

zily glide to their resting place below. Yet they are of some use: for—

"In nature's glorious domain  
There nothing lives or dies in vain."

They have not the appearance of their more vigorous companions, nor have they taken the same time for development. Therefore they cannot receive those rich hues which the frost of life gives to their healthier companions, who have reached their maturity, growing more beautiful every day, until the time for their final departure, under autumn's sun.

Yet beautiful is the change. They are not dead but sleeping. Soon they will return, after various changes to a new life, presenting this time a more substantial though less graceful form.

So our thoughts, light, weak and trembling bud forth to unfold and strengthen in the sunlight of approbation. Cooled and purified by showers of criticism, they expand, elevate and strengthen us for a brief time, till, displaced by new and advancing ideas, they glide at last into memories store house and furnish food for their successors.

B.

#### FAITH IN GOD A NECESSITY TO HUMAN SOCIETY.

We are happily unprepared to appreciate Atheism. It is a region more to be dreaded than the human imagination, however distorted, can picture. A few scenes in history, more horrible than all others, the recital of which chills the blood, have shot lightning gleams into the rayless abyss. The glimpses thus opened have been all that human nature could bear.

It is an utter impossibility to drive a soul into blank Atheism. The attempt has been repeatedly made without success. Men have forced themselves, and persuaded others down to the brink, but the stoutest hearts have stopped aghast, and recoiled with convulsive shudderings from a plunge into the gloom pierced by no beam from heaven. Mr. Tyndall is the

last, and perhaps the most noted instance.

The horrible enterprises of guilt, and the shocking disorders of soul which have driven men to seek a darkness into which the eye of God must not pierce, furnish hints of what society would be, if faith in God were banished from the world.

Almost invariably men have sought to dethrone God, that they might with impunity prey upon their fellows. With its godlike powers perverted, human nature manifests, in the desperate and relentless vehemence of its vile and ferocious passions, the same mighty energy that was designed to impel it upward toward the perfection of Deity.

The Sodomites sank in vileness until the thought of God became intolerable, and was banished; and they soon made their habitation a plague spot of unnatural lusts so loathsome that the eye of heaven could no longer endure it, and God mercifully crushed it deep into the earth, and the salt sea rushed in and filled it, hiding the horrible putrescence. Over it, the Dead Sea hovers to this day, though four thousand years have passed since it covered Sodom and Gomorrah, a mysterious veil of horrors. It is the most desolate spot of earth; no creature or thing lives in its waters pregnant and heavy with bitterness; it remains, and will remain till the world burns, a warning that society may reach a stage of corruption which is hopeless, demanding that it be blotted out.

It was the prevalence of the Atheistic philosophy of Epicurus, which caused those scenes of proscription, confiscation, licentiousness, and bloodshed, amid which the Roman Republic perished.

The latest exhibition of the legitimate and inevitable result of Atheism, when it becomes paramount in society, is the Reign of Terror. The unspeakable horrors of the scene—in which the most polished people in Europe were suddenly maddened into a hoard of infuriated gladiators, sodomites, and fiends; transform-