

part it is in the present life that the faith of the Israelite finds its full accomplishment. 'The grave cannot praise thee; death cannot celebrate thee; . . . the living, the living, he shall praise thee, as I do this day.\*' It is needless to repeat here the elaborate contrast drawn out by Bishop Warburton in this respect, between the Jewish Scriptures and the religions of Paganism. Nor need we adopt the paradoxical expedient by which from this apparent defect he infers the Divine legation of Moses. But the fact becomes of real religious importance, if we trace the ground on which this silence respecting the future state was based. Not from want of religion, but (if one might use the expression) from excess of religion was this void left in the Jewish mind. The future life was not denied or contradicted—but it was overlooked, set aside, overshadowed by the consciousness of the living, actual presence of God Himself. That truth, at least in the limited conceptions of the youthful nation, was too vast to admit of any rival truth, however precious. When David or Hezekiah, as in the passages just quoted, shrank from the gloomy vacancy of the grave, it was because they feared lest, when death closed their eyes on the present world, they should lose their hold† on that Divine Friend, with whose being and communion the present world had in their minds been so closely interwoven. Such a sense of the overwhelming greatness and nearness of God, the root of feelings so peculiar as those which I have described, must have lain too deep in the national belief to have had its beginning in any later time than the epoch of Moses. It is the primary stratification of the religion. We should invert the whole order of the history, if we placed it amongst the secondary formations of subsequent ages."‡ As you will easily understand, I do not myself consider that there is such a paucity of teaching with regard to this question as even Dean Stanley seems to imagine, but, in any case, whatever vagueness may be discovered about it is, I think, clearly explained by the suggestion which he throws out.

Taking these facts into consideration, then, the evidence

\* *Isaiah* xxxviii., 18, 19; *Psalms* xxxviii., 12. † Ewald, *Geschichte* ii., 121.

‡ *History of the Jewish Church*, Vol. I., p. 136.