

History of New Testament Criticism. By F. C. Conybeare, Late Fellow and Praelector of Univ. College, Oxford. Issued for the Rationalist Press. Watts & Co., 17 Johnson's Court. London. 1910. 146 pages. 11s.

Mr. Conybeare has done valuable work on the ancient versions of the New Testament and is well versed in the Textual Criticism of the New Testament. That subject is scantily treated here. The book is a vigorous sketch of the growth of the radical interpretation of the New Testament and the author writes *con amore*. There is much interesting personal detail with pictures of Baur, Strauss, Renan, Loisy, etc. The book does not do justice to the New Testament, but is a specious plea against the claims of Jesus.

A. T. ROBERTSON.

Light on the Gospel from an Ancient Poet. By Edwin A. Abbott. G. P. Putnam's Sons, New York. The University Press, Cambridge, England. 1912. 599 pages. 12s. 6d. net.

Now we have Part IX of Diatessarica. What will Dr. Abbott not do? He is the most prolific and provoking theological writer. Each book is as full and detailed as if he had done nothing else for several years. Quite a literature has grown up around "The Odes of Solomon," as the new Jewish Christian poem entitled. J. Rendel Harris and Harnack have contributed valuable discussions, but no one has equaled Abbott in the volume and minuteness of his comments. It is all here in encyclopædic form, and much of it is original work. Abbott thinks that the *Odes* represent the transition of the author from Judaism to Christianity.

A. T. ROBERTSON.

The Source of the Christian Tradition. By Edouard Dujardin, Revised by Joseph McCabe.

Christianity and Mythology. By J. M. Robertson, M.D., Revised and Enlarged Edition.

Pagan Christs, Studies in Comparative Hierology. By J. M. Robertson, M.D., 2nd ed. Revised and Expanded. All published by Watts & Co., London. 5 shillings each.

The general character of these volumes is perhaps sufficiently