

literature in the formal, technical sense; it is the history of the thought and life thru which that literature came to be.

As first in origin, the genuine Pauline epistles are first treated. In the second division, the Synoptic Gospels, the author distinguishes a collection of sayings by Matthew, one of the twelve, as the earliest bit of gospel writing. This was followed by the reminiscences of Peter written by Mark, and only after these two independent works were complete was our present gospel of Mark compiled. Luke and our Matthew followed in the order named. Professor von Soden entitles the third group Post-Pauline Literature, in which he includes the Acts and Hebrews, I. Peter (pseudonymous), Ephesians and the Pastoral Epistles. He finds reason for placing these writings together at the time of the Domitian persecution, 92 to 96. The Johannine Literature is held to date from a still later period: The Apocalypse, a Jewish book worked over by John, "the elder," who was also the author of the three epistles of John; the gospel, a devotional meditation, not a biography, uniting in itself elements of Pauline and Alexandrian theology, along with true memorials of Jesus, the work of an unknown disciple of the Johannine school. The Epistles of James and Jude and the second letter of Peter are treated in an appendix, as quite outside the development of early Christian literature. Many of these positions may be thought radical, but it must be said that Professor von Soden presents a consistent, life-like picture of the growth of the New Testament literature, and relates the several writings to one another and binds them together into an orderly whole as has not been done in Introductions which have considered each book as presenting a problem by itself.

**The History of Early Christian Literature:  
The Writings of the New Testament.**  
By Baron Hermann Von Soden. Translated by the Rev. J. R. Wilkinson; edited by the Rev. W. D. Morrison, New York: G. P. Putnam's Sons. \$1.50.

A New Testament Introduction deals with the questions of the authorship and date, purpose and character, of each several writing of the New Testament. Professor von Soden has had a more extensive purpose in mind in his *Urchristliche Literaturgeschichte*, which now appears in a good English translation. He endeavors to bring the results of critical inquiry as to each several book into a unity, and to exhibit the entire literary activity of the first two or three generations of Christians as a whole, as the outcome of one great religious movement. He seeks not only to describe accurately each gospel and epistle, but also to show how one is related to the other and how together they make clear the ruling ideas and impulses of the creative days of the Christian religion. The book is thus not merely the history of a