

throughout the entire career of this ancient people they had a knowledge of the immortality of man, of the separate existence of the soul after death, and of, to some extent, the different destiny that awaits the righteous and the wicked in the future life.

II.—SOME FACTS THAT MAY HELP US TO A CLEARER UNDERSTANDING AS TO THE TEACHINGS OF THE OLD TESTAMENT UPON THIS SUBJECT.

There are several facts which, when taken into consideration, may help us to a better understanding of this question, and such as would perhaps serve to guide us to a conclusive opinion, even were the direct teachings of the Old Testament much less explicit than they are. Two or three of these we will briefly glance at.

1.—In discussing the question as to what were the views of the ancient Hebrews respecting the future life, we must not lose sight of the fact that the doctrine of immortality, in some form or other, has been held by almost all people, in all ages, and therefore, to suppose that the only race of men to whom an especial Revelation was given were ignorant of so important a fact, is to imagine a state of things opposed altogether to sound reason, and to what we may conceive to have been the objects and purposes of Inspiration. Although it is quite true that the knowledge of a future life is sometimes but faintly shadowed forth in the beliefs of ancient peoples, yet nothing is more certain than that it is almost universally to be met with in some form or other. Among the Hindoos, Chinese, Persians, Greeks, Romans, and even the barbarian nations, so deeply rooted in human nature is the aspiration after another life, that we invariably find it breaking forth in some kind of shape; sometimes in a form rude, fantastic, and extremely absurd, but nevertheless so real that there can be no mistaking its character. It would seem, therefore, to be a universal instinct of humanity, springing up everywhere in the breast of man, and being closely allied with that spirituality of his nature which stamps him human and makes him a child of the Omnipotent Father. This doctrine, therefore, which although in its fuller and more glorious sense was brought to light by the