

Harnack is anxious that he shall not be considered a conservative because he believes that Luke wrote both the Gospel and Acts, (p. vi). But he cannot break the essential force of his present position that the Christian tradition took definite shape between A. D. 30 and 70. And while Harnack is willing to admit historical errors and legends in Luke, he is disposed to stand up for Luke as against Josephus (p. 123). On the whole he thinks well of Luke as a historian, though not so well as Ramsay. The arguments used by Harnack for the Lukan authorship are very strong and very solid, just the arguments that we had all grown accustomed to in the works of Hobart, Hawkins, Plummer, and Ramsay. It is a refreshing turn of the scale to see a great German scholar change his position under the influence of English scholarship. The lesson of it all is for patience and perseverance. Let us welcome all light and go on in trust. The pendulum swings and real progress toward truth is made on the whole.

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### **The Apologetic of the New Testament.**

By E. F. Scott, M. A., New York, G. P. Putnam's Sons. London, Williams & Norgate. 1907. Pages 258

This is one of the best volumes in the Crown Theological Library. It is not a modern apologetic save as that is briefly outlined in the last chapter. On the other hand Mr. Scott endeavors to set forth in graphic fashion how the various New Testament books came to be written. He sketches the theological situation in vivid style and on the whole with much success. I find much of stimulus in the book as well as much of truth. In the chapters on Jesus as the Messiah and Christianity and Judaism I would not interpret the facts very differently. But the chapter on Christianity and Heathenism is written from the point of view of the union of church and state and becomes an apologetic for the modern situation in Britain. Then Mr. Scott labors to explain Paul's attitude and to justify the English and Scotch union. In doing so he fails to do justice to Paul and does more than justice to the present situation. Paul did feel interest in the state and rulers and considered them

the ministers of God and urged prayer for them. Mr. Scott drives too sharp a wedge in here (p. 139) in my judgment. It is very easy to excuse our own inconsistencies on this point and accuse Paul of "contradictions" and to brand his principles as invalid for our day, we being always right (p. 143). In the chapter on Christianity and Gnosticism, a very suggestive one indeed, I would demur when he calls the Fourth Gospel's attitude towards Gnosticism so very obscure (p. 163). I think also that Mr. Scott errs (p. 211) in saying that in Hebrews the promises are still only promises, not realities. The whole point of Heb. 11 is to show that the promises had been fulfilled in the time of the readers of the book (Heb. 11:39 f.) Hence the greater obligation to be loyal. Mr. Scott makes a very skilful defence of the essentials of Christianity, a defence of service to those who accept the results of radical criticism at most points as he does. I think he underrates the value of the New Testament in his zeal to be modern, but he is modern and fresh and shows how a thoroughly modern man may still make use in the most scientific way of first century truth.

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**Das Evangelium Jesu und das Evangelium von Jesus. Nach den Synoptikern. Ein Beitrag zur Lösung der Frage in drei Vorlesungen.**

Von D. Erich Shaeder, Professor der Theologie in Kiel. Druck und Verlag von C. Bertelsmann, Gütersloh, Germany. S. 64. Pr. M. 1.

Here is a serious and successful effort to show the substantial identity of the Apostolic message with that of Jesus himself. The author comes to close quarters with Wellhausen in his synoptic studies and takes Wellhausen's admissions as sufficient to prove the claims of Jesus about himself to be in accord with what the apostles say about him. This little book is in refreshing contrast to the high-handed treatment of Paul's ideas of Christ by Arnold Meyer, reviewed elsewhere. The author well says (S. 64) that the apostolic gospel is still the best in the world for us.

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