

sword. You seem to have taken it into our head that Christians admit anything and everything that brings grist to your infidel mill, and that anything you "admit" needs no further proof. In this you are mistaken. The Christian grants you nothing—absolutely nothing. And unless you admit a *first* cause, God, he denies the existence of all causes whatsoever, and therefore of all effects. If you deny God you deprive yourself of the right to base a standard of morals on causes and effects, because without God, the first cause, they are inconceivable.

INGERSOLL—"If man by actual experience discovered the right and wrong of actions, is it not utterly illogical to declare that they who do not believe in God can have no standard of right or wrong?"

COMMENT—As man cannot by actual experience discover the right and wrong of actions, it follows that he must learn it in some other way, and as there is no other way left but to learn it from God, it is most logical to declare that they who do not believe in God cannot have the true standard of right and wrong. Man cannot learn the right and wrong of actions by experience, for all human experience is necessarily incomplete, and all knowledge derived from incomplete experience must be incomplete also. Hence a standard of right and wrong that is derived from incomplete experience must necessarily be incomplete, imperfect, defective—in a word, worthless.

We may learn some things from the experience of the past, but if you deny divine teaching how can you know that the experience of the future may not cause us to reject all those things which you imagine the experience of the past has taught us? How do you know but that the experience of the future may demonstrate that polygamy and slavery and wars are right, because in the long run they may prove beneficial to society? How can you assert, with any show of consistency, that these are wrong, since experience has not as yet spoken its last words about them?

INGERSOLL—"Consequences are the standard by which actions are judged."

COMMENT—Then since the consequences of acts cannot be known, this standard cannot be known. Philosophers heretofore held that effects took their nature from their cause, and not the cause from the effects. They could