

earnestly against the genuineness of the Elihu speeches in chapters 32-37. This section is further broken into two independent works by two interpolators, called A and B. Dr. Barton thus describes the two supposed interpolators: "They represent two different attitudes which the orthodox took toward the book. The one, B, adds his postscript to the discussion to scornfully condemn Job; the other, A, seeks by a more gracious handling of the theme to make the work contribute to what he regarded as the real solution of the problem of suffering. Probably the work circulated for a little in two copies, each of which contained one of these antidotes to the book's heresy. An early editor wove these two interpolations together, thereby mixing the two antidotes into one." Doctor Barton also supposes some confusion in chapters 24-27, some of the language originally belonging to the speeches of Bildad and Zophar being transferred to Job in order to make his position seem more orthodox.

Perhaps the most startling statement in the book is Dr. Barton's explanation of the purpose of the Almighty in permitting Satan to experiment on Job: "The object is clearly in order to reclaim Satan. In Isa. 40-55 the great doctrine is set forth that Israel suffered in order to bring the world to Jehovah; this writer represents Job as suffering in order that God may win back an angel who is on the downward road." If so, was not the attempt a failure? If this was the central purpose of all Job's suffering, why does the author of Job make no further mention of Satan after the epilogue?

JOHN R. SAMPEY.

The Antiquity of Hebrew Writing and Literature: Or Problems in Pentateuchal Criticism. By Alvin Sylvester Zerbe, Ph.D., D.D., Professor of Old Testament Criticism and Theology in the Central Theological Seminary, Dayton, O. Central Publishing House, Cleveland, O. 1911. Pages, 297.

Not since the appearance of Orr's *Problem of the Old Testament* in 1906 has a stronger presentation of the conservative side in Old Testament criticism been published. Doctor Zerbe has offered to students a thesaurus of sound learning, presenting

both sides of every question with singular fairness. His thesis is to the effect that the art of writing in the Semitic characters (Phoenician, Aramaic and Hebrew alphabet) was known and practised in Western Asia at a date so early that Moses and his contemporaries may well have used this script rather than the Egyptian or Babylonian. He has collected the materials with patient care, and conducts the discussion with candor and fairness. I cannot withhold my warmest endorsement of the ability and helpfulness of the book. Let pastors and theological students get the book and read it carefully.

JOHN R. SAMPEY.

The Ministry of Our Lord. By T. W. Drury, D.D., Bishop of Sodor and Man. Longmans, Green & Co., New York. 1911. Pages, 134

These outlines of harmonistic study are useful. They are in no sense exhaustive, but every scholarly attempt to interpret afresh the ministry of Jesus is worth while. Bishop Drury has a clear-cut analysis and diagram, with helpful comments.

Die Bekenntnis des Petrus und die Verklärung Jesus auf dem Berg nebst einem Anhang; von Dr. Daniel Völter, Professor der Theologie in Amsterdam. J. H. Ed. Heitz, Strassburg, 1911. S. 64. M. 2.50,

Völter challenges the historicity of the account in Matthew and thinks that the later ecclesiastical teaching is here put in the mouth of Jesus. He thinks that Peter is meant by "this rock" and that "church" is used in the sense of "kingdom." It is a careful piece of work, but hypercritical.

The Readers' Commentary: The Epistles to the Romans. By Rev. H. G. Grey, Principal of Wyckliffe Hall, Oxford. Robert Scott, Paternoster Row, London, England. Pages, 120. 3s. 6d.

Drs. Dawson Walker and Guy Warman are the editors of this new commentary. There seems to be no end of new commentaries on the Bible. They all testify to the abounding vitality of the Word of God, and the interest that people have in it. This series is, as its name implies, meant for rapid reading. The Revised Version is given at the top of the page and brief com-