

of the challenger. I have often heard this unhappy man's physician say that when he first visited him, some hours afterwards, and asked him how he felt:—"I feel, he replied, "exactly what I am—a man with a living head and a dead body mysteriously joined together." Every unbelieving man consists of a dead soul mysteriously joined to a living body.

Yes, while unbelievers in Christ, people are not what they seem to be. They are indeed hideous and loathsome in the eye of God; for, with all their efforts to hide it from themselves and others, they are carrying about, in connection with their living bodies, dead souls. They remind us of the fearful punishment described by Virgil as inflicted by the mythical Mezentius, king of the Tyrrhenians, when he bound dead corpses to living men; and the living moved about with the dead, decomposing bodies tied to them, face to face, and hands to hands. Many, very many of those who walk our streets, and some who frequent our churches, are just like Mezentius' victims; only the dead, corrupt, and putrifying thing is within. They are stalking charnel-houses—walking "whited sepulchres," which outwardly "appear beautiful," but within are full of "rotteness" and "all uncleanness." In God's holy sight the soul of every unbelieving man—however "moral," and "good," and "virtuous," and "excellent," and "exemplary" (in the estimation of the world) that man may be—is dead, "dead in trespasses and sins." For "all have sinned" (Rom. iii. 23). "There is none righteous, no, not one" (Rom. iii. 10). And the dreadful eternal fate of every such unbeliever is this: "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36). What a terrific doom!

At the present day many persons have photographs of their faces taken, which they present to their friends. But if it were possible to have an album of photographs taken of our sinful souls, revealing and blazoning forth all the evil deeds they had each done, all the evil words they had ever spoken, and all the evil thoughts they had ever thought, how hideous and horrible would such pictures be! Would any man dare to give his true soul-photograph to any brother man? I think not,

and far less to his friend. Yet the things and thoughts we would thus conceal from others, and even from ourselves, are all known to God. He has full and faithful soul-photographs of all, for he is perfectly cognizant of every single one of our evil deeds, and words, and imaginations.—Nay, possibly, we unwittingly carry about with us complete photographs of our own souls. At least, various facts seem to show that there is left engraven on the tablets and ledgers of our own memories (though we are not conscious of it) full and unremembered records of our whole past lives. It is only thus, perhaps, that physicians can explain various phenomena; as, for example, the striking fact that occasionally, when persons have been placed in circumstances of mortal danger, such as when almost drowned, a swift and startling vision of the whole of their past life has suddenly sprung up, and deeds long and utterly forgotten have stood forward in appalling distinctness. May not, at death, the unsaved soul carry off with it this record? May not unsaved sinners be thus both their own self-accusers and witnesses at their own trials, when summoned before "the judgment seat of Christ?" While the sins of the believer are remembered no more against him, having been expunged eternally from the book and memory of God, the sins of the unbeliever, of which he himself possesses a fresh and perfect consciousness, shall perhaps thus testify against his own soul and self-condemn him. What can wipe out this fearful photograph and record of one's unconverted existence? Nothing except "the blood of Christ;" but that blood "cleanseth us from all sin." It alone can blot and wash out the record of our iniquities, and prepare the soul, by the grace of God, to receive "the image of his Son."

Moreover, as in most past ages and countries there have been two principal ways of disposing of the dead—they have been either buried or burned, and have thereby become either food for the worms or fuel for the flames—so we read in Scripture terrible words from the lips of Jesus himself, telling of a "place of torment" prepared for those who reject the offer of salvation, "where their worm dieth not, and the fire is not quenched." Fearful thought!