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## Justification and Sanctification.

Translated from Dr. E. Preuss's *Die Rechtfertigung*, Part X.

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EDITORIAL NOTE.—This instalment concludes the work of our venerable brother, who, with great diligence and ability, has rendered into English one of the finest works on justification the Lutheran Church possesses. With our thanks to the translator is united the prayer that a new perusal of this classic may have deepened in all readers of the THEOLOGICAL MONTHLY the understanding and appreciation of the *articulus stantis et cadentis ecclesiae*.

God is holy, and we are to become holy also. However, since we are exceedingly unholy, it is the purpose of God's entire work in our behalf to make us free from sin, just as He Himself is free from it. The road of our pilgrimage from our baptism to our resurrection is indeed a long one; nor is it pleasant, for it leads through much tribulation and the waves of death. Nevertheless we are of good cheer, for we are walking under the shield of the forgiving grace of God. Not that we wish to abuse this shield for a cloak of maliciousness; we are rather renewed from day to day. The infant which is brought to baptism bears the image of the first Adam and is henceforth to be transfigured into the image of the second Adam. It is perpetually to put off the old man and perpetually to put on the new man.<sup>1)</sup> St. Paul says: "Put off the old man with his deeds; and . . . put on the new man, which is renewed in knowledge after the image of Him that created him." Col. 3, 9, 10; Eph. 4, 24. True, we shall not put off the old man completely till we die, neither shall we put on the new man completely until the resurrection of the body. 1 Cor. 15, 49. Meanwhile, however, we need to drown the former daily, and the latter must come forth daily; otherwise we easily fall from grace. When Scripture speaks of the *old man*, it means the whole sinful corruption which we have inherited from Adam, Col. 3, 8, 9, which is

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1) The Small Catechism. *Trigl.*, 551.

## BOOK REVIEW.

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**The Proper Distinction between Law and Gospel.** Thirty-nine Evening Lectures by *Dr. C. F. W. Walther*. Reproduced from the German edition of 1897 by *W. H. T. Dau*. 426 pages. \$2.50. Concordia Publishing House, St. Louis, Mo.

One of the best books that has ever been written and published is Walther's *Gesetz und Evangelium*. On the basis of twenty-five theses Walther shows the difference between the Law and the Gospel and the proper application of each. "He who well knows to distinguish the Law from the Gospel," says Luther, "should be considered an eminent man and should be called a doctor of the Holy Scripture, for without the enlightenment of the Holy Spirit it is impossible to make such distinction. . . . It is not very difficult to know that the Law is a doctrine which differs from the doctrine of the Gospel, but to make the distinction in *practice*, that is, by way of application, is very difficult." No minister of the Gospel can either preach or perform his pastoral duties in accordance with God's will who does not know how to distinguish the Law and the Gospel in their practical application. He who carefully studies Walther's *Gesetz und Evangelium* will not fail to learn to do so. We are, therefore, happy to announce that Walther's *Gesetz und Evangelium* has been done into English. The translator, the Rev. Prof. W. H. T. Dau, D. D., because of his thorough knowledge of the German and English languages, and especially because of his profound theological knowledge, was eminently qualified to give us this translation. In his preface, Dr. Dau says: "Since God confronts man at all times both by His holy and righteous and by His good and gracious will, He wants him to understand clearly at any moment of his life on earth what his relation to God is when measured by either will. This is a task easy enough to grasp intellectually, but quite difficult to carry out amid the vicissitudes of a life in a world steeped in wickedness and with a body ever prone to sin. The task is to keep the Law and the Gospel of God strictly apart, using either for the better understanding of the other, but never mingling the teaching of the one into that of the other. Dr. Walther's treatise on this subject has been reproduced in this volume. It is one of the most searching disquisitions of the vitals of a truly Christian life. The reader will find in this treatise amazing insights opened up for him into his own inner life and that of other Christians and

his fellow-men in general." In reference to his translation, Dr. Dau says: "It is a great question with the translator whether Dr. Walther, if he had lived, would have permitted the publication of the German treatise just in that form. At any rate, the translator, while striving heroically to preserve in his English reproduction every detail of the German original, has found it impossible to follow the German print, for instance, in its treatment of citations which Walther introduced in his lectures and usually broke up by a multitude of side-remarks. The German print inflicts an unnecessary hardship on the reader by the form in which these citations with the intercalations have been printed, purely for the sake of historical accuracy. In the English reproduction the form of the German edition has not always been followed, but the citation has been given entire, and the intercalations have been given after the citation. In one instance where it seems the bell rang for the close of the lecture, a citation has been cut in two, the second half being given after the introduction of the next lecture. In the English edition this citation has been given entire in the lecture in which it was introduced. A number of inaccuracies in the German original have been removed in this English edition, which, while striving to retain all of the charm and flavor of the German of Dr. Walther, is not a slavish and labored verbatim translation, but a reproduction in the English idiom. Every one who has ever attempted work of this kind knows that very often compound German clauses have to be recast, and German adverbial connectives at times require a circumlocution in English." A sample from Dr. Dau's translation is herewith given: "To be brief, every Lutheran knows nowadays that the difference between the Lutheran and the Reformed Church is fundamental: it lies, not on the circumference, but in the very center of the Christian doctrine. What is the reason, then, that in spite of these facts many who claim to be Lutherans have allowed themselves to become enmeshed in the unionistic net and, while claiming to be Lutherans, calmly remain in the Union, which is nothing but an emergency device? They are in a Church that has not been established by Christ, but by an earthly king; a Church in which not all speak the same things nor hold the same views, as the apostle requires in 1 Cor. 1; a Church in which there is not that one faith, one Baptism, one hope, which the apostle, Eph. 4, predicates of the Church of Jesus Christ. What is the reason? It is nothing else than the notion that, spite of the many and grave errors of the Reformed Church, there is an agreement between it and the Lutheran Church in the principal points. It is claimed that the relation between these two churches is entirely different from that existing between the Lutheran and the Romish Church. There is truth in the claim mentioned last; but if the Reformed Church were in agreement with us in the main points, — a consummation devoutly to be wished! — it would speedily reach an agreement with us also in the few points of minor importance. But what the Reformed Church lacks is just this — it cannot correctly answer the question, 'What must I do to be saved?' In the very doctrine of justification, the cardinal doctrine of the Lutheran Church, the Reformed Church is not in agreement with us; it does not point the right way to grace and salvation. Few there are in our day who perceive this point. All the Reformed, and the sects that are derived from the Reformed Church, affirm that a person is saved by grace alone. But the moment you examine

their practise, you immediately discover that, while they hold this truth in theory, they do not put it into effect, but rather point in the opposite direction. The thesis which we are approaching to-night invites a discussion of this subject.

“THESIS IX.

“In the fifth place, the Word of God is not rightly divided when sinners who have been struck down and terrified by the Law are directed, not to the Word and the Sacraments, but to their own prayers and wrestlings with God in order that they may win their way into a state of grace; in other words, when they are told to keep on praying and struggling until they feel that God has received them into grace.

“The doctrine which is denounced in this thesis is common to all the Reformed and to the sects of Reformed origin, including the Baptists, the Methodists, the Evangelical Alliance, the Episcopalians, the Presbyterians. All these are only branches of the great tree of the Reformed Church. The pure evangelical doctrine of the way in which a poor, alarmed sinner arrives at the assurance that God is gracious to him is not heard among these people; this way is not shown by any of these sects.

“In order to obtain a divine assurance regarding the proper way of rightly dividing the Word, so as to meet the errors named in our thesis, let us examine a few pertinent examples recorded in Scripture. Let us observe the holy apostles, who were filled with the Holy Spirit and, being prompted by Him, no doubt divided the Word of God rightly and showed alarmed sinners the right way to rest and peace and assurance of their state of grace with God. In order to remove every possible doubt, let us examine the treatment which the apostles accorded the greatest and grossest sinners.”

There ought not be any pastor in our Synod or in our Lutheran Church who has not a copy of Walther's *Gesetz und Evangelium* and who has not thoroughly studied it. We are much indebted to our Concordia Publishing House and to Dr. Dau for this English translation.

J. H. C. F.

“Siehe, ich stehe vor der Tuer!” By *W. Arndt*. 269 pages, 5½×8¾. \$1.50. Concordia Publishing House, St. Louis, Mo.

These sermons were not made to order for this book, but were preached by the author during the twenty-five years of his ministry. When they were written, the preacher had not an imaginary, but an actual audience in mind. Professor Arndt is a good preacher: he preaches his text, knows his Bible, treats his subject in logical order, speaks simple and understandable language, and applies the truth to the needs of his hearers. Our young preachers who must preach in the German language, but find some difficulty in doing so, will be especially grateful to Professor Arndt for this volume of German sermons on free texts. It goes without saying that these sermons ought not simply to be reproduced, but should be used as models; for every conscientious preacher will not let others do what he himself has been called to do, and every preacher should also, in the true sense of the word, preserve and cultivate his own originality and not, in a parrotlike fashion, reproduce the sermons of other men. J. H. C. F.

**Concordance to Evangelical Lutheran Hymn-Book.** By *H. Eckhardt*. 220 pages, 6¼×8⅝. \$2.25. Concordia Publishing House, St. Louis, Mo.

To get out this *Concordance* was not an easy task. "When, a few years ago, I was asked to prepare a concordance to our hymn-book," says the compiler, the Rev. E. Eckhardt, in his preface, "I went through the entire book, underlining each word that I deemed of sufficient importance to merit a place in the *Concordance*. When I was through, I had underlined about 39,300 words. The following days and weeks I underscored some more in my mind whenever I read or sang a hymn. Then I received word that the hymn-book would be revised, and, of course, my work was in vain. When I finally received the revised edition, I had to begin anew. Next the 39,000 words had to be written on small slips of paper. This was done on the typewriter by a clerk of Concordia Publishing House. At the same time the number and stanza of each hymn where the word was to be found were recorded. To arrange these 39,000 slips alphabetically was a work of many days. The printing of a single word, however, would do little good; so it was necessary to find in what connection the word had been used. Now followed the most tedious part of my work, which covered a number of weeks. This was to look up each word again in the hymn-book and add one or more explanatory words."

Hymns for the church service should not be hurriedly looked up,—perhaps on Sunday morning, when the janitor calls for the hymn numbers,—but should be carefully selected. For this purpose the *Concordance* will often prove to be a valuable aid and a time-saver. J. H. C. F.

**Sechster Synodalbericht des Alberta- und British Columbia-Distrikts.** 32 pages. 30 cts. Order from A. J. Mueller, 9608 110 Ave., Edmonton, Alta., Can.

These printed proceedings contain no doctrinal essay; only the theses are printed. He, however, who would become acquainted with the church-work of some of our Canadian brethren will find this report interesting. J. H. C. F.

**Concordia Primary Leaflet Covers.** 5 cts.; doz., 35 cts.; 100, \$2.34.

**Concordia Graded Memory Cards.** 12 to an envelope, 4 cts.; 12 envelopes, 35 cts., 500 cards, \$1.00; 1,000 cards, \$1.80.

**Graded Memory Course Cards.** First and Second Year. 10 cts.

We suggest that pastors send for samples of this Sunday-school material. J. H. C. F.

**Three Funeral Songs.** Edited by *Walter Wismar*. 4 pages. 10 cts. Concordia Publishing House, St. Louis, Mo.

Choirs and quartets will find these musical compositions to be just what they desire to have for funeral services. J. H. C. F.

**Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations.** 13. *Sing, O Ye Heavens.* By *J. H. F. Hoelter*. Cantata: Mixed Chorus. 75 cts. Concordia Publishing House, St. Louis, Mo.

**Sacred Solos.** 3. *A Hymn of Praise. Ros Vors.* High Voice. 4. *From Heaven Above. Herm. M. Hahn.* Low Voice. 5. *Savior, I Follow On. Herm. M. Hahn.* Low Voice. Each 50 cts. Concordia Publishing House St. Louis, Mo.

No. 3 is comparatively easy, while the other two are more difficult.  
J. H. C. F.

**Diminutive Cross.** Concordia Publishing House, St. Louis, Mo.

A neat little ornament, which may be worn by any one, but will be especially appreciated by our schools and Sunday-schools. It is fastened by screw back. Price, gold-filled, 15 cts.; \$1.50 a dozen. In ten-carat gold it sells for 50 cts.; \$4.80 a dozen.  
A.

**Dr. Martin Luther's Small Catechism.** A History of Its Origin, Its Distribution, and Its Use. A Jubilee Offering by *M. Reu*, Professor at Wartburg Seminary, Dubuque, Iowa. With 18 plates. Wartburg Publishing House, Chicago, Ill. 1929. \$4.00. Order from Concordia Publishing House.

This work easily ranks as one of the foremost among the many books and pamphlets which are being issued in commemoration of the appearance of the Catechism four hundred years ago. Dr. Reu is known as a prominent specialist concerning the history of the Catechism, and every page of the book before us gives evidence that he deserves the reputation which he enjoys in this field. While the book was originally written in German, the translation was made by competent hands and is an excellent piece of work. To characterize this jubilee offering, the following sentences from the Preface may be quoted: "This book does not rest upon other presentations, but is based throughout upon sources, in most instances upon such materials as are not to be found in English at all. It thus leads the English Lutheran Church into what is almost entirely new territory. The author has devoted forty years to the study of the Catechism and its history. The results of these labors are to be found in a number of works of a practical nature and in the eight volumes, *Quellen zur Geschichte des kirchlichen Unterrichts im evangelischen Deutschland zwischen 1530 und 1600*. Upon these studies the present volume rests. A chapter like the 13th [Luther's Small Catechism throughout the World] has, as a reviewer of the German edition emphasized, never been written in any language. Even the sections which appeared in the author's *Catechetics* and in the *Lutheran World Almanac* of 1928 have not been taken over unchanged into this jubilee offering." The long bibliography at the end of the book furnishes proof that the reference to the use of sources, as quoted above, is not an idle boast. Written with scholarly conciseness, which avoids all superfluous verbiage, the book presents a surprising amount of valuable information on its 401 pages, not counting the index. The chapter headings are: 1. The Need for a Catechism. 2. The Origin of Luther's Small Catechism. 3. The Editions of Luther's Small Catechism during Luther's Lifetime. 4. The Translations of Luther's Small Catechism between 1529 and 1600. 5. Expositions of Luther's Small Catechism between 1530 and 1600 and Its Reception among the Confessional Writings. 6. The Triumph of Luther's Small Catechism throughout Europe. 7. The Significance of

Luther's Small Catechism. 8. How Luther's Catechism was Used in the Sixteenth Century. 9. Luther's Catechism in the Period of Orthodoxy and Pietism. 10. Luther's Catechism during the Period of Rationalism. 11. Luther's Catechism Since the Renewal of Faith. 12. Luther's Small Catechism in the United States of America. 13. Luther's Small Catechism throughout the World. 14. Luther's Catechism To-day. In discussing the significance of Luther's Catechism, the author says, p. 152: "As far as method is concerned, the merits of Luther's Small Catechism are much smaller" (namely, than in respect to its contents). Here the author touches on a pedagogical point on which some readers may not agree with him. On pages 44 and 45 there seems to be a little contradiction, due probably to the translation. Discussing the "Christian Questions for Those who Want to Receive the Lord's Supper," the author says: "After 1565 they are often printed together with *Das Kleine Corpus Doctrinae*, by M. Judex, and in the Regensburg Edition, 1573, of this book we find the remark: '*Der Kirchen Christi zu Kemberg erstlich zugestellt.*' So it seems evident that Luther is the author and that the congregation at Kemberg is the one for which he had written them. But as early as 1566 the corrector of the printery of Lufft at Wittenberg, Christoph Walther, maintained that not Luther, but Dr. Lange of Erfurt (died 1548) is to be considered as their author. We are convinced that he is right." The words, "So it seems evident," ought to be changed to read, "So it might appear."

A.

**The Bible Status of Woman.** By Rev. Lee Anna Starr, D. D., LL. D.  
416 pages. \$3.00. Fleming H. Revell Company, New York.

The author of this volume is an ordained minister of the Methodist Protestant Church, a denomination which long ago admitted women to the pulpit and public ministry. To defend this "right" on the basis of Holy Scripture is the chief purpose of her learned, but misleading, treatise. As a corollary she denies the principle that the woman should be subject to the man. The book is written most interestingly, and the author constantly refers to the Hebrew and Greek originals. She frequently quotes noted Biblical scholars, both English and German, and is quite at home in exegetical literature. However, her exegesis of the passages which forbid women to exercise the public ministry and command her to be in subjection is unsatisfactory. Gen. 3, 16, she interprets not as a penalty, but as a mere prophecy, foretelling the consequence of sin, namely, woman's degradation, or "the ages-long restraint of woman." Of 1 Cor. 7, 4: "The wife hath not power over her own body, but the husband," she says: "Here is a heathen dogma adopted by the Jewish rabbis. . . . The Apostle imbibed this doctrine, not from Sacred Scripture, but from the oral law," p. 238. This and other passages in Paul's epistles she regards as uninspired. "They bear the imprint of the human rather than of the divine," p. 237. 1 Cor. 11, 10 she interprets thus: "This passage, as the author understands it, is simply a declaration on the part of the apostle that in this matter of veiling or unveiling the woman ought to have the right of self-determination," p. 309. With regard to 1 Cor. 14, 34, 35 and 1 Tim. 2, 12 she says: "The commonly accepted interpretation does not harmonize with divine appointments under the Old Testament dispensation, with the predictions

of the prophets, or with the practise of the Lord Jesus Christ," p. 314. The general purport of these passages is: "Let the women desist from asking questions and thereby adding to the confusion," p. 320. But "this injunction 14, 34. 35 was given to married women and evidently was intended only for such as had Christian husbands," p. 325. 1 Tim 2, 12 the author translates: "I permit not a wife to teach or to have dominion over her husband," p. 327. This is explained by the remark: "To set a wife to teach her husband in the church would have been as odious to that generation as to set a slave to teach his master," *ibid.* The injunction was therefore only temporary.

The reviewer has quoted the author's explanations to give the reader a general idea of how she deals with the clear passages on the basis of which the Church claims that women should not exercise the public ministry. The reader may draw his own deductions concerning the author's interpretations and methods. Exegesis based upon false premises, such as those which the author employs, which distorts clear Scripture passages to say what they do not mean to say, and which relegates to the realm of the uninspired whatever does not fit into the exegete's scheme, certainly carries no weight with the conscientious Bible student, but rather condemns itself.

MUELLER.

**The Book of the Twelve Prophets.** By *Sir George Adams Smith*. Two volumes. New and revised edition. Doubleday, Doran, and Co., Garden City, N. Y. 1929. Volume I, 470 pages; Volume II, 529 pages. \$2.50 per volume.

During the last three decades the exegetical writings of George Adams Smith have represented what may be called the conservative wing of modern higher criticism. Now after thirty years, during which Biblical criticism has continually veered its course farther away from our position, a new edition of this and other commentaries of Smith appears with a new translation of the Hebrew (influenced largely by recent metrical analyses), in which attention is paid, especially in the notes, to critical suggestions made during this period.

The first volume opens with an introduction embodying a protest against Wellhausen's tendency to amend and against other tenets of more radical criticism. Here Smith states that the chief design of the plan in which these volumes appear is "to show the eternal validity of the books of the Bible as the Word of God and their meaning for ourselves to-day." Then follows an introduction in which a brief history of prophecy is presented, culminating with a chapter on the influence of Assyria on Hebrew prophecy. It is significant in this section to note that prediction of the future is described as only an accidental, subordinate activity of the prophets. On the other hand, Smith admits: "For myself, I cannot but believe that in the influence of Yahweh, which Israel owned in those early times, there was the authentic revelation of a real being," a statement which, while far distant from our conception of prophecy, is even more distantly removed from the prevalent critical conception. The thought of Messianic prophecy is touched only incidentally in this section.

This twofold character of the book may be seen from a few examples

taken at random. Thus, for example, he denies the authenticity of the fallen hut of David in Amos 9, 11 and almost ignores the direct New Testament fulfilment in Acts 15. In Hosea he accepts Wellhausen's interpretation of Gomer as a pure woman until after the birth of her first child. The prophet later becomes aware of her character and then draws inferences which are recorded in the first chapters. "When Israel was young," etc., Hosea 11, 1, is discussed without any references to its fulfilment in Matt. 2. In Micah 5, 2 the prophecy concerning Bethlehem is given a distinct Messianic application.

And thus we have a conservative and liberal presentation of the messages of the minor prophets, not nearly as detailed and scholarly as the corresponding volumes of the *International Critical Commentary* and not nearly as radical; a stimulus in some respects, perhaps, to an experienced pastor who can discriminate and evaluate.

W. A. M.

**The Book of Isaiah.** By *Sir George Adams Smith*. In two volumes. Vol. I, 476 pages. Vol. II, 518 pages. Doubleday, Doran, and Co. \$2.50 per volume.

The general remarks on Smith's *The Book of the Twelve Prophets* above may be applied here. It may be of interest to add Smith's interpretation of a few typical passages. In the inaugural vision (chap. 6) no attention is paid to the deeper significance of the *Ter Sanctus* and the references to this vision in the New Testament. In the seventh chapter, the Virgin is a "young woman of marriageable age." He adds: "It seems to the expositor next to impossible to dissociate so solemn an announcement by Yahweh to the house of David of the birth of a Child, so highly named, from that expectation of the coming of a glorious Prince which was current in this royal family since the days of its founder," in modification of the plain New Testament fulfilment. In chap. 9 he denies the validity of referring the names of the promised Messiah directly to Christ. Significantly, however, he has not changed his mind in regard to the Isaian authorship of this passage. In Is. 53 the Servant of Yahweh has an interesting history. Smith believes that at first it is referred to the Jewish nation, Israel as a whole, the people in mass and bulk, but that later on the terms apply to some "indefinite portion of the nation— indefinite in quantity, but most marked in character." Finally, and especially in chap. 53, Smith believes that there are very strong reasons "to suppose that the portrait of an individual is not intended." Yet strangely, while he admits "that only Christ fulfilled chap. 53" he is not willing to concede that the chapter was a direct prophecy.

W. A. M.

**The Religion of the Semites.** By *W. Robertson Smith*. 718 pages. Revised and enlarged by *S. A. Cook*. The Macmillan Company, New York. 1927. \$3.75.

This is the third edition of this classic of comparative religion as interpreted by higher criticism, and for the pastor who wishes to keep abreast of modern critical thought it is by far the best edition, since it contains almost 200 pages of additional notes by Stanley A. Cook, the noted British Semitist and epigraphist. These notes, while not always in harmony with the text by Smith, contain a concise review of higher critical

opinion, especially as developed since the appearance of the second edition in 1894.

Our readers will perhaps know that Robertson Smith, whom Sir James Fraser in his introduction to his extravagances *Folklore in the Old Testament* calls the founder of "the Cambridge tradition of comparative religion" and who assumed in England a position parallel in some respects to that of Wellhausen in Germany, is best known because of the theses which he propounds in this volume. Of these, with a possibility of the exception of his claims in regard to primitive totemism and the alleged evidences for this in the Old Testament, Smith's theory of Semitic sacrifice as a "sacral communion" is the best known single hypothesis of the many that are propounded in this volume on primitive Semitic religion. According to this, early Semitic sacrifices were not piacular or vicarious, but were expressions of a sacramental covenant. Originally, it is asserted, sacrifices were accompanied by feasts, in which the worshiper and his family or friends participated. Since these feasts were celebrated before Jehovah, the theory is established that this festal communion, in which Jehovah receives the blood and the worshipers eat the meat, is a pledge and covenant of friendship between Jehovah and the sacrificers, just as such eating among men is regarded in much the same way.

This famous theory is open to obvious objections, which are acknowledged by scholars of higher critical conviction. Thus Prof. George Foote Moore concedes in the *Encyclopaedia Biblica*: "It must be admitted, however, that this conception of the nature and efficacy of sacrifice is nowhere distinctly expressed in the Old Testament," and Bernhard Stade in his *Biblische Theologie des Alten Testaments* brings these two decisive objections to Smith's claim that through the common consumption of the flesh and blood of the sacrificial animal a communion with God is established: 1. Not all sacrifices featured the sacrificial meal. 2. In other sacrifices the sacrificial meal was only an incidental part of the ritual.

As far as the Old Testament record is concerned, the purpose and the conception of sacrifice were varied, but in no case is there anything that approaches Smith's theorization. His claim that the element of atonement by the shedding of sacrificial blood is a late development is not borne out by the facts of the Old Testament or of any aspect of primitive Semitic religion which archeology presents to us. Samuel Ives Curtiss's observation that Semitic peoples to-day regard sacrifice as vicarious cannot be swept away by the assertion that this is late, especially when Assyrian records antedating by long centuries any sources we have in regard to Semitic origins, most clearly emphasize this piacular element. W. A. M.

**An Anthology of Recent Philosophy.** Selections for Beginners from the Writings of the Greatest Twentieth-Century Philosophers. With biographical sketches, analyses and questions for discussion. Compiled by *Daniel Sommer Robinson, Ph. D.*, Professor of Philosophy, Miami University. 662 pages. \$3.50. (Thomas Y. Crowell Company, New York.) Order from Concordia Publishing House, St. Louis.

The tremendous sale of Durant's *Story of Philosophy* proves abundantly that the interest of scholars to-day in metaphysics is not declining,

but is rather on the increase. If the subject is not studied more than it actually is, it is largely because of the lack of appropriate text-books that introduce the general reading public into this difficult, but absorbing science. Professor Robinson, himself an instructor of philosophy in a noted American university, has therefore earned the lasting gratitude of all who are interested in philosophy by publishing this timely and well-prepared volume. The book is divided into five parts, which treat, respectively, the following subjects: Orientation, Idealism, Realism, Pragmatism, and Other Types of Philosophy, prevalent to-day. Each part is again divided into chapters, composed of excerpts from modern philosophers of prominence, designed to lead the student step by step to a deeper appreciation of the various philosophical problems. Thus under, Part One, "Orientation," the learned author offers four chapters: 1. The Nature and Value of Philosophy; 2. What Philosophy Is and Says; 3. The Rôle of Philosophy in the History of Civilization; 4. The Chief Divisions and Problems of Philosophy. The first chapter, again, offers three excerpts: 1. Philosophy and Temperament, by Wm. James; 2. Is Philosophy Dead? by Will Durant; 3. The Vision of Thales, by John Laird. This arrangement is followed throughout the book, so that the student enters upon the difficult field by easy steps. Each excerpt is preceded by an *analysis*, which points out the main thoughts and enables the student to read the essay with profit. At the end follow Questions for Special Discussion, which summarize the chief thoughts presented. The author himself suggests the following method of studying the selections: "First, let the student read the analysis and the excerpt simply for interest, without pondering over the details. Then let him study the selection with the idea of correlating each statement in the analysis with that part of the selection which it aims to summarize. After this careful study of the selection, under the guidance of the analysis, let the student go over it a third time to find answers to the questions at the end and to form his own opinions of what the author says." The questions have been selected with great care and are very helpful for review work. The book contains also a number of charts and diagrams, such as: A Conspectus of Contemporary Philosophy, Broad's Diagram of Propositions, etc. An Appendix of Biographical and Bibliographical Sketches is added to acquaint the student with the men who have written the selections and their most prominent works, while a Glossarial Index enables him to locate the various subjects treated with ease and without loss of time.

Here, then, we have a volume which evidently has grown out of the author's classroom experience. It is, in the reviewer's opinion, the best Introduction into Modern Philosophy on the market to-day. Since the author has restricted the excerpts to the literature of the last two decades, it is the only available anthology of philosophy composed of the writings of the greatest of recently deceased and living philosophers. We recommend the book cordially to all who are interested in recent philosophy, not only to beginners, but also to such as have read widely in philosophical literature. The selections are so well chosen that even the master in philosophy will profit by perusing them in the order here presented.

MUELLER.

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