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man's sonship, his conception of the kingdom, his miracles, and his teaching about immortality. Similarly traditional theological topics form the skeleton for a discussion of Paul's conversion, the spiritual condition of entrance into the new life, repentance, faith, and regeneration. Part III compares the Christian, the Jewish, the Greek, and the modern conceptions of personality. The author is familiar with modern writers, yet in the realm of religion he seems to be following the ways of the substance-psychology of earlier times instead of the modern functional conception. For him Christian experience appears to belong in a region by itself. While the experience of the ordinary man may be normally "acquired," that of the Christian apparently is "given." A "naturalistic system of scientific psychology" is thought to be inadequate for dealing with "the influence of God upon the mind of man." The first century A.D. witnesses not only a profound modification of ideas about man, but "a transformation of human nature itself," so that the Christian idea of personality is distinctive in recognizing man's "most intimate relation with the Divine Spirit from whence he originated and under whose personal influence and power he alone reaches his consummation in Christ." This volume contains many things of interest, but it still leaves large areas in the psychology of New Testament religion wholly untouched.

MILLIGAN, GEORGE. *The New Testament Documents: Their Origin and Early History*. (The Croall Lectures for 1911-12.) London: Macmillan, 1913. xx+322 pages. \$3.50.

The book treats in light and popular fashion a number of interesting topics connected with the rise of the New Testament books. The first lecture, dealing with the original manuscripts, describes their outward form, the circumstances under which they were written, and the method by which they were delivered to their readers. Lecture II summarizes the results which a study of the non-literary papyri has contributed toward our understanding of the New Testament language. Lectures III and IV deal with the literary character of the New Testament writings. This is the least satisfactory part of the book, not only because it fails to discuss adequately the problem of the New Testament's relation to Hellenistic literary models of the day, as for example, the kinship between Paul's style and the *diatribe* of the Cynic-Stoic preachers, but also because of the halting position the author takes on questions of historical and literary criticism. Lecture V describes the manner under which the early Christian documents were circulated and preserved, while Lecture VI gives an account of their collection into a canon. Several valuable and interesting notes are appended, and twelve fine facsimilies illustrate important paleographical matters. Comprehensive indices complete the volume.

HAYES, D. A. *The Most Beautiful Book Ever Written*. The Gospel According to Luke. New York: Eaton & Mains, 1913. viii+183 pages. \$0.75 net.

The modern man is approaching the Bible from a new angle of vision. His desire to become acquainted with the results of historical investigation should be nourished. The student of the Bible equipped with the necessary information and ability to write popularly upon biblical questions has a special mission to the laymen of today. The value of such a popular treatise is naturally in direct proportion to the