

am asked how I account for the gulf which separates the Book of Genesis from the early traditions of other races, I answer with Dr. Driver, 'the operation of a spiritual agency differing specifically from that which was present when the mythology of Egypt or Babylonia, or India or Greece, was in process of formation.'¹ Or, if again I am asked how I account for a spiritual phenomenon like the Book of Psalms, I answer with Dean Church that 'here is something more than the mere working of the mind of man'; these Psalms 'repeat the whispers of the Spirit of God, they reflect the very light of the Eternal Wisdom.'² The one explanation which alone can do justice either to single facts like these, or to the whole range of facts which together demonstrate the uniqueness of the Old Testament, is still that given of old: 'God spake unto the fathers in the prophets.'

Nor let any one imagine that this is a conclusion which criticism—the criticism of which I have been speaking in these lectures—shrinks

¹ *Genesis*, p. lxix.

² *Discipline of the Christian Character*, p. 57.