

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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