

only when we remember that a stream of life is more than institutions and creeds that seek to give it outward expression, and that a great truth will, because of its greatness, show its broad human significance and its universal tendency.

Alongside of the Temple, which held a central place in the life of the people as a place of worship and a shrine for pilgrims (Ps. 122-4), there was private personal piety, in which prayers became more prominent as an expression of spiritual life and a means of communion with God (Ps. 4/4), and there was also a fuller development of scholastic and educational work (Pr. 1/8). The Book of Proverbs is a monument of Hebrew *wisdom* compiled and completed in this period, though it may contain brief oracles and popular sayings from earlier days. Naturally, on account of its subject, which deals with the need for discipline of thought and regulation of conduct, it is unsectarian, or, in other words, its contents are, on the whole, more ethical than theological. Its aim is to insist upon the need of knowledge and discipline, if a man is to avoid snares that are set on every hand and attain to real success in life. Reverence towards parents, obedience as the first lesson in life, the cultivation of self-control—these are in a general way the forms in which "the fear of Yahweh" or religion should express itself, and this is the beginning and foundation of wisdom. Except the longer passages, containing personifications of Wisdom and Folly, this book of practical philosophy consists mainly of short similes or terse antithetic proverbs, which express contempt for "the fool," the man given to babbling, to greed, self-indulgence, or excess of any kind, and praise of "the wise man," the man who has learned to take care of himself, to control his temper, rule his household, and manage his business. There may not appear to be much idealism, sentiment, or romance about this "philosophy," but it rests upon a pretty solid basis of "common sense," and claims the whole range of common life as a sphere for the manifestation of "the fear of Yahweh." This is the hard, prosaic side of life, but it deals with matters that are common to mankind, and the inclusion of morals, manners, and eti-