

or it may have been really Samuel. In any case it is quite certain that the prevailing opinions of the day lent countenance to the reality of the transaction. Whether necromancy were an imposition, a delusion, or a reality, it is quite certain that it was universally believed in, and that is all that is necessary for me to prove for my present purpose. The doctrine of a future state, and the separate existence of the soul after death, are involved in this belief.

3.—The belief in the separate existence of the soul after death may be inferred from the terms employed by the Hebrews to describe the abode of the departed. Whenever they speak of the grave as the narrow resting-place for the worn-out material frame, they use the terms **בֹּר** *Bor*, and **קִבּוֹר** *Kibor*, while the residence of the dead is indicated by a totally different word, **שְׁאוֹל** *Sheol*. I have already pointed out that when it was said of the ancients that they were gathered to their fathers, it did not mean that they were buried in the same graveyard, for that seldom occurred in the instances mentioned, but that the departing spirit rejoined its ancestors in the region of disembodied souls. David, mourning the loss of his infant child, took consolation in the fact that they should meet again hereafter. He exclaims, "I shall go to him, but he shall not return to me."* Clearly this could not mean the rejoining him in the grave, where both would be in a state of unconsciousness, since no consolation could be drawn from such a circumstance. The expression is analogous to those which I have already quoted in reference to Abraham and others, that they gave up the ghost and were gathered to their people. Jacob says, "I will go down into **שְׁאוֹל** *Sheol* unto my son mourning."† The term in this passage is translated "grave" in our authorized version, but clearly incorrectly, since he could not mean that he would be buried in the earth with Joseph, for he believed him to have been torn to pieces by wild beasts. *Sheol* was in fact regarded by the Hebrews as the under-world, consisting of an immense region probably in the interior of the earth, in which were assembled the spirits of all who had passed away by death. The term, according to the best lexicographers, has three meanings—(1.) To pray for or

* 2 Samuel xii., 23.

† Genesis xxxvii., 35.