

thousand years B.C., it was a city of great importance. Now a city that once was great and then lost its greatness is the place to look for treasure. Mr. Quibell looked there, and found it.

He found an old temple. It was old even in the time of King Pepy (to follow Professor Max Müller's spelling) of the sixth dynasty, for that king restored it. And in the small rooms of that temple and on a spot slightly east of it, he found the prehistoric relics. Just before entering its chambers he discovered 'a wonderful monument in the shape of a hawk, more than two feet high, with two high feathers, and the royal serpent (*uraeus*) on the head.' It is a god, of hammered gold laid over wood and bronze, and the weight of the gold is more than eighty sovereigns, so that it is the largest piece of gold ever found in Egypt. 'To judge from objects near it, this idol, which may have been extremely old, was

buried there for safety's sake by kings of the twelfth dynasty, somewhat before 2000 B.C.'

This idol is of artistic value. It is not old enough to be of great historic value. Inside the temple itself were the objects of historic value found. They are chiefly globes shaped like mace-heads, bowls, knives, and statuettes, and they are very many. Over a hundred 'mace-heads' and bowls were found buried in one trench. Some are in a poor state of preservation, for the ground was not quite free from moisture, and the ivory has rotted; some were deliberately shattered, as was done with so many objects when given to the dead. But enough remains to prove to us the reality of 'prehistoric' art, to vex us with the difficulty of 'prehistoric' hieroglyphics, and even to teach us something of the history of 'prehistoric' Egypt. We wait the publication of Mr. Quibell's volume now.

Samuel Rolles Driver.

BY THE REV. G. A. COOKE, B.D., LATE FELLOW OF MAGDALEN COLLEGE, OXFORD.

If the disciple is to write about the master it can only be with that admiration and gratitude which everyone who has come under Dr. Driver's training cannot help feeling. We look back to the 'Advanced Hebrew' lectures at Christ Church as to the time when we were taught how to lay the foundation of solid and accurate scholarship. Dr. Driver is the most stimulating of teachers, not because he makes any appeal to the imagination or clothes his words in any particularly attractive form, but because he is so intellectually satisfying. His lectures are an education in scientific method. There is the searching examination of the grammar of the text, the masterly grouping of illustrative material, and then the carefully worded, exact induction. It is all perfectly lucid, sober, and complete. To hear Dr. Driver expound the usages of a Hebrew preposition is an intellectual treat, as satisfying as any demonstration in a scientific laboratory.

Like all great scholars, Dr. Driver has his characteristic method, which is the outcome of

his own experience: he never went to any German university to learn it. Briefly, his method may be said to be, grammar first, criticism afterwards. For years before he made public his conclusions upon the literary and historical criticism of the Old Testament, he devoted himself to an exhaustive study of its language. He had previously undergone a thorough training in the classical, mathematical, and philosophical schools of the university, in all of which he had highly distinguished himself; so that he brought to the study of the Semitic languages a singularly well-equipped and disciplined mind. The chief product of his linguistic studies is the well-known *Treatise on the Use of the Tenses in Hebrew*, which appeared in 1874; 2nd edition, 1881; 3rd edition, revised and improved, 1892. This book marks an epoch in the study of the language of the Old Testament. It was the first attempt in English to deal with Hebrew syntax in a way at once philosophical and comprehensive. It placed the author immediately in the front rank of living Hebraists,

and no doubt won him his seat among the company of Old Testament Revisers in 1875, and led to his appointment as Regius Professor of Hebrew and Canon of Christ Church in 1882.

It is this unrivalled knowledge of the language which gives such weight to Dr. Driver's authority when he comes to deal with the problems of criticism. Like the other great English scholars,—Professor Cheyne, whose exegetical and critical works 'rest uniformly upon a basis of exact philology'; and Professor A. B. Davidson, who was a grammarian before he became a commentator,—Dr. Driver would say to all biblical students, 'Before you take up the higher criticism you must put yourself through a thorough discipline with text, grammar, and lexicon. Criticism of the Old Testament which is not based upon first-hand knowledge of its language can never be authoritative or sound.'

I have spoken of Dr. Driver's public lectures. He does not content himself with these. He often invites a promising pupil to bring him privately an essay or a grammatical exercise. Then we come to close quarters with a real master; we find out what absolute accuracy demands; no statement is allowed to pass without its illustration or authority; anything vague or generalizing is checked at once. If we have learnt nothing else, we come away from those memorable interviews with some idea of the supreme duty of taking pains. This private help is always readily forthcoming, whether in the way of advice about a piece of original work, or of looking through proof-sheets, or giving information on some point of difficulty, as many a younger student can testify. Perhaps what impresses those who know Dr. Driver best is his extraordinary industry and concentration, and the unsparing trouble he takes about everything he does.

More than any other leading scholar, perhaps, Dr. Driver has directed the movement of educated opinion in England with regard to modern views of the Old Testament. He has always, of course, taken his stand on the critical side, and thrown the whole weight of his learning and influence into the cause of free and progressive study. But his influence has been a reassuring one. He has shown that a critic can be at once scientific and reverent; and that the critical view, so far from destroying the religious value of the sacred books, gives them fresh significance and interest. His popular little book on *Isaiah* ('Men of the Bible'

Series, 1888), and his *Sermons on the Old Testament* (1892), show how deep and earnest is his desire to commend the scholar's interpretation to the average intelligent believer. The sermons, written in Dr. Driver's clear and forcible style, admirably illustrate the temper of the religious critic, and show how the Old Testament can be used in such a way as to be faithful both to its spiritual character and to the results of biblical science. In the helpful sermon on Inspiration (vii. p. 161), Dr. Driver remarks, 'Those who judge the literature of Israel from what may be termed a critical as opposed to a traditional standpoint must dispute the claim, which representatives of the latter seem sometimes to make, that they alone are conscious of the worth of the Old Testament.' Dr. Driver's latest book, published only a few weeks ago, *The Parallel Psalter*, containing the Prayer Book Version side by side with a fresh translation, with an introduction to the English Psalter and a few footnotes, shows how concerned he is to bring the best biblical scholarship within reach of the ordinary Christian reader.

And it is not merely this reverent, religious treatment of the sacred literature which has proved so reassuring, but it is also the extreme carefulness and caution with which Dr. Driver states his conclusions. We may be sure that he does not speak until he has carefully weighed every point, and given it its full value. When his result is reached it is stated with clear and resolute precision; when it is impossible to be certain, he says so frankly. How familiar to his pupils is such a remark as, 'The data are not sufficient to warrant us in forming any certain conclusion'! And, further, he not merely states his results, but shows how they are arrived at. His masterly grasp of the material and keen critical insight enable him to state the whole process in such a way as to convince the intelligent reader. It is these qualities which have done so much to reassure English opinion on the higher criticism, and to keep it on the right lines.

The *Introduction to the Literature of the Old Testament* (1st edition, 1891; 6th edition, revised and enlarged, 1897), now universally recognized as the standard work on the subject, justifies what has just been said. The critical process is exhibited as fully as possible, the critical results are stated with a moderation, which is not the moderation of mere caution, but that of scientific

honesty; and behind it all we feel the presence of a serious, if unobtrusive, reverence.

Dr. Driver has been supposed by some to err on the side of caution. That is a matter of temperament rather than of scholarship. His temper is not, perhaps, that of the pioneer; his mind is constructive rather than inventive. He faces the facts with the frank scrutiny of a scholar, without prejudice or prepossession, and goes where the facts lead him. At the same time, he possesses that faculty, call it philosophical or critical, which gives him a keen insight into the relation of facts and their bearing upon great principles. We may well be thankful that we have such a scholar in Dr. Driver's position, and with his particular gifts and qualities, to guide and instruct the Church at a time when changes are taking place in traditional opinions, and a more progressive, more searching, but none the less religious, study of the literature of the Bible is gaining ground.

Among Dr. Driver's more important works, not mentioned above, are the following:—*Commentary upon the Books of Jeremiah and Ezeqiel by Mosheh ben Shesheth*, edited from a MS. in the Bodleian, with a translation and notes, 1871; *Variorum Bible*, joint editor, 1876 (also called 'Queen's Printers' Bible,' 3rd ed., 1888); *The Fifty-third Chapter*

of Isaiah according to Jewish Interpreters, joint editor, 1877; *Commentary on the Book of Proverbs attributed to Abraham Ibn Ezra*, edited from a MS. in the Bodleian, 1880; *Critical Notes on the International Sunday-School Lessons from the Pentateuch*, 1887; *Notes on the Hebrew Texts of the Books of Samuel*, 1890; *Hebrew and English Lexicon*, joint editor, part i. 1892, part vi. 1897; *Leviticus* in P. Haupt's 'Sacred Books of the Old Testament,' 1894–95; *Commentary on Deuteronomy*, 1895; *Commentary on Joel and Amos*, 1897. Besides these should be mentioned Dr. Driver's important contributions to Smith's *Dictionary of the Bible*, new edition, and to Dr. Hastings' new *Dictionary of the Bible*, and many articles in the learned journals and in magazines. Among the latter the following are some of the most important:—*Journal of Philology*, 1882, xi. pp. 201–236 (grammatical); *Contemporary Review*, 1890 (criticism of the historical books of the Old Testament), 1894 (Archæology and the Old Testament); *Jewish Quarterly*, 1889, i. (on Judges); *Expositor*, 1887 (notes on difficult passages), 1889 (on the double text of Jeremiah), 1893 (on Marshall's Aramaic Gospel), 1895 (on the speeches in Chronicles); *Guardian*, 1896 (Archæology of the Old Testament).

Faith and Revelation.

THE TWO FUNDAMENTAL PRINCIPLES OF RITSCHLIANISM.

BY THE REV. WILLIAM MORGAN, M.A., TARBOLTON.

II.

WE have now to deal with the second of the fundamental conceptions of Ritschlian thought. The correlative of faith is revelation. Each supposes the other; and our conception of the one will necessarily determine our conception of the other.

In what then does revelation consist? In what way has God manifested Himself to men as the object of their trust? In the first place, it may be affirmed that God is not a mere postulate, whether of faith or of reason. The God of revelation is not a mere practical idea which has come to us as an implicate of our moral consciousness; still less is He an idea which the individual or the race has reached as a product of thought. Not even faith can create its object.

Neither, again, does revelation assume the form of a supernaturally revealed and authenticated system of doctrines. Doctrines are the expression of faith, but they are not its object. Prophets have uttered what we hail as truth, but behind their utterances their lay an object, which was present to their faith; and it is only as that object becomes real for us that we can understand their words. God would not be revealed as love, if we had nothing but a report, however official, that He *is* love. The devotion of a mother to her child would be more of a Divine revelation than that. When an apostle tells us that he found in Christ the righteousness, the power, and the wisdom of God, it will not help us to receive his words as true; his words will be of service to us only as