

# Concordia Theological Monthly

Continuing

Lehre und Wehre (Vol. LXXVI)

Magazin fuer Ev.-Luth. Homiletik (Vol. LIV)

Theol. Quarterly (1897—1920)-Theol. Monthly (Vol. X)

Vol. II

September, 1931

No. 9

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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 *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren. — *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.*

Published for the  
Ev. Luth. Synod of Missouri, Ohio, and Other States  
CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.



ARCHIV

## Book Review. — Literatur.

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**The Apocrypha.** (*The Library of Living Classics.*) Edited by *Manuel Komroff* and *Lincoln MacVeagh*. The Dial Press, New York. Longmans, Green & Co. (Canadian Agents), Toronto. 350 pages, 6½×9½. Price, \$4.00.

This is a very well printed and well-bound English edition of the Apocrypha contained in Luther's German Bible and in the English Authorized Version of 1611: Tobit, Judith, the additions to the Book of Esther, The Wisdom of Solomon, Ecclesiasticus (or the Wisdom of Jesus, the Son of Sirach), Baruch, the additions to Daniel (The Story of the Three Holy Children, The History of Susanna, The History of the Destruction of Bel and the Dragon), The Prayer of Manasses, the First and the Second Book of the Maccabees, and the two books of Esdras, which were not translated by Luther. The publishers' announcement contains some strange sentences. They say: "This addition to *The Library of Living Classics* was seen to be inevitable from the time the *Library* was thought of . . . *The Apocrypha* is one of the most readable and remarkable of all the great classics of the world. . . . This edition, like that of Herodotus, Zarathustra, The Great Fables, and other volumes of *The Library of Living Classics*, fills a definite gap in present-day publishing." Not only all Lutheran readers, but also many theologians and Christians in other churches will take exception to these statements. But even more so when they read the following: "As *The Apocrypha* is considered by the majority of Christians to be divinely inspired, the editor has not tampered at all with the text, which follows strictly the King James Version." It is a well-known fact that only the Roman Catholic Church considers the Apocrypha inspired, and their reason for doing so is the fact that they need the Apocrypha in order to prove their wrong doctrines of justification by works, the prayer for the dead, the beneficial use of incense, etc. It may be said, however, that the High Church, or Ritualistic, section of the Episcopal Church shows its Romanistic leanings also in its position over against the Apocrypha. The Society for the Propagation of Christian Knowledge (S. P. C. K.) in England published them some years ago with the announcement, "Why Use an Incomplete Bible?" and one of the outstanding bishops of the Episcopal Church in the United States, the late Bishop Tuttle of St. Louis, wrote: "I am heartily in sympathy with the excellent and worthy effort being made by the I. S. A. [International Society of the Apocrypha] to make the world better acquainted with the real treasures that lie hid in the Apocrypha."

Lately I have also noticed a tendency towards the Apocrypha in ultra-liberal circles. Kirsopp Lake of Harvard University, in his course on the English Bible, makes use of the Apocrypha in the same way in which he requires the reading of the canonical books of the Bible, and President Lowell, at the last commencement of Harvard University, preached the commencement sermon — if one really could call it a sermon — on a text from The Wisdom of Solomon. But these men do not accept any inspiration and therefore place the Apocrypha on the same plane as the books of the Bible, regarding them all as merely human writings. The Apocrypha, especially the two books of the Maccabees, contain indeed some important

historical matter, and all of them are part of the literature written by Jews in Palestine or Alexandria in the time between the closing of the Canon and the New Testament times. Therefore they will always interest the student of the Old Testament. But any one reading them must note at once the enormous difference between these human writings and the truly inspired books of the Old Testament. The present edition does not divide the books into chapters and verses, but simply into chapters and paragraphs. We may add that in former years it was indeed not easy to obtain an edition of the English Apocrypha; for in 1826 the English and Scottish Bible societies resolved to issue no edition of the Bible with the Apocrypha. But in late years the well-known Oxford Bibles also offer an edition with the Apocrypha. They also sell the Apocrypha separately, and the well-known publishing house of Baxter & Sons has published a very handy edition of the Greek and English Apocrypha in parallel columns.

L. FUERBRINGER.

**Kommentar zum Neuen Testament.** Herausgegeben von Prof. D. Dr. Theodor Zahn. Band XVI: Der Brief des Jakobus. Ausgelegt von Lic. Fr. Hauck, Studienrat in Erlangen. A. Deichert'sche Verlagsbuchhandlung Dr. Werner Scholl. Leipzig. 243 Seiten und 4 Tafeln. Preis: Geheftet, M. 10.50; gebunden, M. 13.

Dies ist der neueste Band in dem großen Kommentar zum Neuen Testament von Zahn und andern positiv gerichteten Theologen der Gegenwart. Die Art und Weise der Behandlung ist dieselbe wie in den andern Bänden: fortlaufende gründliche Auslegung von Vers zu Vers und textkritische Erörterungen, sprachliche Untersuchungen, gelehrte Anmerkungen stehen unter dem Text. In der Einleitung behandelt der Verfasser die üblichen isagogischen Fragen. Über die Abfassungszeit sagt er: „Alles weist auf Verhältnisse, wie sie am besten für Palästina oder Syrien zutreffen, und auf eine Zeit, die kaum viel über 70 hinausliegen dürfte“ (S. 10). Dem stimmen wir zu. In bezug auf den Verfasser meint er, daß nicht der sogenannte jüngere Jakobus, der „Bruder“ oder Vetter des Herrn und spätere Vorsteher der Muttergemeinde zu Jerusalem, in Betracht komme, sondern „es ist mehr mit dem Fall zu rechnen, daß ein sonst unbekannter Jakobus das Schreiben verfaßt hat, wie in der Überschrift auch alle Andeutungen fehlen, daß der Verfasser Apostel, Herrnbruder oder Leiter der jerusalemischen Gemeinde sei“ (S. 28). Dieser Ansicht können wir nicht beipflichten, sondern sind der Überzeugung, daß sich die Abfassung durch den jüngeren Jakobus mit guten Gründen festhalten, wenn auch nicht evident beweisen läßt, weil eben die klaren und bestimmten Schriftausagen fehlen. Zahn, in seiner großen und gründlichen „Einleitung in das Neue Testament“, macht ganz mit Recht aufmerksam auf Parallelen in der Sprache des Jakobusbriefes und des Vorlesers beim Apostelkonzil, Act. 15, und sagt: „Es bleibt merkwürdig, daß dieses *χαίρειν*, Jak. 1, 1, abgesehen von dem Brief eines Heiden, Act. 23, 26, im Neuen Testament nur noch Act. 15, 23 sich findet, in einem Schreiben, welches auf Antrag des Jakobus von Jerusalem aus an die Heidenchristen Antiochiens, Syriens und Kilikiens erging“ (I, 85). In jedem Kommentar über den Jakobusbrief interessiert besonders die Auslegung von Kap. 2, 14—26; aber wir können nicht sagen, daß der Verfasser hier die Sache richtig getroffen hat. Er sagt zu B. 14: „Dabei tritt er [Jakobus] nicht einer Lehre von der seligmachenden Kraft des Glaubens gegenüber — denn der konnte er schwerlich den allgemeinen Vorwurf machen, daß sie keine Werke habe —, sondern

einer Überschätzung des Glaubens, die mit Vernachlässigung sittlich-frommen Tuns zusammengeht, will er gegenüberreten und ihr die gesunde Anschauung entgegenhalten: ohne Werke keine Rettung. Nicht also einem Satz: Der Glaube rettet, stellt er den Satz gegenüber: Die Werke retten, sondern die Werke will er als etwas unbedingt Notwendiges hinstellen, wenn es zur Rettung kommen soll. . . Jakobus unterläßt es völlig, *πίστις* oder *ἔργα* näher zu bestimmen. Er behandelt beide Worte wie zwei völlig unmißverständliche, der Gemeinde geläufige Begriffe. Aus den folgenden Beispielen ergibt sich, daß ihm die *ἔργα*, die er für notwendig hält, Taten der Nächstenliebe und des Gehorsams gegen Gott sind. Daß die *ἔργα* irgendwie auf etliche bestimmte Äußerungen der Frömmigkeit eingeschränkt wären, wie es sich später anbietet, ist bei Jakobus nicht oder noch nicht wahrzunehmen. Ihm kommt es nur auf die grundsätzliche Herausstellung an, daß alle Frömmigkeit sich im Werk äußern muß. Man wird unter *πίστις* nichts anderes zu verstehen haben, als was eben die grundsätzliche Seelenstellung des Frommen ausmacht, das treue Festhalten an Gott und Christus. Es faßt die Seelenbeziehung des Frommen zu der göttlichen Macht ins Auge. Daß solchem Verbundensein mit Gott ein hoher Wert zukommt, hat Jakobus alsbald am Anfang seines Schreibens (1, 3 ff.) ausgesprochen. Hier will er nur das andere betonen, daß es nicht bei dem Innerlichen, der frommen Seelenbeziehung, sein Bewenden haben darf. Der Glaube als etwas Innerliches ist ihm notwendig etwas Ergänzungsbedürftiges, wenn er zur Rettung ausreichend sein soll“ (S. 119. 120). Bei unsern alten Theologen, bei Preuß, „Die Rechtfertigung des Sünders vor Gott“, S. 172 ff. (*Theological Monthly*, 9, 195), in „Lehre und Wehre“, 63, 433 ff., ist die Schwierigkeit richtig gelöst. Preuß sagt mit Berufung auf J. Gerhard und A. Hunnius: „Von der verborgenen Rechtfertigung handelt das ganze Neue Testament, der Brief an die Römer insonderheit, von der öffentlichen der Brief des Jakobus.“ Zu vergleichen ist namentlich auch die klare, treffliche Ausführung in D. F. Piepers „Dogmatik“, II, 654 ff.: „Die Rechtfertigung aus den Werken.“ Im einzelnen finden sich in Hauck's Kommentar viele gute sprachliche und sachliche Bemerkungen, und Zahns Gesamtcommentar ist und bleibt das gründlichste Kommentarwerk der Gegenwart zum Neuen Testament, das auch dem, der in dogmatischer Hinsicht Ausstellungen machen muß, in philologischer und historischer Hinsicht die schätzenswertesten Dienste leistet und im ganzen doch positiv gehalten ist.

L. F ü r b r i n g e r.

**Love in the New Testament.** By James Moffatt, D. D., D. Litt., LL. D., Washburn Professor of Church History in Union Theological Seminary, New York. Richard R. Smith, Inc., New York. 1930. 333 pages, 6×8½. Price, \$3.00.

The appearance of a new book by Dr. James Moffatt, the Scotch scholar, now residing in New York, the translator of the Bible and editor of a commentary on the New Testament, not to mention numerous other writings of his, is always to be hailed as an important literary event. Of several things we can be sure before we open the book, *viz.*, that we shall find a well-written discourse, manifesting reverential treatment of the Scriptures, and that what is being said will bear witness to prodigious learning on the part of the author.

To give the reader an idea of the contents of this book, I shall first speak of its chief divisions. After a lengthy introduction, Part A treats of the teaching of Jesus in the synoptic gospels; Part B speaks of Paulin-

ism, Part C of the primitive Church (the writings of Peter, James, Jude, the pastoral epistles, Hebrews, and Acts), Part D of the "Johannine Interpretation," after which the author makes his exit with a conclusion of fourteen pages. Three indexes, pertaining, respectively, to subjects, authors, and passages referred to and discussed, are subjoined. Dr. Moffatt's object is to discuss everything in the New Testament that pertains to love. His procedure is to survey what the respective part of New Testament writings has to say, first, about the love of God to men, secondly, about the love of men or Christians to God, and thirdly, about the love Christians should entertain to one another. The various great statements having to do with the theme are looked at in their setting with due regard for all other exegetical considerations. The Greek words denoting love are carefully scrutinized. Here, then, we have, for instance, a discussion of the two great commandments which are the sum and substance of the whole Law, furthermore, of the great hymn of love, 1 Cor. 13, of the love feasts in the early Church, of the kiss of love in vogue in the first Christian congregations, of the grand passages in the writings of John speaking of the love of God for the world and almost paradoxically warning us not to love the world (world in the latter instance having a different meaning from that in the former set of passages, as Moffatt points out). There are in the book many illuminating sections, clearing up or making more vivid Bible-passages which every Bible student will like to hear discussed. At times one feels that the author has gone too far afield in bringing in illustrative material from sources other than the Biblical books and in dwelling on the ideas of pagan or unbelieving authors. Among the downright errors of the book are its evident disregard of the plenary inspiration of the Scriptures and its deference to certain negative teachings of modernistic higher criticism, such as the denial that Paul wrote the pastoral epistles and that the Apostle John is the author of the books bearing his name. In the section on Paulinism, where one would expect to find the doctrine of the substitutionary atonement outlined, this doctrine is not set forth with that clearness and joyous assurance which we should like to see. Moffatt says here (p. 139 f.): "In the apostle's theology the situation of men was desperate owing to sin. He assumes that man is in evil case, estranged from God; that even God cannot forgive sin without showing His moral integrity and that therefore Christ had to die, Christ, the Sinless. This is explicitly stated in a passage like Rom. 3, 21—26, where the apostle anticipates an objection to his Gospel of free forgiveness. The Law, it might be urged, at least took sin seriously and prevented any idea that God condoned iniquity. Paul retorts that his teaching about men being justified by faith was not open to any charge of laxity, as though God were now pleased to annul sin without more ado; Christ's sacrificial death showed His sentence upon sin, His condemnation of it in full force; it revealed for the first time God's real verdict upon it. And only thus could it be, as it was, a revelation of the loving favor of God to men who did not deserve it." All this is well said, but why does not the writer confess that Paul teaches the *satisfactio vicaria* of our blessed Savior?—I close this review with a few quotations of a lexicographical nature which students of the New Testament are interested in: "The fact is, these two terms [*philein* and *agapan*] had become practically synonymous in clas-

sical Greek about the time of Xenophon, although occasionally occasional distinctions were drawn between them. . . . In Hellenistic Greek the distinction had been gradually fading. Even in the Septuagint Jacob's love for Joseph is indifferently expressed by both verbs" (p. 45). "Whilst *agapan* was the ordinary term in the Christian vocabulary, its older synonym, *philein*, could still be employed for the sake of variety, as is plainly the case in John 21, 15—17. The interchange of the two verbs is so natural elsewhere that there is no reason to imagine any distinction between the two in the dialog between Jesus and Peter. Here *philein* and *agapan* are synonymous. It is forced and fanciful to infer any fine distinction between them here or elsewhere in the New Testament, as though, for example, *phileo* meant no more than 'be a friend to,' whereas *agapao* denoted the higher love of devotion." It is investigations of this kind which, in my opinion, constitute the chief value of the book.

W. ARNDT.

**The Doctrines of Christianity.** By *Parl L. Mellenbruch, Ph. D., S. M. T.*  
Published by Fleming H. Revell Co., New York City. 257 pages,  
5½×8.

The author of this portly volume is professor in the department of psychology at Wittenberg College, Springfield, O. The purpose of the book is to "set forth briefly, yet comprehensively, the entire system of Christian theology." It is, accordingly, an outline of doctrinal theology, and in the main a very good outline. The various points of doctrine are stated clearly and succinctly, and under each paragraph the Scripture-texts are printed out. On the great essential doctrines the author presents the orthodox Lutheran viewpoint, without slavish adherence to the traditional mode of presentation, on the one hand, and without, on the other, seeking notoriety through a meretricious up-to-dateness. Some points call for criticism. We doubt the correctness of deriving from 1 Pet. 4, 6, as a counterpart to the Descent, a preaching of the Gospel to the blessed in paradise (p. 80). The internal call of the Holy Spirit, as here presented (p. 107), seems liable to interpretations which will lead to *Schwaermerei*. A more serious defect is in the treatment of Justification, the limitation of that doctrine to subjective justification (p. 115 ff.). Unnecessary difficulties are presented in the treatment of Regeneration and Conversion, especially when it is stated that "Conversion is an act not necessarily complete or perfect at a given moment" (p. 125). When the author says that "man allows God to turn him from unbelief to faith," it is hardly a corrective to be told on the same page that "man has no initiative." The section on Predestination is controlled by the *intuitu* concept, which throws everything out of gear. Election is made practically identical with the universal plan of redemption. "God predestines to salvation, makes salvation a sure reality for, those who, He foresees, will not oppose the work of the Spirit, but will rather fulfil their part in the *ordo salutis*" (p. 138). "God determined to save those who would believe." In the discussion of Divorce (p. 193) 1 Cor. 7, 15 is interpreted as merely absolving the innocent party from the obligations of wedlock; "it does not declare permission to remarry." In the treatment of the cause of death (p. 200) the imputation of Adam's guilt is

omitted. An intermediate state of the souls of the dead is taught (pp. 202 to 205). The final conversion of the Jews before the return of Christ is supported by quoting Amos 9, 11, and reference is made to Acts 15, in spite of the fact that the opening words refer these prophecies not to the conversion of the Jews, but to the building of the New Testament Church (p. 206). The author looks forward to the "true Antichrist," to appear at the end of time. As to whether "the various Popes are the anti-christs" and whether the final true Antichrist will appear in the latter days in the person of a Pope, the author is noncommittal (p. 207). The doctrine of the Lutheran Confessions, which identifies the Papacy with Antichrist is not referred to. If Dr. Mellenbruch in our opinion has erred in the Scriptural presentation of doctrine, it is not on account of a radically false attitude towards the Scriptures. Especially in view of the evasive stand taken by men in his own body, the United Lutheran Church, we were greatly pleased to read the unconditional statement: "The Bible does not merely contain, but actually is altogether the Word of God."

THEODORE GRAEBNER.

**Procession of the Gods.** By *Gaius Glenn Atkins, D. D., L. H. D.* Published by Richard R. Smith, Inc. New York. 577 pages, 5¾×8¾. Price, \$3.00.

The history and character of the world's chief religions is the subject of this fascinating volume. The religions of Egypt, Babylon, Persia, India, China, Greece, Rome, the Later Empire, and Germany as well as Mohammedanism, the Old Testament Religion, and Christianity are treated. Dr. Atkins is Professor of Homiletics in Auburn Theological Seminary. His vocabulary is rich, his style brilliant. Unfortunately the entire volume is written upon evolutionistic and naturalistic premises.

THEODORE GRAEBNER.

**George Whitefield — the Awakener.** A Modern Study of the Evangelical Revival. By *Albert D. Belden, B. D.*, Superintendent, "Whitefield's," London. With an introduction by the Right Hon. J. Ramsay MacDonald, P. C., M. P. Cokesbury Press, Nashville, Tenn. 302 pages, 9½×6. Illustrated. Price, \$3.00.

Of making many biographies there is no end in our day, and the great spiritual leaders of the past are also coming in for their share. The author of this volume had a special theme in mind, however, when he took up the writing of the life of George Whitefield (pronounced Whit-field), namely, Is the time ripe for a new evangelical revival?

He divides his material into four sections: Part I: Early Days; Part II: The Apostle of Two Worlds; Part III: The Revival in Flood; Part IV: The Awakener's Challenge. The first three parts trace in detail and with many valuable quotations from the sources the life and work of the great revivalist. We are given a good picture of Whitefield's childhood and youth, from his birth in a tavern, the Bell Inn at Gloucester, December 16, 1714, to his going to Oxford University at the age of eighteen, where he was thrown together with John and Charles Wesley and joined the famous Holy Club. After being admitted to holy orders in 1736, he began preaching, and almost at once to large audiences. He was the outstanding pul-

pit orator of his day practically from the outset of his career. The fervor behind his preaching throughout life may be described in his own words: "I sleep very little. Had I a thousand hands, I could employ them all. I want a thousand tongues to praise Him. He still works by me more and more." In 1738 he made his first voyage to America for the purpose of joining the Wesleys in conducting a mission in Georgia, visiting the Salzburgers, the Highlanders, and the Indians. He returned to England after several months in order to collect funds for the projected orphan house at Savannah, "America's oldest charity," the support and development of which became one of the great objects of his life. Back in England, denied the use of their pulpits by the majority of the Anglican clergy, Whitefield began his open-air meetings, preaching to thousands, sometimes to as high as sixty thousand people, at one gathering. "The singing of these vast audiences could be heard two miles off, and Whitefield's voice is said to have had a range of one mile." On the invitation of Ralph and Ebenezer Erskine he went to Scotland in 1741 and traveled through the country preaching. On his second tour through Scotland, the next year, the remarkable revival occurred on the braes of Cambuslang in Lanarkshire which shook the whole of Scotland. It was one of the most amazing fortnights of his eventful life. He preached to audiences that ranged from twenty to fifty thousand people, on one occasion with twelve ministers officiating and three thousand persons receiving the Sacrament. The historic breach between Whitefield and John Wesley took place in 1741, the former holding the extreme Calvinistic doctrine of predestination, the latter the Arminian view. Although a personal reconciliation was effected shortly afterwards, Whitefield's friends built for him the Tabernacle in Moorfields, London, "the spiritual hearth of his whole career." He made in all seven voyages to America, the last in 1769-70, from which he never returned. He died September 30, 1770, at Newport, Mass.

In the last section of his biography the author evaluates the work of Whitefield in evangelism, philanthropy, and education and discusses the evangelical revival in the light of to-day. This section is disappointing to a Lutheran Christian because the author is a Modernist. Some sentences taken at random will illustrate the point: "The bondage of the great evangelists (Whitefield, Wesley, *et al.*) to the letter of Scripture is evident throughout their story." "The appeal of the modern preacher must go behind the text of Scripture to the inherent reasonableness, within a definite and coherent philosophy of religious thought, of the sentiment involved in any particular text or passage." "These contributions of science . . . are absolute challenges . . . to the old conception of Scripture as infallible in its scientific information and its account of human origins."

W. G. POLACK.

**Things Most Surely Believed.** A Series of Sermons on the Apostles' Creed. By *Clarence Edward Macartney*. Cokesbury Press, Nashville, Tenn. 195 pages, 5×7¼. Price, \$1.50.

In view of the present tendency of many pulpits to ignore doctrine, it is a real pleasure to direct the attention of our readers to these twelve soundly evangelical sermons by the well-known pastor of the First Pres-



byterian Church, Pittsburgh. The contents and scope of these sermons are revealed in the following statements taken from the author's foreword: "Too often we who stand in the pulpit have neglected to declare unto the people the whole counsel of God and to explain according to the Scriptures the cardinal doctrines of the Christian faith. . . . If we are to have once more in our midst the joy and power of salvation, we must dig again the old wells of revealed truth." In these sermons Dr. Macartney practises what he preaches. He presents the old Gospel-truths in a very plain, but nevertheless interesting and convincing manner.

E. J. FRIEDRICH.

**Music and Religion.** Edited by *Stanley Armstrong Hunter*. Introduction by *Clarence Dickinson*. 231 pages, 7½×5. The Abingdon Press. Price, \$1.75.

Dr. Hunter, the editor, is a graduate of Princeton University, taught two years in the Ewing Christian College at Allahabad, India, and upon his return graduated from Union Theological Seminary. He was for several years in the pastorate of Presbyterian churches in the East and for a period was editor of the *Presbyterian Banner*. Since 1924 he has been pastor of St. John's Presbyterian Church, Berkeley, Cal. The book is the result of his desire to learn from ministers of various denominations the value they place on music as an element in worship. A group of distinguished ministers responded to his invitation to preach on the general theme at a musical service, and their sermons are assembled here. The contributions reveal a wide-spread desire on the part of ministers to make the best use of music for the purpose of religion. Among the authors we find such names as Henry van Dyke, Lynn Harold Hough, Lloyd Cassel Douglas, and Robert Elliott Brown. The Lutheran view is not represented in the volume, but the stress is laid on the use of the Church's best hymn treasures. The editor says in his preface: "It is hoped that this book will make worshipers and ministers more deeply appreciative of the heritage of our best hymns and more eager to improve congregational singing, which is sadly neglected in our land. 'How any one can hope for artistic worship in which there is the singing of jig-tune hymns is past understanding,' exclaims Bernard Iddings Bell in his chapter on 'The Art of Worship,' in *Beyond Agnosticism*. He adds: 'One of the first steps in the restoration of worship will be large bonfires of trashy hymnals.'"

W. G. POLACK.

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