

the unseen state.*
 the mummies are
 setting forth the
 the dead occupant
 the various fates
 falls in the tombs
 ring the present

ng writ,
 modern wit.

we learn that
 soul is led by
 al world, the
 on the farther
 nder the earth.
 on that Herod
 ument erected
 ooming woman
 e sits a wide-
 cription, ' This
 e, the lacerater
 o the house of
 wo assessors of
 ercessions. It
 all of the Two
 r, as it is dif-
 ce, the reward-
 nities, Horus,
 n the balance.
 s of Truth, is
 mbolizing the
 f his earthly

l scale.

n, by Dr. Lepsius.

tract of this letter
 mpollion's *Hiero-*

Thoth notes the result on a tablet, and the deceased advances with it to the foot of the throne on which sits Osiris, lord of the dead, king of Amenthe. He pronounces the decisive sentence, and his assistants see that it is at once executed."* Now, how is it possible to conceive that the ancient Hebrews should have come into such very close proximity to the Egyptians as we know they did, without becoming acquainted with the views they entertained respecting the future state. Certain it is that they could not have intermingled in their daily life, year after year, with people who not only had definite conceptions regarding immortality, but who made that belief apparent in their funeral obsequies and in customs connected with the dead that were of daily occurrence, without becoming acquainted with the fact that such a belief existed. The statement, therefore, made by certain classes of persons that the Israelites, after their deliverance from Egyptian bondage, were altogether ignorant of the doctrine of a future life is preposterous in the extreme. Sceptical of immortality, it is possible to conceive them as having been, but uninformed respecting it they could not have been, after so many years' residence, and in the midst of a nation with whom it was one of the most conspicuous forms of faith.

3.—There is very much weight to be attached to the view put forward by Dean Stanley on this subject, that if an absence of plain and definite teaching respecting immortality is met with in the Old Testament, it is due, not to the fact that the doctrine was not known, but rather to the circumstance that it was so universally believed in, and so generally understood, that the inculcating it was superfluous. This view is strictly in keeping with our experience in modern times. Subjects about which there is no doubt are seldom spoken of, and doctrines universally received as true there is no necessity for teaching. I quote at length the passage from Dean Stanley bearing on this question, in order that you may judge of its full import. "The Jewish religion is characterised in an eminent degree by the dimness of its conception of a future life. From time to time there are glimpses of the hope of immortality. But for the most

* *Critical History, &c.*, p. 103.