

ment; and you begin by stating a self-evident proposition. This being admitted, you proceed to juggle in another, and very different idea. Here is your argument in short: Finite man cannot suffer *infinite* punishment; therefore he cannot suffer *everlasting* punishment. Why do you confound these terms? Was it through ignorance or design? If through ignorance, you are to be pitied; if through design, you are not honest. Infinite and everlasting are not convertible terms. Man cannot, because he is finite, suffer *infinite* punishment; but it does not follow, as you seem to think, that he cannot suffer everlasting punishment. With this distinction your whole argument on this point collapses like a punctured balloon. Happiness and misery are limited by the capacity of the receiver; a *finite* receiver cannot receive *infinite* happiness or punishment, but an *everlasting* receiver can receive *everlasting* happiness or misery. Man is everlasting, and therefore capable of everlasting happiness or punishment; and all your "insisting" to the contrary is of no consequence.

INGERSOLL—"Of the supernatural we have no conception."

COMMENT—If you have no conception of it, how can you affirm or deny anything about it? To admit that you have no conception of the supernatural after having talked about it through thirty-five pages of the *North American Review* is to advertise yourself a thoughtless gabbler. A moment's reflection should show you that it is *absolutely impossible* to think or say anything whatever—even nonsense—about that of which you have no conception. That of which we have no conception is to us that which is not, and that which is not, is not, and cannot be, the object of human thought or intelligence. It is not surprising then, under the circumstances, that you have said many curious and wonderful things in your reply to Mr. Black.

INGERSOLL—"Mr. Black takes the ground that if a man believes in the creation of the universe \* \* he has no right to deny anything."

COMMENT—This is mere trifling, and shows what an infidel philosopher is capable of when put to the stretch. There is not a word of truth in what you say, and you *knew* it when you said it. Mr. Black takes no such ground as you, in utter disregard of the obligations of veracity, attribute to him.