

Being at the period of the birth of Enos, a grandchild of Eve. "Then was begun invocation in the name of Yahveh." This name was, after the flood, invoked by the Patriarchs, though its prophetic import was not perceived by them:—it was solemnly affirmed to Moses—proclaimed by the Prophets—and at last fulfilled in the Lord Jesus Christ.

The question of the use of Divine names in the Book of Genesis—Elohim, and Yehovah or Yahveh—which has been so much discussed among the Germans in connection with the attacks of Von Bohlen and others on the Mosaic authorship of the Pentateuch, is briefly, but very ably touched by Mr. McWhorter in the third chapter of this little volume. Unfortunately the treatment, not of this question only, but of the entire subject, is rendered perplexing to those who use only the English version of the Bible by the circumstance, that the Translators have, in the great majority of instances, rendered the name Yehovah or Yahveh by the vague term "Lord." How much of the freshness and power of the original text has been lost by this needless translation, as well as by the rendering of Hebrew poetry into English prose, may be inferred from a comparison of the authorised version of 2 Sam. xxiii, 1-8, with the following version by Mr. McWhorter, following the critical text and arrangement of Dr. Kennicott:—

TITLE.

Now, these are the last words of David:—

PROEM.

The oracle of David, the son of Jesse;
Even the oracle of the man raised up on high,
The Anointed of the God of Jacob,
And the sweet Psalmist of Israel.
The Spirit of Yahveh speaketh by me:
And His word is upon my tongue:
Yahveh, the God of Israel sayeth;
To me speaketh the Rock of Israel:

SONG.

The Just One ruleth among men!
He ruleth by the fear of God!
As the light of the morning riseth YAHVEH;
A sun without clouds, for brightness;
And as the grass from the earth, after rain.
Verily thus is my house with God:
For an everlasting covenant hath he made with me,
Ordered in all things and sure:
For He is all my Salvation, and all my desire.
&c. &c. &c.

Small as the work before us is, extracts can give no adequate idea of its ripe scholarship and interesting veins of thought and illustration. Our impression, indeed, is, that the author has pursued his engrossing idea somewhat too closely and dogmatically, and that he ought to have presented a broader and more comprehensive discussion of the meaning and usage of the various Divine names in all parts of Scripture. Perhaps he also attributes to the Old Testament Church a much brighter expectation of the Advent of a Divine Deliverer, than actually existed. We have no hesitation, however, in recommending the work as one of a very able and suggestive character.

SERMONS by the REV. C. H. SPURGEON, of London. Second series. New York: *Sheldon & Blakeman*. Montreal: *B. Dawson*.

There can be no question but this young preacher is a man of extraordinary spiritual and intellectual endowments. At first the public were sceptical as to the genuineness of his powers, and conjectured that some new eccentricity of manner