

expect "The Ideal of Jesus" to be fresh, untechnical, modern in outlook, sympathetic with man's religious aspirations, hopeful for the triumph of the Gospel of Christ, loyal to Christ. All this is true, and there is the same charm of style that gives such an attractiveness to Dr. Clarke's volumes. Dr. Clarke is a moderate liberal in theology, but not a radical. He is not iconoclastic. He worships Jesus as Lord and Redeemer from sin. He preaches the gospel of righteousness, but a real gospel of grace. This book will win a hearing from many who have gone daft on "reforms" to the neglect of the spiritual content of the message of Christ. Dr. Clarke finds in the life of Christ the root of all moral and social progress.

A. T. ROBERTSON.

The Christ of the Gospels. By Rev. W. W. Holdsworth, M.A., Tutor in N. T. Language, Handsworth College. Jennings & Graham, Cincinnati. 1911. Pages, 251.

Dr. Holdsworth has done a fine piece of work in the Fernley Lectures. He undertakes to show that the New Testament has rightly interpreted Jesus as the Christ. His book is thus a contribution to the "Jesus or Christ" controversy recently so live in England. Dr. Holdsworth has no sympathy with the effort to separate the human Jesus from the divine Christ. He fully recognizes the humanity of Jesus, but stoutly maintains that the Johannine Christ and the Synoptic Jesus meet in "the higher synthesis, Jesus Christ." The lectures are carefully done and show thorough comprehension of the problems involved, but they are presented in popular form and ought to do much good with those who need a word of cheer in the midst of modern confusion. A clear work like this is welcome and heartening.

A. T. ROBERTSON.

The Oracles in the New Testament. By E. C. Selwyn, D.D., Honorary Canon of Peterborough Cathedral. Hodder & Stoughton. New York. 1911. Pages, 452. \$2.50, net.

Dr. Selwyn has made a very careful study of the Septuagint and its use in the New Testament. He accents the fact that Jesus and the early Christians habitually and usually read and

quoted the Greek Old Testament and insists with Dr. H. M. Wiener that the Septuagint often represents an older text than the Massoretic Hebrew. He holds that Hort has by no means exhausted the passages quoted or alluded to in the Greek New Testament. Most assuredly Dr. Selwyn is at work in a fruitful field, and a fascinating one. The Septuagint is at last coming back to its own and will undoubtedly receive greater attention in the future. It is a little surprising that Dr. Selwyn did not notice the intimate relation between 2 Sam. 7, Ps. 89, and Matt. 16:18-20, since he quotes and uses Ps. 89 a good deal.

A. T. ROBERTSON.

Commentary on the Book of Job. By George A. Barton, Ph.D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. The Macmillan Company, New York. 1911. Pages, 321. 90c net.

Professor Barton is always scholarly and at the same time interesting. In his discussion of the authorship and the aim of the book there is enough to startle the average reader into attention. Thus he remarks on the first page, "It requires no very profound study of Job to convince one that the prologue and epilogue are not the work of the poet who wrote the bulk of the book, but that they belong to an old folk tale which he found already in circulation and which he selected to form the plot of his poem." The author brings forward six reasons for this position, and concludes that there once stood between the prologue and the epilogue "a description of Job's demeanor under suffering different from that which we now find there—a description which also portrayed the three friends in a different way." Doctor Barton dates the composition of Job about 400 B. C., and thinks the author may have been a contemporary of the prophet Malachi. The discussion of the integrity of the book is the most elaborate part of the Introduction. According to Origen, the Septuagint omits about one-sixth of the text of Job. Of these omissions, Doctor Barton thinks that some were made deliberately by the Septuagint translator; while others testify to interpolations in the Hebrew text, and assist the critical student in discovering the original text of the book. Our author argues