

run, depends on the uprightness of the citizen so strongly laid down.'¹

But it is in the writings of the prophets and psalmists that we find the most convincing proof of the uniqueness of Israel's literature. Robertson Smith has shown² that Hebrew prophecy is a thing without parallel in the history of the world. There is not, he tells us, the slightest historical evidence that anything the least like Amos, Isaiah, and Jeremiah was produced by any other Semite nation, or that any branch of Semites outside Israel ever rose to a religious condition in which such productions could have been possible. Even more remarkable is the fact that it is in the language learned from Hebrew prophets and psalmists that we still both think of God and pray to Him. If it were not that long use and wont had sealed our eyes to the wonder of it, we should never cease to marvel that this little Hebrew Psalter, with its hundred and fifty sacred poems, has been teaching the

¹ *Science and Christian Tradition*, p. 57. Cp. A. M. Fairbairn's *Religion in History and Modern Life*, p. 127.

² *British Weekly* report of Burnett Lectures. See also *The Old Testament in the Jewish Church*, p. 297.