

God loves this world in spite of its unlovableness—

Love is the root of creation—God's essence ;
Worlds without number
Lie in His bosom like children ; He made
Them for this purpose only—
Only to love and to be loved again.

2. *This verse gives us the measure of God's love.*—A man invited to relieve some destitute sailors expressed his love for them. Thereupon he was promptly asked by the collector to testify the amount of his love by deed—put it down in current coin. In the days of chivalry the knights loved their ladies so, that each was willing to fight with any other who said that his lady was better or more beautiful.

Have we any measure of the Divine love corresponding to our human standards? Yes. God *so* loved the world, that He gave His Son to save it from perishing. God had *one* Son—strong, noble, only-begotten ; and He gave that Son to save the perishing world. This gift was painful to the Giver. It was also painful to Christ Himself, the Gift. For He had to undergo the punishment due by us for our sins. That punishment was the death of the cross.

3. *The aim of God's love in giving Christ.*—That was to replace approaching death by everlasting life, in the case of every believer

(1) Should not perish.—The death sentence has been remitted, the majesty of Divine law

vindicated in the person of Christ. The perishing sinner is thus saved from destruction—delivered from going down to the pit. Moral decay is also arrested in His case. He who healeth all our diseases inspires new spiritual life into each pardoned soul.

(2) The perishing sinner is invested with everlasting life.—He has the title and earnest of it here, and will enjoy the possession of it hereafter. Unlike that patient who, on leaving an infirmary cured, must go back to his dangerous occupation, a pardoned sinner is assured of complete and final victory over sin. God crowns him with glory.

(3) This happens to '*whosoever believeth*,'—not only the Jew, the educated, the civilized, but *whosoever*—black, white, young, old, male, female.

Why, '*whosoever believeth*,' and not every one? Because Christ is a gift. And those perishing ones, to whom this gift is offered, may decline to take it. God is offering life, but we can refuse to accept it. At the head of a lonely glen in Forfarshire stands a beautiful granite fountain. It was erected to commemorate a visit which the Queen made to Invermark Lodge over thirty years ago, by riding over the shoulder of Mount Keen. On its base is this inscription—

Rest, traveller, on this lonely green
And drink, and pray for Scotia's Queen.

Every Christian pulpit is like that Glenmark fountain, and its invitation is: '*Rest, drink, pray.*'

The New Edition of Driver's 'Introduction.'

BY THE REV. J. A. SELBIE, M.A., MARVCULTER.

SINCE the publication of Robertson Smith's *Old Testament in the Jewish Church*, no book of the same class written in English has exercised a wider and deeper influence than Driver's *Introduction to the Literature of the Old Testament*. Issued only in September 1891, it has gone through five editions, besides two reprints (one of the fourth and one of the fifth edition). Its translation into German, and the frequent refer-

ences to it in our Recent Foreign Theology notes, evidence the appreciation the volume has met with on the Continent. We are certain that all Old Testament scholars will hail with the utmost satisfaction the appearance of a new (sixth) edition. The name of Professor Driver is identified with all that is thorough and helpful and stimulating. Every successive volume that comes from his pen maintains the same level of excellence, and somehow we take it for granted that our author will never fall below this level. Most of us feel, at any rate, that we are safe to follow where one leads

¹ *An Introduction to the Literature of the Old Testament*. By S. R. Driver, D.D. Sixth edition, revised and enlarged. Edinburgh: T. & T. Clark, 1897. Price 12s.

who has such intimate acquaintance with the ground, and who advances with such caution. Alike in his *Text of Samuel*, his *Introduction*, his *Deuteronomy*, and that valuable little volume on *Joel and Amos*, it is clear that Dr. Driver has read all that is worth reading on any subject he handles. However it may be with others, there is certainly no overlooking of archæology in this author's works. Particular attention is devoted to the efforts that have been made by some archæologists to refute the so-called 'higher criticism.' Our author's opinion of Hommel's *Ancient Hebrew Tradition* was submitted to the readers of THE EXPOSITORY TIMES last month. The now notorious S.P.C.K. 'translation' of Maspero is also exhibited in its true light in the pages of the *Introduction*.

It is well to understand what is the exact character and scope of this new edition. On the one hand the book has been revised throughout and *entirely reset*, the plates of former editions having been cancelled, so that it is practically a new book. The notation used for scriptural citations is a distinct improvement on that originally employed, verbal changes for the better have been made throughout, new features of much value have been introduced into the indexes, and, above all, the references to literature and a number of new foot-notes (particularly in the chapters on the Prophets, on the later additions now assumed by most critics) bring the work thoroughly up to date. This last has been the aim of the author in every edition, and many of our readers doubtless possess the appendix (also published separately) to the fifth edition. But it cannot be too much emphasized that the book is *not rewritten* in the sense that its author has had to revise or modify anything of vital consequence. The principles remain precisely the same as in the original edition, and so do nearly all the conclusions. It stands to reason that Dr. Driver should, in some points of detail, introduce changes due to the criticism of experts, or to continued independent study. For example, we note a slight change (p. 66) in the analysis of Nu 20, adopted in consequence of the arguments of Cornill; an attempt to carry out more exactly the distinction between H and the priestly additions (pp. 51 ff.); a distinct acceptance of Zec 9-11 as post-exilic (p. 349); a disposition to

attach less importance than formerly to the alleged discovery of S^w , used exactly as in Ca 3⁷, on a hematite weight of the eighth century B.C. (p. 449), etc. etc. Admirers of Professor Sayce will not find much trace of alterations due to his archæological arguments. In fact, as Dr. Driver himself says, 'by an irony of fate the only two positions adopted in the first edition which, if Professor Sayce's *Verdict of the Monuments* is to be taken as the standard, must be deemed inconsistent, the one certainly, the other very probably, with the evidence of the Inscriptions, are not critical but *conservative* positions; the possibility, namely, that there may have been a ruler such as Darius the Mede is represented as having been in the Book of Daniel, and a date as early as c. 586 B.C. for Ob 10-21' (p. xviii). In the other direction, Professor Driver has not been much affected apparently by the criticisms passed upon his work in Professor Cheyne's *Founders of Old Testament Criticism*, that book whose naïve egotism gives it such an interest. The circumstance that after six years, in the course of which the *Introduction* has been subjected to review by men of all schools, Dr. Driver finds it necessary to alter so little, is the best evidence of the security of the foundations on which he builds. Hundreds of students, we feel sure, will join with us in testifying how much we owe personally to Dr. Driver for his patient investigations, his brilliant and exact scholarship, his clear exposition, and, withal, the unexceptionable tone in which he handles the history of the Divine Library of the Old Testament. We have long got beyond the stage of fearing the effect of Old Testament criticism upon Christian faith, and we rejoice to see, with Dr. Driver, tokens everywhere of the same perception. The best of all proofs that 'a critical position is consistent with the truest and warmest spiritual perceptions, and with the fullest loyalty to the Christian creed,' is supplied by Dr. Driver's own work.

The excellent service rendered by the *Introduction* in the past will be enhanced in the future. Provided with the new edition, the Old Testament student will be introduced to all current critical views, and to the discriminating judgment passed upon these by the most competent of masters.