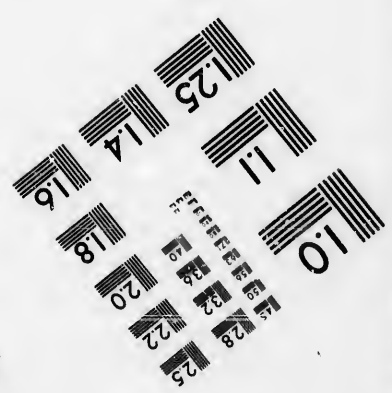
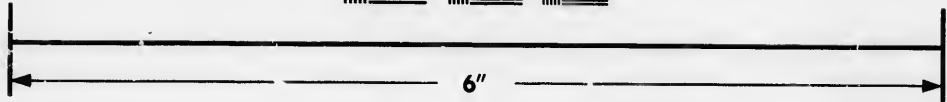
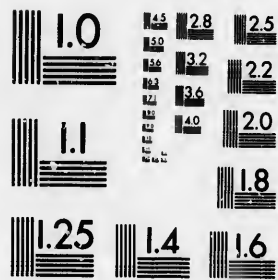


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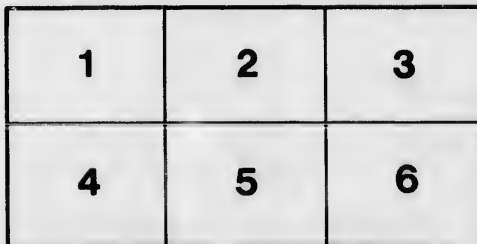
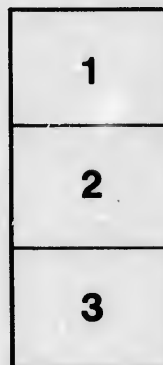
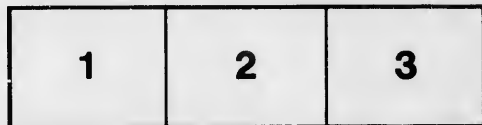
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 —BY—  
**E. STEPHENS,**

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Will the Rev. gentlemen and others to whom a copy of our "Reply to Paine" and "Secularism" is mailed, kindly send to the Author's address their opinion of it, expressed, if approved of, in a few lines of commendation? Editors and gentlemen of the press will also do us a great kindness if they will review the work, and send a copy of the journal in which it is reviewed to the Author's address: "Forest Home," Molesworth, Ontario.

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Agents wanted everywhere for the sale of our "Reply to Paine," and the other published works advertised in this. Booksellers and agents will be supplied by the Author on very liberal terms. We get the books up in this cheap form to suit the circumstances of the Author and all classes of purchasers, and that the Author, or others who have the means, and are so disposed, may distribute some of them gratis, where they think they would be likely to do good. Quantities for gratuitous distribution will be sent by the Author to any address at half price.

## FAVORABLE NOTICE OF THE WORK.

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The advanced sheets of this Work having been submitted to the Editor of the *Bruce Telescope*, Walkerton, Ontario, after the whole of it had passed through the press, except a few of the concluding pages, he kindly sends us the following "notice" of it just in time for insertion :—

"This "Reply" to the infidel Paine, will be found to be as original as it is new. It is logical, searching, pithy, argumentative, and unanswerable as a reply to the infidelity of Paine and his modern disciples and admirers. A vein of humor interspersed here and there gives embellishment to the soundest and most logical of argument, and helps to render the Work all the more interesting and readable.

After the blow it has received from the trenchant pen of the Author, Mr. Watts' Secularism will, we should say, go crippled and halting the remainder of its days, and in Canada at least will probably not long survive the cannonading and murderous fire to which it has been subjected. The intelligent youth of our land who are necessarily brought into more or less daily contact with infidels and infidelity, will find in this Work a most effective antidote to what is thus forced upon them, whether willingly or unwillingly, by the infidel world.

It will also prove to be a most excellent introduction and accompaniment to the Work written by the same gifted Author in reply to the infidel lectures of Col. R. G. Ingersoll. And judging from the very excellent recommendations given by learned men who read the Reply to Ingersoll in MS., and which are printed at the end of the 'Reply to Paine,' the two books combined should, we think, sweep everything of an Atheistic, Deistic, and infidel character all before them—an achievement for the World's credit and the World's weal devoutly to be desired. We heartily commend the Work to the reading public. It contains about 130 pages, large size, paper covers—price 25 cents.

NOTE.—This Work, the Author may here observe, will probably not be submitted for general review until our "Reply to Ingersoll" is ready for publication, when they will both be sent to the press, and to gentlemen of judgment whose opinions of the Work it may be desirable to obtain. Public or private gentlemen, however, whether clerical or lay, who take an interest in the subject treated, and to whom a copy of this Work is mailed immediately after being printed, will do the Author a kindness by sending to his address their opinion of it, if favorable, expressed in some such form as the above review. They will thereby, by adding variety to the sentiments expressed and giving to it the influence of their respective names, contribute largely towards its circulation, and thus have the laudable satisfaction of helping forward a good Work. Good recommendations from men of distinction, influence, and judgment, go far towards ensuring the success of a Work. If approved of, please do all that you conscientiously can for us in this respect.

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## ANEC DOTAL SKETCH OF THE AUTHOR'S LIFE.

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Since committing the first pages of this work to the press, it has been suggested that a brief sketch of the Author's life, written and prefixed that the general reader might know something of the life, character, and connections of the writer, would be a desirable addition to the book. And having written it, I find that, although out of place, it can now only be inserted at the end of the book, or before the title page. I prefer the latter.

I was born in Flushing, one of the seaport villages of Old England. My father, a leading man of the place, was, at one and the same time, boot and shoe, oyster, and coal merchant, having many men, both on the land and on the sea, at work for him. I was the second son of my parents; but being in my younger years somewhat wild and wilful, inclining to break loose from parental restraint and control, I was not the favorite son of my father, nor "the best and only beloved of my mother." To such an extent, indeed, was this disposition of juvenile rebellion indulged in, that my pious father felt himself justified in pronouncing my case, morally and religiously speaking, the most hopeless of all his children; and, moreover, that had I been drowned at the time I was taken out of the river in an unconscious state, when about four or five years of age, it would have been a mercy! But time brings changes, and God's thoughts in reference to the matter were not exactly in keeping with my good father's. Of all his promising boys, not one, in after years, has taken the decided stand against infidelity, immorality, and irreligion, that this once wilful, disobedient, and wayward boy has done.

In taking a passing glance, as space permits, at a few of the more prominent incidents of my life, I may observe first, that, fond of climbing trees and other daring exploits in the forest, or "grove," at the back of our village, I once had the satisfaction of saving the neck and life of a boy two years younger than myself. He had fallen over a walled embankment, and was hanging by some twigs which projected from a crevice in the wall a little below the top. Placing myself in the safest position that I could, I reached down, succeeded in seizing him by the hand, and pulled him up before the twigs had given way, or his strength to hold on had failed him. The fall upon the large stones, 15 or 20 feet below, would doubtless have killed him.

But fond as I was of land adventure, I was also very fond of *boating* exploits, in connection with which, however, through the good providence of God, no serious accident ever happened to me. My father also, being kind and indulgent to his children, occasionally took me, with the other boys who were old enough, outside of the harbor (Falmouth) for a pleasure sail and cruise in one of his boats, passing

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the "black rock" and the lighthouse into the open sea, where for some hours we would have a pleasant time fishing—except, indeed, when a squall blew up, which would either drive us home or cause an unrolling of the boat; and which, aided by a certain sensation of uneasiness about the stomach, rendered the exercise not so pleasant. Fish, large and small of various kinds, were sometimes there in abundance.

These boating exploits of my school-boy days, had the effect of inspiring me with something of a desire for a seafaring life. (The only member of the family connected with a seafaring life, that I know of, was an uncle who had been a sea captain, and was for many years first-class pilot upon the river Thames.) And, quite unknown to my father, I one day crossed the river ferry from Flushing to Falmouth, went boldly up to the shipping office, and procured a license to ship as a young tar, with all the privileges and prospective honors of a seafaring life open before me! I was then about ten or eleven years of age. This certificate I succeeded in keeping out of sight for a time; but its hiding-place was discovered before I had made any use of it, which occasioned my parents another of the surprises with which I occasionally treated them. My father, however, was a considerate man, and he promised to procure me, if I wished, a situation as cabin boy, or something of the kind, in one of Her Majesty's packets, with some of the officers of which he had business relations. Providentially, however, I did not accede to this proposition, but now that the plot was discovered, preferred backing out of it. And after some time, having got tired of going to school, and told my father that I would rather work than study, he indulgently put me into the shop with his journeymen and apprentices, and where my grandfather (who had, in years past, almost ruined himself and family by that accursed thing intoxicating drink! and was now, as the consequence, a dependent upon my father's bounty,) was, *by special desire on his part*, appointed to an honorable position with the men in the workshop, and which post of honor comprised, among other things, the superintendency of the *wax-tub*. Nothing very special occurred there in connection with my embryo shoemaking life for some time; but being somewhat fond of fun and mischief, one day as my grandfather stood over the wax-tub of water "towing" the wax that he was making, one of the men gave me some leather soles, and such like components of shoe and boot, to put into it to get softened; and instead of giving the old man warning as he stood in a bending position with his head just above the tub of water, I from a distance pitched them bodily into the tub! causing a tumultuous and simultaneous rising of the water and of the *ire* of my poor old grandfather. He dropped his wax, and said, "I think I am able enough for you yet." And so he came to where I stood, caught hold of me, and was about to give me what I deserved; but a tussle commenced, and the old man found he had quite enough to do to hold his own and keep himself straight, without inflicting upon my unwilling head and ears the truly well-merited "clouting." And, panting for breath, he had to give it up at length as a failure, and retire to the wax-tub again. Even after that exhilarating episode, however, the old man did not manifest any particular dislike to me—he, I think, rather

liked my plucky ways. And when he finally retired from the wax-tub and the world, he generously left to me his watch and chain; which piece of personal furniture, however, I must confess, I afterwards ungratefully bartered in Canada for an ox.

As I have intimated, Canada is the land of my adoption. My father, although comfortable and well-to-do in the Old Country, for the sake of his family of promising boys, six in number, (the eldest of whom, formerly a practising Barrister, held, for a good many years, the judicial position of *Referee* in the Court of Chancery, Osgoode Hall, Toronto—recently retired,) and one daughter, (married to Dr. E. Hornibrook, well known in Mitchell, and surrounding country, as a prosperous and skillful Doctor,) resolved to emigrate to America, taking passage with a captain *Richards*, commander of an ocean timber-ship, with whom we were intimately acquainted, and who was a member of the church to which my father belonged. Nothing, to my mind, particularly noteworthy occurred upon the passage, after our three days of sickness had passed away, until, as the reward of a daring adventure up the ship's rigging, I got a thrashing from my father, at the instigation of the captain, whom I had offended by whistling in a storm, and by laughing while he was whistling for wind during a calm! He said that I ought to be tied to the rigging, and get the wholesome admonition of a roapsending for endangering my life, and for breaking orders. The sailors liked me, however, if the captain did not; and they gave me their parting benediction, (whatever that may have been worth,) when, at Quebec, we left the ship.

Another noteworthy incident of the voyage is this. When nearing the ice-bound shores of the land of our future home, we encountered, in the midst of a hurricane of wind, a field of floating ice. The first mate, who was somewhat wild and reckless, ran us into it during his night watch. We were in it, driving before the wind with all sails furled, during the whole of the next day and the following night. Our ship was in constant danger of being crushed; and at about the midnight hour of the last night, the tremendous, thundering, crushing blows of the ice, broke a hole through the ship's side. Passengers (which were but few,) were instantly summoned to prepare for the boats, which had all been previously made ready; and our only hope, the captain said, lay in our being able to successfully land the boats, with passengers and crew, upon some of the larger pieces of the ice, and then drift with it until rescued. Meantime, the faithful carpenter, and his men, exerted themselves to their utmost to stop the water from rushing in, with canvass and plank, and by throwing a temporary beam across the ship to wedge and keep it in its place; and, aided by the prayers of the godly and the good hand of God, they succeeded.

The night had been very dark and tempestuous; but with the morning light came a lull in the storm and the sight of open sea, which, you may depend, made all hearts rejoice. The next day, my father with the captain and men in a boat went around the ship, and found her sides scrubbed like a broom, and in several places nearly scrubbed through. With the aid of the pumps, however, fine weather, and

## ANECDOTAL SKETCH

good management, we succeeded in arriving safely into port, where the vessel had to be put up for repairs.

One item in connection with this providential deliverance is perhaps worthy of special note, as illustrating the different phases and characteristics of human nature. While some of the passengers were praying during that awful night, as they had been wont to do, in time past, for Divine protection and blessing; and while others (*procrastinators*, or *stormy-weather penitents*!) were crying aloud for mercy; I observed that one lady in particular, tenacious of worldly good even in that perilous hour, was extraordinarily considerate and mindful of her wardrobe! Not by any means a stout woman, the superabundance of clothing donned for the occasion, gave her that appearance. I could not of course take the liberty of ascertaining the exact number of dresses, etc., with which the frail body was adorned; but the bonnets (old style) piled upon her head one above another, some three or four in number, were of course more open to inspection, and presented to an observer the appearance of a church steeple—the only difference being that the straw-bonnet masonry being hasty, instead of being erected perpendicularly it had an oblique inclination, which, but for props and supports in the shape of ribbons and ties, would have been at a decidedly tumble-down angle! The poor old lady thought, I suppose, she might need them, and so she took them. She furnishes an illustration for a chapter in prudential economics, if not in prudential preparation for the dread realities of, to all human appearance, an immediately dawning eternity!

But we must drive on, or our allotted time and space will fail us. Well, my Father having first settled in Newtonville, Township of Clarke, Ontario, and bought a farm a little way out of the village, and built a good frame house, with stone foundation, upon it, some of us boys worked upon the place for some time; but growing tired of serving as an underworker, and desiring to be my own master, as before stated, I traded my watch for an ox, and with money that I had earned, bought a mate for him, with a view to renting a neighboring 50 acre farm that belonged to a portly squire, an M. P., who lived at that time in Port Hope, but who afterwards, getting tired of life with its worldly vexations and cares, poor fellow, shot himself, and so passed to his account!

Although I was then but a boy of some 16 years, I went to Port Hope, walked boldly up to the squire's big house, knocked for admittance, inquired for the squire, was ushered into a room, and waited until, in due time, the portly gentleman appeared and stood before me as fat, and portly, and pompous, as though he had been a lord!—"Well, my boy," he said, "what is your business with me?" I came to see if you would rent me your farm, sir. "What! a boy like you undertake the management of a farm?" Yes, I thought I could. "Which farm do you refer to?" Your 50 acre farm in the neighborhood of Newtonville. "Where do you live?" Upon my father's farm adjoining it. "Well, I tell you what I will do; if your father will be responsible for the rent, and will endorse the writings, I will let the farm to you." Thank you, sir, I will see. And I did see; but

I did not see that my father would be responsible for the rent, for he would not. The fact is, he did not at all approve of those precociously independent agricultural developments in his boy; and the issue of the whole was, that I gave him one of my oxen, sold the other, went over to the States, hired with a respectable farmer for the Summer season, got my wages, and then endeavored to settle an account with a man to whom I had loaned a small sum of money, but who, knowing that I was about to return to Canada, tried to Yankee me out of it, by pretending that he could not pay it. But this piece of dishonest ingratitude, I was of course not prepared to submit to; and so, taking advantage of his absence from home, I went to his place and got his wife persuaded to help me to one of his pigs. And taking grunter, with some little difficulty, to a neighboring farm, I succeeded in selling him at a figure which covered the amount due to me, and a York shilling to spare for my trouble.

Meantime, another fellow, whose very looks as well as his conversation betrayed his vile character, had his eye upon me and my contemplated return to Canada. He knew that I had money in my possession; and being one of those benighted, unprincipled, unscrupulous Roman Catholics who, prompted by their inherent vileness, think it a "virtue" to rob a Protestant heretic, and, if need be, murder him for his money, I observed him closely watching my movements; and, like a blood-hound of the South, he followed me when I started for the Canadian border. I had taken the precaution, however, to fortify myself against him by purchasing a six barrel shooter, with which I was prepared to do execution if necessity called for it. But, by a little manoeuvring, I succeeded in dodging the fellow, and afterwards saw no more of him.

I then returned to my father's house, went to the village school, and thence to the Normal School, Toronto, with a view to qualifying for teaching—encountered nothing unusual in that Institution, except a collision with the Head Master, Mr. Robertson, the result of a charge brought before him against me, by a meddling simpleton of a student, for returning at a late hour of the night to my boarding-house, where he also boarded. An investigation showed that my only guilt lay in attending a revival meeting of the celebrated revivalist, Rev. J. Caughey, who was then preaching in Toronto. To the credit of the Head Master, be it said, I was discharged from this legal investigation with honors.

Having secured a second class certificate, I afterwards taught for a number of years in different parts of Upper Canada; was brought into the usual collision of promising young men with the diversified styles of "cap setting" by the young ladies in the different school sections; and was finally captured by one—an amiable and kindly young Irish girl, the daughter of a clever engineer and foreman of engine building works, who had lived in Toronto and elsewhere; and niece of Mr. W. Tilley, well known in the city of Belleville, for many years, as the Head Master of their Grammar School. Two years before I gave my heart to this young lady, however, I gave my heart to God; and by doing which, every reasonable and rightminded person will of course

say, I did well. I might add, however, that as the result of occasional strivings of the spirit within me, I had, from my childhood, always the fear of God before my eyes; never ridiculed religion nor the professors of it; and always and invariably made it a point in whatever company I might be found, whether in the hotel, the boarding-house, on board of passenger ships upon the Lakes or on the Ocean—wherever or in whatever company I might be, I invariably made it a point to bow my knees before God, and commit myself to His fatherly care and protection before retiring to rest. This required a little pluck sometimes, but I never flinched; and although a sinner, I would always, whenever occasion called for it, fight, or take a bold and decided stand for God, His truth, and His people.

The time came, however, the grandest and most blessed time of my life, when, under the influence of the Holy Spirit, I decided to give my whole, undivided heart to God and His service; and having humbly and penitently confessed my sins before Him, the witness of the Divine Spirit to my forgiveness and adoption came with supernatural power to my inward consciousness with the words, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." I was then 22, and have been battling for God and religious truth ever since—have written books in defence of Christianity in reply to Renan and others; two of which works were published in London, England, and were favorably reviewed by upwards of thirty London journals, including the various denominational magazines, and such secular journals as "John Bull," the "South London Press," "The Englishman," the "British Mail," the "Literary World," and "The Court Journal."

We will here quote two or three of those "reviews," that they may afford to the purchasing and reading public an encouraging estimate of the Author's qualification for the work he has undertaken, as given by the British press. The well known Rev. C. H. Spurgeon says of the Author's "Modern Infidelity Disarmed," a cloth-bound volume of some 470 pages, :—"To the numerous doubters upon the verity of gospel facts and the validity of gospel truths, we can cordially recommend the perusal of this volume. Though written in professed refutation of 'Renan's Life of Jesus,' it is an able and masterly reply to nearly all the attacks of modern skeptics upon the credibility of the Scriptures. Nor is it a contention for truth merely, but for the truth as it is in Jesus, and is evidently the result of great research and a genuine zeal for the defence of the New Testament as alone able, in what is styled its evangelical interpretation, to make men wise unto salvation. The objections of skeptics, moreover, are shown to be so flippant and futile, and so refuted both by sound reasoning, and by being traced to their moral causes, that there is no fear, as in the manner in which such discussions are managed by some, of any being contaminated by them. Such powerful, and judicious, and well-intentioned labors will, we hope, receive all the encouragement they deserve."—*Sword and Trowel*. The *Wesleyan Methodist Magazine* says: "So fully and impartially is M. Renan represented in this reply, that the reader of the latter can add but little to his knowledge

of the principles of the former by the perusal of his book. In the one we have the poison alone; in the other, the poison with its antidote. Our author brings to the execution of his work, earnestness of purpose, orthodoxy, force of argument, a ready fund of apt Scriptural proofs, and a fair supply of helps and illustrations from other sources. But some of his most effective weapons are supplied by the self-condemning contradictions in Renan's own book: *Renan versus Renan*. The style of the book is lively and vigorous, and its arguments convincing. We heartily recommend this volume to young men in particular, not only as a reply to Renan's 'Life of Jesus,' and books of like tendency, but as a corrective and preservative against the pestiferous influences with which so much infidel literature is imbuing the moral atmosphere of our age. The book is not only medicine but food. It is especially adapted for general readers, and is a book for the times."

The *British Mail* says:—"Having put on his armour, Mr. Stephens grasps his sword, and with a cry of *Magna est veritas et prevalebit*, closes with his foe, who is not a man like Professor Clifford, absolutely denying the existence of God and man's immortality, but M. Renan, who believes both, yet denies the inspiration of the Scriptures. Hence the character of 'Modern Infidelity Disarmed' differs from most books written against Scepticism. . . . Mr. Stephens is a logical and clear writer. He is irresistible in argument, but does not rush to his conclusions before he has his opponents thoroughly in his power. He then comes down upon them in an overwhelming and sweeping style. His book will be of great service to doubting men, who have the candor to stretch forth their hand to be led rather than to nail up shutters against the light."

The *Preacher's Analyst* says of the same work: "The author calls it a reply to M. Renan's 'Life of Christ.' It is that, and also a reply to the great mass of present day infidel objections. To those whose minds are in any way unsettled by reading Renan, Mill, Tyndall, or Supernatural Religion, we heartily recommend this book. It is seldom that a book by a new author meets with such universal favor as this is doing. The author appears to be an earnest, clear thinker, whose desire is to do all he can for the spread of evangelical truth. If we mistake not, he will make a decided impression by his writings.

I may say also that I have a work just published, entitled, "Modern Supernatural Phenomena," in three parts, with a Supplement; also, "Christ and His Apostles on Good Works, with Practical Observations by the Way;" and have now in the press, and in manuscript, works written in reply to Tom Paine and to Ingersoll. The outcome and moral of all which is, that the life of the once "wayward" boy has certainly not been spared and preserved by an overruling Providence altogether in vain. Do not, then, fathers and mothers, despair of your wayward boys. Pray for them, and hope for the best.

In bringing this biographical sketch to a close, I may further observe, that my father, who has won for himself a well-earned reputation, if not as a *merchant prince*, of an *honest merchant* and a

*Christian* of many years residence in the village of Mitchell, Ontario—as witness the *Presentation* framed and presented to him by prominent citizens of the little town, on his leaving it for a home in his declining years with one of his sons—is still alive; and although, with my mother, he is far advanced in years, they are still in the enjoyment of good general health; pay me a visit at my rural residence, that they may sniff the fresh air upon my little country estate for a month or more every summer; and do not now, I presume, wish that their once erring boy had been mercifully drowned in his years of infant innocence, when my uncle Carvosso (grandson of Mr. Wm. Carvosso, of Cornwall, whose Biography is extensively known and read, both in England and America,) caught me by the hair of my head, and drew me out of the water in a state of unconsciousness in which I remained some twenty minutes or more, before animation could be restored!

Prescribed limits prevent a further expansion of this story of my life; but had I never again returned to consciousness, this life-sketch had never been written, the world would have had one life the less to enlarge its numerical census, and the writer would never have had the pleasure of competing for the honors and emoluments of the Defenders of “the faith once delivered to the saints.”

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**NOTE.**—The following printers' "errors," with others, perhaps more annoying to the Author than observable to the general reader, will be found upon the subsequent pages: On the last line of page 9, "We" should read "He." The first line of page 17 should begin with "to," and line 31 with "he." On page 19, "promise" should read "premise." On page 22, "unscrupolesity" should read "scrupolesity." On page 33, "indication" should read "vindication"; and "as well" should be "as well as." On page 42, "therefore" should be "therefor." On page 56, "the difference" should be "this difference." On the eighth line of page 55, "not" should be "ner"; and "passed" should be "paused." On page 87, sixth line from bottom, "an" should be "and," the meaning of the sentence being here entirely reversed by the omission of the one letter "d." On page 86, "those pages" should be "these pages." On page 90, "honorably members" should be "honorable members." On page 95, "high Aitch Agnostics" should be "high class Agnostics." And on page 104, "but" should be inserted after "Hall of Science," and "the Christian God" should be "the Christian's God."



— A NEW —

— AND —

ORIGINAL REPLY

— TO —

PAINÉ'S

AGE ❖ OF ❖ REASON

Designed as an Introduction to a Forthcoming Reply to

The :-: Infidel :-: Writings

— OF —

**COL. R. G. INGERSOLL,**

— BY —

**E. STEPHENS,**

Author of "Modern Infidelity Disarmed, in a reply to M. Renan's Life of Jesus," and other works, printed and published in London, England, and in Canada.

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## PREFACE.

THE following, which, we think, is peculiarly appropriate to the work we have undertaken, is a quotation from the pen of the learned and excellent Dr. Doddridge:—

"The cause of Christianity," says the Doctor, "has greatly gained by debate, and the gospel comes *like fine gold out of the furnace*, which the more it is tried the more it is approved. I own the defenders of the Gospel have appeared with very different degrees of ability for the work, nor could it be otherwise amongst such numbers of them; but on the whole, though the patrons of infidelity have been masters of some wit, humor, and address, as well as of a moderate share of learning, and generally of a much more than a moderate share of assurance, yet so great is the force of *truth*, that, (unless we may except those writers, who have unhappily called for the aid of the civil magistrate in the controversy), I cannot recollect that I have seen any defence of the Gospel, which has not on the whole been sufficient to establish it, notwithstanding all the sophistical arguments of its most subtle antagonists. This is an observation which is continually gaining new strength, as *new assaults* are made upon the Gospel. And I cannot forbear saying, that as if it were by a kind of *judicial infatuation*, some who have distinguished themselves in the wretched cause of infidelity, have been permitted to fall into such gross misrepresentations, such senseless inconsistencies, and such palpable falsehoods, and in a word, into such various and malignant *superfluity of naughtiness*, that to a wise and pious mind, they must appear like those *venomous creatures* which are said to carry an antidote in their bowels against their own poison."

To the above judicious and pertinent observations by Doctor Doddridge, we will add the following explanatory remarks:—A copy of the first and second parts of Paine's "Age of Reason" being in the possession of a neighbor, I obtained it from him, and have since given it a reading. I had no thought of replying to it at the time; but while waiting (in the autumn of 1886) for the last of the "reviews" of my work in reply to Ingersoll from the Rev. gentleman to whom it was submitted in manuscript, the thought struck me that a reply to Paine might be a good introduction to my reply to Ingersoll; and having instantly set about it, it has resulted in the following little work. But as it has grown to much larger proportions than I had anticipated, I have finally concluded to publish it separately, and introduce it to the public before publishing my reply to Ingersoll. I write this for the information particularly of those gentlemen to whose kindness I am indebted for the "reviews" of my reply to Ingersoll.

To make a book of this kind, in reply to such men, permanently readable and instructive, it should, I think, be not only characterized by clearness and perspicuity; but by logical reasoning on a sound basis and from correct premises, mingled with chaste humor, and interspersed with unobjectionable wit. But whether (as given by competent judges, to my *Reply to Ingersoll*), such be the verdict given to this hasty and latest production of our pen or not; such, we may confidently aver, is not the characteristic of Paine's *Age of Reason*.

# AN ORIGINAL REPLY TO TOM PAINE.

## CHAPTER I.

### INTRODUCTORY SKETCH OF PAINE'S LIFE.

I think it essential to the plan of this work to introduce it to the reader with the following brief but true sketch of Tom Paine's moral character and career. I do this in justification of the style of my reply to him (which, in writing, I usually adapt to the style of my opponent), and because in the body of his work he repeatedly, and in various ways, makes high pretensions, as a Deist, to morality of character. I shall not here quote those passages, although I may perhaps refer to some of them on a subsequent page; but I shall begin my introduction with remarks addressed to himself, (as though he were still living), as based on his asserted *motive* for deferring the publication of his "Age of Reason" to the time of advanced age. He says: "*It has been my intention for several years past to publish my thoughts upon religion . . . I intended it to be the last offering I should make to my fellow-citizens of all nations, and that at a time, when the purity of the motive that induced me to it could not admit of a question, even by those who might disapprove the work.*"

Very good, if that be so; but do I do you a wrong in suspecting that your "motive" for the *delay* was not so "pure" as you would have men believe—that your motive was not unmingled with a selfish ingredient? Am I not correct when I say you were waiting for the time to arrive when you should lose nothing in particular that you cared about by offending people?—that you were waiting until after you had received the last of the political favors and honors which you expected to get from the American government and people? You say, (page 49,) "*I had no disposition for what is called politics. It presented to my mind no other idea than is contained in the word jockey-ship.*" but you were a "political man" nevertheless, although you make this assertion, and a very warm and zealous one, as witness the part you played in connection with the French and American revolutions, and for which you received political and other honors—honors, too, which you doubtless highly appreciated, and especially the more substantial ones! For did you not receive a vote of £500 from the Pennsylvania Legislature, in 1785, as compensation for the writing and publication of your political tract on Common Sense, at the time of the American Revolution? Were you not also put in possession of a snug office by the U. S. Congress, for the same reason? And did not that liberal body of statesmen vote you also the nice round sum of \$3000? and the State of New York make over to you the snug little homestead of 500 acres of land, with a good stone house upon it—the con-

fiscated property of a Royalist? Talk about fat parsons, by the way, and tithing priests, and money-motived preachers! it is very evident, at all events, that *you* did not labor for naught, nor spend your strength in vain, pecuniarily, as very many of the parsons and priests, to whom you slanderously refer, have to do.

No one knew better than yourself, that while you had nothing of public favor to expect from the publication of your theological opinions, from your political principles, writings, and career in those revolutionary times, with your zeal and talents in that direction, you had much to expect.

And when, moreover, you at length did publish the work, although late in life, and even then "precipitated" by certain circumstances which induced you to publish it, according to your own statement in your preface, earlier than you had intended, did you not lose many friends thereby? And did no adulterous motives of regret gnaw at the purity of your moral heart-strings, when you discovered the immediate effect it had upon very many whom it was your interest and desire to retain as friends?

Infidels who slander Christians, blaspheme God, contemn His holy Word, and impeach the motives of even the best of his servants, must not be surprised if the purity of their own motives should be impeached, their professions of the best intentions questioned, and their true character in all its hideous aspects be laid bare to the world.

Dismissed for misconduct from his situation as exciseman in England when young, he was also dismissed for the same reason from his office as clerk of a committee in the American Congress, when old. Having separated from his second wife, he cruelly and lawlessly seduced the wife of a French bookseller, caused pangs of sorrow and suffering to her husband, and came with her as his debauched companion to America, where, having in time past made many friends by his political writings, which are said to be distinguished by force and pungency, he now made many enemies by his theological writings, which are shallow, slanderous, and obscene.

I should add, that he was an habitual drunkard, and, notwithstanding the former prosperity and honors with which he was favored, he died in contempt and misery, in a small house in Columbia street, New York City. "His disgusting vices, his intemperance and profligacy," says the *American Religious Encyclopedia*, made him an outcast from all respectable society. He is represented as "irritable, vain, cowardly, filthy, envious, malignant, dishonest and drunken." This is his *Deism* practically exemplified! Mrs. Hedden, a very worthy and reliable woman, who nursed him in his last illness, said, after she had been with him a few days, the language he used was so bad, that she resolved to quit the house; and that whenever Madam Bonneville, his French paramour, entered his room, his language became outrageous. But as she wished to do all she could for him, on his promising amendment, she consented to remain. "He would not," she said, "be left alone night nor day; and if, as it would sometimes unavoidably happen, he was left alone, he would scream and cry aloud, until some person came to him." He was "a loathsome and pitiable object. His face, and particularly his nose, was greatly swollen and

changed by liquor to a dark color." Mrs. Hedden said also, that "he was a wretched man. That he kept groaning day and night as if in great distress of mind." She once told him "that his groans disturbed her that she could not rest," to which he replied, "I have no rest, nor shall you have." Such was the spirit exhibited by this dying Deist. Wasn't it malignant? And where, think you, reader, was that spirit of malignity going—into a state of happiness, as hopefully expressed upon the pages of his book? Impossible.

## CHAPTER II.

### PRELIMINARY OBSERVATIONS; WITH REMARKS TOUCHING THE POSSIBILITY OF A WRITTEN "WORD OF GOD."

In an infidel advertisement published in New York, it is stated that, as an infidel writer, Thomas Paine has no peer. And a person with whom I was conversing some time ago said, he thought he had "no equal" as a skeptical reasoner and writer. To this testimony in his favor, I may add that a fine young man who appeared to be skeptically inclined, and who had succeeded in getting up a debate of which I was elected president, when a young man attending the Normal Institution, Toronto, said in the course of his remarks on Paine's "Age of Reason"—"Cogent reasoning, there is some *cogent* reasoning in that book." The *cogency*, however, is only in the outward letter, the outside superficial show of what might be substantial and good if it had a sound basis; but cut a little below the surface, and you will find it is wanting in soundness. It is like the outward appearance of a fine looking apple, which when cut a little way below the surface and laid open, discovers a putrid unsoundness at the core.

I observed also, some little time ago, a reference to him and his writings in a periodical, wherein it was stated that his "Age of Reason" has been translated, through infidel agency, even into the languages of India, and is doing a great deal of harm there and elsewhere in the way of impeding Christian Mission work and the conversion of intelligent heathendom. And is this really the case in our day, thought I to myself? Is it possible that this infidel production has survived a hundred years, and is still exerting as baneful an influence as ever, and even in foreign lands, no less than in the land that gave it birth? Is it possible that no one during all this time has succeeded in putting an effectual quietus upon the evil principle of vitality by which this production of degenerate human nature and unsanctified human reason lives? If the answer to this be in the affirmative, the reason must be that the reasoning serpent, ever since he succeeded in reasoning the first pair out of the "garden," has never been wanting in more than willing auditors, as well as acute and wily agents.

It may be a presumptuous undertaking in us, truly, but may not this "gentleman" who, it appears, has not a "peer" in the realm of infidel literature—may not this "reasoner" of the *Age*, wemightask, even

after a century's survival, have the quietus put upon him? We are certainly not of much account in our own estimation; but as something under the circumstances certainly ought to be done, we will, with Bishop Watson's assistance, to whom we shall be indebted for some help, see what we can do in the way of a critical examination of some of the results of Tom's diligent and very learned researches.

I would certainly, however, be one of the last to seek to disinter a defunct enemy of the Cross, who has been dead longer than he lived, with a view to an attempt to expose his deformity and ugliness, but for the fact that instead of being *cremated* (as he ought to have been), his friends have, morally speaking, carefully embalmed him, and, in their descendants, are still making every effort to preserve his memory, extol and make known his deeds, and hand down the stinking savor of his name to the latest generation!

I may here further premise, that in writing this little work, time and circumstances will necessitate my being brief; and therefore I may not attempt an exhaustive reply to all the scurrilous details and blasphemous insinuations of the production I have under review; but I, nevertheless, do not mean to intentionally omit noticing and replying to even a single point that is of vital importance to a sufficiently comprehensive and satisfactory disposal of the subject in hand.

The book from which we quote was published in Boston, and contains Paine's complete work in two parts, together with a sketch of his life prefixed, and "a letter in answer to a friend" printed at the end of the book.

Paine, in common, I believe with most infidels, seems to have a peculiar *penchant* for literary stone throwing at "parsons and priests," impeaching their motives, etc. I will therefore just say here, that I am neither parson nor priest, have never yet received a sixpence as priest's pay, and never shall, although I have given many a one towards it; nor have I up to the present, ever realized a single dollar by book writing, although I have sacrificed many a one in this way. So that friend Thomas will be kind enough to quite exempt us from this very lowest level of, and, as we may hope, very exceptional priestly motive, and put us in this respect at least on a par with himself. I may add, that whether we realize anything from its sale or not, if our "Reply" to this man's infidel production should prove but another illustration of that overruling Providence which "from seeming evil is constantly edging good," the world will be benefitted, and in this, if in no other respect, we shall have our reward.

Paine says: "This is an age of reason." My reply to him is: Every age is "an age of reason"; and although he is himself undoubtedly, a good reasoner, "after his kind," every age has produced its representatives of the art certainly not inferior to this modern unbelieving "Thomas."

As we propose, to use a military term, doing a little picket work, skirmishing, examination of outworks, etc., before coming into very close quarters with the enemy, at points which will soon turn the tide of battle for victory or defeat, perhaps we cannot do better at the outset of this literary contest, than allow Tom to introduce himself to the reader through the following quotations, as found upon pages 53

and 62 of his work. They may be regarded as a specimen, or an introductory exponent of what he calls the *Age of Reason* in which he lived. They may be regarded also as a key note to all that has emanated from the philosophic mind of this remarkably philosophic genius, as embodied in his great work of works—the “*Age of Reason.*” They are these: “It is next to impossible to account for the continued persecution carried on by the church, for several hundred years, against the sciences, and against the professors of sciences, *if the church had not some record or tradition, that it was originally no other than a pious fraud, or did not foresee that it could not be maintained* AGAINST THE EVIDENCE THAT THE STRUCTURE OF THE UNIVERSE AFFORDS?” Quotation No. 2 is this: “To believe that God created a plurality of worlds, at least as numerous as what we call stars, renders the christian system of faith at once little and ridiculous, and scatters it in the mind like feathers in the air. *The two beliefs cannot be held together in the same mind; and he who thinks that he believes both, has thought but little of either.*” Tom claims to have been the *Author* of the *Age of Reason*, judge ye then from the foregoing what the age must have been! A book is truly a grand thing in which to preserve the great thoughts and uncommon opinions of great men!—aye, and so also the whimsical notions of whimsical men!

But besides thus kindly breaking to the Church the intelligence that *it must all along have been aware* that its system of faith was no other than a “pious fraud”; and knowingly and prophetically apprising it of the fact that the Christian system of faith and the discoveries of science could not possibly subsist together—besides this uncommon display of shrewdness, compounded of charity, discernment, and prescience in the mind of scientific Tom, this gentleman tells us also that *revelation* and *the Word of God* in writing or in print is an impossibility; and, moreover, that the Church does not know what a revelation is! His words are: “Revelation, when applied to religion, means something communicated immediately from God to man—each of the churches show certain books, which they *call* revelation, or the Word of God—But it is a contradiction in terms and ideas, to call anything a revelation that comes to us at second-hand, either verbally or in writing.” An error, Tom, an error; for when recorded, it becomes a revelation *written*, and does not thereby cease to be a revelation. One would have thought, moreover, that the general drift of your own lucubrations, as expressed upon page 184, would have led you to precisely this conclusion in reference to a *written* Word of God: “Who can say,” you ask, “by what exceeding fine action of fine matter it is that a thought is produced in what we call the mind? and yet that thought, when produced, as I now produce the thought I am writing, is capable of becoming immortal, and is the only production of man that has that capacity. Print and reprint a thought a thousand times over, and that with materials of any kind—carve it in wood, or engrave it on stone, the thought is eternally and identically the same thought in every case.” Tom’s inconsistency in thus expressing himself, as compared with the sentiment expressed above, is very apparent. The “thought” of *man* as expressed in words may be rendered immortal, by being engraved and preserved upon paper,

parchment, wood or stone ; but a thought as communicated by God and expressed in words, cannot be thus engraved and preserved, and be thereby rendered "immortal" as the Word and revelation of God ! Infidel consistency ! But Tom goes on :—

"The continually progressive change to which the meaning of words is subject, the want of a universal language which renders translations necessary, the errors to which translations are again subject, the mistakes of copyists and printers, together with the possibility of wilful alteration, are of themselves evidences that human language, whether in speech or in print, cannot be the vehicle of the word of God. And the idea or belief of a word of God existing in print, or in writing, is, for these reasons, inconsistent in itself." We again refer the reader to the utter inconsistency of this with Tom's own words as above quoted. With the same show of reason precisely, we might say, "written language cannot be the vehicle of *the word of man!*" for identically the same reasons may be urged against the consistency of "the belief" that any word of man exists in writing or in print. About a hundred years have elapsed since these specious ideas were first conceived ; but in view of the "mutability of language," etc., the idea of believing, of *consistently* believing, that these words of Tom Paine have existed, and do still exist, in writing or in print ! Isn't the "idea" of it quite marvellous, inconceivable, fabulous ! No wonder that the amazing calibre of this man's unerring make up is so highly extolled and admired by very many, if not the whole infidel fraternity in the line of skeptical phenomena ! No wonder, indeed !

But let us hear him again : "Revelation cannot be applied to anything done upon earth, of which man is himself the actor or the witness ; and consequently all the historical and anecdotal part of the Bible is not within the meaning and compass of the word revelation, and therefore is not *the Word of God.*" This ignores *inspiration*, Tom ; but *our* God is an Inspirer as well as a Creator, and if things heard and witnessed have escaped the memory, whether of prophet, apostle, evangelist, or Divinely appointed scribe, Thomas, and the Divine Being, according to the promise of Christ, brings them afresh to his remembrance, it is, of course, at the time it is thus revealed—to him *a revelation*, and a revelation directly from God, although previously witnessed by himself. But "it is ignorance," he continues, "or imposition to apply the term revelation, in such cases." It is "ignorance" not to so apply it, Tom. And promised guidance into a right apprehension of truth, and preservation, by Divine inspiration, from error, whether in *the proclamation or the recording of it*, involves also much about the same, Thomas. "All scripture," we are told, "is given by inspiration of God," and this constitutes it "the Word of God." Perhaps it would be something like hair-splitting to make a distinction between Divine communication by direct *revelation*, and through the influence of *inspiration* : but split a hair, and the two parts are hair still ; and so, make the distinction between "the Word of God" by Revelation and by Inspiration, and it will remain "the Word of God" still.

Tom proceeds : "If anything ever was revealed, it is revelation to the person only to whom the revelation is made." It is revelation,

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we reply, to all who believe in the truth of the sacred, historical record and testimony. That is to say, it is to their minds and apprehensions not certainly a revelation from God, as though it were audibly or otherwise directly communicated to themselves. Why, according to Tom's theory of revelation, if there are ten hundred million individuals in the world, there must be ten hundred million revelations, or there can be none to the human family as a whole, and none that can be received by them as such! Such twaddle as this may suit Tom Paine, and his infidel admirers, but Christian men of common sense, reason, and judgment, will repudiate it as the ignorant effusion of a sinfully depraved, polluted infidel heart, that is at enmity with God, and unwilling to be subject to His holy Law.

On page 194, Tom gives us another bit of his mind on the same general subject. He says: "If we consider the nature of our condition here, we must see that there is no occasion for such a thing as *revealed religion*. What is it we want to know? Does not the creation, the universe we behold, preach to us the existence of an Almighty power that governs and regulates the whole? And is not the evidence that this creation holds out to our senses infinitely stronger than anything we can read in a book, that any imposter might make and call the Word of God?" Very superficial, Tom, very superficial, indeed! Notwithstanding the existence of the universe, and the open face of the sky presenting to the beholder its "revelation," and inviting the scientific student as well as the intelligently devout to read it, the world would never have known anything about your distinguished self, if you had not "revealed" it to them! If you had wisely left it to be discovered through the starry heavens, the works of creation, and the principles of science, it is at least probable that the world, even the scientific world, had not known it to this day. And as "creation," you say, "reveals to man all that it is necessary for him to know"; the knowledge of yourself and your wisdom, being undiscoverable through these "works," its *special revelation* to the intelligent world by *any other* means, should of course be relegated to the realm of the *unnecessaries*. But being thus undiscoverable through the principles of astronomical or other kindred science, your vanity would not allow such desirable and very important revelation of yourself to remain among the unknown and the unknowable, but a revelation of such trifling matters as the existence, character and requirements of God the Creator, the origin, duties, and destiny of a whole world of moral and spiritual intelligences, together with the primary *cause*, creative, providential, or otherwise, of the present moral condition in which man is found, should of course be relegated to the domain and left to the discoveries of science! A "revelation" in reference to these trifles being "unnecessary," it is altogether inadmissible—absurd, indeed, to think of such a thing! Such are the sage conclusions of intelligent, scientific, infidel Tom Paine! We must have been an adept in the science of sciolism.

### CHAPTER III.

#### PAINÉ'S THEOLOGY: OR, THE "WORD OF GOD" IN CREATION.

Tom's Deism so far from denying a *future state* distinctly recognizes it; but observe, reader, his style of reasoning about it, and then judge for yourself as to the justness of his claim to special distinction as professedly connected with an age of "reason." "We must know," he says, (p. 194,) that the power that called us into being, can, if he please, and when he pleases, call us to account for the manner in which we have lived here; and therefore, without seeking any other motive for the belief, *it is rational to believe that he will, for we know before-hand that he can.*" This, you will observe, is another dash of his very specious and "cogent" reasoning. It just amounts, however, to this: "We must know that the power that called us into being, can, if he please," annihilate us, with all the animal creation, at death—or, to vary the sentiment, but keep to the cogency of the reasoning: We must know that the power that called us and our earth into being, can, if he please, cut the scientific string which holds us in position, and send us spinning into the heart of the sun, "and without seeking any other motive (or basis) for the belief, *it is rational to believe that he will, for we know before-hand that he can!*" Isn't this reasoning excellent, remarkable, for so early an "age"—wonder did he ever contemplate taking out a University diploma as a professor of logic? But this, it should be remembered by all those who have him in memorium, is but one instance among many, of the discriminating judgment and very clever reasoning of this very acute Deistic theologian, Thomas Paine!

But after this emanation, so characteristic of the source whence it emanated, the man of sense will not be surprised to hear Tom say, as expressed upon another page, "The universe is my Bible, and my own mind is my church"—nor will he be surprised to learn that Satan having set up his Kingdom there, in this "church" he was worshipped by faithful Thomas all through life, as "the God of this world" who promises its ample stores to all those who will fall down and worship him, instead of "the only living and true God"—the God of Creation and of Providence, the God of Revelation and of Redemption; and who is therefore, also, the God of the Christian.

But, by way of exhibiting the striking contrast between scientific Deism and Christianity, Tom says: "The age of ignorance commenced with the Christian system." "Life and immortality," we reply, "were brought to light by the gospel." Are these an indication, or necessarily a forerunner of ignorance? "We speak," says an apostle of Christ, "the wisdom that is from above." Is that an ingredient of ignorance, or the material of which it is composed? "Grow in grace and in the further knowledge and love of God." Is that an exhorta-

tion necessarily tending to ignorance? "The path of the just," or of the Christian, "shineth more and more into the perfect day." Is it of the nature of ignorance to thus luminously, and ever increasingly shine? "Prove all things—go on unto perfection—search the Scriptures—give thy attention to reading, that thy profiting may appear unto all—Neglect not the gift that is in thee"—Are these the authoritative precepts by which "the ignorance, which commenced with the Christian system," was engendered and have ever since been sustained? "The invisible things of Him from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead." "The heavens declare the glory of God and the firmament showeth His handy work." Do these declarations discover a disposition of mind to close the eyes to the works and knowledge of God in Creation, and plainly disclose the tendency of the Christian system to grovelling, unobserving ignorance? Could preceptive, and exhortative, and contemplative Deism do more to incite its disciples to the attainment of knowledge, which is the opposite of ignorance, than—not Romish intolerance and persecution, but than preceptive Scriptural Christianity has done, think you? Facts are stubborn things; and the facts of Scripture teaching and tendency are against you, Tom. To disciple and Christianize all nations, is to remove the ignorance of all nations, and ignorance not of one thing and of one kind merely, but of many things and of various kinds. We might particularize as to the application of Christian principles and teaching in the removal of ignorance, as connected with social, industrial, political, and even scientific life, but we must forbear. We may say, however, that as soon as there was a return to the teaching, profession, and practice of true Christianity, as at the Reformation under Luther and others, as Paine himself admits, despotic, irreligious ignorance was crushed, and there was an immediate revival of the sciences, of literature, of liberty, and of every other good thing.

On page 31, Tom says: "It is only in the CREATION that all our ideas and conceptions of a *word of God* can unite. The Creation speaketh a universal language. It preaches to all nations and to all worlds; and this *Word of God* reveals to man all that is necessary for man to know of God. This has been replied to, in part, in the last paragraph of the chapter preceding; to which we will add: It is well that he says, "All *our* ideas," (meaning his own,) because *we* and others have conceptions of a "Word of God," quite separate from and independent of the Creation. So that we have the manifest advantage of him in having two Words of God instead of one. And as to the assertion, that the former "reveals to man all that is necessary for him to know of God;" why, then, did God give us a second revelation, which He certainly did, and which we certainly have, notwithstanding your frantic, toilsome efforts in the manufacture of a book to prove that God did not give us one. You say: "Do we want to know what God is? Search the Scripture called the Creation." But says "the Scripture of truth," the veritable and written Word of God, "The World by its wisdom knows not God;" that is, knows Him not as He is revealed to us through the written Word—not only as being all wise and almighty, but as "being also a *just* God and a *Saviour*." Many things indeed, both "necessary" and all-important, are revealed

to us through the written Word, which never were and never could be known through the "Word of Creation." Bow your knee to the one, and trample the other under your feet, if you will; but in so doing, poor infatuated man, you but cut off your right arm, so to speak, leaving to yourself only the use of your left! and what could you do with that in a time of critical emergency? Ah, my friend, your God of Creation simply, will fail you—has failed you. Your only appropriate and acceptable prayer to Him will be: "Suffer the rocks and mountains to fall on me, that they may hide me from thy sin avenging presence!"

Speaking of Astronomy and the other sciences, Tom says: "The study of the Works of God, and of the power and wisdom of God in His Works, is the true theology." That is *natural* theology, and which the Christian studies quite as devoutly and intelligently, certainly, as the Deist. Nor has he ever "abandoned it" or studied any other theology "in its place," as Tom, in his nearsightedness, or stupidity, or something worse, say. "Religion," he continues, "considered as a duty, is incumbent upon every living soul alike, and therefore, must be on a level to the understanding and comprehension of all." So it is; and herein it is that your Deism fails; for you cannot *possibly* know from *Creation* that religious duty is "incumbent" upon man. But "*the knowledge of morality*," Tom adds, "exists in every man's conscience"—that is, *also* "exists in every man's conscience"; for he has before told us that this "knowledge" is discoverable in "the works of creation." Well, consistent or inconsistent, this is an important transfer certainly—from the starry heavens and the world without, to the world within! But suppose it be admitted that the "knowledge of morality" exists to some extent in the natural mind and conscience like the knowledge or possession of goodness in a horse or an ass, until something disturbs it, and makes it kick up its heels; such knowledge is practically inoperative, in itself, (of which Tom is an illustration,) because it is wanting in binding, Divinely *authoritative* obligation to practice and perform. And this could not be obtained, or in any way made definitely and distinctly known to us, but by a *revelation* direct from the great Creator and Lawgiver Himself.

Christianity, or "the Christian system of faith," which distinctly and definitely recognizes the God, both of Revelation and Creation, "appears to me," Tom says, "a species of atheism—a sort of religious denial of God." And this, forsooth, because Christians believe in God the Son, as well as in God the Father, and recognise Christ as not only man but God, the second person of the Holy Trinity, as Christ Himself taught, claiming that men should "honor the Son even as they honor the Father," and commanding that all believers be baptized "in the name of the Father *and of the Son*, and of the Holy Ghost"—thus placing himself in the very centre of the Godhead. And by many other similar declarations and utterances did Christ set forth His Divinity and claim absolute equality with the Father. But the position Tom here assumes looks very like Deism, or Deism in one of its most noted representatives, going mad! All that the Deist recognises as an evidence or manifestation of the Deity in creation, the Christian recognizes; but because he also recognizes a great deal more in evidence of the Divine existence, by believing in a supernat-

ural revelation, and the Divine manifestation and revelation of Himself as a Triune Deity, as revealed or made known to him through the inspired Word, his belief is "a species of Atheism!"—Infidel *discernment*! Just a word or two here, by the way, in reference to this Scripturally asserted triune personality of the Deity. One God in three persons is a mystery which some men think they cannot fathom, and hence they reject the doctrine of the Trinity. Well, now, that they cannot fathom this mysterious doctrine, is, we think, by no means strange. To us, at least, it is not at all "mysterious" that they should discover, or think they discover, in it something incomprehensible; it would rather be a mystery if they did not. It is, however, a doctrine of the Bible clearly taught. But to those who believe in the existence of God at all—and those who do not, we have simply to refer to clause No. 1, of Psalm 14—but to those who believe in the Divine existence, and at the same time reject the doctrine of the Trinity on the ground of its mysteriousness, I would say, let the following plain and easily understood question for ever convince you, that your position is inconsistent, irrational, and wholly untenable: which, allow me to ask, is the greatest mystery, the *fact* of the Deity's *eternal unoriginated existence*, or the mere mode, form or personal character such existence assumes, or is declared to possess? There is a magnitude connected with the mysteriousness of the bare fact of the Divine existence, which exceeds the mysteriousness of the mere *mode* by an immeasurable degree. Admitting the former, then, be rational, be consistent, and do not stumble at the latter.

Well hath the prophet, in speaking of these men, said, "Seeing they shall see and shall not perceive." They see something, but it is unreal; it is by a light that is lurid, and is all a hazy, misty, delusive, imaginativeness—they do not perceive the truth.

They call evil, good, and good, evil! They "stumble in the day time, as though there were no light!" Like drunken engine-drivers, they have along in their Deistic cars furiously; but in their confused fuddle and muddle, they have started their engine the wrong way, and instead of going to the "land of the blessed," they are madly rushing on to perdition!

Speaking, however, a little more like a Christian than he is wont to do, and thereby we might say, in view of his well-known character, taking the name of God in vain,—Tom says: "Were man impressed as fully and as strongly as he ought to be, with the belief of a God, his moral life would be regulated by the force of that belief; he would stand in awe of God, and of himself, and would not do the things that could not be concealed from either. To give this belief the full opportunity of force, it is necessary that it acts alone. *This is Deism.*" Good morality, Tom, good morality; and good teaching, too, the last clause or two excepted. I see you are well able to prate morality, as well as practice the opposite.

Upon another page he thus moralizes: "To be happy in old age, it is necessary that we accustom ourselves to objects that can accompany the mind all the way through life." Did Paine thus "accustom" himself? Had he a happy old age? Did the objects of *his* contemplation accompany him "all the way through life," and comfort him in the hour of death? Very far from it. His old age was miserable; the

last of his days were wretched, and his death hopeless! That is what his Deism did for him. And that is how his Deistic God rewarded him for his life long devotion to him! Whether in life or in death, then, Christian, how would you like to exchange your God for his?

But "it is necessary," Tom says, for Deistic belief and morality to "act alone." That is, I suppose he means, unmixed with the inferior morality of the Holy Bible, and untrammelled by the distasteful and troublesome, spiritual requisitions of the Christian system. This, he gives us to understand, is "necessary" in order to its working out, to the very best advantage, its legitimate issues. Well, it has acted thus "alone" in Tom's case; and what did his pure, unmixed, and unadulterated Deism do for him? Why it made him—lacking the grace of Christian regeneration, which is the result of true and saving faith in the God both of Creation and of Redemption—it made him notoriously both a drunkard and a libertine; and now he is, as the final consequence, in the drunkard and the libertine's hell, reaping the reward of his folly! "This is Deism! Deism theologically stated; Deism zealously defended; Deism practically exemplified; and Deism finally rewarded! Who would n't be a Deist? Well, for my own part, like the man with the halter round his neck, I, for one, would beg to be excused.

Speaking of "this thing called Christianity," Tom says again. "Too absurd for belief, too impossible to convince, and too inconsistent for practice, it renders the heart torpid, or produces *only* atheists and fanatics." Well, now, if these Deistic "whoppers" are not cool and barefaced, as uttered and published in the very face of a believing, sensible, calmly reflective, sober-minded, intelligently worshipping, Christian world, what, either on earth or under it, might be so considered? They can be equalled, I should say, only by what I find on page 179, and perhaps in some other parts of this and kindred productions. Here is what he says on the page indicated: "The sum total of a parson's learning, with very few exceptions, is *a b ab*, and *hic, hec, hoc*; and their knowledge of science is three times one is three; and this is more than sufficient to have enabled them, had they lived at the time, to have written all the books of the New Testament." Are men who can talk like that to be depended upon for veracity of statement in reference to any cause they may espouse? In reading the "*hic hoc*" part of the specious sentiment, I may observe, it brought instantly and forcibly to my mind the *hic, hoc hiccups* of the drunkard, with the thought that he had probably been long used to the pronunciation.

But with regard to the assertions made in reference to Christianity, are they borne out, we might ask, by the history and statistics of Christian belief, practice and extension? The answer, convicting Tom of falsehood, is patent to an observing, intelligent world. Is it nothing, we might ask the dispassionate, unprejudiced, and ingenious skeptic, (or those who may think themselves such,) in proof of the Divine origin of our holy Christianity, and consequent perfect adaptation to the nature and circumstances of man in his present state, as well as to qualify him for a higher and a holier, than wherever cordially embraced in its primitive and uncorrupted purity, it is found to be productive of such glorious moral results, as contradistinguished from

the results invariably produced in pagan lands by the inculcation of the religious dogmas of Paganism? Proclaimed where and among whatever people, nation, or tribe of mankind it may, it is found to be productive of like blessed results. It transforms, spiritualizes, and elevates alike the polished civilian and the untutored barbarian, the accomplished scholar and the unlettered rustic. It brings peace, love, hope, and celestial joy, alike to the palace of the rich, and the cottage of the poor. It is found to renew the nature and purify the heart alike of sovereign and subject, master and servant, rich and poor, bond and free, inplanting in each the graces of humility, mutual dependence and obligation, as well as of that faith, hope, charity, and filial obedience, which are the indubitable characteristics of the moral change which from its radically transforming character clearly evinces the Omnipotence and Divinity of its origin. That the religion of the Gospel has done and is still doing all this for our fallen humanity, is undeniable; it is patent to the living world. Who then will deny that this religion is Divine? Alas! but too many; and hence the necessity for works written with a view to combat the mischievous assaults of its misguided assailants—the false reasoning, plausible presentations, chimerical fancies, and gross misrepresentations of one of whom it is the purpose of the writer of these pages to candidly consider and duly expose.

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#### CHAPTER IV.

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#### SOME OF TOM'S PROVERBS, TRUISMS, AND OTHER WISE SAYINGS—WITH REPLIES.

"Infidelity," Paine says, "does not consist in believing or in disbelieving; it consists in professing to believe what he does not believe." That is hypocrisy, Tom, not infidelity.

Tom says: "It has been the scheme of the Christian Church, and of all the other invented systems of religion, to hold man in ignorance of the Creator, as it is of the government to hold man in ignorance of his rights." (Page 10.) So far from its being the province or the aim of the Christian religion to keep man in ignorance either of the Creator or of his rights, nothing more lucidly and explicitly reveals them to him. And as to Tom's next truism, as expressed upon the same page, "The study of theology as it stands in Christian churches, is the study of nothing; it is founded on nothing; it rests on no principles"—my reply is: This is in keeping with the rest of your baseless, I might say, lying assertions. It is "the study" of God's moral laws and government. It is "founded" on Jesus Christ, who was, and is, and is to come, the Creator and only Redeemer of the world. And it "rests" on the principles of love to God and man, leading to holiness and righteousness of life in the faithful observance of Divinely enjoined duties respecting each.

Referring to the doctrine of loving our enemies, Tom says: "To

say that we can love voluntarily, and without a motive, is morally and physically impossible. For my own part I disown the doctrine, and consider it as a feigned or fabulous morality; yet," he adds, "the man does not exist that can say I have persecuted him, or any man, or any set of men—or that I have, in any case, returned evil for evil." Listen to that again from this seductive adulterer! Was he not in that case guilty of the greatest "evil" even towards one from whom he had received no provocation? How morally blind the infidel is to the inward and outward baseness of his own true character!

And as to the expression "without a *motive*" to love—"to obey God" is a "motive" to this duty and to the keeping of this commandment, Tom; and the thing "impossible" to man naturally, becomes possible to him through "grace," which is nothing short of the communicated power of Omnipotence. Doing to enemy as we would have him do to us, is practical Christian love to him. God practically loved and still loves his enemies by imparting to them good for evil; and man, through the help of his Maker, is required to do the same.

I will here insert the testimony and tribute of Paine and others to the sublime character and teaching of Christ. This discriminating gentleman entertains, he tells us, (p. 10), "no disrespect to the real character of Jesus Christ. He was a virtuous and an amiable man. The morality that he preached and practised was of the most benevolent kind; and though similar systems of morality had been preached by Confucius, and by some of the Greek philosophers, many ages before; by the Quakers since; and by many good men in all ages, it has not been exceeded by any." And yet Tom seeks with might and main to explode the system of doctrine and morality which is founded on Christ's teaching! Consistent creature!

"The four evangelists," says Dr. Scott, "of whom such contemptuous things have been spoken by Mr. Paine and others, have done, without appearing to have intended it, what was never performed by any authors before or since. They have drawn a perfect human character without a single flaw! They have given the history of one, whose spirit, words, and actions, were in every particular what they ought to have been; who always did the very thing which was proper, and in the best manner imaginable; who never once deviated from the most consummate wisdom, purity, benevolence, compassion, meekness, humility, fortitude, patience, piety, zeal and every other excellency; and who in no instance let one virtue or holy disposition trench on another, but exercised them all in entire harmony and exact proportion! The more the histories of the Evangelists are examined, the clearer will this appear; and the more evidently will it be perceived that they all coincide in the view they give of their Lord's character. This subject challenges investigation, and sets infidelity at defiance. Either these four men exceeded in genius and capacity all the writers that ever lived, or they wrote under the special guidance of Divine inspiration; for without labor or affectation they have effected, what has baffled all others, who have set themselves purposely to accomplish it."

To this just description of the delineated character of our Lord, with the conclusion arrived at by the writer in reference to the truthfulness of the record, the eloquent Rousseau adds the following tribute



His character, His teaching, and the Scriptures: "I will confess to you," says he, "that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel hath its influence on my heart. Peruse the works of our philosophers with all their pomp of diction: how mean, how contemptible are they compared with the Scriptures! Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manner! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what truth in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live, and so die, without weakness, and without ostentation? When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ."

And yet these infidels, in their mad inconsistency, will deny His Divinity; practically despise all His sublime moral teaching; ignore or scoff at His doctrinal discourses; trample upon His rightful authority; and utterly reject the salvation that He came to proclaim and procure for them!

Similar testimony to the exalted character and teaching of Christ, is given by one of England's most talented, though strangely eccentric and morally deluded skeptics of the present century—the late J. Stuart Mill. Although the religion of the future, he maintains, must undergo a radical change, the religion of the past, he says, "cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity." Denying Christ's Divinity, says, nevertheless, "He was a morally perfect Being. Whatever else may be taken away from us by rational criticism, Christ is still left a unique figure, not more unlike all His precursors than all His followers, even those who had the direct benefit of His personal teaching. It is of no use to say that Christ as exhibited in the Gospels is not historical, and that we know not how much of what is admirable has been superadded by the tradition of His followers. . . . Who among His disciples, or among the proselytes was capable of inventing the savings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not Paul; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived from a higher source. . . . About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight, which must place the Prophet of Nazareth, even in the estimation of those who have no belief in His inspiration, in the very first rank of the men of sublime genius."—*Mill's "Essays on Religion."*

How truly is the Scripture verified and attested in such men's moral and spiritual experiences, that the natural man receiveth not the things (the doctrinal truths) of the Spirit of God, for they are foolishness unto him; neither can he (unenlightened by the Divine Spirit)

know them, because they are spiritually discerned." And the underlying root of the whole is, that "the carnal mind is enmity against God"; neither will it voluntarily, nor can it of itself and by its own unaided powers, become truly "subject to the law of God." Prayer mingled with faith is the only engine that will put out those internal fires of blinding lust, and pride, and sin, which are daily and hourly consuming and hurrying them to everlasting destruction! And we trust that by the blessing of God upon this work, it will prove, in the life experience of very many, a help to the possession of such faith, and a stimulus to the spiritual, delightful, infinitely, momentous, and eternally profitable exercise of believing prayer!

The following is a part of a comparison instituted between Socrates and Christ. "The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pain, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed indeed the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God. Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it; it is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the Gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."—*T. Milnes*.

Such is the conjoined testimony to the moral character and teaching of Christ, as contained in the four Gospels, and as afforded by the united contributions of friends and foes, Christians and Infidels, Paine himself included; and yet, having annihilated the Old Testament, as he thinks, by his sciolistic badgerdash, the New Testament which embodies and is founded on the history and the moral and doctrinal teaching of Christ, "must follow," he says, "the fate of the Old." And so it will; and that is, that it shall be held in everlasting veneration and remembrance by all God's virtuously intelligent creatures.

Tom says, moreover, in referring to the doctrinal teaching of the New Testament, that "the Church Mythologists, after being at the trouble of making the devil, bribed him to stay—the secret of which is, that they could not do without him." Well, no, not very well, Tom; you are certainly not very far astray in this. And the reason is, that in the administration of the Divine Government, there is some necessary work to be done, about which the holy angels are not the fittest and most proper agents to be employed; and the devil is always on hand as a willing and useful auxiliary in the accomplishment of the Divine purposes relative to such work. Even the office of tempter is a useful department of Satanic agency. God's own people

are all the better for being tried; and even when the devil, through his inspired emissaries, "casts them into prison" or otherwise molests and persecutes them, he does them good service, although he means them only evil. The wicked also must be tempted, tried, and proved through his agency, in connection with which and the influence of the Divine Spirit, will be determined the voluntary choice they shall make for eternity. No, we cannot do well without him, Tom; and you, I presume, by this time, cannot do well with him!

Tom laughs at the idea of a devil, but he exists, nevertheless; and of this "God of this world," as one of his most valient emissaries, he must have been little if anything short of a living embodiment. But the devil being to him invisible and unsuspected in his spiritual agency, he of course had great advantage over him in his secret wiles and malignant influence when instigating him to apollonian service and duty.

But although, we may add, man was not the creator of the devil, as Tom intimates, he was, nevertheless, while under his influence, the creator of his own evil doom and destiny. It will thus be perceived that we regard the Satan of Scripture as a personal, living intelligence, and not a mere abstract, lifeless personification of the principle of evil—an idea, by the way, which, in view of what is said of him in the inspired volume, is simply absurd. Originally there was of course no "evil" (which is the consequent of sin,) in heaven; for the devil and his angels having sinned, we are told, were cast out of it. It is impossible, moreover, for a mere principle of evil to have sinned. Indeed, it is self evident that there can be no such thing as a principle of moral evil, except as associated with personal intelligences.

And here it may not be out of place for us to offer a few general remarks in reference to the origin of evil, and its introduction into our world through the fall of our first parents. God, then, we may promise, being *holy*—"righteous in all his ways, and holy in all his works"—He cannot logically and reasonably be charged with being the Author of sin. "God loveth righteousness and hateth iniquity," we are told, and "tempts no man to evil," and therefore has never decreed that he shall be necessarily guilty of it. In man's original state, therefore, it must have been wholly a contingent on the voluntary exercise of his free will. It was foreseen by the Creator, however, and therefore, in one sense, comprehended in his creative plan, which appears to have been to create a world of *voluntary* intelligences as being the wisest and best creation of intelligent creature existence that could be made, and from which creation therefore the greatest possible good could be educed; but the evil, although foreseen, is merely incidental, arising from the free agency of this voluntary intelligence, and not a necessity. Were it an absolute necessity arising from the original mechanism of the creature, God would have been the Author of man's sin, (if "sin" the violation of a given law could then be called,) and of all the evil which has arisen from it; and man would not in that case have been created a free and voluntary agent. But such an agent he is in Scripture represented to be, and hence his moral accountability, and God's freedom from the charge of being the Author of sin and of the misery which when once committed necessarily arises from it.

A created free agent, then, was the author of sin so far as its connection with our race is concerned; and this under the instigation of another free agent who had previously been its author in the world in which it appears he had himself been a probationer, and who now from an inherent malicious nature sought to introduce it into our world; and was suffered to do so by man's almighty Creator because He had created him with a perfect freedom of choice, and with natural inherent powers which were capable of resisting and of acting contrary to the persuasions of the adversary. It was the righteous and necessary test to which as a constituted free moral agent he must be subjected, or it would not have been permitted. But righteous as was the test, and simple the prohibition, it required an absolute surrender of the will on the part of our first parents to the will of their Maker. They must render implicit obedience to the command, whether they could see a reason for the command or not. And here is where they seemed to fail. The prohibition excited their curiosity. The tree was good both for food and to make them yet wiser than they were. Some mysterious key to knowledge must be concealed within the fruit; for had not God Himself named it "the tree of knowledge of good and evil"? The artful reasoning of "the father of lies" here came to their aid, and acting upon this attribute of their nature, in itself holy and good, they were led to harbor the wicked thought that the tempter had put into their minds, instead of instantly repelling it, as Christ did, and the temptation overcame them. Having abundance, they then desired more. Being man, and knowing only good, they would be as God by an extension of their knowledge to the comprehension of evil. Curious to know with certainty to themselves what effects would follow the eating of the forbidden fruit, they listened to the voice of the tempter, entertained his persuasions, and fell.

But, mysterious as it may seem, our first parents might have stood or they had not been free and accountable beings. Being placed under law, they were made capable of observing that law, and of preserving their primeval innocence and integrity. God's command and Satan's persuasion in reference to them, so far as any constraining power is concerned, were on an exact equality. They were free to resist God's expressed will, and they were free to resist the dev.'s; and as they did resist the Almighty's, so they might have resisted Satan's. And having power to listen to and obey God, which they did for a time, so they had power to listen to and obey His adversary, which they also afterwards did. So long as they obeyed God, they reaped the reward of obedience; but as soon as they yielded to the suggestions of the wicked one, they merited the punishment consequent on a want of allegiance to their Creator. The punishment threatened was in exact proportion to their guilt and demerit, the enormity of which infinite Holiness and Wisdom alone could fully comprehend.

The only intimation we have in Holy Scripture of the existence of moral evil, prior to the fall of man, is in connection with the disobedience and rebellion of Satan and the fallen angels, who were therefore, so far as it is revealed to us, the probationary intelligences with whom it first originated. And speculations, beyond what is revealed, as to the occasion of his fall, with his angels, are vain. The

bare fact that, as in the case of man, it was connected with a desire to overstep the prescribed limits which were set to his knowledge and power, is all that we can certainly know about it. We judge them to have been on probation in the region assigned them called heaven, because of their fall, and because those who did not fall are called "the elect angels." That the infinitely righteous and holy God is not its Author is certain. He Himself disclaims it, and has charged Satan with it. God distinctly names both the originator and the thing originated; and for men to attempt to discard such distinction, as do *Irrationalists*, is simply to exhibit the height of folly.

This much, then, is certainly known, that evil is, and that it must therefore have had an origin; that the Bible, which is proved by many irrefragable arguments to be the Word of God, tells us that it originated with Satan; (1) that so far as its connection with our world is concerned, it originated with this being as an enemy—"an enemy hath done this"; (2) and that this enemy, the devil, is a fallen angel who was once an inhabitant of heaven, but who having, with his associate angels, been convicted of pride and rebellion, was cast out of it, and has since existed as the tempter of mankind. (3)

But which is supreme—good or evil, God or the devil? Tom replies, as upon pages 14 and 15, *Evil and the devil*; but, repudiating the statements he there makes and connects with what he is pleased to call Church Mythologists, we unhesitatingly reply, Good and God; "Greater is He that is in you, than he that is in the world," an inspired servant of God, says. Had it been otherwise, so far as our world is concerned since the fall of Adam, evil has been so much in the ascendancy that it would long since have swallowed up all the good that is in it. And had Satan been supreme, such is his nature, that long ere this he would, if it were possible, have invaded the realm of the Holy One and the Just, (if such were in cotemporaneous existence with him,) and dethroned and annihilated the God of goodness and every good and godlike principle in the universe. Tom says, however, we have made, and not only made, but "deified" him; but a dreadful Deity truly he would make, and were he such, a condition of things would exist that would not only be impossible to describe, but beyond the power of man, under existing circumstances, even to conceive!

But in one part of creation such a "reign of horror" is actually exemplified. Satan, by permission, has achieved a victory, not over God, but over his willing captive, man. In hell the power of evil is not only in the ascendancy, but reigns supreme, without a single redeeming spark of Divine love or principle of moral good. But in another place—heaven—the reverse of this is exemplified. The entire absence of all moral and physical evil, and the presence of everything that is good, grand, and sublime, will make it a paradise resplendent with beauty and blessedness. And from the mouth of God we have it, that the two places and states will stand forth as a living contrast of the condition of things produced by the opposite principles of love and hate, good and evil, so long as the interminable ages of a coming eternity shall continue to roll on. That the one no less than the other is to be eternal in duration must, I think, be obvious to every reasonable believer in the Scriptures, from the consideration that the Scrip-

(1) *Jn.* 8 : 44. (2) *Mat.* 12 : 28. (3) *Jude* 5. (4) *Tim.* 2 : 5.

ture terms employed to express the duration of the two states of reward and punishment are one and the same. In the use of *the only terms found in the Bible expressive of endless duration*, the two states are invariably made to run parallel. If, therefore, heaven is to continue forever, so also is hell; and as the latter is invariably described as a place of *punishment*, so is it made to consist in ceaseless torment, giving rise to a state of feeling expressed by the passage, "weeping and wailing, day and night, for ever and ever"—in other words, deathless misery, in the place "where their worm dieth not and their fire is not quenched." And to which, we may add, all mere Pharisaic moralists, Deists, and infidels of every description, however outwardly correct in their department, most assuredly go.

We further observe that Tom, with his usual degree of correctness and unscrupulosity of expression, very sensibly informs us that, having given to Satan a "triumph over the whole creation, he becomes also, by their own account, *omnipresent*. He exists everywhere, and at the same time. He occupies the whole immensity of space." Not exactly "the whole," Tom—as usual, you either misunderstand or falsely represent the teaching of the Church on this subject. The power and influence of Satan, although represented to be very great and extensive, are nevertheless restrained within certain limits and controlled by the power and will of God. And as to his "omnipresence," it is but a small portion of illimitable space that is occupied by our earth and its surroundings. If, therefore, it could be made to appear that his powers of vision and influence extend to every part of the earth at one and the same time, this would come very far short of proving him to be endowed with the attribute of omnipresence, which he is certainly not endowed with, since he is a created, and therefore a finite being. His sphere of operations, at present circumscribed, is, according to Scripture, destined to be still more so. But what the powers and attributes are which Satan possesses—whether in relation to himself as a fallen angel, or which he possesses in common with all other spiritual beings—we can have no conception of, except, indeed, as it is revealed to us in God's Word. He may be able to pass through the regions of space allotted him with lightning speed. His angels also, having the same power as active emissaries and coadjutors, are, doubtless, sufficiently numerous to give him, so far as our earth is concerned, all the omnipresence required for the execution of all his plots and purposes as the chosen god of the greater part of this fallen world. His powers of locomotion and of vision, in common with all spirits, are also, without doubt, unobstructed by material substances; so that he may be able to scan the earth at a glance, and see in a moment what is going on in any part of it. We are not to suppose that these are attributes peculiar to Deity, for there is good reason to believe, both from Scripture and from human experience, that they are common to all spirits. Experiments made relative to the internal or spiritual vision of the clairvoyant, show that the human spirit, even while encased in its "clay tenement," can, under certain conditions, through the power of animal magnetism acting, as it appears, on the nervous connection between the soul and the body, discern objects, and take cognizance of what is going on in distant parts of the earth—as the experiments of Dr. Haddock and

others satisfactorily prove. But whatever view may be taken of this, the "omnipresence" of the "adversary of our souls," as based on the extent and character of his works, is certainly unfounded and imaginary.

But let us pass on to another subject. Tom doesn't like Paul the Apostle, nor is he in love with his teaching. Referring to the resurrection of the body, as taught by St. Paul, he says: "Why must I believe that the resurrection of the same body is necessary to continue to me the consciousness of existence hereafter?" Tom is evidently not much in love with his alcoholic and much abused soul-encasement! After prospectively parting company with it, it is very noticeable from the tone of his remarks, that he had no particular desire for a renewed acquaintance. Nor had he much reason to, I presume. But as to the doctrine of *no conscious existence* except as associated with the body, I need scarcely say that Paul did not teach that doctrine. He teaches, that to be "*absent from the body*," in the case of the righteous, is to be "*present with the Lord*"; and that the resurrected body will be "changed"—*spiritualized*, or *etherialized*, if you prefer the expression, and made to become thenceforth, what he calls a "glorified body." Not content with that mild way of expressing himself, however, upon the next page, Tom calls Paul a "fool" for saying that the grain after *dying* or passing through the dissolving process in the earth, is raised again in another form, symbolizing thereby the resurrection of the body in a new form. Scientific Tom would like to be considered by his readers something of a naturalist, no doubt; but a non-professional might tell him what he did not appear to know, that the "body" of the grain rots and becomes corrupted like a dead human body, and that from this body, before it becomes thus wholly corrupted, the germ of the succeeding plant begins to grow, absorbing a portion of the grain into its own composition, and leaving the remainder to be further disintegrated and dissolved in the earth. In reference to the necessity of the "death" of the body—but not the *soul*, so to speak—of the grain, after being committed to the ground, in order to its afterwards "bringing forth fruit," Christ, Himself, no less than Paul is an authority. But neither of these being naturalists, they must of course defer to Thomas. I would submit, however, that Thomas was not aware, I suppose, that the very expressive word and complimentary epithet which he applied to Paul, but echoed his own moral and mental in denying what Paul affirmed.

Speaking of the morality of the Divine Law of the ten commandments, which, he says, "contains some good moral precepts," Tom adds: "It is, however, necessary to except the declaration which says, that God *visits the sins of the fathers upon the children*; it is contrary to every principle of moral justice." Then it is contrary to the principle of Deism, we affirm, for the Deist's God of Creation is the Author of it. Not to be too personal, I would here observe that the "sins" of drunken fathers may be taken in illustration. You would make but a poor commentator or expositor of Scripture, Tom. Have you any children? If you have, your "sins" are "visited upon them" in their naturally begotten predisposition and tendency to drunkenness, licentiousness, dishonesty, etc.

This is the way in which the passage should be interpreted; for that is doubtless what is meant, including also, no doubt, a general tendency in offspring to irreligion, disobedience, infidelity, and sins of every description, besides, perhaps, special judgments inflicted upon individuals, and even nations, as the direct consequence of the tendency in them to disobedience, crime, and sin, inherited from their forefathers. The son shall not "bear the iniquities," or be punished for the *individual* sins of the father, as we are elsewhere told; but in this hereditary way they are doubtless visited upon him.

Here is Tom's clue to the origin of Atheism, and the manufacture of Atheists: "A man, by hearing all this (Christian or Scriptural) nonsense lumped and preached together, confounds the God of creation with the imagined God of Christians, and lives as if there were none." And here is his antidote: "The creation is the Bible of the Deist. He there reads in the hand-writing of the Creator himself, the certainty of his existence, and the immutability of his power, and all other Bibles and Testaments are to him forgeries." It so happens, then, in this case, that what is forgery to one is not to all. It passes current among the King's own. The following is a good word from him to his Atheistic cousins in the line of infidel faith--Ingersoll, Bradlaugh, and others: "As this is the state we are in," he says, "and which it is proper we should be in, as free agents, it is the fool only, and not the philosopher, or even the prudent man, that would live as if there were no God." Very good, so far as it goes, Tom, and if called upon to endorse your note of hand with nothing but this upon it, we would venture to endorse it--with the subjoined intimation perhaps, that while we would not run the risk of endorsing a promissory cash note for a man of your repute, we are most happy to emphasize and further your laudable efforts to thus characterize, reprimand, and place upon a higher platform of eternal ruin the poor benighted Atheist! Referring again to the study of "the structure and machinery of the universe," Tom says: "Such an object and such a subject would, whilst it improved him in knowledge useful to himself as a man and a member of society, as well as entertaining, afford far better matter for impressing him with a knowledge of, and a belief in the Creator, and of the reverence and gratitude that man owes to him, than the stupid texts of the Bible and the Testament." To speak of the holy, ever blessed Word of God in this manner, is certainly bad enough--wicked enough--but the reader should know, that I studiously avoid the worst of this man's vile words and sentences, as being altogether too obscene and blasphemous for quotation. Our reply to the above quotation, however, is this: "The stupid texts of the Bible *and* the Testament"--the italicised conjunction between the two words *Bible* and *Testament*, is designed to emphasize Tom's ignorance in this particular. He might with as much sense, and with more judgment have written, "The stupid effusions of Tom Paine *and* his brandy nose! as though the *Bible* did not *include* the *Testament*"; just as *Tom Paine* includes the gentleman himself with his nose; and as the whole of anything includes its component parts--but "the stupid texts of the Bible and the Testament," I was going to say, Tom, whether you in your ignorance are aware of it or not, comprise and set before us the contemplation of God through his



Works, as well as the manifestation of Himself and His glorious Work of redemption and providence through the revelation of His written Word. But this you are pleased, all the way through, to most *stupidly* overlook, or studiously ignore. It encourages, enjoins, and repeatedly calls men's attention to the evidences of God's being and the contemplation of His attributes in and through His creative Work no less than His redemptive. But the study of "the stupid Bible of the Church," Tom repeats, "teaches man nothing." This reminds one again very forcibly of "the father of lies," and of his communitated likeness to his legitimate offspring. Also that Tom was a poor pitiable deluded, as well as an impiously conceited man!

A reasoner, no doubt, but under the inspiration of the reasoner that invaded the garden! A reasoner; but his lessons of logic were learned in the wrong school, under the wrong master; and hence were directed to wrong pursuits, led him into wrong courses, to sadly wrong issues, and, finally, to a fatally wrong end!

The "Bible," or the "book" of nature, to which Tom very frequently alludes, we may here further observe, is of course very good in itself, and in the place assigned it by the Creator in its relation to His intelligent off-spring. Properly interpreted, it may be consulted concerning all matters coming within its legitimate province; but to us it is a perfectly blank book respecting everything that it is of the highest importance for us to know. It reveals absolutely nothing respecting futurity, our origin, destiny, or the will and purposes of God concerning us. The works of Creation are the works of God, showing His power, majesty, wisdom, and something of His goodness; but they are not *the Word of God*, as is the Bible; nor are they to be regarded as a Word of God to man as an immortal and accountable being, nor as to any matters pertaining exclusively to the spirit world, and with which we, as candidates for eternity, are connected!

We will conclude this chapter with an instance of the frequently irreverent and blasphemous style in which this representative of Deism most daringly and wickedly indulges. Referring to the appearance of the Angel of the Lord, the Divine "Angel of the Covenant," to Joshua, telling him to put off his shoes from off his feet (the customary token of religious reverence among different nations of the East,) because the place whereon he stood was rendered holy by reason of the Divine presence, this mocking, impious sinner says: "He might as well have told him to pull up his breeches!" When, however, death and desolation ere long came upon him "as a whirlwind," God had the mocking side of him! as He also has still, and will to all eternity. He was then in a condition sufficiently humbling and necessitous to frequently extort from him the cry, "God help me! Jesus Christ help me! O God, help me!"—"Pull up his breeches," indeed! this sentence was no doubt penned *feelingly*, as well as blasphemously, with the unoccupied hand dropped involuntarily upon his own "breeches," by dint of long and well-known slovenly *habit*, and the *sound of those words* was probably familiar to him, as he doubtless knew from sad experience that drunkards have often especial occasion to be reminded of that sort of thing! Suffering and death took him down, however, and when left alone in his chamber, his screams, we are told, were really alarming. And these, we may judge,

was but the echo of the just retribution which even then was taking hold of him, and which he doubtless felt conscious was awaiting him in more dreadful and inconceivable forms in the world of woe! But whatever he may have been as to theological belief at this trying and crowd-teating time, in life he was a *Deist*, by which he means, he says, "the belief of one God, and an imitation of his moral character, or the practice of what are called moral virtues—and on this only (so far as religion is concerned,)" he adds, "I rest all my hopes of happiness hereafter." An imitation of *His moral character*, indeed! a strange moral character, then, the Deist's God must have if Tom was one of its hopeful and exemplary representatives, as he would fain give us to understand! But, in holy indignation at this characteristic expression of self-deceived and world-deceiving presumption, we would exclaim, "From drunkenness, adultery, profaneness, dishonesty, and all other Deistic defilement, good Lord deliver us!" We could here give humiliating particulars as to each of these moral qualities, but refrain.

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## CHAPTER V.

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### THE CHARGE OF INHUMANITY AGAINST MOSES AND OTHER DISTINGUISHED SERVANTS OF GOD.

After describing the book of Joshua as being most "horrid in character—a military history of rapine and murder, as savage and brutal as those recorded of his predecessor in villainy and hypocrisy, Moses"—he turns with the utmost self-complacency to the ministers of Christ, and says: "And now, ye priests of every description, who have preached and written against the former part of the *Age of Reason*, what have ye to say?" And then, upon the following page, (109,) he says: "It is because ye are sunk in the cruelty of superstition, or feel no interest in the honor of your Creator, that ye listen to the horrid tales of the Bible, or hear them with callous indifference!" Well, we are not a priest, but we have something to say to this, nevertheless. "Sunk in the cruelty of superstition, and feel no interest in the honor of our Creator," eh? Think me not unduly severe, reader, when I say—since Tom's severity of expression, and course, and vulgar, and ungentlemanly, as well as wholly unmerited insults, offered both to God and man, cannot well be exceeded—think me not unduly severe when I say in reply, *The poor old adulterous sot!* (for he was all three, I am sorry to say, when he penned these lines,) is it fit for the iron kettle to say to the copper one, "Thou art black!"—and this, too, after it has been washed and polished and purified by the most skilful of purifiers, Who thenceforth says to it, "Thou art all fair; thou art without spot;" while this defiled and sooty old kettle continued to gather soot and blackness to itself to the very last moment of its smutty existence!

But even the reputed and acknowledged Purifier Himself comes in

for a share of this man's native smut; for he charges Him, being the God of the Bible, with the most unrighteous and abominable "cruelty!" Cruelty, indeed! Is it because He orders His enemies to lay down the weapons of their rebellion against Him and His righteous government, on penalty of death for disobedience, and then because they will not do it, orders its righteous infliction? Cruelty, indeed! Is it because nations of lascivious idolaters thus shamelessly worshipping "under every green tree," are destined, one and all, to be swept in the midst of their rebellion and filthiness from the face of the earth? Cruelty, indeed! Is it because cruel, heartless, unfeeling, lawless adulterers, who seduce, inveigle, and run away with other men's wives, leaving their poor, unoffending husbands, for aught such callous, polluted, unprincipled wretches care, to pine, and fret, and suffer, and madden, it may be, with the fires of burning jealousy thus begotten—are themselves destined in just and righteous retribution, to burn, and ceaselessly burn, with fires equally distressing? Tom Paine talk of "cruelty," indeed! The drunkard might as well talk of cruelty when his wife, blackened and bruised perhaps for the fiftieth time, has recourse to the arm of justice and binds him over to keep the peace! Tom Paine talk of "cruelty," indeed! The base and heartlessly cruel murderer might as well talk of cruelty, when the avenging halberd of righteous justice is being put around his neck! or when the murdered victim clutches his murderer with a death grip by the throat, until life accompanies life into the eternal world, and at the bar of a just and righteous God!

*Another Charge of Inhumanity.*—Tom pronounces that "an inhuman and brutal law, which authorizes parents, the father and the mother, to bring their own children to have them stoned to death for what it is pleased to call *stubbornness*." No wonder that Tom revolts here, gets a little excited under this personal pressure, and would raise a rebellion against this portion of the King's statutory law; for this "stubbornness" was, I understand, a very marked characteristic of the little wayward gentleman, and traceable, I believe, all the way back to the time when "the child was the father of the man." Ah well, Tommy, you couldn't help that, of course; but one thing you could have helped—you might have been honest enough to quote the passage correctly. And had you done so, you would have added to it a few other very significant words, and given it to the public in this form—"Stubborn and rebellious, a glutton and a drunkard!" But you doubtless had some rather peculiar reasons for not shocking the ears, or the eyes of the public with some of these very unbecoming words! But be this as it may, it may have the effect of toning down and moderating excitement of feeling upon this subject, if we take into consideration, first, the fact that power vested in the parent to take away the life of the child under certain circumstances, was common among many nations at that time; as, e. g., the Romans, the Persians, the Gauls, and others. Consider also, that this Mosaic statute transferred this power from the parent to the elders of the city. Thus transferred, and viewed in this restricted point of view, as placed into the hands of disinterested judges, the law might be regarded, not only as it then was, a necessary, but a humane institution.

We will next notice some of Tom's brutal charges against that holy

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servant of God, Moses, whom some copyist, or inspired re-writer of his books, styles, "the meekest man in all the earth." I say, "brutal charges," because it is the characteristic of the undiscerning brute to snap at and devour the holy and the vile alike. Now, "the man Moses," allow me to premise, with the other executors of the righteous wrath of the Divine Lawgiver, simply did their duty as commanded by their Sovereign, and therefore cruelty on their part in any individual instance cited, is out of the question.

But why should God, it may be interjected, have been so apparently partial, as to thus choose, single out from among men, and become the God and Governor of one particular nation as distinguished from all others? To this, Bishop Watson furnishes a reply, and which, in the inscrutable purposes and counsels of the Most High, it is judged sufficient for us to know: "The Supreme Being selected one family from an idolatrous world; nursed it up, by various acts of His providence, into a great nation; communicated to that nation a knowledge of His holiness, justice, mercy, power, and wisdom; disseminated them at various times, through every part of the earth, *that they might be a "leaven to leaven the whole lump."* . . . I cannot but admire the goodness of the Supreme Being, in having let Himself down to our apprehensions; in having given to mankind, in the earliest ages, sensible and extraordinary proofs of His existence and attributes; in having made the Jewish and Christian dispensations mediums to convey to all men, through all ages, that knowledge concerning Himself, which he had vouchsafed to give immediately to the first."

This premised, let us further consider the charges preferred, not only against the God of the Bible, but against His subordinate Lawgiver, Moses. "The character of Moses, as stated in the Bible," Tom says, "is the most horrid that can be imagined! If those accounts be true, he was the wretch that first began and carried on wars on the score, or on the pretence of religion; and under that mask, or that infatuation, committed the most unexampled atrocities that are to be found in the history of any nation." Again: "The Jews," whom he calls "*a nation of ruffians and cut-throats, were,*" he says, "corrupted by copying after such monsters and impostors as Moses and Aaron, Joshua, Samuel, and David!" Was ever foul-mouthed calumny, we would ask, more misplaced than when made to rest upon the heads of these holy, faithful, devoted servants of God? Christ excepted, surely not. Had you, Tom, a tithe of the goodness, or did you bear the most distant approach to the moral and religious character of either of the leading men of this group, you would certainly be a very much better man than you are, or were, and instead of being now in hell, you might, through the mercy and help of God, have been a candidate for heaven! I thus write, of course, for the edification of his friends of the same belief, who are still living. Not one of the infidel characters who thus speak of those holy men, is worthy to stoop down and unloose their shoe-latchet.

Here is another of Tom's *chaste and beautiful statements!* or of his *pious and patriotic effusions!* as the taste of the reader may determine—"It is better, far better, that we admitted, if it were possible, a thousand devils to roam at large, and to preach publicly the doctrine

of devils, if there were any such, than that we permitted one such impostor and monster as Moses, Joshua, Samuel, and the Bible prophets, to come with the pretended 'word of God' in his mouth, and have credit among us."—Modestly and moderately expressed! But upon the same page, (190,) he says also, that "no sooner were the professors of Christianity sufficiently powerful to employ the sword, than they did so, and the stake and the faggot too"! When, however, you thus charge primitive and true Christianity with the use of the sword and the faggot, Tom, you must be moderately and modestly told, not perhaps bluntly that you lie, but that you do not speak the truth. Christianity had multitudes of adherents, and existed for centuries before recourse was had to the "sword and the faggot." And even when the sword was employed, it was really not by true Christians and Christianity, but by that which was such only in name. It was not by the Waldensians, the Albigenses, and others of the earlier ages, who, when they were driven from the Church, took its life-blood with them, and entirely drained the religion of the Church of its pith and marrow—doctrinal and experimental. No, it was not these. Christianity, where and whenever existing in its purity, never had recourse to the sword for proselyting purposes. Let a professing Christian but deliberately touch the "hilt" for persecuting or proselyting purposes, and he no sooner does it than, whatever he may have been before, he now and hereby shows himself to be under the influence of, and led by, the spirit of the devil, and not by that of God. But, "As many as are *led by the Spirit of God,*" we are told, "they are the sons of God;" and the Spirit never yet led any Christian to hate, or oppress, persecute, and kill his fellowmen, because he could not, or would not, see eye to eye with him in matters of religion. No; the weapons of our warfare, under the present dispensation, are not *carнал*. It is not permitted us, nor do we wish it to be; but you must not think, on this account, ye children of the devil, that we are going to allow you to abuse, vilify, and malign the servants of God, and blaspheme His own righteous and holy name, with impunity. No, if you smite us on the one cheek, it may be our duty to turn to you the other also; but, being lawful, it shall be under a vigorous pen and ink protest, nevertheless. Christ Himself thus protested against being smitten on the cheek; and if you smite us with your lying pen and ink sketches of Divine and Divinely regenerated character, we will endeavor to be honestly even with you, and send to your address pen and ink sketches of your own and your master's *really* vile character.

Tom proceeds: "There are matters in that book, said to be done by the *express command* of God, that are as shocking to humanity, and to every idea we have of moral justice, as anything done by Robespierre"—and others, who are named. "Are we sure," he continues, "that these things are facts? Are we sure that the Creator of man commissioned those things to be done? Are we sure that the books that tell us so were written by His authority?" Yes, we are, we reply. The Almighty has rights and prerogatives, Tom, that Robespierre never had. And those sovereign rights are not transferable. What is right and just and proper for the Creator to do or command, is not always right for the creature to do, or command to be done. Even among men it is right, and just, and proper for one to do what

if it eat for another. "A master has a dog that bites either himself or his child, for instance. Now it is right for that man to either kill the dog, or order his servant to do it for him. But it would not be right for the servant to take it upon himself to kill the dog, even under the same circumstances, unless he were commanded to do it. God is the Master; those human dogs of both sexes, maddened by sin, have all bitten, so to speak, both Him and one another, and this in opposition to and in despite of His express command to them. And He therefore has a just right to put them out of the way, either by killing them Himself, with plague, pestilence, or anything else; or to order any of His servants to go and do it for Him, and in any way that He prescribes. And as to the "crying or smiling infants" that you refer to, the transfer and change to them by their removal with the parents, is, in every sense of the word, merciful—especially in its relation to the eternal state.

But, says Tom, "It is because ye are sunk in the cruelty of superstition, or feel no interest in the honor of your Creator, that ye listen to the horrid tales of the Bible, or hear them with callous indifference." Is it so, indeed? Or is it not rather because *you* are "sunk" so deeply into the mire of conscious sin, that you can take no interest in the *judicial* character of your Creator and Judge?—also that your moral and mental perceptions in reference to this matter are so totally beclouded and depraved that you can listen to and pass by unheeded, and "with callous indifference," those judiciary warnings which are designed to be expressed by those retributive visitations to which you unbelievingly and slanderously refer.

Tom, as "a true Deist," however, persists in pronouncing it contrary to the moral justice of God to consign to destruction whole tribes or nations of what he is pleased to regard as innocent, unoffending men, women, and children. In reference to the *unoffending* character of this doomed people, however, Bishop Watson thus speaks: "As to the Canaanites, it is needless to enter into any proof of their depraved morals; they were a wicked people in the time of Abraham, and they, even then, were devoted to destruction by God; but their iniquity was not then full. In the time of Moses, they were idolaters, sacrificers of their own crying or smiling infants; devourers of human flesh; addicted to unnatural lust; immersed in the filthiness of all manner of vice. Now, I think, it will be impossible to prove, that it was a proceeding contrary to God's moral justice to exterminate so wicked a people. He made the Israelites the executors of His vengeance; and, in doing this, He gave such an evident and terrible proof of His abomination of vice, as could not fail to strike the surrounding nations with astonishment and terror, and to impress on the minds of the Israelites what they were to expect, if they followed the example of the nations whom He commanded them to cut off." We may add, that Moses speaks of this people, and refers to just such a man as Tom Paine, in the following words: "For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; and ye have seen their abominations," &c. And then comes the *peroration*, applicable to Tom in a Christian country, and among a Christian people: "Lest there should be among you a root that beareth gall and wormwood; and it shall come to pass

when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart to add drunkenness to thirst. The Lord will not spare him, but the anger of the Lord and His jealousy shall smoke against that man, and all the curses that are written in this book shall be upon him," Deu. 29:14-20. As to the effect which the extirpation of these Canaanites was designed to produce upon the Jews and the surrounding nations, as well as upon all the nations of the earth, it may be gathered from the passages which follow. After enumerating a number of abominations, the Word of inspiration says: "For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee." And again: "The land is defiled; therefore do I visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations—That the land spew not you out, when ye defile it, as it spewed out the nations that were before you."

But "it is a duty incumbent on every True Deist," Tom repeats, "that he vindicate the moral justice of God against the calumnies of the Bible." That is to say, the Bible being true, and God having in the judicial and providential administration of His government, according to the declaration therein contained, executed deserved judgment upon the wicked, and caused an account thereof to be written in a book as a warning to succeeding generations—from such "*calumnies*," which they were appointed and directed to thus write in a book, and place for safe and sacred keeping in the "ark of the covenant," it is the self-imposed business of every "true Deist" to vindicate the Divine character! It is thus the duty of the Deist to vindicate the moral justice of God from the executive acts of His *judiciary* justice! And being thus at war with Himself—His attributes being in disagreement, and unharmoniously and reprehensibly colliding, we are to understand that he needs the shrewd and kindly assistance of the far-seeing Deist to set Him right! But how can darkness illuminate light? or iniquity help righteousness? or the finite sit in judgment upon the Infinite?—anything on earth equal to it?—quite competent to fill this seat of judgment? The reply is, Yes; the daring and damning presumption of purblind, conceited, wicked Tom Paine! So, at least, it would appear from his infidel work, which he has left, he gives the world to understand, as a memorial legacy for the enlightenment and instruction of "his fellow-citizens of all nations,"—p. 5.

Another of Tom's charges, which he thinks effectually invalidates the truth of the Bible, is based on a passage as found in Numbers 31:13-18, and on which the Bishop of Landaff makes the following very just remarks: "There are many men who look upon all war (would to God all men saw it in the same light!) with extreme abhorrence, as afflicting mankind with calamities not necessary, shocking to humanity, and repugnant to reason. But is it repugnant to reason that God should by an express act of His providence, destroy a wicked nation? I am fond of considering the goodness of God as the leading principle of His conduct towards mankind, as considering His justice as subservient to His mercy: He punishes individuals and nations

with the rod of His wrath; but I am persuaded that all His punishments originate in His abhorrence of sin; are calculated to lessen its influence; and are proofs of His goodness; inasmuch as it is not possible for Omnipotence itself to communicate supreme happiness to the human race, whilst they continue servants of sin. The destruction of the Canaanites exhibits to all nations, in all ages, a signal proof of God's displeasure against sin; it has been to others, and it is to ourselves a benevolent warning. But you may as reasonably attribute cruelty and murder to the judge of the land in condemning criminals to death, as butchery and massacre to Moses in executing the command of God.

The Midianites, through the counsel of Balaam, and by the instrumentality of their women, had seduced a part of the Israelites to idolatry; to the impure worship of their infamous god Baalpeor: for this offence, twenty-four thousand Israelites had perished in a plague from heaven, and Moses received a command from God, 'to smite the Midianites who had beguiled the people.' An army was equipped, and sent against Midian. When the army returned victorious, Moses and the princes of the congregation went to meet it; and *Moses was wroth with the officers.* He observed the women captives, and he asked with astonishment, 'Have you saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation.' He then gave an order, that the boys and the women should be put to death, but that the young maidens should be kept alive for themselves. I see nothing in this proceeding, but good policy, combined with mercy. The young men might have been dangerous avengers of, what they would esteem, their country's wrongs; the mothers might have again allured the Israelites to the love of licentious pleasures and the practice of idolatry, and brought another plague upon the congregation; but the maidens, not being polluted by the flagitious habits of their mothers, nor likely to create disturbance by rebellion, were kept alive. You give a different turn to the matter: You say, 'that thirty two thousand women-children were consigned to debauchery by the order of Moses.'—Prove this, and I will allow that Moses was the monster you make him—prove this, and I will allow that the Bible is what you call it—a book of wickedness and blasphemy.—Prove this, or excuse my warmth if I say to you, as Paul said to Elymas the sorcerer, who sought to turn away Sergius Paulus from the faith, 'O full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?'

To this by the Bishop, we will add that it is an abominable perversion of this portion of the Sacred Record to say that these girls were reserved for "debauchery." They were reserved for servants, under the comparatively mild and equitable Jewish law of captive slavery and servitude. The very ground and original cause of these girls' captivity at this time, is ascribed to the judgment of the Almighty thus brought upon their nation for the sin of debauchery. And, therefore, for Moses, the servant of God, to give Israel a license to commit this sin is simply impossible; and the supposition, or accusa-



tion, is not only outrageously absurd, but, in Tom's case, it is to be feared, willfully wicked. Tom's repetitions and expressions of the same sentiment seems almost interminable. Another of the passages to which this infidel theologian takes umbrage, is the following, prefaced by, "The Bible represents God setting one nation to cut the throats of another, and stopping the course of the sun till the butchery should be done"—"It is from the Bible that men have learned cruelty, rapine, and murder; for the belief of a cruel God makes a cruel man. That blood thirsty man, called the Prophet Samuel, makes God to say 'Now go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass.'" Tom wonders also "why the moon should be called upon to stand still," as though sunshine wasn't enough to see by without the assistance of the moon! Well, I suppose all the world knows that the rays from the moon are usually eclipsed by those of the sun; but all the world, I suppose (except Tom Paine,) knows also that if the moon went on while the sun, or rather, in conformity with modern and more scientific phraseology, the earth stood still, the moon would be somewhere else, before long, than where it ought to be; and it would then either have to be recalled to its original position, or Tom's astronomy would have to undergo a revision. But as to the sun's being made to "stand still" for a while, which is but an accommodating phrase—meaning that the earth was to so stand—adapted to the scientific knowledge, or the want of it, of some of its inhabitants,—if Tom thinks the mandate of his Deistical God unequal to the phenomenon, he must be apprised of the fact, on the very beat of authority, that the Christian's God is not. Tom's Deistic God must be very much limited in power, like the God spoken of in chapter 20 of 1st Kings—God of the "hills" but not of the "valleys"!

But as to your reiterated charges of "cruelty" Tom, while we deny the validity and justness of the charge, we admit that there were some apparently very severe things done under the Old Testament dispensation. But this admission, however, does not invalidate the fact that they were done; nor does the fact that such a record of, to us strange deeds is historically recorded in the Bible, tend in the least to invalidate the truthfulness and integrity of the writers of the historic record; but the contrary. And if, therefore, they can be thus honestly, faithful and true in the record (which, moreover, exposes, in so many instances, in other respects, their own or their nation's vileness, faithlessness, disobedience, and sin,) they can be true, and we have all the more reason on this account to believe them to be true, relative to every other record that they make, whether it relate to the performance of miracle, the appearance of angels, or to the direct commands and sacred institutions for the regulation of human conduct, by the Almighty himself.

And, in indication of the holy character of God in his judiciary and retributive purposes, as well of his chosen servants who were commissioned by him to disorganize and utterly exterminate thousands of the same class of people that he had before swept from the face of the earth by the waters of a flood, I would further observe, that the Almighty Creator and Governor of men had a sovereign right, and not only a sovereign, but a *just* right to do it. The nations referred to were

idolatrous and incorrigible rebels in arms not only against his sovereignty, but his holiness and goodness. They had deliberately forsaken the religion and worship of the God of their patriarchal fathers; and he certainly had more than the right of an earthly sovereign to "hang," or, in some other way, put them all to death. He had also a just as well as a sovereign right, as expressed by himself in the 42nd verse of the chapter to which we have just referred, to say to King Anah, "Because thou hast let out of thy hand a man whom I appointed to utter destruction, thy life shall go for his life." Instead of its being "cruel" on the part of Moses, Joshua, etc., to execute their commission upon the wicked, therefore, it would have been a criminality on their part, calling for Divine judgment upon them, not to have done it. Cruelty in the matter, whether on the part of God or of His servants, is therefore, for the foregoing reasons, out of the question. On the part of the Creator, it is obviously nothing more than a sovereign act of simple justice, judicially inflicted, not only as a punishment of the guilty, but also for the subsequent moral and religious good of the world.

Those poor simple fellows of the Tom Paine school, however, himself (being leader,) the simplest of them all, imagine that the God of Creation is an entirely different being from the God of the Bible! and, as though Christians had neither faith nor interest in Him, monopolizing to themselves this God of nature and extolling Him to the heavens and above it, they set Him in point of justice, and mercy, and goodness, in moral contrast with the God of Heaven, of Christians, and the Bible! But how inconsistent and undiscerning they are in all this; and how vague, and shadowy, and unreal their perception and notions of the Divine attributes as exhibited in the constitution and government of the Universe; as well as how illogical and untenable the position they have assumed in relation to his contrasted moral character,—we need but refer the reader to the providential hand of God as displayed in the terrible eruptions and other developments of nature as connected with the history, past and present, of our world. Men, women and children—not excepting "smiling infants"—have been carried away, hurried suddenly into eternity, prepared or unprepared, by the elements and convulsions of nature from the earliest ages to the present time. By sea or by land, by water or by fire, by lightening, plague, pestilence, or earthquake, they have been suddenly seized with terror and dismay, and multitudes upon multitudes, agonized, horror-stricken, and suddenly doomed, have thus shrieked themselves into eternity! And who, may we ask the Deist, is the Author of this system of nature which thus engulfs one, darts fire at another, vomits its liquid lava upon a third, swallows in the bowels of the earth a fourth, prostrates with terrible plague or pestilence, etc., a fifth? Who was it that, through his providentially commissioned agent, sank Naples, the paradise of art, disappearing, as Talmage says, "into the trough of the sea"? And who, a few months after caused to be swallowed up in the fertile island of Java, mountain after mountain, and city after city, with its 120,000 human sacrifices of all ages, sexes, and conditions, causing it to become the scene of the greatest disasters of the present century? Who, moreover, caused the foundation of Lisbon to give away, letting down into the fiery

abyss below 60,000 of its inhabitants, never to see the light of the sun or of day again? And who the 215,000, at the mouth of the Ganges, by earthquake and cyclone? Who, moreover, sent (almost at our own doors) the agent of destruction, "slaking terribly the earth," demolishing the city of Charleston, terrifying multitudes, and ushering many of them into the presence of the God of nature and the judge of men? and this so recently, that the sounds and rumor thereof have scarcely died away from our ears?—Who, Deist, who? The God of nature?—The same. Was there no mercy? None. Hoary hmits, blooming youth, and smiling infants included? Yes; all, *by the God of nature*, thus appointed to utter destruction. Any better than the God of the Bible, Tom?—Guess that from the caverns of the lost, you will now be prepared to respond an honest "no!"

These, then, are the works of the God of creation and of providence, whom the Deist professes to worship; so that in his moral character as associated with unlimited power, he can hence be no better than the God of the Bible. But as the general character of the evil is the same, however, and by whatsoever instrument administered, whether intelligent or unintelligent, and the subjects of the suffering are the same; so the primary Author in each case, together with the character of His attribute of *justice*, which is discovered and displayed by natural and revealed religion alike, is also the same. And the God of the Deist, (which will be to him as a God of consuming judgment,) and the God of the Christian must therefore stand or fall together.

But breathes there a man in this 19th century who thinks that the God of nature allows these internal fires to burn and break out here and there, and from time to time, *at random*?—convulsing nature and engulfing men, women and children, without having and exercising any special interest, oversight, and providence, in relation to them? Then I have to tell him, as he must of course be ignorant of the fact, that the idea of such a thing is really puerile, absurd—monstrously absurd! Shall it be that man can never cease to take an interest in the work of his hands in general, and his offspring in particular, while he retains the principles of manhood within him; and yet the great Supreme, who gave to man this nature, be indifferent to the circumstances, whether in relation to this world or the next, of His offspring—His creatures that He was not too indifferent to make and provide a suitable home for upon this earth which He created and fitted up for our habitation? Would it be natural either in God or man to thus give being to offspring, and then depart from them to some distant, unapproachable region, and think and care no more about them? The man that thinks so, if he doesn't sustain the character of the gentleman described in the first clause of Psalm 14, he is certainly a gentleman who in character bears no distant relation to him. But I go a little further than this, and say, that the "no providence" and "no God" theories have the same *primary origin*, and are *inseparable*. And hence he who takes the one, takes also the other; and in either case, therefore, caps himself with David's clause.

## CHAPTER VI.

### ARE OUR BOOKS OF SCRIPTURE GENUINE? ARE THEY AUTHENTIC?

As this subject has been treated at length in our "Reply to Ingersoll," it will not be necessary to repeat here what may be found there. And to that book, when published, I beg to refer the reader, where he will find the subject pretty thoroughly considered, and (the Rev. Reviewers being judges,) treated in a popular style. And I suppose a "popular" style, to an intelligent community, means a readable style and a convincing style.

As a preliminary to what may follow in this chapter, allow me to say, that *the testimony* of "prophets and apostles" to the truth of our holy religion is given in attestation of *matters of fact*, of which they had been eye and ear witnesses; and not in attestation of mere *matters of opinion* to which all men, whether cotemporary with them or not, might lawfully take exception. And matters of *fact*, patent to all, or to multitudes of intelligent men and women, it must be allowed, cannot be reasonably denied or called into question. Such constituted the basis of the history and recorded testimony as found in the different books of which the Bible as a whole is composed. To illustrate our meaning, it was published by certain Jews who had found our Lord's sepulchre empty after His resurrection, as their *opinion* that He was stolen away by some of His disciples who had repaired to the sepulchre for that purpose at night; but the evangelists and others bore testimony, not to a mere *opinion* that Christ had "risen from the dead," but to their certain knowledge of the *fact* that He had actually risen; for they had seen and conversed with Him at several different times after His resurrection, and therefore could not be deceived in the matter. And in attestation of this asserted fact, to which they one and all bore testimony, they sacrificed their lives, and thus sealed this truth—this matter, not of *opinion*, but of clearly ascertained fact—with their blood.

Again: A number of individuals, coming, e. g., from the United States, unite in asserting that the President of the Republic was assassinated—that he died and was buried; but they differ in the statements they make in reference to some particulars of the murder, or in relation to the funeral or other attending circumstances of minor importance—is their *united* and agreeing testimony in reference to the death rendered nugatory by their varying statements in reference to the minor particulars? Clearly not. What they all agree in, and about which they could not be deceived, and give as their unqualified testimony to a well known *fact*—known to themselves and to multi-

tudes of others who were contemporaneously cognizant of the same—cannot be rationally repudiated, or rejected as false. The murder was committed, and the fact was thus established by competent witnesses.

Such minor discrepancies there are said to be in the histories of the four Gospels; but whether these apparently disagreeing statements can all be reconciled, as it is believed they can be, when properly understood by having all the varying circumstances, standpoints, and objects of the different writers taken into the account; as, for example, the different standpoints from which the varying "genealogies," as given by Matthew and Luke, are evidently viewed—Matthew tracing the genealogy through the line of kings through Solomon, "which was the son of David," &c., to show to the Jews to whom he wrote, that Christ was legally the heir of the throne of David, through the monarchs of Judah and their legal descendants; while Luke, on the other hand, writing to the Gentiles, exhibits the paternal stem of Him who was thus the heir, by tracing His private, His natural, His direct family genealogy back through "Nathan, which was the son of David," &c.—whether, I say, these minor differences can all be reconciled and explained to the satisfaction of all or not, they do not invalidate the agreeing testimony given by all the evangelists in support of the great facts and doctrines of our holy-Christianity.

This much premised, let us now take a hasty glance at some of Tom's characteristic observations touching the general subject of this chapter. On page 207, he says: "You believe in the 'Bible' from the accident of birth, and the Turks believe in the *Koran* from the same accident." And what about your own "accident of birth," Tom? Being born a *Quaker* "by accident," your accidental birth, it seems, has made a *Deist* of you. It is the first time that I ever saw or heard it intimated that Quakerism was a mother of Deism. But as to us, who profess to be rational beings, as well as intelligent Christians, Tom, we "believe in the Bible" because it was first attested by well authenticated miracle, and has ever since been accompanied by Divine influence and power in the conviction and conversion of sinners; and, in innumerable instances, in a moral sense, miraculously changing the "leopard's spots," and making "the Ethiop white." On the other hand, the reception of the *Koran* as the "Word of God" is most unreasonable, being wholly destitute of all such confirmatory evidence as the Bible carries with it; such as, miracle; prophecy; rational and exalted ideas of God; the most perfect system of morality; the most virtuously intelligent and, upon the very face of the writings themselves, artless and manifestly honest recorders of the events; as well as an ever accompanying attestative Divine influence and regenerating power, wherever its teachings are proclaimed and its truths cordially received. By its internal and external accompaniments, the Bible has ever carried with it an evidence of its own *authenticity*—marks the most indubitable that it embodies the truth of God, and that its origin is Divine. But the *Koran*, as a "revelation," hasn't a sound leg to stand upon, being a medley mixture compounded of stolen scraps of Judaism, Christianity, and idolatry, tacked on to heathenish licentiousness and fatalism! Received and believed in only by nations who are uniformly distinguished by nothing so much as by their gross ignorance and brutal habits, it has absolutely nothing to rest upon, either internal

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or external, except *the bare word* of a wealthy, shrewd, artful, ambitious, amorous, carnal-pleasure loving, sword-proselyting, lying fanatic! And since without well attested confirmatory miracle, not to speak of the essentially demonstrative moral influence, etc., attending its proclamation, no "revelation" can be rationally received and believed in as from God, the comparison Tom has made between the obviously spurious "revelation" or religion of the Koran and that of the Bible, is illogical and absurd.

The Rev. D. Simpson, M. A., says: "There are four grand arguments for the truth of the Bible. The first is the miracles it records. 2. The prophecies. 3. The goodness of the doctrine. 4. The moral character of the penmen. The miracles flow from Divine power; the prophecies, from Divine understanding; the excellence of the doctrine, from Divine goodness; and the moral character of the penmen, from Divine purity. Thus Christianity is built upon those four immovable pillars, the power, the understanding, the goodness and the purity of God." He might have added a *fifth*, as based on the whole of those Divine attributes conjoined, namely, the Christianizing, civilizing, and radically transforming Divine influence in the conversion, regeneration, and sanctification of all true believers.

Tom says: "Those who are not much acquainted with ecclesiastical history, may suppose that the book called the New Testament has existed ever since the time of Jesus Christ, as they suppose that the books ascribed to Moses have existed ever since the time of Moses"—And so they have existed, allow me to tell you, erudite Tom, ever since within a very short period of the death of Christ; and the fact that you deny it proves nothing but the fact of your own ignorance of ecclesiastical history. Dr. Simpson says: "Never were writings conveyed down with so good evidence of their being genuine as these. Upon their first publication, the books of the New Testament, in particular, were put into all hands, scattered into all nations, translated into various languages. They have been quoted by innumerable authors, appealed to by all parties of Christians, and made the standard of truth in every question of moment. We can trace them back through every age to the period in which they were written. And extremely remarkable and consolatory is the consideration, that, notwithstanding the innumerable times they have been copied, and the various errors, sects, and parties which have arisen, the corruptions which have prevailed in the church, and the revolutions and convulsions which have taken place among the nations, the Bible has continued fundamentally the same; insomuch that, from the very worst copy or translation in the world, we may easily learn the genuine doctrines of Christianity." It will thus be seen that, as predicted, *the gates of hell have not prevailed against it*. Nor can they.

May we venture to place also the ecclesiastical historian and University Chancellor *Moshim* in competition with learned Tom? If so, hear him. He says: "It is however sufficient for us to know, that, before the middle of the second century, the greatest part of the books of the New Testament were read in every Christian society throughout the world, and received as a Divine rule of faith and manners. Hence it appears, that these sacred writings were carefully separated from several human compositions upon the same subject.

either by some of the apostles themselves, who lived so long, or by their disciples and successors, who were spread abroad through all nations. We are well assured, that the *four gospels* were collected during the life of St. John, and that the three first received the approbation of this Divine apostle."

"But how do you account for the *voting* of the books canonical by the Council of Nice or of Laodicea?" Well, if so voted, even such voting did not involve *doubt* as to the four gospels, nor as to the most of the other books of the New Testament canon, even on the part of the few who are said to have entertained doubts in reference to the book of Revelation, and some of the Epistles. And I suppose the only legal way to settle a dispute based on a difference of opinion or judgment relative to any matter coming before such a Council, was by the vote of the majority. And since we read that while "the lot is cast into the lap, the whole disposing thereof is of the Lord," if their voting was prefaced by prayer, and they were men who had influence with God, as had the Apostles when praying for Divine interference relative to the choosing by lot, a twelfth Apostle to take the place of the fallen betrayer of our Lord, there is reason to believe that in a matter of so much importance to all after generations of the Christian Church, prayer would be heard, Divine interference, so far as necessary, would be vouchsafed, minds would be Divinely influenced, and the Council, as the consequence, brought to a right decision in reference to the matter.

Why even the Deists' God, we may judge, would be quite equal to this; for their great representative *reasoner* says, as before quoted, "*It is rational to believe that He will, for we know before hand that he can!*" (p. 194.) While, however, our style of logic is not exactly after this fashion, we do believe that *in fulfilment of a promise* given by the Divine Being to His own people, to hear and answer their prayer for all things necessary, that He not only *can*, but that He also *will*; and this because He is not only a God of power, but of truth.

As to the canonicity or Divine authority of the book of the New Testament, however, we may add, that it never depended on the sanction of any ecclesiastical council. Every one of the books was of Divine authority, and was held to be so by the Church from the time of its first publication; and the sacred canon, moreover, was complete as soon as the last sacred book was written and published. Paul's Epistles were written and published before the death of Peter, as this Apostle, in one of his Epistles, classes them with "the *other Scriptures*." (2 Pet. 3 : 14, 15.) And the true canonicity and authority of these and all other sacred writings, arise from their having been written by Divine inspiration. But as to none of these books having been verified by the signatures of their professed authors, as Tom declares; that is, as usual, false. The originals of all the sacred writings, were, for ought any living man knows to the contrary, so verified when first published; but whether or not, some of them certainly were; for it is expressly so asserted by Paul where he says, "*Tertius, who wrote this epistle, etc. The salutation with mine own hand. So I write in every epistle.*" "The salutation of Paul with mine own hand, which is the token in every epistle," etc. Paul usually employed an amenuensis, "Forgery," however, would have done a good many dirty little things,

not only in the matter of carefully forging all the requisite signatures to the different writings, without omission; but by carefully avoiding the insertion of anything detrimental to the character of one and all of the apostles; and by casting out, or studiously keeping out everything that might be considered a blemish from a human, and particularly, perhaps from a *Tom Paine* or infidel point of view.

But while there is obviously an entire absence of studied deception pervading the whole, there is also, as Tom admits, internal evidence sufficient to prove that the writing of the sacred books was not by a concerted plan of imposition by their several authors; and the manifest artlessness and straightforward, transparent honesty of the writers quite preclude the idea of a reasonable suspicion of their being separately and independently inventors of an imposition and forgers of the writings. Nor were they intellectually capable of it. Besides, we may add, the idea of forgery and imposition without immediate and general detection, and universal and indignant exposure, all the historical circumstances considered, as contained in history profane as well as sacred, constitutes an absurdity so palpable and glaring as to impose a tax on credulity so great that it need be looked for nowhere, I may say, except in the school, the mental and moral emporium of poor infatuated infidel humanity!

Tom tells us upon another page that the Bible differs from all other ancient writings with respect to the nature of the evidence necessary to establish its authenticity." Indeed! What kind of evidence, then, would you pronounce appropriate to the one, and what to the other?—Something in "the nature of" written and historical testimony, I suppose, for the one, that is to say, for the secular, or "other ancient writings;" but something in "the nature of"—well, what? What kind for the ancient "*Bible and Testament*" writings? Tom very shrewdly doesn't tell us what; but leaves us to guess, or infer it from what he tells us about the starry heavens; astronomy, and the like! Well, perhaps he does well, or would do well, after all, to direct his infidel confriers and compeers, as well as his infidel "fellow citizens of all nations," to look in an upward direction for the evidence of "the nature" required to convince them of "the truth"; for they have been so much and so long accustomed to receipts from beneath, that to counteract its blinding influence, something must certainly descend upon them of an enlightening, convincing "nature" from above, or they will never, it would appear, in the case of very many of them at least, have their eyes opened, their intellectual and moral blindness removed, and see and be convinced of what is so plain and clear to the disenthralled, the wise, the virtuous, the sensible, the good—the people of God.

But in addition to the preceding quotation in illustration of Tom's incapability of discerning what is or what is not the true "nature" of the evidence required in proof of Bible or any "other ancient writings," let us quote the following: On page 178, of his work, may be found the words: "The authenticity of the book of Homer, so far as regards the authorship." Now, allow me to observe here, that Tom seems to entertain a very confused idea of historical evidence in its essential and distinguishing character. And this appears to arise from his not knowing the difference between a book that is genuine, and a

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book that is *authentic*. But to clear up this confused misty muddle that appears to have gathered into the brain and dropped from the pen of this infidel, let the reader consider, first, that a book may be *genuine*, that is, written by the person by whom it professes to have been written, and yet not be *authentic*, that is, not be *true as to the matter or contents* of the book written by such person. And, secondly, that a book may be genuine in the main, that is, truly written as to the principal part of its contents by the person under whose name it is published, and yet have some additions, and perhaps true and necessary historical additions made to it by a subsequent editor or republisher of the book. And a small addition of such a nature, it must be admitted, does not destroy either the *genuineness* of the book as to its main authorship, nor its *authenticity*, or truthfulness, in reference to the whole of it. Such small additions were doubtless made, e. g., to the books of Moses and Joshua, whether relating to the time and manner of their death, or to anything having a relation to a period subsequent to their death.

If, moreover, the books of the Pentateuch, e. g., contain a *true account* of the creation, &c., as delivered by Moses, the books are *authentic*, whether Moses wrote them himself or not. And if he wrote them himself, they are also *genuine*. Bishop Watson very truly observes: "A history may be true, though it should not only be ascribed to a wrong author, but though the author of it should not be known: anonymous testimony does not destroy the reality of facts, whether natural or miraculous. Had Lord Clarendon published his History of the Rebellion, without prefixing his name to it; or had Titus Livius come down to us under the name of Valerius Flaccus or Valerius Maximus; the facts mentioned in these histories would have been equally certain." We may add, that the record of Christ's sayings and teachings is authentic, is true, and is historically proved to be so, although written by others than Himself. These considerations and reasonings rebut and quite overthrow the untenable positions assumed by Tom on pages 82 and 96. A history may be authentic or truthful, let it come down to us in the name of whomsoever it may. And a work might, e. g., be a *genuine* production of Tom Paine, and be handed down to us as such, even though he had forgotten or omitted to attach his name to it. And any man, being inspired, or Divinely appointed thereto, could write the Word of God, as delivered by Moses, as well as Moses himself; and if it came down to us in the name of Moses, it would nevertheless be *authentic*, although not *genuine* as to its misstated authorship; but it would obviously be none the less the "Word of God" on that account.

The reader will here further observe, in reference to this all-important question of the Bible's truthfulness, that, besides the continued and well-known unbroken line of Christian testimony to the genuineness and authenticity of the New Testament writings, (and to which, by the way, we have specially and at considerable length referred in our reply to Ingersoll,) *the ecclesiastical records of the Jews* have always not only associated their sacred books with the names under which they have come down to us as their authors—thereby proving them to be *genuine*, and not spurious, nor anonymous, as to their authorship—but they have also declared them to be *authen-*

tie, or true as to the miracles and other matters of fact they contain. It is a well known fact also, that the Jews have kept those books, as a sacred treasure committed to them by the Divine Being with the most scrupulous care from the time they were first written. And who, may we ask, is this Tom Paine, that with a dash of his pen, dipped in the ink of ignorance, the most stupid incredulity, and sin, should overthrow the united testimony of these successive generations of men?

Referring to the five books ascribed by the Churches to the authorship of Moses, Tom says: "There is no affirmative evidence that Moses is the author of them." To which we reply: The Jewish "Confession of Faith," which they have unto this day, affirms both the genuineness and the authenticity of the Pentateuch—that it was written by Moses, and that its history, &c., as recorded by him, is certainly and unquestionably true. It was their faith when governed by Judges; it was their faith when ruled by Kings; it was their faith when in their own land, and their faith when in captivity. It was their faith according to the testimony of Christ and his Apostles; it was their faith according to the testimony of the Jewish historian, Josephus; and it was their faith according to the writers of the Talmud, and the Jewish Rabbies of all ages. There has never been a time, indeed, when it has not been the affirmed, settled, and unquestioned faith of the Jews. Is this not "affirmative evidence?" The man who denies it, can have little respect for veracity, judgment, or common sense.

Again: Is there no *internal* "affirmative evidence" upon this point? Tom says, "No." Let us see. In Exodus, it is said: "*Moses wrote* all the words of the Lord, and took the book of the covenant, and read in the audience of the people." In Deuteronomy, we read: "And it came to pass, when *Moses* had made an end of *writing the words of the law in a book*, until they were finished, that *Moses* commanded the Levites which bare the ark of the covenant of the Lord, saying, Take *this book of the law* and put it in the side of the ark of the covenant of the Lord our God, that it may be there for a witness against thee." Is there "no affirmative evidence" in the foregoing, Tom? Look also through Ezra, who wrote five hundred and twenty-six years before Christ, and you will find such confirmatory words as these: "As it is written in *the law of Moses*, the man of God."—No "affirmative as well as confirmative evidence," here, Tom? Look through the Psalms, too, and elsewhere, and you will find further "affirmative evidence" on the same point, certainly sufficient to bring you (sorry to have it to say) under the prophet's denunciation of those who have a "lying tongue."

The term "*Law*," we may further observe, was always given to the five books of Moses; and it was recognized as such in this combined form by Christ and His apostles—one or two examples, in recognition of Moses as the author, from this very best of authorities, Christ Himself, may here be given. In the Gospels may be found the following words of Christ: "If they hear *not Moses* and the prophets, neither will they be persuaded though one rose from the dead." "On these two commandments (which He quotes from Moses) hang all the law and the prophets." "Ye do err, not knowing *the Scriptures*. And have ye not read in *the book of Moses*," Here "the book" is not

only ascribed to Moses, but it is recognized by Christ as "the Scriptures." "And beginning at *Moses* and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." "Had ye believed *Moses*, ye would have believed Me; for *he wrote of Me*. But if ye believe not *his writings*, (in whom ye trust,) how shall ye believe my words?" John 4: 46, 47. Any "affirmative evidence" in these quotations, Tom, in reference to Moses as *the writer and author* of the books?

Christ also recognizes David as the author of the Psalms ascribed to him, in these words: "And David himself saith *in the book of Psalms*." Isaiah, also, is recognized by Him as the author of a book of holy "Scripture," in the following words: "And He closed the book (of Isaiah); and began to say unto them, This day is *this Scripture* fulfilled in your ears." And here is a general recognition by our Lord of the whole of the Old Testament Scriptures: "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in *the law of Moses*, and *in the prophets*, and *in the Psalms*, concerning Me. Then opened He their understanding, that they might understand the Scriptures." Now, Tom, what have you to say to all this? Don't you think that *your* "understanding" needed a little "opening," and even a little more than a little, when you wrote about these things as you did? I can assure you that I think so, whether you do or not.—Knew more about these things than Christ, you thought. Well, you are, or were, a clever fellow, no doubt; and must have been a clever (not to say a conceited) fellow, in your own estimation, to think so. But be not surprised, Tom, nor too much chagrined, if an intelligent, Christian world demand that, as an *authority* in such matters, you yield to Christ the palm!

Tom failed to discover the "affirmative evidence," to which we have been referring; we therefore guess that he must have been a little fuddled, or sleepy, or unwell, when he glanced over these and other parts of the Sacred Oracles! But if this fails him, never at a loss, he has other arguments to fall back upon; and one of them is this: "These books cannot have been written by Moses, because they are written in the third person—it is always the Lord said unto Moses, or Moses said unto the Lord." If Christ says that they *were* written by Moses, presumptuous Tom, neither you nor any other man, through this or any other nonsense that you may advance, may presume to controvert or gainsay what he He has said. What *He* pronounces to be a fact is a fact. But as this declaration may not satisfy the captious, we will follow you a little further, and query you on this point thus: If it should be shown, (which is a fact,) that Cæsar writes in the same style, using such language in his commentaries as this: "A speech was made to Cæsar; Cæsar crossed the Rhine; Cæsar invaded Britain," &c.; and that such men as Zenophon, Josephus, and others, writes in the same style about themselves—what then? Why, we must turn to another argument, of course, and here it is: Verse 14 of the 14th of Genesis says, that Abraham with his trained servants "pursued them (certain kings) unto Dan." Now the difficulty in this passage, insuperable to Thomas, is this: "There was no such place as Dan there," he says, "till many years after the death of Moses, when

the town of *Laish* was changed in name to *Dan* in commemoration of the father of the tribe who seized upon the town ;” and the inference is, that, “consequently Moses could not be the writer of the book of Genesis.” Well now, Thomas, listen to me a moment, admitting (which will please you, no doubt,) that there was no town of that name at that time in that neighborhood, the supposed difficulty may, nevertheless, be accounted for in this way : First, by the term *Dan* having been inserted in Genesis in place of the original name *Laish* by a subsequent copyist, or writer of a new edition of the books, including other sacred books which had subsequently appeared. Or, secondly, the *Dan* referred to in Genesis, and by which the warriors in pursuit were stopped, may have been the *river* that went by, and was then known by, that name, as a branch of the river Jordan. By either of which explanations, you perceive, the difficulty is solved.

Another of the discovered difficulties is in connection with the commemoration of the Sabbath day. The reason given in Exodus for its being kept holy is, “For in six days the Lord made heaven and earth ;” and in the book of Deuteronomy (the name of which imports a *repetition* of the law, implying also its further explanation and enforcement.) Tom thinks another reason is given, and inconsistently given, for its being kept holy. There is, however, no reasonable ground, in my judgment, for thinking so. Two grounds or reasons urged upon a people as a stimulus to the discharge of a sacred duty, instead of one, may not be regarded as a crime, a sin, or an inconsistency. The repetition of the command referred to, as found in the fifth chapter of Deuteronomy, thus reads : “Keep the Sabbath day to sanctify it *as the Lord thy God hath commanded thee* . . . . . And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm : therefore the Lord thy God commanded thee to keep the Sabbath day.” Now, Moses here gives not only a repetition of the command to keep the Sabbath day holy, and for the same implied reason that was given in Exodus ; but enforces its being kept “*as the Lord their God had commanded them*”—that is, as to its being kept *holy*, and *as to its being so kept*, according to the original command, in commemoration of the Lord’s having “rested” from His labor—Moses here, I say, simply enforces obedience to the original command from the additional fact that God had chosen them from among the nations to be a people unto Himself, and had given to them also “rest” and deliverance from their servitude of toil and labor in Egypt. *Therefore*, were they to be obedient, and keep the Sabbath day holy, *as God had commanded them*.

Another thing which Tom thinks is worthy of special notice by his “fellow citizens of all nations,” is this, which amounts to nothing more, I may say, than a mere quibble : The writer of the book of Deuteronomy tells us that “*no man knoweth where the sepulchre of Moses is unto this day*” ; “how then,” Tom asks, “should he know that Moses was buried in a valley in the land of *Moab* ? I suppose, however, that it might be known that he was buried in a “valley” without knowing what valley it was. And even if the valley were known, the place of the sepulchre might not be. Tom’s shallow, exceedingly shallow reasoning, amounts to just this : because, a man might

not know the *exact spot* where his own precious remains were "buried," *therefore* he could not know that he was buried somewhere "near Rochelle," as his biographer informs the public in the sketch of his life prefixed to his work! I have moreover, and so, I presume, have more than a few besides me, a pretty good idea of where he is now; but as to locating the exact spot, I am neither able, nor have I any particular desire to be able to do so!

Tom's next charge is against the authorship of another book, and is in keeping with all the rest. It is based on a passage in Joshua, and to which Bishop Watson furnishes a reply: "I cannot," says he, "attribute much weight to the argument against the genuineness of the book of Joshua, from its being said, that—"Joshua burned Ai and made it an heap forever unto *this day*." Joshua lived twenty-four years after the burning of Ai; and if he wrote his history in the latter part of his life, what absurdity is there in saying Ai is still in ruins, or he is in ruins to this very day?"

The Gospel of St. Mathew was written, I may say *certainly* not a quarter of one century after the death of Jesus; yet the author, speaking of the potter's field which had been purchased by the chief priests with the money they had given Judas to betray his Master, says, that it was therefore called the field of blood *unto this day*; and in another place he says, that the story of the body of Jesus being stolen out of the sepulchre, was commonly reported among the Jews *until this day*. Moses, in his old age, had made use of a similar expression, when he put the Israelites in mind of what the Lord had done to the Egyptians in the Red Sea, "The Lord hath destroyed them unto this day." Deu. 11:4.

To this we will add, that from the foregoing remarks it is evident that the phrase "*to this day*" does not necessarily mean a great length of time. It was a phrase commonly used among the Jews in just such a manner, e. g., as we might say, "The like has never happened from that day to the present"; or, "It has never been repeated from that day to this." This form of expression may be, and often is, applied to circumstances occurring either in connection with our own lives, or to other occurrences that have transpired within the period of our recollection. So that, Tommy, the foundation also of this Bible unauthenticating charge, is thus made to quietly slip from under it; and, worsted in the conflict, as you always are, you haven't a foot of ground left you to stand upon! You would, by such baseless arguments as these, undermine the authorship as well as the truthfulness of the Holy Scriptures; but you cannot. We may add, that reference to this book of Joshua is found in Kings 16:34, thereby proving it to be older than those books. It is also (and so are the books of Moses,) referred to as an authentic book by Ezra and by Nehemiah.

There is also "affirmative evidence" found *within* this book, (which has escaped the clearness of your vision, and which consequently, you denied,) that Joshua himself did write the transactions of his life, although some things connected therewith, as a completion of the history, were doubtless written and inserted in it by some sacred writer, (probably by Samuel) after his death. The following passage is from the last chapter of the book of Joshua: "So Joshua made a covenant with the people that day, and set them a statute and an

ordinance in Shechem, and *Joshua wrote these words in the book of the law of God.*" On this passage, Bishop Watson thus comments: "Here is a proof of two things—first, that there was then, a few years after the death of Moses, existing a book, called, the book of the Law of God; the same, without doubt, which Moses had written, and committed to the custody of the Levites, that it might be kept in the ark of the covenant of the Lord, that it might be a witness against them—secondly, that Joshua *wrote* a part at least of his own transactions in that very book, as an addition to it. It is not a proof that he wrote all his own transactions in any book, but I submit entirely to the judgment of every candid man, whether this proof of his having recorded a very material transaction, does not make it probable that he recorded other material transactions; that he wrote the chief part of the book of Joshua; and that such things as happened after his death, have been inserted in it by others, in order to render the history more complete."

But let us here give another instance of the very misleading and unsatisfactory character of Tom's usual style of reasoning. Because one event or circumstance is mentioned in one sacred book and not in another—as, e. g., in the book of Kings, but not in the Chronicles—Tom accuses the one who records it with a want of veracity! Specious reasoning, is it not? We might as well have accused the one *who omitted the circumstance* of a defective memory; or of a want of faithfulness in his record for not inserting it; and with a much larger share of plausibility and common sense. And this style of reasoning he pursues in his references to the record of Gospel facts as well as to that of other books, not excepting such a book as the Chronicles, which is universally considered by christian writers as simply a supplement, or an abridgement of other books. "I esteem it," says Dr. Watson, in referring to this matter, "a very erroneous mode of reasoning, which from the silence of one author concerning a particular circumstance, infers the want of veracity in another who mentions it." He further shows the weakness of Tom's style of argument, and his illogical mode of reasoning, by the following representation: Paine asserts that "the account of the Kings of Edom mentioned in Genesis is taken from Chronicles, and therefore," he says, "the book of Genesis was written after the book of Chronicles." "Properly stated," the doctor says, "this argument runs thus: A few verses in the book of Genesis could not be written by Moses; therefore no part of Genesis could be written by Moses—a child would deny your therefore. Again, a few verses in the book of Genesis could not be written by Moses, because they speak of Kings of Israel, there having been no Kings of Israel in the time of Moses; and therefore they could not be written by Samuel, or by Solomon, or by any other person who lived after there were Kings in Israel, except by the author of the book of Chronicles!—a weak and illegitimate inference from your position. Again, a few verses in the book of Genesis are, word for word, the same as a few verses in the book of Chronicles; therefore the author of the book of Genesis must have taken them from Chronicles!—another lame conclusion! Why might not the author of the book of Chronicles have taken them from Genesis as he has taken many other genealogies, supposing them to have been inserted in

Genesis by Samuel? (who had the example of Joshua as a precedent.) But where, you may ask, could Samuel, or any other person, have found the account of the Kings of Edom? Probably, in the public records of the nation, which were certainly as open for inspection to Samuel, and the other prophets, as they were to the author of Chronicles."

We will here bring this chapter to a close, as it is quite needless, we think, to pursue the subject of it any further. Had we given, or were we to give the quotations which we make from Paine's work in full, that is, in connection with all the words and sentences usually or often accompanying them, our pages would be defaced, and the virtuous reader shocked with one continuous exhibition, with little or no variation, of the dire enmity of this carnal nature to God's people and truth, as expressed in the language of misrepresentation, obscenity, falsehood, scurrility, and blasphemy!

Tom has been accounted by some a good reasoner, but such persons entirely overlook the fact, that in the selection of just and sound premises and bases on which to rest his arguments and reasoning, he is lamentably deficient. His selection and statement of false premises, his blundering assumptions, and Scripture mistakes, which form the basis of his reasoning all the way through, one might say are *ad infinitum*! And this, ye leaders of the infidel school, is your invariable style! and are ye not ashamed of it? "Aye, but we have found his *Age of Reason* to contain some cogent reasoning," say the admirers of Tom. Wonder was there ever another such an "age"! But this assertion, my friends, amounts to no more than if you were to say of a structure that is being built upon sand—"That is fine workmanship, a splendid building?" Yes, but there being no solid base or foundation on which to rest the edifice, the first flood that comes sweeps it away! Tom's "cogent reasoning" structure has *lies* for its foundation; let but the truth blow upon it, therefore, and it instantly topples over and is leveled to the ground!

Well, we are blowing upon it, and stone after stone is tumbling down; and before we have done, we shall doubtless have the whole edifice leveled. And if after being thus utterly demolished, a single stone of the fabric should appear to the mental perception of any reader to still retain something of its original form or position in the infidel structure, as the consequence of its having been previously daguerretyped in that position upon the infidel disk of his mental vision, let him but consult the Bishop of Landaff on the subject, and he will be pretty sure to give it the finishing stroke for him. We may, through oversight, or on account of what we conceive to be its insignificance, have left a stone or two unmolested after the building, as a whole, has tottered and fallen at our feet; but consult this good Bishop's "Apology for the Bible," and you will, I think, there find, not only the infidel building demolished by the undermining of its general foundation, (if, indeed, it ever had anything worthy of the name,) but you will there find also every stone of any account shattered to pieces from the shivering blows given to each by this skillful demolisher, after the building had fallen!

But why the *Bible* should be called upon to *apologise* for this demolishing onslaught upon Infidelity, and why this work of the

demolisher should be called "An *Apology* for the Bible," I am at a loss to know. The Bible needs no apology. The need is all the other way; and I therefore now in the name of common sense and of all that is reasonable and just, call upon Infidelity everywhere for its apology. I call upon it to apologize for the senseless twaddle, the arrant nonsense, by which it has been so long sustained in a professedly intelligent world, in opposition to the truth!

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## CHAPTER VII.

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### MYSTERY AND MIRACLE.

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Paine, judging from what he has said by way of preface to his remarks on "mystery," and elsewhere, appeared to think that our system of religion is enveloped in mystery from beginning to end—from the strange and mysterious "story of Eve and the apple," to the "sacrifice of Christ because," as Tom puts it, "they say she in her longing had eaten an apple." He also lightly and flippantly accuses the "Christian Mythologists" of "damning all mankind by the eating of an apple." His references to this transaction are frequent; and his misapprehension or misrepresentation of the nature and design of the whole are of course as frequent. He cannot, however, have meant to insinuate that there was mystery connected with the bare outward act of eating the apple; which is simply a plain and easily understood matter of fact; but the mystery to his mind appears to have consisted in the tremendous results to all mankind, arising from the simple act of "eating an apple." In any case, however, it is either stupid misapprehension, or more culpable misrepresentation; since the tremendous results referred to are manifestly connected with the "immutable decree," as based on man's freedom to stand or fall, and which were clearly involved in the Divine and righteously ordained *testing principle* underlying the disobedient act.

We may here say, that we refer to such and such like puerile representations at all, because they are the very things which, being easily apprehended, influence for evil the minds of very many. And here also, therefore, I may be permitted to observe, that while Tom seems to flippantly and ignorantly, or wickedly, associate the dire results of the forbidden act with the *value* of the apple eaten, as involving all mankind therefore in the common ruin—the ruin is not *eternal* as to all. It is only those who refuse to take the antidote to the poison concealed within it, and which has infected all mankind who are so "damned." It is just you, and such as you, who realize to the full extent the dread consequences of the daring act. The "apple," as we have said, and as you know very well, or ought to have known very well, was the appointed and Scripturally asserted test of obedience or disobedience, Divinely ordained to be the pivot



on which was to turn man's future destiny as a free moral agent capable alike of understanding and of obeying or disobeying this plain and simple law under which he was placed by his Maker. Any other test that might have been ordained and employed, would doubtless have answered the end in view equally well: for it did not consist in the partaking or not partaking of a thing of *intrinsic value*, but in the partaking or not of the thing *forbidden*. This constituted the test. And Eve, joined by her husband, having ate the "apple," it was followed by the immediate dire results known to and experimentally realized by all mankind.

But, speaking of "mystery," Tom says, "it is the *antagonist of truth*. Truth never envelops itself in *mystery*." Is that so?—is it really so? Is it not a "truth" that a blade of grass grows, and that an acorn develops into an oak? And is there no *mystery* connected with, or "enveloping" this truth? It is a "truth" that grass, through the process of digestion and assimilation, is converted into the hair of the horse, the wool of the sheep, and the feathers of the goose, according to the specific laboratory in which it is manufactured. Is there no mystery connected with or enveloping the process? He or she must be a gander or a goose that denies it. Now it is plain enough to us that the grass *is* manufactured into wool, hair, swine's bristles, feathers, &c., although the process is mysterious; and so, in like manner, it is plain enough to us that we have been redeemed; that we have been regenerated; that men were and are inspired of God: that He does hear and answer prayer; that special Divine mercies, providences, and judgments, are among the things that be: that a revelation was supernaturally or Divinely communicated to men; and that, being thus introduced, it was afterwards proclaimed and established as an unquestionable and indisputable truth in connection with confirmatory miracle—but the secret of the underlying influence, and the *modus operandi*, so to speak, of converting, regenerating power, together with that of the astounding miraculous results of a word spoken by prophets and apostles—men like ourselves—is all an inexplicable mystery to us. The facts and actual results in relation to these things, both religious and secular, are plain enough to human intelligence, but a thread of impenetrable mystery, nevertheless, runs through them all. Electricity, light, heat, the volitions of mind and will, with the functions, voluntary and involuntary, of the whole animal economy, are also all associated with mystery. Our own being; the rolling spheres; the great Supreme, as the eternally uncaused Cause of all—is there no impenetrable mystery connected with the origin and existence of these?—*facts*, but all involving mysteries incomprehensible to human ken.

Again: an immortal being, originally created in the image of God, that he may be eternally happy, no sooner discovers his present condition and privilege by a revelation from God, than he sets about defacing that image by eagerly dosing himself with moral poison, and greedily clutching at any trash that will help to manufacture him into an infidel, thereby most effectually sealing his eternal ruin! Is there nothing mysterious in the process?—*Such is Tom Paine*, and other equally mysterious infidel intellectualists!

From mystery Tom passes on to miracles; and more senseless things

than he has said about them cannot well be imagined. On page 62, he says: "Mystery and miracle are incompatible with true religion; and prophecy," he adds, "ought always to be suspected." The reader of skeptical proclivities will perhaps pardon me for not doing the gentleman the deference he may think his philosophic genius in the conception and expression of such and such like opinions demands, when I say, that but for the thick veil of ignorance and prejudice that Satan had thrown over his eyes, he could not but have perceived that miracle, or miracle and prophecy are among the very *indispensable essentials*, as connected with the existence, origin, and establishment of any system of religion professing to have come from God, in order to its being received as true by a reasoning, intelligent race of men.

Again: on page 66, Tom says: "Nothing can be more inconsistent than to suppose that the Almighty would make use of means, such as are called miracles, that would subject the person who performed them to the suspicion of being an impostor, and the person who related them to be suspected of lying, and the doctrine intended to be supported thereby to be suspected as a fabulous invention!" Can such, we would ask, most extravagant, senseless, inconsiderate, and utterly unreasonable language as this be accepted by any man of ordinary judgment, as thus absurdly connected with the subject to which it is applied—the confirmation of a professedly Divine and inspired revelation of God's will to men? and as involving also, particularly, the *denial* of man's *natural powers of discernment* in the recognition of the unmistakable reality of miracle performed when of such a manifest and irrefutable character as were all those which are recorded in the New Testament! The man who ignores miracles as an evidential *necessity* in attestation of a Divine revelation, must either have lost his wits, or be beside himself! He can choose between the two.

To the above, with other similar assertions as found in Tom's book, Hume's infidel writings, and elsewhere, we make the following reply. The possibility of miracle and of a personal Divinity must stand or fall together; since to deny the possibility of a miracle is, in effect, to deny the existence of God. The Bible recognizes the existence of both. And Divine Revelation itself, we may add, is a miracle, involving a supernatural manifestation of Divine power.

The laws of nature, it will not, I suppose, be denied by the Deist, are subject to Divine control. If, therefore, the wisdom of God decree that the laws of nature which He establishes shall be subject from time to time, during the course of their continuance, to special interpositions of His providence for special purposes—which purposes were also originally and eternally in the Divine mind—the immutability of His nature requires that when the time and originally foreseen occasion for such special intervention arrive, the laws of nature, which are but instruments of His will and pleasure, must be interfered with. For man to question the wisdom of such a plan of operations, is simply to do violence to human reason, and question the wisdom of God. It is in accordance with the highest dictates of reason, that natural law must ever be subservient to the Author of nature; and that to define the limits of such subserviency, or decay against any manifestations of it that the Divine mind may be pleased to make to

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His intelligent creatures, is the height of presumption, unreasonableness, and folly.

God's primary object in performing miracles by His servants is not to "violate" natural law, but to manifest to the world that He is the Supreme Ruler and Governor—"that ye may know that I am the Lord, and that My name may be declared throughout all the earth," Ex. 9: 16, and 10: 2,—and also, that He authorizes certain individuals to publish to the world His will as supernaturally revealed to them—such miraculous attestation of their being Divinely commissioned being absolutely indispensable to a rational reception, on the part of mankind, of the truths declared to be revealed. "The works that I do, they testify of Me," said Christ, hereby setting forth the most obvious fact, that without such works given in attestation of His Divine mission, no one could reasonably receive it as such. His miraculous works were His credentials, proving His mission to be Divine; and without which His teaching, however morally excellent and pure, could not have been regarded otherwise than as the product of a superior, but uninspired human intellect.

Again: a contravention of the laws of nature to convince the world of the existence and omnipotence of the one only living and true God, as contradistinguished from the multifarious objects of idolatrous worship, is not to "derange the machine of His own construction," as Voltaire says it is; but, on the contrary, it is simply to make it the means of developing and perfecting His plan of operations in relation to our world—"making His power known," and demonstrating Himself to be the God of nature and creation, and that therefore men were to recognize, bow down to, and worship no other God than the Infinite Being who had thus supernaturally revealed Himself to His creatures.

But "miracles," say the abettors of the various schools of Infidelity, "are contrary to present experience, and therefore we will not believe in them." This were all the same as to say, that because the existence of many species of the animal creation now extinct, but traces of which geologists have professed to discover in the stratified rock and elsewhere, is contrary to experience, we will not believe it. That they existed in the past we will not believe, because they do not now exist. Now all, I presume, will acknowledge such reasoning to be absurd, and should it be said that on the testimony of competent, reliable, and even living men, distinct traces of such extinct species have been discovered, we might still reply that even such traces are contrary to *our* experience; thousands of us have never seen them, and therefore, we might say, we will not believe that they exist merely on the recorded testimony of those who say that they have made such discoveries. To argue thus were equally absurd. The rational foundation for our faith in such matters would be the obvious fact, that these men being competent, and having no conceivable motive for deceiving us, we are therefore perfectly justified in accepting and believing their testimony on the subject. The same may be said in reference to the committing of righteous and holy men as martyrs to the flames. We have never seen a martyr burn, nor is it easy to conceive it possible for professed followers of Him who "came not to destroy men's lives but to save them," to be so terribly deluded as to think they did God

service by acting in such direct and manifest opposition to the spirit and teaching of our Divine Exemplar. Yet such is the fact. Although contrary to present experience, we believe it to have been the experience of the past; and rationally enough, too, since we have the testimony of reliable history in its favor. This rational principle conceded, then, is all that we require in order to establish the authenticity of miracles. Their authenticity is established on the authority of reliable history—the authenticity of the sacred record itself being abundantly confirmed by history, both ecclesiastical and secular. And that the sacred historians could have had no possible motive for deceiving mankind must be obvious to every candid mind, from the consideration, that after a life of constant self-sacrifice, honestly and artlessly recording their own faults and failings, as well as their virtues and sufferings in the service of their Redeemer, they, to crown all, voluntarily sealed their testimony with their blood.

A miracle, in the Scripture sense, is an event or effect produced by the direct agency of almighty power, contrary to the established constitution and ordinary course of things—a palpable deviation from the known laws of nature, for the accomplishment of some specific purpose. In effecting the establishment of a religion professing to have come from God, such miraculous interposition is manifestly indispensable. And to such, therefore, the institution of the *Law* and the *Gospel* appealed for confirmation, and by such has God been pleased to ratify and establish the Divine origin of the revelations made to the world through His inspired servants at the commencement of each dispensation. Miracles were thus to be regarded as a seal of their Divine commission to make known the will of God to men, and as such they were appealed to by our Lord Himself: "Go and show John again those things which ye do hear and see," "The works that I do in my Father's name, they bear witness of Me." These works were necessarily of a nature contrary to ordinary experience, or there would have been no use in appealing to them as a witness of His Divine commission. Contrary to ordinary experience they must be, and contrary to such experience they were. Christ did not, in appealing to them as a witness of His Divine commission, enter upon any labored argument or specious train of reasoning with a view to convincing His auditory that they were really miracles, because they needed nothing of the sort. In the self-consciousness of His own spotless integrity, and of the Divinely confirmatory character of His miracles, He simply appealed to them as plain and indubitable facts. And so also did the Apostles, when speaking of the miracles they performed in Jesus' name.

The character of our Lord's miracles, we may further observe, is so fully in consonance with the Divine, the benevolent, and spiritual character of His teaching, and so entirely diverse are they in their essential character as professedly proceeding from an all-wise, merciful, and benevolent Deity, from the character of the legendary miracles ascribed to various historical personages, that the wonder is that men of learning and ingenuity cannot discern the striking dissimilarity, the entire absence of all true analogy between them. Infidels may institute a comparison, as they have done, between the miracles of our Lord and those ascribed to "Simon the magician," such as "flying

through the air, transforming himself into a goat, putting on two faces, rolling himself unhurt among burning coals, making statues to walk, and dogs of brass or stone to bark,"—but so doing, common-sense people, I imagine, will think that their powers of discrimination and of instituting comparisons, to say the least, cannot be of the very highest order. Such legendary miracles may serve to show the character of the miracles which would have been ascribed to Jesus had His character of thaumaturgus, like that of Simon the magician, been but an imposition, or had his miracles been "more the work of the people than of Himself," as M. Renan says they were; but beyond this no legitimate use can be made of them. They are thus, by a fair and legitimate deduction arising from the character of those legendary wonders which were ascribed to the magicians of the time, plainly calculated to demonstrate the genuineness, the reality and the supernatural character of the miracles performed by our Lord.

The character of His miracles was such, we need scarcely remark, as to preclude the possibility of deception to even a single observer from any class of society; and this, in view of plainly stated and well-authenticated facts, any unprejudiced man possessing a grain of candor and common sense must freely admit. We may also observe, that science is in great part at once the cause and detector of modern jugglery and imposition; and to the detection of that to which it mainly gives rise it must be confined. If it essays to inquire into and explain the supernatural, it oversteps the boundary of its legitimate sphere. The realm of nature is its domain; the miraculous, like its Divine Author, is above and beyond it, and *is* of such a nature, notwithstanding assertions to the contrary, that the "common people," without the aid of science, are capable of testing it.

Allow me to add, that there are not wanting frequent opportunities of testing the virtue and power of the supernatural, even in modern times. Many a spiritual "new creation" has been supernaturally effected among men, the Divine character of which they are as capable of testing and understanding, as the scientific "natural man" is of testing and understanding the nature of any ordinary phenomena belonging to his legitimate sphere, the realm of physical nature. Miracles are neither "contrary to," nor are they wanting, even as to *diversity* of character, in relation to the experience of the present. There has been many a special interposition of Providence, many a miraculous answer to the prayer of faith offered on behalf of the sick and the needy, even in our own day. Dispute it you may, but contravene or disprove the fact you cannot. A "cloud of living witness," embracing men as learned and talented as the world can produce, can vouch for its reality and truth. And multitudes more, through the power of the Spirit, will continue to arise and testify to the efficacy of prayer in these respects, until the time shall arrive when both physical and spiritual healing, so far as they relate to our world, shall be at an end.

The belief or disbelief of the Deistic school, as well as that of the Pantheists who call the universe God, does not depend on evidence at all, inasmuch as they wilfully close their eyes to the rational grounds on which Scripture testimony is based—the only evidence, by the way, in relation to apostolic times, that is of any weight what-

ever, when brought to bear upon questions touching the supernatural. Dreamy speculation or theorizing in relation to questions of this nature is absolutely worthless, and must necessarily go for nothing; whereas testimony, reliable testimony, as given in confirmation of duly witnessed facts, is everything. But this they reject. Men noted for the holiness of their characters and uprightness of their lives; men having withal mental capacity and powers of penetration and discrimination, at least equal to the most intellectual of their modern detractors—a Moses, an Elijah, Elisha, Samuel, David, and the prophets; a Matthew, Mark, Luke, John, the other Apostles, and Jesus Himself, may with one voice declare, not only that God exists as a personal being, but that He has revealed Himself to them, delivered to them a Law and Commandments by which the lives of the human family are to be governed, together with an account of man's origin and destiny; and that in confirmation of all which He manifested His power through them in the performance of a series of miracles, which were patent to the then living world, to whom also they appealed at the time as witnesses, and the supernatural character of which neither Jew nor Gentile, learned nor unlearned, could deny—but it is all to no purpose so far as our modern unbelieving Savans of the Rationalistic and Deistic schools are concerned. They have invented a theory of their own in relation to the universe, its immutable laws, etc., and by it they are prepared to abide. Passing by the overwhelming testimony relative to God's revealed account of it, as a thing of naught, they are quite prepared, in the self-sufficiency of their proud minds, to await the issue of nature's future unfoldings.

All the revered authors and leading characters of the Old and New Testaments may bear an unqualified testimony to the fact that miracles have been performed; and this may be confirmed by the unanimous testimony of all the holiest and best of the ancients—but to Rationalistic and Deistic obtuseness and perversity it is all to no purpose. Even though one should "rise from the dead" and declare it, there would doubtless still be found some who would not believe. Aye, further still, so fully convinced are they of the immutability of nature's laws, and of the undisturbed operation of its forces, that when "the earth shall have waxed old like a garment, and the time of its dissolution have come"; when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat"—there will perhaps still, in the judgment of these men, be a natural cause for it all; there will probably still be found men, true to their God Nature, and skeptical on the subject of miracles, who will be very capable of explaining it on natural and scientific principles; they will doubtless see in it no more than a very natural eruption of the internal fires concealed in the heart of our earthly volcano! And, in accordance with the principles of Spinoza, who defines a miracle to be a rare event, happening in consequence of some laws that are unknown to us—unless science and scientific infidels be dissolved with it, when the dead that are in their graves shall have come forth, the judgment be set, the books opened, sentence pronounced, and the wicked "bound hand and foot" and taken to the place of "perdition of ungodly men," it will still, in the estimation of these gentlemen of nature, be but a remarkable natural phenomenon, a strange freak of

their idol God, Nature ! And although they will have an eternity of experience in this place for the development of their science, the regions of woe will perhaps afford them no ground for a change in their opinions as to the scientific change in their destiny being caused by a strange erratic freak of "immutable" Nature, rather than by the direct interposition and special judgment of the Almighty !

Tom says : "When Moses told the children of Israel that he received the two tables of Commandments from the hands of God, they were not obliged to believe him, because they *had no other authority for it than his telling them so.*" This declaration of yours, Tom, although contrary to fact, allow me to tell you, suggests at once to a reflecting mind the absolute necessity of confirmatory miracle to substantiate his claim to be heard as a messenger duly authorized by the Almighty to carry a message from him to his fellowmen. But although overlooked by you, (perhaps not intentionally), the supernatural phenomena ("in the sight of all Israel"), accompanying the delivery of the tables of Commandments to Moses was a demonstration to them all of Moses' commission and truthfulness. Paul tells us that "when Moses is read by the *Jew*, the veil is upon him even unto this day." He might have extended it to our day, and included the Deist with the Jew.

But in further depreciation of the value of *miracle*, and an ostensible exaltation of "morality," Tom says : "Miracle could be but a thing of the moment, whereas moral principle speaks universally for itself." Yes, but you must be reminded, Tom, that the moral principle lacks "universally" binding *authority*, unless it comes from God in preceptive form ; and there could at first be no means of ascertaining with certainty that it came from God, except as supernaturally confirmed by its first promulgators being supernaturally endowed with the power of working miracles. The attestative evidence of confirmatory miracle in connection with the preceptive and doctrinal preaching, was, to the beholders of it, irresistible evidence of their Divine commission. And the account of the miracles, as well as of the teaching, being immediately transferred to the records of written history, those who had seen the miracles and heard the doctrines preached, now saw before their eyes the identical counterpart in the written records. And they have been ceaselessly before the eyes of successive generations of intelligent men, both in and out of the Church, from that day to this. And our belief, therefore, both of the miracles and the moral and doctrinal teaching, is reasonably founded on the unimpeachable, ever existing, and, to all the then known world, ceaselessly accessible historical testimony which has thus been scrupulously guarded and watched, preserved in its entirety, and handed down to us through the successive generations of believing and unbelieving readers of the records to the present day. That there were unbelieving readers of the story of the Cross all the way down through the ages, is no more of a marvel than that there were also unbelieving—that is, incorrigible, sin-loving witnesses of the life, labors, and moral teaching of Christ Himself.

As touching the veracity and reliableness of the recorded testimony to the performance of miracle, however, Tom says, "millions of lies have been told in our time; and it is, therefore, at least millions to

one, that the reporter of a miracle tells a lie" ! We reply : This proposition being true and a just style of reasoning, the converse of it must also be true, and the conclusion quite as logical—"Millions of truths have been told in our time; it is, therefore, at least millions to one, that the reporter of the miracle tells the truth." But the fact is, this is a very false and fallacious style of reasoning. We are not to receive the testimony because millions of truths have been told; nor may we any more reasonably reject it because millions of lies have been told. We know that while some men are liars, others are truthful; also, that while there are some motives in connection with the delivery of testimony which, from the attending circumstances and consequences, naturally incite to lying from self-interest; there are other motives of higher origin which, outweighing in upright and properly constituted minds the more selfish ones, incite to the statement of truth. And when we find that all the motives in connection with the testimony would naturally incite to its suppression from self-interest, and yet that the testimony is explicitly and fearlessly given, there is every just reason to believe that the testifiers are truthful in what they say. Such were the reporters and recorders of the miracles as found in the Gospel records.

The same evidence, we may here further observe, that establishes the genuineness and authenticity of any book, whether ecclesiastical or secular, may be logically and truthfully said to establish the genuineness and authenticity of a sacred book. But Tom says, No, because the sacred books contain an account of miracles—"things," he says, "naturally incredible." But the histories of Josephus, and Tacitus, the Roman historian, contain an account of miracles; and yet the genuineness of those books is accounted true, and has never for a moment, that I am aware of, been questioned. Yes, but, says Tom, "we believe the things stated in these writings no further than they are "probable and credible." The same may be said of the sacred writings; with the difference, however, that the whole of what is contained in the sacred writings is both probable and credible." The tricks of ancient impostors, as recorded by Livy Tacitus, and other profane historians, every man of common sense must know, are in no way comparable with the miracles of the sacred Scriptures, either as to character or authenticity; and hence there is no country, tribe, or nation of intelligent people, that at the present time recognizes them as such. But it is very different as to the miracles of the Bible; these are, and have been in all ages down to the present time, recognized as such by the most intelligent nations and communities of men that have ever existed upon the earth. Moreover, the miracles said to have been wrought by the heathen Gods of the Romans, have been accounted for in this way, that while their priests admitted the miracles of Christ, with those of His apostles and prophets, to be true, lest that admission should have induced the people to abandon their "gods" and become Christians, they said, that their *Apollonius*, their *Apuleius*, and their *Aristeus*, wrought miracles also.

We further observe, that an unbroken line of the most reliable human testimony, from the earliest history of the world to the present, has historically established, not only the fact of the possibility



of miracle, but also the truthfulness of the sacred records which contain an account both of them and all other sacred matters. And before, we may add, it can be reasonably received as a fact, that the credibility of miracles cannot be established by human testimony, it must be received as a settled and established fact that all men are liars, or that all men are fools naturally incapable of knowing, for example, whether walking upon the sea, sudden restoration of eyesight to the blind, and of the dead to life, or the multiplication of a basket of bread and a couple of fishes into what fills and satisfies the hunger of some 5,000 men, besides women and children, leaving a balance of twelve baskets full as large as the first, are miracles or purely *natural occurrences*. This *must* be received as an established fact, or the credibility of miracles by human testimony must be admitted.

In concluding this chapter, we may observe that Tom seems to take a peculiar pleasure in a frequent reference to "Jonah and the whale," and thinks "it would be a greater miracle for Jonah to swallow the whale, than for the whale to swallow him." How very knowing Tom is! But the miracle, we may remark, no more consisted in the *swallowing* of Jonah, than did his own "swallowing" of the devil, all swollen and huge with lies, as he has done! And having thus incorporated him into his mental and moral system, it is no wonder that his stony heart, petrified into a conglomerate of lies, seems to feel no compunction in the utterance of even the most daring blasphemies! But as to this miracle of the whale, we may further remark, if the whale had swallowed Tom instead of Jonah, the devil himself—his Deistic god—couldn't have prevented his miserable carcass, body and bones, from being converted into whalebone and fish before very long—unless, indeed, the alcoholic stench and flavor had caused the whale to vomit him up in less time than it did Jonah!

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## CHAPTER VIII.

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### SCRIPTURE PROPHECY.

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As the evidential or attestative value of Prophecy has been adjudged by Mr. Paine to be merely open to "suspicion," (p. 62,) we need not here enter largely upon the discussion of it. In our "Reply to *M. Renan*," however, we have treated this subject at what may be considered great length for a treatise, containing but one volume of some 470 pages, on "Modern Infidelity" in general; and from this work we may here make, and apply to some of Tom's remarks, an appropriate quotation or two. We do this all the more readily, as it is not our intention to publish an edition of that work in this country. The following general remarks will not be inappropriate:

The power by which the vista of ages is pierced, and the events relating to the remote future revealed, must necessarily be Divine;

and the fulfilment of predictions uttered at periods long anterior to the events must therefore afford irrefragable evidence of their Divine origin—a most convincing proof to every unbiassed mind that the person by whom the predictions were uttered must have been under Divine and supernatural illumination. Next to miracles, prophecy, genuine prophecy, may justly be regarded as the highest evidence that can be given of a supernatural communion with the Deity. It does not indeed carry with it any intrinsic proof of its Divine origin when first enunciated, except when accompanied by the exercise of powers otherwise miraculous with which God's prophets were also endowed; but as the future gradually unfolds, and events transpire in exact and manifest accordance with the terms of prophecy, ultimating in its literal and complete fulfilment, it affords conclusive evidence that the utterances were Divine, that the prophets were supernaturally endowed, and that the doctrines taught by them were dictated by the Spirit of God—that, in short, in the expressive language of St. Peter, "Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

It was not a very difficult matter, according to Thomas Paine, to become a prophet of successful repute in "the olden times"; for "if the supposed prophet," he says, "happened, in shooting with a long bow of a thousand years, to strike within a thousand miles of a mark, the ingenuity of posterity could make it point blank; and if he happened to be directly wrong, it was only to suppose, as in the case of Jonah and Nineveh, that God had repented Himself and changed His mind."—Guess that you have repented yourself, and changed your mind, too, by this time, my poor fellow! but one thousand miles leaves a wide margin around the centre of the mark, my friend; and you must be a liberal fellow indeed to allow the interpreters of the prophecies so much latitude! A "liberal" in politics, you would be the same in religion, I observe. You see by this observation, Tommy, that we are desirous of giving you credit wherever and whenever we have reason to think it your due!

On another page, (153,) Tom says, *Prophet* is the Bible word for *poet*, and "*prophesying*," he says, "meant the art of making poetry;" and hence he thinks that "the flights and metaphors of the Jewish poets have been foolishly erected into what are now called prophecies." Cleverly conceived! But he goes even farther still, and thinks that the prophecies (which he calls poetry!) contained in the books of the prophets were originally set to music, but that the writers forgot or neglected to preserve and hand down to us the music with the poetry! And these opinions, be it known, Tom writes and publishes to the world with all the apparent seriousness and confidence of belief! I must say, however, not now to further speak of the "thousand mile" shooting, that to my mind the books of the prophets are strange books of "poems"; and the prophecies, if poems, to say the least are strangely tintured with the predictive! as we shall see.

Tom objects circumstantially to all the prophecies (poems!) that have a direct relation to Christ as the predicted Messiah and Saviour of the world; and thus striking at the main root of the whole, he would undermine and bring to nought all that is of the most vital importance connected with the entire system of Scripture prophecy.

But this cannot be allowed; no, not even to the author of the "age of reason!" Graciously promised to Adam immediately after the fall, Christ was made the subject of prophecy down to the time of the close of the prophetic dispensation. He was the ceaseless burden of prophetic "song"—the soul and centre, the Alpha and Omega of all Scripture prophecy. Even the predicted rise and fall of empires all really culminated in Him; and they were all, and are still, either directly or indirectly, made to subserve the interests of the Redeemer's Kingdom. Whether by their being instrumental in the punishment of His people for their idolatry and sin in the past, or in purging His Church from the sins of carnal entanglements under the present dispensation, or by casting away their own idols and heathenish superstitions—they successively prepare the way for the accomplishment of the predicted triumphs of grace, and have a direct bearing upon the spread and universal establishment of the empire of Christ.

As the subject of prophecy, we may further observe, Jesus, when He came to our world, voluntarily placed Himself into direct collision with Jewish bigotry, prejudice, and earthly ambition, and succeeded—succeeded in establishing His character as the true Messiah, who, while rejected by the Jews as a nation, in this very circumstance fulfilled the predictions of their prophets, and accomplished the merciful intention of God in redeeming Jew and Gentile alike from the curse of a broken law according to the only plan which, in consistency with justice, even the infinitely wise God Himself could devise. The majesty of the Divine government is hereby sustained and the law of God vindicated; justice is satisfied, mercy to the sinner is proclaimed, and man, fallen, guilty man, may be saved. Such is the Divine end of the glorious dispensation which, according to prophetic teaching, it was Christ's mission to introduce into our world, adorn by His life, confirm by His miracles, and seal with that blood of the New Testament which His own lips declared "was shed for us."

The frequent appeals of Christ Himself to the Old Testament Scriptures as bearing testimony to His Divine mission, plainly show that He regarded Himself as the leading object of Divine prophecy. "Search the Scriptures," said Jesus to the Pharisees, "for they are they which testify of Me." Again: "For had ye believed Moses, ye would have believed Me; for he wrote of Me." Again: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil." Again: On standing up to read from the book of Isaiah when in the synagogue at Nazareth, He "opened the book and found the place where it was written, the Spirit of the Lord is upon Me, because he hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." He then adds: "This day is this Scripture fulfilled in your ears"—A Scripture prophecy fulfilled, Tom! and, if you know anything of Christ's character and work, you will know also that this prophecy "shot within" something less than "a thousand miles of the mark!" And his hearers, says the evangelist, "all bear Him witness, and wondered at the gracious words which proceeded out of his mouth." Yet again: after charging the disciples at Emmaus with being "slow

to believe all that the prophets have spoken," He said to them: "Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself." And of His interview with the Apostles at Jerusalem after His resurrection, it is written: "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

We have thus the unimpeachable testimony of the sincere, the true, the spotless Jesus Himself, that He, as the Messiah suffering to procure for all nations "repentance and remission of sins," was prophesied of in the books of Moses, the Prophets, and the Psalms; in other words, throughout the entire inspired volume of Old Testament Scriptures.

But the story of Christ as connected with the fulfillment of prophecy, Tom, (with Renan, Ingersoll, and all other infidel writers,) professes to believe is a fabrication—is legend. It is legend then, we would further observe, of very ancient origin, and having very remarkable corroborative testimony; but this is of course, all nothing to Tom. Strange, however, if he possessed even the smallest measure of candor or sincerity, that it did not strike him as something more than remarkable that legend should be sustained for so lengthened a period, and by testimony, both prophetic and historical, the best and most reliable that history can furnish. Referred to by Moses in the prediction, that the seed of the woman should bruise the head of the serpent—which prediction is still in course of fulfillment in the unceasing conflict between light and darkness, good and evil, the dominion of Satan and the Kingdom of Christ; a contest which is destined to continue until the head of the serpent shall have been completely bruised, his usurped authority destroyed, and "the kingdoms of this world," which are now being rapidly enlightened and Christianized, have become "the Kingdoms of our Lord and of His Christ"—prophesied of by Isaiah as "the Virgin's Son, the Prince of peace, the mighty God, whose name shall be called Immanuel"—reiterated circumstantially and in a variety of forms by all the leading Jewish prophets—appealed to by Jesus Himself, and claimed by Him as having a direct and special reference to His person, work, and mission—confirmed by the declaration of the evangelists, that the events as predicted had actually and literally transpired—and lastly, further borne witness to by the writings of other inspired Apostles, who confirmed the truthfulness of their testimony by the performance of the most astounding miracles, and by finally sacrificing their lives in defence of the truth they had espoused. Such a concurrence of reliable testimony is not to be found in support of "legend" throughout the historic annals of any civilized people in the world. But the confirmatory testimony of miracle, and of prophecy fulfilled, in connection with the historic as

faithfully delineated by *such* men, prove the events narrated to have been fact and not fiction, God's truth, and not legend, vain man to the contrary notwithstanding.

In Christ also, we may add, all the sacrificial types and shadows of the Old Testament and the Mosaic law had their fulfilment. Typified by Abraham in the offering of his son Isaac, heir of the promises, upon the altar of sacrifice—by the brazen serpent which Moses erected in the wilderness, and to which the dying Israelites were directed to look and live—by the Offering of the Passover, or paschal lamb, which was to be *without blemish*, and not a bone of which was to be broken, thus prefiguring the spotless "Lamb of God" who was to be offered for the sins of the world; and while His blood was to thus and for this purpose be literally shed, not a bone of His was, according to prediction, to be broken, and which was literally fulfilled, although contrary to the Roman custom with those whom they crucified—typified by these, and by all the sacrifices which, under the former dispensation, were appointed to be offered for sin, they clearly and specifically pointed to the great Antitype foretold by the prophets as being "wounded for our transgressions, bruised for our iniquities," and by the shedding of whose most precious blood He has "made an atonement for sin," and "obtained eternal redemption" for them that believe.

Prophesied of by Moses, as Him in whom "all the nations of the earth should be blessed"—by Jacob as the "Shiloh," or Messiah the King, "unto whom the gathering of the people shall be"—by David, as "God, the sceptre of whose Kingdom is a right sceptre, who loveth righteousness and hateth wickedness." Also as the personified One whose "feet and whose hands were pierced, for whose vesture they cast lots, and whose garments they parted among them"—by Isaiah, as "the Man of sorrows on whom was laid the iniquity of us all"—by Daniel, as "the Son of Man," and "the Most Holy" who was "to make reconciliation for iniquity, and to bring in everlasting righteousness," and whose "dominion is an everlasting dominion which shall not pass away"—by Haggai as "the Desire of all nations who should come, and whose house should be filled with His glory"—by Zachariah as "a fountain opened for sin and for uncleanness"—and by Malachi, as "the Sun of righteousness who should arise with healing in his wings"—prophesied of by all these, we say, and in this remarkably express and definite manner, Christ's person, life work, character, and mission, exactly corresponded, in every particular, with the predictions uttered and recorded. And yet, notwithstanding the definiteness of these and other predictions, and their most manifest and appropriate application to the person, advent, and work of Christ, Tom can see nothing in Scripture prophecy but *poetry* and *obscurity*! His spectacles with which he scanned the sacred pages in his old age, must have had one eye blue and the other green, with the word "poetry" engraved upon the one, and "obscurity" on the other, and in this way, if in no other, we may account for his not being able to see anything else before him! I presume also that his political goggles and his Scripture goggles were kept in separate and distinct cases, to be severally donned and doffed as occasion might require—the one

prompted by enmity to God and His people : the other, by love to his "fellow-citizens of all nations!"

On page 70, Tom has the following : "It is consistent to believe that the event communicated, would be told in terms that could be understood ; and not related in such a loose and obscure manner as to be out of the comprehensions of those that heard it, and so equivocal as to fit almost any circumstances that might happen afterwards ; yet all the things called prophecies in the book called the Bible, come under this description." Do they, indeed ? This is in keeping with what you have had to say about miracles ; neither of which amounts to more than the illuminating effects of the moon's ray when struggling for existence under the radiancy of the noonday sun ! Christ—compared to whom as a moral and intellectual luminary, you are obscurity and darkness itself—appealed not only to His miracles in confirmation of the truthfulness of His words relative to His mission and Messiahship ; but He also referred His disciples to the confirmatory character of prophecy in such words as these : "Now I tell you before it come to pass, that when it is come to pass, ye may believe that I am He."

Yes, but Tom tells us there are "unfulfilled" prophecies in the Bible, to one of which, in particular, we will here refer ; first, because Tom's unfounded assertion relative to its non-fulfilment carries with it a *semblance* of truth ; and, secondly, because it is the only one to which he refers that has any real difficulty with it. I refer to the prophecy of Ezekiel against Egypt. The prophecy, referring apparently to one of the three ancient divisions of the country which it names *Pathros*, and which answers to the Greek *Thebais*, declares that it shall be "utterly waste and desolate" ; and further, that "no foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years," &c., 29 : 8-15. This is the point at which Tom sticks ; and he says, "It never came to pass, and consequently it is false." I dispute, however, both the "never" and the "consequently." That the prediction was fulfilled through the conquering army of Nebuchadnezzar, we have the testimony of two Heathen historians, *Megasthenes* and *Berosus*, who lived about 300 years before Christ, one of whom affirms expressly, as observed by Dr. Newton, "that Nebuchadnezzar conquered the greater part of Africa ; and the other affirms it in effect, in saying, that when Nebuchadnezzar heard of the death of his father, having settled his affairs in Egypt, and committed the captives whom he took in Egypt, to the care of some of his friends to bring them after him, he hastened directly to Babylon." And whether the whole or only a part of Egypt is referred to in the prophecy, its terms doubtless simply denoted *great desolation*, importing, as Dr. Watson observes, "that the trade of Egypt, which was carried on then, as at present, by caravans, by the foot of man and beast, should be annihilated." We affirm that the prophecy was thus fulfilled through the instrumentality of this monarch ; and it now remains with Tom, or with his confederes in the infidel succession, to prove that it was not. But this they cannot do, either from the records of Egyptian or any other history.

It thus appears from this, as well as from a host of other predictions

of Holy Writ, that the Divine inspiration of the prophecies of Holy Scripture, which are successively verified, without exception, by the events of history, is invariably confirmed by study, observation, and research. A continuation of this same prophecy runs thus: "Yet thus saith the Lord; at the end of forty years will I gather the Egyptians from the people whither they were scattered; and I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros [name given to the southern part of Egypt,] into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations." That this prophecy, which was delivered more than two thousand years ago, when Egypt was powerful and great among the nations, has been literally fulfilled, no one at all conversant with the history of Egypt from that time to the present can for a moment entertain a rational doubt. Made tributary from that period successively to the Babylonian, Persian, and the empires succeeding, it has remained subject to the yoke of foreigners, and is without a native prince, even to this day. And so, as the "basest of kingdoms," it will doubtless remain until it may please God to fulfil another prediction of Holy Writ which seems to point to the future of this once haughty but now greatly humbled nation. Like the Jews, when they shall turn to the Lord and seek help from the God of Israel, they may look for a revival of their former prosperity, which seems to be indicated by the following passage: "And the Lord shall smite Egypt; He shall smite and heal it; and they shall return even to the Lord; and He shall be entreated of them, and shall heal them. For they shall cry unto the Lord because of the oppressors, and He shall send them a saviour, and a great one, and he shall deliver them," Isaiah 19: 20-22.

To the fact that Egypt has been deprived of its sceptre, has had "no more a prince of the land," and has continued to the present in the humiliating condition foretold by the Jewish prophets, Volney and Gibbons are witnesses: Volney says: "Such is the state of Egypt. Deprived, twenty-three centuries ago, of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and, at length, the race of Tartars distinguished by the name of Ottoman Turks. The Mamelukes, purchased as slaves, and introduced as soldiers, soon usurped the power and elected a leader. If their first establishment was a singular event, their continuance is not less extraordinary. They are replaced by slaves brought from their original country. The system of oppression is methodical. Everything the traveller sees or hears reminds him he is in the country of slavery and tyranny." "A more unjust and absurd constitution," says Gibbon, "cannot be devised than that which condemns the natives of a country to perpetual servitude under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt about five hundred years. The most illustrious sultans of the Baharite and Borgite dynasties were themselves promoted from the Tartar and Circassian bands; and the four-and-twenty beys or military chiefs have ever been succeeded, not by their sons, but by their servants." Such

is the testimony of two infidel writers to the truth of Scripture prophecy—theyself scoffers at the Bible, they were nevertheless eye-witnesses of the facts foretold in it two thousand four hundred years before.

Moses prophesied of the Jews that after his death they would "utterly corrupt themselves," and turn aside from the way which he had commanded them; "and evil," said he, "will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke Him to anger, through the work of your hands. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other," Deut. 31: 29.—Anything very "obscure" about this prophecy, Tom? Is it not in "terms" that even the most addle-headed might "understand"? Moses predicts many other things respecting this people, descending even to minute particulars, all of which were literally fulfilled in their after experience; but we have not space to insert them. We will, however, for the further confounding of our adversary, just glance at a few prophecies by the other prophets. A prediction by Jeremiah relative to the Jews, reads thus: "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place," 29: 10. Is this prophecy "so equivocal as to fit almost any circumstances that might happen afterwards," Tom? Again: Isaiah also prophesied of this event, and predicted that a Persian monarch, whose very name he also gave upwards of one hundred years before he was born, should be the chosen instrument of its fulfilment. Read Isaiah 44: 24 to 45: 4, Tom, if you have a Bible at hand, and then be honest enough to send me your *proposition* or *declaration* versus *Scripture prophecy*, revised, with all "*loose, obscure, and equivocating*" or lying words expunged from it; and, as you are good at figures, sum up and give also an honest statement of the number of words, or letters, you have left!

The following is by Isaiah: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not; behold your God will come. . . . He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart; and the tongue of the dumb sing."—Isa. 35: 3-6. Prophesied of here as the God who should come, work miracles among His people, as well as spiritually save them—in a prediction by Zachariah, Christ is spoken of as a King having universal dominion, yet lowly, and bringing salvation: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And He shall speak peace unto the heathen; and His dominion shall be from sea to sea, and from the river even to the ends of the earth."—9: 9, 10. Christ's lowly, yet Kingly entry into Jerusalem and the shouts of "Hosanna to the Son of David" from the rejoicing multitude, was a literal fulfilment of a part of this prediction; and the other portion in reference to peace through His Name being extended to the heathen or Gentile world, and to His dominion being extended throughout the whole earth, is being rapidly and as literally fulfilled. Isaiah also predicts that "in His name shall

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the Gentiles trust." And so they do, don't they, Tom? Any obscurity, or looseness, or equivocation, about such prophecies, Tom? And do you call God's prophets who uttered them, "lying prophets and impostors?" If so, you deserve to be horsewhipped, until you shall humbly, and upon your knees, retract your base words, and say, "No! I am the liar!"

We might select and submit for the cogitation and reconsideration of those who are of the Tom Paine way of thinking, a host of such predictions; but we must make a couple more suffice. Here is one of them: "Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down." "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground." Also: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . For these be the days of vengeance, that all things which are written may be fulfilled. . . . And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Very circumstantial this prediction, you perceive, and its fulfillment, as history demonstrates, was correspondingly so. Here is the other: "Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge and to crucify Him: and the third day He shall rise again." May the "terms of this prophecy be "understood," Tom? or are they so loosely and obscurely expressed, "as to fit almost any circumstance that might afterwards happen?" (Give me an honest answer, now; and do not call the prediction "a fabrication" or "a fraud," for if you do, I shall talk to you after this fashion: Such is the infidel's usual method of disposing of all historical testimony that does not subserve their purpose in the attempted establishment of their infidel creed. Infidel, carnal, and baseless *incredulity*, (which means *serpent-reasoning unbelief*;) their favorite "principle" of historical criticism, is thus brought into very frequent requisition, because it stands them in admirable stead of reasonable argument. Defeated by equal numbers in open manly engagement, and retreating for shelter to this very convenient "stronghold," which they take the precaution to make ready before they will dare to venture an attack upon the holy, the just, and the true—weak and baseless subterfuge though it be, it doubtless answers well their purpose in serving them as a retreat in every emergency! But with men of this description it is difficult indeed to deal; because all argument, however rational and conclusive, is instantly set aside by the one ever-recurring objection, "*It is a fabrication*: I will not believe." Well, whether such men will or will not believe, Christ's further prediction will still hold good—"He that believeth shall be saved, but he that believeth not shall be damned."

From the foregoing Scripture quotations, it is very apparent that very many of the prophecies are as plain and as easily understood as any historical narrative—the expression of the predictions in themselves remarkably clear, and the application and literal fulfillment of

them unmistakable. It has been said, however, and by Tom among the rest, that some of the Scripture prophecies were recorded after the predictions were fulfilled. This is false; but suppose it were so; suppose, for example, that Luke, whose Gospel contains a prediction of the siege and destruction of Jerusalem, really wrote it after the siege, this would not affect in the least the veracity of the Evangelist, nor the truthfulness of the prediction he recorded. Luke and the other Evangelists give it as a fact that Christ uttered the prediction when He was with them in the flesh; and as a fact must ever remain a fact, whether it be ever recorded in a book or not, the whole of the argument turns on the veracity of the men. It is not—prove that the book was written after the siege, and you thereby prove that the prediction was false; but thus: Prove that the men were lying, hypocritical impostors, and you thereby prove that the truthfulness of their testimony is open to question. This no man ever did, or can do; but the opposite by a variety of evidence, even God's enemies being judges, has been clearly established. They were the most holy and self-denying of men: men who for the sake of Christ and the world nobly persevered in the proclamation of the truth in the face of the direst ignominy and persecution, and knowing, too, that they were destined to seal the truth of their testimony with their blood; which they accordingly did, fulfilling thereby another prediction of our Lord's: "They shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for My sake, for a testimony against them. And some of you shall they cause to be put to death."

Is this "bombastic rant," Tom, "full of extravagant metaphor, without application and destitute of meaning," as you have ignorantly and undiscerningly said of Isaiah's prophecies? Was this prediction, or were any of the other prophecies to which we have referred, "shooting with a long bow of a thousand years, and striking just within a thousand miles of the mark, leaving it to the ingenuity of posterity to make it point blank?" Or were these predictions in very deed so loose, obscure, and equivocal in statement, as to *fit almost any event* (the seduction, wife-stealing, and drunkenness, of Tom, I suppose, excepted,) that might afterwards happen! O! well, as to that, he can say, of course, in common with all "reasonable" infidels, that they are all alike "bombastical rant, destitute of application and of meaning!" And, determined at all events, and in any case, to thus do away with the whole of the prophecies, coming to them in the spirit of the fabled wolf with the lamb, he says, "I will even gobble them all up!" But knowing that he lies, and that the Divine Word brings, as the Christian has brought, to his notice many real prophecies which were literally and circumstantially fulfilled, and that they are there plainly recorded in the Book before him,—darting his serpent tongue at them, he says, "I will make provision against them also, and say, that they are not prophecies, they are histories! *Because they were literally fulfilled is Deistic proof* that they are not prophecies but histories, and I will even gobble them up on that score! And the lamb, he thinks, cannot help itself, but must meekly and helplessly submit to the charges, and suffer itself to be thus "gobbled up," or down into the throat of this hungry, ravenous beast! But there is a "Lion" in the

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Scriptural fold, as well as a "Lamb," and if the Lamb, as he thinks, can do nothing but meekly submit, this "Lion" glares at him while in the very act of licking his lips after the foul deed, and not only shows light, but springs upon him, tears him to pieces, and exposes his vile carcase to an observing and interested world. The wolf would swallow the pure and innocent Lamb, but the "Lion of the tribe of Judah" comes along and inspires those who partake of his holy, truth-loving nature and spirit—not exactly to swallow him up, for that would be a nauseous bite indeed, but to inflict upon him such prostrating wounds that all virtuous intelligence shall henceforth point the finger of scorn at him, and say, "Aha! such he deserves; and so would we have it!"

Before bringing this chapter to a close, I ought, I think, to observe, that Tom accuses the good, the devoted, the holy prophet, Jeremiah, even of "lying," as well as of uttering unfulfilled predictions. But as Bishop Watson has given him a satisfactory going over about this piece of gratuitous mischief, and also made "the rough places" (so made by the venomous pen of Tom) quite smooth, and "the crooked places straight," we will not here needlessly occupy space by a further reference to them; although, did space permit, we think we might improve a little even on the Bishop's explanation of this and other things, by giving them a finishing stroke or two. The opinion which this sin-loving, truth-hating Tom, the Deist, entertains of those holy men, and their prophetic mission, is of course widely different from ours. He designates them, as to their "general character," a band of "poetical, musical, conjuring, dreaming, strolling gentry"! p. 143. What connection there is between "poetry" and "conjuring," he takes it for granted that his "fellow-citizens of all nations" must, of course, thoroughly understand, for he does not attempt to explain it; and this, I suppose, because "assertion," and not "explanation," is his fort.

Allow me to add, in bringing our remarks upon this subject to a close, that as the Jewish nation was, according to the teaching of Scripture, as well as according to other records of providential and traditional history, originally chosen by God from among all the nations of the earth to be the Depository of God's word and will to men; so its prophets were the chosen, holy, Divinely appointed instruments of delivering God's messages to His people and the world. And hence, from Moses to Malachi, extending through a period of more than a thousand years, they all united in delivering the same doctrine and predicting the same blessings or judgments to mankind, according to moral character and conduct. Their doctrine was holy, and with fearless confidence and sincerity, they invariably reproved and threatened the wicked, however encircled by power or exalted in rank. Their zeal was disinterested, their courage undaunted, and their integrity was unimpeachable. Their Divine commission was attested by the intrinsic moral excellency of their doctrine, by the miraculous power which they occasionally exercised, and by the fulfilment, during their lives, of many minor predictions. Their mission was thus, beyond reasonable dispute, or doubt, by Divine appointment, and their work was holy. What, moreover was said of Samuel, might with equal propriety and truth be said of each and all of God's prophets: "And he said unto him, Behold now there is in this city a man of God, and he

is an honorable man : all that he saith cometh surely to pass." 1 Samuel 9: 6.

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## CHAPTER IX.

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### TOM, WITH MORE OF HIS MISTAKES, AND SCRIPTURE "CONTRADICTIONS," CONSIDERED.

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Paine's sin is written as with the point of a diamond, and is engraven as upon stone ! It is a perpetual memorial against him. His *Age of Reason*, in common with most if not all other infidel productions, is made up of baseless allegations, chimerical or whimsical opinions, sarcasm, sophistry, misrepresentation, false assertion, unwarrantable assumption, scurrility, obscenity, and blasphemy !—these constitute the compound argument by which infidelity is sustained, and which, in the estimation of infidel scribblers, constitute their productions unanswerable ! While, however, to a virtuous mind, obscenity and blasphemy may not be answerable, the other components of an infidel argument are.

Tom's theological and Deistically religious undertaking, we may further remark, is strongly suggestive of a compound of vain affectation and ignorance assuming the *semblance* of knowledge and deep research. He prates learnedly (I suppose he thinks) about triangles and astronomy, as though the compass and the telescope were the instruments by which he meant to discover the existence and measure the dimensions of Bible untruthfulness ! His object, however, in writing so much about his theological triangles and astronomy, by which he professes to have discovered, taken, and settled for all time and "all nations," the dimensions of his Deistic God, is evidently, first, to show to the world that he knows something ; secondly, to get the world to think so ; and, thirdly, to furnish a religiously revolutionized world—so made by Messrs. Paine & Co.—with a scientific peg upon which to hang the sum total of their theological faith ! And this by the advice, sage counsel, order, scientific demonstration, and predictive prescience extraordinary of the man who foretold to a group of tavern frequenters who met him at a hotel to do him homage on his return to America from France, with his precious freight of property which he stole from a bookseller's domicile—the man, we say, who foretold to that intelligent audience, that *in five years America would be without a Bible !* He didn't tell them what was to become of them all ; nor how long his theological peg of scientific Deism was to hang for the world's worship suspended in the heavens—he forgot to announce whether such worship was to be, by Deistic theological law, interminable and the peg eternal or not ; also, whether the Deist's heaven was to be, ceaselessly and everlastingly supplied with adulterers' and debauched wives' children, &c., or not ! He forgot also to add

that, following his example in the moral exemplification of his Deistic principles, every "good Deist" would be exempt from the payment of all domestic servants' wages, unless forced thereto by the cruel and unscientific arm of the law, the cruel weight of which, for said purpose and from said cause, was felt, time and again, by poor drunken, dishonest Tom Paine! Touching the origin of his principles, and the genial occasion of the superior character of his morality, he prides himself (p. 49,) on being a *Quaker* by birth and descent! He might as well have been a Hottentot! and had more reason to *quake* than if he had been born a South-sea cannibal! But having completed his literary exemplification of the Deistic Reason of the age, which he expected would turn not only the age, but the whole moral world upside down; and having thereupon, as we have said, set up for a prophet, and predicted that in five years America would, like himself, be without a Bible; and having also very skilfully shot somewhere outside of his "1,000 miles of the mark:" he has left it for "the ingenuity of posterity to make it point blank!" But although this onerous duty has of course devolved upon his Deistic "fellow-citizens of all nations" to accomplish for their good brother, we do not know that they have ever yet even attempted to discharge this most sacred duty on his behalf:—Ingrateful, unworthy creatures!

Tom has, however, in this "literary" production which he has, to his own eternal loss, set up for public show, been good enough, or bad enough, to say of Isaiah, Jeremiah, and the rest of his predecessors, the *prophets*, that "they are impostors and liars:" and his infidel successors, we may also observe, have been good enough, or bad enough, to take up their pens and help him out in his vile slanderings of those worthy men. And one in particular, I have found, is selected by a certain class of Deists as a special object of their malice; I refer to David—a man who, notwithstanding one or two mis-steps in the course of a long life, as compared with the "thousand and one" flagrant violations of the Divine law by themselves, in the course of a much shorter life—the man who, I say, notwithstanding this mis-step or two, by the otherwise undeviating tenor of his whole life, was, as compared with themselves, *virtue* itself; and was also, through his uncommon faithfulness and devotion to the interests of religion and the world, justly entitled, by judgment *infallible*, to the high distinction of "*a man after God's own heart.*" The following is what a learned writer says of him:—"If we consider David, in the great variety of his fine qualifications; the ornaments of his person, and the far more illustrious endowments of his mind; the surprising revolutions in his fortune: sometimes reduced to the lowest ebb of adversity; sometimes riding upon the highest tide of prosperity;—his singular dexterity in extricating himself from difficulties, and peculiar felicity in accommodating himself to all circumstances;—the prizes he won, as a youthful champion; and the victories he gained, as an experienced general; his masterly hand upon the harp, and his inimitable talent for poetry;—the admirable regulations of his royal government, and the incomparable usefulness of his public writings;—the depth of his repentance, and the height of his devotion;—the vigor of his faith in the Divine promises, and the ardor of his love to the Divine Majesty;—if we consider these, with several other marks of

honor and grace which ennobled the history of his life; we shall see such an assemblage of shining qualities, as perhaps were never united in any other merely human character."

God, however, does not let these slandering, undiscerning, mistaken Deists rest quietly and complacently undisturbed in their sins. Having given the requisite graces, talents, and inspiration, He sends first one and then another of His servants to convince them of their madness and folly, and to bring them to a sense of their duty and obligation to Him as their *Redeemer* as well as their Creator. But what, in general, do they do to them? Why, to use the expressive language of Scripture, they maltreat one, stone a second, and would kill a third! But what shall be done with those men? Why God says, "they shall be miserably destroyed." Rejecting, as they do, the Heir of all things, the Son of God, in all the essentials of His character and being, as Redeemer, Mediator, and Saviour, what saith the Creator of all things to such men? Why, "he that hath the Son hath the Father also; but he that hath not the Son hath not the Father." It is thus very manifest, the Word of God being true, that, as certainly and as fatally as does the doomed Atheist, the Deist lives without God, and dies without hope!

But let us take another look into this book of lies, the production of Tom's pen, written in attempted refutation of the *Book of Truth*. Permit us to premise, however, that if, through the ages past, an intruding "interpolation" may have crept in among the sacred writings here and there—among them will be found the alleged "contradictions," if they really contain any. I am not aware, however, that they contain even any of such. But the Bible being a very old book, written, as to its different parts, by various authors, at distant periods; and, furthermore, translated, copied, and re-copied, again and again, it is certainly no great wonder if a few difficulties and apparent contradictions should appear in some of the historical parts of the different books. If there are any real mistakes or contradictions, however, we again assert, they are the work of copyists or of interpolators; and they do not, moreover, affect in the least the great and holy doctrinal truths and teaching which run through all the books. We may further observe, that a repetition or an abridgement, with some truthful variations or additions, is allowable in sacred, no less than in profane history. The Gospels, four in number, may be cited as an illustration. It is very remarkable also, that among all the variations found in the different manuscripts and versions of the New Testament, they do not, as Dr. Simpson says, "when all put together, affect anything essential, either in the doctrines or precepts of the Gospel." I may here say, that the Rev. Mr. Simpson, author of "A Plea for Religion," to which I have here and elsewhere referred, is an "M. A."; but I have taken the liberty of dubbing him "Doctor" in my book, because it is not only a convenient and respectable title of personal reference, but because also, he is, I think, in every respect worthy of it—much more so, indeed, than some of the D. D.'s who are distinguished by the title.

On page 172, Tom acknowledges that "the writers of the Gospels have not acted in concerted imposition, but each writer separately and individually for himself, and without the knowledge of the other."

He thus maintains that it is an *unconcerted imposition*. But did it not strike him, as it might any reasonable person, as exceedingly strange that so many impostors should spring up at the same time relative to the same thing, and each, too, wholly unknown to the other?—to which conclusion, it appears, Paine was inevitably led from a consideration of its *variations* and imagined contradictions. Strange inspiration to imposition, truly, such would be, come from whatever source it might. But its *variations*, not to say “contradictions,” such as might naturally and ordinarily be expected from separate witnesses and recorders of the same facts and events, certainly go to show that the whole was not only *unconcerted*, but affords also strong presumptive evidence of its truthfulness. While the great general and leading truths, as enunciated and recorded by all the sacred writers, are identically the same, the descriptive and historic variations, whether as to insertion or omission, are purely characteristic and natural—as naturally and varyingly circumstantial in the narration, as is the corresponding individuality of the separate writers.

Let us now look with the eye of an unsparing but honest and truthful critic at a few of Tom's all but interminable mistakes. He says King Ahaz was defeated and destroyed by Tekah. This is false: he was defeated, but not destroyed. He died a natural death; and the prophecy by the prophet Isaiah was thus literally fulfilled. He says that the Book of Ezra was written immediately after the Jews' return from Babylon. He should have known that it was nearly eighty years after.

He says, “the Jews never prayed for anything but victory, vengeance, and riches.” Let the reader consult 1 Kings 3:6-9, and 8:23-53, as well as prayers by David and others, as recorded in the Old Testament, and he will prove this assertion to be nothing short of a lying slander.

He says, the Heathen are a just, moral people, not addicted to cruelty and revenge, neither were they worshippers of images. This is also false, as all authentic, reliable history proves.

Tom says: “Almost the only parts in the book called the Bible, that convey to us any idea of God, are some chapters in Job and the 19th Psalm. I recollect no other.” Tom's memory is said to have been very retentive: his recollection is here, however, very much and sadly at fault, as a great variety of passages in “the book called the Bible” clearly prove; and which, moreover, makes pretty obvious the fact, that this admirer of Euclid and lover of the sciences was not a fit man to write against the Bible.

Tom says: “Some chapters in Job and the 19th Psalm, are true Deistical compositions, for they treat of the Deity, through his works. They take the book of creation as the word of God; they refer to no other book; and all the inferences they make are drawn from that volume.” Listen to that, all ye who are able to read! Now turn to the 19th Psalm, to which he has referred, and you will convict him of gross misrepresentation and falsehood. You will there find the perfection of the law, as delivered to Moses, thus set forth: “The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlighten

ing the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."—Herein is distinctly recognized the law and the commandments as a *Divine Revelation*: that these, with "the judgments of the Lord, are true and righteous altogether;" that in the keeping of them "there is great reward;" and that the Psalmist hoped for acceptance, even of the words or prayer of his mouth, through God as his "strength and his Redeemer;" which are the great and fundamental doctrines forming the basis of all Scriptural and Christian theology. And yet Tom says, there is nothing but *Deism* in this chapter! A man, however, who will be guilty of a barefaced lie about one thing, will as readily be guilty of it about another. Whence it has issued, however, it is not hard to tell. He tells us upon page 50, that his mind has long been subject to a *bolting* process—the "father of lies" being of course, the prime originator of it. He gives us a clue to the source of his knowledge and reasoning in the following words: "There are," he says, "two distinct classes of what are called 'thoughts': those that we produce in ourselves by reflection and the act of thinking, and those that bolt into the mind of their own accord. I have always made it a rule to treat those voluntary visitors with civility, taking care to examine as well as I was able, if they were worth entertaining; and it is from them that I have acquired almost all the knowledge that I have." This thought bolting process being the devil's mode of injection, it is hence pretty clear whence Tom has derived "almost all" his stock of "knowledge." These thoughts that "bolt into the mind of their own accord," that he here speaks of, are not unfrequently Satan's injections designed to be elaborated into "Ages of Reason," and such like Apollonian literature. If Tom had selected and appropriated verse 13 of this Psalm, as "the words of his mouth and the meditation and prayer of his heart," he would have found it to be peculiarly appropriate to his own case; for, in a pre-eminent sense, he was verily guilty of "presumptuous sin and the great transgression"—the presumptuous sin of rejecting "the revelation of His will" which God has given to men, and of disbelieving "the record which God hath given of His Son," and the consequent great, unpardonable, soul-ruining "transgression" of despising and rejecting Christ as the only Saviour and Hope of a perishing world.

So profound was Tom's knowledge of the sciences and of scientific terms, combined with what he didn't know of Hebrew and Hebrew terms, that he has attempted to prove, that because the book of Job contains the Greek words, *Pleiades*, *Orion*, and *Arcturus*, therefore it must have been the work of some heathen writer who was acquainted with science and the scientific names in Greek of those celestial orbs! Entirely ignoring, in his ignorance, the fact that in the original Hebrew the words of the text are, *Nus*, *Chesil*, and *Kima*; and that it is our translation that has adopted the Greek words.

So deep also and extensive was Tom's knowledge of Scripture, even



in his own *vernacular*, that he mistakes Mark and Luke for apostles, and so designates them upon page 162. And so conversant was he with the mind of Christ, that he tells us that Christ did not intend to be apprehended and crucified! quite overlooking the fact (which is a complete refutation of the assertion,) that Christ's own express, unequivocal, and unmistakable prediction in reference to his crucifixion, convicts Tom himself either of the most stupid oversight, or of falsehood. When I wrote the former part of the "age of reason," Tom says, "I had then *neither Bible nor Testament* to refer to! Hence (if true,) may be accounted for, in part, the egregious blunderings, misrepresentations, and mistakes, with which the first part of his infidel production is filled! And hence also, having, as we may suppose, afterwards procured "*both a Bible and a Testament*," the superiority of the "second part" (to which we have been chiefly referring,) with its Deistic expository scripture references, and equally teeming Deistic Scriptural blunderings! But, by the way, I have always understood that the "Bible" *included* the "Testament." This well known fact, however, has eluded both his store-house of knowledge and of extraordinary discernment. He is very wise in his own conceit; but from this and many other such statements, we gather that he was not so learned, and knowing, and discreet, and wise, as he imagined himself to be.

Speaking of *numerical* "contradictions," Bishop Watson says in reply to Tom: "You allow the book of Ezra to be a genuine book; but that the author of it may not escape without a blow, you say, that in matters of record it is not to be depended on; and as a proof of your assertion, you tell us that the total amount of the numbers who returned from Babylon does not correspond with the particulars; and that every child may have an argument for its infidelity, you display the particulars, and show your own skill in arithmetic, by summing them up. And can you suppose that Ezra, a man of great learning, knew so little of science, so little of the lowest branch of science, that he could not give his readers the sum total of sixty particular sums? You know, undoubtedly, (question) that the Hebrew letters denoted also numbers; and that there was such a great similarity between some of these letters, that it was extremely easy for a transcriber of a manuscript to mistake the letter which represents 2 for the letter that stands for 20; or three for 50; or 4 for 200. Now, what have we to do with numerical contradictions in the Bible, but to attribute them, wherever they occur, to this obvious source of error,—the inattention of the transcriber in writing one letter for another that was like it?"

You see we do not shirk real difficulties or mistakes when and where they occur; but you see also, that we can furnish a solution, and, usually, I might say *invariably*, a satisfactory solution of them.

Tom makes a calculation also between the two genealogies as given by Matthew and Luke, to prove that "they contradict each other," and that Matthew makes "old bachelors" of the men contained in his list before they married! Well, to this also, Tom, as you are doubtless aware, the Bishop of Landaff—a learned and most reliable authority—has furnished an excellent reply. "This argument," he says, "assumes the appearance of arithmetical accuracy, and the conclusion

is in a style which even its truth would not excuse ; yet the argument is good for nothing, and the conclusion is not true. You have read the Bible with some attention ; and you are extremely liberal in imputing to it lies and absurdities ; read it over again, especially the books of the Chronicles, and you will there find, that, in the genealogical list of St. Matthew, three generations are omitted between Joram and Ozias ; Joram was the father of Azariah, Azariah of Joash, Joash of Amaziah, and Amaziah of Ozias. I inquire not, in this place, whence this omission proceeded ; whether it is to be attributed to an error in the genealogical tables from whence Matthew took his account, or to a corruption of the text of the evangelist : still it is an omission. Now if you will add these three generations to the 27 you mention, and divide 1080 (the number of years from the birth of David to the birth of Christ,) by 30, you will find the average age when these Jews had each of them their first son born was 36. They married sooner than they ought to have done, according to Aristotle, who fixes thirty-seven as the most proper age when a man should marry. Nor was it necessary that they should have been old bachelors, though each of them had not a son to succeed him till he was thirty-six ; they might have been married at twenty, without having a son till they were forty. You assume also in your argument, that the first-born son succeeded the father in the list—this is not true. Solomon succeeded David ; yet David had at least six sons, who were grown to manhood before Solomon was born ; and Rehoboam had at least three sons before he had Abia (Abijah) who succeeded him. It is needless to cite more instances to this purpose ; but from these, and other circumstances which might be insisted on, I see no ground for believing, that the genealogy of Jesus Christ, mentioned by St. Matthew, is not a solemn truth."

Speaking of Matthew and Luke and the *Annunciation*, Tom avers, with a view to making them contradict each other, that the former says the angel appeared to Joseph ; the latter, that it was to Mary." But the truth of the matter, which Tom tries to evade, is, that the angel appeared to both—first to Mary, informing her that she should miraculously conceive and bear a son ; and some months afterward to Joseph, informing him of the nature and holy character of the conception.

Upon the same page (160,) speaking in reference to the massacre of the children in and around Bethlehem "from two years old and under," Tom says, "the story belies itself," because while Jesus was cared for by his parents fleeing into Egypt with him, "the writer forgot to make any provision for John, but who, having stayed behind, fared as well as Jesus who fled." But here Tom must again be reminded of his accustomed inaccuracy, and the rash, unreasonable precipitancy of his conclusions ; for, first, John was six months older than Jesus, and was, doubtless, more than two years old when the bloody edict to destroy the children was issued. Herod, as we read in Matthew 2 : 16, had "diligently inquired after the wise men for a period of two full years," from the time they had visited the young child at the house of Mary his mother. John must therefore have been at least some months above the age of the infants who were doomed to slaughter. And secondly, the parents of John did not live at Bethlehem, but at Hebron. But as Tom, in his ignorance of Scripture, appears not to have known

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anything of all this, we may release him this time from the charge of wilful lying, although not from his habitually culpable negligence, and consequent ignorance and entire unfitness for the work he has so unscrupulously undertaken.

Tom says moreover, that "the only one of the men called apostles who appear to have been near the spot where Jesus was crucified was Peter." This statement is also false. Whether Peter was present or not, it is distinctly stated that John was there, and that Jesus spoke to him from the Cross, John 19:26. Peter's testimony, however, whether in reference to the crucifixion or anything else, Tom thinks we have no right to believe, because he had lied. If all men refused, upon the same principle, to believe any statement, whether political or theological, that Tom has made, where would his writings, and even his infidel reputation be? But of Peter, we may say, he afterwards repented, was converted, and, there is good reason to believe, never lied again. The *jear* that led him to lie upon this occasion was removed from him by converting grace, as plainly appears from his after boldness, faithfulness, and perseverance in the good way. Peter did not die, like Tom, as he had lived. He repented of his lying, and of all his other sins, and, by the regenerating grace of God, became a new man. The true belief of the Gospel, Tom, makes dishonest men honest; drunkards, sober; impure men, pure; and liars, truthful. And when they become such, they may be depended on, and their testimony believed and accepted as the truth.

With regard to the asserted disagreement as to the *time* of the crucifixion, it may be accounted for in various ways; but the one, in particular, which Bishop Watson advances is this—"That John, writing his Gospel in Asia, used the Roman method of computing time; which was the same as our own: so that by the sixth hour, when Jesus was *condemned*, we are to understand six o'clock in the morning; the intermediate time from six to nine, when He was crucified, being employed in preparing for the crucifixion. But however insuperable this difficulty may have appeared to some, the main point, the crucifixion of Jesus, is not affected thereby." And, speaking of the silence of one Evangelist in reference to what is recorded by another, the Bishop says: "If there had been no supernatural darkness, no earthquake, no rending of the veil of the temple, no graves opened, no resurrection of holy men, no appearance of them unto many—if none of these things had been true, or, rather, if any of these had been false, what motive could Matthew, writing to the Jews, have had for trumping up such wonderful stories? He wrote as every man does, with an intention to be believed; and yet every Jew he met would have stared him in the face, and told him that he was a liar and an impostor. What author, who twenty years hence should address to the French nation a history of Louis XVI., would venture to affirm, that when he was beheaded there was darkness for three hours over all France? that there was an earthquake? that rocks were split? graves opened? and dead men brought to life, who appeared to many persons in Paris?—It is quite impossible to suppose, that any one would dare to publish such obvious lies; and I think it equally impossible to suppose, that Matthew would have dared to publish his account of what had

happened at the death of Jesus, had not that account been generally known to be true."

Referring to the "opening of the graves" at the time of the crucifixion, Tom says: "Had it been true, it would have filled up whole chapters of those books, and been the chosen theme and general chorus of all the writers." So you say, Tom: but we have learned to regard you as anything but an "oracle" on this or any other subject. It was not the wont or the aim of the Evangelists to thus endeavor to meet the demands of the captious, or satisfy the desires of the quibbling curious. Nor was it their style to thus vindicate the truth of their assertions. The evangelist states the fact, the bare, unvarnished unadulterated *truth*, and was at no pains to reason or argue the like of you into the belief of its being such; nor to answer any of your licentious questions about it, as found upon page 163 of your infamous production. And, believing it not, you are of course "damned," according to the positive declaration of the inerring Word, and are now doubtless having your questions answered in a way that is anything but desirable to you!

Tom wonders why, if it were the truth, there was not more said about it; and this, it would appear, with especial reference to the gratification not only of the curious, but of the licentiously curious! Well, it is really no great wonder, Tom! We do not care to gratify hog rooters by giving them an unlimited range among our clover and pasture fields; since it would only be giving them a wider range and more liberty to follow their natural instincts in further rooting up and destroying everything that was good in their hunt for something they have a brutal or swinish desire for, and which suits their natures better. No, Tom, an animal of your nature and depraved instincts, needs to be penned up in the midst of your own moral filth, and the smaller the enclosure, the less harm done! And it matters not how much Divine truth might be thrown into your pen, it would be all instantly rooted up and lost sight of among the devil's lying muck in which you delight to wallow! No, Tom, it is no wonder that the great inspiring, heart searching, and heart discerning spirit did not see fit to make any further disclosures in reference to this or any other matters for the gratification of the like of you; for, to continue the very significant comparison, it would only be like casting more pearls before swine, to have them give an extra scornful sniff and indignant grunt at them, and then turn away from them or bury them in muck! No, Tom, "pearls of truth" are not your aliment, you cannot digest them; you cannot be nourished by them. Such is your nature. You belong to a lower order of animated moral existence; and hence pearls of Divine truth can neither be comprehended nor appreciated by you. They belong to God's elect; to those who are of pure hearts and upright minds, who delight not in lies, and can take no pleasure in unrighteousness; but who can, with all their heart, delight themselves in that God whose written Word is the law, and "whose law is the truth." No, Thomas, further disclosures were once made to an unbelieving namesake of yours: but he was not only sincere in his unbelief, or rather, painfully hesitating doubtfulness, but he was also intensely anxious to come to a knowledge of the truth. He would,

from choice, be a sincere and experimental realizer of *the truth*, that his after life, conduct and doings, inward and outward, might be thereby ceaselessly moulded and governed. No, Tom, he was not one of those who "are of the night and of darkness!" He was a different character from you—just as light is from darkness—although you have claimed him as a brother unbeliever. Do you know the difference between light and darkness? and do you know anything about the God that created the light? Is He in very deed your Deistic, theological authority? Well, then, He tells you positively that you "love darkness rather than light, because your deeds are evil!" And it is because of this, and this alone, that you are, or were, a *Deist*.

Speaking of the resurrection of Christ, Tom says: "The only point in which the writers agree is the skulking privacy of that reappearance." Do you know what "skulking privacy" is, Tom? As it does not appear that you do, I will tell you. It is to *shut yourself up in a room* when under the influence, or when you were about to be under the influence of your *cups*, and then peremptorily forbid any access to it. But, if on the other hand, ten or a dozen of your friends were, with your consent, to enter your room that they might be witnesses to your *debauch*, it could scarcely be called "*skulking privacy*" then, could it? It would certainly not be very *private*, even though they were your friends; and much less might it, in such a case, be called "*skulking privacy*." Well, now, all the writers of the Gospels unite in telling us that *Christ appeared to and conversed with the eleven Apostles* after His resurrection. It appears also from the records, that He appeared to the whole of them both in Jerusalem and in an open mountain in Galilee, as well as to other disciples, near the sepulchre and elsewhere, at several different times. And Paul bears testimony to the fact that He was also seen by himself, and by "above five hundred brethren at once; of whom," says he, "the greater part remain unto this present, but some are fallen asleep." A pretty bold testimony this, in view of the very large number of living witnesses appealed to, if it were not given in support of the truth! See 1 Cor. 15:1-8. But was there really any "skulking privacy" about such open manifestation of Himself, after His resurrection, as these? Will any one in his senses venture to say that there was? To be able to say so, it is obvious that at least the *moral sense* must be wanting.

Tom, however, takes objection to *Paul's* testimony to the resurrection of Christ, on the ground that "he did not believe a word of the matter himself at the time it is said to have happened." To which we reply, there is no proof of this. The chief priests, etc., did not deny or even question the fact that miracles were performed both by our Lord and His Apostles; but while they admitted that notable miracles were wrought by them, they, nevertheless, took counsel together to put them to death. And so, Paul being at that time one of their number, and of the same persecuting spirit as themselves, was like the rest, not deterred from pursuing the same persecuting course towards the disciples, notwithstanding the fact that he may have believed in the resurrection of Christ with the other miracles. But be this as it may, Paul was not, as Tom says, "like a man who comes into a court of justice to swear that what he had sworn before is false." The comparison is simply ridiculous. Paul had never

sworn that to be false which he now believed and positively declared to be true ; and at a time and place, too, where, had he with the others been impostors, the fraud would certainly have been discovered. But whatever Paul's belief as to the resurrection may have been in the past, he, as well as every one else, had of course always the right of liberty, upon the receipt of further information and evidence, to change his opinion as to whether a thing related was really a matter of fact or not. And further demonstrable evidence to this effect he had received which brings us to the consideration of another of Tom's remarkable if not very weighty and wise conjectures. He thinks, he tells us, that when on his way to Damascus (where, according to his own statement, he was miraculously arrested by, and conversed with Christ,) Paul was struck with *lightning*, causing him to lose both his appetite and his sight for three days ; and that "the stroke he had received had changed his thinking, without altering his constitution" ! (p. 182). But why a stroke of lightning should have the effect of changing him from a Jewish fanatical Pharisee to that of a zealous Christian, he does not explain. *Severed from the other attending circumstances of the "stroke,"* the mental, spiritual, social and circumstantial change effected by it, was certainly something extraordinarily new under the sun ! Wonder was anybody else ever converted from Judaism to Christianity, by being struck with lightning ? Suppose philosopher Franklin (whom he claimed as his friend,) in drawing it from the clouds, had tried its effects on infidel Tom, how would it have operated ? Would his "infidelity" have vanished away as the morning cloud, or as the lightning which conveyed Paul's Judaism away ? But though it were admitted that infidelity might be thus philosophically or scientifically expelled from the moral and intellectual nature, I sincerely think that the religion of a Jew could thus easily and without intelligent cause, be made to evaporate. I therefore conclude that Paul's experience, change of sentiment, etc., when upon the road to Damascus, was effected through the direct agency of the Son of God and the influence of His Spirit, by which he was there, according to his own statement, arrested and converted ; also that the transaction was wholly miraculous ; and, moreover, that Paul himself knew quite as much about whether it was so or not, as this very judicious, farsceeing, uncommonly discerning, scientific Tom Paine ! And it remains with this publishing agent of the inherent virtues and capabilities of this thing scientifically called "lightning," or his legitimate successors, to prove by reliable historical testimony, that Paul's positively asserted high-way and broad-day experience, with its religiously transforming effects, *was not* miraculous ; and in default of this, you will perhaps pardon us for not calling you anything worse than a combination of the most unreasonable bigots and dolts. This double designation may perhaps take you a little by surprise ; and while you may be prepared to admit the applicability of the designation "dolt" to yourselves, you will perhaps repudiate the idea of being stigmatized as "bigots." And if so, it devolves upon us to further tell you, that such repudiation simply arises from your ignorance of its meaning. Consult Webster, and he will tell you how exactly the cap fits you. A *bigot*, he says, "is a person who is *obstinately* and *unreasonably* wedded to a particular creed, opinion, or practice." Stand before this

looking glass, then, ye Deists and Atheists, every time you comb your hair, and you will find that you are combing it over the intellect of an arrant bigot.

Tom thinks, moreover, that the story told by the Roman guard as to the body of Jesus being taken away by the disciples while they were asleep, might do well enough for Testament evidence, but not for anything where truth is concerned." It "will do for liars evidence," he should have said; and this, a man of his experience should also have known. It is just such contradictory evidence as liars are wont to give; but this well known fact, together with the institution of further inquiry usually consequent thereupon, were provided against in this case by the elders telling them, that "if this—this lie upon the very face of it—comes to the governor's ears, we will persuade him and secure you."

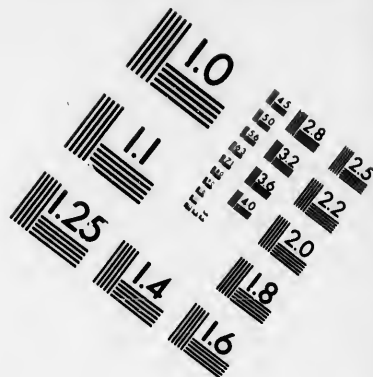
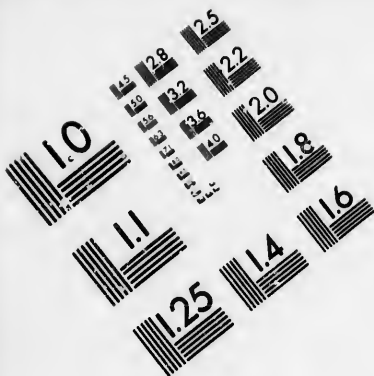
But Tom wants to know "why Jesus did not show himself to all the people after the resurrection." Bishop Watson answers him: "This is one of Spinoza's objections; and it may sound well enough in the mouth of a Jew, wishing to excuse the infidelity of his countrymen; but it is not judiciously adopted by Deists of other nations. God gives us the means of health, but he does not force us as to the use of them; He gives us the powers of the mind, but he does not compel us to the cultivation of them; He gave the Jews opportunities of seeing the miracles of Jesus, but He did not oblige them to believe them. They who persevered in their incredulity after the resurrection of Lazarus, would have persevered also after the resurrection of Jesus. Lazarus had been buried four days, Jesus but three; the body of Lazarus had begun to undergo corruption, the body of Jesus saw no corruption; why should you expect that they would have believed in Jesus on his resurrection, when they had not believed in Him on the resurrection of Lazarus? When the Pharisees were told of the resurrection of Lazarus, they together with the chief priests, gathered a council and said: 'What do we? for this man doeth many miracles. If we let him thus alone all men will believe in Him: then from that day forth they took counsel together to put Him to death.' The great men at Jerusalem, you see, admitted that Jesus had raised Lazarus from the dead; yet the belief of that miracle did not generate conviction that Jesus was the Christ; it only exasperated their malice, and accelerated their purpose of destroying Him. Had Jesus showed Himself after His resurrection, the chief priests would have gathered another council, have opened it with, 'What do we?' and ended it with a determination to put him to death. As to us, the evidence of the resurrection of Jesus, which we have in the New Testament, is far more convincing than if it had been related that He showed Himself to every man in Jerusalem; for then we should have had a suspicion, that the whole story had been fabricated by the Jews."

We may here further inform the reader, that Tom informs his "fellow-citizens of all nations," that we have only the evidence of "eight or nine persons" as witnesses to the resurrection of Christ. (p. 11.) From this affirmation, it would appear that Tom's arithmetical skill must have suddenly failed him! He could add up a pretty lengthy column of figures when engaged in his annihilation of the "Genealogies," &c.; and having, as he thinks, gloriously succeeded in

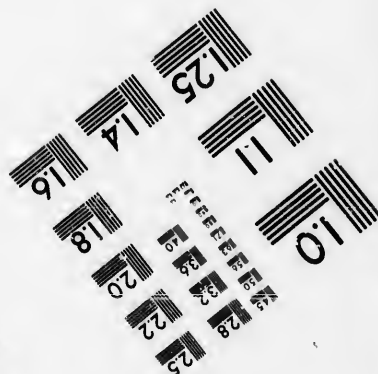
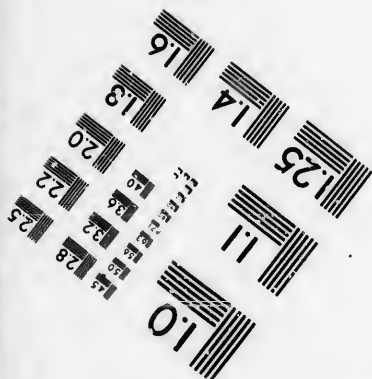
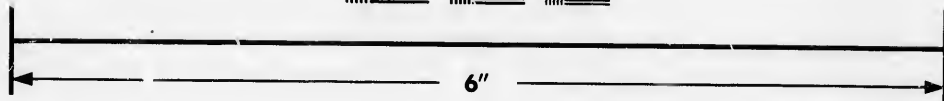
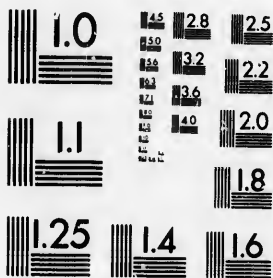








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that enterprise, being now engaged in a similar object as to the "Resurrection"—the appearance of Christ to the 11, "as they sat at meat," plus the 500 who all saw him "at once," give a sum total of 8 or 9 persons. A possible mistake of *one* in the count, is hereby modestly acknowledged. Well done, Tom!—honestly acknowledged! "Honesty is the best policy" in our age as well as in yours!

Our next theme on which Tom characteristically animadverts is the "*Ascension*." He says, "John does not say a syllable about it." What mean, then, the words of John as found in chapter 6, verse 62: "Doth this offend you? What and if ye shall see the Son of man ascend up where He was before?" Also in verse 17 of the 20th chapter: "Jesus said unto her, Touch me not, for I am not yet ascended to my father; but go to my brethren, and say unto them, I ascend unto my father," &c.—Is there not "a syllable" said about the ascension in these passages? Tom is just as accurate in his statement here, as where he asserts, that "there was no such book as the New Testament till more than 300 years after Christ"—so his "father" told him and so he has told the world. But this lie, or at least false assertion the offspring of historical ignorance, is now, like the rest of his false assertions, quite played out; for the Christian world knows better.

Mark tells us that "after the Lord had spoken unto them, [the eleven,] He was received up into heaven," 16: 19. That is "*after*," but not *immediately* after He had spoken to them. It must be understood to mean, after he had *finished* speaking to them as He was leading them along by the way to Bethany, of which Luke tells us, and from which, although Mark omits it, Luke says, He ascended. Tom doesn't like this omission on the part of Mark; or, rather, I should perhaps have said, he very much likes it, and was most happy to find what he conceived to be a *disagreement* between him and Luke. But omissions, he must again be reminded, are not contradictions. Peter also, a few days after the ascension, bore testimony to the then well known fact in the following words, addressed to the multitude who were gathered together to hear him: "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being *by the right hand of God* exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear," Acts 2: 32, 33. And Paul, although not an eye-witness, bears historical testimony to the Ascension, and also to Christ's Divinity, in these words: "*God* was manifest in the flesh, believed on in the world, *received up into glory*." Also: "Seeing then that we have a Great High Priest, *that is passed into the heavens*, Jesus the Son of God, let us hold fast our profession," Heb. 4: 14.

On page 171, Tom says: "The whole space of time from the crucifixion to what is called the ascension, is but *a few days*, apparently not more than three or four; and all the circumstances (connected with the resurrection and ascension,) are reported to have happened *nearly about the same spot*, Jerusalem?"—False statement again, Tom, as false as it well can be; but we are getting used to it now, and expect nothing else from you. John tells us that, Thomas being absent when Christ appeared to the disciples at Jerusalem on the day of his resurrection, *after eight days* he appeared to them again, when Thomas was

with them. John also informs us that *after* these two appearances, which took place on the first day, and the eighth day after the resurrection, that Jesus again appeared to His disciples at the sea of Tiberius, which Dr. Watson says is 60 or 70 miles from Jerusalem—a wide step, one would think, for a man with no longer legs than Tom Paine had, to designate “*about the same spot*”!

And as to the question of intervening *time*, which Tom with his usual accuracy, sets down at “apparently not more than three or four days,” Luke in the beginning of the Acts furnishes us with additional information. He there says that Christ “showed Himself alive after His passion by many infallible proofs, being seen of the Apostles *forty days*, and speaking of the things pertaining to the Kingdom of God.”

Now, Tom, what have you to say to this? Are you not dumb with astonishment at the inaccuracy and falsity of your figures? I fear such is not, and never was, your wont, my friend. Concocters of lies from innate enmity to the truth, are not wont to plead guilty of the same.

But after the foregoing presentation of more than a moderate size “parcel” of lies, the reader will probably not be very much surprised at the following crowning quotation from the reliable pen of this Deistic “oracle”: “It is, I believe,” Tom says, “impossible to find, in any story upon record, so many and such glaring absurdities, contradictions, and falsehoods, as are in those books.” Poor Tom, he didn’t seem to know that when penning these words, he was, in his blindness, so far at least as the alleged absurdities and falsehoods are concerned, characterizing to the very letter his own production. So much, however, for the conclusion of a man who, it may be well for us to charitably hope, really thought he saw what he didn’t see. He is a literal fulfilment of the passage, “seeing they shall see, and shall not perceive”—that is, see something through their evil eye; but cannot perceive the truth, even though it blaze as the noon-day sun before them! If, however, Tom had lived in *our* “age of reason,” instead of his own, possibly he might have seen things differently. But, in any case, it is most obvious to the truly discerning, that Tom stands before a pure and perfect mirror, who sees nothing in it, or reflected from it, but a picture of his own physical, intellectual, and moral debasement and deformity! But let an honest, true man stand before either, and he will see nothing before him but a picture of *purity*, and a plain, unmistakable delineation of *honesty and truthfulness*—except, indeed, it might reflect something also from the back ground that did not belong to himself; just as the Bible reflects and sets forth to the view, not only the purity of God and the beauty of holiness, but also, from its back ground, to be con demned, the defilement, the impurities, the abominations, and sins of the wicked and the erring.

It appears clearly enough to our mind from the foregoing infidel references to Divine truth and the Book of God, together with a very great deal of lying, obscene, blasphemous stuff, that is really not fit to be quoted, that whatever Tom may have thought of himself and his specious allegations relative to scriptural persons and things, for misapprehension, misrepresentation, false assertion, bitter invective, and

criminal accusation, he cannot well be beaten. His enmity to the sacred Scriptures, and to all Scriptural characters, however holy, God-like, and good, seemed to be of the most virulent kind; and his "flow-ers" of Deistic rhetoric interspersed throughout the whole of his performance, are of the most malignant character. The following words of inspiration, by the mouth of a holy man of God, are peculiarly applicable to this wicked champion of infidelity: "Why boasted thou thyself in mischief, O mighty man? Thy tongue deviseth mischief, like a sharp razor working deceitfully. Thou lovest all devouring words, O thou deceitful tongue. But God shall destroy thee forever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. The righteous shall see, and fear, and shall laugh at him. Lo, this is the man that made not God his strength—but strengthened himself in his wickedness."

He is, however, acknowledged to be "a man of shrewd abilities," and who has "a method of setting difficulties in a strong point of view"; and hence the reply to him, condescendingly undertaken, we might say, by so talented and learned a divine as the Bishop of Landaff. But notwithstanding this admission, from a careful examination of his production, we are constrained to say that, in reference to moral and mental character as exhibited by his theological investigations, he was nothing more or less than a calumniating, scurrilous sciolist; and his work, instead of being called the "Age of Reason," should have been entitled, "The Age of *Infidelity*, as characterized by Deistic Moral and Religious *Imbecility!*" Such, then, is the character of the "evidence," *anti-Christian*, as set forth by this reputed prince and premier of infidel writers, and by which the infidel world is fed, and nourished, and kept in self-complacent existence! Truly the mystery of infidel theological research and intelligence would be an inexplicable riddle, were it not for our knowledge of the fact that the "mystery of iniquity" is at the root of it all!

We cannot of course afford space for the whole, or for even a reference to the whole of Tom's blasphemous rant; nor would we if we could. Finding it to be all about alike, for my own part I desire no more of it; and I presume the virtuous reader feel about the same. If out of a nest of a dozen of eggs, you break some half dozen or more, and find them all rotten, you will be able to form a pretty correct idea as to the character of the rest. And so it is with Tom's assertions and charges; they are all, like rotten eggs, full of putridity and and gas! and, having no weight in them, like them also they float upon the surface prominently to the view, until, being broken to pieces by a ruthless hand, their putridity is discovered and they become alike a stench in our nostrils.

On page 187 Tom says: "I here close the subject on the Old Testament and the New. The evidence I have produced to prove them forgeries is extracted from the books themselves, and acts, like a two edged sword, either way. If the evidence be denied, the authenticity of the Scriptures is denied with it; for it is Scripture evidence: and if the evidence be admitted, the authenticity of the books is disproved." If, however, the "evidence" adduced has failed to prove them "forgeries," as it has most signally, as we have seen, then the

other edge of the "sword" mutilates, disables, and most humiliatingly mortifies the man that has wielded it. Tom experienced this, more especially towards the close of life, wishing that he had never written his infamous book, and then died an abject, despised, and miserable thing! screaming with horror, if left alone for a few minutes, for the inmates of the house to come to him that the agitation of his mind might be in some measure allayed by having his attention fixed upon the presence of some one. He was an exceptional sinner, and he appeared to be exceptionally tormented, even before passing the confines of the eternal state! Infidels may try to throw a covering over this, and say, as the sketch of Tom's life prefixed to the book I am reviewing, says—"He died almost without a struggle." But the wretched state of his mind during his last sickness is well authenticated; and I do not here, of course, refer to the very last moment of his existence.

In concluding his self imposed task, Tom says: "I here close the subject. *I have shown in all the foregoing parts of this work that the 'Bible and Testament are impositions and forgeries' !!* Was there ever penned a more incomparable bit of conceited audacity than is contained in the italicised words of this quotation? And is it not, we ask, enough to excite the intelligent risibility or smile of even the very gravest at the purblind presumption of the man? But we must allow Tom to finish his sentence—"and I leave the evidence I have produced in proof of it to be refuted if any one can do it." Well, Thomas, having, as we think, logically dissented from your views, we have the assurance to think that we have quite disproved your proofs; and now, if you can do it, send us a rejoinder, with present address, and we will again give you a patient hearing; and will then forward it to your address, with notes and comments indicating (*as we with all Christians, know that a corrupt tree can never bring forth good fruit,*) the absolute necessity of a thorough revision in its every part, before it can hope to pass current for anything but vile and senseless twaddle, among the more intelligent and sensible people of our day.

But, "should the Bible and Testament hereafter fall," Tom further modestly observes, "it is not I that have been the occasion." Our reply is: We quite agree with you in this, Tom. Nor has even Dr. Darwin's "evolutionary" system been able as yet to evolve the man that is capable of doing it. Nor, from present appearances, is there any *immediate* prospect of his scientific development and appearance upon the stage of life. We shall have, I apprehend, to go in search of him to the world where a noted infidel (J. Stuart Mill,) says, 2 and 2 make 5! where two parallel lines may meet! where a straight line may return upon itself and enclose a space! and where, also, eternal and immutably established *truth* may be proved to be a *lie*, and a *lie* the truth!—Infidel *axioms*!

Tom says, moreover, "I have now gone through the Bible as a man would go through a wood with an axe on his shoulder, and fell trees. Here they lie, and the priests, if they can, may replant them. They may, perhaps, stick them in the ground, but they will never make them grow." This passage proves Tom to be just the same kind of prophet or *seer*, as the man who, by prediction, emptied America of its Bibles!—No better; and worse he couldn't be—for the very same

"trees" are growing to-day, and as green as ever. And his prediction having thus signally failed, like a greenhorn fresh from the "ould soil," in his ignorance, he has let the "trees" down upon himself! and there, crushed and rotting under them, without even a decent burial, may both himself and his Deism, ever remain. "The memory of the just is blessed; but the name of the wicked shall rot."

Although wedded to his Deism for life, however, he was evidently not in happy wedlock with it. As was the case with Voltaire and other noted infidels, relentings and regrets at the unsatisfactory union considerably disturbed him at times, giving rise to manifest indications of foreboding uneasiness. The following, referring to his words to a young man while Paine was yet in comparative health and strength, is given by a writer in the *Western Observer* (said to be Bishop McIlvaine): "I have recently been in conversation with a gentleman who personally knew Tom Paine, from whom I have learned some particulars which it may be useful to repeat. This gentleman states, that when a young man, he was driving his father's waggon from Sing Sing to a place in Winchester County, N.Y., when Paine, travelling the same way, requested to be taken in. The young man consenting, they rode about twenty miles together. The fame and talk about "Paine's Age of Reason" had made a skeptical impression on the mind of the youth, and finding himself in the presence of its author, he gladly availed himself of the opportunity to learn more of that sort of reason. In the course of the conversation, Paine positively asserted that he believed the Scriptures to be the Word of God, and most seriously charged his auditor not to read his book, or if he did, not to suffer it to have any influence on his mind. He said it did not contain the truth; that he deeply regretted its publication, and would have given anything had he never written it. And such was the serious earnestness of Paine in these remarks, and so conclusively did he reason against the principles of his "Age of Reason," that he entirely removed all skeptical impressions from the mind of the young man. Again: At the time of Paine's last illness "a gentleman of the neighborhood" occasionally furnished him with refreshments from his own table, of which a respectable female of the family was the bearer. She being asked by Paine her opinion respecting the Age of Reason, frankly told him that she thought it the most dangerous book she had ever seen; that the more she read the more she found her mind estranged from all good; and that from a conviction of its evil tendency, she had burnt it without knowing to whom it belonged. To this Paine replied, that *he wished all its readers had been as wise as she*; and added, "If ever the devil had an agent on earth, I have been one." Mrs. Bonville, also, the unhappy female who accompanied him from France, "lamented to his neighbor her sad case, observing 'For this man I have given up my family and friends, my property and my religion; judge then of my distress, when he tells me that *the principles* he has taught me will not bear me out.'" And to the Rev. Jedediah Randall, who paid him a visit on his death bed, Paine said: "Mr. Randall, I never confidently disbelieved in the Christian religion; my unbelief and skepticism were rather assumed than real. And one object of my writing the Age of Reason was to cripple the power of the corrupt and tyrannical priesthood of



the Romish church in France. Should I ever recover from this illness it is my intention to publish another book, disavowing the infidel doctrines contained in the *Age of Reason*, and expressing my convictions of the truth of the Christian system." God knew his poor deceitful heart, however, better than he did himself; and that he had opportunities enough of doing this when in health and strength, if it were really and truly in his heart to do so. And hence God did not suffer him to "recover from this illness," not afford him another opportunity of a more public recantation, and a more explicit avowal of his life long dissimulation.

But how is Paine's change in sentiment, real or assumed, to be accounted for? Well, he had read Bishop Watson's reply to his "*Age*" of *infidel dissimulation and untruthfulness*, and the castigation thus received through the literary production of this moral mentor was probably, however transient, not without its effects for good upon him. Also, such conversations as the following, to which, it appears, he was a party after his book was written. Passing the residence of Dr. Staughton when the doctor was sitting at the door, "Paine stopped, and after some remarks of a general character, observed, 'Mr. Staughton, what a pity it is that a man has not some comprehensive and perfect rule for the government of his life.' The Doctor replied, 'Mr. Paine, there is such a rule.' 'What is that?' Paine inquired. Dr. S. repeated the passage, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.' Abashed and confounded, Paine replied, 'Oh that's in your Bible, and immediately walked away.'

A gentleman of New York who personally knew Thomas Paine, and was repeatedly in his company during the last years of his life, gave the following account of a conversation with him respecting the Bible: "One evening I found Paine haranguing a company of his disciples, on the great mischief done to mankind by the introduction of the Bible and Christianity. When he passed, I said, 'Mr. Paine, you have been in Scotland; you know there is not a more rigid set of people in the world than they are in their attachment to the Bible: it is their school-book; their churches are full of Bibles. When a young man leaves his father's house, his mother always, in packing his chest, puts a Bible on the top of his clothes.' He said it was true. I continued, 'you have been in Spain, where the people are destitute of the Bible, and there you can hire a man, for a dollar, to murder his neighbor, who never gave him any offence.' He assented. 'You have seen the manufacturing districts in England, where not one man in fifty can read, and you have been in Ireland, where the majority never saw a Bible. Now, you know it is an historical fact, that in one county in England or Ireland there are many more capital convictions in six months, than there are in the whole population of Scotland in twelve. Besides, this day there is not one Scotchman in the alms-house, state prison, bridgwell, or penitentiary of New York. Now, then, if the Bible were so bad a book as you represent it to be, those who use it would be the worst members of society: but, the contrary is the fact; for our prisons, almshouses, and penitentiaries are filled with men and women, whose ignorance and unbelief prevents them from reading the Bible.' It was now near ten o'clock at night.

Paine answered not a word, but taking a candle from the table, walked up stairs, leaving his friends and myself staring at one another."

Tom had suddenly got sleepy, no doubt, and his *Deism*, as the consequence, was *dumb*. And in his last days, conscience stricken and alarmed, he professedly wished it might for ever remain so. But it will not—And why? Why because, while we read that there are some *dumb* devils, there are others who are not; and these *will* speak through the human organs of those they possess.

But this gentleman's reasoning with Tom reminds us of the plain and simple argument for the truth of the Bible which was most influential on the mind of Naimbanna, a black prince, when on a visit to England from the neighborhood of Sierra Leone, in 1791. Receiving the Divine Book with reverence and simplicity as a revelation of God's will to men, he gave as his reason for so accepting it: "When I found all good men minding the Bible, and calling it the Word of God, and all bad men disregarding it, I then was sure that the Bible must be what good men called it, the Word of God."

Birds of a feather flock together. The "good" cluster around the *Word of God*, feed on it, and find it to be sound and good, nourishing, and spiritually strengthening food to them; but to the tastes and habits of literary crows and vultures, depraved and putrid *carrion* is, as it always was, better suited. Which, then, young men of the present *Age of Reason*, will you feed on and be nourished by, as immortal beings, the devil provided carrion of the infidel, or the wholesome, Heaven-manufactured, Divinely analyzed, and "pure"-marked, God-sent food of the Christian? The one nourishes for heaven; the other for hell! Make thoughtful and deliberate choice, therefore, between the two; for as is your choice, so, reader, will be your certain and eternal destiny? And may God grant to many a skeptical reader of those pages "a wise and an understanding heart" that they may be enabled to truly discern and embrace the things that belong to their eternal peace; also, that the reading of those pages may, through the Divine blessing, by way of confirming and establishing them in the faith, "help those much who have believed through grace."—Acts 18:27.

Following the example of an apostle, in our replies to this and other infidels, we may, at times, have used great plainness of speech, and occasionally had recourse to what the Apostle calls "sharpness" in rebuke; the general style also of much of what we have written may, perhaps, by some minds peculiarly moulded, and who view it in the light of their own individual type or style, be regarded as not "speaking the truth *in love*"; but Christ, I presume, did not deviate from the law of love when He said, "go ye and tell that fox," etc., nor when He said, "whited sepulchres, hypocrites, generations of vipers" "how can ye escape the damnation of hell?" We are not all moulded after the same pattern. There is an essential variety even in Divine moulds; and saints or sinners, we should be a pretty monotonous lot of us if there were not. In language as in tone and style, there is scope for pleasing as well as useful and appropriate variety. "Hell" is a Scriptural term as well as "heaven"; and the style of Scripture, although equally "holy" and delivered "in love," is diversified.

In bringing the last chapter of our "Reply to Paine" to a close, I would like to request a special favor of the general reader, and especially of such as occupy influential positions in society, or in connection with the public institutions of the country. It is this: Will you who think well of this little work, kindly bring it before the notice of friends, acquaintances, college students, &c., &c., and recommend them to send to the Author's address for copies. By so doing, you will not only help the Author pecuniarily—to which, all will admit his untiring labor, not for fame, or the world's praise, but for the world's weal, entitles him—but you will thereby also help to leaven our country and the world with the righteous principles of the only religion in the world that is rationally and logically defensible, holy, and true. Mr. Spurgeon thus recommended our "Reply to M. Renan" to his College Students, and the result was that they purchased some eighty copies of the work. You will please remember, also, that this work is but the "forerunner" of another which may be expected to follow in due time.

At this critical time of increased infidel agencies and zeal, it would doubtless be well to have them plentifully scattered throughout the Dominion. The 150th anniversary of Paine's birth day has just been celebrated; and in reply to an impeachment of this "Author Hero" and "Religious Reformer," as he has been styled in infidel journals, I now send forth my little work, and would like to get agents for its sale all over the country. Who will be a canvassing agent for it in Toronto, and other cities and towns of Ontario and the other Provinces?

# SECULARISTS AND SECULARISM.

## CHAPTER I.

### MR. C. WATTS AND THE BIBLE AS A TEXT BOOK FOR SCHOOLS; WITH OTHER IMPORTANT MATTERS.

Up to the present, (January 24, 1887,) I have not engaged, nor have I had any desire to engage in the Ross Bible discussion of Ontario; for although a believer in the plenary inspiration of the Scriptures, it has been a matter of little or no concern to me whether the whole or only a part of the Bible be admitted into the schools—provided, however, that such part be judiciously and honestly compiled, and is sufficiently varied and comprehensive in its selections. I have not seen the book of selections, but if the eight verses from the Epistle of St. Peter, to which reference has been made by the *Toronto Mail*, are omitted, they certainly ought not to have been; for I do not, of course, any more than any other reasonable and consistent Protestant approve of making Bible selections to suit the dictatorial assumptions, the usurpations, the whims, or the prejudices of Roman Catholics, or, indeed, of any other merely denominational body of professing Christians. The verses in question ought not to have been omitted, because they are not unsuitable for either man, woman, or child to read; but are just exactly what state schools in the interests of a Dominion or a Nation should teach. They simply inculcate, with the authority of the Divine Word of inspiration, the social and civil duties which are undenominationally obligatory upon all good citizens, irrespective of country or creed. Read the verses—1 Pet. chap. 2, from the 12th to the 21st verse—and see for yourselves. A creed that opposes such is purely man-made, and criminally ignores New Testament authority and teaching. And if Rome rebels against those verses, it rebels against God and the State, and deserves to be inquisitorially dosed with annihilation at the hands of every nation under the sun at their next sitting of Parliament—rather an unpalatable dose, some will think, for the old Queen of the seven hills!

But when a long-winded *infidel* begins to open his mouth, make speeches, and talk disparagingly of that blessed Book, the Bible, as reported in the *Mail* of January 11th, I feel like throwing aside native reserve, gloves and all, and going straight into him. I do not purpose saying very much on this subject, however, but what I do say shall be to the point. And, in the first place, I trust that fellow citizens in

Toronto, and the country generally, will so feel that *Secular Agnostic* editor, Mr. Watts, (who, I understand, has lately come among us,) "with bread of affliction and with water of affliction," that the growing slackness of his seedy surroundings will soon begin to remind him: that it will be to his interest to seek his bread and butter elsewhere, and among a people not only less "verging on fanaticism," (as he says Toronto is,) but also less virtuous and less sensible. The entire country will, I trust, give this veritable representative of a progression which reaches no farther than the scientifically "unknown and unknowable!" and to which very elevated point of advancement, (unless the historical record of the fact is altogether too amazing to be other than fabulous,) their great, great infidel grandfathers reached before them—the people of both town and country will, I trust, soon give him to understand, and in the very practical manner suggested, that any man who has no more common sense than an infidel is quite incapable of instructing intelligent Christian Canadians.

A secularist, by the way, is an *Agnostic*; and what does an "Agnostic" really know? Well, he answers that question for us himself; for he tells us, that *he knows that he doesn't know*, and that *he never will know!* He, I believe, admits that the Universe is in existence, but says, *it never was made* for he doesn't know whether it ever was made or not! Also, that although Christians *say* they know about this and a good many other things, they don't know, because he doesn't know whether they do know or not! This, reader, is the kind of knowledge possessed by Agnostic Secularists! Are they not, then, truly a knowing lot of "*Knownothings*," as the Greek term Agnostic signifies? People may well wonder why they are not ashamed of the name! but was ass ever known to be ashamed of its name? or can secular man, of monkey descent, be expected to have any humiliating appreciation of the personally associated facitions? Mr. Watts thinks, however, that *Secularism* (we quote from an article in *Secular Thought*,) might also "be fittingly termed the *Science of Existence*." Well, if so, in conformity with its definition and philological meaning, it is the Science of *unknowu* and *unknowable* existence!" and as it is with such science that Agnostic Secularists have to do, their business is to reduce the *unknowu* and the *unknowable* to a *system*, and to such a system as shall constitute it *Agnostic Secular Science!* A chemical reduction of shadows and emptiness to tangibility, would thus constitute a "science" worthy of the best talent, the energies, and the wisdom of that very distinguished association called Agnostic *Secularists!* Success to their miraculous enterprise; for they must certainly be endowed with the quality of supernatural and creative omnipotence to effect it! But this is of course not much for ignorance and know-nothingism to attempt! Success to you, gentlemen! and when you have succeeded, you will have proved yourselves to be gods, having both personality and intelligence, capable of educing knowledge out of ignorance, system out of nothing, and a science compounded of both!

Such being the alpha and omega of Agnostic Secularism, who would not aspire to an association with its infidel, philosophic supporters? Certainly all undiscerning moral and spiritual imbeciles and idiots should, for they will be sure to find plenty of congenial company

among them! Secular Agnosticism, it is claimed by its exponents, is modest and humble. Well, whether it be so or not, it certainly has reason to be!—honorably members of the “*system*” of nonexistence; or, of the “*science* of the unknowable!” We do not wonder that, in his sketch of “Secularism in England,” Mr. Watts feels constrained to make the admission, that “Secularism, as an organization, makes but comparatively little progress among the learned and cultured classes.” The journal makes also the following (to Secularists) humiliating acknowledgement: “In the opinion of thoughtful men, Christ worship, instead of giving way before the attacks of modern criticism, is actually on the increase among all classes of the community. Millions of human beings, including men of the world and Christians alike, unite in paying homage and reverence to the Carpenter of Galilee.” So it should be; and so it will ever be, so long as Christian knowledge and intelligence has nothing more popularly aggressive to contend with than Secular stupidity and ignorance.

But in reference to the subject of “the Bible in Public Schools,” what, may we ask, is State education for, but to make the rising generation grow up to be good, moral, intelligent, useful, law-abiding citizens? This being its acknowledged object, there is no book, we affirm, better calculated to promote this end than the Bible, without note or comment, either in whole or in part. To exclude the entire Bible from the schools, as this Secularist advocates, would be to leave many of the day school children uncared for and entirely uninstructed religiously. But this, of course, would exactly suit those godless, soulless, infidel Secularists. When, however, Secularists and other infidels are in the majority, and have taken the country out of the Christian’s hands, it will be time enough for them to prate about setting up and legally establishing Satan’s Kingdom in the country, sealing the Bible as a day school instructor, and either confining it to the Churches or committing it to the flames! which latter it is certainly in their hearts to do, as witness what infidels have already done in America, and their doings in connection with the ascendancy of Atheistic “free thought,” at the time of the *Raspierre & Co.* Revolution in France. Secular *free* thought, indeed! It is as “free” to tolerate religion as the devil, their spiritual “father,” is, and not a whit more so. They simply lack, in a Christian country, the power to exhibit themselves in their true colors—that is all that is wanting on their part to accomplish all that is and always has been in their wicked hearts to accomplish. Nor are we, as a professedly Christian country, bound to tolerate the devil and these his infidel emissaries. We had enough of him and his work in the Garden! And experience of the dire results to the human race naturally enough puts intelligent Christian men on their guard as to the further toleration of him and his. And whoever would be thus “the friend of the world,” the unbelieving infidel world, we are infallibly assured, “is the enemy of God.” Mark this well, fellow-citizens. By the way, glad to learn that Secular editor, Mr. Foote, has had a period of twelve months relaxation from his toils—trust that it may do him good morally as well as physically, and that his Newgate companions were not unusually contaminating; also that his Secular morals have not suffered seriously from contact with the same.

But we have not yet done with the Bible branch of our subject ; and I would like just here to put a question or two to this man of discernment, who pronounces some of the contents of the Bible "*vile*," because it unerringly denounces him as such, and also too . . . by photographs or delineates him in 1st clause of Psalm 14—I would like, I say, touching the alleged unfitness of the Bible as a moral instructor adapted to the requirements of Public School children, to ask this gentleman whether it is right, or proper, or even decent to read *everything* to children out of many other books that might be named, however good and unobjectionable they may be in themselves ? And if it is not, is it not equally right and proper to discriminate as to what is or is not proper to read to them out of the *Bible* ? Is the Bible, moreover, to be condemned any more than any other book, because it contains things unfit or unsuitable to be read to children ? take Medical works, e. g., especially such as are designed for the use of medical students. Is there not much in them, as well as in many other books—good enough in themselves, and for the purposes designed—which is unfit to be read to or in the hearing of children ?

Again : Is it not lawful and right to discriminate as to what lesson book, or what particular parts of a graduated series of lessons in a school book are *intellectually* suitable to read to or be read by children ? And if such discrimination is allowable as to what is fit and suitable *intellectually*, is it not equally allowable that the age and the relative distance between children and man and womanhood, should be taken into consideration in the selection of what might be regarded in *any other* respect suitable and appropriate reading for them ? as also, we may add, between the married and the single, and before mixed or public assemblies of any kind. Discrimination, sir, in these respects, and in relation to all books, the Bible of course included, as also in relation to public or private discourses of any description, whether intellectually, morally, or religiously considered, is not only right and proper, but it would be most injudicious, unwise, and often really criminal not to do so. And hence this man's objections to what the Bible contains, because some of it is unfit to be indiscriminately read before either young or old, is simply infidel balderdash, and, like all the rest of the Agnostic criticisms against the Bible, is nothing more nor less than senseless, shallow, undiscriminating twaddle.

In his "lecture," which was delivered on Sunday night, Mr. Watts also made the assertion that Christ, according to the New Testament, "*was the greatest of all Sabbath breakers*" ! But this, with the New Testament for his text book, the reader need scarcely be told, is simply a Secular calumny, and a most false statement ; for so far from His being such, Christ never broke the Sabbath at all, although, being its Lord, He could of course institute or abrogate it at His pleasure, and not sin. But healing the sick, and plucking and eating ears of corn on the Sabbath day to satisfy the cravings of hunger and the necessities of nature, was not breaking or in any way violating the Sabbath according to the original letter and intent of the institution. Christ, moreover, tells us that He came not to break but to fulfil the Law ; and one important command of the Law was to "remember the Sabbath day to keep it holy"—how, then, could He be a breaker and a fulfiller of it at the same time ? O, but it is to no purpose that Christ

says He fulfilled or kept it, because Mr. Watts says He broke it, and Mr. Watts of course knows, even though he does belong to the "unknowable" fraternity!—The American term for these wiseacres is, I believe, "*Knownothingarians*"; and the definition of a Knownothingarian is, "One that not only knows nothing, but an imp who pretends to know more than those who do know!" Such are all those of the Watts and Ingersollian school.

But keep holy the day that God has commanded to be kept i.oly, fellow-citizens. Infidel pleasure-seekers and railroad money-grubbers may want to rush with their engines, unchecked, into hell; but don't let them do it on the Sabbath day! Steamboats, on Sundays also, may want to puff their smoke from the fiery furnace while on their way to "the lake of fire"; but don't patronize them, and don't let them.

But the idea of this man (as in his *prospectus*,) talking of "bearding the enemy" (the enemy being God,) in His "very fastness and stronghold," these being Canada rather than the United States, which judging from such remarks, one might suppose, has been already through infidel agency handed over to the devil! If Canada, however, is a "very fastness of Christianity," long may it continue so; and if Toronto is the capital and principal seat of God's "stronghold," long may it retain its high and enviable position in this respect! And if Mr. Watt is the champion that Satan has selected and stationed at that point for Israel's overthrow, I pray God to defeat his vile intentions by sending against him a second David, to whom, with his "sling-stone" of truth and skillful arm, it will be but as child's play to smite him to the earth, humble his vaunted strength, dispossess him of his armor, and thus proclaim an easy conquest and victory on Israel's side.

But ye must be literally mad, ye infidel dupes, although boastingly clad in Philistine's mail, if ye think to upset Christianity and overthrow the truth of God! And the man who is thus *professionally* engaged in damning not only his own soul, but those of others, is certainly not to be envied! The thought of such a man's moral condition and responsibility before God, his Sovereign judge, is terrible indeed! I would not be in his place, as a professional horse-leech sucking the moral life-blood from the vitals of the community, and thus sell my soul to the devil—no, not for millions a year, nor even, at Satan's own stipulation for the sovereignty of "the kingdoms of this world"; no, nor for worlds upon worlds; although his own dupes will, and for a great deal less! But let us hoist them out of this, fellow Canadians, and give them no rest here for the soles of their feet. Our soil is too sacred, and our people too wise, I trust, to submit to its desecration by such sin-polluted mortals. Starve them out, and thus help them across the "border," where I suppose they came from; or else across the "Jordan" to their "fathers" home beyond, where they will be for ever with their "lord!"



THE ATHEISM, &c. OF WATTS, INGERSOLL AND LUSE ;  
WITH REFERENCES TO "SECULAR THOUGHT"  
AND ITS CONTENTS.

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The foregoing, with some little variation, I wrote as a Newspaper article, and had no idea of writing anything further on the subject. But I have since thought that a further wholesome analysis of the principles and teachings of that foreign Secular import—not from the States, as I supposed, but from England—Mr. Watts, might prove, if not profitable to himself, at least beneficial to others. And as Secularism (so far as my knowledge of it is concerned,) has but just cropped up in Canada, and an infidel journal has just been started (1st No. Jan'y. 8, 1887,) by Mr. Watts, in Toronto, in the interests of Secularism, I have felt it to be my duty to have something further to say about it ; and, therefore, at the risk of making my book unprofitably large, I will say it. I sent for either the *prospectus* or a specimen number of this New Journal, and the Editor very considerably sent me three ; so that I have a pretty good idea of what that Journal is and what it is to be. But although I cannot conscientiously patronize this blasphemous, God-dethroning "venture" by subscribing for the Journal, if its Editor desire I will cheerfully pay him for the three copies received.

As a key note to what follows, I may here observe, that I have called this gentleman a *foreign* import, because I would not care to own him as an Englishman. He is utterly unworthy of the name ; and so is everyone who is associated with that abominable, God-defying, blasphemous *ism*, through which, indifferent of moral consequences, he hopes to pick up his crumbs in this fair Cananda of ours ! The man who would thus deliberately set himself to the task of blasting the faith, the virtue-inspiring prospects, and animating spiritual hopes, of his fellow immortals, I have no hesitation in saying, if not taken to Kingston as a criminally unfit subject for liberty, ought to be comfortably accommodated with an asylum retreat, and charitably "crumbed" with a strait jacket. It would be the best and most charitable thing that could be done for him.

And here, before further proceeding with my subject, I would like to make this observation, that if a vein of the humorous, or of the semi-humorous should be found to run through any part or parts of this production, the more grave and naturally sober-minded reader will, we trust, kindly throw the mantle of charity over the indulgence, as being the product on our part of the very best of intentions ; but which, however, we frankly acknowledge, it is not easy for us to do over the head, and heart, and mischievous doings of the poor benighted Secularist ! If I occasionally drop into a semi-humorous style of writing, it is not because I am not most serious in reference to the important subject in hand, as serious perhaps as mortal can be, but simply because I think that I am thereby enabled to gain a greater and more widespread influence for good, thus acting on the principle and from the motive advanced by Mr. Spurgeon, where he says, "There is no particular virtue in being seriously unreadable."

Since writing the paper above referred to, having had the privilege of reading an article published in the *Toronto Mail* from the pen of a gentleman who subscribes himself "*On Guard*," and having also consulted an ably written little work by G. Sexton, Esq., LL. D., entitled "*The Fallacies of Secularism*," which I obtained in London, England, I have ascertained not only that Mr. Watts is an Englishman, but that he was for some time the recognized editor of a Secular paper called the *Reasoner*. And from this circumstance, I take it, the gentleman is probably first cousin to Tom Paine, both as to his assumption of more than ordinary skill in the art of *reasoning*, and as to his more than ordinary deficiency in the same. I understand also that he is a Bradlaughite *Atheist*, having published a pamphlet setting forth the reasons why he is one! and this circumstance, in connection with the fact that his pamphlet according to a published statement by Dr. Sexton of London, to whom I am much indebted for information on this subject, is "full of the most violent denunciations of religion in every shape and form," convinces me that his deficiency of discernment and of judgment is such, that, whatever his age and experience may be, he still remains, so far at least as any practical moral benefit derived from it is concerned, in the position of a novice who is scarcely conversant with even the first principles of the art. And hence even the very best of his "reasoning" against God, the Scriptures and Christianity, having no sound or solid basis, can in no case be said to be logical; and if it is, it is "falsely so called." He is a pretty smart fellow, however, no doubt; but so, also, is the devil; and in this respect, as well as others, we will not dispute that father and son may bear a very close resemblance.

And here I am reminded of an observation by Col. R. G. Ingersoll, as found in *Secular Thought*, whose columns have been graced with an article from his pen. He said: "A personalty is always out of place"; and further, that "Every minister can answer the argument of an opponent by attacking the character of the opponent." Perhaps Mr. Ingersoll is not aware that his own writings are full of such personalities, or of very personal generalities, involving professing Christians in general, and the clergy in particular! but perhaps if he ever has the privilege of reading my reply to some of his writings, which I now have in manuscript, he will be led to think differently. These men take serious objection to personalities, when themselves are involved; and they have, no doubt, good private reasons for it. But the fact is, there is personality about their existence, there is personality about their evil doings, their sayings, their general character, and their personal pernicious influence; and hence we cannot afford to altogether ignore personalities in dealing with, and speaking of such men. We are quite willing, however, for them to be as personal with us as we are with them; but *our* connection being with God, and theirs with an entirely different spirit, they very naturally conclude that reference to it on our part helps to weaken and destroy their influence, and frustrate their unhallowed purposes.

I do not err in making this marked distinction between the infidel and the Christian, observe, for does not the inspired *Word of God* itself (*proved* to be such,) say: "They are of the world; therefore speak they of the world, and the world heareth them. We

are of God : he that knoweth God heareth us ; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error."

"Argument" is usually a telling weapon in the hands of Christians against infidelity ; but an argument clinched with a *personality* sometimes makes it peculiarly effective, and often very unpleasantly so to the infidel. Moreover, personalities may, I think, sometimes be made to take the form of argument for or against ; and Satan himself was, I think, aware of this when in the Garden he first accused his Maker of lying, and then used this assertion as an argument to persuade and induce Eve to disobey God and partake of the forbidden fruit. Of course *high class* Agnostic writers can run so high in argument into the Agnostic regions of "the unknown and the unknowable," that they may not find it necessary to descend to the lower plains of vulgar personalities ; but Mr. I. does not belong to this high class of Agnostics ; and Mr. W. does not belong to these high high Agnostics. A high class Agnostic is one who really knows something about *science*, coupled with what he *knows* about the *unknowable*. And as neither Mr. I. nor Mr. W. knows anything about the former, all that is left to them is the latter.

Whilst the "scientific" *Deist* of the past has never failed to think a very great deal of himself, he, at the same time, has declared this world to be altogether too insignificant, as a fractional part of the great Sidereal heavens, to be worthy of the attentions claimed to have been paid to it by its Maker. This argument, however, derogatory as it is to the glory and plenitude of the Divine perfections in the all-comprehensiveness of their unlimited range, having been eloquently and ably disposed of by Dr. Chalmers and others, there is nothing left to the poor "astronomical" *Deist* but to turn *Atheist* ! For obvious reasons this scientific gentleman is fond of mental and moral, as well as physical independency ; and rather than have an all-seeing eye spying out all his ways, he will have no providential Ruler and Governor at all ! and rather than have a holy Redeemer, Saviour, and Judge, he will have no God ! Poor infatuated mortals ! they remind one of the dog, equally rational, that dropped its piece of substantial flesh into the river, that it might grasp at a shadow ! Of the Divine being and substance as a tenet of their intellectual faith, they have voluntarily let go their hold, and that at which they now aim, being but a shadow eludes their grasp, and is but a mockery of the substantial reality which they have exchanged for a mere chimerical, groundless notion, which, having no base, will just suffice to let the poor simpletons through into perdition !

We may here state for the information of the interested reader, that we have a chapter devoted exclusively to the subject of *Atheism* in our manuscript reply to Col R. G. Ingersoll, which will doubtless be published in due time. We may also take this opportunity of notifying the public, that N. C. Luse, associate editor with Mr. Watts, will doubtless be found to be quite worthy of the distinguished honor of such association ; for he discloses at once his atheistic proclivities and critical "reasoning" abilities, by saying in his *Notes and Comments of Secular Thought* : "If God has left the impression of his hand upon the universe *we have not seen it, or, seeing, have not recognized it*

Why should we? We have no idea of the size, shape, or appearance of God's hand. We have never seen it. How then could we expect to recognize its impression?" The reader will scarcely fail to appreciate this exquisite piece of simplicity, and to hereby discern the astounding character of this man's discernment, as well as the no less superior character of his logic!

But the idea of *reasoning* with a creature that has no more rationality than a human atheist, a specimen of one of which we have here before us! Such an attempt would seem to be almost if not altogether out of the question. "The heavens may declare the glory of God, and the firmament show his handy work," as they do most luminously; but these are no more to the atheist than is the orb of night to the dog that sits and barks at it! Poor senseless, undiscerning creatures! An *atheist*, indeed! why an atheist, *with the truth emblazoning Universe of being, animate and inanimate, vainly held forth to his undiscerning view*, cannot be said to have got beyond, in this respect, the rationality of his *primal progenitor* from whom *Darwin* says he sprung! David, moreover, although living long before the age of scientific Darwin, tells us that the atheist is a natural "fool"—and who may *reasonably* question the fact? Not one. And thus impaled upon the two horns of an uncomfortably dilemma, if in his efforts to wriggle off from the uninspired horn of the former, it would only be to be retained on the latter, and be infallibly caught upon the tripple branches of a third—that of "*whited sepulchre, full of all subtlety, child of the devil!*"—Aye, and a favorite "child" must that man be—the very image of his "father"—who is entrusted by him with the confidential and responsibly infernal position of editor-in-chief to one of his latest and most important leagues! It is from this consideration alone, that we can arrive at the only clue by which the atrocious course pursued by leaders of infidelity is at all explicable! The man that jumps into the fire himself, of his own free will, may justly be accounted a lunatic; but he who clutches at another, or others, as he is going, and deliberately drags them in with him taking pleasure in the same, is a fiend! It would be difficult indeed to say anything too bad of such men. "O! but you must be charitable," some will say; "it is a mere difference of opinion between you and the atheist."—Mere difference of *opinion!* I cannot for a moment allow it; there is no rational ground for a difference of opinion upon this subject; and the secret of their inspiration must therefore be looked for outside of rationality. Their monstrous delusive absurdities, with their consequent infidel devices, measures, mission, and movements, are not the result of the normal action of the human mind; but of devil-possession and inspiration. There is no sane man, in the ordinary normal possession of his senses in other respects, flooded as the Universe is with the evidences of intelligent cause, who can be so mad and bereft of his reason and intelligence upon this point as to become an atheist, except he is literally possessed by the devil. Such men must be judicially "*given over*" to this utter blindness of Satanic inspiration, by reason of the peculiar nature of their deliberate rejection of Christ and His Salvation in the past.—"Because they received not the love of the truth, that they might be saved; for this cause, God shall send them strong delusion, that they should believe

a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." You see also, by these observations, that we are not too refined to recognize the existence of the "devil," nor to speak of him in the relation that he sustains to his children, although "learned fools" who "make a mock at sin" may scorn the idea of his being their "father," their ever-existing, if not very amiable, spiritual foster-father. And from this relation we would not exclude even such men as Professor Tyndal, who, when ventilating (we quote from *Secular Thought*,) some of his *materialistic* notions, said, "Let us reverently, but honestly, look the question in the face"—If he had said, "look the *devil* in the face, and gather from him his mind and will," it would, I think, have been quite as near the mark, and quite in conformity with his habitual "reverential" wont when dilating on such subjects. "We cannot logically *deny* the personality of the devil," says a writer in said journal. No; but we can "logically" *affirm* it, because the book that asserts it has been logically proved to be true.

The journal says also, that Secularism "relegates the unprovable to the region of the unknowable, and all that is unproved to the region of the unknown." This, however, cannot comprise the Divine existence, Christianity, or the Supernatural; for these are all both provable and proved, to the satisfaction of all but the morally and spiritually, and (through the bias of natural sympathy,) intellectually and religiously blind.

The journal has also an article on *Dogmatism*, to which we briefly reply: Christians and Christianity are "dogmatic" only on such things as are based on incontrovertible and infallible proof—mark this, ye Secular unknowables. What they assert they prove; and what they prove they know, and therefore also, have a right to dogmatize in relation thereto—quite as much so as that any scientist has a right to dogmatize, as he does, in relation to facts of scientific discovery and experience. And the one dogmatist is no less free or able to furnish argument, and *conclusive* argument, in proof of his assertions, than is the other. And the man who says, through said journal, that "he wants to help dogmatism to die," must be one of those milk-and-water sort of negative "knownothings" about whom and whose, morally and religiously, there being nothing positive, nothing certain, there is also nothing reliable—a mere feather of doubt and uncertainty, every varying wind that blows whirling him around, thus making him the unreliable prey of every blast of circumstance that blows, and finally dropping him into the pit which being "bottomless," is the only fitting place for the man that, morally, has no solid bottom or base in himself, or for anything he believes or does! Morally "free" for anything here, the Secularist is hence just the kind of human material that is destined to be "bound hand and foot hereafter!"

Another contributor to this journal pretends to know something about the uniformity and fixedness of natural law, as opposed to supernatural manifestation and the possibility of their suspension, enforcing his position by the assertion that if a heavy weight were suspended in mid air in a room, apparently in defiance of the laws of gravity, it would not be an evidence that gravitation had ceased to operate, or that the particular object had been removed from its

influence ; but that some new force, although unseen, was playing a part. It did not, however, seem to occur to the mind of the writer, that this "new force" supposed, represents, or may be taken as an illustration of the angelic or Divine "force" or power, by which results in opposition to the laws of nature (whether by their suspension or not,) are brought about ; as, for example, Peter and Christ walking upon the sea. Now the law of gravitation, and the laws by which solids and liquids are governed, were not necessarily suspended when they walked upon the water ; but there must have been this "unseen force" or power acting independently of and in opposition to those laws, giving evidence of what is usually termed a miracle, or a supernatural interference and manifestation. It is evident, too, from the historical narrative that Peter's *faith*, "a thing unseen," as a link or thread joined him to Christ and Deity, which constitutes the "force" or power by which he was upheld. And this power being also superior to nature and nature's laws, could hence as easily raise the dead to life, and, if Divine purpose or providential occasion required, suspend or annihilate, so far as its connection with any particular object or body is concerned, any law of nature in existence.

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### CHAPTER III.

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#### COURTESY OF MR. WATTS AND HIS JOURNAL ; HIS COMPLIMENTS TO THE CLERGY ; HIS BLAS- PHEMY ; ETC.

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Referring to an article in the *Mail*, the "Secular" editor tells us that he doesn't like "mud" throwing under *anonymous* signatures. Well, for my own part, the sin of anonymous writing, whether mortal or venial, never rests upon my poor head or heart—like a good Irishman, I would as soon disown my country as my name. But when said editor admits anonymous articles of "mud" throwing into his journal, he is, I think, a little inconsistent in reprimanding others with respect to the thing objected to ; as, e. g., the article in his columns signed "M. S." Now if a small r had been joined to the "M.," people might have ascribed the "mud throwing" Secular article to myself ; but this little index being omitted, to probably ninety-nine out of a hundred of his readers (if he has as many,) the "M. S." is as anonymous as though the writer had subscribed himself "Man in the Moon," and perhaps a little more so !

This same "M. S.," however, while doing a little of the objectionable himself, think, it appears, that we Christians should, just like a lump of dough, under the hands of the baker, take meekly all the pounding that infidels are pleased to give us, and not even smile back at the grotesque and absurd figure and slips the poor mistaken,

stumbling, blundering fellows make while in the act of endeavoring to pound us! And anything approaching the humorous, or what he styles a "joke," if it involve in any way the old Serpent and his Home Beneath, with his human agents and emissaries who are in league with him—O! well, why! it is really something horrible, shocking to think of! And although neither the devil nor themselves recognize the existence of such a thing as "sin" *now*, except as it may be found in the Secular science catalogue of the unknown and the unknowable—if ever they catch and recognize one of us in the regions of the damned, they will no doubt quickly point him out to their Sovereign, bring against the saintly *sinner* the charge of a "sin" unpardonable, and counsel him to inflict the full penalty of the law justly enacted for the punishment of such "sinners" against his Majesty's rightful government! Just so. But, seriously, friend, which is the greater sinner, think you, the man who makes an effort to "joke," if you please to so call it, and shame an eternity bound fellow-creature off the road to hell, or he who jokes, and jeers, and laughs a weak one out of the road to heaven, or tries to; and those who are entering it, or would enter it, tries his best in the spirit of Satan himself, to hinder? God is Judge, my friend; and to Him you will have to give an account. Hell is a reality, and, unrepentent, it is certainly for such as you. O, that you might be led to truly consider your ways, and be wise!

The tone of Mr. Watts' journal is, by profession, to be courteous, although "Secularism," he says, "is essentially a revolt against Christianity; and superstition, under whatever guise it comes, will find in *Secular Thought* an unflinching foe." It is not only from what he writes himself, however, but from what he inserts and admits into his columns from other writers, that the general tone of his journal is to be judged; and much of such, even already, is anything but courteous to Christian opponents. We, however, would like also to be as respectful as circumstances and the tone and aim of infidel writings will warrant us in being; but we have been engaged lately in reading the scurrilous and abominably blasphemous writings of Tom Paine and Ingersoll, and knowing Mr. Chas. Watts to be one of the same family, and that Dr. Sexton speaks of his "violent opposition to religion," and says, that he "never ceases denouncing it," the gentleman will perhaps pardon a Christian *free-thinker* the freedom of his speech, even if it should be tinged with a tone perhaps unconsciously gathered from the writings of said infidel representatives, together with the unconcealed, publicly announced positive enmity of himself to our holy Christianity! The fact is, these haters of truth and righteousness are becoming very bold; and if we Christians would effectually foil and defeat the enemy on every hand, we must do the same. These men are the foes of humanity, and as such there can be no compromise between us. In our recognition of this new factor among us, and in our dealings with it, we must be as loyal and faithful to our King as they are to theirs; at the same time, keeping within the limits of inspired, holy example, we must endeavor to be no more severe upon such characters than is our great Exemplar, Christ, who denounces them (certainly in no very measured terms,) as "a generation of vipers," whose only home, retreat, and shelter from

general, if not from universal execration, is, a "whited sepulchre"! We do not ask your "courtesy," gentlemen. It is but the charming, outside body spots or stripes of the venomous serpent, the tiger, or the leopard! It is but the wagging of the tail of the lion, with the head of its feeder pressed between its teeth!

These gentlemen will, perhaps, scarcely perceive the appropriateness and applicability to themselves of the terms "whited sepulchre, hypocrites," &c., not discerning that they are among us as "Satan transformed into angels of light!"—not discerning that they have come among us pretending to be what they are not—as angels in human form, teachers of good things, moral instructors, heralds of truth, reformers, teachers of science, regenerators of society, the hope of the world, &c. They are the hope of hell! and are destined to be the companions of fiends! for the month of the Lord hath spoken it.

*Secular Thought* speaks also of the clergy as being specially interested in perpetuating the Christian "idolatry," because their *living* is involved in it. Now as I am not one of the clergy, and never was, I am in a position to speak somewhat freely upon this point. I think, then, that infidel editors and lecturers, living upon the public, should be the last men in the world to speak of that honorable and most useful body of men in such connection. And why? Why, because from the money and living standpoint, you are in identically the same position as they; while the point of difference between you is, that whereas they are engaged in the divine work of making good citizens of earth, and urging men to qualify for citizenship in heaven, you are doing all you can to frustrate in these respects the benign purposes of God and of all good men! You are, in fact, daily living and acting the part of the most corrupt and designing political partizans. You would eust the good, the honest, the true, that you yourselves may get into position and power, and the possession of the people's money. You not only edit an infidel paper for money, and in the interests of your party, but you go around lecturing also for a living. You appeal to the readers of your journal to introduce it to others and try to get them to subscribe for it, (which would, of course, be right enough in itself were it not for the iniquitous character of the enterprise;) but not content with a general appeal of this nature, your journal in the tone and spirit of the hungry, infidel, money-grasping zealot, is already made the vehicle of the primal Secular battle-cry, "Money! money! Give! give!" In speaking of Secular "eloquence," the journal says: "Shall their genius be lost to Secularism for lack of a few dollars? How well" (Mark, ye reading public, the cunningness and policy of this fleecing appeal!) "how well would they be recompensed in orthodox ranks? We have just what the enemy need—brains; they possess just what we want—dollars." No doubt you do. And so on page 4 of the next week's issue, we read: "Everybody can do something. Don't let the lack of money keep any one from helping the cause. Those who cannot afford to give \$100 should give \$25, and those who cannot spare \$25 should contribute \$5 as proudly as though it were five times the amount. Above all, to each Secularist I would say, do not give grudgingly, but from the deep conviction that comes of [how high he strikes!] honest purpose. If you can't organize try to pay \$1 per month for yourself,



if not \$1 per year, and *collect the balance from your neighbors* [those of them that have 'brains'] in order to assist those who can organize." Such is the consistency of this atheistic editor and traducer of the men whom God delights to honor! Look, then, fellow-Canadians, at this infidel competitor for your "loaves and fishes," and at what he proposes to give you in return. *Infidel lectures, and an Atheistic Journal and Chart, which, if followed, will lead you direct to hell!*—both young men and maidens, old men and matrons, behold the man as he thus stands before you, and see if you cannot discern in his recent advent among us the marks of the cloven foot, and of the equally recent visit, on business, of its apolonian owner! pass your verdict upon him accordingly, and give to him and his cause your support or your execration, as your respective consciences and judgments may intelligently and honestly dictate.

And, by way of further helping you a little towards a just appreciation of what said journal, with its editor-in-chief, is, I will quote the following from his "Notes and Comments," as found in the first number of his journal. A "leading Christian paper" (name not given), gives the following excellent advice to the affluent with regard to remembering the poor and needy in the distribution of their Christmas gifts: "To the rich and the well-provided for it should be a joy and a source of thankfulness to help their poorer neighbors to a brighter Christmas than the unhelped will have. Give them something to move their gratitude to the Lord and Giver of Christmas, and many weary, sad, and doubting souls will be drawn to God's altar on Christmas Day to render thanks for such mercies." And here is the Secular editor's most insane and blasphemous comment upon it: "How can such teachings be other than injurious in effect? What encouragement for one to share his pleasures with a less fortunate human being, if the recipient of the gift is to carry his gratitude and thanks to an unknown being born of his imagination? No! no! Away with such teaching about "gratitude to the Lord." When some humanity-loving soul turns his attention to those more needy than himself, let him be the sole recipient of our heartfelt gratitude and thanks. If there is a God, he does not need our thanks, nor, indeed, does he deserve them.(!) Being responsible for our existence, the wonder is that he withholds so much and gives so little." Verily this is blasphemous and wicked enough to be so early an expression of the general character of this new journal! How forcibly the last sentences, in particular, remind one of the conversation in the Garden relative to the proscribed tree and the forbidden fruit, rightfully reserved by the decree of Sovereign Wisdom. How close the resemblance! how exactly is the *evil spirit*, its author, herein imaged forth! One might almost think that he sees the very horns and tail projecting from the human skull and coat-tail, thus rendering him, like Cain by his "mark," all the more cognizable by the artistic adenda! But how clear and demonstrable the evidence hereby afforded of the continued existence of the infidel inspirer! How evident, also, that he is welcomed to the special seat of honor in the infidel sanctum of this "New Venture," as its editor terms it! I will "venture" to say, however, that there is no more of common sense, having the least measure of respect for his judgment, as well as for

his moral standing in society, who will be found to endorse these sentiments of this Secularist editor. Judge then, reader, from this quotation, as to the moral character and tone of this new journal, as just projected and issued by this glib and oily-tongued, as well as blasphemous Atheist for the moral and intellectual elevation and enlightenment of the people of Canada!

The existence, character and doings of such men, like the deadly vervain, the night-shade, the poisonous hellebore, the nettle, or the briony, are not only a positive bane and an ever-present insult to enlightened, intelligent, regenerated humanity; but, by reason of the evil propensities and tendencies of fallen human nature, they are converted into a positive source of blight and moral death to many of those who come within the sphere of their evil influence! Some from inherent evil disposition will doubtless be induced to patronize the projection; and others who are more or less inclined to yield to evil influence and persuasion, will be drawn aside from the paths of morality, righteousness, and truth, if the evil principles of these men, and their machinations against society, and virtue, and loyalty, are allowed to go unopposed, and are suffered to germinate and take root among us.

Worldly pleasure and interest, ambition, pride, money, a weak fondness for notoriety or singularity, &c., not to speak of the grosser passions of our fallen humanity, enter very largely into the composition of infidel motives to action, if, indeed, they do not constitute the sum total of their "virtue." And in the infidel and Secularist they are not only indigenous, but are assiduously cultivated. There is with many of them especially a morbid longing for notoriety—at this shrine, truth, and principle, and virtue, are all willingly sacrificed! As nominal Christians, possessing only their ordinary talents, they could not be so singular and not so conspicuous as their excessive vanity prompts them to desire to be. They are usually, also, men of subtle artifice "who lie in wait to deceive." But bad as the best of them are outside, *within* they are morally "full of dead men's bones and of all uncleanness." Of *death* they do not, usually, care to think or speak; and a time for serious retrospection, they think for them there is none, and madly imagine there never will be! But the appointed day is rapidly approaching them, nevertheless. And being an irresistible necessity by Divine ordination, when the appointed time comes will it then be welcomed by them? Will it then be courted by them as a pleasing memoriter of Secular scenes and associations of by-gone pleasure, of anti-religious carnival, or of gain? or will it not rather be to them as the grim demon of remorseless awakening, lashing them with the sins and follies of the past?

"Evil and only evil," as Holy Scripture puts it, in thought, these men (I might say also, *women*—Mrs. Bessant is an instance,) cannot but be the same in deed. The idea of living and acting from the pure motive of being truly useful and honorable members of society appears to be altogether foreign to the Secular mind; and hence qualification for it, other than is quite consistent in all respects with Secular "freedom," is not contemplated by Secular orators and leaders in the composition and delivery of their public addresses. Nor do any of their professional leaders, &c., require either a diploma of

intellectual competency, or a certificate of moral character. To logic and close investigation averse, they will nevertheless stick to their opinions as though they were really defensible and incontrovertible truth! Close and sober investigation is neither the wont of the leaders nor those who are led by them. Uncertainty and doubt, rather than thorough conviction, form both the base and the superstructure of the infidel edifice. Forming their opinions as the result of diligent, sincere, and candid inquiry, in conformity with logically apprehended moral and religious truth, is foreign to their general habits of thought and desire. And if they investigate at all, historically and otherwise, it is not from their love of truth (religious), but rather from their innate hatred to it, and to find something to cavil about. Scientific truth (as a thing to be talked about) is their hobby: moral and religious truth, their bane. To a god of *science*, pure and simple, they would have no particular objection; because he is in international agreement with the god of Bacchus, and all the rest! and because against such a god even high class Agnosticism enters no protest, having no private reasons, or special information from "the regions of the unknowable" to the contrary!

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#### CHAPTER IV.

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#### WHAT IS SECULARISM? CHARACTER OF ITS ADHERENTS; ITS IMMORAL PRINCIPLES; ITS UNDYING ENMITY TO THE HOLY AND THE TRUE.

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Secular or atheistic infidelity, we may further observe, is sciolism and absurdity monopolized by a revolutionary combination, and subordinated to the native instincts of lawless depravity. Such men can, of course, see nothing in religion to elevate, nothing in it to admire! It may have been the transcendent theme of the wise and the virtuous of every age; the glory of the good, and the hope of the just; but to grovelling infidel earthliness and sin, it has no specific attractions, and affords not one desirable ray of heaven-born comfort or of hope! Those of them who are sincere, (if there are any such,) are perhaps aiming at what they suppose to be the best end, even though personal gratification, or extreme selfishness be its name! But the best ends, they should know, can never be attained through the instrumentality of the worst principles, and the worst men and means. Nor can men in general be reasonably supposed to be in character and aim superior to their *ism* or creed. They are much more likely to be very far below it, morally, than above it.

Bradlaugh, the present English leader of the Secularists—with whom, by the way, when making a short stay in London, I had the

honor of a brief debate, by invitation from himself, at the close of one of his lectures delivered in his "Hall of Science," which happening from an argumentative point of view to tell upon his audience in the wrong direction to suit him, he, very considerably, soon thought it time to close for the night—but this Mr. Bradlaugh, I was going to say, has been daring enough, it appears, to demand that the Christian God, "if such there be," might reveal Himself to his depraved self and to his audience of kindred character, during a five minutes' truce or cessation of hostilities graciously allowed Him for that purpose! But why, it may be asked, did not God manifest Himself in some signal manner during those five minutes expressly allotted Him for that purpose by Dictator Bradlaugh? Well, my friend, the reply, I suppose, should be something like this: In the first place, it might be, "That they all may be damned who believe not the truth, but have pleasure in unrighteousness." And, secondly, I would say, that God has doubtless a mind and will of His own, and probably prescribes for Himself as to His own acts; and while it pleases Him to strike down one and another of Satan's servants from time to time, in righteous retribution, it is not His will to either annihilate the devil or to judiciously do away with all his human emissaries in any other way or at any other time than His eternal and (if Secularists will allow it,) *all-wise* purpose has set. But irrespective of this consideration, and even supposing there were no God, taking you all in all, I would ask, aren't you really a beautiful lot? Look at your deeds and doings as recounted in connection with some of your picked and leading men! These deeds and doings, however, Watts and his chief would fain have kept in the back ground while they are patriotically engaged in prospecting American, and more especially Canadian soil. Canada as a "stronghold" of Christianity, being not yet fully prepared for the "strong meat" of Secularism full blown, it is, it appears, to have administered to it at present by its representative, Mr. W., a coddle which may very properly be termed, Secularism Canadianized. "Spoon meat" while young, and "ignorance" of the rest, is for us shrewdly accounted "bliss". But we are not altogether "ignorant of their devices," and might anticipate them in their policy of a graduated programme by giving to the reader a pretty good dose of their "full bloom," did space permit. We might give it from the testimony of those who have been physically, morally, spiritually, and eternally ruined by it! We might give it from the history and experience of atheists and infidels in England and in France. We might give it from the history and awful end of the Newburg Society of infidels, thirty-six in number, in America, who even went so far with their blasphemy, as to burn the Bible, baptize a cat, and administer the Sacrament to a dog! We might also refer to the deadly work of an infidel "Hall of Science," so called, in New York, of which a father says that "the influence of the doctrines taught at that 'Hall' had ruined his whole family of promising boys, (four in number,) and that hearts almost broken, and much mental misery, had been entailed upon the other portions of his family and relatives." We might, I say, refer at some length to such experiences, but want of space forbids. But this Secularism of Mr. Watts and Mr. Foote, who was imprisoned in England for his horrible blasphemies, is simply,

I may say, infidelity "full blown," and is opposed to everything that is sacred, holy, and Divine. Bradlaugh himself, who, from his exalted position, may be fittingly styled the "arch-fiend" of the *ism*, has been known to even caricature the Deity and publicly trample upon God's holy Book, the Bible! But while such daring, infamous deeds as we have been referring to are the natural and legitimate outcome of Secularism and infidelity, do they not also, we would ask, come as near the infernal as even Lucifer himself might desire? Come now, Secularist, in imitation of your "father," speak the truth for once, if you can, and honestly answer, "Yes."

The following is a specimen, (as described by Dr. Sexton,) of the way in which these gentlemen renovators of society conduct themselves at their deliberative Council Conferences under leader Bradlaugh: "There was" (at the Leeds Congress,) says the Doctor, "such bickering and quarreling, such bandying of personalities, such hurling of elegant invectives at each other's heads, that a regular Babel din of confusion was the result; while the President attempted to keep order by shouting 'liar,' and such like polite epithets, at the top of his voice,"—mildly attempting to allay the tumult of rage and confusion, by thus befittingly characterizing his dear disciples!

"But what," some will still be inclined to ask, "is Secularism?" Ah! that is the question! Do they know themselves what it really is? They do not. Even all the leader's are in disagreement about it. But the blame is chargeable to their Prince—"the prince of this world"—for while it is clear that he inspires them, and thoroughly imbues them with his spirit and aim, he has not left them a book of laws, and they are at their wits' end on account of it—one orator of the conspiracy declaiming after this manner, and another after that, causing thereby a Babel of confusion! However, they are all agreed in this, that it is a very desirable and accommodating system of "*free* thinking"; that is to say, "*free*" from the very inconvenient restraints of *deep* thinking—free from the unpleasant necessity of selecting just premises to reason from; and *free* from the straight-laced requirements of logic; which demand that rational deductions be drawn from sound bases and reasonably established premises—*free* to allow the mind to run in one direction only, and examine no other evidence of the truth or falsity of a matter than such as is presented, e. g., in that scurrilous piece of rant written by Tom Paine, or those equally baseless and blasphemous compositions written by his virtuous American coadjutor, Ingersoll—*free* to close his eyes to the validity and justness of all reliable evidence by which important doctrines and matter-of-fact truths are demonstrated; and hence *free* to ignore and neglect such candid, ingenuous, and rational enquiry and examination as is necessary to arrive at the truth with respect to the question of a Divine revelation—*free*, indeed, from all such logical, puritanical, historical, matter-of-fact, and such like superstitious restraints! *Free*, also, to think it right, if you please, to let loose the reins of lustful desire, passion, and appetite, and practice all manner of iniquity as a *moral* duty in the pursuit of "Secular" happiness!

Such is a phase or two of Secularism, as practically exemplified. Blank *negation* as a tenet, and *free* "thoughts of evil," are all that is distinctively its own. But to give it something like a semblance of

respectability, it has purloined from the Bible, and adopted from Christianity, certain positive and practically antagonistic principles of morality. They have, however, adopted a very appropriate subsidiary name for themselves, *Agnostic*, which means, as we have said, "*a know-nothing*." And a very apt and significant concentration of the theological and other knowledge of these Agnostic *know-nothings* may be found in the following lines by the poet Grey—

"Where ignorance is bliss,  
'Tis folly to be wise."

It is hence not surprising, that its entire history proves its utter incompetency to achieve any good moral results; or, indeed, any one good result of any kind that I am aware of. And even if it could put its finger upon one, it would only be like letting loose a wolf to kill a dog that had got among your sheep; it might kill the dog, but the havoc it would also make among the sheep, by allowing him his liberty, would show you to be about as wise as the wolf was voracious, blood-thirsty, and destructive. And so is it with Secularism—the contrary to the accomplishment of good has been its marked and unvarying characteristic everywhere and all the way through from its first introduction as a negation of moral and religious truth to the present. And all the *good* (which, in truth, is literally a burlesque on the name) that it even, by hollow-hearted profession to suit the times, proposes to accomplish, is actually being accomplished, and much more effectually than is possible in any other way, by the means employed in connection with Christianity. And their assumed, ostensible, time-serving *motives* for the observance of their adopted moral code, falls also infinitely short of the motives already in active and practical operation throughout the Christian world. To expect any real good to arise from the clashing principles of Secularism, is the same as to expect fire, whose effects are completely neutralized by water, to warm your person or cook your food! It professes attachment to certain phases of Christian morality, but the sacredness and authoritatively binding element must be wanting; because it might be very inconvenient for very many of their duly recognized moral adherents to be thus authoritatively hedged in!—theirs is a catholic morality! a latitudinarian morality! a morality that shall be acquiesced in and subscribed to alike by the most pious or saintly Secularist, and the most infernal! a moral fence erected around virtue's shrine, with lots of holes in it for all classes of good Secularists to slip in and out through, at their pleasure! just a little moral *whitewash* to brush themselves up with once in a while, when they would appear in Christian society!

You might about as well, however, hunt through a hay-rick for a sewing needle that was never there, as hope to ascertain what their principles altogether really are by the perusal of their chameleon, heterogeneous, disagreeing productions—and this as to their very fundamentals, or what each of their leaders, Holyoak, Bradlaugh, Watts, and Foote, would professedly and variously have to be fundamentals. Perhaps this will be an inducement to some sensible man or woman to quit the highway of established Christian truth, that they may be thus mired in the stagnant, malarial bogs of an infidel Secularism—the vocative profession of intellectual dudes!

In general terms, however, Secularism, as at present developed, and

as expressed by Mr. Bradlaugh, its present English expounder and president, is atheistically opposed to all the theological teachings of the world. And Mr. Watts coincides in this particular with his chief, as we find from his journal, as well as from the public expression of such language as this: "Directly we go out into the public streets, we find that the churches stop the way. We can't ignore them, but having strength and heart we will fight them, and will never cease fighting till they or we are extinct." This he said in London; and having failed to utterly extinguish the churches there, this moral incendiary, in accordance with the terms of his resolution, to preserve himself from becoming "extinct," has come here, with the approbation, no doubt, of his faction, to try his hand upon the stately temples of our Canadian Christianity! His name shall rot! or be no better than "a by-word and a hissing" to all generations! And when he and his Secularism are extinct, the churches shall ring the sad funeral knell of another immortal soul, with the product of his madness, gone to perdition!

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CHAPTER V.

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SECULARISM AND ITS UTILITARIAN MORALITY, AS  
 COMPARED WITH CHRISTIANITY.

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"The cardinal doctrines of Christianity," says Mr. Watts, "are morally degrading"! Taking the word in the sense of "morally" *debasings*, we might ask, How comes it to pass, then, that among all the different sections of the church there is a perfect unanimity of opinion and belief to the contrary, inasmuch as, that instead of making moral degradation or debasement a condition of membership, they make it, (as contradistinguished from Secularism,) a ground of expulsion? But the truth is that moral degradation and debasement are antagonistic to Christianity and its doctrinal truths; while the only, or at least one of the most fertile soils in which they take root and unrestricted grow, is in the unreclaimed and unreclaimable miasmatic swamps of *Secularism*!—the lovely, atheistic, sin-polluted *ism* of corrupt, degenerate human nature! When a certain Secularist, at a Secular Conference held in Leeds, said, "he would not take advice, no, not from God Almighty Himself," he gave expression to the language of his fallen depraved nature, and but echoed the universal rebellious root principle of the *ism*. Marvelous infatuation in an originally created rational intelligence! and yet it is no more marvelous than is the tenacity with which Satan, also, adheres to and pursues his wonted course!

Of the *heavenly*, Secularism and Secularists know nothing, and do not care to know; and being "of the earth earthy," they would confine themselves exclusively to the concerns of this life, were it not for

their enmity to the "wiser generation" who concern themselves also about the life that is to come. But "the children of light," however, "having promise of *the life that now is* as well as of that which is to come," are, in this sense, really the highest as well as the only sensible order of "Secularists," being so constituted by Divine appointment and promise; while they are also, by virtue of the same right of Divine purpose and appointment, *Celestialists*—from the highly exalted and eternally enduring privileges of which, the mere Secular exponents of corrupt human nature are, of course, eternally excluded!

The most positive, if not the only positive *principle* connected with the ism that is universally and persistently operative among them, is the inherent and outwardly expressed depravity of its adherents; and hence its legitimate claim to just one positive principle of action—that of an undying malignant opposition to the holy principles and practice, and eternally unchanging doctrinal positiveness of our holy Christianity. Their general *moral* code, if such they may be said to have by adoption, is merely *nominal*; and hence their morality is as fitful as the wind and as shifting as the sand! But the Secularist's *rule* of morality, at its very best, is *utility*—morally right in any given case of good or bad procedure, because it is temporarily useful or profitable for them to practice it!

The best of these men, as, e. g., Mr. Holyoak, tell us that they derive their moral code and incitements to morality from conscience and common sense, and also from science and nature. Well, as to *conscience*, their leaders, not without reason, tell us it is a thing of education, and may therefore be as likely to be wrong in its doctrines as right; and hence but a poor guide either as to the formation of a moral code, or as to the individual practice of morality. And as to science, G. Sexton, Esq., L. L. D., Professor of Natural Science, etc., and hence himself learned in scientific lore, says that there is not a Secularist among them who has made science his study, or is capable of unfolding and applying its principles; also, that *science* is just the one thing that is never taught in their so-called "Halls of Science."

And as to rational, intelligent, sentient beings educating their moral code from the *morality* of inanimate nature, the following may be taken as an illustration: A farmer ploughs and manures his land, and sows his seed with the hope and expectation of realizing a crop of good grain. The grain immediately springs up and grows, and prospectively promises him a fair and reasonable return for his labor. But shortly a crop of intruding thistles springs up among the grain, monopolizes the soil, makes the weaker and tenderer grain stand aside, and finally chokes and destroys the whole or a very large part of it.—*Secular morality*, as gleaned and copied from "nature!"

A big tree, or a vigorous sapling of the forest, turns out to be naturally stronger and more thrifty than its neighbor, and, in consequence, sends out its moral feelers around the roots of its innocent but more helpless neighbor, generously robs it of its equitable share of sap, and thus either makes it a slave cringing at its feet, or else dispossesses it entirely of life and takes entire possession of its domain.—*The morality of Secularists*, deduced from their favorite field, Nature! Another illustration of the adopted morality of these



children of nature may be taken from the tender but heartless vine that climbs even the giant tree, twisting around, serpent-like, upon its trunk, striking its tendrils into its sides and limbs, and drawing thence its vital current, its life blood, until it dies! *Secular morality*, as copied from this natural murderer! The poisonous plant, too, or fish, or other animal, by causing, in the act or through the functions of self-preservation, death and dismay all around them, may be cited as instances of the peculiar morality which the "common sense" of Secularists enables them to see and prompts them to adopt from those "moral" teachers and morally irresponsible agencies of nature! Hence the moral pollution, devastation, and death, that attend them wherever they go, and in whatever "fastnesses" those sensibly chosen and deliberately incorporated characteristics of unintelligent "nature" may prompt them to plant themselves! I don't know that the present president of the ism in England is a murderer, but by his own acknowledgment the following is expressive of the very highest point of morality to which he aspires:

"To love thy wife, all those of thy dear mind,  
To praise thy friend, help him who helps thee most;  
These are the beggar-virtues of mankind;  
These are the virtues of the Secular mind,  
Which even the lowest savages can boast."

That is Secular *Utilitarianism*, which is simply "morality" subordinated to *selfishness*. But the utilitarian morality that would prompt to the securement of happiness, the enjoyment of pleasure, or the personal possession of *anything* except as connected with what is right and true and just, is not the morality which is in itself and throughout the Universe of intelligent being essentially and eternally good; but is a mere temporizing, spurious morality that is fit only for adoption by *Secularists*, and as a conscience-regulator for such like *this-worldism* combinations. A pleasure unselfishly derived from making others happy, and the morality which leads its possessor to not only do good to his enemy, but to take a real pleasure in doing it, and wishes those poor, mistaken souls well and happy who hate, backbite, or otherwise evil entreat us, is foreign to the moral philosophy of Secularists, (if they have any,) and is practically unknown to one and all of them. Their highest standard of morality is measured by its adaptability to afford them individually the greatest degree of pleasure or happiness; and as what is pleasure or happiness to one man is often not to another, but the reverse, every Secularist is at liberty to make his own natural, individual inclinations, however base and depraved they may be, the standard of his morality; and every man among them is thus to find his happiness by yielding to the peculiar bias and natural promptings of his desires, be they in themselves right or wrong, good or bad! To him it is a moral act thus to do! It is the Secularist's morality upon purely utilitarian principles! They are thus not only a school of *free-thinkers*, but of Secularly trained *free-actors*! It is a good thing, however, that our "Secular" laws are calculated to trammel and restrain them a little—otherwise, woe to the weak, the pious, the good, and the indefensible of all classes of society! Were Secularism to have its way unbridled and unchecked,

we should soon have a hell upon earth! But, thank God, both the devil and his Secular emissaries are chained; and they have all got to get together in their final home before such license can be allowed. They will there perhaps, so far as their changed circumstances will permit, have the pleasure of seeking their happiness in accordance with the principles of Secularism!

It is often expedient, perhaps generally so, for these carnal, law-ignoring philosophizers, who teach that every man should do "what is right in his own eyes," to outwardly observe the letter of the law to save their own necks, and otherwise preserve to themselves the delicious "freedom" of the free-thinker; but *utility* and *expediency*, as confined to this world, weighed in the balance of civil consequences to-day, have, upon such Secular principles, to be re-weighed in connection with the chances of escape, or of the pleasure or interest of outweighing gratification or profit to-morrow. The Secular pursuit of personal happiness as the sole end of life, is, further, utterly at variance with restrictive laws enacted on the principle of the greatest happiness to the greatest number. Happiness, or personal gratification, being the Secular end of the individual life pursuit, it cannot, upon Secular principles, be consistently checked or interfered with for the general or public good; and their peculiar private morality cannot consistently recognize the existence of such a thing as a restrictive public morality, regulated by legislative enactments. The law may compel them to it, but their principles will not urge them to it.

When a man not only knows, but loves and desires to do what is right, because it is right and rightly required of him, he will be likely to do it. But the Utilitarian Secularist, as such, knows nothing of this pure and God-like principle; to him the love of right, the pure, the just, and the true, is lost in the all-absorbing desire for personal pleasure or advantage, which is the sole object that Secularism holds up before him as the goal of happiness towards which he is to ceaselessly run!

Secularists are, furthermore, according to their own teaching, rabid *necessitarians*—placing unconscious matter, which has in itself no freedom, on a level as to responsibility for its motions, with a conscious, free, intelligent, sentient being! and *vica versa*—Man who is capable of self-education and training, and is free to urge himself to or restrain himself from a course of action by reason and moral motives, is, nevertheless, in their estimation, as physically, intellectually, and morally irresponsible for his actions of body or mind, as is a falling stone, the rising tide, or a rolling sphere! Such necessitarians, however, can be regarded as such only on the ground that they are as personally and individually mad as is their scheme of moral and mental irresponsibility. Whatever they do there can be nothing wrong about it, since whatever is, is right; that is to say, it is, in their view, the legitimate and necessarily undeviating and unalterable result of the natural laws of their being under which they were primarily placed and must continue to live! An underlying principle of Secularism is thus, that man not being mentally and morally free, he cannot be accountable either to man or God, and he hence cannot sin. Such is Mr. Bradlaugh's teaching, who is followed in this

particular, I believe, by Mr. Watts. The underlying principle of all true morality and religion, however, is the reverse of all this—which, reader, in your judgment, is right? What verdict upon this question should reasonable intelligence give? What verdict does common sense give? What verdict do all the judicial and criminal codes of man, as well as those of God, give? Answer, and answer truly, ye blinking, blinded, blundering Secularists, if ye can! But narrow-minded and morally deluded bigots, as you all are—your madness quite surpassing that of all ordinary mad mortals—if necessarily so, we must try to forgive you, and content ourselves with casting a pitying eye upon you in your helplessly forlorn and eternally hapless and hopeless condition! Necessitarians by profession, necessitarians you must, I suppose, necessarily remain! *As such* I have no hope of reclaiming *you*; but sanity may not be wholly wanting in your children, nor are they, it is to be hoped, wholly destitute of a moral sense, and if I can hereby help them and at the same time throw an impregnable bulwark around the children of the wise, the intelligent, and the good of our country, our time, and labor, and money, will not have been expended in vain.

Secularism, in fine, being “evil and only evil,” it hasn’t a redeeming feature about it—nothing whatever to recommend it to the acceptance of an intelligent community, except its intelligence is wholly corrupted and helplessly sunk in the mire of sensuality and sin! while Christianity, on the other hand, is wanting in nothing that is good, and holy, and pure, and just, and true, and morally and intellectually elevating! It has, in short, everything to recommend itself to an intelligent humanity as a Heaven-devised, redemptive, practical scheme for all the ills to which flesh and spirit are heir! Make your choice, then, reader, as a rational as well as a moral and morally accountable being, between the carnal delusions and sin of an upstart, mentally and morally enslaving *Secularism*, and the fullness, the freeness, the blessedness, the innocency, the security, and the perennial and eternally undying glory of Christianity! And as is your choice, so, beyond the shadow of a doubt, will be your unending destiny!

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## CHAPTER VI.

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### ATHEISM.

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Just a few observations in conclusion by way of exposing the folly of those who, denying or questioning the existence of the Almighty as an intelligent, living, personal Being, exalt inanimate nature and clothe it with the attributes which can belong alone to intelligent Deity. To those of my readers, especially the young, who may be thrown into the company of such as are of Atheistic principles, and who may

be in danger of being contaminated by them, I would say, that while the eternal existence of the Supreme Being, as the infinite, uncreated source of all else that exists, is a revealed fact that must ever remain an incomprehensible mystery to finite beings—on the Atheistic hypothesis that there is no such eternal, uncreated, intelligent First Cause, the *mystery* of existence is not removed, nor in the least degree lessened; for, on the supposition that there is no God, the mystery of finite existence, animate and inanimate, intelligent and unintelligent, is but transferred from a supreme intelligent Cause to blind forces existing in connection with what we call "nature," which leaves the question, Whence originated this "nature?" still unanswered and unanswerable. Instead of removing the mystery, it really increases it by making it two-fold—first, the inexplicable mystery as to the origin of nature, and next the mystery as to how this thing called "nature," to which intelligence, wisdom, and power, in their individual distinctiveness, are not attachable as attributes, could have originated thinking, intelligent beings. The diversity of being, the continued existence and harmonious working of natural law throughout the universe, are quite explicable on the admission that there is an infinite Being upholding, sustaining, and regulating the laws of natural existence, which His omniscience and omnipotence had primarily originated; but discard the idea of an intelligent Creator and Preserver, and the diversified phenomena, the changeless beauty, and continued order of nature, become at once an inexplicable riddle—a mystery that is second only to its primary origin; thus giving rise to a mystery in duplicate, one of which is quite equal to the mystery of the Divine existence, and the other scarcely second to it in its mysterious unintelligently, yet orderly and systematically controlled operations and developments. But the language of reason no less than of revelation, in reference to the origin, continued preservation, and order of nature, is, "Thou, even Thou art Lord Alone; Thou has made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the seas, and all that is therein, and Thou preservest them all," Nehemiah 9: 6.

Natural law, although operating throughout the universe, is in itself but an inanimate, involuntary thing. It cannot comprehend itself, nor any of the results of its action. It acts by a perpetual constraint; nor can it of itself ever vary its action or cease to act. Such is natural law, to which, in connection with inanimate matter, as the ultimatum or final cause, the Atheist would trace all animate and intelligent existence; which is simply to make a lifeless, involuntary, unintelligent thing originate a something incomparably superior to itself—a living, intelligent being, capable of thought, feeling, indefinite knowledge and voluntary action!

The palpable manifestations of design in the mechanism of the universe, and the beautiful and exact adaptation of one part to the other exemplified in the mechanism and arrangement of all the varied works of nature, together with the unvarying order and harmonious working of the laws which operate throughout the entire system of universal nature, necessarily bespeak for it an intelligent and Divine Original. It is a principle, which to a rational being can never be other than axiomatic, that every effect in nature must necessarily be

traced to an adequate cause ; and that Cause, in relation to the combined and complicated effects of nature—evincing as they do indubitable marks of the most perfect contrivance and design—must necessarily be intelligent.

Whatever may be the theory adopted as to the diversified evolutions of nature's forces, so exactly are means and ends made to correspond, and so marvelously well connected is the entire system of nature—so unmistakable are the indications, everywhere apparent, of intelligent design, that to every mind not totally blinded by prejudice and the influence of sin, they must afford demonstrative evidence of an intelligent, omniscient, and almighty Creator—all subsequent evolutions and developments of nature being but the necessary result of an intelligently constituted order of things, traceable primarily to the great Originator, God.

As in the case of the various classes of artisans who have been represented as saying, "There is nothing like—," the thing peculiar to their craft, whatever it may be ; so with the scientist, there appears to be nothing like—Science. A clipping then from his own domain. Man exists. *Geology* proves that there was a time when he did not exist\*. He must, therefore, have had an origin ; and the evidences of contrivance in the mechanism of his bodily frame, as well as in the constitution of its associate, the mind, prove that his being must have originated with a pre-existent intelligent Cause. And so it may be predicated of all the other works of creation. This pre-existent intelligent Being, Source and universal Cause of all, is God—the only God, and before Whom therefore all men should most reverently bow. As saith the prophet, He is "the high and lofty One that inhabiteth eternity"—and the Psalmist : "Even from everlasting to everlasting, thou art God." "Let all the earth," then, "fear the Lord ; let all the inhabitants of the world stand in awe of Him. For by the word of the Lord were the heavens made ; and all the host of them by the breath of His mouth. For He spake and it was done," Psalm 33. "In Him," also, the Apostle says, "we live, move, and have our being. For of Him, and through Him, and to Him, are all things : to Whom be glory for ever. Amen." Rom. 9: 36.

Just as an appearance of any kind invariably implies a thing causing the appearance ; just as a thing seen implies sight ; a thing heard, hearing ; a thing felt, feeling ; a thing known, the mind's capability of knowing ; an act of adoration and worship, the soul's capability of adoring and worshipping ; so every effect produced of which we are cognizant, and, by a parity of reasoning, every effect in the universe implies and must necessarily have a producing cause ; and the combined real effects produced throughout universal nature with their secondary causes by the same process of rational induction, implies a first or final Cause of all such secondary causes and effects. Universal creation is an effect which, according to our established laws of ratioecination, confirmed by all science and universal experience, must have a cause—from the invariable relation known to exist between cause and effect, creation and creation's laws must necessarily

\*Nor can it be made to appear from Geological research and discovery that man had a higher antiquity than 6000 years. See "The Truth of the Bible," by the Rev. B. W. Saville, M. A., Curate of Combe, Diocese of Exeter

be traceable to a Supreme Creator and Lawgiver. "His eternal power and Godhead are clearly seen by the things which are made." This is true philosophy as well as theology—the visible effects lead the mind direct to the contemplation of their great Cause, who may be thus, through His works, certainly known, and measurably comprehended.

Allow me to vary the expression of this argument. The existence of the Deity is apparent, not only from the existence of the material creation as a whole, but from the intelligent design which is seen in the nice adjustment of all the laws of nature, so as to prevent, for instance, a disastrous clashing of the spheres, and also in the adaptation and harmonious co-operation of separate and distinct physical causes to produce a given end; as, for example, in the construction of the human frame there is a diversity of physical causes at work producing separate physical effects, all which are made to harmoniously combine in producing the end designed—a perfect physical frame. That cause and effect in relation to all with which we are acquainted in the natural world, are inseparable, the observation and experience of not only the learned world but of all ages of the world, demonstrate. And from the inseparableness of these secondary or natural causes from their effects, the mind is inevitably led to the conclusion that there must have been a cause of nature itself—one leading, all-controlling Cause, giving rise to and keeping in operation all the secondary ones. This much we can comprehend. We see that cause and effect are inseparable in nature; we see that nature itself has been contrived and produced, and that therefore it must have had a Contriver and Producer. But with the existence of this great contriving and producing Power the sphere of our vision terminates. We cannot go beyond the *fact* of His existence; the mystery of it is impenetrable. The question as to the *origin* of the originating Power of this system of manifest contrivance, is wholly beyond the domain of our reason; and therefore we are, and must expect to be, utterly lost in an abyss of bewilderment of unfathomable depth, if we attempt to reason upon it.

But some men, as we have seen—men of extraordinary intellectual compass, no doubt—have attempted to form for themselves a god out of nature; and although they have not yet quite discovered the clue to it, they appear to think the construction of worlds a very simple process. Even a happy chance may be a sufficient cause to start a world into existence, and send it spinning upon its axis! They, of course, leave it for less profound thinkers to discover that *chance*, which is but the absence of order and system, could not originate and sustain a universe whose distinguished characteristic is system and order. A substance scientifically called "star dust," it appears, is the basis on which this marvellous thing called *chance* is supposed to act, when contemplating the construction of a world—we do not say a *system* of worlds, for chance action and systematic action would appear to the inhabitants of our mundane sphere (except, we might say, to a very distinguished few,) as diametrically opposite. Such philosophers as Mr. J. Stewart Mill, who "ventures to think that a religion without a God, may be, even to Christians, an instructive and profitable object of contemplation"! and who ventures to suggest that "there may be

worlds in which there may be effects without a cause"—such philosophers will, of course, experience no difficulty here. But these, you know, are the exception: the most of us cannot attain unto them. This *chance* origin of our world, the starry heavens, and the entire system of nature, may be readily comprehended by these chance gentlemen of the "star dust" order; but all who cannot claim kin with this high order of exceptional intelligences, must remain content with such views of the system and origin of nature, as are within the compass of man's abilities as a rule.

Suffice it, however, for the intelligent satisfaction of the wise and the good, that God has been pleased to *plainly* and *unmistakably* reveal Himself to all (except to the wilfully and criminally blind,) both through His Works and through His Word. What further or better evidence, moreover, need we in proof of the existence of God than the performance of *miracle*, manifesting, as it does, a Power superior to nature and to natural law? To the rationally candid, miracle is no longer even open to question—it is a settled and a logically incontrovertible fact. Not now to speak of the undoubted performance of many modern miracles of healing and of providence, if it be proved that real miracles were performed in connection with the introduction and proclamation of what professes to be God's revealed truth, we thereby prove also the existence of God—prove most conclusively not only that the revelation and doctrinal teachings of Scripture are true, but that the Being Who has revealed Himself as its Author, and by Whom the confirmatory miracles were wrought must of course exist. And as this has been conclusively proved by the most reliable of historical testimony, (see my reply to Ingersoll upon this point,) it but adds to the already superabounding weight of evidence for the existence of a personal, intelligent, almighty Being, afforded by the infinitely diversified, manifestly designed, and intelligently contrived works of illimitable Creation.

We read that "the natural man is enmity against God"—hence his blindness, his ignorance, and his atheism. But although thus ignorant of and at enmity with the great, infinite, intelligent Source of all, he is, nevertheless, man still, and in possession of all his primarily created, natural faculties. The principles, passions, appetites, and general affections of human nature, were disordered, deranged and perverted, but not utterly destroyed by the Fall. And hence it is that the exercise of the very same constituent faculties and affections which in an unfallen state constituted *virtue*: by their different combinations and transference to wrong objects, effected through the Fall, thenceforth became *vice*. Hence also it is, that true religion has for its end the restoration of these disordered affections to their original order, harmony, and purity of purpose, action and object. Hence, moreover, it is that Mr. Watts, being at present in a state of unreclaimed nature, he is out of sympathy with the Divine objects contemplated by true religion, and opposes to the full extent of his degenerate faculties and powers, the restoration of man to his original state of moral purity and perfection.

The mass of infidel sinners think, moreover, that the virtue and religion of the Gospels have too many trials and pains and depriva-

tions and sorrows, to smite them! blind of course, as ever, to the fact that these—admitting them to necessarily exist in connection with the religion of the Cross in a fallen wicked world—are, nevertheless, on the other hand, immeasurably overbalanced by the trials, the sorrows, the pains, the miseries, and the sufferings of *vice*! as witness the daily record of the sad and universal experiences of vice and sin as published in newspapers and journals throughout the world! as well as very much also of pain, heart-ache, and suffering in the universal, individual experience, as the result of vice and sin, that is never published openly to the world! And then, what of the end, the *final* consequences, whereby alone the true balance can be taken? Truly the infidel makes but a poor, pitiable accountant!

Insanely denying and ignoring God, as Watts and all other Atheists do, they madly ignore the *Fountain* of *purity*, of *goodness*, and of *happiness*—characteristics of the Deity which should not only inspire and prompt man to adore and love, but which it is his highest interests also to emulate and copy, both as it respects the life that now is as well as of that which is to come.

Atheistic *doltishness*, then, or wilful stupidity, as engendered and fostered by their native depravity, is to the truly discerning, most obvious. We would not deny, however, that there may be some good qualities observable even in an Atheist. Even a bear loves its cubs; and a cur will not only pounce upon the innocent, but will also whine for its food, bark at its betters, and run from danger. Thus ends our dissertation on Secularists and Secularism. And I here call upon fellow-Canadians, and all honest, upright men, to take thoughtful and intelligent note of what is herein laid before them; and if they do, and are wise, they will henceforth trust neither body, soul, mind, nor estate, to the keeping of those irresponsible creatures usually recognized as men, but who, known by the name and principles of *Secularists* and *Secularism*, should neither be eligible to parliamentary or other public honors and responsibilities of a Christian country, nor to the ordinary friendships and courtesies of Christian and respectable society. They sustain the same relation to a Christian community and government, that brigands and banditti do to the laws, institutions, and ruling powers of a State.

And now allow me to say, by way of enlisting the necessary co-operation of "God's elect," in order to a successful issue of our work, that if the Church and good men and women generally, really sympathize with me in these my literary and patriotically designed onslaught upon the works and powers of darkness, and would have me succeed in the holy enterprise, they must back me up in it in every lawful way that they can; otherwise the author with his works will be like a military chieftain left singlehanded before a fortress, surrounded by his heavy ordnance and military equipments, but utterly incapable of successfully storming the fortress from the want of the necessary human help! If, therefore, you can spare a little of the "needful" from your many other calls, money as well as active sympathy, for the sake of both your children and the world, please put the same into practical and effectively helpful shape by both purchasing and everywhere recommending his works, as the author is not a man of



means, earns his bread by his daily labors, and by practicing the strictest economy, whether you will believe it or not, has, *solely for the sake of the world and the Church*, put, he might say, his necessary *living* into the enterprise.

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The following "Notices" of the forthcoming work referred to upon the title page of our "Reply to the *Age of Reason*," we insert here that the public may have an idea of its general character, and, if so disposed, may order copies before the book is published. This they can do by sending to the Author's address, "Forest Home, Molesworth, Ontario,"—price, paper covers, postpaid, 30 cents. If bound also in cloth, the price will be from 55 to 75 cents, according to size type, and quality of paper and binding. The general title of the work is :

"INFIDELITY DISARMED,

IN A REPLY TO LECTURES BY COL. R. G. INGERSOLL,  
THE LEADING INFIDEL ORATOR OF AMERICA."

To which is added

"A Dissertation on American Mormonism, from a Social, Political and Christian Standpoint."

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FAVORABLE NOTICES OF THE WORK.

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It affords the author much satisfaction to be able to state that, with but one exception, every one of the gentlemen to whom the manuscript of this work was submitted for examination has sent him a favorable and kindly notice of it—the reason given in the one only exception being absence from home and the want of time to examine it "for some months to come." This, in view of the fact that they are not only men of distinguished ability, but whose hands are also very full of work, is perhaps unprecedented. And the writer hereby accords to them his sincere and heartfelt gratitude for their kindness.

Had time and circumstances permitted we might have submitted the work in MS. to other distinguished ministers and journalists ; but the well-known names of distinguished gentlemen and scholars appended will doubtless suffice as a guarantee to the reading public that the work is not only readable and entertaining, but has in it the elements of general and permanent usefulness.

To journalists and others who will have an opportunity of reading and reviewing the work in its printed form we would say : The "Reply" might have been much and easily enlarged ; but the extent of its circulation, and the consequent good effected by it, would doubtless have been thereby much circumscribed. But while thus concise rather than wearisomely and expensively elaborate, embracing, as it does, many topics, it will nevertheless, we think, be found to afford ample space to each. The general style in which it is written will also doubt-

less, render it an effective Christian offset to the profane witicisms indulged in by many infidel writers, including the gentleman to whose Lectures the work is a reply. And were the work to be encouragingly introduced to the serious attention and careful perusal of the young people of both sexes generally, and placed in the hands especially of the young men of Colleges, Young Men's Christian Associations, Mechanics' Institutes, &c., it would doubtless prove to them a general moral safeguard, a wholesome stimulus to the fearless maintenance of Christian truth, and an effective counteractive to the prevailing infidelity of the times.

The foregoing observations premised, the reader will now be prepared for the "Favorable Notices of the Work."

JOHN DOUGALL, Esq., of the *Montreal Witness*, the only *Journalist* to whom it was submitted in MS., by way of a *multum in parvo* reference to the work as an *effective answer to the writings of Ingersoll*, says: "*It is a brilliant and humorous reply.*" And the

REV. J. MARTIN, *Congregational Minister, Hamilton*, having hastily glanced through the work on his return from his Summer holiday tour, says: "I have found it *racy, pithy and to the point*. You handle Ingersoll with ungloved hands, and appear to take pleasure in shaking him unceremoniously."

The REV. JAMES McEWEN, *Baptist Minister, Brantford*, says: "I have just examined in manuscript form a new work by E. Stephens, in reply to Ingersoll. This work is written in a free and interesting style. Its arguments are clearly and strongly put and are unanswerable. Mr. Stephens is already known as an author by such publications as "*Modern Infidelity Disarmed*," "*Truth Elicited*," &c., and we welcome with joy this fresh contribution to truth in opposition to the vulgar scepticism of the day." And

The REV. W. COCHRAN, D.D., *Author of "Future Punishment," and Pastor of Zion Presbyterian Church, Brantford*, in a brief notice of the work, says, that "in view of the important character of the subject discussed and the popular style in which it is written, it will serve a good purpose with a large class of readers; and, I trust," he adds, that "when published it may have a large circulation."

From the REV. JOHN A. WILLIAMS, D.D., *General Superintendent of the Methodist Church in Canada*. "In these days of blatant infidelity and vaunting unbelief we welcome every effort to silence the one and shame the other; and this work of Mr. Stephens—which I have had the privilege to peruse in manuscript, and have read with a good deal of interest—is well calculated to do both. It is written with great fairness—the style is easy and free—the arguments relevant and conclusive, often trenchant and destructive—and will richly compensate a careful perusal. If published, we shall expect to hear that it has a wide circulation."

From REV. A. CARMAN, D.D., *Associate General Superintendent of the Methodist Church in Canada*. "As my time have allowed I have looked over Stephens' "*Reply to Ingersoll*," and find that it is characterized by a great deal of patience, labor, earnestness, honesty and force. Mr. Stephens follows Mr. Ingersoll like a ferret through every

hole and ditch the infidel takes, and seems to go on the principle that Ingersoll is honest, has read the Bible, and has some respect for common sense and common decency. His arraignment of the infidel in the Court of Scripture, common sense, Historic fact, Scientific accuracy, and general information, is sharp, clear, and unanswerable. Many will read it with profit."

From REV. W. McLAREN, D.D., *Professor of Systematic Theology, Knox College, Toronto*. "Another answer to Ingersoll may seem superfluous. That flippant skeptic has received more attention than he deserves. But each reply usually has its own excellencies, and secures a circle of readers for itself. I have examined this answer, as fully as my time would admit with much satisfaction. It is interesting and racy. It is from the pen of a layman who is already known for his vigorous contributions to the Infidel and the Romish controversies. He writes with strong conviction and speaks with much decision and pungency. With a good grasp of his subject, he presents his argument with much vigor. His work is specially fitted for the large class of non-professional readers who will appreciate the strong common sense with which he demolishes the sophistries and exposes the cavils of the skeptic. The plainness with which Mr. Stephens denounces what deserves to be denounced is, in these days of heaped compliments to unbelief, quite refreshing. It is like a moral tonic. He deems it expedient and right to vary his style to the style and character of his opponent, and in handling Ingersoll he certainly uses great plainness of speech; but when he answers a fool according to his folly, he has high authority for his course. \* \* \* We regard the work as a vigorous polemic against infidelity, and fitted to benefit a wide circle of readers. We wish it a wide circulation."

From REV. D. C. McDOWELL, *ex-President of the Guelph Methodist Conference, Ontario*. "I have examined the advance sheets of a new work, by Mr. E. Stephens, containing a review of the illogical, impure and blasphemous lectures of the atheist, Ingersoll. The arguments contained in this work are incisive, lucid, logical and overwhelmingly conclusive, in defence of Christianity, the Bible, its doctrines and miracles. This work defies the artillery of its foes; and is an unanswerable refutation of the choicest arguments of Infidelity and Atheism in general. It is comprehensive in its scope; enriched and buttressed by copious extracts from works of rare excellence, by the early Fathers of the Church, rendering it a great boon to private persons, and families not possessed of large libraries. It will prove a valuable companion for young men; should be found in the home of every family, and the Library of every Sunday School. It will be welcomed by the public, as a book specially adapted to the times: instructive and highly interesting. It is sure to have a large sale and a wide circulation."

From THE BISHOP OF HURON, *London, Ontario*. Since arranging and preparing the foregoing for the press, we have received the following from the Bishop of Huron. His Lordship, the Bishop, had but just returned from England when the manuscript was submitted to him for examination. He therefore says, that he "has been too much pressed for time since his return from Europe to look over it care-

fully;" but has kindly expressed his "best wishes for the success of the work," and "trusts that God will bless us in this our effort to advance the cause of Christ."

At the close of these "Favorable Notices" of the work, we would observe that since the MS. was submitted to the Rev. Reviewers, a chapter on the "Origin, Character, and Spread of Mohammedanism, as Compared with that of Christianity," has been added to it. Also, the "Dissertation on American Mormonism."

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