

means of the Gospel, threw light upon, or brought into greater clearness, the idea of an after-life, an idea which originated many centuries before he came.

The assertion is incorrect, because, while its idea of immortality is dim and indistinct, and while its teaching on the subject is fragmentary and indefinite, some evidence is found in the Old Testament of a belief in a future state of being. The vagueness or indefiniteness of its teaching in respect to immortality is owing partly to the undeveloped character of its conception, and partly to the unphilosophical character of its language. The Hebrew way both of thinking and speaking about immortality is quite different from ours.

Unlike the New Testament, the Old Testament does not contain a direct or formal statement in regard to immortality. The doctrine is nowhere precisely stated in the Hebrew books, because, in the minds of the writers, belief in a future life had not yet assumed the definite form of a doctrine. This belief did not rest on a distinct promise, but on a cherished convic-