

COMMENT—It is not at all necessary. After the trickery of your former question has been exposed, there is not timber enough in this last one to nail an answer to.

INGERSOLL—"If there is a God, infinite in power and wisdom, above Him, poised in eternal calm, is the figure of justice."

COMMENT—It is no pleasant task to reason with a man who talks in this way. The man who can talk only in this manner has no idea whatever of God. He is too intellectually blind to see that to place an *abstraction*, called *justice*, above God, is to destroy God. Justice has no existence of its own. To exist, it must exist as a quality, or mode, or form of something. Aside from that which is just, justice is a pure abstraction—a nonentity. This needs only to be said. And yet you would have us believe that a *mode* is superior to the *real*, without which modes are impossible.

INGERSOLL—"There is no world, no star, no heaven, no hell, in which gratitude is not a virtue, and where slavery is not a crime."

COMMENT—Let us confine ourselves to this world. It is the only one you professedly know anything about. You have given a standard of right and wrong, to which I hold you. You say: "Consequences determine the quality of actions." As long as you hold yourself bound by this standard, your talk about virtue and crime is unmitigated hypocrisy; for, until the consequences of acts are known, there is no difference whatever between virtue and crime.

INGERSOLL—"I have insisted, and still insist, that it is impossible for a finite man to commit a crime deserving infinite punishment."

COMMENT—A little more reason and a little less assertion would be more becoming in a philosopher. What you insist on here is correct, however, and no Christian ever thought of asserting the contrary. Finite man can no more experience infinite suffering than he can experience infinite happiness, for between the finite and the infinite there can be no equation. We have had occasion to call your attention to this patent fact before. You will, no doubt, be astonished to learn that what you insist on so vigorously is asserted with equal vigor by Christian philosophy. But you had a purpose and a meaning in your statement. You are arguing against everlasting punish-