

we are of all men most miserable." There are many means of making money and acquiring fortunes, from which men of high principle are debarred. Those who have few scruples or qualms of conscience can seize opportunities which good men could not touch. Have you never known men who set conscience and morality apparently at defiance, and continued to prosper outwardly nearly all their days? Wealth flowed in upon them like a flood, vigorous health enabled them to enjoy the gross pleasures of life. They were not troubled as better men are. During their entire career they had a relish for the sensual pleasures, which their low moral sense permitted them to enjoy. Death came when least expected. A steamboat accident, a fall from a hunting horse, a sly shot from an injured customer, laid them low. Is that all? Shall there be no balance sheet opened against them in another world? If that be the case, where is the justice of that God who says, "*I will repay.*"

4th. Lastly, on this point, let me say that, if the soul be not immortal—if it dies with the body—brutes have many advantages over human beings. Just think of all the misery that is, at any particular time, on the surface of this planet. Could we be permitted or enabled to take our stand on some lofty pillar, from the top of which every house in this city, or still more, in such a vast metropolis as London, could to-night be seen unroofed and bare, what an amount of misery and sin would meet our view! There would be a glimpse of the wreck and ruin wrought by the fall! Brutes do not suffer so. When hunger pains them they eat and are refreshed. They sleep and forget their wants; but men make their own sorrows, and bring on their own doom.

Let me say further that, *above all*, the doctrine of the soul's immortality is clearly established by the Word of God. Indeed, the immortality of man is assumed as a first principle, through all the Scriptures. In Eccl. xii. 5, 6 and 7, there is a very beautiful passage describing old age, when "The almond tree shall flourish, and the grasshopper shall be a burden," alluding to the white hair of advanced years and the failure of physical strength and vigour, "When the silver cord is loosed, and the golden bowl is broken—the pitcher broken at the fountain, or the wheel broken at the cistern," referring to the cessation of the heart's pulsations, "Then shall the dust return to the earth as it was; and the spirit shall return to God, who gave it." Here, obviously, the wise man teaches that, after the human frame has sunk into ruin, the human soul shall arise—the true phoenix—from its ashes, and shall return to Him who has life in Himself, and who has bestowed on man the gift of immortality—eternal life!

I have already, in the outset of my remarks, referred to several passages of Scripture which evidently imply and teach the immortality of the souls of all men. How noble was the hope of Paul amidst all his trials and troubles, "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers; nor things present, nor things to come; nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." Could anything be more simple and conclusive than the Saviour's argument for the resurrection? Luke xx. 37, 38: "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead but of the living." According to the usual forcible brevity of Scripture, Jesus leaves us to draw the conclusion—*therefore, the dead have not ceased to live.*

In writing to Titus, his son in his faith, Paul speaks of the "Hope of eternal life, which God, that cannot lie, promised before the world begun." John, the beloved disciple, also, in his First Epistle, says: "This is the promise, that He hath promised us, even eternal life." How could these promises be fulfilled if the souls of men were not immortal? The doctrine of the final judgment of both the living (quick) and the dead implies immortality.

The immortality of the soul, or its future and continued existence, may be established from Scriptural instances. Enoch and Elijah were translated—carried up to heaven, soul and body, without seeing or suffering death. Moses and Elijah appeared on the Mount of Transfiguration, when they came, as the representatives of the Law and the prophets, to comfort and sustain our Lord before His final suffering. There were "spirits in prison" in the time of Peter, who had been disobedient to the warnings of Noah. How

many, also, are the instances of those who died in faith of a glorious resurrection? When the first martyr, Stephen, was dying, he cried, "Lord Jesus, receive my spirit." Just as our blessed Lord Himself said, "Father! into Thy hands I commend My spirit," and having said this, He gave up the Ghost.

I have thus, brethren, endeavoured to present to you some of the Scripture evidences for the immortality of the human soul. It has been the universal belief of all men except, from time to time, of a few infidel or sceptical philosophers, and of a few wayward and wrong-headed nominal Christians. No isolated tribe of savages in the many isles of the South Seas have been discovered to be without this article of their creed. Sacrifices have been everywhere offered to propitiate the immortal gods in the full belief of the world unseen. But among ourselves, in the full daylight of Gospel civilization, there are some who shut their eyes and say they cannot see the truth of this doctrine. Saduceism is one of the evil results of free thought. We see how Jesus met the sceptics of His day by a simple appeal to the name of Jehovah, the ONE WHO IS, or the Self-existent, as the God of Abraham, Isaac and Jacob. God is not the God of the dead, but of the living. So would we warn these men who contend for the annihilation of the souls of the wicked, that the Scripture speaks of "A worm that never dieth, and a fire that never shall be quenched." The time we have, brethren, is too precious and too short to enter into an investigation of all the strange vagaries that the ingenuity of men can produce. Let us fill our minds with Scripture truth; and then we shall leave no room for the rubbish of heresies, which grow up in a night and perish in a night, as evanescent as they are vain.

Allow me to conclude with a brief extract from Thomas Campbell's Pleasures of Hope, a poem composed when the author was still in his teens.

Alluding to the tendencies of scientists towards infidelity, he says:—

"Are these the pompous tidings ye proclaim,  
Lights of the world, and demigods of fame?  
Is this your triumph—this your proud applause,  
Children of Truth and champions of her cause?  
For this has Science searched, on weary wing,  
By shore, by sea—each mute and living thing!  
Launched with Iberia's pilot from the steep,  
To worlds unknown, and isles beyond the deep?  
Or round the cape her living chariot driven,  
And wheeled in triumph through the signs of heaven?  
Oh! star-eyed science, hast thou wandered there,  
To waft us home the message of despair?  
Then bind the palm, thy sage's brow to suit,  
Of blasted leaves, and death-distilling fruit!  
Ah me! the laurelled wreath, that Murder wears,  
Blood-nursed and watered by the widow's tears,  
Appears not half so tainted and so dread,  
As waves the night-shade round the Sceptic's head  
What is the bigot's torch, the tyrant's chain?  
I smile on death, if Heavenward Hope remain!"

### A SABBATH WITH THE PROTESTANTS OF BELGIUM.

BY REV. F. M. DEWEY, RICHMOND, QUE.

It was my privilege, some weeks ago, to visit a most prosperous Protestant mission in Belgium, and I have thought that a brief account of what I saw there might be of interest to those of your readers who are seeking to evangelize the French Canadian Roman Catholics of our Dominion. This mission is about fifty miles from Brussels, in a district which abounds in coal and iron mines, and in manufacturing industries. The language of the people is French, although a *patois* is spoken by many of the lower class. Until forty years ago, Roman Catholicism was the only religion known in that part of Belgium. About that time the work of evangelization commenced in a most interesting way, and has since then made such progress that there is there, at the present time, one of the most interesting and prosperous missions I have ever seen. There are two centres of operation, one in Jumet, under the care of the Rev. Kennedy Anet. I had the privilege of visiting two of the Sabbath schools, and seeing two of the congregations connected with this branch of the mission. I found the Sabbath schools well attended by very intelligent children, and conducted by a good staff of teachers. The churches are not large, but were both filled by very attentive and devout worshippers. The singing was very good. At the afternoon service the Sacrament of the Lord's Supper was administered, and, as I saw that goodly number of men and women, who had formerly bowed in worship to the wafer, standing up to receive the emblems of their Saviour's broken body and shed blood, I rejoiced

with them in what God had done for their souls. The second centre of operations is Charleroi, a town of considerable importance, and is under the care of Mr. Poinsoot. The great increase of the congregation required them to build a church, recently, which seats one thousand persons, but, on the day of its opening, was filled with an audience numbering eighteen hundred. On the Sabbath evening that I was in this church, the meeting was in the interests of the better observance of the Sabbath. It was large, and several addresses were delivered, urging a much needed reform in the matter of Sabbath observance.

Upon inquiry, I learned that there are, in connection with these two pastoral charges, twenty-five preaching stations, where the pastors, elders, and others, regularly conduct religious services. There are seventeen Sabbath schools, attended by seven hundred children. Several of these schools are especially for Roman Catholic children, and are well attended by such. A Young Men's Christian Association, numbering sixty members, Bible readers, tract distributors, and other workers, also render good service to the mission. The converts are numbered with great caution, but it is thought that there are at least two thousand persons connected with this mission at present, who have been delivered from the darkness and bondage of Romanism, and are now living as consistent Protestants. The pastors speak hopefully of the work, and say that the converts are generally most satisfactory—that one only needs to be a Protestant to secure the respect and confidence of the community.

Were it asked what has led to the great success of this mission, various causes might be given. The low state of the Roman Catholic Church in Belgium has greatly aided the work. No word need be said against it, for the fruits of the whole system are eloquent in its condemnation. The Belgians are an intelligent, thoughtful people, and generally educated; these facts have been in favour of the work. The converts very generally become workers themselves, and by household visitation, tract distribution, and personal dealing with Roman Catholics, do much to advance the work. The long pastorates they have enjoyed have also been of great help. Mr. Poinsoot has been thirty-nine years pastor of the same congregation. The missionaries are well qualified for their work. They are full of zeal, have faith in the power of the Gospel to save men, are not jealous of each other, but rather love one another as brethren. These causes, used by the Spirit of God, have produced these glorious results.

We cannot yet rejoice in such results in our French mission work. Let us not despair, however, but rather continue to sow the precious seed whenever and wherever an opportunity presents itself. In due season the harvest will come.

### OBITUARY.

Mr. John McClain, a faithful acting elder of the church at Ivy, departed this life on the 31st ult. His remains were interred in the Presbyterian burying ground at Ivy on Thursday, the 2nd inst. There was a large funeral, and an impressive sermon was preached on the occasion, by the pastor, Rev. J. J. Cochrane, M.A., from Rev. v. 11, 12. The Ivy congregation has sustained a heavy loss in the removal of Mr. McClain. He took a great interest in the young people of the congregation, and his desire was to bring them to the Saviour. He took an important part in the work of the Sabbath school and Bible class, and the congregation in general. He led the congregation in singing the praises of God, and he was always in his place in the house of God on the Sabbath. He was faithful in visiting the sick and afflicted; and his visits on such occasions were owned and blessed. He was frequently sent for by the sick and dying. He was well liked by all. He had been subject to chronic disease for several years. Another disease was threatening him. He knew his end was fast approaching, and at the appointed hour he calmly fell asleep in Jesus. Aged fifty-seven.

POPE LEO has written a letter to Queen Victoria cordially thanking her for the interest shown to the welfare of the Catholics throughout her dominions, and for the religious freedom enjoyed under the British Government. Now if he will only write another letter, observes an exchange, to Francis Joseph, reproving him for his interference with the right of his Protestant subjects to worship God in public, contrary to his solemn promise, and counselling him to follow the example of Queen Victoria, he will show a consistency and a *true* catholicity worthy of the age, and honourable to him as the head of a great Church.