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THE TREE IS KNOWN BY ITS FRUITS.

The architects who constructed the Tower of Babel sought to "make their name famous" by raising its summit to the skies. Their ambitious pride was prostrated in its object by the confusion of tongues through which "the language of the whole earth was confounded." It was the ambitious pride of the leaders of the religious revolt of the sixteenth century that impelled them to lay the foundation of that Protestantism which, for more than three centuries, has shaped the throught and inspired the civilization of modern times. Like its typical construction on the plain of Sennaur, a class of tongues and teachings has fallen upon it; its identity with its original founders is lost; and its present adherents are confounded by the emmities, the discord and warring passions that lash and lacerate as earthly organization. The thoughtful reader may find a clear but sad illustration of both the fact and consequences by perusing the Monday editions of the newspapers of New York. Reporters attend the principal churches on Sunday and give a fair abstract of the sermons delivered by the preachers in charge. These sermons embrace a large range of religious thought and belief. They present the general scope of that latitudinarianism in the Protestant system, which, beginning in the denial, by Mr. Beecher, of the regenerating influence of baptism, terminates logically in the denial, by Bob Ingersoll, of the existence of God. These extremes have a common phases of doubt, incertitude and negation. They meet on the common plane of kinship—the relation of cause and effect. Like all their intermediate and kindred forms they start out with the general presumption that human reason is the only guide to moral and re ligious truth; and that the freedom of the will and conscience is destroyed when religious truth; and that the freedom of the duties that should prompt the action of will and conscience is destroyed when religious authority assumes to prescribe the duties that should prompt the action of the first and guide the intuitions of the

the first and guide the intuitions of the other.

If God exists, if He has created man and revealed to him truths for his moral instruction and religious guidance, these truths in their very nature must be absolute and unchangeable. From the analogies of God's providence, as presented in the history of the world, it is both reasonable and logical to conclude that the authority to teach and determine these truths would not be committed to the capricious and erring intellect of man. This authority, to be at all efficacious, would have to be fully competent to the end proposed by its establishment. Hence, if the truths committed to its custody are absolute and unchangeable, the authority that expounds and applies them must be essentially absolute and infallible, in the prescribed sphere of its activity. It is the negation of this authority in the Protestant system, and the substitution for it of individual caprice and opinion that have engendered the sectaries that war and warmele in its bosom. The ray. for it of individual caprice and opinion that have engendered the sectaries that war and wrangle in its bosom. The ravings of Ingersoll are the complement of this system—its logical sequence. The tree is known by the fruits that mature on its branches.

The poisonous character of these fruits

its branches.

The poisonous character of these fruits may be gathered from the blasphemous utterances of this apostle of Atheism.

Whilst from many temples, dedicated in New York to the worship of God, there went forth the utterances of doubt and incredulity, as to God's revelation of divine truths, in the Academy of Music was gathered a large and sympathetic crowd, eager to hear ingersoll deduce from these doubts, not only the denial of the truths themselves, but of the very existence of their Divine Author. Nor is this all. That promisenous crowd, by their all. That promiseuous crowd, by their passicnate and repeated plaudits, revealed how deeply their own minds and hearts had been tainted by the death and hearts had been tairted by the doubts and nega-tions that spring so naturally and so abundantly from the dissensions of Protestant sectarianism. How this Arch Atheist pandered to the gross passions of nis andi-ence is shown in the first paragraph of his lecture. "The throne and the altar," he said, "are twins—vultures from the same egg. The kings have owned the bodies of the people; the priests have owned their souls. The one has lived on taxes and the other on alms." And again, "God has no time to protect the poor, He is too busy counting hairs and watching sparrows fall." Referring to the creation he says: "They tell that God worked six days—and then had the impudence to tell us to be industrious." In his eulogy of Voltaire he informs his hearers that when this arch infidel was born, "the world was one vest madhouse wherein the keepers were insane priests, and the patients frightened said, "are twins-vultures from the same insane priests, and the patients frightened

and ignorant people . he has done more for human liberty than any other man who ever lived had he not lived the brain of every man would have been a Bastile to imprison his soul to-day."

Referring to Spinoza, he said: "To him the universe was G at. The idea of put-ing a little Jewish Jehovah outside the universe, and after an eternity of idleness making him say, 'Well, now, I guess I'll make something,' could anything be more abourd!" In conclusion, lauding the

make something, could anything be more absurd!" In conclusion, lauding the intidels of other ages, he claimed for them the high honor of having "made the world fit to live in," asserting that if "they had never lived the brain would now be as empty as the churches soon will be."

Whilst we compassionate in Ingersoll the prostitution and aberration of a gifted intellect, we cannot ignore the fact that his conclusions are reached through a courageous deduction from his Protestant premises. In the creation of the world it was given to the tree "to yield fruit after its own kind;" and hence it is that "by the fruit the tree is known."—Baltimore Mirror.

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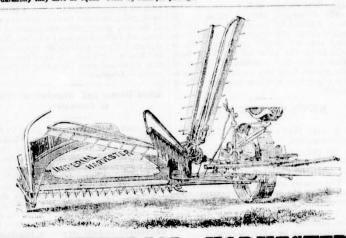
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