

quette in one comprehensive survey of life suggests the all-embracing character of the claims of religion.

For the rich variety of theological truth and religious sentiment which constituted the most precious possession of that age we must turn to the Psalter. It has been called the Hymn-book of the Second Temple, but it is more than that; it is also a prayer-book of confessions, meditations, and thanksgiving, which reflects the richest experience of the individual as well as the varied worship of the community. For our present purpose those portions that are strictly liturgical are of least importance, but even in them the large claim of the religion is manifest (117, 149, 150). The Book of Psalms may be called *secondary* literature in this sense, that it shows us how all the lines of thought worked out in earlier days are appropriated and turned into prayer and song. An important proof this, that the great messages of the prophets have not been merely the property of a few great thinkers or special scholars, they have entered into the life of the community. The expression of these truths in the Psalter popularized them still more, and we need only remember the frequent reference to it in the NT to find confirmation of the belief that here we have a real document reflecting the higher life of the post-exilic Jewish community. It has been said that in prophecy God speaks to man, while in the Psalms man speaks to God; or, as we may put it, the truths revealed in the past show that they have left the realm of speculation and have entered into the sphere of public worship and personal devotion. In reading these Psalms, apart from particular sharp expressions (137/9) which shock us, we naturally lift them into a Christian atmosphere, and ignore the local circumstances and party conflicts out of which they arose, and which, thanks to our ignorance and the mellowing influence of time, have now become so dim. Thus the book remains a prayerbook of humanity and one of Israel's greatest gifts to men. No complete analysis can be given, but it is important to recognize the fact that the great truths which we have seen growing in the past have become a possession to be used in public worship and private prayer. When we are engaged in a study of history,