

Here, then, are a few facts, gathered from Israel's history, literature, and religion, to illustrate what is meant by the uniqueness of the Old Testament. Must it not now be obvious to any fair-minded inquirer, that we are in the presence of a phenomenon of moral and spiritual separateness which is wholly unaffected by any inaccuracies, obscurities or immoralities, presented by individual narratives in the book? How shall we account for it? How came this little nation, ignorant of the arts and sciences, 'which could neither compile a grammar nor invent a metre,' the shuttlecock of its powerful neighbours—how came this nation to accomplish the miracle

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as the world lasts, all who want to make progress in righteousness will come to Israel for inspiration, as to the people who have had the sense for righteousness most glowing and strongest; and in hearing and reading the words Israel has uttered for us, carers for conduct will find a glow and a force they could find nowhere else. As well imagine a man with a sense for sculpture not cultivating it by the help of the remains of Greek art, or a man with a sense for poetry not cultivating it by the help of Homer and Shakespeare, as a man with a sense for conduct not cultivating it by the help of the Bible!' (Matthew Arnold's *Literature and Dogma*, p. 42).