

nor that he regarded belief in this propitiatory sacrifice as a condition of discipleship.

That the Pauline view eventually triumphed we know, but what has been called the Judaistic type of Christianity opposed him throughout all his life; and that those of this type shared his view of the Person of Christ is altogether incredible. How could "the many thousands of brethren who believe and are all zealous of the law," whom Paul met when he visited Jerusalem, have believed that Christ was the one supreme sacrifice, who made all other sacrifices unnecessary?

The next point which Professor Kirkpatrick raises against me is the statement which I made that the narrators of Christ's miracles were ignorant and credulous men. Professor Kirkpatrick says that this is not only rash but in view of what has been written about Luke slightly ridiculous. I presume that Professor Kirkpatrick refers to Sir William Ramsay's demonstration that Luke was well acquainted with the social and political arrangements in Asia Minor during the first century of the Christian era. Now with all respect to both Professor Kirkpatrick and Sir William Ramsay I emphatically reiterate my statement. Professor Kirkpatrick, I am glad to see, accepts the view that our Synoptic Gospels are based mainly on the Gospel of Mark and the "Logia of Matthew." The last document may be left out of account as the only miracles to which it testifies are the descent of the Spirit at the baptism of Jesus, which can be certainly regarded as a vision of the Founder himself, and the exorcism of a "devil," which does not necessarily belong to the category of the miraculous at all, and the healing of the Centurion's servant. On the subject of the critical faculty of Mark, Harnack writes as follows: "St. Mark wherein page by page the student is reduced to despair by the inconsistencies, the discrepancies, and the incredibilities of the narrative." About Luke whom Harnack regards in accordance with orthodox tradition as the genuine companion of St. Paul he writes: "He certainly believes himself to be an historian, and so he is, but his powers are limited, for he adopts an