

of the Israelite
 ve cannot praise
 . . . the living,
 this day.* It is
 ast drawn out by
 een the Jewish
 a. Nor need we
 rom this apparent
 es. But the fact
 trace the ground
 state was based.
 ight use the ex-
 void left in the
 enied or contra-
 overshadowed by
 nce of God Him-
 onceptions of the
 any rival truth,
 skiah, as in the
 omy vacancy of
 hen death closed
 lose their hold†
 and communion
 so closely inter-
 g greatness and
 eculiar as those
 oo deep in the
 a any later time
 y stratification
 le order of the
 y formations of
 stand, I do not
 ty of teaching
 anley seems to
 ss may be dis-
 by the sugges-
 , the evidence

in favour of Old Testament immortality becomes over-
 whelmingly strong, and of such a character as no scepticism
 can refute or sophistry explain away.

III.—THE LIGHT THROWN UPON THE SUBJECT BY CHRISTIANITY.

Hitherto I have spoken of the Old Testament simply as a
 collection of ancient writings, and judged of the doctrines
 contained therein as they would present themselves to the
 mind of a person who looked at them entirely apart from
 the light of Christianity, and even then we have seen the
 great truth of immortality perpetually beaming forth. But
 the Old Testament is not to be judged of after this fashion.
 We hold it to be a portion of an inspired volume, the con-
 tents of which can only be accurately ascertained by taking
 it as a whole. Not exclusively intended for Jews was that
 revelation of the earlier dispensation, but also to serve as
 an introduction to the later and more glorious religion
 which should include within its embrace all the nations of
 the earth. Old Testament writers gave forth their utter-
 ances as they were moved by the Holy Ghost, and no doubt
 their teachings were especially adapted to the times in
 which they were spoken; but there was nevertheless lying
 unrecognized in the language used a deep and hidden mean-
 ing only to be made thoroughly manifest in a later and
 more glorious age. The Rationalist will, of course, contend
 that we have no right to interpret Old Testament records
 in the light of New Testament explanations, that each book
 ought to be judged of by itself, and that we ought to seek
 no aid in the elucidation of its meaning, except such as can
 be gathered from the circumstances existing at the time
 and in the place of its production, and likely to influence
 the mind of its author. From his point of view this is
 correct enough, no doubt, but from ours it is utterly at
 fault. I have, however, met him on his own ground, and
 judged of the teachings of the Old Testament as I should
 judge of the contents of any other volume, and having done
 this, I have a perfect right now to look at its doctrines in
 the light reflected upon them by Christ and His religion.
 There can be no doubt that very frequently the meaning of