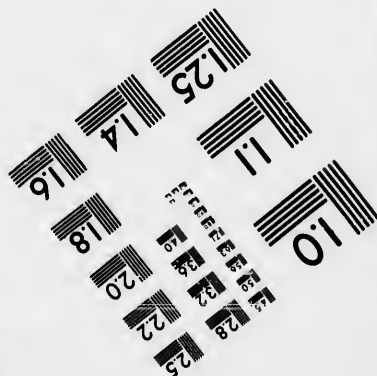
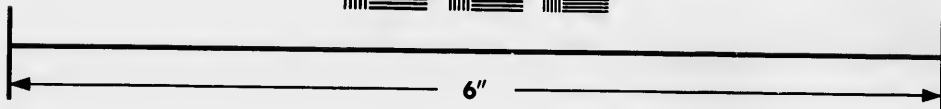
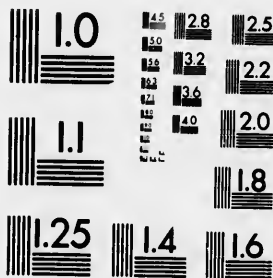


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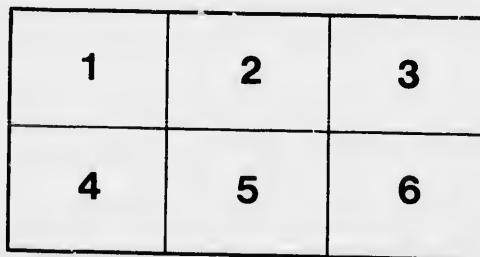
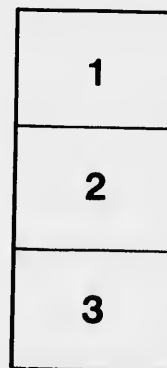
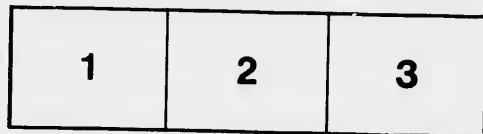
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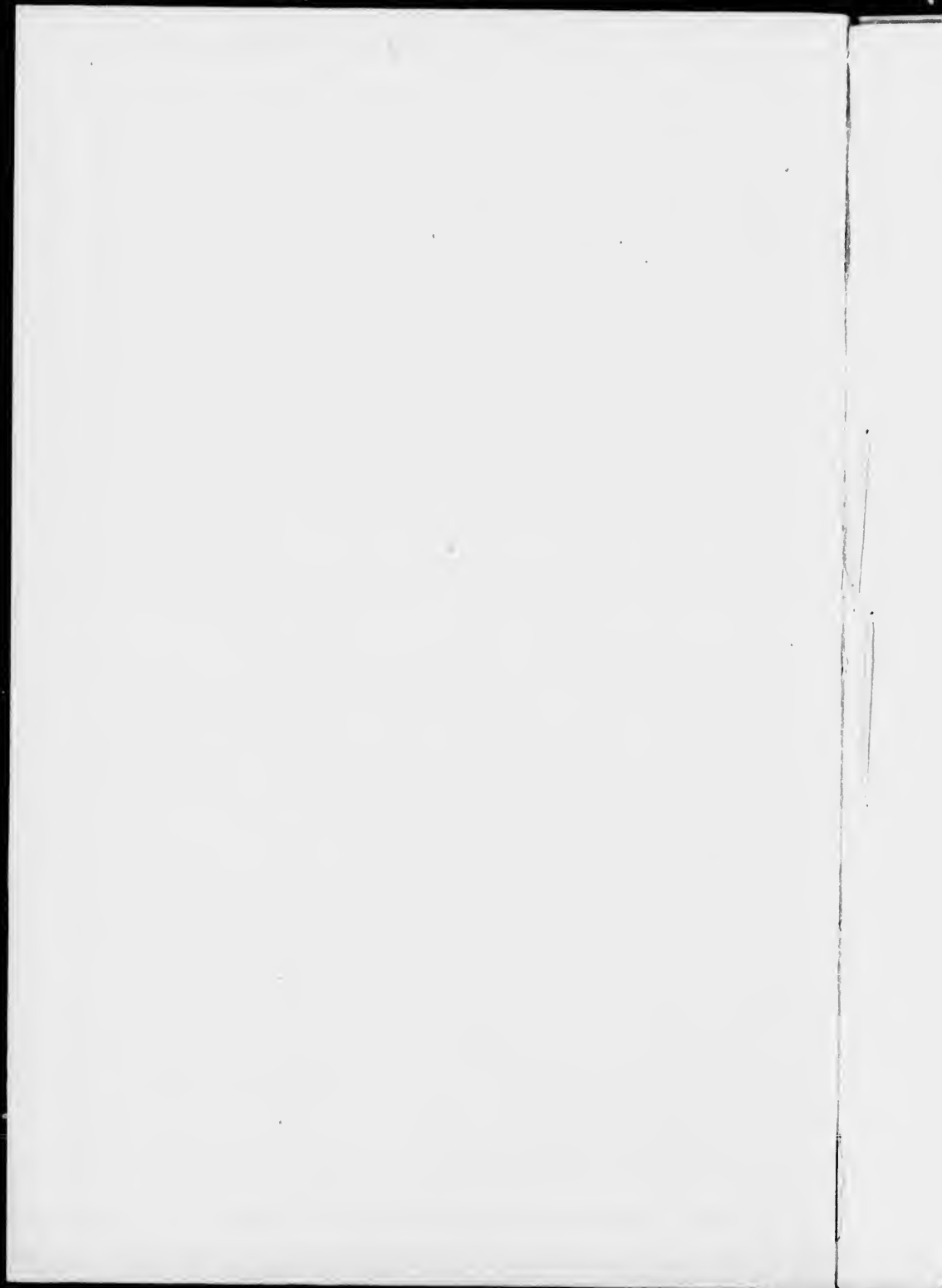
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THE CHRISTIAN RELIGION.

ROBERT G. INGERSOLL.

JEREMIAH S. BLACK.

MR. INGERSOLL.

In the presence of eternity the mountains are as transient as the clouds.

A profound change has taken place in the world of thought. The pews are trying to set themselves somewhat above the pulpit. The layman discusses theology with the minister, and smiles. Christians excuse themselves for belonging to the church, by denying a part of the creed. The idea is abroad that they who know the most of nature believe the least about theology. The sciences are regarded as infidels, and facts as scoffers. Thousands of most excellent people avoid churches, and, with few exceptions, only those attend prayer-meetings who wish to be alone. The pulpit is losing because the people are growing.

Of course it is still claimed that we are a Christian people, indebted to something called Christianity for all the progress we have made. There is still a vast difference of opinion as to what Christianity really is, although many warring sects have been discussing that question, with fire and sword, through centuries of creed and crime. Every new sect has been denounced at its birth as illegitimate, as a something born out of orthodox wedlock, and that should have been allowed to perish on the steps where it was found. Of the relative merits of the various denominations, it is sufficient to say that each claims to be right. Among the evangelical churches there is a substantial agreement upon what they consider the fundamental truths of the gospel. These fundamental truths, as I understand them, are :

That there is a personal God, the creator of the material universe ; that he made man of the dust, and woman from part of the man ; that the man and woman were tempted by the devil ; that they were turned out of the garden of Eden ; that, about fifteen hundred years afterward, God's patience having been exhausted by the wickedness of mankind, he drowned his children with the exception of eight persons ; that afterward he selected from their descendants Abraham, and through him the Jewish people ; that he gave laws to these people, and tried to govern them in all things ; that he made known his

will in many ways ; that he wrought a vast number of miracles ; that he inspired men to write the Bible ; that, in the fullness of time, it having been found impossible to reform mankind, this God came upon the earth as a child born of the Virgin Mary ; that he lived in Palestine ; that he preached for about three years, going from place to place, occasionally raising the dead, curing the blind and the halt ; that he was crucified—for the crime of blasphemy, as the Jews supposed, but that, as a matter of fact, he was offered as a sacrifice for the sins of all who might have faith in him ; that he was raised from the dead and ascended into heaven, where he now is, making intercession for his followers ; that he will forgive the sins of all who believe on him, and that those who do not believe will be consigned to the dungeons of eternal pain. These—it may be with the addition of the sacraments of Baptism and the Last Supper—constitute what is generally known as the Christian religion.

It is most cheerfully admitted that a vast number of people not only believe these things, but hold them in exceeding reverence, and imagine them to be of the utmost importance to mankind. They regard the Bible as the only light that God has given for the guidance of his children ; that it is the one star in nature's sky—the foundation of all morality, of all law, of all order, and of all individual and national progress. They regard it as the only means we have for ascertaining the will of God, the origin of man, and the destiny of the soul.

It is needless to inquire into the causes that have led so many people to believe in the inspiration of the Scriptures. In my opinion, they were and are mistaken, and the mistake has hindered, in countless ways, the civilization of man. No civilized country could re-enact its laws, and in many respects its moral code is abhorrent to every good and tender man. It is admitted that many of its precepts are pure, that many of its laws are wise and just, and that many of its statements are

absolutely true.

Without desiring to hurt the feelings of anybody, I propose to give a few reasons for thinking that a few passages, at least, in the Old Testament are the product of a barbarous people.

In all civilized countries it is not only admitted, but it is passionately asserted, that slavery is and always was a hideous crime; that a war of conquest is simply murder; that polygamy is the enslavement of woman, the degradation of man, and the destruction of home; that nothing is more infamous than the slaughter of decrepit men, of helpless women, and of prattling babes; that captured maidens should not be given to soldiers; that wives should not be stoned to death on account of their religious opinions, and that the death penalty ought not to be inflicted for a violation of the Sabbath. We know that there was a time, in the history of almost every nation, when slavery, polygamy, and wars of extermination were regarded as divine institutions; when women were looked upon as beasts of burden, and when, among some people, it was considered the duty of the husband to murder the wife for differing with him on the subject of religion. Nations that entertain these views to-day are regarded as savage, and, probably, with the exception of the South Sea islanders, the Feejees, some citizens of Delaware, and a few tribes in Central Africa, no human beings can be found degraded enough to agree upon these subjects with the Jehovah of the ancient Jews. The only evidence we have, or can have, that a nation has ceased to be savage is the fact that it has abandoned these doctrines. To every one, except the theologian, it is perfectly easy to account for the mistakes, atrocities, and crimes of the past, by saying that civilization is a slow and painful growth; that the moral perceptions are cultivated through ages of tyranny, of want, of crime, and of hercism; that it requires centuries for a man to put out the eyes of self and hold in lofty and in equal poise the scales of justice; that conscience is born of suffering; that mercy is the child of the imagination—of the power to put oneself in the sufferer's place, and that man advances only as he becomes acquainted with his surroundings, with the mutual obligations of life, and learns to take advantage of the forces of nature.

But the believer in the inspiration of the Bible is compelled to declare that there was a time when slavery was right—when men could buy, and women could sell, their babes. He is compelled to insist

that there was a time when polygamy was the highest form of virtue; when wars of extermination were waged with the sword of mercy; when religious toleration was a crime, and when death was the just penalty for having expressed an honest thought. He must maintain that Jehovah is just as bad now as he was four thousand years ago, or that he was just as good then as he is now, but that human conditions have so changed that slavery, polygamy, religious persecutions, and wars of conquest are now perfectly devilish. Once they were right—once they were commanded by God himself; now, they are prohibited. There has been such a change in the conditions of man that, at the present time, the devil is in favor of slavery, polygamy, religious persecution, and wars of conquest. That is to say, the devil entertains the same opinion to-day that Jehovah held four thousand years ago, but in the meantime Jehovah has remained exactly the same—changeless and incapable of change.

We find that other nations besides the Jews had similar laws and ideas; that they believed in and practiced slavery and polygamy, murdered women and children, and exterminated their neighbors to the extent of their power. It is not claimed that they received a revelation. It is admitted that they had no knowledge of the true God. And yet, by a strange coincidence, they practiced the same crimes, of their own motion, that the Jews did by the command of Jehovah. From this it would seem that man can do wrong without a special revelation.

It will hardly be claimed, at this day, that the passages in the Bible upholding slavery, polygamy, war, and religious persecution are evidences of the inspiration of that book. Suppose that there had been nothing in the Old Testament upholding these crimes, would any modern Christian suspect that it was not inspired, on account of the omission? Suppose that there had been nothing in the Old Testament but laws in favor of these crimes, would any intelligent Christian now contend that it was the work of the true God? If the devil had inspired a book, will some believer in the doctrine of inspiration tell us in what respect, on the subjects of slavery, polygamy, war, and liberty, it would have differed from some parts of the Old Testament? Suppose that we should now discover a Hindu book of equal antiquity with the Old Testament, containing a defense of slavery, polygamy, wars of extermination, and religious persecution, would we regard it as evidence that the

writers were inspired by an infinitely wise and merciful God? As most other nations at that time practiced these crimes, and as the Jews would have practiced them all, even if left to themselves, one can hardly see the necessity of any inspired commands upon these subjects. Is there a believer in the Bible who does not wish that God, amid the thunders and lightnings of Sinai, had distinctly said to Moses that man should not own his fellowman; that woman should not sell their babes; that men should be allowed to think and investigate for themselves, and that the sword should never be unsheathed to shed the blood of honest men? Is there a believer, in the world, who would not be delighted to find that every one of these infamous passages are interpolations, and that the skirts of God were never reddened by the blood of maiden, wife, or babe? Is there a believer who does not regret that God commanded a husband to stone his wife to death for suggesting the worship of the sun or moon? Surely, the light of experience is enough to tell us that slavery is wrong, that polygamy is infamous, and that murder is not a virtue. No one will now contend that it was worth God's while to impart the information to Moses, or to Joshua, or to anybody else, that the Jewish people might purchase slaves of the heathen, or that it was their duty to exterminate the natives of the Holy Land. The deists have contended that the Old Testament is too cruel and barbarous to be the work of a wise and loving God. To this, the theologians have replied, that nature is just as cruel; that the earthquake, the volcano, the pestilence and storm, are just as savage as the Jewish God; and to my mind this is a perfect answer.

Suppose that we knew that after "inspired" men had finished the Bible, the devil had got possession of it, and wrote a few passages; what part of the sacred Scriptures would Christians now pick out as being probably his work? Which of the following passages would naturally be selected as having been written by the devil—"Love thy neighbor as thyself," or, "Kill all the males among the little ones, and kill every woman; but all the women children keep alive for yourselves"?

It may be that the best way to illustrate what I have said of the Old Testament is to compare some of the supposed teachings of Jehovah with those of persons who never read an "inspired" line, and who lived and died without having received the light of revelation. Nothing can be more suggestive than a comparison of the ideas of Jehovah—the inspired words of the

one claimed to be the infinite God, as recorded in the Bible—with those that have been expressed by men who, all admit, received no help from heaven.

In all ages of which any record has been preserved, there have been those who have given their ideas of justice, charity, liberty, love, and law. Now, if the Bible is really the work of God, it should contain the grandest and sublimest truths. It should, in all respects, excel the works of man. Within that book should be found the best and loftiest definitions of justice; the truest conceptions of human liberty; the clearest outlines of duty; the tenderest, the highest, and the noblest thoughts,—not that the human mind has produced, but that the human mind is capable of receiving. Upon every page should be found the luminous evidence of its divine origin. Unless it contains grander and more wonderful things than man has written, we are not only justified in saying, but we are compelled to say, that it was written by no being superior to man. It may be said that it is unfair to call attention to certain bad things in the Bible, while the good are not so much as mentioned. To this it may be replied that a divine being would not put bad things in a book. Certainly a being of infinite intelligence, power, and goodness could never fall below the ideal of "depraved and barbarous" man. It will not do, after we find that the Bible upholds what we now call crimes, to say that it is not verbally inspired. If the words are not inspired, what is? It may be said that the thoughts are inspired. But this would include only the thoughts expressed without words. If ideas are inspired, they must be contained in and expressed only by inspired words; that is to say, the arrangement of the words, with relation to each other, must have been inspired. For the purpose of this perfect arrangement, the writers, according to the Christian world, were inspired. Were some sculptor inspired of God to make a statue perfect in its every part, we would not say that the marble was inspired, but the statue—the relation of part to part, the married harmony of form and function. The language, the words, take the place of the marble, and it is the arrangement of these words that Christians claim to be inspired. If there is one uninspired word,—that is, one word in the wrong place, or a word that ought not to be there,—to that extent the Bible is an uninspired book. The moment it is admitted that some words are not, in their arrangement as to other words, inspired, then, unless with absolute certainty these words can be

pointed out, a doubt is cast on all the words the book contains. If it was worth God's while to make a revelation to man at all, it was certainly worth his while to see to it that it was correctly made. He would not have allowed the ideas and mistakes of pretended prophets and designing priests to become so mingled with the original text that it is impossible to tell where he ceased and where the priests and prophets began. Neither will it do to say that God adapted his revelation to the prejudices of mankind. Of course it was necessary for an infinite being to adapt his revelation to the intellectual capacity of man; but why should God confirm a barbarian in his prejudices? Why should he fortify a heathen in his crimes? If a revelation is of any importance whatever, it is to eradicate prejudices from the human mind. It should be a lever with which to raise the human race. Theologians have exhausted their ingenuity in finding excuses for God. It seems to me that they would be better employed in finding excuses for men. They tell us that the Jews were so cruel and ignorant that God was compelled to justify, or nearly to justify, many of their crimes, in order to have any influence with them whatever. They tell us that if he had declared slavery and polygamy to be criminal, the Jews would have refused to receive the ten commandments. They insist that, under the circumstances, God did the best he could; that his real intention was to lead them along slowly, step by step, so that, in a few hundred years, they would be induced to admit that it was hardly fair to steal a babe from its mother's breast. It has always seemed reasonable that an infinite God ought to have been able to make man grand enough to know, even without a special revelation, that it is not altogether right to steal the labor, or the wife, or the child, of another. When the whole question is thoroughly examined, the world will find that Jehovah had the prejudices, the hatreds, and superstitions of his day.

If there is anything of value, it is liberty. Liberty is the air of the soul, the sunshine of life. Without it the world is a prison and the universe an infinite dungeon.

If the Bible is really inspired, Jehovah commanded the Jewish people to buy the children of the strangers that sojourned among them, and ordered that the children thus bought should be an inheritance for the children of the Jews, and that they should be bondmen and bondwomen forever. Yet Epictetus, a man to whom no revelation was ever made, a man whose

soul followed only the light of nature, and who had never heard of the Jewish God, was great enough to say: "Will you not remember that your servants are by nature your brothers, the children of God? In saying that you have bought them, you look down on the earth, and into the pit, on the wretched law of men long since dead, but you see not the laws of the gods."

We find that Jehovah, speaking to his chosen people, assured them that their bondmen and their bondmaids must be "of the heathen that were round about them." "Of them," said Jehovah, "shall ye buy bondmen and bondmaids." And yet Cicero, a pagan, Cicero, who had never been enlightened by reading the Old Testament, had the moral grandeur to declare: "They who say that we should love our fellow-citizens, but not foreigners, destroy the universal brotherhood of mankind, with which benevolence and justice would perish forever."

If the Bible is inspired, Jehovah, God of all worlds, actually said: "And if a man smite his servant or his maid with a rod, and he die under his hand, he shall be surely punished; notwithstanding, if he continue a day or two, he shall not be punished, for he is his money." And yet Zeno, founder of the Stoics, centuries before Christ was born, insisted that no man could be the owner of another, and that the title was bad, whether the slave had become so by conquest, or by purchase. Jehovah ordered a Jewish general to make war, and gave, among others, this command: "When the Lord thy God shall drive them before thee, thou shalt smite them and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them." And yet Epictetus, whom we have already quoted, gave this marvellous rule for the guidance of human conduct: "Live with thy inferiors as thou wouldst have thy superiors live with thee."

Is it possible, after all, that a being of infinite goodness and wisdom said: "I will heap mischief upon them; I will send mine arrows upon them; they shall be burned with hunger, and devoured with burning heat, and with bitter destruction. I will send the tooth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also, with the man of gray hairs"; while Seneca, an inspired Roman, said: "The wise man will not pardon any crime that ought to be punished, but he will accomplish, in a

nobler way, all that is sought in pardoning. He will spare some and watch over some, because of their youth, and others on account of their ignorance. His clemency will not fall short of justice, but will fulfill it perfectly."

Can we believe that God ever said of any one: "Let his children be fatherless and his wife a widow; let his children be continually vagabonds, and beg; let them seek their bread also out of their desolate places; let the extortioner catch all that he hath and let the stranger spoil his labor; let there be none to extend mercy unto him, neither let there be any to favor his fatherless children." If he ever said these words, surely he had never heard this line, this strain of music, from the Hindu: "Sweet is the lute to those who have not heard the prattle of their own children."

Jehovah, "from the clouds and darkness of Sinai," said to the Jews: "Thou shalt have no other gods before me. . . . Thou shalt not bow down thyself to them nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me." Contrast this with the words put by the Hindu in the mouth of Brahma: "I am the same to all mankind. They who honestly serve other gods, involuntarily worship me. I am he who partaketh of all worship, and I am the reward of all worshippers."

Compare these passages. The first, a dungeon where crawl the things begot of jealous slime; the other, great as the domed firmament inlaid with suns.

II.

WAIVING the contradictory statements in the various books of the New Testament; leaving out of the question the history of the manuscripts; saying nothing about the errors in translation and the interpolations made by the fathers; and admitting, for the time being, that the books were all written at the times claimed, and by the persons whose names they bear, the questions of inspiration, probability, and absurdity still remain.

As a rule, when several persons testify to the same transaction, while agreeing in the main points, they will disagree upon many minor things, and such disagreement upon minor matters is generally considered as evidence that the witnesses have not agreed among themselves upon the story they should tell. These differences

in statement we account for from the facts that all did not see alike, that all did not have the same opportunity for seeing, and that all had not equally good memories. But when we claim that the witnesses were inspired, we must admit that he who inspired them did know exactly what occurred, and consequently there should be no contradiction, even in the minutest detail. The accounts should be not only substantially, but they should be actually, the same. It is impossible to account for any differences, or any contradictions, except from the weaknesses of human nature, and these weaknesses cannot be predicated of divine wisdom. Why should there be more than one correct account of anything? Why were four gospels necessary? One inspired record of all that happened ought to be enough.

One great objection to the Old Testament is the cruelty said to have been commanded by God, but all the cruelties recounted in the Old Testament ceased with death. The vengeance of Jehovah stopped at the portal of the tomb. He never threatened to avenge himself upon the dead; and not one word, from the first mistake in Genesis to the last curse of Malachi, contains the slightest intimation that God will punish in another world. It was reserved for the New Testament to make known the frightful doctrine of eternal pain. It was the teacher of universal benevolence who rent the veil between time and eternity, and fixed the horrid gaze of man on the lurid gulfs of hell. Within the breast of non-resistance was coiled the worm that never dies.

One great objection to the New Testament is that it bases salvation on belief. This, at least, is true of the Gospel according to John, and many of the epistles. I admit that Matthew never heard of the atonement, and died utterly ignorant of the scheme of salvation. I also admit that Mark never dreamed that it was necessary for a man to be born again; that he knew nothing of the mysterious doctrine of regeneration, and that he never even suspected that it was necessary to believe anything. In the sixteenth chapter of Mark, we are told that "He that believeth and is baptized shall be saved, but he that believeth not shall be damned"; but this passage has been shown to be an interpolation, and, consequently, not a solitary word is found in the Gospel according to Mark upon the subject of salvation by faith. The same is also true of the Gospel of Luke. It says not one word as to the necessity of believing on Jesus Christ, not one word as to the atonement, not one

word upon the scheme of salvation, and not the slightest hint that it is necessary to believe anything here in order to be happy hereafter.

And I here take occasion to say, that with most of the teachings of the gospels of Matthew, Mark, and Luke I most heartily agree. The miraculous parts must, of course, be thrown aside. I admit that the necessity of belief, the atonement, and the scheme of salvation are all set forth in the Gospel of John,—a gospel, in my opinion, not written until long after the others.

According to the prevailing Christian belief, the Christian religion rests upon the doctrine of the atonement. If this doctrine is without foundation, if it is repugnant to justice and mercy, the fabric falls. We are told that the first man committed a crime for which all his posterity are responsible—in other words, that we are accountable, and can be justly punished for a sin that we never in fact committed. This absurdity was the father of another, namely, that a man can be rewarded for a good action done by another. God, according to the modern theologians, made a law, with the penalty of eternal death for its infraction. All men, they say, have broken that law. In the economy of heaven, this law had to be vindicated. This could be done by damning the whole human race. Through what is known as the atonement, the salvation of a few was made possible. They insist that the law—whatever that is—demanded the extreme penalty, that justice called for its victims, and that even mercy ceased to plead. Under these circumstances, God, by allowing the innocent to suffer, satisfactorily settled with the law, and allowed a few of the guilty to escape. The law was satisfied with this arrangement. To carry out this scheme, God was born as a babe into this world, "He grew in stature and increased in knowledge." At the age of thirty-three, after having lived a life filled with kindness, charity, and nobility, after having practiced every virtue, he was sacrificed as an atonement for man. It is claimed that he actually took our place, and bore our sins and our guilt; that in this way the justice of God was satisfied, and that the blood of Christ was an atonement, an expiation, for the sins of all who might believe on him.

Under the Mosaic dispensation, there was no remission of sin except through the shedding of blood. If a man committed certain sins, he must bring to the priest a lamb, a bullock, a goat, or a pair

of turtle-doves. The priest would lay his hands upon the animal, and the sin of the man would be transferred. Then the animal would be killed in the place of the real sinner, and the blood thus shed and sprinkled upon the altar would be an atonement. In this way Jehovah was satisfied. The greater the crime, the greater the sacrifice—the more blood, the greater the atonement. There was always a certain ratio between the value of the animal and the enormity of the sin. The most minute directions were given about the killing of these animals, and about the sprinkling of their blood. Every priest became a butcher, and every sanctuary a slaughter-house. Nothing could be more utterly shocking to a refined and loving soul. Nothing could have been better calculated to harden the heart than this continual shedding of innocent blood. This terrible system is supposed to have culminated in the sacrifice of Christ. His blood took the place of all other. It is necessary to shed no more. The law at last is satisfied, satiated, surfeited. The idea that God wants blood is at the bottom of the atonement, and rests upon the most fearful savagery. How can sin be transferred from men to animals, and how can the shedding of the blood of animals atone for the sins of men?

The Church says that the sinner is in debt to God, and that the obligation is discharged by the Saviour. The best that can possibly be said of such a transaction is, that the debt is transferred, not paid. The truth is, that a sinner is in debt to the person he has injured. If a man injures his neighbour, it is not enough for him to get the forgiveness of God, but he must have the forgiveness of his neighbour. If a man puts his hand in the fire and God forgives him, his hand will smart exactly the same. You must, after all, reap what you sow. No god can give you wheat when you sow tares, and no devil can give you tares when you sow wheat.

There are in nature neither rewards nor punishments—there are consequences.—The life of Christ is worth its example, its moral force, its heroism of benevolence. To make innocence suffer is the greatest sin; how then is it possible to make the suffering of the innocent a justification for the criminal? Why should a man be willing to let the innocent suffer for him? Does not the willingness show that he is utterly unworthy of the sacrifice? Certainly, no man would be fit for heaven who would consent that an innocent person should suffer for his sin. What would we think of a man who would allow an-

other to die for a crime that he himself had committed? What would we think of a law that allowed the innocent to take the place of the guilty? Is it possible to vindicate a just law by inflicting punishment on the innocent? Would not that be a second violation instead of a vindication?

If there was no general atonement until the crucifixion of Christ, what became of the countless millions who died before that time? And it must be remembered that the blood shed by the Jews was not for other nations. Jehovah hated foreigners. The Gentiles were left without forgiveness. What has become of the millions who have died since, without having heard of the atonement? What becomes of those who have heard but have not believed? It seems to me that the doctrine of the atonement is absurd, unjust, and immoral. Can a law be satisfied by the execution of the wrong person? When a man commits a crime, the law demands his punishment, not that of a substitute; and there can be no law, human or divine, that can be satisfied by the punishment of a substitute. Can there be a law that demands that the guilty be rewarded? And yet, to reward the guilty is far nearer justice than to punish the innocent.

According to the orthodox theology, there would have been no heaven had no atonement been made. All the children of men would have been cast into hell forever. The old men bowed with grief, the smiling mothers, the sweet babes, the loving maidens, the brave, the tender and the just, would have been given over to eternal pain. Man, it is claimed, can make no atonement for himself. If he commits one sin, and with that exception lives a life of perfect virtue, still that one sin would remain unexpiated, unatoned, and for that one sin he would be forever lost. To be saved by the goodness of another, to be a redeemed debtor forever, has in it something repugnant to manhood.

We must also remember that Jehovah took special charge of the Jewish people; and we have always been taught that he did so for the purpose of civilizing them. If he had succeeded in civilizing the Jews, he would have made the damnation of the entire human race a certainty; because if the Jews had been a civilized people when Christ appeared,—a people whose hearts had not been hardened by the laws and teachings of Jehovah,—they would not have crucified him, and, as a consequence, the world would have been lost. If the Jews had believed in religious freedom,—

in the right of thought and speech,—not a human soul could ever have been saved. If, when Christ was on his way to Calvary, some brave, heroic soul had rescued him from the holy mob, he would not only have been eternally damned for his pains, but would have rendered impossible the salvation of any human being; and, except for the crucifixion of her son, the Virgin Mary, if the church is right, would be to-day among the lost.

In countless ways the Christian world has endeavored, for nearly two thousand years to explain the atonement, and every effort has ended in an admission that it cannot be understood, and a declaration that it must be believed. Is it not immoral to teach that man can sin, that he can harden his heart and pollute his soul, and that, by repenting and believing something that he does not comprehend, he can avoid the consequences of his crimes? Has the promise and hope of forgiveness ever prevented the commission of a sin? Should men be taught that sin gives happiness here; that they ought to bear the evils of a virtuous life in this world for the sake of joy in the next; that they can repent between the last sin and the last breath; that after repentance every stain of the soul is washed away by the innocent blood of another; that the serpent of regret will not hiss in the ear of memory; that the saved will not even pity the victims of their own crimes; that the goodness of another can be transferred to them; and that sins for avenge cease to affect the unhappy wretches sinned against?

Another objection is that a certain belief is necessary to save the soul. It is often asserted that to believe is the only safe way. If you wish to be safe, be honest. Nothing can be safer than that. No matter what his belief may be, no man, even in the hour of death, can regret having been honest. It never can be necessary to throw away your reason to save your soul. A soul without reason is scarcely worth saving. There is no more degrading doctrine than that of mental non-resistance. The soul has a right to defend its castle—the brain, and he who waives that right becomes a serf and slave. Neither can I admit that a man, by doing me an injury, can place me under obligation to do him a service. To render benefits for injuries is to ignore all distinctions between actions. He who treats his friends and enemies alike has neither love nor justice. The idea of non-resistance never occurred to a man with power to protect himself. This doctrine was the child of weakness, born when resistance was impossible. To

allow a crime to be committed when you can prevent it, is next to committing the crime yourself. And yet, under the banner of non-resistance, the Church has shed the blood of millions, and in the folds of her sacred vestments have gleamed the daggers of assassination. With her cunning hands she wove the purple for hypocrisy, and placed the crown upon the brow of crime. For a thousand years larceny held the scales of justice, while beggars scorned the princely sons of toil, and ignorant fear denounced the liberty of thought.

If Christ was in fact God, he knew all the future. Before him, like a panorama, moved the history yet to be. He knew exactly how his words would be interpreted. He knew what crimes, what horrors, what infamies, would be committed in his name. He knew that the fires of persecution would climb around the limbs of countless martyrs. He knew that brave men would languish in dungeons, in darkness, filled with pain; that the Church would use instruments of torture, that his followers would appeal to whip and chain. He must have seen the horizon of the future red with the flames of the *auto da fe*. He knew all the creeds that would spring like poison fungi from every text. He saw the sects waging war against each other. He saw thousands of men, under the orders of priests, building dungeons for their fellow-men. He saw them using instruments of pain. He heard the groans, saw the faces white with agony, the tears, the blood—heard the shrieks and sobs of all the morning, martyred multitudes. He knew that commentaries would be written on his words with swords, to be read by the light of faggots. He knew that the Inquisition would be born of teachings attributed to him. He saw all the interpolations and falsehoods that hypocrisy would write and tell. He knew that above these fields of death, these dungeons, these burnings, for a thousand years would float the dripping banner of the cross. He knew that in his name his followers would trade in human flesh, that eradles would be robbed, and woman's breasts unbabed for gold, and yet he died with voiceless lips. Why did he fail to speak? Why did he not tell his disciples, and through them the world, that man should not persecute, for opinion's sake, his fellow man? Why did he not cry, You shall not persecute in my name; you shall not burn and torment those who differ from you in creed? Why did he not plainly say, I am the Son of God? Why did he not explain the doctrine of the trinity? Why did he

not tell the manner of baptism that was pleasing to him? Why did he not say something positive, definite, and satisfactory about another world? Why did he not turn the tear-stained hope of heaven to the glad knowledge of another life? Why did he go dumbly to his death, leaving the world to misery and to doubt?

He came, they tell us, to make a revelation, and what did he reveal? "Love thy neighbor as thyself"? That was in the Old Testament. "Love God with all thy heart"? That was in the Old Testament. "Return good for evil"? That was said by Buddha seven hundred years before he was born. "Do unto others as ye would that they should do unto you"? This was the doctrine of Laotse. Did he come to give a rule of action? Zoroaster had done this long before: "Whenever thou art in doubt as to whether an action is good or bad, abstain from it." Did he come to teach us of another world? The immortality of the soul was taught by Hindus, Egyptians, Greeks, and Romans hundreds of years before he was born. Long before, the world had been told by Sociates that: "One who is injured ought not to return the injury, for on no account can it be right to do an injustice; and it is not right to return an injury, or to do evil to any man, however much we may have suffered from him." And Cicero had said: "Let us not listen to those who think that we ought to be angry with our enemies, and who believe this to be great and manly: nothing is more praiseworthy, nothing so clearly shows a great and noble soul, as clemency and readiness to forgive."

Is there anything nearer perfect than this from Confucius: "For benefits return benefits; for injuries return justice without any admixture of revenge"?

The dogma of eternal punishment rests upon passages in the New Testament. This infamous belief subverts every idea of justice. Around the angel of immortality the Church has coiled this serpent. A finite being can neither commit an infinite sin, nor a sin against the infinite. A being of infinite goodness and wisdom has no right, according to the human standard of justice, to create any being destined to suffer eternal pain. A being of infinite wisdom would not create a failure, and surely a man destined to everlasting agony is not a success.

How long, according to the universal benevolence of the New Testament, can a man be reasonably punished in the next world for failing to believe something unreasonable in this? Can it be possible that any punishment can endure forever?

Suppose that every flake of snow that ever fell was a figure nine, and that the first flake was multiplied by the second, and that product by the third, and so on to the last flake. And then suppose that this total should be multiplied by every drop of rain that ever fell, calling each drop a figure nine; and that total by each blade of grass that ever helped to weave a carpet for the earth, calling each blade a figure nine; and that again by every grain of sand on every shore, so that the grand total would make a line of nines so long that it would require millions upon millions of years for light, traveling at the rate of one hundred and eighty-five thousand miles per second, to reach the end. And suppose, further, that each unit in this almost infinite total stood for billions of ages—still that vast and almost endless time, measured by all the years beyond, is as one flake, one drop, one leaf, one blade, one grain, compared with all the flakes, and drops, and leaves, and blades, and grains.

Upon love's breast the Church has placed the eternal asp.

And yet, in the same book in which is taught this most infamous of doctrines, we are assured that "The Lord is good to all, and his tender mercies are over all his works."

III.

SO FAR as we know, man is the author of all books. If a book had been found on the earth by the first man, he might have regarded it as the work of God; but as men were here a good while before any books were found, and as man has produced a great many books, the probability is that the Bible is no exception.

Most nations, at the time the Old Testament was written, believed in slavery, polygamy, wars of extermination, and religious persecution; and it is not wonderful that the book contained nothing contrary to such belief. The fact that it was in exact accord with the morality of its time proves that it was not the product of any being superior to man. "The inspired writers" upheld or established slavery, countenanced polygamy, commanded wars of extermination, and ordered the slaughter of women and babes. In these respects they were precisely like the uninspired savages by whom they were surrounded. They also taught and commanded religious persecution as a duty, and visited the most trivial offenses with the punishment of death. In these particulars they were in exact accord with their barbarian neighbours. They were

utterly ignorant of geology and astronomy, and knew no more of what had happened than of what would happen; and, so far as accuracy is concerned, their history and prophecy were about equal; in other words, they were just as ignorant as those who lived and died in nature's night.

Does any Christian believe that if God were to write a book now, he would uphold the crimes commanded in the Old Testament? Has Jehovah improved? Has infinite mercy become more merciful? Has infinite wisdom intellectually advanced? Will any one claim that the passages upholding slavery have liberated mankind; that we are indebted for our modern homes to the texts that made polygamy a virtue; or that religious liberty found its soil, its light, and rain in the infamous verse wherein the husband is commanded to stone to death the wife for worshipping an unknown God?

The usual answer to these objections is that no country has ever been civilized without the Bible.

The Jews were the only people to whom Jehovah made his will directly known,—the only people who had the Old Testament. Other nations were utterly neglected by their Creator. Yet, such was the effect of the Old Testament on the Jews, that they crucified a kind, loving, and perfectly innocent man. They could not have done much worse without a Bible. In the crucifixion of Christ, they followed the teachings of his Father. If, as it is now alleged by the theologians, no nation can be civilized without a Bible, certainly God must have known the fact six thousand years ago, as well as the theologians know it now. Why did he not furnish every nation with a Bible?

As to the Old Testament, I insist that all the bad passages were written by men; that those passages were not inspired. I insist that a being of infinite goodness never commanded man to enslave his fellow-man, never told a mother to sell her babe, never established polygamy, never ordered one nation to exterminate another, and never told a husband to kill his wife because she suggested the worshipping of some other God.

I also insist that the Old Testament would be a much better book with all of these passages left out; and, whatever may be said of the rest, the passages to which attention has been drawn can with vastly more propriety be attributed to a devil than to a god.

Take from the New Testament all passages upholding the idea that belief is

necessary to salvation; that Christ was offered as an atonement for the sins of the world; that the punishment of the human soul will go on forever; that heaven is the reward of faith, and hell the penalty of honest investigation; take from it all miraculous stories,—and I admit that all the good passages are true. If they are true, it makes no difference whether they are inspired or not. Inspiration is only necessary to give authority to that which is repugnant to human reason. Only that which never happened needs to be substantiated by miracles. The universe is natural.

The Church must cease to insist that the passages upholding the institutions of savage men were inspired of God. The dogma of the atonement must be abandoned. Good deeds must take the place of faith. The savagery of eternal punishment must be renounced. Credulity is not a virtue, and investigation is not a crime. Miracles are the children of mendacity. Nothing can be more wonderful than the majestic, unbroken, sublime, and eternal procession of causes and effects.

Reason must be the final arbiter. "Inspired" books attested by miracles cannot stand against a demonstrated fact. A religion that does not command the respect of the greatest minds will, in a little while, excite the mockery of all. Every civilized man believes in the liberty of thought. Is it possible that God is intolerant? Is an act infamous in man one of the virtues of the Deity? Could there be progress in heaven without intellectual liberty? Is the freedom of the future to exist only in perdition? Is it not, after all, barely possible that a man acting like Christ can be saved? Is a man to be eternally rewarded for believing according to evidence, without evidence, or against evidence? Are we to be saved because we are good, or because another was virtuous? Is credulity to be winged and crowned, while honest doubt is chained and damned?

Do not misunlerstand me. My position is that the cruel passages in the Old Testament are not inspired; that slavery, polygamy, wars of extermination, and religious persecution always have been, are, and forever will be, abhorred and cursed by the honest, the virtuous, and the loving; that the innocent cannot justly suffer for the guilty, and that vicarious vice and vicarious virtue are equally absurd; that eternal punishment is eternal revenge; that only the natural can happen; that miracles prove the dishonesty of the few and the credulity of the many; and that, according to Mat-

thew, Mark, and Luke, salvation does not depend upon belief, nor the atonement, nor a "second birth," but that these gospels are in exact harmony with the declaration of the great Persian: "Taking the first footstep with the good thought, the second with the good word, and the third with the good deed, I entered paradise."

The dogmas of the past no longer reach the level of the highest thought, nor satisfy the hunger of the heart. While dusty faiths, embalmed and sepulchred in ancient texts, remain the same, the sympathies of men enlarge; the brain no longer kills its young; the happy lips give liberty to honest thoughts; the mental firmament expands and lifts; the broken clouds drift by; the hideous dreams, the foul, misshapen children of the monstrous night, dissolve and fade.

ROBERT G. INGERSOLL.

MR. BLACK.

"Gratiano speaks an infinite deal of nothing, more than any man in all Venice; his reasons are as two grains of wheat hid in two bushels of chaff; you shall seek all day ere you find 'em; and when you have them, they are not worth the search."—*Merchant of Venice*.

THE request to answer the foregoing paper comes to me, not in the form but with the effect of a challenge, which I cannot decline without seeming to acknowledge that the religion of the civilized world is an absurd superstition, propagated by imposters, professed by hypocrites, and believed only by credulous dupes.

But why should I, an unlearned and unauthorized layman, be placed in such a predicament? The explanation is easy enough. This is no business of the priests. Their prescribed duty is to preach the word, in the full assurance that it will commend itself to all good and honest hearts by its own manifest veracity and the singular purity of its precepts. They cannot afford to turn away from their proper work, and leave willing hearers uninstructed, while they wrangle in vain with a predetermined opponent. They were warned to expect slander, indignity, and insult, and these are among the evils which they must not resist.

It will be seen that I am assuming no clerical function. I am not out on the forlorn hope of converting Mr. Ingersoll. I am no preacher exhorting a sinner to leave the seat of the scornful and come up to the bench of the penitents. My duty is more analogous to that of the

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H. INGERSOLL.

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policeman who would silence a ro- disturber of the congregation, by telling him that his clamor is false and his conduct an offense against public decency.

Nor is the Church in any danger which calls for the special vigilance of its servants. Mr. Ingersoll thinks that the rock-founded faith of Christendom is giving way before his assaults, but he is grossly mistaken. The first sentence of his essay is a preposterous blunder. It is not true that "a *profound change* has taken place in the world of *thought*," unless a more rapid spread of the Gospel and a more faithful observance of its moral principles can be called so. Its truths are everywhere proclaimed with the power of sincere conviction, and accepted with devout reverence by uncounted multitudes of all classes. Solemn temples rise to its honor in the great cities; from every hill-top in the country you see the church-spire pointing toward heaven, and on Sunday all the paths that lead to it are crowded with worshippers. In nearly all families, parents teach their children that Christ is God, and his system of morality absolutely perfect. This belief lies so deep in the popular heart that, if every written record of it were destroyed to-day, the memory of millions could reproduce it to-morrow. Its earnestness is proved by its works. Wherever it goes it manifests itself in deeds of practical benevolence. It builds, not churches alone, but almshouses, hospitals, and asylums. It shelters the poor, feeds the hungry, visits the sick, consoles the afflicted, provides for the fatherless, comforts the heart of the widow, instructs the ignorant, reforms the vicious, and saves to the uttermost them that are ready to perish. To the common observer, it does not look as if Christianity was making itself ready to be swallowed up by Infidelity. Thus far, at least, the promise has been kept that "the gates of hell shall not prevail against it."

There is, to be sure, a change in the party hostile to religion—not "a *profound change*," but a change entirely superficial—which consists, not in *thought*, but merely in modes of expression and methods of attack. The bad classes of society always hated the doctrine and discipline which reproached their wickedness and frightened them by threats of punishment in another world. Aforetime they showed their contempt of divine authority only by their actions; but now, under new leadership, their enmity against God breaks out into articulate blasphemy. They assemble themselves together, they hear with passionate admiration the bold har-

angue which ridicules and defies the Maker of the universe; fiercely they rage against the Highest, and loudly they laugh, alike at the justice that condemns, and the mercy that offers to pardon them. The orator who relieves them by assurances of impunity, and tells them that no supreme authority has made any law to control them, is applauded to the echo and paid a high price for his congenial labor; he pockets their money, and flatters himself that he is a great power, profoundly moving "the world of thought."

There is another totally false notion expressed in the opening paragraph, namely, that "they who know most of nature believe the least about theology." The truth is exactly the other way. The more clearly one sees "the grand procession of causes and effects," the more awful his reverence becomes for the author of the "sublime and unbroken" law which links them together. Not self-conceit and rebellious pride, but unspeakable humility, and a deep sense of the measureless distance between the Creator and the creature, fills the mind of him who looks with a rational spirit upon the works of the All-wise One. The heart of Newton repeats the solemn confession of David: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, or the son of man that thou visitest him?" At the same time the lamentable fact must be admitted that "a little learning is a dangerous thing" to some persons. The scientist with a mere smattering of physical knowledge is apt to mistake himself for a philosopher, and, swelling with his own importance, he gives out like Simon Magus, "that himself is some great one." His vanity becomes inflamed more and more, until he begins to think he knows all things. He takes every occasion to show his accomplishments by finding fault with the works of creation and Providence; and this is an exercise in which he cannot long continue without learning to disbelieve in any Being greater than himself. It was to such a person, and not to the unpretending simpleton, that Solomon applied his often quoted aphorism: "The fool hath said in his heart, there is no God." These are what Paul refers to as "vain babblings and the opposition of science, falsely so called;" but they are perfectly powerless to stop or turn aside the great current of human thought on the subject of Christian theology. That majestic stream, supplied from a thousand unfailling fountains, rolls on and will roll

forever.

Labitur et labetur omne in volubilis ævum.

Mr. Ingersoll is not, as some have estimated him, the most formidable enemy that Christianity has encountered since the time of Julian the Apostate. But he stands at the head of living infidels, "by merit raised to that bad eminence." His mental organization has the peculiar defects which fit him for such a place. He is all imagination and no discretion. He rises sometimes into a region of wild poetry, where he can colour everything to suit himself. His motto well expresses the character of his argumentation—"mountains are as unstable as clouds": a fancy is as good as a fact, and a high-sounding period is rather better than a logical demonstration. His inordinate self-confidence makes him at once ferocious and fearless. He was a practical politician before he "took the stump" against Christianity, and at all times he has proved his capacity to "split the ears of the groundlings," and make the unskillful laugh. The article before us is the least objectionable of all his productions. Its style is higher, and better suited to the weight of the theme. Here the violence of his fierce invective is moderated; his scurrility gives place to an attempt at sophistry less shocking if not more true; and his coarse jokes are either excluded altogether, or else veiled in the descent of general terms. Such a paper from such a man, at a time like the present, is not wholly unworthy of a grave contradiction.

He makes certain charges which we answer by an explicit denial, and thus an issue is made, upon which, as a pleader would say, we "put ourselves upon the country." He avers that a certain "something called Christianity" is a false faith imposed upon the world without evidence; that the facts it pretends to rest on are mere inventions; that its doctrines are pernicious; that its requirements are unreasonable; and that its sanctions are cruel. I deny all this, and assert, on the contrary, that its doctrines are divinely revealed; its fundamental facts incontestably proved; its morality perfectly free from all taint of error, and its influence most beneficent upon society in general, and upon all individuals who accept it and make it their rule of action.

How shall this be determined? Not by what we call divine revelation, for that would be begging the question; not by sentiment, taste, or temper, for these are as likely to be false as true; but by in-

ductive reasoning from evidence, of which the value is to be measured according to those rules of logic which enlightened and just men everywhere have adopted and guide them in the search for truth. We can appeal only to that rational love of justice, and that detestation of falsehood, which fair-minded persons of good intelligence bring to the consideration of other important subjects when it becomes their duty to decide upon them. In short, I want a decision upon sound judicial principles.

Gibson, the great Chief-Justice of Pennsylvania, once said to certain skeptical friends of his: "Give Christianity a common law trial; submit the evidence *pro* and *con* to an impartial jury under the direction of a competent court, and the verdict will assuredly be in its favour." This deliverance, coming from the most illustrious judge of his time, not at all given to expressions of sentimental piety, and quite incapable of speaking on any subject for mere effect, staggered the unbelief of those who heard it. I did not know him then, except by his great reputation for ability and integrity, but my thoughts were strongly influenced by his authority, and I learned to set a still higher value upon all his opinions when, in after life, I was honoured with his close and intimate friendship.

Let Christianity have a trial on Mr. Ingersoll's indictment, and give us a decision *secundum allegata et probata*. I will confine myself strictly to the record; that is to say, I will meet the accusations contained in this paper, and not those made elsewhere by him or others.

His first specification against Christianity is the belief of its disciples "that there is a personal God, the creator of the material universe." If God made the world it was a most stupendous miracle, and all miracles, according to Mr. Ingersoll's idea, are "the children of mendacity." To admit the one great miracle of creation would be an admission that other miracles are at least probable, and that would ruin his whole case. But you cannot catch the leviathan of atheism with a hook. The universe, he says, is natural—it came into being of its own accord; it made its own laws at the start, and afterward improved itself considerably by spontaneous evolution. It would be a mere waste of time and space to enumerate the proofs which show that the universe was created by a pre-existent and self-conscious Being, of power and wisdom to us inconceivable. Conviction of the fact (miraculous though it be) forces itself

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on every one whose mental faculties are healthy and tolerably well balanced. The notion that all things owe their origin and their harmonious arrangement to the fortuitous concurrence of atoms is a kind of lunacy which very few men in these days are afflicted with. I hope I may safely assume it as certain that all, or nearly all, who read this page will have sense and reason enough to see for themselves that the plan of the universe could not have been designed without a Designer, or executed without a Maker.

But Mr. Ingersoll asserts that, at all events, this material world had not a good and beneficent creator; it is a bad, savage, cruel piece of work, with its pestilences, storms, earthquakes, and volcanoes; and man, with his liability to sickness, suffering, and death, is not a success, but, on the contrary, a failure. To defend the Creator of the world against an arrangement so foul as this would be almost as unbecoming as to make the accusation. We have neither jurisdiction nor capacity to rajuage the justice of God. Why man is made to fill this particular place in the scale of creation—a little lower than the angels, yet far above the brutes; not passionless and pure, like the former, nor mere machines, like the latter; able to stand, yet free to fall; knowing the right, and accountable for going wrong; gifted with reason, and impelled by self-love to exercise the faculty—these are questions on which we may have our speculative opinions, but knowledge is out of our reach. Meantime, we do not discredit our mental independence by taking it for granted that the Supreme Being has done all things well. Our ignorance of the whole scheme makes us poor critics upon the small part that comes within our limited perceptions. Seeming defects in the structure of the world may be its most perfect ornament—all apparent harshness the tenderest of mercies.

"All discord, harmony not understood,
All partial evil, universal good."

But worse errors are imputed to God as moral ruler of the world than those charged against him as creator. He made man badly, but governed him worse; if the Jehovah of the Old Testament was not merely an imaginary being, then, according to Mr. Ingersoll, he was a prejudiced, barbarous, criminal tyrant. We will see what ground he lays, if any, for these outrageous assertions.

Mainly, principally, first and most important of all, is the unqualified assertion that the "moral code" which Jehovah gave to his people "is in many respects

abhorrent to every good and tender man." Does Mr. Ingersoll know what he is talking about? The moral code of the Bible consists of certain immutable rules to govern the conduct of all men, at all times and all places, in their private and personal relations with one another. It is entirely separate and apart from the civil polity, the religious forms, the sanitary provisions, the police regulations, and the system of international law laid down for the special and exclusive observance of the Jewish people. This is a distinction which every intelligent man knows how to make. Has Mr. Ingersoll fallen into the egregious blunder of confounding these things? or, understanding the true sense of his words, is he rash and shameless enough to assert that the moral code of the Bible excites the abhorrence of good men? In fact and in truth, this moral code, which he reviles, instead of being abhorred, is entitled to, and has received, the profoundest respect of all honest and sensible persons. The second table of the Decalogue is a perfect compendium of those duties which every man owes to himself, his family, and his neighbor. In a few simple words, which he can commit to memory almost in a minute, it teaches him to purify his heart from covetousness; to live decently, to injure nobody in reputation, person, or property, and give every one his own. By the poets, the prophets, and the sages of Israel, these great elements are expanded into a volume of minuter rules, so clear, so impressive, and yet so solemn and so lofty, that no pre-existing system of philosophy can compare with it for a moment. If this vain mortal is not blind with passion, he will see, upon reflection, that he has attacked the Old Testament precisely where it is most impregnable.

Dismissing his groundless charge against the moral code, we come to his strictures on the civil government of the Jews, which he says was so bad and unjust that the Lawgiver by whom it was established must have been as savagely cruel as the Creator that made storms and pestilences; and the work of both was more worthy of a devil than a god. His language is recklessly bad, very defective in method, and altogether lacking in precision. But, apart from the ribaldry of it, which I do not feel myself bound to notice, I find four objections to the Jewish constitution—not more than four—which are definite enough to admit of an answer. These relate to the provisions of the Mosaic law on the subjects of (1) Blasphemy and Idolatry; (2) War; (3) Slavery; (4) Polygamy. In these respects he pronounces

the Jewish system not only unwise but criminally unjust.

Here let me call attention to the difficulty of reasoning about justice with a man who has no acknowledged standard of right and wrong. What is justice? That which accords with law; and the supreme law is the will of God. But I am dealing with an adversary who does not admit that there is a God. Then for him there is no standard at all; one thing is as right as another, and all things are equally wrong. Without a sovereign ruler there can be no law, and where there is no law there can be no transgression. It is the misfortune of the atheistic theory that it makes the moral world an anarchy; it refers all ethical questions to that confused tribunal where chaos sits as umpire and "by decision more embroils the fray." But through the whole of this cloudy paper there runs a vein of presumptuous egoism which says as plainly as words can speak it that the author holds *himself* to be the ultimate judge of all good and evil; what he approves is right, and what he dislikes is certainly wrong. Of course I concede nothing to a claim like that. I will not admit that the Jewish constitution is a thing to be condemned merely because he curses it. I appeal from his profane malediction to the conscience of men who have a rule to judge by. Such persons will readily see that his specific objections to the statesmanship which established the civil government of the Hebrew people are extremely shallow, and do not furnish the shade of an excuse for the indecency of his general abuse.

First. He regards the punishments inflicted for blasphemy and idolatry as being immoderately cruel. Considering them merely as religious offenses,—as sins against God alone,—I agree that civil laws should notice them not at all. But sometimes they affect very injuriously certain social rights which it is the duty of the state to protect. Wantonly to shock the religious feelings of your neighbour is a grievous wrong. To utter blasphemy or obscenity in the presence of a Christian woman is hardly better than to strike her in the face. Still, neither policy nor justice requires them to be ranked among the highest crimes in a government constituted like ours. But things were wholly different under the Jewish theocracy, where God was the personal head of the state. There blasphemy was a breach of political allegiance; idolatry was an overt act of treason; to worship the gods of the hostile heathen was deserting to the public enemy, and giving him aid and

comfort. These are crimes which every independent community has always punished with the utmost rigor. In our own very recent history, they were repressed at the cost of more lives than Judea ever contained at any one time.

Mr. Ingersoll not only ignores these considerations, but he goes the length of calling God a religious persecutor and a tyrant because he does not encourage and reward the service and devotion paid by his enemies to the false gods of the pagan world. He professes to believe that all kinds of worship are equally meritorious, and should meet the same acceptance from the true God. It is almost incredible that such drivel as this should be uttered by anybody. But Mr. Ingersoll not only expresses the thought plainly—he urges it with the most extravagant figures of his florid rhetoric. He quotes the first commandment, in which Jehovah claims for himself the exclusive worship of His people, and cites, in contrast, the promise put in the mouth of Brahma, that he will appropriate the worship of all gods to himself, and reward all worshippers alike. These passages being compared, he declares the first "a dungeon, where crawl the things begot of jealous slime"; the other "great as the domed firmament, inlaid with suns." Why is the living God, whom Christians believe to be the Lord of liberty and Father of lights, denounced as the keeper of a loathsome dungeon? Because he refuses to encourage and reward the worship of Mammon and Moloch, of Belial and Bael; of Bacchus, with its drunken orgies, and Venus, with its wanton obscenities; the bestial religion which degraded the soul of Egypt and the "dark idolatries of alienated Judah," polluted with the moral filth of all the nations round about. Let the reader decide whether this man, entertaining such sentiments and opinions, is fit to be a teacher, or at all likely to lead us in the way we should go.

Second. Under the constitution which God provided for the Jews, they had, like every other nation, the war-making power. They could not have lived a day without it. The right to exist implied the right to repel, with all their strength, the opposing force which threatened their destruction. It is true, also, that in the exercise of this power they did not observe those rules of courtesy and humanity which have been adopted in modern times by civilized belligerents. Why? Because their enemies, being mere savages, did not understand, and would not practice, any rule whatever; and the Jews were bound *ex necessitate rei*—not merely justified by the

lex talionis—to do as their enemies did. In your treatment of hostile barbarians, you not only may lawfully, but must necessarily, adopt their mode of warfare. If they come to conquer you, they may be conquered by you; if they give no quarter, they are entitled to none; if the death of your whole population be their purpose, you may defeat it by exterminating theirs. This sufficiently answers the silly talk of atheists and semi-atheists about the warlike wickedness of the Jews.

But Mr. Ingersoll positively, and with the emphasis of supreme and all-sufficient authority, declares that "a war of conquest is simply murder." He sustains this proposition by no argument founded in principle. He puts sentiment in place of law, and denounces aggressive fighting because it is offensive to his "tender and refined soul": the atrocity of it is therefore proportioned to the sensibilities of his own heart. He proves war a desperately wicked thing by continually vaunting his own love for small children. Babes—sweet babes—the prattle of babes—are the subjects of his most pathetic eloquence, and his idea of music is embodied in the commonplace expression of a Hindu, that the lute is sweet only to those who have not heard the prattle of their own children. All this is very amiable in him, and the more so, perhaps, as these objects of his affection are the young ones of a race in his opinion miscreated by an evil-working chance. But his *philoprogenitiveness* proves nothing against Jew or Gentile, seeing that all have it in an equal degree, and those feel it most who make the least parade of it. Certainly it gives him no authority to malign the God who implanted it alike in the hearts of us all. But I admit that his benevolence becomes peculiar and ultra when it extends to beasts as well as babes. He is struck with horror by the sacrificial solemnities of the Jewish religion. "The killing of those animals was," he says, "a terrible system," a "shedding of innocent blood," "shocking to a refined and sensitive soul." There is such a depth of tenderness in this feeling, and such a splendor of refinement, that I give up without a struggle to the superiority of the man who merely professes it. A carnivorous American, full of beef and mutton, who mourns with indignant sorrow because bulls and goats were killed in Judea three thousand years ago, has reached the climax of sentimental goodness, and should be permitted to dictate on all questions of peace and war. Let Grothius, Vattel, and Puffendorf, as well as Moses and the prophets, hide their diminished heads.

But to show how inefficacious, for all practical purposes, a mere sentiment is when substituted for a principle, it is only necessary to recollect that Mr. Ingersoll is himself a warrior who staid not behind the mighty men of his tribe when they gathered themselves together for a war of conquest. He took the lead of a regiment as eager as himself to spoil the Philistines, "and out he went a-coloneling." How many Amalekites, and Hittites, and Amorites he put to the edge of the sword, how many wives he widowed, or how many mothers he "unbabed" cannot now be told. I do not even know how many droves of innocent oxen he condemned to the slaughter. But it is certain that his refined and tender soul took great pleasure in the terror, conflagration, blood, and tears with which the war was attended, and in all the hard oppressions which the conquered people were made to suffer afterward. I do not say that the war was either better or worse for his participation and approval. But if his own conduct (for which he professes neither penitence nor shame) was right, it was right on grounds which make it an inexcusable outrage to call the children of Israel savage criminals for carrying on wars of aggression to save the life of their government. These inconsistencies are the necessary consequence of having no rule of action and no guide for the conscience. When a man throws away the golden meteward of the law which God has provided, and takes the elastic cord of feeling for his measure of righteousness, you cannot tell from day to day what he will think or do.

Third. But Jehovah permitted his chosen people to hold the captives they took in war or purchased from the heathen as servants for life. This was slavery, and Mr. Ingersoll declares that "in all civilized countries it is not only admitted, but it is passionately asserted, that slavery is, and always was, a hideous crime"; therefore he concludes that Jehovah was a criminal. This would be a *non sequitur*, even if the premises were true. But the premises are false; civilized countries have admitted no such thing. That slavery is a crime, under all circumstances and at all times, is a doctrine first started by the adherents of a political faction in this country, less than forty years ago. They denounced God and Christ for not agreeing with them, in terms very similar to those used here by Mr. Ingersoll. But they did not constitute the civilized world; nor were they, if the truth must be told, a very respectable portion of it. Politically, they were successful; I need not say by what means, or with what effect upon the

morals of the country. Doubtless Mr. Ingersoll gets a great advantage by invoking their passions and their interests to his aid, and he knows how to use it. I can only say that, whether American Abolitionism was right or wrong under the circumstances in which we were placed, my faith and my reason both assure me that the infallible God proceeded upon good grounds when he authorized slavery in Judea. Subordination of inferiors to superiors is the groundwork of human society. All improvement of our race, in this world and the next, must come from obedience to some master better and wiser than ourselves. There can be no question that, when a Jew took a neighboring savage for his bond-servant, incorporated him into his family, tamed him, taught him to work, and gave him a knowledge of the true God, he conferred upon him a most beneficent boon.

Fourth. Polygamy is another of his objections to the Mosaic constitution. Strange to say, it is not there. It is neither commanded nor prohibited; it is only discouraged. If Mr. Ingersoll were a statesman instead of a mere politician, he would see good and sufficient reasons for the forbearance to legislate directly upon the subject. It would be improper for me to set them forth here. He knows, probably, that the influence of the Christian Church alone, and without the aid of state enactments, has extirpated this bad feature of Asiatic manners wherever its doctrines were carried. As the Christian faith prevails in any community, in that proportion precisely marriage is consecrated to its true purpose, and all intercourse between the sexes refined and purified. Mr. Ingersoll got his own devotion to the principle of monogamy—his own respect for the highest type of female character—his own belief in the virtue of fidelity to one good wife from the example and precept of his Christian parents. I speak confidently, because these are sentiments which do not grow in the heart of the natural man without being planted. Why, then, does he throw polygamy into the face of the religion which abhors it? Because he is nothing if not political. The Mormons believe in polygamy, and the Mormons are unpopular. They are guilty of having not only many wives but much property, and if a war could be hessed up against them, its fruits might be more "gaynefull pillage than wee doe now conceyve of." It is a cunning manoeuvre, this, of strengthening atheism by enlisting anti-Mormon rapacity against the God of the Christians. I can only protest against the use he would make of

these and other political interests. It is not argument; it is mere stump oratory.

I think I have repelled all of Mr. Ingersoll's accusations against the Old Testament that are worth noticing, and I might stop here. But I will not close upon him without letting him see, at least, some part of the case on the other side.

I do not enumerate in detail the positive proofs which support the authenticity of the Hebrew Bible, though they are at hand in great abundance, because the evidence in support of the new dispensation will establish the verity of the old—the two being so connected together that if one is true the other cannot be false.

When Jesus of Nazareth announced himself to be Christ, the Son of God, in Judea, many thousand persons who heard his words and saw his works believed in his divinity without hesitation. Since the morning of the creation, nothing has occurred so wonderful as the rapidity with which this religion spread itself abroad. Men who were in the noon of life when Jesus was put to death as a malefactor lived to see him worshipped as God by organized bodies of believers in every province of the Roman empire.

In a few more years it took complete possession of the general mind, supplanted all other religions, and wrought a radical change in human society. It did this in the face of obstacles which, according to every human calculation, were insurmountable. It was antagonized by all the evil propensities, the sensual wickedness, and the vulgar crimes of the multitude, as well as the polished vices of the luxurious classes; and was most violently opposed even by those sentiments and habits of thought which were esteemed virtuous, such as patriotism and military heroism. It encountered not only the ignorance and superstition, but the learning and philosophy, the poetry, eloquence, and art of the time. Barbarism and civilization were alike its deadly enemies. The priesthood of every established religion and the authority of every government were arrayed against it. All these, combined together and roused to ferocious hostility, were overcome, not by the enticing words of man's wisdom, but by the simple presentation of a pure and peaceful doctrine, preached by obscure strangers at the daily peril of their lives. Is it Mr. Ingersoll's idea that this happened by chance, like the creation of the world? If not, there are but two other ways to account for it: either the evidence by which the Apostles were able to prove the supernatural origin of the gos-

pel was overwhelming and irresistible, or else its propagation was provided for and carried on by the direct aid of the Divine Being himself. Between these two, infidelity may make its own choice.

Just here another dilemma presents its horns to our adversary. If Christianity was a human fabrication, its authors must have been either good men or bad. It is a moral impossibility—a mere contradiction in terms—to say that good, honest, and true men practised a gross and willful deception upon the world. It is equally incredible that any combination of knaves, however base, would fraudulently concoct a religious system to denounce themselves, and to invoke the curse of God upon their own conduct. Men that love lies love not such lies as that. Is there any way out of this difficulty, except by confessing that Christianity is what it purports to be—a divine revelation?

The acceptance of Christianity by a large portion of the generation contemporary with its Founder and his apostles was, under the circumstances, an adjudication as solemn and authoritative as mortal intelligence could pronounce. The record of that judgment has come down to us, accompanied by the depositions of the principal witnesses. In the course of eighteen centuries many efforts have been made to open the judgment or set it aside on the ground that the evidence was insufficient to support it. But on every rehearing the wisdom and virtue of mankind have re-affirmed it. And now comes Mr. Ingersoll, to try the experiment of another bold, bitter, and fierce re-argument. I will present some of the considerations which would compel me, if I were a judge or juror in the cause, to decide it just as it was decided originally.

First. There is no good reason to doubt that the statements of the evangelists, as we have them now, are genuine. The multiplication of copies was a sufficient guarantee against any material alteration of the text. Mr. Ingersoll speaks of interpolations made by the fathers of the Church. All he knows and all he has ever heard on that subject is that some of the innumerable transcripts contained errors which were discovered and corrected. That simply proves the present integrity of the documents.

Second. I call these statements *depositions*, because they are entitled to that kind of credence which we give to declarations made under oath—but in a much higher degree, for they are more than sworn to. They were made in the immediate prospect of death. Perhaps this

would not affect the conscience of an atheist,—neither would an oath,—but these people manifestly believed in a judgment after death, before a God of truth, whose displeasure they feared above all things.

Third. The witnesses could not have been mistaken. The nature of the facts precluded the possibility of any delusion about them. For every avowal they had “the sensible and true avouch of their own eyes” and ears. Besides, they were plain thinking, sober, unimaginative men, who, unlike Mr. Ingersoll, always, under all circumstances, and especially in the presence of eternity, recognized the difference between mountains and clouds. It is inconceivable how any fact could be proven by evidence more conclusive than the statement of such persons, publicly given and steadfastly persisted in through every kind of persecution, imprisonment, and torture to the last agonies of a lingering death.

Fourth. Apart from these terrible tests, the more ordinary claims to credibility are not wanting. They were men of unimpeachable character. The most virulent enemies of the cause they spoke and died for have never suggested a reason for doubting their personal honesty. But there is affirmative proof that they and their fellow-disciples were held by those who knew them in the highest estimation for truthfulness. Wherever they made their report it was not only believed, but believed with a faith so implicit that thousands were ready at once to seal it with their blood.

Fifth. The tone and temper of their narrative impress us with a sentiment of profound respect. It is an artless, unimpassioned, simple story. No argument, no rhetoric, no epithets, no praises of friends, no denunciation of enemies, no attempts at concealment. How strongly these qualities commend the testimony of a witness to the confidence of judge and jury is well known to all who have any experience in such matters.

Sixth. The statements made by the evangelists are alike upon every important point, but are different in form and expression, some of them including details which the others omit. These variations make it perfectly certain that there could have been no previous concert between the witnesses, and that each spoke independently of the other according to his own conscience and from his own knowledge. In considering the testimony of several witnesses to the same transaction, their substantial agreement upon the main facts,

with circumstantial differences in detail, is always regarded as the great characteristic of truth and honesty. There is no rule of evidence more universally adopted than this—none better sustained by general experience, or more immovably fixed in the good sense of mankind. Mr. Ingersoll, himself, admits the rule and concedes its soundness. The logical consequence of that admission is that we are bound to take this evidence as incontestably true.

But mark the infatuated perversity with which he seeks to evade it. He says that when we claim that the witnesses were inspired, the rule does not apply, because the witnesses then speak what is known to him who inspired them, and all must speak exactly the same even to the minutest detail. Mr. Ingersoll's notion of an inspired witness is that he is no witness at all, but an irresponsible medium who unconsciously and involuntarily raps out or writes down whatever he is prompted to say. But this is a false assumption, not countenanced or even suggested by anything contained in the Scriptures. The apostles and evangelists are expressly declared to be witnesses, in the proper sense of the word, called and sent to testify the truth according to their knowledge. If they had all told the same story in the same way, without variation, and accounted for its uniformity by declaring that they were inspired, and had spoken without knowing whether their words were true or false, where would have been their claim to credibility? But they testified what they knew; and here comes an infidel critic impugning their testimony because the impress of truth is stamped upon its face.

Seventh. It does not appear that the statements of the evangelists were ever denied by any person who pretended to know the facts. Many there were in that age and afterward who resisted the belief that Jesus was the Christ, the Son of God, and only Saviour of man; but his wonderful works, the miraculous purity of his life, the unapproachable loftiness of his doctrines, his trial and condemnation by a judge who pronounced him innocent, his patient suffering, his death on the cross, and resurrection from the grave,—of these not the faintest contradiction was attempted, if we except the false and feeble story which the elders and chief priests bribed the guard at the tomb to put in circulation.

Eighth. What we called the fundamental truths of Christianity consist of great public events which are sufficiently established by history without special proof. The value of mere historical evidence in-

creases according to the importance of the facts in question, their general notoriety, and the magnitude of their visible consequences. Cornwallis surrendered to Washington at Yorktown, and changed the destiny of Europe and America. Nobody would think of calling a witness or even citing an official report to prove it. Julius Cæsar was assassinated. We do not need to prove that fact like an ordinary murder. He was master of the world, and his death was followed by a war with the conspirators, the battle at Philippi, the quarrel of the victorious triumvirs, Actium, and the permanent establishment of imperial government under Augustus. The life and character, the death and resurrection, of Jesus are just as visibly connected with events which even an infidel must admit to be of equal importance. The Church rose and armed herself in righteousness for conflict with the powers of darkness; innumerable multitudes of the best and wisest rallied to her standard and died in her cause; her enemies employed the coarse and vulgar machinery of human government against her, and her professors were brutally murdered in large numbers; her triumph was complete; the gods of Greece and Rome crumbled on their altars; the world was revolutionized and human society was transformed. The course of these events, and a thousand others, which reach down to the present hour, received its first propulsion from the transcendent fact of Christ's crucifixion. Moreover, we find the memorial monuments of the original truth planted all along the way. The sacraments of baptism and the supper constantly point us back to the author and finisher of our faith. The mere historical evidence is for these reasons much stronger than what we have for other occurrences which are regarded as undeniable. When to this is added the cumulative evidence given directly and positively by eye-witnesses of irreproachable character, and wholly uncontradicted, the proof becomes so strong that the disbelief we hear of seems like a kind of insanity.

"It is the very error of the moon,
Which comes more near the earth than she was
wont,
And makes men mad!"

From the facts established by this evidence, it follows irresistibly that the Gospel has come to us from God. That silences all reasoning about the wisdom and justice of its doctrines, since it is impossible even to imagine that wrong can be done or commanded by that Sovereign Being whose will alone is the ultimate standard of all justice.

But Mr. Ingersoll is still dissatisfied. He raises objections as false, fleeting, and baseless as clouds and insists that they are as stable as the mountains, whose everlasting foundations are laid by the hand of the Almighty. I will compress his propositions into plain words printed in *italics*, and, taking a look at his misty creations, let them roll away and vanish into air, one after another.

Christianity offers eternal salvation as the reward of belief alone. This is a misrepresentation simple and naked. No such doctrine is propounded in the Scriptures, or in the creed of any Christian church. On the contrary, it is distinctly taught that faith avails nothing without repentance, reformation, and newness of life.

The mere failure to believe it is punished in hell. I have never known any Christian man or woman to assert this. It is universally agreed that children too young to understand it do not need to believe it. And this exemption extends to adults who have never seen the evidence, or from weakness of intellect are incapable of weighing it. Lunatics and idiots are not in the least danger, and, for aught I know, this category may, by a stretch of God's mercy, include minds constitutionally sound, but with faculties so perverted by education, habit, or passion that they are incapable of reasoning. I sincerely hope that, upon this or some other principle, Mr. Ingersoll may escape the hell he talks about so much. But there is no direct promise to save him in spite of himself. The plan of redemption contains no express covenant to pardon one who rejects it with scorn and hatred. Our hope for him rests on infinite compassion of that gracious Being who prayed on the cross for the insulting enemies who nailed him there.

The mystery of the second birth is incomprehensible. Christ established a new kingdom in the world but not of it. Subjects were admitted to the privileges and protection of its government by a process equivalent to naturalization. To be born again, or regenerated, is to be naturalized. The words all mean the same thing. Does Mr. Ingersoll want to disgrace his own intellect by pretending that he cannot see this simple analogy?

The doctrine of the atonement is absurd, unjust and immoral. The plan of salvation, or any plan for the rescue of sinners from the legal operation of divine justice, could have been framed only in the councils of the Omniscient. Necessarily its heights and depths are not easily fathomed by finite intelligence. But the greatest, ablest, wisest, and most virtuous men that ever

lived have given it their profoundest consideration, and found it to be not only authorized by revelation, but theoretically conformed to their best and highest conceptions of infinite goodness. Nevertheless, here is a rash and superficial man, without training or habits of reflection, who, upon a mere glance, declares that it "must be abandoned," because it seems to him "absurd, unjust, and immoral." I would not abridge his freedom of thought or speech, and the *argumentum ad verecundiam* would be lost upon him. Otherwise I might suggest that, when he finds all authority, human and divine, against him, he had better speak in a tone less arrogant.

He does not comprehend how justice and mercy can be blended together in the plan of redemption, and therefore it cannot be true. A thing is not necessarily false because he does not understand it; he cannot annihilate a principle or a fact by ignoring it. There are many truths in heaven and earth which no man can see through; for instance, the union of man's soul with his body is not only an unknowable but an unimaginable mystery. Is it therefore false that a connection does exist between matter and spirit?

How, he asks, can the sufferings of an innocent person satisfy justice for the sins of the guilty? This raises a metaphysical question, which it is not necessary or possible for me to discuss here. As matter of fact, Christ died that sinners might be reconciled to God, and in that sense he died for them; that is, to furnish them with the means of averting divine justice, which their crimes had provoked.

What, he again asks, would we think of a man who allowed another to die for a crime which he himself had committed? I answer that a man who, by any contrivance, causes his own offense to be visited upon the head of an innocent person is unspeakably depraved. But are Christians guilty of this baseness because they accept the blessings of an institution which their great benefactor died to establish? Loyalty to the King who has erected a most beneficent government for us at the cost of his life—fidelity to the Master who bought us with his blood—is not the fraudulent substitution of an innocent person in place of a criminal.

The doctrine of non-resistance, forgiveness of injuries, reconciliation with enemies, as taught in the New Testament, is the child of weakness, degrading and unjust. This is the whole substance of a long, rambling diatribe, as incoherent as a sick man's dream. Christianity does not forbid the necessary defense of civil society, or the

proper vindication of personal rights. But to cherish animosity, to thirst for mere revenge, to hoard up wrongs, real or fancied, and lie in wait for the chance of paying them back; to be impatient, unforgiving, malicious, and cruel to all who have crossed us—these diabolical propensities are checked and curbed by the authority and spirit of the Christian religion, and the application of it has converted men from low savages into refined and civilized beings.

The punishment of sinners in eternal hell is excessive. The future of the soul is a subject on which we have very dark views. In our present state, the mind takes in no idea except what is conveyed to it through the bodily senses. All our conceptions of the spiritual world are derived from some analogy to material things, and this analogy must necessarily be very remote, because the nature of the subjects compared is so diverse that a close similarity cannot be even supposed. No revelation has lifted the veil between time and eternity; but, in shadowy figures we are warned that a very marked distinction will be made between the good and the bad in the next world. Speculative opinions concerning the punishment of the wicked, its nature and duration, vary with the temper and the imaginations of men. Doubtless we are many of us in error: but how can Mr. Ingersoll enlighten us? Acknowledging no standard of right and wrong in this world he can have no theory of rewards and punishments in the next. The deeds done in the body, whether good or evil, are all morally alike in his eyes, and if there be in heaven a congregation of the just, he sees no reason why the worst rogue should not be a member of it. It is supposed, however, that man has a soul as well as a body, and that both are subject to certain laws, which cannot be violated without incurring the proper penalty—or consequence, if he likes that word better.

If Christ was God, he knew that his followers would persecute and murder men for their opinions; yet he did not forbid it. There is but one way to deal with this accusation, and that is to contradict it flatly. Nothing can be conceived more striking than the prohibition, not only of persecution, but of all the passions which lead or incite to it. No follower of Christ indulges in malice even to his enemy without violating the plainest rule of his faith. He cannot love God and hate his brother: if he says he can, St. John pronounces him a liar. The broadest benevolence, universal philanthropy, inexhaustible charity, are inculcated in every line of the

New Testament. It is plain that Mr. Ingersoll never read a chapter of it; otherwise he would not have ventured upon this palpable falsification of its doctrines. Who told him that the devilish spirit of persecution was authorized, or encouraged, or not forbidden, by the Gospel? The person, whoever it was, who imposed upon his trusting ignorance should be given up to the just reprobation of his fellow-citizens.

Christians in modern times carry on wars of detraction and slander against one another. The discussions of theological subjects by men who believe in the fundamental doctrines of Christ are singularly free from harshness and abuse. Of course I cannot speak with absolute certainty, but I believe most confidently that there is not in all the religious polemics of this century as much slanderous invective as can be found in any ten lines of Mr. Ingersoll's writings. Of course I do not include political preachers among my models of charity and forbearance. They are a mendacious set, but Christianity is no more responsible for their misconduct than it is for the treachery of Judas Iscariot or the wrongs done to Paul by Alexander the copper-smith.

But, says he, Christians have been guilty of wanton and wicked persecution. It is true that some persons, professing Christianity, have violated the fundamental principles of their faith by inflicting violent injuries and bloody wrongs upon their fellow-men. But the perpetrators of these outrages were in fact not Christians: they were either hypocrites from the beginning or else base apostates—infidels or something worse—hireling wolves, whose gospel was their maw. Not one of them ever pretended to find a warrant for his conduct in any precept of Christ or any doctrine of his Church. All the wrongs of this nature which history records have been the work of politicians, often aided by priests and ministers who were willing to deny their Lord and desert to the enemy, for the sake of their temporal interests. Take the cases most commonly cited and see if this be not a true account of them. The *auto da fe* of Spain and Portugal, the burnings at Smithfield, and the whipping of women in Massachusetts, were the outcome of a cruel, false, and anti-Christian policy. Coligny and his adherents were killed by an order of Charles IX., at the instance of the Guises, who headed a hostile faction, and merely for reasons of state. Louis IV. revoked the edict of Nantes, and banished the Waldenses under pain of confiscation and death; but this was done

on the declared ground that the victims were not safe subjects. The brutal atrocities of Cromwell and the outrages of the Orange Lodges against the Irish Catholics were not persecutions by religious people, but movements as purely political as those of the Know-Nothings, Plug-Uglys, and Blood-Tubs of this country. If the Gospel should be blamed for these acts in opposition to its principles, why not also charge it with the cruelties of Nero, or the present persecution of the Jesuits by the infidel republic of France?

Christianity is opposed to freedom of thought. The kingdom of Christ is based upon certain principles, to which it requires the assent of every one who would enter therein. If you are unwilling to own his authority and conform your moral conduct to his laws, you cannot expect that he will admit you to the privileges of his government. But naturalization is not forced upon you if you prefer to be an alien. The Gospel makes the strongest and tenderest appeal to the heart, reason, and conscience of man—entreats him to take thought for his own highest interest, and by all its moral influence provokes him to good works; but he is not constrained by any kind of duress to leave the service or relinquish the wages of sin. Is there anything that savors of tyranny in this? A man of ordinary judgment will say, no. But Mr. Ingersoll thinks it is as oppressive as the refusal of Jehovah to reward the worship of demons.

The gospel of Christ does not satisfy the hunger of the heart. That depends upon what kind of a heart it is. If it hungers after righteousness, it will surely be filled. It is probable, also, if it hungers for the filthy food of a godless philosophy it will get what its appetite demands. That was an expressive phrase which Carlyle used when he called modern infidelity "the gospel of dirt." Those who are greedy to swallow it will doubtless be supplied satisfactorily.

Accounts of miracles are always false. Are miracles impossible? No one will say so who opens his eyes to the miracles of creation with which we are surrounded on every hand. You cannot even show that they are *a priori* improbable. God would be likely to reveal his will to the rational creatures who were required to obey it; he would authenticate in some way the right of prophets and apostles to speak in his name; supernatural power was the broad seal which he affixed to their commission. From this it follows that the improbability of a miracle is no greater than the original improbability of a revela-

tion, and that is not improbable at all. Therefore, if the miracles of the New Testament are proved by sufficient evidence, we believe them as we believe any other established fact. They become deniable only when it is shown that the great miracle of making the world was never performed. Accordingly Mr. Ingersoll abolishes creation first, and thus clears the way to his dogmatic conclusion that all miracles are "the children of mendacity."

Christianity is pernicious in its moral effect, darkens the mind, narrows the soul, arrests the progress of human society, and hinders civilization. Mr. Ingersoll, as a zealous apostle of "the gospel of dirt," must be expected to throw a good deal of mud. But this is too much: it injures himself instead of defiling the object of his assault. When I answer that all we have of virtue, justice, intellectual liberty, moral elevation, refinement, benevolence, and true wisdom came to us from that source which he reviles as the fountain of evil, I am not merely putting one assertion against the other; for I have the advantage, which he has not, of speaking what every tolerably well-informed man knows to be true. Reflect what kind of a world this was when the disciples of Christ undertook to reform it, and compare it with the condition in which their teachings have put it. In its mighty metropolis, the center of its intellectual and political power, the best men were addicted to vices so debasing that I could not even allude to them without soiling the paper I write upon. All manner of unprincipled wickedness was practiced in the private life of the whole population without concealment or shame, and the magistrates were thoroughly and universally corrupt. Benevolence in any shape was altogether unknown. The helpless and the weak got neither justice nor mercy. There was no relief for the poor, no succor for the sick, no refuge for the unfortunate. In all pagandom there was a not a hospital, asylum, almshouse, or organized charity of any sort. The order of a successful leader to assassinate his opponents was always obeyed by his followers with the utmost alacrity and pleasure. It was a special amusement of the populace to witness the shows at which men were compelled to kill one another, to be torn in pieces by wild beasts, or otherwise "butchered, to make a Roman holiday." In every province paganism enseted the same cold-blooded cruelties; oppression and robbery ruled supreme; murder went rampaging and red over all the earth. The Church came and her light penetrated this moral darkness like a new sun. She covered the

globe with institutions of mercy, and thousands upon thousands of her disciples devoted themselves exclusively to works of charity at the sacrifice of every earthly interest. Her earliest adherents were killed without remorse—beheaded, crucified, sawn asunder, thrown to the beasts, or covered with pitch, piled up in great heaps, and slowly burnt to death. But her faith was made perfect through suffering, and the law of love rose in triumph from the ashes of her martyrs. This religion has come down to us through the ages, attended all the way by righteousness, justice, temperance, mercy, transparent truthfulness, exulting hope, and white-winged charity. Never was its influence for good more plainly perceptible than now. It has not converted, purified, and reformed all men, for its first principle is the freedom of the human will, and there are those who choose to reject it. But to the mass of mankind, directly and indirectly, it has brought uncounted benefits and blessings. Abolish it—take away the restraints which it imposes on evil passions—silence the admonitions of its preachers—let all Christians cease their labors of charity—blot out

from history the records of its heroic benevolence—repeal the laws it has enacted and the institutions it has built up—let its moral principles be abandoned and all its miracles of light be extinguished—what would we come to? I need not answer this question; the experiment has been partially tried. The French nation formally renounced Christianity, denied the existence of the Supreme Being, and so satisfied the hunger of the infidel heart for a time. What followed? Universal depravity, garments rolled in blood, fantastic crimes unimagined before, which startled the earth with their sublime atrocity. The American people have and ought to have no special desire to follow that terrible example of guilt and misery.

It is impossible to discuss this subject within the limits of a review. No doubt the effort to be short has made me obscure. If Mr. Ingersoll thinks himself wronged, or his doctrines misconstrued, let him not lay my fault at the door of the Church, or cast his censure on the clergy.

"Adsum qui feci, in me convertite ferrum."

J. S. BLACK.

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