Angeli, and a score of others, vast and wonderful, the mere upkeep of this mass of edifices, let alone the support of veritable regiments of seminarists from every part of the globe,—no matter how rigid the economy of income and outgo,—it is a tremendous problem; and were the Papalini to rely only on the local support of the Tiber-town of to-day, as churches do in St. Louis, or Fort Wayne, or Chicago, they would soon be in great distress.

But I have intended, my dear Dr. Dau, to limit this epistle to something definite, concrete, and of importance to any one interested in the earlier Christian Church.

The greatest and most important of the apostles was beheaded under Nero, not very far from the Ostian Road, the Via Ostiensis, beyond the walls, and, as the great Italian epigraphist De Rossi suggests, was buried in the *coemeterium* on the Ostian Road, later designated as that of St. Lucina. All of such places, with their Greek typical name, *κομητήριον*, imposed from the beginning, were placed on some of the great highways leading out of Rome, such as the Salaria, Ostiensis, and others. The catacombs, it would seem, were constructed and used by the Christians from fear and in order that they might have separate and distinct burial-places. The catacombs, then, were a specific form of *coemeterium*.

Now, then, the inscriptions of Christian dead do not seem to have differed much, whether in catacomb or in *coemeterium*, along a highway leading out of Rome, later, in freedom. I spent some five hours in the cloisters of the Benedictine monastery contiguous to the superb basilica of "St. Paul's outside the Walls." For a Christian scholar the general interest in the subject is greatly enhanced, apart from language, history, grammar, and lettering, by the fact that here, in the famous Benedictine cloisters, carefully immured in the four sides of the same, we are privileged to examine Christian and pagan funeral inscriptions side by side. —

I shall begin this study with some quite unavoidable introductory matter. *Some* of the composite detail *now* preserved in St. Paul tuorile Mura is as old as the times of Theodosius, Alaric, Ambrose, Augustine, and Jerome. In the apse of the great church there is a mosaic over the "High Altar of Our Lord" and the four evangelists in the stiff and stereotyped Byzantine manner, by tradition a gift of Galla Placidia, daughter of Theodosius (who died January 17, 395) ultimately married to Alaric's brother Ataulph [Adolf]. Of course, in the various conflagrations of the past these Byzantine mosaics have suffered, but they have been restored and are a perfect reproduction of the original.

But, faithful to our specific theme, we cannot tarry in the noble basilica which justly honors the incomparable services of the

"VAS ELECTIONIS ET DOCTOR GENTIUM"

(*σενῶς ἐκλογῆς*), Acts 9, 15. We leave this sanctuary then and through a small door go out into the cloisters of the Benedictine monastery, which, by the by, is very old, begun by Abbot Peter of Capua († 1208), completed under Abbot John V (1208—1241). The Latin inscription in mosaic lettering made after completion claims for this KOENOBIVM the first rank in the Rome of that time. We are reminded at once by a large inscription on a marble tablet of the conservation due to Pius IX (who lost the secular powers in 1870). I will set it down in the original form, together with the elegiac distich concluding this rendering of thanks. (N. stands for *Nostrum* or *Nostri*.)

"Pius IX Pont. Max. Koenobium N. splendidiore cultu maiestaque munifice cumulavit, quod discent posteris ad Principis optimi et Koenobii N. incrementum honoris

Abbas et Monachi
Casin. *Μνημόσυρον* sacravimus.
AN. MDCCCLVII.”

All of this is concluded with this elegiac distich:—

“Sospitet, o semper Paulus te maxime Princeps,
Et tecum geminum sospitet Imperium.”

In these two lines, then, we have, in a concrete and impressive manner, two great principles of post-apostolic and grossly unscriptural dogmas, or theses: *one*, that St. Paul can be prayed to, or appealed to, to *sospitare*, to preserve one who prays to him, *now*. The other is the *geminum imperium*, the secular and spiritual domination of the bishop of Rome, a power, the gradual and unceasing acquisition of which constitutes much of the core and kernel of what is called the Middle Ages.

But I will now go on to edit for my Western readers a number of the inscriptions (funeral inscriptions), which I myself transcribed from the marble slabs of long ago. The first one is one “made,” or consecrated, by a priestess of Cybele or the Magna Mater (whose cult was brought into Rome from Phrygia, and in whose “honor” the *Ludi Megalenses* were annually celebrated in Rome, from the Hannibalian times onward).

D. M. [Dis Manibus]

“Sepulchrum hoc sive C epota [?] folium [?] AELIA ANTIGONAS ac [Sac]erdos M. D. M. [= Magnae Deorum Matris] viva ipsa [during her own lifetime] sibi et Epulonio felicissimo EM . . . V . . . marito dulcissimo et Libertis Libertabusque eorum fecit.” (This *fecit* recurs continually, commemorating the person, as a rule, who provided a place for the urns, cinerary receptacles.) The exact size of the plot purchased for this end is very often added in these inscriptions, as, *e. g.*, in the following:—

D. M. [Dis Manibus]: L. Fabricius Demetrius et Fabricia Paezusa (*Παίζουσα*) Fecer. [fecerunt] Filiae B. M. [bene merenti] Fabriciae Dorcadi (*Δορκάδι*) et M. Iunio Leoni M. Iunio Ianuario M. Iunio Secundo Lib. [Libertis] Libertab[us] Post[eris] eor[um].

In F. P. X, in A. P. X, that is, *in fronte* [on the highway], Pedes X, *in agro* [the plot, measuring at right angles from the *via*] Pedes X.

Relief portraits sometimes were chiseled by Roman sculptors on the front of a sarcophagus, as was the case both in pagan, and, probably after 312 (Constantine’s Edict of Recognition of the Christian Religion), on the sarcophagi containing the bodies of Christian dead; these, of course, of a wealthier class. One may say quite positively that the *absence* of “D. M.” was a proof or mark of a Christian burial.

The proportion of *Greek* names is one of the most striking features of these inscriptions, originally freedmen or freedwomen, whose services and importance in the household of the Roman aristocracy of course *always* greatly outweighed the place and esteem accorded to Gauls, Phrygians, Germans, Thracians, Syrians, Libyans, and Egyptians.

I will now present a few specimens of such Greek freedmen or freedwomen (*Liberti, Libertae*). One of the best preserved in the collection at St. Paul's is the following:—

D. M.

M. Ulpus Aug[usti] Lib[ertus] *Zosimus* cum Ulpia Doride marita sua fecerunt sibi et suis Lib[ertis] Libertabusque Posterisque eorum, et Iulius *Posidonius* [another Greek name] cum suis Lib. Libertabusque Posterisque eorum.

Now follows a warning to the coming owners not to alienate this funeral plot: Si quis hoc monumentum socciorum [phonetic spelling] vendiderit, sive donatum fecerit, inferet Aerario P. R. [into the Treasury] HS. [sestertia] XMN.

In F. P. XI, IN AGRO P. XII.

Another Greek — a freedwoman married to a Roman who has no traces of Greek ancestry in *his* name:—

DIS MANIBVS

M. Vari Stepti, Arria *Lycoris* coningi bene merenti fecit.

I now subjoin a Christian inscription clearly of post-Constantinian times. It was chiseled on a tablet which is still a solid and integral part of the massive and ponderous lid resting on an enormous sarcophagus, bespeaking for the deceased a (*quondam*) position in life of wealth. We note the belief in the intercession of saints, apostles, and martyrs. Also, the inscription intimates that Paul (and Peter too) were buried in the *coemeterium* on the Via Ostiensis: "Te Petrus et Paulus seruent, Petre, Leonis dent animā [c. m.] dent celo [caelo], quos [namely, Peter and Paul] tam devotus amasti et Qib. [quibus] est idem tumulus, sit gloria tecum."

I will say at once that the two initial letters of our Lord's name ✠ are almost universal and ever-recurrent on these funeral tablets of the Christians; also the olive-branch, or the dove of the ark with it in her beak. Also the *alpha* and *omega* appear not rarely. Once I observed them in this form:—



The date is the thirteenth year of the Emperor Theodosius, 391 A. D., the time also of Ambrose, Augustine, and Jerome, with the Goths ever menacing the Alpine frontiers, only nineteen years before Augustine began his great work *De Civitate Dei*.

The following seems to have been the epitaph of a Christian presbyter:—

Hic requiescit in Pace Sabinus . . . us PRĒ . . . ANNS, qui bissit [= vixit] ANNVS [= annos] LIIII et DIES XXIII. DP [depositus] Kal. AGUST. [Kalendis Augustis] coñs. SVMM. ET BOETIO V. C. cons. [= consulibus Symmacho et Boethio viris claris consulibus].

I shall close this letter from Rome with an inscription evidently referring to a clerical person or preacher, in elegiac distichs; the last words are illegible.

Hic Benedictus adest merito sub rupe sepulchri
 Quem tenet Angelicus Coetus in Arce Poli
 Qui fuerat Fortuna pius, Natura decorus,
 Moribus et castis, fulsit in Orbe satis,
 Dogmatis egregie prorsus Documenta ministrans,
 Ostendit multis lucis adire viam.
 Aurea saec[u]la cui pateant sine fine per Aevum
 Sorte beatifica. SCAND[it?]
 I VIAE.

"Sub rupe sepulchri" seems to point to catacombs, and still the general context bespeaks the period when, after 311—12 the Christian Church had become free and untrammelled.

There is a classic and cultured elegance in these distichs which requires no commentary. Aurea saecula, golden age. Bliss: per aevum = αιῶνα.

As for the largest of the catacombs, that of Callistus on the Via Appia, the very bowels of the earth seemed to open to me when, with other tourists, I descended into this labyrinth of subterranean crypts. All bore little candles, led by a swiftly lecturing monk, whose Italian I followed fairly well.

The use of *Greek script* is impressive in the fragments of tablets. Thus Acilia Vera appears as

ΑΚΕΛΙΑ ΒΗΡΑ, or:

A ✱ Ω — or: ΡΟΔΩΝ

Also the fish symbol, because ΙΧΘΥΣ incorporates the initials: Ἰησοῦς Χριστός Θεοῦ Υἱός, Σωτήρ. And with this, the greatest of all names, I will close this classic and Christian epistle.

LETTER FROM FLORENCE.

Florence, Italy, June 1, 1924.

It is Sunday afternoon, very sunny and as warm as it may be on the Mississippi at this time. The deep and noble peals of Santa Cruce, vesper bells, are filling the air as I am beginning to write.

I shall, of course, here not remind you of Giotto, Donatello Brantome, Brunelleschi, Marsiglio Ficino, Dante, Amerigo Vespucci (who gave his forename to the New World), Michelangelo, and other eminent Florentines, nor of the Medici who furnished three incumbents in the annals of the Papacy, Leo X, Clement VII, and one less significant than these two.

The Middle Ages and the Renaissance are ever about us whenever we stir about in this supremely historical Abode of the Past. Dante's works became the standard speech for Italy as Luther's for his land, speech that one cannot adequately render into any other tongue.

As to the Renaissance, the Medici, and *Savonarola*, your library has perhaps the noted work of Dr. Rudelbach, 1836, which is still cited by the *Britannica* (XI, ed.) as a standard work. And Rudelbach

(Muldetal) was the man who gave to Dr. W. Sihler what I may call his theological passport in 1843, eighty-one years ago. Now, in more recent times, the works of the eminent Florentine historian of more recent times (works dealing with the Medici and with the Renaissance), *Villari*, are of very superior merit and utterly free from the incense of mandatory ecstasy so often spread over that period. They have also been translated into English. There is a huge field for the new library of the Concordia — God bless her — in her fourth metamorphosis or, better, her fourth stage of history in her important annals.

My readers know that in my larger works I have laid very great stress on the authority of sources, for which mere cleverness or would-be originality of the historian is really no tolerable or endurable surrogate or substitute, no more than chicory is for breakfast coffee.

The Cathedral of Florence was begun in Dante's time (A. D. 1265), and when Boniface VIII, that ultraarrogant would-be vicegerent of God on earth "sat" in the chair [?] of Peter, 1296. This superb church was dedicated March 25, 1436, by Eugene IV in the Era of the Great Councils.

I shall content myself by merely transcribing with little or no exegetical comment several inscriptions which I copied in the Duomo of St. Maria di Fiore during my present sojourn on the Arno. — Under Brunelleschi's dome proper, on the wall on the south side, I copied the following (pointing, of course, my own): —

1. Anno a Christi ortu MCCIIC [1298] Florentini magnis divitiis partis et rebus domi forisque commode constitutis, cum urbem moenibus anxissent pulcherrimisque aedificiis publice decorassent, ut rem divinam quoque optime ordinarent et posteris insignis magnificentiae et religionis suae exemplum proderent, hoc augustissimum templum in Dei honorem eiusque Matris, semper Virginis Mariae, instituerunt, et Pontificio Legato Cardinale praesento primumque lapidem ponente, summa cum omnium laetitia ac devotione inchoarunt VI Id. Septembris [= September 8, 1298].

2. The following deals with a quondam bishop of Florence, St. Zenobius. The inscription deals with, illustrates for us non-Romans, the saint-worship which the Roman practise has superimposed on the New Testament, together with the popular and still maintained superstition and vicious legendary lore. I subjoin my copy. There is no chronological datum in the inscription. (I refer particularly to the miracle-producing potency of bones, etc.)

Cum Divi Zenobii Corpus in S. Laurentii Aede conditum esset atque ob admiranda eius opera maiori in dies frequentia celebraretur, Andreas, qui proxime Zenobio in episcopatu successerat, eum honorem isti potissimum, cui praefuerat ecclesiae deberi arbitratus, convocatis ex vicinis urbibus Episcopis, civitate gestiente, et insigne arboris in area reviviscentis floresque fundentis miraculum obstupescente, in hanc longe quam nunc est humiliorem basilicam illustri pompa transtulit.

Clearly there was a smaller and meaner edifice or cathedral church before, whether on the same spot is an antiquarian matter.

3. *The Dedication*: Ob insignem magnificentiam civitatis et Templi Eugenius P. P. IIII omni solemnitate adhibita dedicavit Die XXV Martii MCCCCXXXVI [1436], cuius dedicationis gratia pons ligneus insigni magnificentia et ornatu factus est ab Ecclesia Sancte [this is the spelling] Marie Novelle [church still is there, unchanged], ubi P. P. inhabitabat, usque ad hanc Ecclesiam [the cathedral to be dedicated], per quem veniens Pontifex cum Cardinalibus et Episcopis ceterisque Processibus [Grandus] pontificali habitu ad dedicandum accessit. [No mention of any secular person or governmental representative of the Republic of Florence.] Tanta enim multitudo ad spectandum convenerat ut pre [= prae] nimia turba viam obsidente nisi per pontem commode transire Pontifex non potuisset.

4. Of Napoleonic times, a curious memorial. This is of Pius VII, who was kept as Napoleon's prisoner of state in the last years of the Corsican's domination. It is a document also of the papal self-consciousness, which cannot fail to be instructive to theological readers. This, too, I copied directly in the cathedral on Saturday afternoon, May 31, 1924:—

Anno MDCCCXV Pius VII, Pontifex Maximus, insigni ex [over] hostibus ecclesiae [Napoleon is meant] triumpho praeefulgens, cum civitatem [Florence] praesentia sua exhilararet, Kalendis Iuniis, qui dies fuit A. F. sacrosancti corporis D. [domini] N. [nostri] octavus in hoc Metropolitano Templo mane ad aram principem Hostiam divinam immolavit, Zenobii Dioecesis Florentinae sospitatoris caelestes expositos cineres veneratus est. Hinc ad aulam comitalem Canonicorum [assembly hall of the canons of the Cathedral] comitit Klerumque [thus spelled — κλήρος] pedis osculo dignatus comitate adloquii beavit vespere [vespero] diei eiusdem sacramentum augustum sollempni anniversaria pompa circumlatum cum Patribus Cardinalibus et Episcopis et asseclis prosequens populi laetitiam explevit maiestatisque suae adspectu pietatem incendit adauxit.

It cannot be my purpose to write *much* about Girolamo Savonarola. I am actually penning these lines barely half a mile away from the spot where, with two of his most faithful conventual adherents of the Dominican monastery of San Marco, he was first hanged and then burned to ashes on the Piazza di Signoria (government square) in Florence on May 23, 1498. (See Villari, Rudelbach, etc.) It so happened that on the morning after our arrival in the famous city on the Arno, May 23, 1924, I was walking through the throngs there, seeking for the bronze memorial plate set in the pavement. I found it soon enough; it was encircled with an exquisite garland of rare flowers, while a young man was distributing a memorial leaflet, by the by, faithful to the papal order and not mentioning the infamous Alexander VI except in a respectful manner. It relates also how Alexander's successor, the papal imperialist, soldier, diplomat, general, Julius II, had Raffael give a place to Savonarola in the famous *Disputa* in the Vatican and said to the Domin-

icans of Viterbo, "I might canonize him!" and how (*sic!*) the "sainted bishop of Rochester [England] who fell a victim to the hatred of the heretics, was going to see in him [Savonarola] the vigorous defender of the Catholic faith and [chronology!!] the strongest assailant of the vicious assertions of Luther."

The article in the *Encyclopedia Britannica* (XI. ed.) is by Linda Mary, an Englishwoman, then the wife of the admirable historian Prof. Villari of Florence, who died at an advanced age in 1916.

I shall now copy the inscription as I copied it *in situ*, with the profile of the martyred monk above the words: "Qui dove con I suoi confratelli Ira Domenico Buonvicini e Ira Silvestro Maruffi il 23 Maggio del MCCCCXCVIII per iniqua sentenza fu impiccato ed arso Ira Girolamo Savonarola. Dopo quattro secoli fu collocata questa memoria."



"Here [is] [the spot] where with his fellow-monks Brother Domenico Buonvicini and Brother Silvestro Maruffi, on May 23, 1498, through an unjust verdict, there was hanged and burned Brother Jerome Savonarola. After four centuries there was placed this memorial."

In the marble entablature over the chief portal before the Palazzo Vecchio there are still chiseled the following:—



Y H S
REX REGVM ET
DOMINVS
DOMINANTIVM

The abbot of San Marco himself, who, after the death of Lorenzo de Medici, 1492, for a few years was the virtual ruler of Florence (as Calvin later was of Geneva), had these words cut there.

This famous monastery, scrupulously and admirably preserved, is now a national museum. In the corridor, close to the two little cells which contained his couch and his "office," there is a copy of a famous oil-painting (original in the Corsini Gallery on the Arno). It represents his execution, with an almost photographic liveliness of detail. The Piazza and the grim Palazzo Vecchio are there precisely as now, with the famous Loggia of Orcagna on the right: a platform before the Palazzo Vecchio holds the judges, sitting; the three culprits in white garments kneel before them. Farther on there is a roadway of equal height on which the three victims are escorted to the scaffold, each attended by two clerical attendants in black. Their faces and heads are hooded. Finally there are the gallows, with the three men hanging. Below a fire of bundles of fagots has begun to burn, and city servants are fetching more bundles.

In one of Savonarola's cells there is still preserved the garment of delicate texture which Savonarola was wont to wear under all his garments, especially in his last years, when he preached to the Florentines in their cathedral: the crucified Savior and the text:

"Praedicamus ✠ crucifixum."

With cordial greetings to all readers of these lines,

E. G. SHILLER, Concordia, 1872.

DAU.

In **John 7, 38** the meaning of *κοιλια* has given the exegetes trouble. Burney, in his *Aramaic Origin of the Fourth Gospel* (Oxford, 1922), thinks that the Greek term was chosen because the original Aramaic *ma'yan*, "fountain," was misread for *me'in*, "bowels." He holds that the Lord referred to a symbolism of the Egyptians and Mesopotamians by which the genius of fertility was depicted as holding a spouting vase to his breast, from which streams flowed watering the entire earth. Burney proposes to render John 7, 37, 38 thus: "(He that thirsteth, let him come unto Me; and let him drink) that believeth on Me; as the Scripture hath said, Rivers shall flow from the fountain of living water." W. F. Albright, of the American School of Oriental Research at Jerusalem, in the *Harvard Theological Review* for April, rejects Burney's conjecture because it "changes the meaning of the text so completely as to spoil it." He holds that it is unnecessary to go back to the aforementioned ancient symbolism, because "we must remember that *κοιλια* meant to the ancient not 'belly' in the vulgar modern sense, but 'seat of the liver and reins,' where the true source of being and thought was fancied to be — a popular conception which was but slowly dislodged. Jesus meant that the Holy Spirit, entering into the hearts of men, would make them a source of purity and truth to all around them." This is the correct scope of the remark of Jesus: From the believer himself, from his inmost heart, filled with the Holy Spirit and the knowledge of Jesus, shall flow rivers of the same water of life which he took into himself abundantly when he came to Jesus and drank from the fountain of saving truth.

DAU.

Regarding the place of John's baptism, Arnon, near Salim, John 3, 23, Albright holds that the ecclesiastical tradition as reflected by Eusebius must be wrong because it located Salim in the Plain of Scythopolis, identifying it with Salumias. "It is hard to understand why John should have come to the region of the heathen city of Scythopolis in order to baptize Jews, and harder to understand the comment, 'because there was much water there,' if he baptized so near the Jordan. Instead of remaining at a spring or springs only a mile from the Jordan, according to the patristic theory, he would naturally have baptized in the Jordan, just as he did farther south. The comment in question is obviously intended to explain why he chose a place so far removed from the Jordan as Arnon. . . . Now, Conder pointed out long ago (*Memoirs of Survey of Western Palestine*, Vol. II, p. 234) that Arnon, near Salim, must be modern Ainun, with identically the

same name, nearly eight miles northeast of Salim. It is true that the modern site has no water, but the name alone — Ainun goes back to the Hebrew Aion; from *ain*, 'fountain' — shows that the ancient village of this name lay nearer the head of the Wadi Far'ah, now three miles away, either at Hirbetes-Smeit or at Tammun. Wadi Far'ah is a perennial stream, with fine springs at its source, and in ancient times pools, where immersion could be conveniently practised. In fact, it is the nearest suitable place of baptism to Neapolis, the Samaritan center. There can be little doubt that John preached to the Samaritans as well as to the Jews proper; otherwise it would be very hard to explain how his name came to be associated with that of the Samaritan Dositheus. Moreover, there is surely some nucleus of truth in the persistent tradition which places his burial-place at Sebaste (Samaria). Here, therefore, we have a clear case in which the Gospel of John is more accurate in its topographical documentation than Eusebius or the other patristic students of Palestinian topography." Regarding the place near the wilderness, called Ephraim, John 11, 54, where Jesus spent the interval before the Pass-over with His disciples, Albright says: "It is generally believed that Ephraim is et-Taiyibeh, a Christian village lying more than 2,800 feet above sea-level, in a climate very inclement during the winter — not at all the kind of spot one would expect Jesus to select for the purpose. Nor is it 'near the wilderness.' The writer has elsewhere tried to show (*Journal of the Palestine Oriental Society*, Vol. III, pp. 36—40) that Ephraim is clearly located both in the Old Testament, the Talmud, and church-fathers, at Samieh, in the wide and beautiful valley of the same name, lying east of Tell 'Asur. The place was important in the Canaanite and early Israelite times, to judge from the tombs and pottery alone, and survived, as shown by tombs, pottery, and inscriptions, into the late Byzantine period. Samieh is a secluded, almost inaccessible valley and is only 1,400 feet above sea-level, protected on all sides by lofty hills, and with an abundant water-supply. It thus fulfils all the conditions, and the identification may be regarded as virtually certain, since the only other claimant, Noaran, has been located definitely at 'Ain-Duq. Again we find that the writer of our gospel was possessed of singularly accurate information regarding the geography of Palestine." These studies are interesting to the Church because in her belief the inerrancy of Scripture takes in also the Bible geography, history, natural history, etc.

DAU.

As a rebuke, no doubt, of the censorious spirit these words were written: "Judging the importance of things by the degree in which they lend themselves to public contentiousness, a standard of values peculiar to the parliamentary age, we inevitably give to evil a prominence to which it is not really entitled. For there is more to be said about evil things than there is about good things, more about vice than about virtue; more about sickness than about health. . . . The vocabulary of blame is wider than the vocabulary of praise; its terms are more easily found, and the habit of using them is more rapidly

acquired; while fear (the mother of accusation) is more voluble than courage, which is, on the whole, a very silent quality and indistinguishable, in its higher manifestations, from love. If you cultivate the eloquence of blame, the scope of your indictment will expand without limit; the more you say, the more will remain to be said, and you may go on making speeches forever. But if (like St. Francis) you cultivate the eloquence of praise, you will be met at every stage of your progress by a law of Diminishing Returns. As you pass from the evil to the good, from the good to the better, from the better to the best, you will find it continually harder to do justice to your theme; the satisfaction of 'hitting the mark,' so easily found when abuses are being exposed or lies nailed to the counter, will now be increasingly difficult to find; the area of discourse will contract, its values acquiring an intensity which language cannot overtake; you will have less and less to say, until, at last, when you come to the Very Best, you will be struck completely dumb and have nothing to say at all. The Very Best is no theme for oratory. The bias of the tongue being always in the direction of indictment, it is easy to understand how the habit has arisen of interpreting our social system in terms of evil rather than of good." (L. P. Jacks, in *Hibbert Journal*.) There is more to be said about this evil, and the writer was close enough to seeing the real truth of the matter to enable him to say more. The genius for faultfinding, the carping critic, the acrimonious mind, are themselves part of the evil that is in this world due to man's corrupt nature, and sanctifying grace battles with them continually. Outside of this grace it is difficult to see how much good can be said about a world that lieth in wickedness and whose very righteousnesses are as filthy rags. Given a better world with nobler men in it, the vocabulary of the race would automatically lose some of its terms and acquire others. You can have no name for that which does not exist. It is an old Latin axiom, used indeed in a different connection, but applicable here: *Modus loquendi sequitur modum essendi*. Let any one examine the Scriptures on this score and catalog their wealth of terms in both Testaments for sin, for instance, in the small confine of the first two verses of Ps. 32. The Bible speaks from a comprehensive perception of the realities of life because it is the voice of the all-seeing God. If men had made it, they would most likely have made it speak in Pollyanna style: "Oh, I am so happy!" etc. Thank God, there are still things in this world that are true, things that are honest, things that are just, things that are pure, things that are lovely, things that are of good report, and virtues and praiseworthy things, Phil. 4, 8; and Christ Himself will call attention to them at His Second Coming, Matt. 25, 35 f. But they exist only in the realm of grace as products of the Spirit of Christ that works in men. Gal. 5, 19—23.

DAU.

American Lutheran Church Untouched by Modernism? — From the *Lutheran Church Herald* (May 20) is gleaned the following: "The writer of 'Radio Broadcasts' in the *Presbyterian* pays this tribute to the American Lutherans: 'It is the glory of Luther's chil-

dren in the United States that their ministry and laity are untouched by this war of unbelief that is moving like an epidemic across the land. This is the more impressive when we recall that much of this unbelief is the harvest of seeds sown in German universities, a generation or more ago, in the name of Higher Criticism. Indeed, it is this outstanding fact that has been so powerful an argument among them against the wisdom of giving a welcome to the novel contradictions of beliefs in unbeliefs. A gifted Lutheran minister, recently returned from a visit to Germany, spoke before the Luther League in the First Evangelical Lutheran Church of Pittsburgh, Pa., on 'Our Sick Mother.' It was a sad story of discovery that his investigations had brought him. The great Church of the Reformation has so largely abandoned in Germany the doctrines of the Reformation that, having no definite message for the people, the people no longer come to church. Everywhere he found the pews empty, the families indifferent, the public unbelieving, and thousands in actual hostility to all that the Church stands for in her decadent state. The fact that since Modernism took the Bible of Luther from the entire Protestant section of Germany and left her a prey to every destroying philosophy that might be cast at her, has seemed sufficient argument in the minds of American Lutherans to close the door against the destroying wolf as he seeks to enter their church in this country. It is a simple argument with them and runs thus: If Modernism damned Germany when once in power there, Modernism will damn America if once in power here. How far we have been 'untouched by this war of unbelief that is moving like an epidemic across the land' no one can tell. Let us hope and pray that we may be spared yet for many years from this destructive rationalism threatening evangelical Christianity in so many denominations."—Visits from Lutheran churchmen of Europe, of more than dubious orthodoxy, which are made the occasion of much flamboyant oratory and spectacular fraternizing here in America, Lutheran world congresses with their gushing declarations of the unity of its members, with sporadic heroic utterances of what really constitutes unity, etc.,—these things do not look very promising for the future of the old Lutheran faith in America. The words of Washington about "entangling alliances" are assuming an ominous meaning to American Lutherans.

DAU.

Carlyle's attitude to the Bible is brought out in a volume of his letters just published. He writes to John Stuart Mill on January 20, 1834: "Best of all do I sympathize with you in regard to the New Testament. Every word I say is spoken out of my heart. Great, soul-inspiring, unfathomable in significance, is that poor artless Biography by St. Matthew! Of all *Antigimenes* too, in any time, in any place, the greatest is that divine Hero of St. Matthew. A thousand times have His words, even through all *these* impediments, brought life and hope back into my heart: I have wept warm tears as I thought of *Him*; and how the voice of his Glad Tidings (the *gladdest* of all; for it was of man's indefeasible divineness [!]) had gone forth to all lands, had reached even the English land and me. 'Be of good cheer!

I have overcome the world: I! — if you consider that, and who the *I* was, a whole Gospel lies in it. — St. John I regard with you as a kind of *didactic* Biographer, less taken up with his hero than what he fancies to be his hero's philosophy; of far inferior value therefore; less artless, perhaps one might say less sincere. On the whole, it is the thorough *heartiness*, the intense and entire *sincerity* of the Bible that makes it still the Book of Books. In no other book is there the same quality in such a degree; some touches of it (under circumstances strangely new) I meet with in Goethe, almost alone of the moderns. I advise you to persevere in reading the Bible (in *seeing* it, through all distances and disguises): that here, too, you have discarded *Dilettantism* and can earnestly look at the *Earnest*, this is a new pleasure to me." On June 13, 1833, he writes: "Will you understand me if I say there is still no book in the whole world where I find the Spiritual Warfare of Men tenth-part so faithfully delineated, so cheerfully too, and instructively when once you have got to *read* it, as in the *Jewish Book*, well named the Book of Books? I protest, it is even so. In fine, then, I bid you go on unflinchingly, not resting till your 'Doubting Castle' Prison is burst asunder; *love* the Truth, and the Truth now as heretofore *will* make you free." How little of the essential and exclusive contents of the Scriptures had Carlyle learned! Still his case shows that the Bible need not fear the scrutiny even of an agnostic genius. The cheapest trash spoken and written is that of modern Bible critics and *litterateurs* who claim to have found in the Bible nothing but myths and folk-lore. A generation or two ago they durst not have shown their faces in the society of real literary men.

DAU.

When Charles R. Brown, Dean of the Yale Divinity School, in the autumn of 1923 delivered lectures at New Haven which have now been published under the title *Why I Believe in Religion*, for each successive lecture a bigger hall had to be engaged. It is said that if he had chosen to deliver a seventh lecture, — his book contains six, — he would have had to go to the Yale Bowl to accommodate his audience. A writer in *Scribner's* for June thinks that this proves that "no subject is more interesting than religion." That is certainly a fact. The pity is only that the great throngs at New Haven were treated to a poor exhibition of the true religion. (On Brown's view of religion see THEOLOGICAL MONTHLY, June, 1924, p. 185.) Lutheran noonday services during Lent have everywhere attracted the attention of the greater public, and it is regrettable that we have so far made these attempts to place our faith before the public only at this season. We have not yet exhausted our possibilities.

DAU.

Anent Academic Degrees. — A knowing smile will wreath the countenances of our unsophisticated readers when reading the following item communicated to an American magazine writer by one of our scholars: "You may be interested to know that a colleague of mine in Zurich, quite a young man and therefore not a mere *laudator temporis acti*, writes me with a sigh audible in spite of the distance that the conferring of doctorates in the German and French univer-

sities is now largely influenced by political considerations. This is too bad; but what does all this matter when we consider that even after a development of hundreds of thousands of years since the stage of the pithecanthropos the majority of people still refuse, or at least dislike, to see things as they are? However, *sat prata biberunt.*" Honor to whom honor is due, by all means. That is a Scriptural principle. Moreover, if the obtaining of an academic degree is the only door to recognition for efficiency, by all means let us get the degree and prove that we are worth it. But outside of these considerations, is it not a funny rule for regulating our esteem of some one by his titular appendage? DAU.

Glimpses from the Observer's Window.—The outrageous charge of Ahab addressed to Elijah: "Art thou he that troubleth Israel?" 1 Kings 18, 17, comes to mind as one reads the remarks in the *Herald and Presbyter* about "some unthinking people who lay all the blame for the controversy in the Church to-day on the loyal and evangelical men who are defending the faith." The only flaw in the parallel is that "the loyal and evangelical men" among the Fundamentalists as compared with the Modernists are not as loyal and evangelical as they think they are.

Dr. Wilhelm Walther, the Luther scholar, for many years Professor of Historical Theology at the University of Rostock, died April 24 in the hospital at Rostock after a severe illness of twelve days, so a *News Bulletin* of the N. L. C. reports.

From the same source are the following two items: The Committee on Moral and Social Welfare of the U. L. C. will submit to the convention at Chicago in October the following resolution: "In accordance with the Sixteenth Article of the Augsburg Confession we believe that it is right for Christians to engage in just wars and to serve as soldiers. We also believe that the time has come when it is necessary to stress the fact that nationalism and internationalism are not mutually exclusive terms, that patriotism and the love of other nations and races are supplementary, that the processes employed by and within the nation to secure justice, fair play, and stability, must be employed in an increasing measure in the dealings between nations, that the arbitrament of arms should yield more and more to the arbitrament of reason and of law, that the Christian citizen is pledged as such to exert every effort through the establishment of some agency for the furtherance of justice and good will in his own country and in the commonwealth of nations."

Through the visits of foreign students to German universities, says *Vox Studentum* (Vienna) has arisen a most interesting and useful department in the University of Berlin, known as "The German Institute for Foreigners," the object of which is to teach foreign students and foreign residents what it is necessary that they should know about Germany. Literature specially prepared from every point of view is given throughout the year on the language, literature, art, history, education, and economic conditions of the country. A monthly magazine is printed with information about the institute, announcements of good plays and concerts, articles on German art and literature, and a supplement on language study. Visits are paid to museums, schools, factories, and other points of interest, and study tours throughout the country are arranged. The result is said to be a kindlier attitude between the foreign visitors and the people with whom they come in contact and a better understanding of the national problems of their respective countries.

During the first two weeks in June the Walther League carried out a Relief Clothing Endeavor for the war-stricken and suffering in Europe, especially Germany.

William D. Guthrie's article "The Oregon Compulsory School Law" in the *Columbia Magazine*, June, 1924, has been published as a separate print. It is a most interesting review of the decision of the United States District Court of Oregon, by which the law which would have closed all private schools in Oregon in 1926 was declared unconstitutional. It makes plain, in particular, the share which the Masonic Order had in framing and passing this odious legislation, and the counteraction of Roman Catholicism against it. But the greatest credit for the repeal of this offensive measure belongs to Lutherans, who paved the way for it by the suit *Meyer versus Nebraska*, 262, and the suit *Nebraska District of Evangelical Lutheran Synod versus McKelvie*, 187, N. W. 927.

The reference to Horace (see THEOLOGICAL MONTHLY 4, 183) has been furnished by a number of our pastors and professors who still keep up their reading in the old classics. It is found in the Third Satire of the First Book, line 68.

After having been closed six years, the Theological Academy of the Russian Church at Moscow has been reopened under the liberalist leadership of Metropolitan Eudaken. A Methodist member of the faculty, Dr. G. Hecker, delivered the inaugural address in Russian before great crowds of listeners. The program of the institution henceforth will be to train pastors and evangelists in place of the former priests and liturgists.

Roman Catholic lawyers in Prussia are employing their astuteness, says the *Lutheran* (May 29), "for finding ways and means to bring about the reverting of confiscated church property to their original owners in town and country, these holdings having been of a sacred character, therefore not subject to common law.... The famous monastery in Heisterbach shall be restored in every sense. The State is in dire need of money."

Dr. Machen said recently in the *Presbyterian*: "The dangerous Towner-Sterling Bill in Congress has as its ultimate tendency (whatever temporary safeguards there may be) the establishment of a uniformity of education, which is the most appalling calamity into which any nation could fall. It would be difficult to imagine, at any rate, a worse tyranny than that of the Oregon type. Place children in their formative years under the despotic control of experts appointed by the State, and you have a really more effective interference with civil and religious liberty than the Inquisition, perhaps, ever achieved. It is true that hopeful signs are not altogether absent. The abominable Lusk Laws in the State of New York, though by the scantiest majority, were repealed; and the decision written by Justice McReynolds, of the United States Supreme Court, concerning the Nebraska language law (which practically made literary education a crime) shows that the principles of American liberty are not yet entirely dead. But the danger is certainly very great." All the coercive and restrictive measures with which we are being cursed in recent years are merely paving the way for Rome-rule in our country. Rome waits till its time for action comes, and then it will build its coercive and restrictive measures up on recent precedents.

American Masons touring Palestine held a lodge-meeting and posed for a propaganda photograph at the entrance to the caves of Solomon just outside Jerusalem, "at the place from which the stone for Solomon's

'Temple was taken, considered the cradle of Masonry.'" (See the photographure in *Current Opinion* for June, p. 787.) For its real cradle Masons will have to go considerably lower down.

If you wish to be up to date, you will drop the term "Teutonic" from your vocabulary and substitute "Nordic" for it.

For our collection of last sayings of renowned persons we may note this from the last work of G. Stanley Hall, the psychologist: "Man's future on this earth is the real, only, and gloriously sufficient fulfilment of his hopes. The great things which we once dreamt of in another world we must now strive to attain here, and after draining all the draughts of bitter and sweet that Nature has brewed for us, we shall sink back satisfied into the arms of the all-mother, whence we sprang." The people who proposed to make Germany happy by introducing their present order of things over there used to sing:

*Den Himmel ueberlassen wir
Den Engeln und den Spatzen.*

Stanley Hall's valedictory is attuned to the same melody.

"Just as the Roman Catholic Church insists that the Pope is not subject to Italian jurisdiction, so has Islam to face the problem of obtaining a caliph who shall be truly international in status." (*Current Opinion*, June, p. 771.) The difference between the *antichristus major et minor* or the *antichristus occidentalis et orientalis* is the difference between tweedledum and tweedledee.

And so the *Cosmopolitan* marches in the Roman Catholic propaganda procession. In its July issue it features as its leading story Mary Roberts Rinehart's *Her Majesty, the Queen*, with obliging illustrations exhibiting a gorgeous scene in which "a prince of the blood," alias prelate, in the proper gaudy outfit, reads the marriage service for a king and his bride, surrounded by their noble *entourage*, and another showing the Roman confessional in action, with penitent and confessor. Judging by the rate of profit and loss which determines for commercial enterprises what they must do or not do, incidents like the above would indicate that America is already more than half Catholic. A generation ago such an incident would have been impossible. But it may be that we are expected to read a publication like the above as "advertisement" printed in the form of a story, as in our daily paper, and understand that it is paid for, though not marked so.

DAU.