

Kiel, in his recent work on Samuel and Kings, has been much too rash in suggesting changes in the massoretic text. His emendations in many cases are clever, but based almost wholly upon conjecture. Wellhausen has dealt more fairly with the sources, showing how the text of the LXX itself, as well as that of the massorettes, may have received modification in the course of transmission. Driver, while exercising an independent judgment, has drawn largely from Wellhausen. From a cursory view of Driver's emendations, it seems that even he occasionally loses sight of two important considerations,—the LXX itself, in its present condition, has an impure text, and the fact of an apparent corruption in the massoretic text does not in itself prove real corruption. The exegetical notes are admirable. See, for example, the remarks on II. Samuel xii. 31, as an illustration of the candor with which Driver writes. After reading Spurrell on Genesis, the student may peruse this volume as a fitting sequel; and, having reached the last page, he will discover that he has acquired a fair knowledge of the textual criticism and exegesis of the Books of Samuel, and has also become familiar with a critical and exegetical apparatus which to a great extent can be applied to the Old Testament as a whole.

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