

that man is a spiritual being, and was understood to be such by the persons who employed this form of speech, and with whom it was considered so weighty and important. Moses in one of the most awful interviews between himself and Jehovah, prays that if God will not forgive the grievous sin which Israel had committed, his own name might be blotted out of the book which the Lord had written*—a fact which seems to imply on his part not only a knowledge of a future state, but of the book of life, in which the names should be recorded of those who were considered worthy of inheriting the "many mansions," to be more clearly described at a later period, when life and immortality should be brought to light by the Gospel. How in the face of all these passages, and others of a similar kind which I have not time to quote, Bishop Warburton could have come to the conclusion that the doctrine of a future life was not taught in the books of Moses, it is exceedingly difficult to understand.

In the later writings of the Old Testament the doctrine is more clearly set forth: "He [Jehovah] will keep the feet of his saints, and the wicked shall be silent in darkness."† These words are melodiously poured forth in that sublime song of Hannah; they are pregnant with solemn meaning, and can only find their full realisation in the great hereafter. The same remark may apply to David's momentous warning to his son Solomon, that if he forsook the God of his fathers, he would be cast off for ever;‡ a penalty which I think must have had far more serious meaning than could be involved in any mere temporal consequences of his act. In the Psalms of David, the passages which set forth the punishment of the wicked and the reward of the righteous, are so numerous, that the mere reference to them would occupy far more time than I have to devote to the entire subject. "The way of the ungodly shall perish,"§ and "the way everlasting"|| is reserved for the righteous; whilst that God shall render unto "every man according to his work,"¶ is taught, again and again, in the very plainest possible language. "Thou shalt guide me with Thy counsel, and afterward receive me to glory,"** is a form of prayer which is

* *Exodus* xxxii., 32.

† *1 Chronicles*, xxviii., 9.

‡ *Psalms* cxxxix., 24

† *1 Samuel* ii., 9.

§ *Psalms* i., 6.

¶ *Psalms* lxii., 12.

** *Psalms* lxxiii., 24.