

appeared in July 1874; but it seems to have proceeded no further. The work contains parts both of the O.T. and of the N.T.

The great and well-known work of Reuss, Professor in the University of Strasbourg, published at Paris in 1876-1881, is chiefly a commentary, though it contains a translation (*discerpta membra*) of the whole Bible.

More recent than Reuss is Ledrain. He has no doubt that the "Hexateuque"—so he names the Pentateuch together with the Book of Joshua—is not authentic; and in a Preface of 47 pages he reproduces many of Colenso's arguments, innocently unaware how utterly those arguments have been demolished by Canon Birks and others. The reader is scarcely surprised when at the end of the Preface the "Puisse" of the closing sentence introduces a prayer, not for the special benediction of the Almighty and that His glory may be advanced, but that the work may find favour "auprès des artistes et des lettrés"! The O.T. complete bears the dates 1886, 1887, and 1888. The author rejects the traditional forms of proper names, and prefers such as more nearly resemble the original Hebrew: Havva, Hanok, Qënan, Schoninguir (Shinar), Sedôm, Içhaq, Ribqa, Iaäqob, Ésav, Mosché, Pareö, Miçraim, Benê-Israel, Schimeschon, &c. He introduces also a number of Hebrew words into his text, such as *mischkan* (Tabernacle), *oël-moëd* (Tent of Meeting), *segénim* (elders), *kapporeth* (Mercy-Seat), *cohène* (priest or prince), *thora* (Law). The style and taste of his renderings may be judged from one specimen: "Toutefois Mosché dérida le visage d'Iahvé, son Élohim, en lui disant: 'Pourquoi, ô Iahvé, ta narine s'enflamme-t-elle contre ton peuple?'" Contrast this with the reverent tone of Reuss: "Alors Moïse apaisa l'Éternel son dieu et dit: 'Pourquoi, ô Éternel, t'irrites-tu contre ton peuple?'"¹

¹ But his bracketing is in most cases, not in all, equivalent to rejection, so far as critical judgment on his part is concerned. His own words are:—"Les passages entre crochets [] appartiennent au *texte reçu*; ils ont été conservés sous cette forme par égard pour l'opinion traditionnelle, mais ils sont omis par les meilleures autorités critiques."