

ing the seat of culture, refinement, pleasure and art into an arena of blood, lust, and blasphemy—startled and appalled the civilized world. Paris became like the Colosseum, when eighty thousand people—men and women—looked down upon nine thousand wild beasts, tearing each other, and with delight heard their mingled cries of rage and pain. Or when the Atheistic revelers feasted their eyes and gratified their ears, while men slew each other to make sport for them.

Between the most perverted views of God which have distorted the worship of Idolaters, and blank Atheism, there is an immeasurable space. Amid the worst phases of Idolatry, society is possible; but must inevitably perish in a region from which the thought of God is banished.

Let the animus of the French Atheists, when at the height of its phrensy, seize the race, it would extinguish it from the earth in less than a year. It would raise another flood which would swell above all the mountains of human life, and destroy all flesh—leaving not even a solitary family to float in safety above it.

Associated with the thought of God is a feeling of relation to him, and accountability to him, and a future retribution. If a man believe without questioning, that there is no God, he can have no hope of a future life; and can feel no restraint of responsibility. He is of the dust and goes back to his own. All his thoughts must be of the earth, earthy. There can be no upspringing in his aspirations, no looking forward beyond the grave. In despair he calls the worm his brother, and looks to the grave as his final home. He is separated from the beasts only by the fierce intensity of his appetites and passions. It would be far easier to unite hyenas, wolves and tigers, with alegators and serpents in helpful associations, than to bind such beings in society.

Break through the gloom of Atheism and open only the faintest gleam of hope of a future life to man. Stir within him

the slightest query concerning accountability, and you have separated him immeasurably from the brutes; and you have made it possible for him to associate with his fellows.

Starting from the level, where society is possible, we find people elevated in civilization in exact proportion to the status of their faith in God.

When the human family left the ark and descended to the plains of Iran, they were favored with a very clear and full revelation of God. The awful catastrophe in which the millions of mankind save only eight souls, had perished, had impressed upon the eight, who rode above the universal ruin for months, God's being, sovereignty and power. In time they separated from Babel; each portion marching under the inspiring consciousness of the presence of that Being who had confounded their tongues. One department took possession of the rich valleys of the Tigris and Euphrates. By force of their faith in God they developed a mighty and magnificent civilization. But by degrees their views of the Supreme became perverted, and they turned to worship the hosts of heaven. As they pushed away from their consciousness of the presence of the Creator, their civilization grew cold and gloomy. Ever descending they multiplied deities, and endowed them with human frailties; and their civilization grew volutions and cruel until it perished from the earth.

Another department pursued their march south-westward, slowly advancing, feeding their flocks through the valley of Canaan; they reached the Nile and spread themselves along its incomparable valley. By the might of their primitive faith so forcibly expressed by Pharaoh to Abraham, they built cities and piled monuments, the remains of which will carry the glory of their builders down to the latest times. But Egypt did not like to retain the knowledge of a holy and present God, and the people first put symbols in his place, and then in time brutes and