

Driver, therefore, states that the higher criticism "does not touch either the authority or inspiration of the Scriptures of the Old Testament," he is simply deceiving himself or trying to throw dust in the eyes of his readers, for he must know that after the critics have completed their work upon the Bible there is no OLD Testament left. It is—and the expression is becoming current—a NEW Bible.

That this may be fully understood, let us examine this romance of impossible canon building, only equalled by one of Rider Haggard's romances of impossible life. Opening, then, the "New Bible," we find that the early accounts in the Pentateuch (if we may still use the term), of the Fall, of Noah, the Flood, and so forth, are "myths." That Abraham and the patriarchs are heroic figures of a legendary character ; further on, we find that the Sinaitic Tabernacle is an idealized representation, i. e., a fictitious creation, suggested by the Temple of Solomon, and designed to carry back what were really the conceptions of a later time to the hoary antiquity of the Mosaic epoch. Going on, we find that the whole Levitical system of the ceremonial law was the slow growth of successive generations, finally perfected and completely codified by the priests in the post-exilic period ; we find, moreover, that Judges, Samuel, and Kings are remodelled history, with numerous accretions and corruptions, especially in the history of King David. Coming to the prophets, we find that what they delivered as express messages of God, were really the outcome of their own reflections and sagacious anticipations of what was going to happen ; or their so called "predictions" were written after the events referred to. Isaiah is the patchwork of two or more Isaiahs, while Daniel is the production of some great unknown in the time of the Maccabees. The Psalms are very late productions, scarcely any were writ