

**DANIEL IN THE CRITICS' DEN:
A REPLY TO PROFESSOR
DRIVER OF OXFORD AND
THE DEAN OF CANTERBURY**

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Daniel in the critics' den: a reply to Professor Driver of Oxford and the Dean of Canterbury by
Sir Robert Anderson

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THE CRITICS' DEN

A REPLY TO PROFESSOR DRIVER OF OXFORD
AND THE DEAN OF CANTERBURY

BY

SIR ROBERT ANDERSON, K.C.B., LL.D.

AUTHOR OF "THE SILENCE OF GOD," "THE BUDDHA OF
CHRISTENDOM," "THE COMING PRINCE, OR THE
SEVENTY WEEKS OF DANIEL," ETC. ETC.

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P R E F A C E

ALTHOUGH this volume appears under an old title, it is practically a new work. The title remains, lest any who possess my "Reply to Dean Farrar's *Book of Daniel*" should feel aggrieved on finding part of that treatise reproduced under a new designation.¹ But the latter half of this book is new; and the whole has been recast, in view of its main purpose and aim as a reply to Professor Driver's Commentary in "The Cambridge Bible" series.

The appearance of Professor Driver's *Book of Daniel* marks an epoch in the Daniel controversy. Hitherto there has been no work in existence which English exponents of the sceptical hypothesis would accept as

¹ It appeared first as an article in *Blackwood's Magazine*, and afterwards separately in book form.

a fair and adequate expression of their views. But now the oracle has spoken. The most trusted champion of the Higher Criticism in England has formulated the case against the Book of Daniel; and if that case can be refuted—if it can be shown that its apparent force depends on a skilful presentation of doubtful evidence upon the one side, to the exclusion of overwhelmingly cogent evidence upon the other—the result ought to be an “end of controversy” on the whole question.

It rests with others to decide whether this result is established in the following pages. I am willing to stake it upon the issues specified in Chapter VII. And even if the reader should see fit to make that chapter the starting-point of his perusal of my book, I am still prepared to claim his verdict in favour of Daniel.

And here I should premise, what will be found more than once repeated in the sequel, that the inquiry involved in the

Daniel controversy is essentially judicial. An experienced Judge with an intelligent jury—any tribunal, indeed, accustomed to sift and weigh conflicting testimony—would be better fitted to deal with it than a company of all the philologists of Christendom. The philologist's proper place is in the witness-chair. He can supply but a part, and that by no means the most important part, of the necessary evidence. And if a single well-ascertained fact be inconsistent with his theories, the fact must prevail. But this the specialist is proverbially slow to recognise. He is always apt to exaggerate the importance of his own testimony, and to betray impatience when evidence of another kind is allowed legitimate weight. And nowhere is this tendency more marked than among the critics.

In the preface to his *Continuity of Scripture*, Lord Hatherley speaks of "the supposed evidence on which are based some very confident assertions of a self-styled