

culated to make deep impressions, and was heartily appreciated by the audience. We fear that in the brief abstract and short quotations that we shall be able to present to our readers it will be hardly possible to fairly represent the lecturer's course of thought.

In opening the lecturer said: "Eighteen centuries ago Christ lifted a cross, swung a star, planted a seed. Is the cross fallen, the star eclipsed, the seed dead? In other words, is Christianity a failure? Infidelity says yes. I'll prove Infidelity's assertion false inside sixty minutes." He first stated three main truths of Christianity which are mercilessly opposed by Infidelity—the being of a God, the immortality of existence, the sacredness of the Golden Rule. In the course of these remarks he said: "Infidelity listens to the thunder's roar, the ocean's surge, the rushing wind, the rustling leaves, the songs of birds, the whisper of conscience, the challenge of inspiration and the pleading of a Holy Ghost, and says, No God. . . . Where the owl of Infidelity beholds naught but a tomb, Christianity, eagle-eyed, looks into immensity, and sees afar the pearly walls and glittering palaces of the New Jerusalem. . . . Christianity teaches honesty. . . . Infidelity, through Hobbes, declares: Every man has a right to all things and may get them if he can, in accord with which is Rousseau's declaration, I never took the trouble to buy that article I could get my hands on. Christianity, standing on the Golden Rule, and regarding woman everywhere as combined mother, wife, sister, or child, says: Lust not by so much as a lascivious look. . . . Infidelity, through such representatives as Herbert, Hume and Bolingbroke, teaches that man's chief end is to gratify his lust." Having empanelled his audience as a jury, having for its duty the deciding whether Christianity or Infidelity be more worthy of our support, the speaker propounded to each of these witnesses the following questions: "Whence came I? What am I? Where am I? Whence go I?" Having heard the respective replies, he sums up the evidence thus: "Christianity says I'm a God-created soul, living on my father's footstool, to be transferred at death to the halls of heaven. Infidelity says I'm an animated jellyfish, living in a dice-box of a world, to become at death a Canada thistle or a buzzing mosquito. Gentlemen of the jury, shall we leave Christianity's rock for Infidelity's rot? Ere dismissing these witnesses look at them well. I point to Christianity's apostles. That is Paul, hero of two hundred stripes, three stonings, three shipwrecks, imprisonments and perils innumerable; the final scene in whose life was furnished by Nero's bloody block. This is Voltaire, atheistic and unclean. Paul, as his sun neared the west, said, I have fought a good fight. Voltaire peevishly said, I wish I had never been born. This is Peter, pentecostal preacher, champion of the faith. That is Rousseau the seducer, thief, and flinty-hearted. That group is made up of James, beheaded in Jerusa-

lem; John, banished to Patmos; Matthew, slain in Ethiopia; Mark, killed in Alexandria; Jude, shot with arrows; Andrew, the crucified; Philip, the stabbed; Luke, hanged in Greece. These all died in the faith, all died worthy of the faith. Those yonder? That thicknecked man with the head bulging at the back, is Bolingbroke, the libertine; that bleareyed one, blinking before the truth like an owl in the sunlight, is Paine, the drunken; that sleek-looking vagabond with the meaningless smirk upon his greasy face, is Herbert, patron of adultery; and that thin-lipped man with the frozen face and stony eye, is Hume, advocate of suicide; and that central figure with the cloven hoof and curled-up tail appearing over his shoulder, under his coat, is the Devil."

In speaking of the record of such, he said: "I've heard of a hypocritical church member, but never of a hypocritical member of an atheist club. How's that? Why the infidel professes nothing and lives up to it. A backsliding atheist is an impossibility, for an atheist has nothing to backslide from. You point to an intoxicated man and say, there's a pretty christian for you; but you never say of such an one, there's a pretty infidel. . . . Let it be understood that when from cell or cellar, brothel or bar-room, a man says, I'm an infidel, the world unhesitatingly believes him." Again, he said: "I believe Infidelity is incompetent to make men nobly live or decently die. It has failed to stamp grandeur on the brow, or holiness on the heart of its adherent. . . . When Havelock, the British general, lay down to die, he ordered his boy of eighteen summers to be brought. I have sent for you, Harry, said the brave old man, that you may see how a christian man can die, and calmly his heroic soul passed away. Approach the deathbed of D'Alembert and see how Atheism dies: Oh thou blasphemed but indulgent Lord God, hell itself is a refuge if it hide me from thy frown. Voltaire promised his physician half he was worth for six months' life. On being told that he could not live six weeks, Voltaire replied, then I shall go to hell." While Christians denounce atheism, Atheists praise Christianity as a system. Why? A skeptic says, because Christians misrepresent Infidels. Here is Rousseau's testimony, an Infidel on Infidels: "If our philosophers were able to discover truth, which of them would trouble himself about it? Which among them would not willingly deceive the whole race for his own glory? There is not one among them who would not prefer his own lie to the truth discovered by another." Adopting the method of judging the systems by their fruits, the speaker pointed to the confidence in our fellow-men inspired by Christianity, the beneficent institutions to which it has given birth, such as orphanages, hospitals, asylums and mission enterprises, and contrasted with these the negative results of Atheism. . . . "We must stop this thing said Jewish orthodoxy, and the