THE EASTON STAR.

PUBLISHED EVERY SATURDAY MORNING, AT EASTON, MD.

I. K. JENSON, Editor & Proprietor.

TERMS:

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No paper will be discontinued, except at the discretion of the proprietor, until arrearages are paid. No subscription will be taken for a shorter period than six months.

Job work received will be promptly noticed under editorial head.

TERMS OF ADVERTISING.

One square—6 lines—one insertion $1; and 25 cents for each subsequent insertion. A liberal deduction made to those who advertise by the year or for six months.

Advertisements sent to the office not marked with the number of times to be inserted, will be marked till and continued till ordered out, and charged according to regular rates.

Special Notices in Local column, 20 cents per line for each insertion.

To Travelers

MARYLAND STEAMBOAT CO.

EVENING LINE—BETWEEN BALTIMORE, AND EASTON, OXFORD, CAMBRIDGE AND CHOPTANK RIVER LANDINGS.

On and after Wednesday, Dec 25, 1878, the steamer HIGHLAND LIGHT will leave pier 3, Light street, foot of Camden, at 9 p. m. Tuesday, Thursday and Saturday, for Easton, Deakins Mills, Goldsborough's Wharf, Oxford, Clara's Point, Wallack's, Cambridge, Chancellor's Point, Jamaica Point, Secretary Creek, and Medford's wharf.

For Baltimore, steamer leaves on Monday, Wednesday and Friday Medford's Wharf at 2, Cambridge at 5 and Easton at 9 p. m., (making all intermediate landings,) arriving in Baltimore at 4 a. m.

FOR MILES RIVER FERRY.

The Steamer CHAMPION will leave same pier every Tuesday and Friday morning at 7 o'clock for St. Michaels and Miles River Ferry (Easton); returning same day, leaving Miles River Ferry at 12 noon and stopping at Annapolis both ways. Fare $1.

Freight and Passengers taken for all stations on the Delaware & Chesapeake, and Dorchester & Delaware Railroads.

HOWARD B. ENSIGN President.
Office 98 Light street, Baltimore.

oct8

Fall and Winter Arrangement of 1878.

THE STEAMER

OLIVE,

CAPT. E. N. DODSON.

After Monday, September 9th, the steamer Olive will run as follows:

For Baltimore—Leave every Monday, Tunis' Wharf at 9 a. m., St. Michaels 10 a. m., Claiborne 10:45 a. m.

Leave every Wednesday and Friday, Wye River at 7 a. m., Tunis' Wharf 9 a. m., St. Michaels 10 a. m., Claiborne 10:45 a. m.

Returning—Leave every Tuesday and Thursday, at 10 a. m., for Claiborne, St. Michaels, Tunis' Wharf, Trimble's Wharf and Wye Landing.

Leave every Saturday at 10 a. m., for Claiborne, St. Michaels and Tunis' Wharf.

E. S. DODSON, Proprietor.

St. Michaels, Sep. 7, 1878.

Delaware & Chesapeake

RAILWAY.

Fall and Winter Arrangement.

ON and after Monday, Sept. 23d, 1878, trains will run as follows:

GOING NORTH.

STATIONS.	No. 1.
Easton, Leave,	7 30 AM
Woodland,	7 45
Cordova,	7 55
Hillsboro,	8 10
Ridgely,	8 25
Greensboro,	8 45
Goldsboro,	9 00
Henderson,	9 15
Marydel,	9 25
Slaughters,	9 40
Kenton,	9 55
Clayton, Arrive,	10 10
Wilmington,	12 10 PM
Philadelphia,	1 45
Baltimore,	3 35
New York,	5 10

GOING SOUTH.

STATIONS.	No. 2.
New York, Leave,	8 25 PM
Baltimore,	6 50 AM
Philadelphia,	8 00
Wilmington,	9 30
Clayton,	11 20
Kenton,	11 35
Slaughters,	11 50
Marydel,	12 05 PM
Henderson,	12 15
Goldsboro,	12 30
Greensboro,	12 50
Ridgely,	1 05
Hillsboro,	1 20
Cordova,	1 35
Woodland,	1 45
Easton, Arrive,	2 00

All Freights must be at the various stations as at least Thirty (30) Minutes before starting of the trains, otherwise they will lay over twenty-four hours.

Easton, Sept. 17th, 1878. L. CALDWELL, Supt.

Farmers' and Merchants'

Packet Line

The Schooners

Clara M. Leonard

and

Annie M. Leonard.

THE above boats are making weekly trips between Easton and Baltimore, and will do all kinds of freighting as cheap as any other line. Every effort will be made to give satisfaction. Our boats are new and built out of the very best material. Orders left with Messrs. G. E. Bowdoin & Co., Commission Merchants, corner of Bowley's Wharf and Pratt st., Baltimore, will be promptly attended to. Grain bought or taken at the lowest freight rates. All Grain stored in our Warehouse, in case of fire will be at the owners risk. Agricultural Lime delivered at the lowest cash price. Feeling thankful for past favors, we hope by strict attention to business, a continuance of the same.

C. R. LEONARD & BRO.

Office is same room with R. B. Dixon on Dover street, Easton.

may8,77

Herd Book Jersey Bull

CHROME.

I have purchased of Jas. W. Tyson, Esq., of Baltimore, the registered Jersey Bull "Chrome," Herd Register No. 1718 by "Druid," Herd Register No 299 out of "Mat," Herd Register No. 2798, and offer his services to the public at $5.00 per cow.

"Chrome," was dropped Sept. 16 1874, is a solid dark color, black switch and tongue, with all the other fashionable points of this justly admired breed.

Robert Hough,
apr29yr "Knightly," Miles River Neck.

ENLARGED

Remodelled, refitted, repainted and refurnished with a large and complete stock of Paper, Envelopes, Pens, Inks, Pencils, Mucilage, Blank Books, Musical Merchandise, Stereoscopes and Views, Pictures, Picture Frames, Toilet Articles, Fruits, Nuts, Confectionery, &c., &c., &c. Every article in each and every line for sale at lowest possible prices.

All the leading papers and Magazines supplied to subscribers at publishers prices.

G. W. MINNICK,
opposite the bank.

Notice,

The public are hereby informed that I have secured the stables belonging to the Brick hotel, and will continue to feed and stend to horses as heretofore. Office at the old stand. Thankful for past favors, I hope to continue to receive the public patronage. All may rely on their horses being properly fed and watered as heretofore. F. G. WRIGHT.

octsm

Crude Carbolic Acid—

An excellent disinfectant, kills Vermin &c. For Sale by

HENRY & GOLDSBOROUGH.

The Easton Star.

Devoted to Politics, Literature, Agriculture, Foreign and Domestic News.

NEW SERIES. EASTON, MD., TUESDAY, JANUARY 21, 1879. VOL XIV.--NO. 22.

Reduced Prices.

HARDWARE in all its branches greatly reduced.

Because of very heavy stock and bills maturing that must be paid and consequent need of money has induced me to mark everything down to prices that cannot be competed with.

For THIRTY DAYS from this date I offer any and all goods in my large and varied stock at about COST.

Now is the time COST.

CHEAP

Hardware,
Harness,
Stoves,
Tinware,
Horse Covers,
Blankets,
Robes,
Skates,
Corn Shelters,
and Plows.

Cheap everything in my line of busines.

Remember for

30 DAYS,

COME AND SECURE

BARGAINS!

T. C. Nicols.

The American Farmer

ESTABLISHED 1819.

For a Third of a Century under the Same Management.

Adapted to the systems the crops, the people of this section, its editorial force enlarged, and its corps of volunteer correspondents more numerous than ever including men of eminent success in their respective departments of farm work, it will aim to be in 1879 better, brighter, more useful, than at any time in its past useful career, and to deserve to be a welcome visitor to every farmer and farmer's family.

Besides the Staple Crops, special attention is given to Live Stock, Home-made and Artificial Manures, the Dairy, Fruits, Flowers, the Household, the Grange, &c.

Subscribe now. New subscribers for 1879 will receive free three numbers of 1878, if their names are in before Jan. 1.

$1 50 a year. To Clubs of five or more, only $1. Address,

SAM'L SANDS & SON, Publishers,
128 W. Baltimore St., (sign of Golden Plow,)
BALTIMORE, MD.

Royal Insurance Company,

OF LIVERPOOL.

ESTABLISHED IN 1845.

PROUD & CAMPBELL, District Managers,

Baltimore, Maryland.

Gross Assets	$20,326,765 80
Assets in the United States	2,681,892 99
Surplus as regards policy-holders larger than that of any other Fire Insurance Company in the world	6,840 865 43
Net fire income of the Company for 1877	4 014,300 64
United States income during the year 1877	1,771,431 49
Losses paid since organization	33,344,345 73

Insures town and country property at equitable rates. Policies issued for two, three, four and five years, upon dwellings, schools, farm property, or churches, at reduced rates. All losses adjusted and paid through the Baltimore office without reference to Liverpool or elsewhere.

D. C. AVERY, Agent,
Easton, Md.

Nov12-1y

SELLERS' COUGH SYRUP!

Over 1,000,000 bottles sold. It is the most popular remedy for COUGHS, COLDS, CROUP, HOARSENESS, and all THROAT and LUNG diseases. Has been in use for *half a century*. Doctors recommend it. J. E. TOCHAR, Long P. O., Ill., says: "It saved my two children from the grave." A. L. Stimson, of Baltimore, Md., also says: "It will cure the worst cough immediately." Take no other. Price, 25 cents, 50 cents, and $1.00 per bottle. S. H. SELLERS & CO., Prop'r, Pittsburgh.

Henry & Goldsborough, Agents, Easton.

Mules for Sale.

JOHN C GALE, EASTON has a number of fine Mules for Sale. He always has on hand several

HORSES FOR SALE.

March18 77-yr

Salad Oil—

French and genuine, at

Henry & Goldsborough.

Miscellaneous.

[From The Baltimore Herald.]

MR. INGERSOLL'S ATTACK ON THE BIBLE.

A SERMON PREACHED AT JACKSON SQUARE METHODIST EPISCOPAL CHURCH, BALTIMORE, BY REV. S. V. LEECH, D. D.

"There shall come in the last days scoffers walking after their own lusts, and saying where is the promise of His coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation."—2d Peter, Chapter, 3d. Verse 3d.

The last centuries have been conspicuous for the production of great Christian scholars. They have also given birth to men who have coveted an immortality of infamy. Europe and America, presenting the Church with a royal line of men illustrious for sanctified learning, have also cursed the world with their champion-chiefs in the ranks of varied infidelity. One by one these men have utilized the platform and press in the promulgation of their invectives against Christianity, and the dissemination of objections to the Bible and the things held in veneration by the Christian public. Dextrously binding around the brows of the illiterate and superficially educated the poisonous bays of skepticism, and winning by craftiness to their banners susceptible young men restive under the restraint, these commanders in the squads of noted free thinkers have steadily pressed the question of patriarchal unbelief, "What is the Almighty that we should serve Him, and what profit shall we have if we pray unto Him?" Their ingenious sophistry and profane derision have been frequently and overwhelmingly met by scholars of gigantic intellectual grasp and eminent for vast resources of knowledge; men whose columned names almost cover the shaft of authorship. But like the hydra, beheaded repeatedly by the blade of Hercules, infidelity fights hard for life. In new plumage like the fabled Phœnix, it has come up again and again from its funeral ashes and as changeable in its forms as the sea-god Proteus. The typical scoffers to who Peter points in the text, and of whom Paul says, "There is no fear of God before their eyes," will probably not become extinct until the end of time.

During the last several years Robert G. Ingersoll has reaped a large revenue by representing on the American platform the bold, vulgar, blasphemous type of infidelity associated with the names of Bolingbroke, Voltaire and Paine. He has magnetized public attention not by bulk of brain or wealth of knowledge, but by the intemperate scurrility with which he has attacked the persons, doctrines and precepts of the Scriptures. If ever an intellectual pretender imposed on the skeptical public, he is emphatically the man. A more shallow propagandist of dangerous unbelief has never represented the legal profession or stood in the focus of public criticism. No cultivated infidel can read his profane satires without discovering that he is a superficial platform mountebank, a stranger to the science of reasoning and unblushingly dishonest both in the narration of historical facts and the utterance of puerile objections to Bible doctrines. He scorns alike logical coherency, solid argumentation and public respect. He spurns all approximation to that impartial study of the sacred oracles and the evidences of revealed religion, that guided to Christ such original and massive-brained infidels as Sir Isaac Newton, Lord Lyttleton, Lord Rochester and Gilbert West. He relies for his audiences solely on the shafts of ridicule as they are held up piercing sacred truths. As we disrobe ourselves of self respect long enough to peruse his defamation of that volume which philosophers have eulogized, and for which martyrs have gone with the victor song to the stake, the words of Nelson find illustration. "I have never been able to find an infidel who knew much about the Bible." Mr. Ingersoll exemplifies the remark of Prof. Garbett, "Nothing can be more contemptible than the argumentative resources of modern infidelity; it does not reason but postulates." Lord Bacon evidently had his mental eye on such a man when he wrote. "A very little philosophy will incline a man's mind to infidelity, but depth in philosophy will bring a man to religion." Sarcasm and blasphemous fun are the effective baits with which he allures young men to their moral ruin as the hunter decoys the perilled stag to the moss-covered death-trap. Reproducing, with but pigmy ability, the threadbare cavils of Voltaire and the worn out demurrers of Paine, he covers up his fallacious reasoning with immoderate abuse of all that crystalizes around and is essential to the Christian religion. Instead of clear cut arguments he palms off incoherent aspersions of the morals of Holy Writ. To "lecture" is to him to maintain for an hour a steady fire of offensive adjectives at the Bible. With a malignity born of profoundest depravity he rails at those fundamental doctrines of inspiration that have won the veneration of the most celebrated thinkers of the world. Conscious that infidelity beclouds rather than brightens happiness; sensible that its negations are in conflict with conscience; apprised by the history of the French revolution and the morals of the skeptical classes of Europe as to its legitimate issues, and mindful as he must be of what Christianity has done for the world, he pursues, with a face of brass and a soul of adamant, the profession of an infidel lecturer; a profession, beside which, in moral atrocity, gambling is virtuous and brigandage is honorable.

Sheridan, himself an infidel, said in his great speech on the French revolution, "Although no man can command my conviction, I have ever considered a deliberate disposition to make proselytes to infidelity as an unaccountable depravity. Who ever attempts to pluck the belief or prejudice on this subject from the bosom of one man, woman or child, commits a brutal outrage, the motive for which I have never been able to conceive." Deserted by self-respect, Mr. Ingersoll has reached the very bottom of an abyss of abandonment into whose ebon depths Sheridan scorned to gaze.

We have been requested to review tonight a pamphlet copy of this man's tirade against the Bible, which he denominates "A Lecture on Hell." Its pages have little to say about the doctrine that flames from its front. Its title is a misnomer. It is but a classification of Scripture passages that to him present God as vindictive; the Bible as arrayed against personal happiness and the rights of women and children; and in favor of concubinage, polygamy, slavery, &c. The harangue is an elaborate, rambling assault on this venerable volume. The animus of the composition is that the Bible teaches perpetuity of punishment for sin beyond the grave. Throughout the document there is no appreach to the most liberal rules of Scriptural interpretation. Assertion, jocularity and blasphemy are the three primary factors in the composition. For argument he substitutes affirmation; for logical reasoning, profane drollery; and for discussion he presents protest. To seize a strong point is like seizing quicksilver. To hold a central thought is like grasping an eel. So far as this modern free thinker opens the way, let us look into that wonderful Book around which the world's standard volumes shine as the stars of minor magnitude twinkle around the sun. To discuss in a single sermon all of the prominent thoughts, overshadowed by the theme this lecturer suggests, would be like attempting to examine critically the art and architecture of Rome or Paris in an hour.

Mr. Ingersoll can see no necessity for the existence of the Book to which Chrysostom gave the name Bible. He thinks the flambeau of reason and torch of nature were sufficient for our race, engirded by Cimmerian darkness. But reason and history assert that the world needed an inspired written revelation from God. What did reason and nature teach concerning God's attributes, human duty, the way of salvation and human destiny? Go back to the golden age of classic civilization. What did Pericles and Augustus, Cicero and Homer, Thucydides and Tacitus, know concerning such subjects as the resurrection of the dead, the immortality of the soul, and eternal rewards and punishments? Their systems abounded with abominations; their altars smoked amid debauchery and licentiousness. Rome and Greece in their highest refinement were the theatres of nameless and unrestricted iniquities. Only occasionally some splendid man like Socrates would stand out morally superior to his surroundings, as some truant star beaming in solitude from a sky of otherwise unbroken blackness. Egypt, claiming to be the intellectual teacher of the world, worshipped oxen, reptiles and birds. Phœnicia, Persia and Syria constantly offered human sacrifices to inanimate deities. The Druid priests of Britain bathed their knives in human hearts in worship. Even in a recent century the monarch of Mexico offered annually twenty thousand stalwart men to the sun under the dripping knife. The world, outside of Palestine, was sunk in crime and environed with moral gloom. No pagan system could free men from sensualism. Then God inspired holy men to communicate His will, and "to write as they were moved by the Holy Ghost." The Divine Spirit overshadowed the thought and guided the pens of the authors of the sacred books, from Moses to John. They held the trumpets through which God has spoken to the nations. For eighteen centuries the best educated men have accepted this volume as containing the "oracles of God." The substantial agreement of fourteen hundred manuscript copies of the New Testament assures us that the mistakes of transcribers have not materially impaired the sense of the original writers. The fifty-four learned men who gave our version of the Bible were masters in Hebrew learning and Greek literature. Because Greece claimed to have a sentence received from Heaven, she gilded it, in gratitude, on the front of her finest temple. From Genesis to Revelations, we have an infallibly inspired book. "The grass withereth, and the flower thereof falleth away, but, the Word of our God shall stand forever." But Mr. Ingersoll can discern no reason why the lost and mapless mariner on the sea of time needed this chart; why mankind wanted this sun on their benighted sky; why the impoverished race desired this inexhaustible mine of wealth.

He charges the Bible with supporting slavery, concubinage and polygamy. If familiar with history, he knows that such accusations are deceptive and untruthful. In patriarchal, prophetical and apostolical times slavery was universal. Captives in war and purchased human beings were in involuntary servitude in all oriental and civilized lands. Grecian and Roman history tell us of the rigor of slavery at Athens, Corinth and Rome. The horrors of Pagan slavery stirred early the heart of Justinian, and he struggled for its modification. The parents of oriental lands even sold their children to the citizens along the Mediterranean. The primitive slave trade was frightful in extent. The master held the life of the servant both absolutely and in perpetuity. Chained slaves opened the doors of Roman mansions in the days of Augustus. Countless were those who fell under the knife of the gladiator and the teeth of wild beasts in the games of the Coliseum. Roman laws knew no recognized relation between the bondman and his wife or children. Vedious Pollio fed the lampreys of his fish ponds on greyhaired servants. It was a common usage to send old slaves to an island in the Tiber to perish.

But the slavery of the Hebrews was of a different type. While abolition was then impracticable and perhaps impossible, the Mosaical laws divinely inspired, modified amazingly the evils of the system. Moses, that illustrious seer against whom Mr. Ingersoll levels in his various sattires the artillery of his sophomoric wit, provided for the regulations of in voluntary servitude according to the ethics of religion and humanity. The least objectionable type of slavery on which the sun has shone was that of the Jews. It was never perpetual. Periods of emancipation were frequent. The slave always had the right of appeal to the tribunals. His religious priviliges suffered from no restrictions. He could at any time, on the payment of ransom money, demand release. Human laws gave him protection. Mutilation ensured his instant freedom.

The spirit of the Bible is against all places of oppression. It steadily presents mankind as a universal brotherhood. It swings back on their golden hinges the great doors of the temple of freedom, and welcomes all alike to "life, liberty and the pursuit of happiness."

While the Greek philosophers defended slavery, the sires who have reverenced the Bible have been gradually and long marshalling agencies for its universal extinction. The Christian church early pioneered the way for general emancipation, and excommunicated cruel masters in its periods of greatest peril. It pressed the system so constantly that before the reformation serfdom was annihilated in Western Europe. It placed Wilberforce, Dellwyn, Pitt, Clarkson and Sharp at the front of the host who have struck perseveringly and successfully for human freedom. It influenced Alexander II. of Russia but fifteen years ago to abolish serfdom throughout his vast empire. Spain and Portugal, the lands that banish Protestant ministers and burn the Bible, are the only powers of Europe over whose colonial subjects the slave flag floats to-day.

Mr. Ingersoll calumniates the Bible as encouraging concubinage and polygamy. His charges are misleading and baseless. The patriarchs had no Bible. Concubinage and polygamy amid the sparse population of those times were universal. The Mosaical laws were based on this established usage. To prevent greater social wrongs, he permitted under very severe restrictions that which he could not prevent. The motives leading to these evils were then of a lofty nature. There were reasons for both that do not exist to-day. The concubine was not a mistress, but a betrothed and secondary wife, with well protected legal rights. But the New Testament dispensation, overshadowing the old in its claims on our faith and practice, chasses these social evils with fornication and adultery. John the Baptist lost his life for assailing them in a royal palace. Amid surrounding polygamy Paul says of the marital relations of a minister, "let a bishop be the husband of *one wife*." Wherever the Bible has become the standard of morals, these evils have gradually disappeared. Christianity has been the pioneer of monogamy throughout the world. To find legalized concubinage and polygamy to-day Mr. Ingersoll must pass out of Bible-reading provinces and enter the harems of Mahometanism, the zananas of Hindooism or the law protected bagnios of Utah.

In this lecture Mr. Ingersoll speaks of the Bible as grossly unfriendly to the rights of childhood and womanhood. Surely he cannot be sincere. Is he an ignoramous as to the facts of history? What protection has childhood beyond the pale of Bible civilization? The Greeks murdered maimed infants. Plato defended the custom, clamoring for "the survival of the fittest." The ancient Carthegenians laid their youngest born on the outstretched hands of their idol god, who dropped the wondering infants into the fires below. Spartan legislation compelled parents to cast sickly infants into the cavern that yawned at the base of Mount Teygetus. Roman law permitted fathers to murder their young offspring at pleasure. The Norsemen gave unpromising nurslings to the wild beasts of the forests. China, for ages, has legalized the assassination of one-third of its infant population. In Fiji and the South Sea Islands infanticide is incorporated into religious worship. In India millions of children have been fed to the crocodiles of the Ganges. The Marquis of Wellesley, representing a great Christian government, with great difficulty checked the alarming child murder prevailing throughout Hindostan. The Bible the foe of childhood! Tell it to millions of Sunday school scholars whose faces beam with joy as they study its contents or carol its doctrines in song. Was it Moses, or was it Zoroaster, Plato or Zeno who provided in their religious systems for the rights of children? Was it Christ, or was it Confucious, Aristotle or Pythagoras, who said, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of Heaven?" Where but in the courts of Christian governments is the slaughter of bastards ranked with murder? Where but on their soil are found asylums for foundlings, orphans and homeless little ones?

The Bible the adversary of woman! What is the condition of woman in every nation where this book has not been scattered? In every oriental and unchristian province woman has ever been and is today either the beast of burden or the incarcerated slave of passion. What honor does the Zend-Avesta, the Koran, the Vedas, the Shasters, or the sacred books of any heathen nation bestow on woman? The Bible the foe of woman! Tell it to the intellectual princesses who are crowding into all the higher professions and bearing off the honors of colleges and universities. Tell it to the female leaders of the temperance crusades, before whose tears and prayers iron-hearted venders of strong drink trembled and surrendered. Tell it to the queenly authors of modern literature, and the graceful orators of the fair sex, whose silvery voices are captivating cities. What the women of Christian lands are to-day they owe to the influence of the Bible.

Mr. Ingersoll represents this volume as unfriendly to high intellectual culture.—Did it not find Ireland in the fourth century without even an alphabet and in four hundred years make Erin famous for men of learning? Did it not find England at the date of the conversion of Hengist and Horsa, the home of savage warriors, and then pilot England along the channels of her subsequent greatness? Did not Victoria say to an African Prince investigating the foundations of England's glory, "The Bible is the secret of my country's greatness!" Christianity has given the world its schools, colleges and universities. With but few exceptions the men whose names are immortal in authorship have reverenced the Bible. The libraries of the world groan under the literary works of Christian men. To count the men of learning, the plume of whose glory has been their faith in Christ and the Bible would tax an angel's patience. It is in those countries where the Bible is studied that art, science and varied learning make recognized progress. A long line of poets, philosophers, historians, linguists, statesmen, scientists and other distinguished men have bequeathed to us their exalted estimates of the Bible.

The name of Sir William Johnes stands among the first in English history for great learning. Writing of the Bible, he says, "I am of opinion that the Bible contains more true sensibility, more exquisites beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books in whatever age or language they may be written." The great-minded John Locke says, "In reality, there are books enough written, both by ancient and modern philosophers, but the morality of the Gospel doth so exceed them all that to give a man a full knowledge of true morality, I shall send him to no other book than the New Testament." Dr. Samuel Johnson, Sir Walter Scott, John Milton, Lord Bacon, Sir Isaac Newton, Guizot, Judge Storey, Daniel Webster, and an innumerable company of great men, beside any one of whom Mr. Ingersoll is but an intellectual midget, have laid on the lids of this book tributes as comprehensive and passionate as those quoted. Scientists like Prof. Guyot, Hugh Miller, Sir John Herschel, Prof. Dana, General Mitchel, Lieut. Maury, Prof. Henry, J. Pye Smith, Sir David Brewster, Prof. Masen, Dr. Prichard and others eminent in the departments of astronomy, geology and other sciences, have honored the contents of this peerless book. Poets such as Scott, Pollock, Young, Dryden, Cowper and many of their compeers in song have poured out in verse their affection for the Bible. Even avowed skeptics such as Diderot, of France; Edward Gibbon, Professor Huxley and Theodore Parker have written paragraphs that are preserved as encomiums of the Scriptures. Even the polished infidel Rosseau has paid to God's word this panegyric, "Pursue the books of philosophers with all their pomp of diction; how contemptible are they when compared with the Scriptures! The majesty of the Scriptures strikes me with admiration." On this book the oracles of science, the sages of philosophy, the crowned kings in varied erudition and the vast congress of the World's literati, have paid their eulogies until they have seemed to kiss the clouds. This is the volume that this misguided man represents as encircling the portrait of a bloodthirsty God, as requiring human faith in a multitude of absurdities, as unworthy because of its immortality to have a place in the public schools, and as the chief enemy of progress in culture, civilization and liberty.

Mr. Ingersoll libels the Bible as the arch adversary of civilization. History overwhelmingly proves that the Bible has been the avant courier of true social and national refinement. Without alluding to the divine work it has pioneered in millions of human hearts, what has it not done for society at large? When Paul tarried with the Gospel to Antioch there was not a benevolent institution in the Roman Empire, in the Grecian cities or in any known Pagan province. In no one of the great capitals of heathen pride could there be found an asylum for the orphan, the blind, the dumb, the deaf, the insane, the poor, the inebriate or the magdalen. Read the discriptions of the splendid metropoli of antiquity, and your vision is greeted by no reference to a house of mercy. Walk among the excavated streets of Ninevah, Pompeii and Herculaneum, and no fragments of stone can be found that ever had known connection with benevolence. The Bible has prompted its readers to erect humane institutions until they stud the earth as thickly as the stars spangle the heavens. Christians are almost invariably their founders and chief supporters.

To outline what the Bible has done for the promotion of civilization in a discourse, would be like attempting to teach all known science in a lecture. Civilizing agencies are to be tested by their fruits. The Gospel entered Europe when Paul preached at Philippi. For more than a thousand years, antecedent to the discovery of the art of printing, it was practically chained by the civil and ecclesiastical power. Yet it early shut up the vast Roman edifice where forty thousand applauding spectators watched the doomed slaves as they fought with wild beasts and more desperate men. It soon chiseled off the vases, lamps and tables of Roman homes licentious carvings. It quickly closed the Pagan temples of the "Eternal City." It promptly threw from their pedestals the gods of Greece. Gradually it has planted Western Europe with almost numberless institutions, both beneficient and educational. It has organized in its cities and villagies associations for the relief of every phase of distress.—Volumes could be written descriptive of its work in England alone since the days of Wickliffe. Perchance Edward VI, the boy king, saw with prophetic eye its relation to his country's greatness, when he demanded that the Scriptures should be laid on the three swords in the ceremony of his coronation. What the Bible has has done for Scotland, the most moral and Bible-loving State on the map of the world; for Prussia since the days of Luther; for the heroic Waldenses, amid the fastnesses of their mountain home; for the Indian tribes when taught by men like Elliot and Brainerd; for the moral transformation of the West Indian Islands; for Madagascar since the accession of Radama II; and even recently for the three great heathen empires, the doors of whose sealed cities were opened by Morrison, Judson and Gotlie with the golden key of the Gospel, and for other lands, has won the praise of impartial historians. It has entered no wilderness that under its magic ward has not blossomed as the rose. Appealing to eternal relationships for its motives; overshadowing temperal convenience with the fact that "the wages of sin is death, but the gift of God is eternal life;" with its pages glittering with admonitions against every form of personal, social and national wrong, and with encouragements to the pursuit of all that tends towards the universal reign of peace, purity, justice and love; the Bible has marched on, winning a long series of conquests, before which the victories of renowned generals fade into nothingness. The universal practice of Bible principles would inaugurate the millenium and transform earth immediately into a paradise. Innumerable are they who have said with David from a happy experience, "The law of the Lord is perfect converting the soul;—the testimony of the Lord is sure making wise the simple." What it can do for the individual, Paul delineates as in gratitude he sings "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." What it can do for the individual it can do for the world. In recognition of the supreme place held by the Bible in literature as a divinely inspired book from whose principles there can be no valid appeal, furisprudence sparkles with its gems; political economy unfolds on its precepts; and legislatures sink its jewels into the tiara of enlightened law. In mind its attitude only can comprehend what it has accomplished for the educational, social and moral uplifting of the nations.

Mr. Ingersoll assails the Bible as a book that ignores reason, makes it appeal to faith, and is replete with mysteries.—While reason cannot be a perfect standard by which the mysteries of religion are to be measured, the Bible is not opposed to reason. It demands that men receive by faith those doctrines that are plainly and expressly presented and above the reach of reason. The two great lights, revelation and reason, shine in harmony. God does not propose that we shall comprehend such doctrines as the incarnation of Deity and the trinity of divine existence. Nor does He furnish us with reasons for the practice of every duty He enjoins. Superior alike to understanding and will, He at times puts the obedience of both to trial. But the important and vital facts and duties of the Scriptures are as transparent to the intellect as heaven's sea of glass.

But Mr. Ingersoll clamors for a revelation whose doctrines and duties are free from obscurity. It must submit its claims to the verdicts of finite reason.—He must by searching "find out God unto perfection." He can without difficulty honor the physical mysteries that engird him, though he treads ever amid labyrinths of wonders. He can credit the secrets of philosophy though he sails constantly on a chartless sea. He can assent to the claims of science though he cannot comprehend the law of gravitation that binds the spheres together as they sweep noiselessly, and without accident, through the fields of ether. He has faith in the union of body and spirit, though the mode of that union he hid from prying curiosity. Naturalists tell him that the mysteries of insect life are amazing. Astronomers assure him that the constellations are stocked with wonders, as the steeds of the sky move on with their chariots of fire through space. Scientific men tell him that nature, from distant Herschel's orbit to the ocean's caverns, is one mighty Gordian knot, on which the polished blades of learned men have been vainly falling for centuries. He listens to the roar of the winds, and watches the ocean waves roll in the storm, but cannot point to the cradle of the one or the motive power of the other. He walks amid enigmas he cannot explain, and gives assent to facts that baffle his apprehension. He knows that all he can grasp with the vision and hands of reason is, compared with concealed and unknown truth, but a few flowers from a vast conservatory;—a few links of sequences in an endless chain;—a few spray drops tossed from the tremulling waters of an eternal Niagara. But he can receive no Bible truth that he cannot intellectually embrace.—He must fathom that mind whose ways, Paul says, "are past finding out." His pigmy intellect must take in all His plans and purposes, of whom David says, "clouds and darkness are round about him;" "His footsteps are not known." Well says the Bible, "Seest thou a man wise in his own conceit, there is more hope of a fool than of him." Tersely says Paul, "Who hath known the mind of the Lord or who hath been His counsellor?" Mr. Ingersoll! You cannot comprehend God fully or understand all of the mysteries of the Bible. You cannot weigh in the balances of finite thought the brain of Jehovah. You cannot, as the dwarf of an hour, measure stature with the Almighty. Take in all the Divine thought! As well may some worm crawling on a marble column of the National Capital attempt to conceive the plan of its architect. As well may some insect, finding its cradle and grave on a single leaf, undertake to comprehend all the beauties of the vast forest that encircles it.

In this lecture Mr. Ingersoll boasts of the success of infidelity within the past quarter of a century. He prophecies its enlarging influence in undermining the faith of the general public in the Scriptures. His vision sweeps a narrow orbit. The days of serious peril for the Bible are past. It has never been so entrenched in general confidence and invested with almost universal affection as to-day. Childhood, youth, manhood and age are devoting to it such thoroughness and constancy of study as have never been hitherto accorded to it. Millions are exploring this mine for hid treasures saying, "Open Thou mine eyes that I may behold wondrous things out of Thy law." Those who love God's commandments "above gold, yea above fine gold" are multiplying. An evergreen ring host feel that the Psalmist condensed into a sentence their own experience when he sung, "How sweet are Thy words unto my taste, yea sweeter than honey unto my mouth!"—The friends of the Book are in multitude like the sands of the sea-shore. In mental stature tens of thousands of them stand proportioned like Goliah of Gath.—Day and night many of the largest presses are flying in imprinting God's countersign on these leaves for the healing of the nations." Persevering lingual heroes have translated the Bible into nearly two hundred languages and dialects. It is accessible to day to three-fourths of the population of the globe. It graces the libraries of kings and is the chief treasure of the mountain cabin. It is studied by the emigrant in his wagon and by the Indian in his wigwam. Sailors lend over it lovingly on every sea and soldiers peruse it diligently in the camps of the world. From the hot deserts of torrid plantations to the ice fields of the Arctic, myriads of men, women and children are reading it with delight. Year by year it will be studied by increasing numbers until "the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea; for the mouth of the Lord hath spoken it."

The fortress at Gibralter is reputed to be the world's strongest military fortification. Every available point bristles with artillery. The mountain is honeycombed with galleries and bomb-proofs. Batteries hewn in the rock frown in every direction. For twelve hundred years this cannon-crowned rock has been the object of international envy. Around it from the days of the Saracens, the thunder of battle has roared. Africans, Arabs, Castilians, Moors and Englishmen have in turn been its masters. But around the Bible, the citadel of Christian faith—the noise of conflict has rung more loudly and for a longer period. Yet it stands to-day in the possession of its Christian defenders. Celsus, Porphyry and Hierocles opened the long campaign with their jibbing of Platonic learning. Behind them came on long ranks of pagan monarchs, heathen philosophers and military commanders, and the friends of the God-protected stronghold trembled as it seemed for centuries to stand like the bush of Horeb invested with flames. Then the most extensive ecclesiastical hierarchy the world has known began sapping and mining around this asylum within which were sheltered the hopes of humanity.—Invested by foes wearing every uniform of hate and badge of opposition, the little garrison held at bay, century by century, the great army of besiegers. Behind these and their civil allies came hosts of atheists, deists, pantheists, materialists, rationalists and varied infidels led by men like Holbach and Compte, Herbert and Bolingbroke, Hume and Gibbon, Hobbes and Blount, Spinoza and Hegel, Cousin and Schelling, Rosseau and Condorcet, Voltaire and Paine, Renan and Strauss, Emerson and Parker; and these, pooling their issues in a common contest against the Sacred Oracles, were defeated in individual assaults and in combined onsets. Occasionally some misguided son of science has gone to the stars and into the bowels of earth for effective ammunition, and like proud Goliah challenged the hosts of Israel only to be utterly discomfited. Even ranks of traitors, clad in Christian dress and carrying the flag of the cross, have levelled their heaviest artillery at this divinely protected Malakoff. Every arsenal of learning, political power and ecclesiastical hate have been emptied for this bombardment, lasting nearly two thousand years. While shot and shell, battering ram and lance, arrow and javelin, rock and fire brand have been hurled against the Bible, the map of the world has been repeatedly changed, kingdoms and republics have flourished and fallen, and great arts and armies have been born and perished. Walk round this citadel to-day and examine its condition after the protracted seige. Its foundations were never so strong. Not one of its sixty-six bulwarks has been impaired. Its blocks stand to-day as they were laid by Moses, the Prophets, the Evangelists and the Apostles. From its base laid in Genesis at God's command by the greatest architect of Hebrew history, high up to the cornice of Revelation placed on the impregnable structure under divine direction by John, as from its lofty watch tower he looked over the river and saw the New Jerusalem, this old Redan stands to-day as fresh as the everlasting hills. The long cannonade of lingual criticism, philosophical review, education, political prejudice, political opposition and carping ridicule have left this fortress as fair as some structure of Parian marble. Over it waves to-day the same blood-stained flag that floated above it when the Roman emperors rallied their armies for