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No. 2.

Some Difficulties in the Speech of Stephen, Acts 7.

PROF. W. ARNDT, St. Louis, Mo.

The interpretation of the magnificent speech — Bengel calls it *documentum Spiritus pretiosum* — delivered by Stephen before the Sanhedrin in Jerusalem encounters a number of difficulties which at first sight appear somewhat formidable and, accordingly, have been used by critics of the negative school to impugn the inerrancy and credibility of the sacred narrative. To show that these difficulties are by no means insuperable, and that the poison fangs of criticism are not so dreadful as their possessors would make them out to be, is the purpose of this discussion.

1. Stephen's speech was made to disprove the accusation that he had been speaking blasphemous words against the Temple, etc.; chap. 6, 13f. To a superficial reader much of what Stephen says will seem to be beside the mark, having apparently no bearing at all on the point at issue. On this account there have been some who have declared the speech to be fictitious, an invention of St. Luke. But a careful study will reveal the pertinence of all of Stephen's statements. His account of the history of Israel, terminating so abruptly with the reference to the building of the Temple by Solomon, was intended to show that God's revelation in the golden period of Israel's past was not given in the Temple, this structure having not yet been erected, but here and there, wherever the fathers were sojourning, and that hence the teaching of Stephen, when he pointed to the abrogation of the Temple-worship, was not blasphemous, as true religion was by no means dependent on the existence of the Temple and on residing in the land of Canaan. Thus the speech was an effective rebuttal of the charge of blasphemy raised against him.

2. Stephen begins his speech with stating that God appeared to Abram when he was in Mesopotamia, before he dwelt in Charran

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.:—

Concordia Sunday-School Series.

Tiny Tots' Bible Pictures. Per set of 12 cards, 10 cts.

Primary Leaflets. 1 copy, 30 cts. per annum.

Junior, Intermediate, and Senior Lessons. 1 copy, each 30 cts. per annum.

Catechism Lessons. 1 copy, 30 cts. per annum.

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Junior Bible Student. 1 copy, 50 cts. per annum.

Sunday-School Teachers' Quarterly. 1 copy, 75 cts. per annum.

We are glad to announce and to recommend to our congregations the Concordia Sunday-school Series for 1924. The publication of Sunday-school literature in our Synod is now under the direction of an official Sunday-school Board. Adequately to present and describe the good features of the Concordia Series of Sunday-school literature would require much space; pastors who are not using the literature in their congregation are requested to send for a set of sample copies and convince themselves as to its merits. The Sunday-school Board is trying to meet the needs of our Sunday-schools. It goes without saying that all Sunday-schools in our Synod ought to use this literature and no other; Lutheran consciousness forbids the use of sectarian literature, and loyalty to our Synod makes it imperative that our own Publishing House be patronized. If it does not furnish what is needed, friendly criticism and advice are always appreciated.

Fritz.

Sketches from the History of the Church. *G. E. Hageman.* 299 pages, 7¼×10¼. \$3.00, postpaid.

In the reading of our people, especially our young people, there ought to be included the reading of church history. With the exception of a few small books on the Reformation and one or two very small volumes on

church history in general, there has been no English book on church history which we could recommend to our people. We are therefore pleased to announce the publication of Hageman's *Sketches* and advise our pastors to urge their people to buy and read them. The basis of Hageman's book is the German work written some years ago by Dr. E. A. W. Krauss. Hageman's book is not a mere translation, but it has been rethought in English. More than one half of the 300 pages is devoted to the history of the Reformation and the history of the Lutheran Church in America, the latter comprising 100 pages. The members of our churches should be acquainted with the history and the doctrines of the various Lutheran church-bodies in this country. The book is well illustrated and contains some valuable and interesting facsimiles. It is bound in heavy, special cloth, grained in imitation of walrus leather, and comes in a substantial pasteboard carton. Although the book presents the appearance of being an expensive article, it is sold at a low price because it was printed in Germany. The book ought to have a large sale.

FRITZ.

His Passion. Short Sermons on the Great Passion of Our Dear Savior. J. H. Hartenberger, Pastor of St. John's Ev. Luth. Church, Red Bud, Ill. \$1.75. Order from Concordia Publishing House, St. Louis, Mo.

This octavo volume contains one Easter sermon (the last sermon in the book) and twenty-eight Lenten addresses upon the usual texts of the Passion history. The language is simple and chaste, such as our congregations will readily understand. Each sermon consists of an introduction and the elucidation of a theme through two or, rarely, three divisions. To us it seems an excellent arrangement that the author has dealt with archeological matter, a number of historical problems, and a few exegetical difficulties in footnotes. The contents consist of Scriptural truth, Law and Gospel. The sin of man is described and condemned, and all sinners are told to come to Jesus, the Lamb of God, which taketh away the sin of the world.

A few years ago Rev. Hartenberger published a volume of German sermons on these same texts. These English sermons, however, are not mere reproductions of the German ones, but a new treatment of the same matter.

The binding is in good taste, in cloth of Lenten color, and the print is clear.

SOMMER.

The Proof-Texts of the Catechism with a Practical Commentary. Prof. L. Wessel. Vol. II, containing the Third, Fourth, Fifth, and Sixth Chief Parts. 155 pages. \$1.60, net.

In the *Theological Quarterly* for October, 1920 (p. 246), the first volume of this very useful publication was noted, and the hope was expressed "that the second volume, which is to complete the work, will not require another seventeen years for its publication." The hope is realized, and the work has been well done — an efficient aid to every one who must teach the Catechism of Synod. As in the case of the previous publication this, too, may be ordered from the Students' Society at Concordia Seminary, Springfield, Ill., which is publishing this work, or from Concordia Publishing House, St. Louis, Mo.

DAU.

Rudolph Volkening, Holland Bldg., St. Louis, Mo.:—

Choice Morsels. Gathered by *W. G. Polack.* 214 pages.

"Feathers for arrows" Spurgeon used to call the anecdotes and illustrations which he would weave into his expository discourse, and he was a master of the art of making an abstract thought assume concrete form by quoting an example, a popular saying, etc. All church-workers know the value of illustrations and apt quotations and are constantly on the lookout for good material of this kind. The collection here offered serves the purpose. There are blank pages at the end of the book "for additional notes and memorandums of personal experience." DAU.

G. A. and E. A. Fleischer, Publishers, Chicago, Ill.:—

The Little Minister of Elderon Creek, and other stories and poems. The Good-Will Series. *John Theodore Mueller.* 185 pages, 5×8. \$1.25. Order from Concordia Publishing House, St. Louis, Mo.

Prof. J. T. Mueller has become known in our circles as a popular story-writer. To satisfy the demand for his writings, the publishers are printing in book form some of his stories which have already appeared in the *Concordia Magazine* and the *Concordia Calendar*. The purpose of the Good-Will Series is to furnish Christian stories for juvenile and adult readers. Pastor Henry Kowert, who has written a preface to the first volume, says: "Being exquisitely told, the stories in this volume fascinate the reader from beginning to end. Being Christian in character, they not only entertain, but also instruct and edify and satisfy. In every instance the story becomes a message, and a needed one too." With a market which to-day is flooded with all kinds of books, parents cannot be too careful what their children read. We are therefore always pleased when we can recommend another good book. *The Little Minister of Elderon Creek*, is elegantly bound and will also for this reason serve well for gift purposes.

FRITZ.

Cambridge University Press, London:—

From Augustus to Augustine. Prof. *Ernest G. Sihler, Ph. D.* X and 335 pages.

The subtitle of these studies in the writings of some of the early fathers of the Christian Church and of the classical writers of the decadent Roman Empire informs us that the author's aim has been to build up from the sources, of which he has acquired a masterful knowledge, a literary panorama of the greatest struggle which the world has witnessed: the conflict of classic paganism with Christianity. The entire New Testament notes in numerous places the contacts of Christianity with paganism, and especially in Acts, the Epistles, and Revelation we have inspired records in which the conflict of the two opposing forces is glimpsed. Dr. Sihler's studies are in so far a practical commentary on those New Testament records as they depict for us the leading combatants on either side and exhibit to us, in exquisite detail, traits of their inward and outward life and their methods of warfare. Since Uhlhorn's *Kampf des Christentums mit dem Heidentum* no study such as Dr. Sihler's has appeared, and Dr. Sihler's manner of handling his subject,—by depicting persons and episodes rather than topically arranged conditions— is altogether sui

generis and gives a peculiar charm to his book. The conflict which he portrays is exhibited in the following chapters: 1. The Spiritual Failure of Classic Civilization (leading contents: the theogonies of Homer and Hesiod, the great dramatists of Greece, Sophocles, Aeschylus, and Euripides, and the character of the Academy under Socrates and Plato). 2. Stoicism and Christianity (presenting the school of Zeno, Kleanthes, Chrysippus, Panaetius, Seneca, Epictetus, and noting with special care the contact of the Apostle Paul with the teaching of these philosophers; also the Emperor Marcus Aurelius and the pagan slanders by which the earliest persecutions of Christians were "justified," and which are aptly illustrated by citations from the *Octavius* of Minucius Felix). 3. Under the Antonines (introducing Pausanias and Lucian of Samosata, the cult of Alexander of Aboniteichos in Pontus, and reverting at the end to previous times by citing from Pliny's *Natural History* estimates of the Olympian gods in Roman paganism). 4. Clement of Alexandria (characterized from the *Protrepticus*, *Paedagogus*, and *Stromateis*, and valuable particularly for the evidence here offered of the influence of Plato on the teaching of this church-father). 5. Tertullian, of Carthage (an excellent sketch built up chiefly from *De Testimonio Animae*, *Apologeticus*, *Ad Nationes*, *De Idololatria*, *De Spectaculis*, *Adversus Marcionem*, *De Praescriptione Haereticorum*, aiding us to understand the first great controversy of the early Church — the Montanist — and the struggle to make Christianity a *religio licita*). 6. Neoplatonism and Christianity (leading characters: Celsus — sketched from his posthumous opponent's, Origen's *Contra Celsum* — Plotinus, Porphyry, and Jamblichus). 7. In the Era of Diocletian (principal sources for this fine description of the era of the great persecution: Arnobius, *Adversus Nationes*, and Lactantius, *Divinae Institutiones* and *De Morte Persecutorum*). 8. The Emperor Julian and His Religion (sketched, besides from his own writings, from Socrates's *Historia Ecclesiastica*, and the writings of Libanius and Ammianus, which show up the apostate and the rebuilder of paganism as a devotee to Maximian and Jamblichian theurgy; particularly valuable for its references to the Arian-Athanasian controversy). 9. The Old Believers in Rome and the Dusk of the Gods (depicting with a wealth of detail which makes this chapter intensely interesting the post-Constantine age, when pagan cults are sinking into "innocuous desuetude"; principal sources: the historians Socrates, Sozomenus, and Zosimus, the *Appeal* of Firmicus Maternus, the writings of Symmachus, Ammianus, Macrobius, Servius, and the *Corpus Inscriptio-num Latinarum*; Jerome and the unknown author of the *Carmen Parisianum* are contemporaries of this age). 10. The Earlier Stages of Augustine (presenting the Augustine of the Cassiciacum, the source material being *Contra Academicos*, *De Vita Beata*, *De Ordine*, *Soliloquia*, *De Immortalitate Animae*, *De Quantitate Animae*, and, of course, the pertinent references in the *Confessiones*). 11. The Two Sons of Theodosius and Alaric the Goth (depicting scenes from "the period in which the Decline of Rome is accelerating towards the *Fall*"; chief authorities: Jordanes, the compiler of Cassiodorus, Ammianus, Suetonius, Zosimus, Claudian, Synesius, Symmachus, Jerome, Augustine, Orosius; valuable for a study of the effects of the Migration). 12. Augustine's *City of God* (the crowning piece of the collection — a very apt choice; sources: besides *De Civi-*

tate Dei, Jerome). This hasty synopsis of the contents of Dr. Sihler's *opus palmare*, besides informing the reader of what he may expect to find in this book, is meant to indicate the great amount of close, very close, reading that was done in almost forgotten records of the past. Christian scholars in particular will applaud the author's choice of his subject and mete out becoming praise of his manner of handling his materials. Dr. Sihler is himself a Christian, and throughout his book he makes profession of his faith. The book is being most favorably reviewed in professional circles here and in England. It is a matter of special gratification that an old graduate of Concordia Seminary has carried his Christian convictions into the circles of the learned and has ably expressed them.

DAU.

The Lutheran Literary Board, Burlington, Iowa:—

Lenten Discourses and A Sermon to the Sunday Evening Club of Chicago. *The Rev. Simon Peter Long, D. D.,* Pastor Wicker Park Lutheran Church. 1923. 85 pages, 5¼×7¾. \$1.00, net.

The Lenten discourses contained in this book were delivered extemporaneously by Rev. Long, of Chicago, and reported by Neil Saterlee. It would have been well had Rev. Long not delivered these sermons extemporaneously. Ministers who are called upon to preach Lenten sermons have a great responsibility thrust upon them, and in view of this responsibility they ought to consider carefully each word which they utter. Had Rev. Long done this, he would not have made such statements as the following: "You know a great many people in the present day preach about God's being reconciled to the world. Reconciled means to make right. It means to change, it means to bring about a right relation. Some people have got a wonderful way of preaching reconciliation, as if the Lord, our God, by the death of Christ on the cross, had to become reconciled to the world, and it is utterly false. He never was, and He never will be. It is a crime against God Almighty to expect Him to be reconciled unto this old murdering, sinful, hateful world. The Bible does not teach it. . . . How can He be reconciled to Chicago? Think it over. It is a crime to say that God would be reconciled to the world, and that is the trouble with the world to-day. We think God is reconciled to all our damnable meanness, and He cannot be, and He never will be."

Again: "God came over to America, the greatest nation on God's earth, the very beacon light of the world, and said: 'You, of all nations in the world, the youngest and the greatest, I have sent you the light; I have sent you the Puritan Fathers; I have sent you missionaries; I have sent you men of God; I have sent you the greatest light the world has had, and you ran your fingers down into the blood of the world up to the elbows and made many millionaires.—America, unless you repent, you will be damned, and doubly damned!' I cannot speak of this without saying one thing more. Of all the people in the world, it seems to me, who get light, it is the enlightened Christians, and if there are any people in the world who actually do get light before they are confirmed, and before they become communicant members of the Church, and have no excuse, it is the Lutherans, and that is the reason why Chicago, with all her unchurched Lutherans, is doubly dead and doubly damned and hard to be wakened up. That is the key to the whole situation."

Or: "I think, my friends, that Good Friday is the greatest holiday of God; and I want to congratulate the city of Chicago as the first place I have ever lived where they had sense enough to close the public schools on Good Friday. Some have told me that one reason why we have the schools closed in Chicago is because of the predominance of the Roman Catholics. Do you know, with all my good Lutheranism, if that is true, I say, 'God bless the Roman Catholics for what they have done in that respect.'"

In the face of such statements we ask, What has become of Rev. Long's good Lutheranism? Both as to form and content the sermons display numerous faults, which make it impossible for us to recommend the book.

MUELLER.

Lutheran Book Concern, Columbus, O.: —

Christian Frederic Schwartz. *The Apostle to India.* *C. B. Ghodes, Litt. D.*
190 pages, 5×7¼. 50 cts. Order from Concordia Publishing House,
St. Louis, Mo.

This book is a brief and popular biography of Christian Frederic Schwartz, the Apostle to India. Those interested in our ever-increasing foreign mission work in India will find much in it to stimulate their interest in the important work which Christ imposed upon the Church when He charged it to preach the Gospel to every creature. MUELLER.

Training the Laity for Personal Mission-Work. *Alfred M. Wagner.*
48 pages, 4×6. 45 cts. Order from Concordia Publishing House,
St. Louis, Mo.

This book contains valuable suggestions for laymen who are to take a greater interest and a more active part in the large task of the Church — evangelizing the world. The lessons are brief and simple and will be readily understood by laymen. MUELLER.

Star Eye. *A Story of the Revolutionary War Period.* *Wm. Schmidt.*
302 pages, 5×7½. \$1.25. Order from Concordia Publishing House,
St. Louis, Mo.

This excellent story, which first appeared in German, has been made accessible to English readers by means of a clear and readable translation into English, which now appears in a second edition. Those who have read the book will agree that Professor Schmidt has given us a story that is both interesting and instructive and may safely be placed into the hands of juvenile readers to displace the shoddy and trashy fiction that unfortunately clutters the book-market. We recommend this story also in its English version. MUELLER.

George H. Doran Co., New York, N. Y.: —

The Minister and His Greek New Testament. *A. T. Robertson, M. A., D. D., LL. D., Litt. D.,* Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. 139 pages, 5¼×8. \$1.75, net. Order from Concordia Publishing House, St. Louis, Mo.

Prof. A. T. Robertson occupies the chair of New Testament Interpretation at the Southern Baptist Theological Seminary, Louisville, Ky. His

keen interest in all matters that pertain to the New Testament is shown by the large number of books which he has published on this subject. His *Grammar of the Greek New Testament in the Light of Historical Research* has received world-wide acknowledgment, and his other works are eagerly read by a large circle of appreciative admirers. In the present volume Prof. Robertson shows the great value of the Greek New Testament for a minister of the Gospel, and though brief, it contains in a series of admirable essays innumerable helpful suggestions. The book is divided into twelve chapters, bearing the following titles: "The Minister's Use of His Greek New Testament"; "Notes on a Specimen Papyrus of the First Century A. D."; "The Use of *ὑπέρ* in Business Documents in the Papyri"; "Pictures in Prepositions"; "The Greek Article and the Deity of Christ"; "The New Testament Use of *μή* with Hesitant Questions in the Indicative Mode"; "Grammar and Preaching"; "Sermons in Greek Tenses"; "John Brown of Haddington, or Learning Greek without a Teacher"; "The Grammar of the Apocalypse of John"; "The Romance of Erasmus's Greek New Testament"; "Broadus as Scholar and Preacher." Also this book of Professor Robertson deserves a place in the minister's working library. Chapters 4 and 5 ("Pictures in Prepositions" and "The Greek Article and the Deity of Christ") alone are worth the price of the book. MUELLER.

The Judson Press, Philadelphia, Pa.: —

Crannell's Vest Pocket Lessons for 1922. *Philip Wendell Crannell, D. D.,* President of the Kansas City Baptist Theological Seminary. 205 pages, $3 \times 5\frac{3}{4}$. 50 cts.

This is the fifth annual volume of the International Improved Uniform Series of "Daily Bible Readings" and "Baptist Young People's Union Topics," which have enjoyed a wide circulation during the past four years. The text used throughout is the American Standard Revision of Thomas Nelson & Sons, copyrighted 1901. The lessons are brief and practical. The present series treats both Old and New Testament texts. Some of the lessons are quite helpful and commendable, and the large circulation shows how extensively the Holy Scriptures are being studied in the Baptist Church. However, also the faults of the doctrinal position of this denomination are embodied in the lessons, and so also this little book shows the chasm-wide difference between confessional Lutheranism and unionistic sectarianism. MUELLER.

The Way Press, St. Paul, Minn.: —

Modern Theosophy. Whence? What? Whither? An Exposition and a Refutation with Corrective Bible Teaching. *Mersene Elon Sloan.* 1922. 192 pages, $4\frac{3}{4} \times 7$. \$1.25, postpaid. Order from Concordia Publishing House, St. Louis, Mo.

This book is an excellent arraignment and condemnation of theosophy, of which the author says in the preface: "It is not generally known that sorcery is a large element in the modern revivals of Oriental paganism and psychic religions that are fad-rampant in this hour — the 'mystery of

iniquity' posing as science and philosophy. Among the cults of this nature, one of the most subtle, active, and disastrous, is Modern Theosophy. Current literature abounds in enticing and deceptive sentiments adopted from theosophic teaching, directly or as corollaries, and of which readers do not know the origin or significance. In this way, as well as openly, does the propaganda go on slyly, undermining Christian faith and substituting the 'doctrines of demons,' until, as a leading theosophist said, 'the ideas of theosophy now pervade individual life, literature, the pulpit, the stage, and many societies and organizations.' Not many realize how true this is. The invasion has been so covered by pretensions of interest in the cause of truth that it has not been properly recognized and repelled. Much theosophic literature, both labeled and disguised, is put into our public and school libraries, our book-shops, and offered freely to any who will read. Newspapers and periodicals are adroitly worked into the service of promoting the cause, with articles and news items which, while omitting the word theosophy, give favorable impression of certain of the catchy and subtle doctrines. A theosophic journal became so bold as to advise school-teachers to work the propaganda quietly among their pupils. Free lectures are given, to which the public is invited. Worst of all, the pernicious principles have infected not a few churches, until even evangelical pulpits teach them."

We recommend this book as one of the best practical refutations of the pernicious doctrine of theosophy and wish to call the attention of our brethren in the ministry to the fact that in view of the world-wide propaganda of theosophists the subject deserves careful study, in order that they may be in a position to warn their hearers also against this insidious delusion.

MUELLER.

Small, Maynard & Co., Boston, Mass.:—

Egypt and the Old Testament. *T. Eric Peet*, Brunner Professor of Egyptology in the University of Liverpool; formerly Craven Fellow in the University of Oxford. 230 pages, 5½×8¾. \$1.50, net.

The following review of this book which appeared in the *Presbyterian*, September 13, 1923, briefly, but strikingly summarizes its demerits, and we beg leave to quote it as embodying our opinion: "The author justifies this additional book on Egyptology by the new discoveries in the field of archeological science, which he believes have a tendency to modify our conceptions of Egypt and its history. The relation of Egypt and Israel during the four hundred years' sojourn is dealt with at length, as is also the relation of the two countries when Israel was under the leadership of Solomon, Jeroboam, and Asa. The author appeals often to the work and discoveries of Dr. A. H. Gardiner. The book is an attempt to evaluate the Old Testament upon the basis of the accuracy and authenticity it embraces, as established by certain discoveries. The reader is impressed from the first with the destructive character of the criticism of the Old Testament, especially of the books of Genesis and Exodus. The author refers to the creation and Flood as merely on a plane with the 'remarkable

Sumerian and Babylonian parallels' and speaks of them as 'both these legends.' Then is added this judgment, 'Historically, these stories are probably almost valueless.' Aspersion is cast upon Moses, the historicity of this great leader of God's people being questioned, Abram's descent into Egypt is treated as a 'double' of a later incident, for the writer concludes that 'the story of the migrations of Abram preserve some faint record of the second great Semitic migration.' In its whole scope and scholarship, in its citation of evidence and conclusions therefrom, the book is inferior to the Stone Lectures of 1920, delivered by Melvin Grove Kyle, D. D., LL. D., and published in book form." We quote this review chiefly because it shows that there are also others, outside of our Church, who are utterly at variance with the misrepresentations of facts by unbelieving critics in the interest of their false and destructive theories. MUELLER.

Porto Alegre, Agencia Concordia:—

Hymnos e Oracoes, compilado por uma commissao em prol da missao Ev.-Lutherana Luso-Brasileira. 62 pages. 1\$500.

Exposicao Concisa do Catechismo Menor de Dr. Martinho Lutero, publicado pelo Synodo Evangelico Lutheranico do Brasil. 169 pages. 2\$000.

With great pleasure we studied these two booklets, which were sent to us by our esteemed brother and coworker in the Lord's vineyard, the Rev. A. Lehenbauer, of Urwahnfried, Guarany, Rio Grande do Sul, Brazil. Though we are not skilled in the Portuguese language, we soon recognized in *Hymnos e Oracoes* a translation of some of our choicest hymns and prayers for the use of our Brazilian Lutherans. The other booklet, *Exposicao Concisa*, the reader will not find difficult to place. The Small Catechism of Luther has been made accessible to our Portuguese fellow-Lutherans through this translation. We earnestly hope that many other books dear to us will soon follow these first-fruits of the labors of our enterprising and ambitious workers in South America. And may the Spanish translations not lag behind! In the mean while let us encourage our brethren who are doing pioneer work in opening to their converts the treasures of our Lutheran Church, by our prayers, our sympathetic interest, and, above all, by our ready contributions. Rev. Lehenbauer enclosed in his shipment of Portuguese books two Portuguese primers. We compared them as well as we could and reached the conclusion that his own primer, which he published some time ago, the first edition of which is already exhausted, is far superior to the *Methodo Joao de Deus*. It might be well for those acquainted with the Portuguese language to send for these translations, study them thoroughly, and give the translators such suggestions as might be of benefit. We are sure that these will be welcomed. MUELLER.

Correction.

Rev. A. C. Theo. Steege, New Britain, Conn., calls attention to the fact that the remark in note 9, on page 360 of the December, 1923, issue, is an error. The hymn referred to is No. 314 in our English hymn-book.

DAU.