

regard for the letter of the law and for constant study of its contents. These psalms, and others of like nature, were probably the product of an age that began to lay emphasis on the Scriptures as a means of edification. But they all steer clear of the mistake of supposing that any mere knowledge can take the place of obedience. Meditation on the law is commended, but only as a means of enlightening the conscience regarding duty, and as a stimulus to the faithful performance of it.

The fourth and highest type is the spiritual, which is based directly upon the reception of the Spirit of God into the soul, or, as it would have been put in Old Testament times, upon earnest prayer and inward communion with Jehovah. This is the type which appears largely in the psalms, and distinguishes the heroic figures in Old Testament history that are held up for our chief admiration,—Enoch, Abraham, Moses, Samuel, David and Daniel. These men were all what they were because they lived near to God and found their strength in Him. They attached no great importance to ceremonial ritual, or to ascetic habits, or to dogma, but strove to keep the fear of God before their eyes in the practice of honesty, truth and generosity. Hardly any better description of the type could be given than that which is furnished in the 24th psalm:

Who shall ascend into the hill of the Lord?
And who shall stand in His holy place?
He that hath clean hands and a pure heart,
Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully.
He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.

It is summed up more briefly still in the well known words of the prophet Micah: "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"