

evolution be true. Is not this sufficient to show that the principles of infidelity or evolution are fallacious? If it were true, how is it that its advocates do not remain firm in their purpose and belief in the end? How is it that, in the hour of dissolving nature, they shrink at the approach of death, as did Voltaire, as recorded by his attending physician, who declared that, "the furies of Orestes gave but a faint idea of the terrors of Voltaire in his last moments?" *Then* the infidel has no arm on which to rest—no Saviour—no Guide to the realms of bliss! The very theory of infidelity involves him in doubt and uncertainty! He regards the present while he is in health, but then he is regardless of the future. He attributes his own existence to chance, and like one of the ephemera which flit in the morning sunbeam only for an hour and then dies; he, too, lives but for a day, and then sinks into oblivion. Talk not to him of the future; he knows nor cares nothing about it; it appears to him a dark problem, too late to be solved in his dying hours; death to him is a leap in the dark into annihilation.

If the infidel has one spark of social sympathy, why does he not, by his presence