

Talks about Books.

IT may seem rather late in the day to notice Professor Driver's Introduction to the Literature of the Old Testament, but it must be remembered that, unlike our contemporary, the *Knox College Monthly*, we have no shelves of a Presbyterian Publishing House behind us. We are, therefore, compelled to wait until books come. In the minds of some people the fact that Dr. Driver wrote this book will be its condemnation; in the minds of others, its sufficient commendation. The Talker has no sympathy with either class of prejudiced judges; but, if he had to choose, he would prefer the simple faith and scientific hero worship of the latter to the harsh indiscriminating judgment of the former. The book is not one to be set aside with a sneer. If the student wants an analysis of the individual books of the Old Testament, he will find an exceedingly full, while not exhaustive, and accurate one, in the Introduction. On matters of Hebrew diction, style, and individual word usage, he has here the results of profound philological scholarship and minute investigation. All that could be desired is furnished in the way of Bibliography. For these various ends Dr. Driver's book is invaluable. But, when the writer proceeds to theorize on the authorship and the antiquity of the books, he hands himself and his admiring readers over to Germany. There are many good things in Germany, and in fields of laborious research the Germans cannot be excelled. Neither are all German theological scholars devotees of that work of the imagination, the ultra higher criticism; but those whom Canon Driver follows are. Moses had nothing to do with the Pentateuch. Job's epic was written in the time of Jeremiah or later; there were at least two Isaiahs; Daniel is an impudent forgery of the time of Antiochus Epiphanes; such are a few of the author's conclusions which will not commend themselves to the student of history or the common sense investigator. In my own special field of study I find no help in Driver. He shirks the 36th of Genesis, and the genealogies of Chronicles. I would not be so unfair as to say *ex uno disce omnes*; but I fear, from such indications, that a knowledge of the German and Anglo-Teutonic bibliography of his great subject, and a petty rabbinical juggling with Hebrew words and phrases, have