

course would not discover the separate existence of spirit either in the Old or the New Testament, but they would, nevertheless, find in both, the doctrine of the Resurrection plainly set forth. They, therefore, could not be considered as belonging to the class to which I referred, of those who maintain that no kind of immortality was known to the ancient Hebrews.

The arguments advanced by those who deny that the doctrine of a future life is taught in the Old Testament, are based mainly upon two or three passages, which, taken by themselves, seem to point to the grave as the final termination of human existence, and upon the fact that the words in the Hebrew which have been translated soul, spirit, and so on, do not necessarily imply the separate existence of any so-called spiritual portion of man. The term רֹּחַ *Ruach*, the Hebrew word for spirit, is very frequently used in the sense of breath or air, as in fact is the Greek word πνεῦμα and the synonymous terms in almost every language; and the other Hebrew word, נֶפֶשׁ *Nephesh*, which is usually translated soul, is repeatedly employed to describe the entire person; just as we use its English equivalent to-day, when we say, there was not a single soul in the place, meaning thereby, not that spirits were not there, but that no persons were present. In all languages the words used to describe spirit are terms which are often applied to material things, and which do not necessarily, therefore, when employed, imply that a spiritual being is spoken of. Our English word is applied in common to the immortal part of man, and to a fluid, productive of anything but spiritual results. The Latin term is used in the same way, and the Greek word frequently signifies air, as is evidenced by the circumstance that the science which deals with the air is called pneumatics at the present time. The fact, therefore, that נֶפֶשׁ *Nephesh*, and רֹּחַ *Ruach*, and other Hebrew terms, which I shall refer to presently, are sometimes used to describe material things, by no means proves that they are not on other occasions employed, and correctly, to set forth spiritual existence.

2.—The great bulk of orthodox Christians hold that the doctrine of a future life is taught unmistakably and in the