

each handy volume before he can get his consent to lay it down. Many preachers will be able to make similar studies with their congregations without the fear of wearing them out by an elaborate series. Let the busy pastor get both of these books and study the method of treatment. He may thereby get a new lease of life in his ministry.

JOHN R. SAMPEY.

The Holy Bible, Containing the Old and New Testaments: An Improved Edition (Based in Part on the Bible Union Version). Philadelphia, 1912. American Baptist Publication Society. \$1.00 net.

The "Bible Union Version" of the New Testament in its "third edition," under the hands of Broadus, Hovey and Weston, has been in use since 1891, and for a time was rather widely used. It here passes into a "fourth edition" with improvements, and is bound with the Old Testament translated on the same principles of independent fidelity to the original text. The poetic parts of the Scriptures are rendered as poetry. Supplied words are included within brackets [] instead of printed in *italics* as in most versions. "Archaic" speech is wholly abandoned except in the exalted speech where God is the subject. The work seems to have been done with painstaking care and ability. Any new version of the Bible causes the reader to note more carefully what he reads because of its unfamiliarity. This reviewer has always felt that the New Testament of this version was needlessly harsh and unmusical in its rigid adherence to Greek idiom. The Old Testament is smoother. It is to be regretted that only one translator is responsible for each section. In such a work abundance of counsel would lend strength. One is unable to pass on very much of the work upon brief examination, and would hesitate to do so after any amount of study. The Psalms are not superior to the American Revision, and Isaiah is inferior. On the whole, in both Testaments, slavishness to the letter has crippled the freedom of the spirit in expression. As a student's Bible, one can be assured that in this he has first class scholarship at the points where the scholars are most authoritative. In this edition *baptize* appears in the text with (immerse) following in parenthesis.

It is to be hoped that this "Baptist Bible," as it has been hailed by the public press, may be greatly used to add to the knowledge of the Word of God.

W. O. CARVER.

The Names of God in the Pentateuch. By Dr. A. Troelstra. Translated from the Dutch by Edmund McClure, M.A. Society for Promoting Christian Knowledge. London, 1912. Pp. xiv+92. Price 2s.

It is a notable event in the history of Old Testament Criticism when an able scholar attacks the Kuenen-Wellhausen hypothesis in a series of lectures in Kuenen's own University of Leyden.

Dr. Troelstra's chief contribution to the subject is found in his careful examination of the self-revelation of God in the Pentateuch in connection with the name by which God makes himself known to the patriarchs and to Moses. He thinks that the sacred memorial name, *Yhwh*, was known in primeval times, but that God spoke of himself as "The God of Abraham," the God of Beth-el, and "El-Shaddai." With the exception of Gen. 15:7 and 28:13, the expression, "I am Yhwe," does not occur before Exodus 6:2. From Exodus 6:2 on throughout the Pentateuch this expression is repeatedly found. With the aid of textual criticism, Dr. Troelstra is able to make it appear that the word *Yhwh* probably does not belong in Gen. 15:7 and 28:13. If he is correct in deleting the word in these two passages, then Ex-6:2 becomes the first occasion on which the God who revealed himself to the patriarchs as God Almighty (El-Shaddai) made known to his people Israel through Moses His secret covenant name, Jehovah.

But why should God withhold from the patriarchs His sacred name, if they already knew it and used it in prayer? Troelstra replies: "Some investigators have drawn attention to the singular circumstance that frequently among primitive peoples the name is well known, but its possessor shall himself never pronounce it except in very special cases." Thus, one's name is regarded as more than a mere sound, "as more than an indication, and closely bound with, nay, even a part of, Him