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WHAT DOES
CHRISTIAN THEISM TEACH?

VERBATIM REPORT OF THE

TWO NIGHTS' DISCUSSION

BETWEEN THE REV.

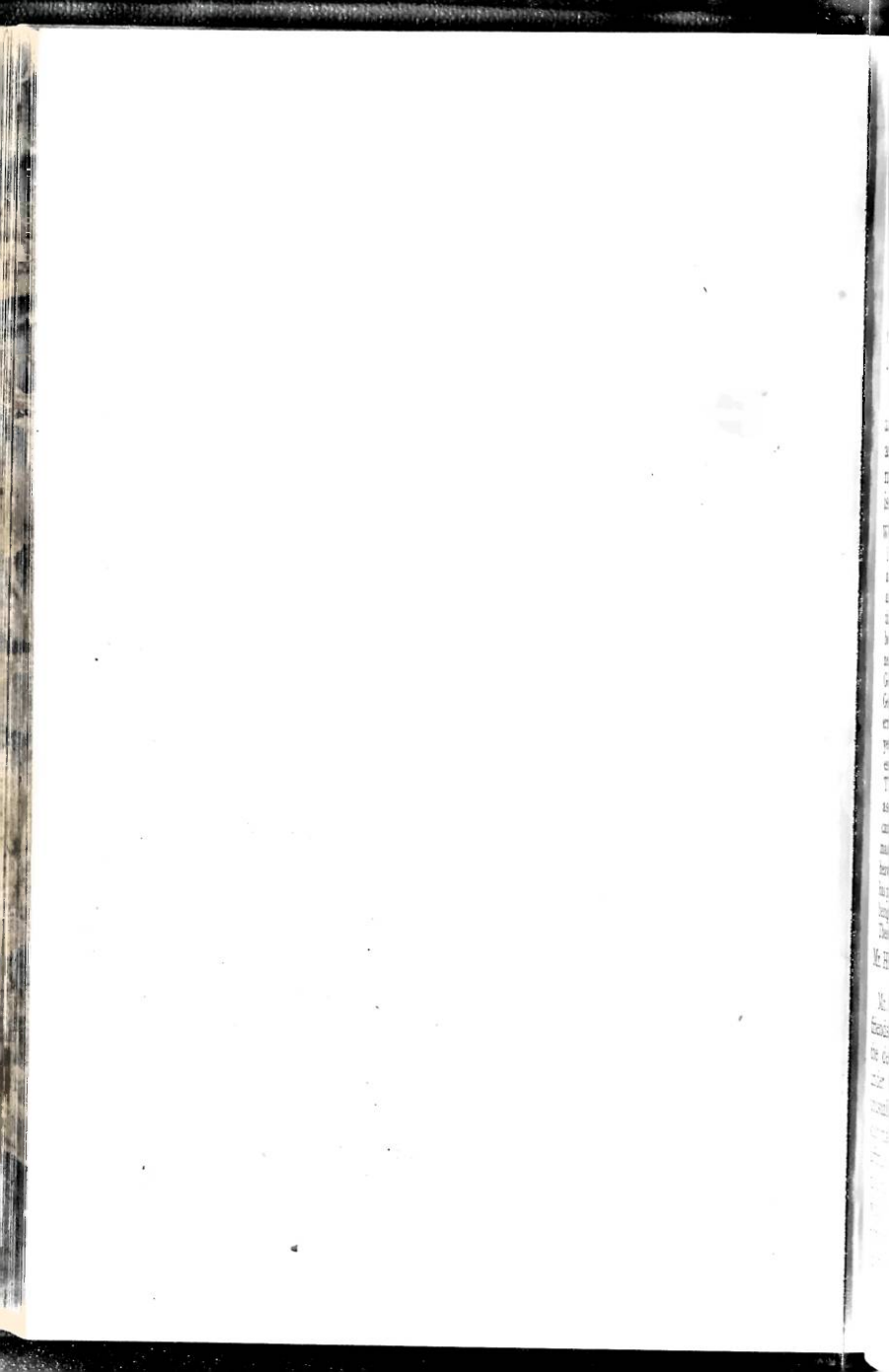
A. J. HARRISON AND C. BRADLAUGH.

*Held at the New Hall of Science, Old Street, on Tuesday
and Wednesday, January 9th and 10th, 1872.*

J. R. ROBERTSON, ESQ., IN THE CHAIR.

LONDON :
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FIRST NIGHT.

Subject of debate: A Certain Passage on page twenty-two of Mr. C. Bradlaugh's pamphlet entitled "A Plea for Atheism."

The CHAIRMAN, in opening the proceedings, said: Ladies and Gentlemen,—My duty is a simple one, and with your assistance it will be a very easy one. I have simply to read now the subject of discussion this evening. Mr. Bradlaugh is to prove the fairness of the following passage :—

What does Christian Theism teach? That the first man made perfect by the all-powerful, all-wise, all-good God, was nevertheless imperfect, and by his imperfection brought misery into the world, where the all-good God must have intended misery should never come. That this God made men to share this misery, men whose fault was their being what he made them. That this God begets a son, who is nevertheless his unbegotten self, and that by belief in the birth of God's eternal son, and in the death of the undying who died to satisfy God's vengeance, man may escape the consequences of the first man's error. Christian Theism declares that belief alone can save man, and yet recognises the fact that man's belief results from teaching, by establishing missionary societies to spread the faith. Christian Theism teaches that God, though no respecter of persons, selected as his favourites one nation in preference to all others; that man can do no God of himself or without God's aid, but yet that each man has a free will; that God is all-powerful, but that few go to heaven and the majority to hell; that all are to love God, who has predestined from eternity that by far the largest number of human beings are to be burning in hell for ever. Yet the advocates for Theism venture to upbraid those who argue against such a faith.

Mr. Harrison is to take the negative.

Mr. HARRISON, who was warmly cheered, said: My friends, it is somewhat unusual for the speaker who opens the debate, to take the negative; but the circumstances under which we assemble here to-night are themselves unusual, and may justify the departure in this case from the customary rule of debates. The fact is, indeed, that the affirmative is supposed to be already given; and the affirmative having been read to you by the Chairman in his address, what I have to do is to show that Christian Theism does not teach what it is asserted in the "Plea for Atheism," page 22, that it does teach, and that the passage as a whole is not

a fair representation of what I should call Christianity, but of what Mr. Bradlaugh calls Christian Theism. That is the subject. Now this debate is to last two evenings. I purpose, then, dividing the passage into two parts, taking one chiefly to-night, and the other chiefly to-morrow night. I shall read to you the precise words I intend to criticise, and then to criticise it: "What does Christian Theism teach? That the first man made perfect by the all-powerful, all-wise, all-good God, was nevertheless imperfect, and by his imperfection brought misery into the world, where the all-good God must have intended misery should never come. That this God made men to share this misery, men whose fault was their being what he made them." So much I purpose dealing with to-night. Now first of all, as to the method I pursued in the study of this subject, and which I think a fair method to pursue, I must state in a few words. It appears to me that the only fair way in dealing with the teaching of Christian Theism is not to break it up into several parts—no; even to destroy the consistency of the parts themselves is to deal with it fragmentarily, but to take it fairly as a whole, and gather its impressions of its practices, principles, and instructions from the whole. (Hear, hear.) That is precisely the course I should pursue with any scientific investigation whatever. A few facts taken isolatedly would prove nothing. Taking the largest number of facts I can obtain, I draw my conclusion from that number; and if I find that the theory I adopt is in harmony with the larger proportion of the facts, that theory is the most probable in my estimation. If I find in the Bible certain statements all bearing upon a particular teaching, I adopt that teaching, whether it is to be found in the Old or in the New Testament. If the several parts take form, I draw my conclusion from them all. (Hear, hear.) With reference to the passage I have cited, I make this preliminary remark, that in criticising this particular passage, I have chosen what I considered the best of sceptical views held by what I think is now known as the Secular party. Mr. Bradlaugh will perhaps admit that the writings in the *National Reformer* may be taken as a whole as the exponents of the views of the majority of Secularists, but not of particular theories. Had I chosen to take the utterances of some obscure person, it might have been said that that person was not a representative man, and that what might therefore be said against Secularism or scepticism

would be as nothing. That being a fair rule, all I ask in return is, the application of precisely the same principle. I ask that when Mr. Bradlaugh breaks utterance to prove what Christian Theism teaches, he will not speak of utterances which have not been heard of except within a limited circle, but that he will go to the Scriptures, and show from the Bible that his view of Christian Theism is the fair one. (Cheers.) The passage which I have to criticise to-night may be regarded as dealing, first, with the Christian doctrine of God ; and next, with the Christian doctrine of man. *First* then ; we have it here stated " that the first man made perfect by the all-powerful, all-wise, all-good God, was nevertheless imperfect." Now the question before us is not whether Mr. Bradlaugh draws this inference for himself, but the question is, whether Christian Theism teaches that ? (Hear, hear.) Does Christian Theism teach this doctrine, that the first man made perfect by the all-powerful, all-wise, all-good God, was nevertheless imperfect ? Does it, in short, teach that God made a man that was perfect and yet imperfect ? I confess I do not know of a single passage of Scripture which teaches that, and I do not know even of any competent writer who asserts such a thing. It would be unwise now to go into detail on this subject, but my challenge is a broad one to Mr. Bradlaugh—namely, I challenge him to find any passages in the Bible that teach such a thing, or any competent authorities that teach such a thing. I object, not perhaps by any fault of Mr. Bradlaugh, but by, may be, an unavoidable obscurity of language ; but I object to the way in which this thing is attributed to Deity. We are told that this man, " by his imperfection brought misery into the world, where the all-good God must have intended misery should never come." The word *intended* here, may be taken in several senses. If Mr. Bradlaugh means that Christian Theists believe God decreed that misery should never come into the world, then I affirm that neither the Bible nor any intelligent Theist teaches any such thing. If anything else than this is meant, I suppose Mr. Bradlaugh will inform us by and bye. Here, too, he has put together the words perfect and imperfect in such proximity, that we are led to suppose that Mr. Bradlaugh is referring to the same period of time, when God made man perfect and yet imperfect. What is the real teaching on that subject ? Is it not that God made man

perfect? and that man by his sin brought misery into the world? I do not think any passage of Scripture affirms that God compelled Adam or any other man to sin. If any such passage can be found, Mr. Bradlaugh will have such in his favour; but if there is nothing of the sort, then I think the only conclusion at which you can arrive is, that the statement is not a fair representation of the facts. (Cheers.) Now what appears to me to be the Christian doctrine in relation to God, is simply this—that God is indeed all-wise, all-good, all-powerful, as Mr. Bradlaugh here asserts, but we do not regard it as within the purpose or scope of Christianity to account for the origin of evil, as it does not account for its continuance. If the Bible were a philosophical book, accounting for the strange problems of human life, then we should expect to have an account of the origin of evil; but it is not, and does not. The object for which the Bible was given was not to account for the origin of evil, but to help to take evil away. (Cheers.) Now as the subject is not Atheism *versus* Theism, it is enough for me to say that any arguments that are brought forward as against the Bible, tell with equal force as arguments for Theism. Mr. Bradlaugh is not here to doubt the existence of a God. That he is an Atheist we know; but as far as this particular statement is concerned, he is not professing to show that there is no God, only what Christian Theism teaches. I say that Christian Theism does not teach this. Not only so, but the statement is made “that this God made men to share this misery, men whose fault was their being what he made them.” If any Christian Theist has taught that in so many words, or in principle and essence, then I say I hope that such a Christian Theist will not get many persons to listen to him for the future. (Hear, hear.) I never heard of any Theist who taught such nonsense as is here given. I ask what is meant by the statement “that God made men to share this misery?” Does it mean that he created men for the purpose of sharing this misery? because if Mr. Bradlaugh means this, I ask for the proof of such an extraordinary statement. Does it mean that God compelled men to share this misery? because if it does, I ask where is the proof to be found. I will deal with the answers when they are given; I only put before you now the points upon which I think it is right I should have satisfactory answers. The view which Christians take of the Bible teaching is just this

—that God is indeed all-wise, all-good, all-powerful, but that he has not violated, and that he will not violate, the constitution of man as he gave that constitution to him at first. I grant to Mr. Bradlaugh, most readily, that the difficulties around us on the subject of the existence of evil are very great. With the utmost frankness I admit that the origin of evil, and its continuance, is a subject so involved in mystery, that I know of no way out of it ; but what then ? I have never professed to account for the origin of evil or its continuance ; but here is a system which professes to teach me what no dissertation of philosophy will do—viz., to overcome the evil I have found in myself, and others around me. (Cheers.) As to the theoretical difficulties which environ the subject, the views of Christian Theists amount to this—that though there are difficulties which we cannot now account for, we must remember the doctrine of the immortality of man, and we must take the several parts of Christianity in one connected scheme ; and if we are asked to suspend judgment on as much as we are not competent to attain, there is greater knowledge hereafter. What is dark now may appear distinct and light then : and probably the time will come when all that is perplexing and difficult here, will be satisfactorily explained ; but I must always remember that as this world is intended to last a great deal longer than I shall last in it, and has been in existence for a long period of time, I am not competent to take in all the principles that govern the world. It requires a mightier intellect than mine, and therefore it is only reasonable that there are difficulties which I cannot solve, and doubts which I cannot clear up. (Cheers.) The second point is the Christian doctrine of man's nature. It is here assumed that it is not men's fault that they suffer for sin. If it were affirmed simply that there was much suffering that originated with sin, but not the individual sin of men and women, then there is no one that would doubt the proposition ; but if it is asserted that sin, which first originated human misery, was a sin compelled by God, then I say the doctrine is as false as it is blasphemous. (Cheers.) Mr. Bradlaugh will perhaps draw his own inferences on the matter, but it is not inferences we want, but the standard authority which we possess, and which must be taken as proof, the Bible itself. I think the teaching is this—that whilst man was made perfect, he was yet made free ; and the great problem is yet to be solved how it was possible

to make man with any goodness whatever if that goodness was not voluntary. How could a man be good, and true, and right, if he had no choice in the matter, and had no will in the matter? How could that man be perfect whose conduct was not voluntary? (Hear, hear.) I think this is the doctrine of Christian Theism—not that man was made imperfect, but that he was made as he should be made, a being of free will and free moral agency, and therefore with a possibility of sinning. This is a different assertion from the passage I have read. From this one would suppose that Mr. Bradlaugh wished us to suppose that the first man could not sin, according to the Bible. Is it to be found in the Bible, or even in the works of the most eminent Christian Theists? That there have been widely different views of Christian doctrine, in different parts of the Christian Church, may be readily granted, but not once that I know of has any Christian Church ever represented Christianity as Mr. Bradlaugh has represented it here. As far as I know, neither on the continent of Europe, nor America—where great and eminent men have lived and written—nor in England itself, has any such representation been taken from the Christian side, as here represented. With all desire to take Mr. Bradlaugh's words as fairly as I can, I must say that I should never have understood what he meant from what is here represented. It is only from the question, "What does Christian Theism teach?" that I am able to discover what he is talking about. If I should find in the Bible what is stated here in this passage, I should be inclined to doubt whether the Bible has any right to my allegiance at all. It would be impossible for me to teach a system which had doctrines so monstrous as is here attributed; but when I find upon a simple comparison of Mr. Bradlaugh's statement with the Bible itself, that the difference between them is as great as darkness and light, I am literally and logically compelled to come to the conclusion that Mr. Bradlaugh has yet to understand what Christianity is. (Cheers.) This is not, after all, a harsh statement, for it appears to me that an Atheist is rendered unable to understand Christianity, for the first position which an Atheist must take is the position of Theism; that he must first be convinced that God is, and then that he is a rewarder of them that diligently seek him. So strongly is this impressed upon my mind, that I have always declined to discuss the origin of the Bible with an

Atheist, for the simple reason that he will not admit that there is a God to give a Bible. Why have I undertaken this discussion then? Because it is not the origin of the Bible, but whether Mr. Bradlaugh has fairly represented the Bible. It is not whether the Bible is true or false; but is Mr. Bradlaugh's representation of it true or false? This then is the limit of the discussion, and within which I hope it will be confined; for I simply put before you this point—I say, if I succeed in showing that Mr. Bradlaugh is unfair, I shall have done something to discredit him when he speaks upon Christianity. I mean simply to show that Mr. Bradlaugh is not trustworthy when he comes to the doctrine of Christianity, that he does not understand it, and that he cannot fairly speak of it. (Loud cheering.) I will recall your attention to the words, “and by his imperfection brought misery into the world, where the all-good God must have intended misery should never come. That this God made men to share this misery, men whose fault was their being what he made them.” I must ask you to remember that, in all human probability, the Old Testament would never have been given if it was not intended that it should be succeeded by the New Testament. That is proved from the Old Testament itself. In the Old Testament you hear of promises of one that is to be a great deliverer, and they increase in force till the canon of the Old Testament was completed. But this would have had no meaning if it was not intended that the New Testament should have succeeded. Is it fair then to take any passage in the Old Testament, and take it out of its just relation to the New? I say the whole of the “fall” must be taken in connection with the redemption. Mr. Bradlaugh has no right to take the fall, and dissociate it from the New Testament. Mr. Bradlaugh may think as little of the New as of the Old Testament; but whatever he thinks, I only ask for fairness, and that he will not attribute to the Old or New Testament what it does not state. And I say there is no statement in either the Old or New Testament such as here described. (Cheers.) If you study the Old Testament Scriptures, you will find many passages which throw light upon the New; and there is a unity of meaning there which would otherwise be invisible to your sight. But I only ask you to judge for yourselves whether the ordinary English Bible which you possess does or does not teach that which is affirmed here

of it. That man is everywhere in the Bible spoken of as a moral agent, and that he is again and again appealed to to take his choice of two given courses; and that he may choose I think is self-evident; therefore I think it is monstrously unjust to say that Christian Theism teaches that all this sin and misery came into the world without any fault upon man's part; that man, in short, could not be other than he was; or, to adhere to the words literally as they are here, "that this God made men to share this misery, men whose fault was their being what he made them." (Loud cheers.)

The CHAIRMAN, before calling upon Mr. Bradlaugh, requested that expressions of dissent or approval from the audience might be quick, and soon finished, in order not to waste the time of the speakers, which was limited to half-an-hour.

MR. BRADLAUGH, who was also met with a very hearty reception, said: This discussion is one of the simplest that could possibly take place. It is whether or not the view of Christian Theism contained in the words read by the Chairman at the commencement of this debate, is a fair view; that is all I am bound to prove. Mr. Harrison is to negate that—to show that it is unfair; and he has told you that by comparison of the words of the Bible with my words, that he has arrived at two conclusions; one, that what I say is nonsense; next, that it is what no intelligent Christian ever taught. Now, if Mr. Harrison had given us the words of the Bible that he had compared with my words, I might have been able more accurately than I can now, to estimate the process by which he had entitled himself so to denounce my passage; but at present I do not know what part of the Bible he has read. (Hear, hear.) He has deliberately denied the truth of the whole of the statement, and given nothing but the most general phrases in support of his denial. My course, therefore, is a very simple one. With all respect to Mr. Harrison, I shall (except so far as it suits my purpose) treat the speech just delivered as if it had not been uttered; and I shall prove the truth of every statement I have made. Mr. Harrison did not attempt to define Christian Theism from his point of view, or otherwise, and it might be asked, Is it Roman Catholicism? is it Church of

Englandism? is it Presbyterianism? is it Wesleyanism? Do the Baptists teach Christian Theism? or do the Independents? or the Quakers? or the Lutherans? or the Greek Church? (Laughter.) I do not intend myself to meddle with any other Christian Theism than that which is declared to be so by the law of England, under the 9th and 10th of William III., chap. 32, section 1, and which is to be found in the Bible and the book of Common Prayer. It is from the Bible and the Thirty-nine Articles, and the creeds included in those articles, that I intend to prove every word of the passage which has been read, except one, and that Mr. Harrison has been pleased to admit. I should have had some difficulty in proving that the Bible taught that man had a free will, but Mr. Harrison has distinctly admitted that, and it may be taken as proved. (Laughter.) All the rest I will undertake to prove by texts of Scripture, without the slightest possibility of doubt about them. First, Is God all-powerful? With reference to that I will read Matt. xix. 26: "With God all things are possible." I will read you Genesis xviii. 14: "Is anything too hard for the Lord?" I will read you Jeremiah xxxii. 17 and 27. I should mention, however, that I do not always read the whole of the verses; only such as suits my purpose. (Oh, oh, and laughter.) If there is any other portion of the verse that contradicts or explains, then it is open to Mr. Harrison to avail himself of his time to show that I have read it unfairly. I thought it right to mention this, so as not to mislead you or Mr. Harrison. The 17th and 27th verses are: "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee," and—"Is there anything too hard for me?" (A voice: Read it through, please.) If you will cultivate decency I should be obliged. (Hear, hear.) Then, Luke i. 37: "For with God nothing shall be impossible." Luke xviii. 27, says: "The things which are impossible with men are possible with God." I submit that I have proved in the words of my pamphlet that God is all-powerful; but, lest there should be any doubt on the point, I will read the explicit words from the first of the Thirty-nine Articles, which declares that God has "infinite power." I admit that something may be said on the contrary. I do not say that Mr. Harrison may not quote texts in direct opposition sometimes to what I have quoted—(laughter)—and as he

says that he avails himself of the majority of facts, then if the majority of texts are against me, that will be fair argument for him, subject to one or two comments which I may make. There is something which may be said against God's all-powerfulness. Mr. Harrison may quote Genesis vi. 3, which says: "My spirit shall not always strive with man," and he may urge that an omnipotent God does not—could not—strive with man at all; or he may quote from Judges i. 19: "And the Lord was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron." I will not presume to urge that that contradicts God's omnipotence, because while the grammar is doubtful the translation is worse; and probably our friend may tell you that in some other version it does not quite mean what it says here. (Cheers.) As he has limited himself to the Bible I will do the same, and I think I have made out a fair case that Christian Theism teaches that God is all-powerful. Does it teach that God is all-wise? In order to show you this I will read from Job xxiv. 23: "For his eyes are upon the ways of man, and he seeth all his doings." That is not quite clear; but the Bible has the disadvantage of not being always clear; and, as in the Tichborne case, if I cannot get one good witness, I must call a number of bad ones. (Laughter.) Proverbs xv. 3: "The eyes of the Lord are in every place, beholding the evil and the good." That is a little stronger, but not so strong as it might be. Jeremiah xxxii. 19: "Great in counsel, and mighty in work; for thine eyes are open upon all the ways of the sons of men." 1 Chron. xxviii. 9: "For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." Then in Acts i. 24, you will find this statement: "Thou, Lord, which knowest the hearts of all men," and prayer founded upon that declaration. In Acts xv. 18 there is another declaration: "Known unto God are all his works from the beginning of the world." If you think these quotations are not conclusive—and I admit they want patching together—then I will read in support of my statement the first article of the Christian religion, that declares "God is of infinite wisdom," and I think that last witness makes up for any little defects that may have gone before in the others. But my position here, I grant, is not unassailable. Mr. Harrison

may quote Genesis xviii. 20, 21, and say, "What do you mean by declaring God is all-wise, when I read 'The cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it which is come unto me; and if not, I will know.' How can a God be all-wise when he says he does not know what was happening at Sodom and Gomorrah?" (Loud cheers.) I admit that that is a weak point in my case, and I admit there are forty or fifty such passages in the Bible; but when I have the articles of religion declaring that "God is all-wise," then I think it is not unfair to say that Christian Theism teaches that God is all-wise as well as all-powerful. Then comes, "Is God all-good?" Those are the only points as to attributes of Deity. I will read Psalm xcii. 15. It says, "The Lord is upright; he is my rock, and there is no unrighteousness in him." Deut. xxxii. 4 says, "He is the rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he." Then the first article of the Christian religion also declares God to be "of infinite goodness," so I think I have proved that Christian Theism teaches that God is all-good. I know Mr. Harrison may make out a case on the other side; so I will deal with that too. He may read Romans ix. 10, 11, 12, and 13, which are in these words: "And not only this; but when Rebecca also had conceived by one, even by our father Isaac (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth); it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Mr. Harrison may say, "How could the good God love and hate children yet unborn, and whom he had created for the purpose of loving and hating?" I will admit that my case is very weak there. (Laughter.) He may quote to me Ezekiel xx. 25, "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live."* If he puts that, I must tell him it is a wretched translation, and that he must not rely too much upon that. That being so, I think I may take it as proved that God is all-wise, all-powerful, and all-good. Now I will take it that that God is all-perfect. In Genesis i. 27, it says: "So God created man in his own image, in the image of God created he him." Then in the

31st verse we have : "God saw everything that he had made, and behold it was very good." I think that should be sufficient proof that God made man perfect ; but there is something to be said as to general Christian teaching, in order that it may not be said I am drawing a doctrine that nobody else takes. (Hear, hear.) John Pye Smith, in his work on "Theology," for those who teach in pulpits, declares : "The first human pair must have been created in a state of maturity and perfection as to the immediate use of powers, organs, and faculties of every kind." I submit that under the text in Genesis, it is proven that God made man perfect ; but I ought not to rob my friend of one advantage, which he may use. He may quote Psalm viii. 5 : "For thou hast made him a little lower than the angels ;" and he may ask how God could make man so ? Well, if he will kindly explain to me the precise condition of the angels, I will at once frankly give up anything that that text drives out of my position ; but till he does that I may say that God made man perfect. (Cheers.) Next : "Man by his imperfection brought misery into the world." I propose to read to you first, Romans v. 12 : "By one man sin entered into the world, and death by sin." The 14th verse : "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Then part of the 18th verse : "By the offence of one, judgment came upon all men to condemnation." Part of the 19th verse : "For by one man's disobedience many were made sinners." Then I will read to you from 1 Cor. xv. 21, 22, which are as follows : "By one man came death ; in Adam all die." Those are parts of the verses which seem to support my case. I may in addition to that urge that Calvin figured to some extent in Christianity, although I do not put him upon my friend as unanswerable. In Calvin's Institutes, book 2, cap. i., sections 5, 6, and 8 : "We derive an innate depravity from our very birth ; the denial of this is an instance of consummate impudence. . . . All children, without a single exception, are polluted as soon as they exist. Infants, themselves, as they bring their condemnation into the world with them, are rendered obnoxious to punishment by their own sinfulness. For though they have not yet produced the fruits of their iniquity, yet they have the whole seed of it in them, their whole nature cannot but be odious, and abominable to God."

Then I think I show that this one man by his imperfection brought misery into the world. (Cheers.) Then I propose to prove that this all-wise and omnipotent God, made men to share that misery. I propose to prove that by reading to you the first article of the Christian faith, which says that "God is the maker and preserver of all things;" and I urge that if God is the maker of all things—all-wise and all-knowing—as I have proved, then he knew what the result of his manufacture would be before he manufactured it. (Loud cheers.) I quote also to you the Nicene Creed, which teaches the same doctrine as the first article; and then I quote the 17th Article of the Church of England, which is in these words: "Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind;" and "Predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into recklessness of most unclean living, no less perilous than desperation." Then Romans viii. 29: "For whom he did foreknow, he also did predestinate." 30th verse: "Moreover, whom he did predestinate, them he also called." 31st verse: "What shall we say then to these things? If God be for us, who can be against us?" Then I read from Ephesians i. 5: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." And from Isaiah xlvi. 9, 10: "I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done." I allege that these things prove that God knew before the beginning what was to happen—predestined what was to happen, and made men for the purpose of taking their part in the things so happening. (Cheers.) I submit that I have proved, in the words of my pamphlet, that "God made men to share this misery." Next, "that God begets a son, who is nevertheless his unbegotten self." I will read to you from the second article of the Christian faith: "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father." Also from the Nicene Creed: "And in one Lord Jesus Christ, the only begotten son of God, begotten of his Father

before all worlds ; God of God, Light of Light, very God of very God ; begotten, not made ; being of one substance with the Father, by whom all things were made." And from the Athanasian Creed : " God is one ; such as the Father is, such is the Son, and such is the Holy Ghost. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. And yet there are not three Gods, but one God." (Laughter.) I say, in the words of my pamphlet, then, " That this God begets a son, who is nevertheless his unbegotten self." I am now approaching that stage in which my time will end ; therefore, I may not go farther, for it would be useless to try to prove another proposition, which will take a longer time than I have at my disposal. But I ask you to deal with the position as we occupy it. Mr. Harrison says that if I mean, when I urge that an all-good God intended misery should come into the world, that he decreed misery should come into the world, then it is not so. Well, when I find that God predestined and declared that misery should exist, I have the right to say he both decreed it, and knew it. When Mr. Harrison says he cannot account for the origin of evil, I will read in my next speech passages which show that God made it. (Loud and prolonged cheering.)

Mr. HARRISON : I am very much surprised to discover that Mr. Bradlaugh has so early in the debate given up his whole case. (" Oh, oh," and laughter.) Not one single passage that Mr. Bradlaugh has quoted, proves a statement contained in the " Plea for Atheism," except points upon which there was no dispute. (Hear, hear.) I will say in passing, in reference to the verse upon which Mr. Bradlaugh could not quote from Judges without a smile, that any intelligent or fair man—Christian or infidel—could not read that passage, and think it referred to God. No intelligent man thinks that the *He* there spoken of, who could not drive out the inhabitants that had chariots of iron, is God. Mr. Bradlaugh himself gave the clue to the answer when he said the translation was a wretched one. If he knew the translation was wretched, then his unfairness in quoting the passage was wretched also. (Loud cheers.) He brings forward a passage, not in reply, for the greater part of the speech had nothing to do with the subject of debate. (" Oh, oh.") Allow me to say a word to you Secularists : I have ventured

to face the lion in his den—the Douglas in his hall. (Hisses.) I have come among you trusting to fair play, and thinking the Secularists of London were as fair as the Secularists of the provinces. (Hear, hear.) I think Mr. Bradlaugh is a man capable of defending himself, therefore do not take the credit out of his hands. That is a friendly hint in passing. I say that Mr. Bradlaugh, in the majority of the passages quoted, was simply wasting time ; for what I want from him is not inferential statements of his, but I want decisive proof that the doctrine he teaches is taught in the Bible, or by Christian Theists. What does he do? He takes the passages, and travels over different parts of the Bible, and brings those passages into the connection which he manufactures for them, instead of the connection in which they stand ; and then he boasts of the success of the assertions in his pamphlet, which he has not even attempted to prove. If it were a discussion as to the consistency of the Bible in all its parts, or a defence of Christianity, I should show that his objections are only seeming objections, for he has brain enough to know the rules upon the subject, and the interpretations given by scholars. If this were a discussion upon Christianity generally, I would undertake to show that the phrases quoted as to God going down in relation to Sodom, and as to hatred in the Romans, are expressions in harmony with the usages of speech, and which scholars often use ; and that the majority of Sunday-school teachers in this country have knowledge enough of the Bible to explain those passages very easily indeed. (Cheers.) But that is not the question before us, and I object to have dust thrown in my eyes by Mr. Bradlaugh's hand, or any other man's hand. I asked him to give positive proof—which he has not given—that God made men for the purpose of suffering this misery, and that they had to suffer it through the fault of God, who made them what they were. If we look for a moment or two at his statements, you will see how little there is in them. He brings forward passages which I have not denied—the omnipotence of God, and the goodness of God. I thought he was hard up to know how to fill up his full time, and that therefore he resorted to an expedient of this kind. But I thank him for even what he has done, for if the passages which he has given be read when the report of this discussion is printed, some Secularists will become acquainted

with many passages with which they were not acquainted before. But let it be granted that God was all-wise and all-good, and that he knew from the beginning what would happen. There it is where Mr. Bradlaugh breaks down; he thinks that whereas God foreknew all that would occur, that he, foreknowing it, compelled it. There is a great difference between the two things. (Hear, hear.) But assuming that it is as he says, but which I deny, then I say that upon his own showing, even upon the identity of foreknowledge and foreordination, it is not proven that the Bible teaches God compelled man to sin. The point is not whether it is logical inference, but does the Bible state it? I have heard nothing yet of it, but only some of Mr. Bradlaugh's inferences, which he is so fond of drawing. I ask you to notice this. He waxed eloquent, as if he was weak in his logic. He says to us that God foreknew what would be the result of man's being made. Can he tell us the ultimate result of man's creation? I say, as in opening, that if it be true that God foreknew the misery, and created man in relation to that misery, on Mr. Bradlaugh's own showing it is equally true that God foresaw redemption, and created man in relation to that redemption. (Cheers.) Mr. Bradlaugh in teaching what he holds to be the doctrines of divine omnipotence, forgets one thing—that nowhere in the Bible or anywhere else is it ever held that the omnipotence includes the doing of impossibility. It is perfectly true that what is impossible to men is possible to God; but there is this which I hold to be impossible in its very essence—that a perfectly righteous and wise being should act unwisely or unrighteously. What is the position I take? Why simply this; that as we have so limited a comprehension as to be able to understand but a small portion of the phenomena presented to us, it is not to be expected that we can judge of the wisdom or the unwisdom of the creation of man. But my opinion is, that the wisdom of God in the fulness of time will appear to all, and that all these things in the Bible should be taken together in connection with the doctrine of immortality and the life to come. But the point is, not whether it is true or false, but whether the Bible teaches what Mr. Bradlaugh affirms it teaches, and which I affirm he has not proved that it does. (Hisses.) For if you will consider all the passages which he has cited, you will find that he has proved these things. They show the omnipotence, the omniscience, and the perfection of God;

that God created men perfect ; that afterwards, man became sinful; but they do not show that God made man to sin. They show that God had predestinated or foreordained offices and men for a great purpose in the providential government of the world; they show a doctrine of predestination ; but they do not prove Mr. Bradlaugh's doctrine of predestination. The point where his argument fails is, that he has failed to show that the teaching which he infers is the teaching of the Bible itself. Nothing but the Scripture can suffice for this. He brings a multitude of charges, but these are not to be determined by false witnesses but by honest reading of the Bible ; and by such a means is he to prove his position if such passages are to be found. He found fault with me for not citing passages with which I had compared the "Plea for Atheism." Was there not an excellent reason why I should not do such a thing? You know that according to the rules of this debate the affirmative is to be found in the "Plea for Atheism," and he does not give one single passage there to prove his point. (Cheers.)

MR. BRADLAUGH : As to one or two adjectives and adverbs in Mr. Harrison's remarks in the course of his speech, I will take the liberty of leaving them, because the debate will be reported and printed. He has said I have wrenched my passages from their context. That may be so, but I think I have not, and I invite him to show me where I have done so. The only one to which he referred was Judges i. 19, and he says no intelligent person could have so used that text, while admitting that the translation was wretched. I hold in my hand a French print of the Hebrew Scriptures, with Cahen's notes to the passages and verses ; and I say, assuming that Mr. Harrison knew what the original text was, he has said that which within his own knowledge was not true, if Mr. Harrison be right. I will read Cahen's translation, and translate it roughly in these words :—" L'Eternel fut avec Jehouda, il déblaya la montagne, mais il ne put expulser les habitans de la plaine qui avaient des chars de fer." "The Eternal [this is the word in our version rendered Lord] was with Judah ; he swept the mountain, but he could not expel the inhabitants of the plain, who had chariots of iron." (Cheers.) I say, that if the "he" was intended to apply to Judah, it would have read *qui*, instead of *il*, he. Fortunately, this construction

does not rely upon my view, because Cahen, who was a great scholar (which I do not pretend to be) and a devout man (which I do not pretend to be), has actually published the precise criticisms on the disputed words in the notes at the bottom of the page, which I place at Mr. Harrison's service. (Cheers.) I do not know that I have yet made any "boast" in this debate; it is too early to boast in one's first speech, and I will therefore not trouble you at all with that. Whether it is correct or not correct that I was specially eloquent in order to cover any weak point of argument is really of little consequence. (Hear, hear.) I daresay if I wanted to cover a weakness I have the acuteness to do so, and I hope Mr. Harrison will exhibit at least as much acuteness in discovering my weaknesses as he has manifested in this instance. (Laughter.) As to foreknowledge, there was Jonathan Edwards, "an intelligent Christian," who wrote: "The existence of a perfect and certain foreknowledge implies the certainty of the objects foreknown; otherwise it would not be knowledge but conjecture, and if the objects or events did not come to pass, it would be false conjecture." Mr. Harrison said that it was impossible a perfectly righteous being should not act righteously. When we find God declaring to Moses in Exodus xxxii. 10: "Let me alone, that my wrath may wax hot against them, and that I may consume them," what are we to think, especially when we find that he repented of the evil upon a few words of expostulation from Moses? Mr. Harrison was quite right in saying that I had not proved my case; I will go on to do so now. I have declared in the "Plea for Atheism," "that by belief in the birth of God's eternal son, and in the death of the undying who died to satisfy God's vengeance, Christian Theism teaches that man may escape the consequences of the first man's error." I ought to notice that Mr. Harrison says: "If God foreknow the fall, he also foreknew of the redemption." That would be very convenient for the few redeemed, but most unfortunate for the many who died before the redemption. I proved from the eighteenth article of the Christian faith—and it is strange that Mr. Harrison did not think it necessary to speak of it; probably my case was so weak that it did not require it:—"That they are to be accursed who presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that

law, and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved." And in Mark xvi. 16, we have these words : " He that believeth and is baptised, shall be saved ; but he that believeth not shall be damned." And then in John iii. 16, that " God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." That is not only my own opinion, but Luther, in his " De Captivitate Babylonica," says : " Thus you find"—and I only give a part of it, but you can give the context—" how richly gifted is a Christian and baptised man, who, even if he wills it, cannot forfeit his salvation by how many sins soever, unless he is unwilling to believe. For no sins have power to damn him, save only the sin of incredulity." If you have listened to the sermons of Mr. Spurgeon you will remember how he puts the monster sin of unbelief as worse than all other crime ; and therefore I think I have proved that Christian Theism does teach that man may escape the consequences of the first man's error by belief in the birth and death of God's eternal son. I have not only proved that through belief in the death of his son we are saved, by the Scripture, but I have proved it from the Athanasian Creed. And now I will prove from the Nicene Creed and the third article, as " Christ died for us, and was buried ; so also is it to be believed that he went down into hell." The next point is : " That God, though no respecter of persons, selected as his favourites one nation in preference to all others." I will read to you Romans ii. 11 : " For there is no respect of persons with God." Then I will read to you Psalm cv. 5 to 15 : " Remember his marvellous works that he hath done ; his wonders, and the judgments of his mouth ; O ye seed of Abraham, his servant, ye children of Jacob his chosen. He is the Lord our God ; his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac ; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant. Saying, unto thee will I give the land of Canaan, the lot of your inheritance ; when they were but few men in number ; yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to

another people ; He suffered no man to do them wrong ; yea, he reprov'd kings for their sakes ; saying, Touch not mine anointed, and do my prophets no harm." If Mr. Harrison should say there is not overwhelming evidence in the Bible that the Jews were cared for more than other nations in the world, I will read a hundred or two texts to prove that they were. (Laughter.) Then the next point is : "That man can do no good of himself or without God's aid." I will read part of the 9th and 10th articles of religion : "Original sin is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam ; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit ; and therefore in every person born into this world, it deserveth God's wrath and damnation." "The condition of man is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God." I will also read Genesis viii. 21, in which it appears that God was so convinced of this, that after he had drowned the whole world with the exception of one family, he found it was inutile : "And the Lord said in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth." I will read from Psalms xiv. 2, 3, where you will find it said : "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy ; there is none that doeth good, no, not one." Jeremiah xvii. 9 : "The heart is deceitful above all things, and desperately wicked." Romans vii. 18 to 20—this is Paul speaking, supposing him to have been the writer : "For I know that in me dwelleth no good thing ; for the good that I would I do not ; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Then in part of Article eleven, I find that men cannot be justified before God by their own strength, merits, or works, but they are justified for Christ's sake when they believe they are received into favour. I think now I have proved that man can do nothing of himself. I have not proved that man has free will, for Mr. Harrison has ad-

mitted that in his first speech. Then I have said "that few men go to heaven and the majority to hell." I will read Luke xiii. 24, where you will find these words: "Strive to enter in at the strait gate; for many will seek to enter in, and shall not be able." Matthew xxii. 16: "For many are called, but few are chosen." But I need not give you any further proof, for I have said that it is only by belief in Christ that we can be saved. The population of the world is computed at 1,375,000,000, of whom only 306,269,000 are Christians, therefore 1,068,000,000 must be damned. And out of the 306,000,000, the small minority only are Protestant Christians. (Cheers.)

Mr. HARRISON: Mr. Bradlaugh has practically charged me with having stated that which I have not stated. I will refer to the words, and when this debate is printed you will judge for yourselves whether I have used the words with which I am charged. I said I knew not how any man could read these words without knowing that they did not refer to the Lord.

- The words were these:—"And the Lord was with Judah, and he drove out the inhabitants of the mountains; but could not drive out the inhabitants of the valley, because they had chariots of iron." I maintain still that they refer to Judah, and not to the Lord. (Cheers.) But next, Mr. Bradlaugh, instead of trying to show the translation was a wretched one, tried to show that the translation was practically right; whereas, it was his statement that the translation was a wretched one, and not mine, and that it did not fairly give the original. If he knew this, he should not have availed himself of the translation at all. (Hisses.) Now I am glad to find that he has kept a little more to the subject in his last speech, for we might have had enough to do to settle the proposition in my first speech. But having travelled out of the way at first, he has dealt with it more practically than heretofore. I will deal with him in the same way. As to the two passages stated, I think I have grave ground to complain of his unfairness. The words are in the present tense: "He that believeth, and he that believeth not," and the verse refers to the present time, and the then present audience, we might say, and the only fair conclusion which any man can arrive at is this—that you must take into account that the Gospel had been preached to those to whom the words referred, and that those words did not refer to the persons to

whom the Gospel was never preached. (Cheers.) You must take fairly into account not only the words uttered, but the circumstances in which the words were uttered, if you are to give a true and accurate representation. I contend that so far from the words having the meaning ascribed to them by Mr. Bradlaugh, they have the very reverse. Christian teaching, so far as I know it, sets forth a very different doctrine. And I will say that, while I agree with a great deal in the authorities he has quoted, I do not see how they bear out his argument. I may be dull of apprehension, and that may account for it; but as I do not see how most of those passages quoted by Mr. Bradlaugh bear upon the subject, I must pass them by. I will deal with those passages which do bear upon it; and I think it would be an unfair and unjust thing to take the two verses quoted, and say they referred to those who had never heard the Gospel at all. Upon that general subject, if I turn to Paul's Epistle to the Romans, I find there is a general argument which bears upon the subject. If I could have known all the passages Mr. Bradlaugh might quote, I would have had all the passages that explained them marked also; but you must give me time. (Oh, oh.) Well now, be fair! how can I do so now? In this passage from Romans, St. Paul affirms that the Gentiles who have not the law, are a law unto themselves—that not having the same privileges in fact that Christians have, they have the law written in their hearts, and that that law accuses or excuses them. If you admit that, I think you will find it as unlike Christian Theism as given by Mr. Bradlaugh, as it is possible to be. (Hear, hear.) I fail to find the exact words now, but I will find them presently. (Laughter.) Never mind! I will give Mr. Bradlaugh both chapter and verse. I will now refer to another, in Romans v. 1, where you will find that we have these words: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Justification therefore is by faith. I turn to Matthew xxv., and I find here, in reading the whole account of the general judgment, something like the following words: "Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me I was sick,

and ye visited me ; I was in prison, and ye came unto me." Then follows the account of those who have not done so. In 2 Corinthians v. you will find the perfect consistency of the whole word of God. You find, first, that justification is by faith, and secondly, that judgment is by works. If a man would receive justification, in reference to law, for sins that are past, he must trust in the atonement of the Lord Jesus Christ, if the opportunity has been presented to him ; but after that justification by faith. After the man's life has become a new one, if he thinks he may live any sort of life because he is justified, he will find a terrible mistake in the day of judgment. He will find that "every one shall be judged according to the deeds done in the body." You have the same necessity for individual action with Christianity as you have to get anything else, only more so, because at the same time a man's conduct shall decide his position hereafter. (Cheers.) If there be any passage to which I have referred to-night, and not given the exact verse, I will do so to-morrow night, if I should have to travel over the same ground. I pray you to remember that Mr. Bradlaugh practically admitted that his whole argument depended upon the subject of predestination. ("No, no.") Well, you will remember what he said about all this being predestined ; but I will withdraw the words "practically admitted"—Mr. Bradlaugh is not in the habit of admitting much. (Hisses.) Why Mr. Bradlaugh says the Bible teaches that it is predestined the greater portion of the world will be burning in hell for ever. ("No, no," and hisses.) Well, if it is not predestined, then his argument falls to the ground. But I may say that I believe Christ's work was foreordained and that it was predestined that men should benefit by that work. But if they had not an opportunity of hearing of the atonement, they would not be held accountable for their unbelief. Mr. Bradlaugh has not shown that any of the heathen will be lost for not believing the Gospel of which they never heard. This strikes me as being so painful a perversion of Christian teaching that I feel at a loss to know how he has arrived at the conclusion. And I think it is not right, while we have the supreme court of appeal, the Bible, that he should bring strange objections from uninspired authors, and thrust them down my throat. The question is not to be determined thus. No Protestant thinks that even the Augsburg Confession, or the Articles of the Church of England, are

infallible. (Hear, hear.) No one holds such a view as that; but we will believe in any creed as we find it in harmony with the word of God. At the same time, I find nothing in them that proves Mr. Bradlaugh's position. But I must say that creeds are valueless except as they set before us the Christian teaching of the New Testament. We hold our creeds in subjection to the word of God, and we claim the right, every now and then, to go into the silence of our own studies, and see if anything in the creed is contrary to the Word, and bring it into harmony with the Word if we find it erring. (Cheers.)

Mr. BRADLAUGH: Surely Mr. Harrison forgot what I read from the articles of the Church of England. I find it said: "They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature." According to Christian Theism, Mr. Harrison is accursed from the doctrine to which he has given utterance. If he intended to join the Church of England, that article would shut him out. (Hear, hear.) Mr. Harrison says these articles are not infallible; then why is there a statute on the statute book rendering me liable to indictment and imprisonment under the Act 9th and 10th of William III., chap. 32, if I attempt to affix any new sense to—if I deny the truth of—any article? (Cheers.) I have in this debate nothing to do with any other question than what is Christian Theism. I have to prove nothing more than this: That my representation of Christian Theism is a fair representation. That I intend to prove. Mr. Harrison says that at first I said that the text of Judges i. 19, was a wretched translation, and then I showed that it was right. If he had attended to what I said, he would have heard what I quoted from Cahen, and that the Hebrew is not as our text. But it did not affect the all-powerfulness of the Deity! If, supposing it to be true—which it is not—that the Hebrew means that Judah could not drive out the inhabitants, but that God could—(and I say that the Lord could not)—if it was the Lord, then it was not Judah alone, it was the Lord *plus* Judah. (Cheers.) Mr. Harrison has not ventured to give you any texts in answer to those I have read. He referred to a text in Romans, but said he could not find it, and will deal with it to-morrow. Then I

will do the same. He said : " I will read to you from Matthew xxv.," and he made a proper statement when he intimated that, as he did not know what I would quote, it was too much to expect him to answer to-night. (Laughter.) If he is not sufficiently acquainted with the Bible to put his texts to you, as I have done—(loud cheers, mingled with hisses)—and as I will try to do, although I cannot possibly tell what he will quote, it is only fair that he should have reasonable time to do so. I do not complain of that. (Hisses.) I will allow for your uneasiness, for, as Mr. Harrison says, people do wax warm when they feel they are getting the worst of it. He quoted from Matthew xxvi., beginning with the 34th verse ; if he had read you the 29th verse, he would have found an interesting text which would have helped his explanation : " For unto everyone that hath shall be given, and he shall have abundance ; but from him that hath not shall be taken away even that which he hath." It so thoroughly helps out the doctrine of good works, that I wonder it escaped the notice of my friend. I do not suggest that he avoided it, but in the hurry it no doubt escaped him, and he will be obliged to me that I have quoted it for him. (Laughter.) He is good enough also to tell you that the text which I read from Mark, that I forgot to tell you that it was in the present tense. It is possibly so ; but I don't think it is. I will show you how much it is in the present tense. I will read the text : " He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned." It was not in the present tense, but it was in the future ; and what the future tense means is very clear, for the Athanasian Creed says : " This is the Catholick faith, which, except a man believe faithfully, he cannot be saved." And the articles say, a man is to be accused who presumes to say that he can be saved by any other agency than that of the Lord Jesus Christ. (A voice : " Bosh.") It is " bosh," you are quite right. (Laughter.) I am indebted to the sensible Christian friend who helped me out to condemn his creed in one word, in a way in which I should not probably have succeeded. Then Mr. Harrison says that I practically admit that the whole argument rests upon predestination. Allow me to say that, without supposing the slightest wish to misrepresent me, he had better have said that the one

particular argument was affected by the Church article as to predestination—just that little portion of it; but the making men to sin, and punishing them for it, depend upon other texts as well. He says that in his opinion the people who have no opportunity of hearing about Christianity will be saved. I am delighted that he holds that doctrine; but, then, why do Christians send missionaries to the heathens to preach possible damnation to them? (Loud cheers.) Mr. Harrison's doctrine is a very good one—I expected it from him. From what I knew of him I thought his doctrine was that people who have not the opportunity of hearing of Christianity will not be damned; but there is this unfairness, that those who do hear it, but will not believe it, are placed in a more horrible position. For example, suppose a man who had never heard anybody on Christianity, then that man would go to heaven. (No, no.) Well, if it did not mean that, it meant nothing. Then the moment Mr. Harrison, or somebody else, preaches Christianity, the man has a fair opportunity of being damned. When my time expired in my last speech, I was engaged in proving that more men go to hell than to heaven, and I read passages to show that it was only the believers who went to heaven. I said there was a surplus of 1,068,000,000 of people in the year 1868 who were not Christians, and that out of 306,000,000 who were Christians, 195,194,000 were Roman Catholics. Only about 110,000,000, then, are left as Protestants, and they include all sects—Independents, Baptists, Muggletonians, Presbyterians, and every one, taking in ourselves, too, for we are all lumped in as well. (Cheers.) This is not my view alone. Martin Luther, a Christian of some authority—although I do not put him at too much importance—says that God in this world has scarcely a tenth part of the people, and that the smallest number only will be saved. This is in his "Table Talk," pages 41 and 43: "If you would know why so few are saved, and so infinitely many are damned, this is the cause—the world will not hear Christ." I think I have now amply shown that I have fairly put the representation of Christian Theism; I was not bound to prove every statement as precisely as I have done. Mr. Harrison says I have proved statements which were not called in question; but, in truth, I have, as I think, proved everything in the selected passage of my pamphlet; and I defy him to lay

his hand upon a sentence which is not susceptible of proof from the Bible, the creeds, or the articles. Mr. Harrison says the articles are not infallible; but he opened them for me in his first speech, when he said: "I take representative men; you take the same." I have not, I contend, taken one man who is not entitled to be considered a fair representative of Christian Theism. If Mr. Harrison says that the Church of England teachings do not represent Christian Theism, then I say why is it thrust down my throat, from the cradle to the grave, as Christian Theism? (Hear, hear.) I will not deal with a word of what has fallen from him as to "subterfuge" or "misrepresentation," till he at least tries to show that the charge is warranted, by dealing with the text itself. The imputation stands self-answered by the absence of any sort of attempt to prove the serious allegation in the words themselves. I will only say that I could have wished no better platform to stand upon; I could have wished no pamphlet better to defend. I do not stand here as the representative of Freethought, but simply as the representative of the views of my pamphlet, bound to prove that they are reasonably fair. It is perfectly true that I dress up the Christian creeds in these arguments; but you have only to show that the clothes selected are not taken from your wardrobe, and not of your making. Don't speak of the misfit until you show it is of some other faith. I have quoted outside your Bible and Prayer Book from no one except Luther, Calvin, Pye Smith, Jonathan Edwards, and the Augsburg confession. This is not going back to the old councils. The creeds are the law of England at the present moment. Those who do not receive them are, on conviction, forbidden to be plaintiffs, defendants, executors, or trustees; they cannot receive legacies, or hold civil or military office. I have used nothing which will not fairly show that my case is now proved. (Loud and continued cheering.)

A vote of thanks to the Chairman, moved by Mr. Bradlaugh, seconded by Mr. Harrison, and energetically carried, brought the evening to a close.

SECOND NIGHT.

The Hall was more crowded than on the previous night, vast audiences assembling on each occasion, and the interest in the debate seemed to have intensified, if possible. J. R. Robertson, Esq., again occupied the chair, and briefly introduced the first speaker—

Mr. HARRISON, who again met with a very cordial reception, said: Mr. Chairman and friends, there was a misunderstanding last night, to which I must of necessity make some reference this evening. Mr. Bradlaugh, in his closing speech, reiterated his statement respecting that verse in Judges i., and Mr. Bradlaugh appeared to be very triumphant in the manner in which he quoted from a certain work, and brought his quotation to bear on my rendering of the passage. I do not pretend to answer the question as to the relative merits of Mr. Bradlaugh and myself as to scholarship; but I will state to you the reasons which I have to give for the conclusions at which I arrived last night. And I will give you what I think a fair explanation of the passage. I am sorry that there is any necessity for that, because it keeps us from the proper subject of debate, and because that passage has nothing to do with the subject under discussion. I mention it only that I might vindicate myself from the charge brought against me by Mr. Bradlaugh. In turning to the "Rules of Interpretation," by Dr. Angus, in his "Bible Hand-Book," I find on page 60, and paragraphs 126 and 127, that—"The analysis of the chapters of the Bible, and the titles and subscriptions of the books of the New Testament, form no part of the inspired writings. The present division of the Scriptures, too, into chapters and verses, and the order of the several books, are not of Divine origin, nor are they of great antiquity." And I find on page 61, that: "As a rule no importance is to be attached to the division of verses, or of chapters, unless it coincide with the division of paragraphs." That is the rule which is laid down here, and which, I think, must commend itself as a perfectly fair rule. (Hear, hear.) I proceed to apply this rule to the passage in question. Now, the passage cited by Mr. Bradlaugh last night was this: "And the Lord was with Judah; and he drave out the inha-

bitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron." Against Mr. Bradlaugh's interpretation I contended that the meaning of the English words was this—that it was Judah that was not able to drive out the inhabitants of the valley; and the reason why Judah could not drive them out was because they had chariots of iron. Mr. Bradlaugh said it was a wretched translation; I retorted that if it was so, he should not have made use of it at all. (Hear, hear.) I am not seeking to gain any point whatever; but only to inform you of what took place last night. Adopting the rule which I have quoted from the "Hand-Book," I take the context, and read in the eighteenth verse of the same chapter, these words: "Also Judah took Gaza, with the coast thereof, and Askelon, with the coast thereof, and Ekron, with the coast thereof." And by this rule, I am justified in adding "And the Lord was with Judah" to the 18th verse. Then the nineteenth verse would read thus: "And he"—that is Judah, who is the principal subject of the previous sentence, which is united by the conjunction "and"—"drave out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron." It appears to me theretore, reading the passage thus, as I have a right to do, there is no difficulty; and you will notice that I am not making any alteration in the words, but am simply putting the full stop a little further on than in the English version, without any change whatever, directly or indirectly, in the words themselves. (Hear, hear.) I will just further make this remark as to the inability of Judah to drive out the inhabitants of the valley. The remark is this—that if you turn back to Numbers xxxiii. 55, you will read: "But if ye will not drive out the inhabitants of the land from before you, then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell." In Judges ii. 14, 15, I find: "And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them; and they were greatly distressed."

What is the bearing of the passage before us? This passage shows clearly enough that the Israelites had about this time disobeyed God, and the judgment which was prophesied came upon them for their disobedience. It is not unfair then, I think, to draw from the passage before us the conclusion that Judah's inability was occasioned by the fact that he had sinned against the Lord, and therefore the Lord's help was withdrawn from him. (Cheers.) I do not mean to say that Mr. Bradlaugh can find no fault with this view. There is nothing in the world that he cannot find fault with—he is a remarkably keen critic as you know. (Laughter.) But I appeal to your sense of fairness whether it is not a perfectly intelligible and perfectly legitimate interpretation of the passage in question. (Cheers.) I do not care to go further in the matter; I stated my view because I wished to vindicate myself against the charge last night. But as far as the discussion of this evening is concerned, I hope we shall be able to keep it within the proper limits, or it will terminate unfortunately both for the Secular and Christian parties. There is an important difference between the two lines of debate as carried on by Mr. Bradlaugh and myself. I cannot help feeling that all Mr. Bradlaugh's arguments last night were based upon a misunderstanding of the direct object of the discussion. (Oh, oh, and cheers.) I say misunderstanding, because I do not wish to impugn Mr. Bradlaugh's honesty—(hisses)—I say misunderstanding, because I do not wish to say he is a deliberate trickster—(hisses)—and I say misunderstanding, because I believe that Mr. Bradlaugh is not a trickster, but that he did through ignorance misunderstand the point under discussion last night. (Renewed hissing.) I think this gives very little cause for hissing. But hear me out; the question of discussion was not what inferences he might draw from Christian Theism; that was not the subject, but that was what he discussed. As far as I know, the whole subject taken up by him was not the question directly of Christian teaching, but the inferences which Mr. Bradlaugh drew from that teaching. Now I will show you the importance of this distinction if you will hear for a little time. There are some persons who hold that Atheism is an exceedingly bad thing; there are others who think there may be drawn from the tenets of Atheism much that seems to justify theft and murder, and I know not what besides; but if such persons were to turn round, and

say that Atheists teach it is right to thief and murder, it would be a monstrous slander upon Atheists. (Hear, hear.) I claim no more than this distinction. I say there is a vast difference between the teaching of Atheism and the inferences drawn from that teaching ; so I say there is a vast difference between what Christian Theism teaches, and the inferences drawn from that teaching. (Cheers.) I was sorry that so many quotations were taken from authors last night, because they had not anything to do with the several statements contained in the "Plea for Atheism." I will put these two things before you, and ask you to judge for yourselves, and I am confident that the most enthusiastic admirer of Mr. Bradlaugh will admit that not one of the statements in the "Plea for Atheism" was to be found in the authorities whom he quoted last night. Notwithstanding that I hold it is a waste of time when we have a Bible, to go to Luther and others, I will say of the passages quoted from different authorities, not one of them contained the statements in the "Plea for Atheism : " "That the first man made perfect by the all-powerful, all-wise, all-good God, was nevertheless imperfect." Did the quotation from Luther contain that statement? No! Did the Augsburg Confession? No! Did the quotation from Pye Smith or the Thirty-nine Articles? No! But, after all, the question is, whether the *Bible* teaches those things? If he can bring forward the words in the "Plea for Atheism" in the texts quoted by him, he will be able to do what he was utterly unable to do last night (Cheers.) I turn now to certain passages cited by Mr. Bradlaugh last evening, and with those passages I hope to deal. (But I here give the reference which I quoted last night. —Romans ii., 13, 14, and 15.) I will deal with that passage which he especially referred to. It is in Matthew xxv., and he asked me to deal with Matthew xxv. 29, saying too that I had better take the context. I will take the precise passage which he read as containing something wonderful. It was : "For unto everyone that hath shall be given, and he shall have abundance ; but from him that hath not, shall be taken away even that which he hath." That was the passage. (Laughter.) That is the passage which he wished me to read last night. I find in this passage the greatest confirmatory evidence that my view was correct. What is the context of the passage itself? We have the Parable of the Talents. I will read it : "For the kingdom of heaven is

as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter into the joy of thy Lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His Lord said unto him, Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine. His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Allow me by the way, to say that the word "usury" simply means, with interest. (Laughter.) I hope I shall be allowed the time lost by these interruptions. Allow me to say to those who laugh at it only show that they have not carefully read the passage, or they are not acquainted with the history of the English language. ("Oh, oh.") There is no intelligent reader of that history who does not know that the word "usury" took the general meaning of interest. (Hear, hear.) Then: "Take therefore the talent from him, and give it unto him who hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath

not shall be taken away even that which he hath." The whole passage of the parable goes directly to show that my statement was correct, that judgment hereafter would be according to man's conduct; that he who has one talent is rewarded in proportion to it, and the manner in which he uses it. There is my argument, and there is the confirmation of it. (Cheers.) But I have marked passages brought forward by Mr. Bradlaugh last night, and one, which was intended to prove that man was made imperfect was this, Psalm viii. 5: "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." That was the passage cited. Now I ask whether any fair man would find in that a proof that man was made imperfect? I should find very different from that. If I were asked to believe that because the elm is not an oak, that therefore the elm is imperfect, it would be absurd; but to say that because a man is not an angel, that therefore he is imperfect, is equally absurd. I should think that everybody knew that man was not an angel. (Cheers.) It is a fact about which, in Mr. Bradlaugh's case as in my own, I have no doubt; we are neither of us angels. This passage then, upon which Mr. Bradlaugh seems to have laid some stress, disappears from the list of passages which may be brought against the view I advocated. I take John iii. 18, and the passage in Mark. Mr. Bradlaugh appeared to think I had been inaccurate in the use of the present tense; yet you will find the present tense was used so far as "he that believeth" is concerned. I will read you the passage: "He that believeth on him is not condemned." Perhaps it is only fair to ask, whether those who did not hear of the gospel would be lost because they had not heard of the gospel? But I said nothing of the sort. I said those who had not heard of the gospel would be judged by another standard. "He that believeth on him is not condemned; but he that believeth not is condemned already." It cannot refer to future punishment, because it says: "He is condemned already." "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil," which makes it apparent, as far as this verse is concerned, that the condemnation was by themselves unto themselves. (Hear, hear.) Mr. Bradlaugh also cited Mark xvi. 16: "He that believeth and is baptised shall be saved; but he that believeth not shall be

damned." He appeared to think that this proved his position ; that this passage, at least, if not the other, was conclusive that those who did not hear the gospel should be lost for not believing. But let us take the context in the 15th verse: "He said unto them, Go ye into all the world, and preach the gospel to every creature," which shows distinctly that this passage refers only to those who heard the gospel. For the previous verse shows that they were to preach the gospel, and that by all fair rules of interpretation it was only when people had heard the gospel, and having had an opportunity of hearing it, still rejected it, that they should be condemned. (Cheers.) I have now cited, and criticised for your attention, the principal passages that appeared to me to bear upon the subject of debate last night. I am not able to find that one of those passages proved what Mr. Bradlaugh asserted ; whereas I find that they prove what I asserted last night. I purpose now taking up what he referred to last night—that this inference might be drawn from my teaching—viz., that a man who had heard the gospel from my lips was worse off than if he had not heard it. Mr. Bradlaugh made a statement to that effect, and he made it appear that I hold that those persons who had not heard the gospel were saved on account of not hearing the gospel. I never said anything of the kind ; I made no such statement. I will tell you (and I hope you will listen patiently) that my judgment is that the atonement of Jesus Christ was for all mankind ; and on account of his atonement his Spirit is given to all mankind—aye, even to Atheists. (Cheers.) That all men who are striving to live up to the light within them, are thus brought within the scope of the atonement ; and that these men are thus benefited by it, though they hear not the Gospel ; and that if they live by the light thus given them, these men will be saved. But that is very different from saying that men will be saved *because* they did not hear the gospel. To those who *have* heard the gospel, and have had the opportunity of believing in it, it is a question of faith ; and the standard of judgment will be our whole conduct here, because in the 2 Corinthians v. it is distinctly stated that we shall have our reward according as we have done in this world, whether what we have done be good or bad. (Cheers.)

MR. BRADLAUGH, who on rising was enthusiastically cheered, said: With reference to Judges i. 19, you who

were present last night will remember that the argument that was put to you was not precisely the argument which has been put to-night by Mr. Harrison. It was in effect that the pronoun *he* applied to Judah and not to the Lord ; and I will tell you why Mr. Harrison has to-night amended that statement. It is because on looking to-day to authorities, he found that Dr. Adam Clarke had given the reason which you have heard this evening ; and those who have quoted Dr. Clarke since have represented it that the words "the Lord was with Judah," should end the verse. I am quoting Barrett's "Synopsis," a book where, for the use of the clergy, the various religious and critical commentaries are collected. If he had referred to Dr. Kennicott, he would have found that the verse was not as he has put it ; on the contrary, he would have found that there was not a word in the Hebrew for "could." It should, according to Kennicott, read : "Jehovah was with Judah, so that he drove out the inhabitants of the mountain, but not to drive out the inhabitants of the valley." (Cheers.) I have put this to Mr. Harrison, because he said "that to speak of the translation as being wretched, and then to use it as I have read it, was unfair." When I quoted the passage I was arguing as to the all-powerfulness of God, which point I contend has not been dealt with at all by Mr. Harrison ; and when he says that I have changed my tactics, I ask him what right he has to say that the words "the Lord was with Judah," belong to verse 18 ? It is not true that the Hebrew text gives him any right to do so. I have all the authorities here for and against ; and he is welcome to have them. I deny that there is a particle of ground to warrant the conclusion at which he has arrived. He says that the passage has nothing to do with the subject. I thought it had to do with the subject, for one portion of my task was to show whether or not I was right in arguing that God was all-powerful : and I thought that anything that threw light on the omnipotence of the Deity would have something to do with the subject. Suppose that even the translation is wretched ; I am not to be debarred therefore from touching the Bible. It was a piece of candour on my part, I think, to suggest what I did ; and I think if the passage is wretched, that the wretchedness or unfairness of user is in the Christian people who translated it. I confess I am astounded by the supplement made by Mr.

Harrison, who says: "I will read the 18th and 19th verses together, in this way: I will read the words 'and the Lord was with Judah' at the end of the 18th verse; and I will then show that what I say is a prophecy from Numbers." Then he says: "The Israelites by this time had disobeyed God." I ask, where is there proof of it happening between the 18th and 19th verses? The Lord is with Judah in the first of these verses! I do not deny the fact that he may not have been with him in the 19th; but I ask for the slightest proof of the statement that Judah had sinned and the Lord had ceased to be with him. But then Mr. Harrison is good enough to say that my citations last night were founded upon a misunderstanding; and he says that he would believe me ignorant rather than a deliberate trickster. He adds that this is a mild way of putting it. I make allowances for his feelings and offer no reply. (Laughter.) Then he said, I took up so much time in quoting authors. I quoted a few passages from Luther, Calvin, the Augsburg Confession, and Pye Smith, but the bulk of my quotations were from the Bible. (Hear, hear.) "But," says Mr. Harrison, "with reference to the quotations read from Luther, Calvin, Augsburg Confession, and Pye Smith, they do not prove the statement that 'the first man made perfect was nevertheless imperfect.'" They were not read to prove that. The passages read to prove that he was perfect were Genesis i. 27 and 31, and the passage read from Pye Smith, with Psalm viii. 5 rather arguing against it. The passages to prove that one man's imperfection brought misery into the world, were from Romans v. 12, 14, 18, 19; 1 Corinthians xv. 21, 22; and one quotation from Calvin's "Institutes," which you have not touched. Our friend, from having too many texts to night, has passed over the whole of those given, in an extraordinary way. I tried to give deliberate proof—chapter and verse of everything I said; and I deliberately read the words and applied them to what I was stating, instead of drawing inferences. But he said: "I will give you what I promised last night from the Romans, to show—against what Mr. Bradlaugh says, 'that man is saved by faith'—that we require works as well as faith to save a man." I will show that that is not so. Mr. Harrison has not answered the texts I read on the subject; but I will quote to you from Romans iii. 20, which says: "Therefore by the deeds of the law, there shall no flesh be justified in

his sight, for by the law is the knowledge of sin." Then the 27th and 28th verses : "Where is boasting then ? It is excluded. By what law ? of works ? Nay : but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." Romans iv. 2 : "For if Abraham were justified by works, he hath whereof to glory ; but not before God. For what saith the Scripture ? Abraham believed God, and it was counted unto him for righteousness." Galatians ii. 16 : "Knowing that a man is not justified by the works of the law, but by faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law ; for by the works of the law shall no flesh be justified." If those verses are not as conclusive as anything could be, that it is by faith alone that man is to be justified, then I do not understand what meaning language can be intended to convey. But, says Mr. Harrison, "man is to be judged by conduct ; and those who have not the Gospel, are to be judged by some other standard." Why, he has forgotten the articles which I read last night, which say : "They also are to be had accursed who presume to say, That every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved." Then, I did not contend "that men were to be saved because they had not heard," but I did contend that, according to Mr. Harrison's doctrine, they were to be saved, although they had not heard ; and I said it was an advantage to a man who had not heard ; and that to send out missionaries to the heathen was to bring men into a position of danger. (Hear, hear.) But now Mr. Harrison reads Mark xvi. 1, which has been referred to several times, and he says, "Clearly here, according to the words of the text itself, the penalty is only to those who hear and will not believe." For he says the passage is : "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised, shall be saved." He says it is only those who have heard and do not believe that shall be damned. If he turn to Matthew x. 14, he will find a very different doctrine, for he will find the doctrine : "Whosoever shall not receive you, nor hear your words, it shall be more tolerable for the land of Sodom and Gomorrah in the day of

judgment than for that city." So that it is not only the men who have heard the Gospel, but the men who have not heard it at all. (Cheers.) Mr. Harrison says that I am afraid of the context; was there anything last night to show that I was afraid? Every time I read a part of the verse, I said it was a part. A man who was afraid of the context, would not have done this. There is nothing else in the speech to which we have just listened, because when he tells you that Jesus died for all mankind, it is for him not to give us his view of the matter, but to give chapter and verse as testimony. There are one or two matters arising out of last night, upon which I have to comment. Mr. Harrison says the Old Testament would never have been given, if the New was not intended by God to succeed it. He did not give any proof of it. He should at least quote some authority. (Hear, hear.) Then referring to my words "that God made men to share this misery, which was brought into the world by his imperfection," Mr. Harrison says that no intelligent Christian teaches it, or believes that the Bible teaches it. Well, I will show that the Bible does. In Amos iii. 6, you will find these words: "Shall there be evil in a city, and the Lord hath not done it?" In Isaiah you will find: "I make peace, and create evil; I the Lord do all these things." In Proverbs: "The Lord had made all things for himself; yea, even the wicked for the day of evil." (Loud cheers.) In Romans ix. 21, 22, and 23, we have: "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." So much for the text; now for an intelligent Christian. Luther, in his tract "De Servo Arbitrio," discussed in Hamilton's book, says: "All things take place by the eternal and invariable will of God, which blasts and shatters in pieces the freedom of the human will. God creates in us the evil, in like manner as the good. The high perfection of faith, is to believe that God is just, notwithstanding that by his will he renders us necessarily damnable, and seemeth to find pleasure in the torments of the miserable." But Mr. Harrison said no intelligent Christian ever taught this. Take Calvin's "Institutes," book i.

He says: "Sin and crime occur by the will of God," and he declares: "That while God by means of the wicked fulfils his secret decrees, they are not excusable." "But," says Mr. Harrison, "there is one virtue which must not be overlooked, that the Bible teaches the doctrine of immortality." I am not so sure of that. I do not say he cannot quote texts in favour of immortality, but there are others on the opposite side, which make it doubtful. I quote from Job: "O remember that my life is wind; as the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." Ecclesiastes iii. 18, 19: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast." Then Ecclesiastes ix. 4, 5, and 6: "For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Isaiah xxvi. 14: "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." Psalm ciii. 15, 16: "As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." I am aware that in one of these quotations, Ecclesiastes iii., I have passed an important part of the context; but I dare my friend to take it up where I left off. He said there is nothing in the Bible teaching us that God compelled man to sin. I will take 2 Samuel xxiv. 1: "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." You will find that that numbering was sin for which God killed 70,000 of the people. Mr. Harrison may say from other verses that he can show it was the devil and not God that moved David; and as I cannot sometimes distinguish properly between God and the Devil in the Bible, I will leave it for him to prove. Exodus vii. 3: "I will harden

Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt." Yet Mr. Harrison says there is no text alleging that God compelled man to sin! Then in 1 Kings xxii. 19 to 23: "He said, I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth, and do so. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets." Then Numbers xxxi. 17 and 18: "Now, therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves." (A voice: "Awful!") I did not make it; here it is. (Cheers.) It is because I thought it awful that I wrote this pamphlet; it was because I thought it awful that I attack Christian Theism. Deuteronomy xx. 16: "But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth." 2 Thessalonians ii. 11 and 12: "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." Deut. ii. 30: "But Sihon King of Heshbon would not let us pass by him; for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand." How, then, dare Mr. Harrison say there is no text in the Bible which shows or alleges that God compelled man to sin? I could have hoped there would have been some attempt to have gone through some of the mass of texts which it was my duty to read to you last night; but we have only one reference to Judges, and one in Matthew which was introduced by myself. There has been not the slightest wish or attempt to go through these texts. Mr. Harrison says I have gone to other writers; but I

have quoted the Bible, and the creeds, and the Thirty-nine Articles. (Hear, hear.) I have something to say about the justice of Mr. Harrison's remarks concerning the texts. I ask whether in common fairness a debate should be conducted as this debate is? I do not pretend that the texts I have quoted are intended for more than to prove the passage in my pamphlet; but I think there was a duty devolving on my antagonist, to show from the Bible that the texts I have used were not a correct representation of it. But we have been assured "that in precise words you have not been told in the Bible that the first man made perfect by the all-powerful, all-wise, all-good God, was nevertheless imperfect, and by his imperfection brought misery into the world." Of course you have not, but you find this set forth in effect. You cannot perhaps find it all in any one text, but you can by comparing one text with another. If I did not know that my friend is too honest to do so, I should be inclined to think that this objection of his was in subtle language an avoidance of the subject. I neither suspect my friend, however, of deliberate trickery, nor of being ignorant. He of course naturally wants to make the best he can of this debate. I know the best ought to be on his side, because on his side all the literature, language, learning, and wealth of the country are with him. The articles of the Church of England have been maintained by men of the most wondrous ability, therefore every evidence that skill could collect should be at his hand and service; and I was ready prepared with the quotations which I thought he would use. But he keeps from any matter of proof—wisely, I admit; skilfully, I grant; for it is a skilful general who never puts his forces in danger of being killed. (Cheers.)

Mr. HARRISON: There is one preliminary remark I desire to make concerning that passage in Judges i., of which I think you have already heard enough. The remark is this: that I do not see wherein the line of argument I took last night differs from that of to-night. On one side Mr. Bradlaugh has represented Dr. Clarke, and on the other, Dr. Kennicott; but neither of them finds in the passage any proof that God was not omnipotent. Mr. Bradlaugh became very warm and very eloquent in his denunciation of me and Christianity, just now. ("No, no.") Well he looks warm; and he was eloquent, I am sure. (Hisses; which were only quelled by

the interference of the chairman.) Mr. Bradlaugh read a number of passages to-night, and I do him the justice to say they had a deal more to do with the subject of discussion than anything he brought forward last night. He has tried to prove that God created evil, in the sense of wickedness and sin; and he has quoted from Numbers xxxi. 17, 18; but I do not find that these words were spoken by God at all. I will read the passage from Numbers xxxi. 13: "And Moses, and Eleazar the priest, and all the princes of the congregation went forth to meet them without the camp. And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle. And Moses said unto them, Have ye 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 of the Lord. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children that have not known a man by lying with him, keep alive for yourselves. And do ye abide without the camp seven days; whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day." (Cheers.) Do you want any more? I have read what he read, and a great deal more. I do not think it is fair of him to put this matter in this light. I hope that when Mr. Bradlaugh has again occasion to bring forth any statement as being from the mouth of God, he will be a little more accurate in his statements. (Hear, hear.) I admit that it is possible to take a number of texts from the New and Old Testaments, and make them to all appearance contradict each other. But there is a well known rule of interpretation which you should bear in mind: if you find different passages which appear to be in opposition to each other, do not take a part of them, but take them all, and then form your conclusion from the whole. One remark may deal with the passages about immortality. I will not take them in detail, because they are not the main subject of debate. Mr. Bradlaugh has not denied that the New Testament has anything in its doctrines which teaches the doctrine of immortality; therefore I need not speak of them in the New Testament. But when you compare them in the New and Old, I think you will find

that the writers in the Old Testament are not speaking of the *spirit* of man, but speaking of his body and life here, and not speaking of what becomes of the spirit when it parts company with the body. Mr. Bradlaugh has cited those passages from Isaiah and Amos, and so on; and as I think it is impossible to deal with all in ten minutes, I will deal with the most severe and important. I will take those from Isaiah. He tells us that the Lord creates evil—both *peace* and evil. It is not speaking of *good* and evil—not of holiness and sin. If by evil Mr. Bradlaugh means punishment treads on the heels of sin, I have not denied it. If he means that the evil is *wickedness*, I say it is not the meaning, nor anything approaching to it. Then the passage from Proverbs, that the Lord had made the wicked for the day of evil. Does it say he made them wicked? It is no such thing. The punishment of the wicked is appointed, and it is certain that the day of evil will come upon the wicked man. That is different from affirming that the Lord *made* them wicked. Then from Amos, in which we have a question: "Shall there be evil in a city, and the Lord hath not done it?" But if I turn to the verse it appears plain to me that it is not referring to God's having done wickedness itself—not having any reference to sin; but evil—that is, taken in the physical sense, which follows slowly upon the transgression of the sinner. I will ask you to pay attention to the passage; you have it in Amos iii. 6. Further down in the chapter you have: "Publish in the palaces of Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. For they know not to do right, saith the Lord, who store up violence and robbery in their palaces." So here you see the sin is denounced instead of God creating sin. (Cheers.) Now I do not care to waste your time by the consideration of passages which do not bear with equal force upon the point; but I grant that he has brought forward passages which I shall deal with if time allows, and if I do not deal with them it is because they do not bear with equal force as the passages which I have quoted. I think it is only fair that I should take those that appear to bear most against myself. I find the statement then of Mr. Bradlaugh, about God creating sin, that it is contrary to the whole tenour of God's word, and it is contrary to the whole spirit and

genius of the Testament. If we take evil as meaning punishment, we shall find that it harmonises with and explains the passages quoted by Mr. Bradlaugh. Let it be granted that there is a God—and that ought to be granted, and if not granted it should be dealt with as a separate subject, and dealt with before the Bible comes up—then granting that there is a God, we shall find that these passages harmonise with the doctrine of Christian Theism, that God rewards the good, and brings evil upon the wicked. Everything that lies against the door of Theism lies against the door of Atheism. All the evils are but a repetition of what we find in nature itself. The facts of nature, the facts of providence, all tend to show that judgment shall overtake nations and tribes. Let the principle be admitted, that there is a dual principle of justice and mercy, and then I think every passage which Mr. Bradlaugh has quoted, will be explained as justice, as mercy, that God should punish for sins, but while doing so, that sinners may be saved from sin itself—not from hell only, but the evil that is in the heart. It is requisite that there should be a justice punishing it, while there is a mercy promising to take it away. All the passages which Mr. Bradlaugh has read, are perfectly strong against me on the assumption that there is no God at all—they tell against me, because it is taken that there is no God. The ground I have taken before Mr. Bradlaugh is—that the only fair and logical way of discussing Christian Theism, is to take the principle of divine existence as granted. When this is done, I will show there is not a difficulty which can be brought against the God of the Bible which cannot equally be brought against the God of nature. (Cheers.) I only ask that in dealing with these passages Mr. Bradlaugh should take them in the spirit I have indicated, remembering that it is only right and fair that we should take as the exposition of Christian Theism, Christianity itself as contained in the New Testament Scriptures. (Cheers.)

Mr. BRADLAUGH: Doubtless from thorough forgetfulness, Mr. Harrison omitted to show where Judah disobeyed the Lord, between Judges i. 18 and 19. Perhaps he overlooked it. Then he is good enough to say—and he is quite right—that the whole chapter of Numbers is from the mouth of Moses. Well, I had an impression that the bulk of the Pentateuch was put in that way. If it is right to say that Moses was not the mouthpiece of God to the Jews, then I

am wrong, but the general view is, that he was God's mouth-piece to the children of Israel. But I concede Mr. Harrison any advantage that arises from that, although I do not see that by giving him that advantage it very much helps him ; for the texts I afterwards quoted plainly showed that the Lord hardened Pharaoh's heart, and the heart of Sihon, King of Heshbon ; and that he sent the lying spirit ; and that he tempted David to a sin, for which he killed some 70,000 people afterwards. Perhaps Mr. Harrison did not consider these of sufficient importance to warrant notice. I do not pretend to judge of their relative importance in quoting these texts ; he does, and I shall be glad to hear his views. He says that the texts in Isaiah and in Proverbs, do not mean that God made moral evil, but declares that Isaiah means physical evil. Oh, does he ? I should not have thought so from reading the text ; I am delighted to have my friend's explanation. That is one good of debate, you learn. (Laughter.) I should not have got this view but from the debate. "I form the light, and create darkness ; I make peace, and create evil." The one is the anti-thesis of the other ; but don't it look like—very much like—moral mischief there ? And if God is all-wise, and all-powerful, and predestined everything—if God did not create the moral evil, who did ? (Cheers.) No one, in spite of God, for God is proved from various texts to be all-powerful. No one beyond his knowledge, for he is all-wise. No one out of his dominion, because he planned everything. (Cheers.) "But," says Mr. Harrison, "in order to show that Mr. Bradlaugh is wrong, I will read the passage in Amos, and take the context." I learn continually by what Mr. Harrison does ; I never knew what the "context" was before to-night ; that is, if his interpretation of it is the right one. (Laughter.) I read the passage which finishes at the sixth verse ; but he begins at the ninth verse, and takes that up as the context—a new paragraph ! I do not say it is not the context—it may be from a theological standpoint ; but I find nothing to connect it with previous verses. (Laughter.) He says too : "Having dealt with Numbers, I won't deal with the other texts ; they are not of equal importance." There was the case from Samuel, of David and the numbering of the people ; the case from Exodus of the hardening of Pharaoh's heart ; the case from Kings of the lying spirit ; the case of killing everybody

without mercy, from Deuteronomy ; the case in Thessalonians, that people who believed the lie sent to them by God should be damned ; and one or two little matters of that kind, all these of no importance. (Laughter.) And the case in Romans of God being compared to the potter, and that he had a right to make bad vessels if he likes. Mr. Harrison, in effect, says the way to dispose of these is to allege that there are in the Bible texts totally the contrary to these. But suppose that this be true ; that would prove that the Bible flatly contradicts itself. He then says : " Let it be granted that there is a dual principle of justice and mercy going through the Bible." But I cannot grant it. I do not see the justice of hardening Pharaoh's heart ; and the killing of the people ; and the justice of killing one woman at the mill, and leaving the other ; or the justice and mercy of numbering the people, and killing 70,000 ; or sending a lying spirit to tempt a king into the battle to get his people destroyed ; nor the justice of the bloodthirsty and wholesale murderings in Deuteronomy and in Numbers, which are amongst the most cruel of anything you will find in history. (Cheers.) Mr. Harrison says : " The cases of evil are cases of judgment on the part of the Deity, that sin may not be loved nor practised." In what way was sin not to be loved nor practised, in tempting David to number his people ? And the same with tempting two nations by sending them into battle ? and sending a delusion to be a lie, so that people might be damned ? In what way was sin not to be loved or practised by hardening Pharaoh's heart ? It is an extraordinary perversion of language to put it this way. I have dealt, I think, with everything that he has put to me. There are nineteen-twentieths of the texts marked out to-night, that are not answered ; and as this debate is to be printed, if Mr. Harrison thinks them of importance, he will confer a favour upon me by noticing any of them he wishes to be dealt with. I cannot help admiring the peculiar constitution of his intellect in regarding the death of the undying God, and the begetting of the eternal son of the unbegotten undying Father, as matters of too little importance to be noticed. I will take the liberty of reading to you, to show that there is something to be said on both sides, a work by a very able clergyman of the Church of England. It is in reply to Canon Liddon. He says : " Supposing that Christ is God, and that his words have been handed down with un-

erring correctness, would lift His sayings above all criticism and the application of any moral standard ; but, if the rules of human veracity and sincerity could be applied, Christ would be convicted of untruthfulness, and a cruelly misleading phraseology, when knowing Himself to be God, and knowing also that faith in His Godhead was to be a vital necessity, He, without elucidating and guarding explanations, expressed Himself as follows : ‘ Why callest thou me good ? None is good except one, that is God.’ (Mark x. 18 ; Luke xviii. 19.) ‘ The spirit of the Lord is upon me, because he hath anointed me,’ &c. (Luke iv. 18, 19, comp. Matt. xii. 18.) ‘ Of that day or that hour knoweth no one, neither the angels in heaven, nor the Son, but the Father.’ (Mark xiii. 32 ; comp. Matt. xxiv. 36, and Acts i. 7.) ‘ To sit on my right hand, and on my left, is not mine to give, except to those for whom it has been prepared by my Father.’ (Matt. xx. 23 ; Mark x. 40.) ‘ Thinkest thou that I cannot now pray to my Father, and he will furnish me with more than twelve legions of angels ?’ (Matt. xxvi. 53.) ‘ My Father, if it be possible, let this cup pass from me ; nevertheless, not as I will, but as thou wilt.’ (Matt. xxvi. 39, 42 ; Mark xiv. 34, 36 ; Luke xxii. 42.) ‘ My God, my God, why hast thou forsaken me ?’ (Matt. xxvii. 46 ; Mark xv. 34.)” Then this book teaches that Jesus, who was the eternal God himself—for this is the declaration of the creed itself that I read : “ The very God of very God, of one substance with the Father ”—absolutely and deliberately lies ! So Christian Theism teaches. (Cheers.) As I cannot tell what I should have to reply to, I will save one quotation about the Unity of the Father and Son till the next speech ; but when Mr. Harrison talks about what he might do under other circumstances, permit me to say that if it came from any other man, I should consider it as idle talk ; but as nothing that falls from my opponent is idle talk, I will deal with the matter. He said he could have explained certain passages last night if he had liked. He has no right to say so. He has told you what he would do “ if the divine existence were to be discussed.” That is not the subject of discussion ; it is what Mr. Bradlaugh has said about Christian Theism in his “ Plea for Atheism.” (Hear, hear.) Mr. Harrison has had months to consider it ; he has gone round the country, and his committee have reputed him as having defeated those with whom he had discussed, and that he had defeated me, and perhaps would again win

the same laurels. I have little doubt that Mr. Harrison thought his committee were entitled to say all this, or he would have repudiated the announcement made on his behalf. I am glad to meet a man so far greater than myself; I am always ready to sit at the feet of Gamaliel, and am willing to learn from such an one. At present, however, I challenge him to say whether this passage is true or not; that is the question which we have to debate. (Loud and continued cheering.)

MR. HARRISON: AS I am now coming to my last speech, in closing this debate I hope that you will be patient with me, and not cause me to lose any time by interruption. Now I put it clearly before this audience, as I put it before the more extensive audience who will probably read the debate, that Mr. Bradlaugh has, from first to last, misunderstood me. ("Oh, oh," and hisses.) Cannot you bear with me? I appeal to your sense of fair play. Though I may say things unpalatable to you, let me say them as it is my last time. I said I thought he had misunderstood my position, and the object for which I accepted his challenge to this debate. I want it to be distinctly understood that in the lecture to which he has just referred, I said I thought I could show that, if occasion turned up, the passage on page 22 of the "Plea for Atheism," was not a fair representation of the teachings of Christian Theism. He asked me to this discussion. I said that a discussion as to the truth or falsehood of Christianity would be a blunder, that such a subject was only fairly discussable with a man who took common ground as to Theism; with whom I could then discuss whether the Bible is from God. I did not come here to discuss the general truth or falsehood of Christianity; but only to show whether Mr. Bradlaugh had dealt fairly with what Christianity was. I think the majority of passages brought forward by Mr. Bradlaugh, go to show that in his judgment there are contradictions in the Bible itself. I am justified, therefore, if they do not prove his position, in saying that the contradictions do not exist. Then I was justified in saying that if that were the subject of debate, I could give a very easy explanation; but I have only wanted to show to the infidels here, that there is something more to be said for Christianity, that he has not even hinted at. Mr. Bradlaugh has said here, that he did not come with

the purpose of making the best of his opponent's case, but with making the best of his own case. That is laudable enough within a certain range; but neither Mr. Bradlaugh nor any other man will ever make the best of his own case who does not deal fairly with his opponent's case; and I think he has not. Have Christians ever taught "that God died?" I think we have never had that taught. Sure am I that I never taught such a thing; and I am bound to say, from the lips of no public teacher have I ever heard it. But I have heard that: "In the beginning was the word, and the word was with God, and the word was God." I have heard (as I read from John i.): "That the word was made flesh, and dwelt among us;" I have heard, as I read in the Philippians, that Jesus, "being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." That is our teaching on the subject, and I think it is a fairly representative teaching of Christian Theism. Our teaching is, that the Son of God became incarnate; and that the God man, the Lord Jesus Christ, died upon the cross for human sin; therefore it is not that the Deity died, but that the Lord Jesus Christ offered himself for human sin as a sacrifice. There is a vast difference between this statement and the statement that God died. (Hear, hear.) Our position is fairly this: That as we say the spirit of man does not die when it leaves the body, so when we say that Jesus died we do not assert that God died, though in his two-fold separation there was death. Those who listen to this will at once see, I believe, that there is a vast difference between such teaching and that of the "Plea for Atheism." The question which Mr. Bradlaugh has brought up is not an instance of God compelling men to sin, but it is a question of the punishment which follows sin. We see it in the moral constitution of man to-day, that the habit of committing sin has a tendency to harden a man in sin. It is a punishment for sin; but is it just to say that therefore God causes the sin? Then in Pharaoh's case, the word translated hardened, may be translated, without any straining of the meaning, that what God is represented in our English version as doing, is done naturally by the moral laws of the human constitution; and taken whether in the light of the text, or of a more accurate translation, it surely must appear fair that there should

be punishment following upon sin. But if you find it says the Lord hardened Pharaoh's heart, it says also, several times before, that Pharaoh hardened his own heart. If the Lord hardened Pharaoh's heart, you will find it coming as a punishment, and that Pharaoh first hardened his own heart. As to "peace and evil," Mr. Bradlaugh only gave a part of my statement. I said there was physical evil in the case of punishment for sin, and it is right to say that God does make that evil, for he does punish men for transgression. But Mr. Bradlaugh says there are other passages I have not noticed. With reference to the "context," it is true I did not read two verses between the passage I read, and the verses read subsequently. I did not read them, but if Mr. Bradlaugh will show that they modify what I said, I shall be sorry that I did not read them. The only reason why I did not read them was, because they did not appear to bear upon the subject, and I thought it would simply waste your time. In the three or four minutes left, will you allow me to give—for I have no opportunity to speak again—will you allow me to give my representation of Christianity, winding up the debate as opposed to Mr. Bradlaugh? (Hear, hear.) Then I hold that, first of all, from the independent evidence of the universe around us, there is proof of divine existence. I find after that proof that there are difficulties as to the origin of evil and its continuance which I am not able to explain, but upon which Atheism is equally powerless. But is there any plan to escape from the evil in my own heart—using the words in a moral sense—and is there any plan to help man in escaping? I come to the New Testament, and find God's pitying love, and the doctrine that Jesus Christ was given for the express purpose of offering up an atonement for human guilt. And it is said in John i., that He was a light that lighteth every man that cometh into the world. (A voice: "Bless him.") I hold this then, as I pointed out in this debate, that in consequence of the love and pity of God, in consequence of the atonement of Jesus Christ, there is diffused throughout the world the spirit of enlightenment, that will aid men to live to the best of their knowledge. But if they will not do so, then they shall be judged according to their conduct, and condemned for not so living. Then, why do I send Christianity to the heathen? I want men to live a nobler and more blessed life. (Cheers.) I find in this country, where Christianity is, that there are

numbers of persons who are not living according to the light within them, and I would bring them to a higher life. I think that Mr. Bradlaugh has been unfair to the cause which I represent. (Hisses.) I will not say that he is intentionally unfair—my own judgment is, that he has such a passionate antagonism to Christianity, that when he comes to speak of it, he cannot fairly discuss it. (Oh, oh ; and cheers.)

MR. BRADLAUGH said he wished to ask through the Chairman, before Mr. Harrison sat down, what was the exact Hebrew word alleged to be mistranslated as hardened, and what was the precise rendering Mr. Harrison would give ; also where, in the Bible, it was said several times, before Exodus vii. 3 : " That Pharaoh hardened his own heart ? "

MR. HARRISON : I think I have a right to protest against this interruption as unfair. I have only one minute left, and the question cannot be answered in that time. It is unfair to ask the question now. (No, no ; and disorder.)

The CHAIRMAN interfered, and said he thought Mr. Bradlaugh had a perfect right to ask the question through him, and, at the same time, Mr. Harrison had an equal right to reply that he would not answer it. (Laughter.)

MR. BRADLAUGH then said : As Mr. Harrison, in the exercise of his discretion, which he has a perfect right so to exercise, has declined to answer the question I put—(disorder ; occasioned by Mr. Harrison rising to protest)—at present I shall make no comment upon Mr. Harrison's argument that the word which is translated hardened, ought to be translated some other word, except this, that when we get the new version of the Bible, we may get some light on Christian Theism which we have not now. That some Bible may contain the several times in which Pharaoh hardened his heart before the 7th chapter of Exodus, is possible, but I do not know any version amongst the number which my small acquaintance with the Bible has given me access to. (Laughter.) Mr. Harrison says that the greatest portion of my speeches yesterday " went to show there are contradictions in the Bible." Surely that is a mistake. On the question as to God being all-powerful, I quoted five texts and one Article in proof, and I quoted two texts on the other side. So, in every case, I proved every statement ; and it was only in relation to some of them that I thought it right to bring the texts which seemed contradictory. But

it was not for the purpose alone of proving contradiction, although I in truth sought to damage the Bible as much as I could, and it was perfectly legitimate for me to do so if I thought proper. But I think I proved my case from the texts I brought before you, and I think you will be of that opinion also when you come to read the debate. Has it been shown that the texts have been quoted unfairly, or a false construction put upon them? I think not, therefore the inuendo is not right, and an honest man should be ashamed of having made it. Then he says that "Christian Theism never taught that God died;" and he says further that "no public teacher had ever taught it." Well, I thought I had read to him the Third Article of the Church of England, which declared that Jesus died.

Mr. HARRISON: He is not God.

Mr. BRADLAUGH: Well, I thought I read these words in the Nicene Creed: "The Lord Jesus Christ, the only begotten son of God, begotten of his Father before all worlds; God of God, Light of Light, very God of very God;" and I ask whether any stronger language can be used? If language is to have no meaning, then Mr. Harrison may have made out something; but at any rate, he was bound to deal with this. He says: "We do not teach that God died; we teach that he became incarnate, and that Jesus Christ offered himself for all sinners." He did not try to prove it, or I would have shown you that Jesus said: "I am not sent but unto the lost sheep of the house of Israel." He says the natures of God and man were united, but were separated when Jesus died on the cross. Which died? Was it a mockery for God to pretend to bear upon him our punishment? Where did the separation begin? Was it in the garden of Gethsemane, when the agony as of bloody sweat came upon him, and he prayed to himself for help? Was it when he cried in his dying agony: "My God, my God, why hast thou forsaken me?" If Mr. Harrison believes Jesus was very God of very God, he must have been very God always. His creed says that Jesus was very God of very God before all worlds, long before the world was made; and I ask whether this, if it were in anything else than a discussion on Christianity, would not be considered the vilest subterfuge of language, to say that Jesus was very God of very God, and yet was not God at one and the same time? But Mr. Harrison says, "our position is so and so."

Whose position? I asked you at the commencement of this debate, whether Roman Catholics, Church of England, Baptists, Wesleyans, Independents, and so on? You gave no explanation. I told you what I took, and I now say that if you took the Bible, the Creed, and the Articles as by law established, they taught nothing of the kind you have stated; and if you have taken any other Christian Theism, you have carefully hidden it from us. But here is an extraordinary proposition in metaphysics as to the two-fold nature of Jesus Christ—there was a separation! A separation from God the infinite. Nothing beyond God, no possibility of getting outside God, and yet man is taken away from him? Inside or outside—where? Why it is one of the most ridiculous phrases in the language. (Cheers.) Then as to the passage in Amos, he says the two verses between “did not bear on the subject.” That is not the question; it is, whether he took a new paragraph when professing to read the context. He has not, even after all my appeal, shown the text between the two verses of Judges proving where Judah sinned, as alleged by him. I cannot attempt to measure my representation of Christianity against Mr. Harrison, but as he has told you his representation of Christianity, hear me while I give one, founded on the Bible. Thence I will take it that God made the world in the beginning with nothing inside and no shape outside; that he made everything very good, with a devil included; that he made man after the animals, but created man before all the other animals; that he made the world good, and cursed it afterwards; that he had no respect for persons, but picked out one family in preference to all others, and then, being a loving God, gave his chosen ones a mission of blood and murder among the rest of his children; that he, having laid a patent trap in the garden of Eden for the first man to fall into, damns to eternity in a bottomless pit of fire and brimstone, everyone born of the race of Eve. Then, after thousands of years, during which he will not be just, and cannot pardon, because, having punished the only sinner, there is no crime to be pardoned, he determined to be born as a babe from a virgin’s womb, without a father, his mother’s husband having two fathers, living in one country and in another country at the same time; that he performed miracles among people who did not believe he performed them; then he said if all other people don’t believe what these

people won't and can't believe, then they shall be punished in torment for ever. Here is Christianity! You have had all the literature of Europe in your hands; all the power in your hands for 1500 years, and you kept mankind enslaved; all the education, and you kept men ignorant; but Free-thought has given battle to Christianity, and we see liberty raising her head in spite of your accursed creed. (Loud cheers, again and again repeated, a vast number rising and waving hats.)

Mr. HARRISON then moved a vote of thanks to the Chairman and the Committee who had arranged the preliminaries in connection with the debate, all of whom he considered had acted with perfect fairness to both disputants. He also thanked the leaders of the Secular party in London for the courtesy with which they had treated him in their own hall.

Mr. BRADLAUGH seconded the proposition, and in so doing, corroborated the remarks of Mr. Harrison as to the impartiality of the Chairman.

The vote of thanks was accorded unanimously.

The CHAIRMAN, in response, intimated that he was a Christian, and believed that it was only by free discussion that the truth, for which all ought to seek, can be attained. He concluded by thanking the audience—which on both nights seemed to fill the spacious building—for the attention and good conduct they had exhibited.

The proceedings then terminated.