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As originally delivered in Waco, Texas.
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REPLY TO INGERSOLL

A LECTURE . . .

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By SAMUEL COLCORD

Published by ...WM. HAUPTMANN

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Mr. Colcord's Lecture Engagements

The remarkable popular reception given to Mr. Colcord's lectures, wherever delivered, as well as the fine results following in added strength to Christian sentiment, especially commend them to the lecture committees of Y. M. C. Associations, Christian Endeavor Local Unions, Epworth League Societies, Winter and Summer Assemblies, and others having the making of lecture arrangements.

In Waco, Texas, where this lecture was first delivered extemporaneously in the Y. M. C. A. hall, it was twice repeated by request to great audiences in the Grand Opera House, and in the city of New York, where next delivered in new form, it was given in Chickering Hall, Tuesday Evening, January 17, 1899, for the twenty-fifth time in the metropolis within two months.

Correspondence looking to the delivery in other cities and towns of this lecture, in revised and improved form, under the title of "Fallacies of Ingersoll," and also of Mr. Colcord's newest lecture, "Failure of Agnosticism," may be directed to

....WM. HAUPTMANN,

26723 442 Columbus Avenue, New York City.



...Press and Personal Notices...

(Not the best culled from hundreds, but extracts from all known references to the New York Lecture to date.)

Mr. Colcord at first objected to the publication of these commendations, but waives objection on the ground that they may help to circulate the truth.

The New York Lecture

"Dr. Colcord was a lecturer at Chickering Hall for seven years and always talked to crowded houses. He is a natural orator of great power and is apt at repartee, as was shown when he quieted his interrupters on Sunday last."—*New York World*, December 17, 1898.

"Best popular answer yet made. It meets and out-laughs and out-satirizes the rhetorical agnostic on his own ground."—DR. CARLOS MARTYN, Author, Lecturer, etc.

"A masterful criticism, . . . exceedingly interesting. It stimulated both thought and laughter."—*Brooklyn Times* (N. Y.).

"Admirable lecture! I know of no reply to Mr. Ingersoll that approaches it in its effective disclosure of the great infidel's fallacies."—JOSEPH B. CLARK, D.D., Secretary Congregational Home Missionary Society.

"Brilliant and effective lecture. . . . Its spirit is excellent and it bristles with effective points. . . . Pressed home with much force and occasionally with much wit."—*The Independent*, New York.

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REPLY TO INGERSOLL.

(Stenographically Reported and Revised.)

I.

SOME PRELIMINARIES.

LADIES AND GENTLEMEN: I am not here this evening to establish the grounds of the Christian faith; nor am I here to deliver to you a lecture on the evidences of Christianity. The foundations of the Christian religion are so broad and founded so deep in the researches of scholarship that I do not for a moment pretend to the competence to properly discuss them; nor would there be time to give more than a hint of the impregnable position of the Christian religion in the foundations of reason.

Nor am I here to unravel the mysteries of divinity, or the deep unsearchable things in the Bible which we call the word of God.

A fool may ask a question which a philosopher can not answer, and as my questioners are not fools and I am not a philosopher, I am frank to confess that there are in the Scriptures, there are in the great truths of the Christian religion, much which I do not fully comprehend; much which I could not satisfactorily explain to my own mind, much less to yours.

I have been invited to repeat an address which I made to the Young Men's Christian Association a week ago to-day, and there is presented to me no easy task.

It is one thing for a man to express his thoughts fresh from the heart and brain; it is another to try to recall and to present forcibly and satisfactorily again what was presented first in an entirely extemporaneous address, excepting the four closing sentences.

The pastors of our churches are too busy to give time to the discussion of questions like this, and their work is too important for them to turn aside from it to answer a lecture such as that which I presume to criticise.

Now and then some resourceful man, like Dr. Carroll, may take an hour aside from the more pressing and important duties of his office and make reply, which he did last Sunday afternoon in an address, the first fifteen minutes of which completely wrecked the lecture of Colonel Ingersoll and tore his platform into so many splinters that it would be exceedingly uncomfortable for a free thinker to sit down upon it. (Laughter.)

But as I am fifteen years out of the active work of the ministry, a plain business man, and in that sense at least a man of the world, busy with the perplexing and difficult cares of every-day life, but with time that I may call my own, if I care (my work not being so important, my time not so precious) to devote a little of it to the lecture of Colonel Ingersoll, it is my privilege to do so.

I address you simply as a layman and a business man, one of yourselves, claiming no especial authority, no authority in fact but the authority of reason, to which you all appeal, and not attempting this evening even to appeal to the authority of the Bible, though I recognize it; but remembering that there are many before me who do not, I appeal to an authority to which you and I alike submit.

I wish to say in the beginning that if I use the term "infidel" I do not apply it to the great Hebrew race, a

race that has given to the world many of its most brilliant leaders in the realm of science, in literature, in scholarship, in statesmanship and finance; a race deeply religious, and though not recognizing my historical Christ, yet looking by faith to a Messiah that is to come.

I have no quarrel with an infidel as such. An infidel has his uses, and I believe that even Colonel Ingersoll is an exceedingly useful man.

By assault, by the most rigid investigation, by the most terrible criticism has Christianity come into the open light of reason, to be accepted by the scholarship of the age; and the way to faith is by a path strewn not only with the flowers of love and hope, but with the rugged thorns of doubt. (Applause.)

It was my privilege a few evenings since to sit where you now are sitting and listen to the lecture of Colonel Ingersoll on the "Liberty of Man, Woman, and Child," and to that I will give attention this evening. For his eloquence, his brilliant wit, his genius for oratory I have admiration, and for the good qualities of his nature I have profound respect.

He is not by any means a logician. He is pre-eminently weak in logic, but possessed of a marvellous amount of ready wit and powers of beautiful expression.

He is a lawyer, and nothing if not a lawyer, skilled in the art to make the worse appear the better cause by eloquence; and as a lawyer, concealing the evil in the character of his criminal client, and enlarging upon his good qualities, presents him to the sympathy of the jury, so he clothes the criminal, infidelity, in the radiant garments of the angel, liberty.

His methods are peculiar. He presents some passage or some statement or doctrine of the Bible, not as it is presented there, but in his own way to make it fit for his own uses, distorting it, constructing a man of straw which he easily knocks over, and commands the

applause of his audience; and, pouring his ridicule and contempt upon the being of his own creation, holds it up to the scorn of his hearers.

I remember to have read some years ago his lecture entitled "The Mistakes of Moses," in which he pursued from beginning to end the methods which I have described; and the result of it all was to present in a most marvellous way to an intelligent mind, and one informed on the subjects of which he was treating, not the mistakes of Moses, but the ludicrous mistakes of Colonel Ingersoll. (Laughter.) Yet, to one uninformed it carried with it the power of conviction.

The other evening I saw the young men in his audience, intelligent, bright, progressive, thinking young men; the men of the future destined to become the men of power in the years to come, but young men evidently ignorant of the Bible; intelligent on other subjects, but ignorant of religion. Before such men he utters sentiments so beautiful and so beautifully expressed as to captivate the hearts of all his hearers. His beautiful sentiments I fully endorse and you can hear them every Sunday from all the Christian pulpits of this town. (Laughter.) But he put them in the wrong relation. The Christian doctrines of love and mercy he made to appear the beautiful and exclusive property of infidelity in contrast with the severe doctrine of divine justice as if it were all of Christian belief! Of course under such circumstances, infidelity appeared much the more charming.

It is his habit to present some horror of belief held by some Christian fanatic of some hundreds of years ago, and telling his hearers that that is what Christians believe; that is what the church teaches; to pour his ridicule upon it and easily provoke the laugh, and the young man naturally says: "What an absurd book that Bible is; I will not waste my time in reading it! What

ridiculous people these Christians are! You will not find me attending any of their churches.

If I should go away back into the centuries of the past and find some absurd declaration of some fanatic who also chanced to be an infidel, and should say, "That is what Colonel Ingersoll believes; that is what infidelity teaches," he would say, and justly: "You falsifier, I do not believe any such thing, and you know I do not." And I say to Colonel Ingersoll: "I do not believe any such thing; the Christian church does not believe any such thing, and you know or ought to know that we do not."

When I saw the wrong done to the young men, to affect forever their future, not by honest argument but by the trickery of misrepresentation, in fields so unfamiliar to many of them as to leave them utterly without defense, I felt my blood burn within me, and I resolved to tear away the veil of sophistry and expose the trickery of his method. (Applause.)

I am not here because the religion of Christ needs defense. I am here because I believe in fair play for the young man, and therefore I take issue with the distinguished lecturer.

II.

LIBERTY.

In a review of the lecture there are but three points to the discussion, or three questions; for, though the lecture rambles over much ground and is a somewhat confused mass of brilliant expressions, the issues which it presents, if it presents any, are these: Is infidelity or Christianity the greater friend of human liberty? On which side is the scholarship and the intellect of the age? Which is the better exemplar of love and human brotherhood?

These are practical not metaphysical questions, and if I seem in parts of this address to be not over profound, let it be remembered that I am angling for fish seldom found in deep water although they are often in hot water. (Laughter.) I desire to meet the colonel on his own ground, or in his own waters, as it were. (Laughter.)

In the lecture Friday night, the opening sentence of which was "Liberty is my religion," he so misrepresented the Bible and the Christian religion as to make them appear the enemies of liberty. He presented pictures of persecution, horrors of torture, going back far into the past when the Christian church had not been so fully brought under the gentle and refining influences of Christian faith but that they were very much like other men of that age of intolerance, and solemnly presented that to his applauding hearers as the spirit of the Christian church.

While listening to his plea for poor, persecuted in-

fidelity, it needed only one look at the colonel's florid rotundity to convince the beholder that he certainly enjoyed a fair degree of liberty, unhampered by thumbscrew, rack, or dungeon, or even scant rations. (Laughter.) Free to express his infidel beliefs or criticise or misrepresent the church, unhindered by man, woman, or child, the porpoise disporting in his native waters or the wild ass braying on the desert enjoyed not more liberty than he. (Laughter.)

What, ladies and gentlemen, have the mistakes of Christian fanatics of generations ago to do, anyhow, with the burning, living questions of to-day?

Is infidelity so weak in argument, so sorely pressed for reasons that it is necessary for its great champion, when he would attack the great living organism of Christianity, to ignore all the conditions of the present and go far into the past to find something then called Christian that he may attack? (Applause.)

Shade of the great Hume! Shade of the mighty Voltaire! Has it come to this in this end of the nineteenth century, that the great apostle of infidelity, the man of eloquence, must go back and search the graveyards of the past and exhume the dry bones of an effete fanaticism, and with the mucilage of his sophistry paste the bones together and reconstruct the skeleton and label it "Christian," that with the blunderbuss of his eloquence he may knock it down? (Applause.)

I know of no Christian persecutions of to-day. I know not where I may find the Christian rack and the Christian thumbscrew.

The only persecutions we know of in our day are when we read of some follower of Confucius or some disciple of Colonel Ingersoll's Brahmin God attacking some weak missionary, or the fierce Kurd followers of Mahommed massacring thousands of Christian Armenians.

In the dark age of persecution, when the disciples of Christ were only beginning to learn the lesson of brotherhood and love that is the very essence of his teaching, when the church was marching to glorious achievement, wading through the blood of her martyrs, it was natural that oppression should be met with oppression, cruelty with cruelty, and sometimes even torture with torture; but it is the glory of the Christian religion that the faith of Christ has so elevated the human race that has come under its influence, that the dark age has passed away, and the Christian church stands foremost in the defense of liberty, the foremost advocate of human brotherhood and help for the distressed of mankind. (Applause.)

History shows most of the so-called religious wars and persecutions to have been political. Though directly opposed to the teachings of religion, it suited the exigencies of politicians to mask their purposes under her holy name.

So also the sacred name of liberty was stolen by oppression until Madame Roland, standing at the bloody guillotine of France, could exclaim, "Oh, Liberty, how many crimes are committed in thy name!" and I thought as I listened to the eloquent lecture on the "Liberty of Man, Woman, and Child" that there had again been stolen and degraded to very ignoble uses the holy name of Liberty. (Applause.)

I might appeal to history to show how the progress of liberty has gone hand in hand with the progress of the Christian faith.

I might show how the laws given by the great law-giver to the Hebrew race led to the abolition of slavery among them long before it ceased to exist among the surrounding nations. I might remind you that it was the enlightened Christian sentiment of England, communicated to America and to the nations of Europe,

that gradually resulted in the extinction of slavery and serfdom throughout the world.

I might appeal to our liberal laws founded upon the liberal laws of England, and England's laws admittedly founded upon the Bible. I might ask: "Where has liberty her home to-day? Where is man most free?"

Discussing the freedom of woman, I might show how Christianity has elevated womanhood to the dignified position she occupies on the earth to-day; how from a condition worse than slavery it exalted and ennobled her, so that it would seem a strange thing for any woman in our day to take sides with infidelity. (Applause.)

In that connection the colonel told the story of Adami and Heva, parallel with the story of Adam and Eve (a most beautiful story); how the great Brahma placed the man and the woman on the island of Ceylon, where everything was beautiful; such flowers, such verdure, such forests, such birds, such music where the breeze, wafting through the branches, made of every tree a thousand Æolian harps!

There they had their courtship, with the nightingale singing, and the stars shining, and the flowers blooming, and they fell in love.

I suppose the nightingale sang, and the stars shone, and the flowers bloomed for Adam and Eve in Eden, too, but the colonel neglected to say so. (Laughter.)

Adami and Heva were married by the Supreme Brahma, and he said to them: "Remain here; you must never leave this island."

All went well in that beautiful courtship and matrimony until one day Adami, looking over across the narrow and short isthmus which connected what is now an island with the main land, saw in a mirage a beautiful expanse of country; such glory in the mountains, such enchantment in the valleys, such rivers, such

splendor in the sky! and he told Heva that beyond the island was something far more beautiful than Ceylon.

The result was natural, and they took early steps to explore; but the moment they got over, with a crash the narrow neck of land fell into the sea; there was no possible return to the island; and, looking before them, the mirage had passed, and there was nothing but bleak desolation.

Then they heard the voice of Brahma cursing them to the lowest hell, and Adami said: "Curse me, but curse not her; I only am to blame." And the Brahma said: "I will spare her, but I will curse thee." Then Heva uttered the appeal of love: "If thou wilt not spare him, spare neither me, for I love him." And he said; "I will spare you both and protect you and your children forever."

A most fascinating story; and if the Bible was merely a romance, perhaps something like that would have been in it.

That was the most effective thing in Colonel Ingersoll's lecture. It captivated his entire audience, confirming the unbeliever and almost converting the Christian; and I have told it in my extemporaneous way as best I could, that it might have the fullest effect upon you. I wish that I could devote the hour to the analysis of that story. It is a much more beautiful story than the story of Adam and Eve.

And the colonel said a little about its chronology. As to that, I know nothing, except what he told me. He said that all the commentators disagreed with him as to the chronology of the two stories. Well, if all the commentators give evidence on one side, and the colonel on the other, as a good lawyer he must admit that the preponderance of evidence is against him. (Applause.)

After reading the mistakes of Ingersoll, entitled "The Mistakes of Moses," I would not hesitate to ac-

cept the evidence of all the commentators in preference to the opinion of one Ingersoll. (Laughter.) And if it were said by two Ingersolls, I would be sure it was wrong. (Laughter.) It would make assurance doubly sure. I might safely deny it on the ground that Colonel Ingersoll never yet got the statement of an historical fact right. (Laughter.)

And, though the story is more beautiful than the story of Adam and Eve, perhaps the story of Adam and Eve is more natural. Perhaps the woman did tempt Adam and perhaps Adam did yield, and perhaps he was mean enough, when he found that he was discovered, to throw all the blame on the woman; and if he was so mean as to do that, it only goes to show that he was the true ancestor of many of his descendants. (Laughter.)

But I will refer to the story later, for we will come to a place where it fits in well.

The colonel spoke of the liberty of the child, and that was the most remarkable thing in his lecture. But he had his audience so charmed with the magic of his eloquence that it seemed all right.

His idea of the government of childhood and the home was that you should let the child do as it pleases. Let it get up when it pleases in the morning; let it go to bed when it pleases at night; let it eat when it wants to, what it wants, and as much as it wants; and leave your pocketbook on the table, and say to your child: "There is the pocketbook; help yourself."

That seems very remarkable, but it is what the colonel said. Suppose you try that. (Laughter.) Try it for one week.

It is related that an ardent follower of Colonel Ingersoll did try it once, and he said: "Now, my son, I am going away, and you can do as you please when I am gone. I leave my pocketbook on the table, and

you can do as you please." He was gone about a week. He came back at night, and after stumbling over a wagon in the hall and being bitten by the bulldog, which his boy in the unbiased exercise of his wisdom had bought, and meeting with other uncomfortable experiences, he looked for his pocketbook to pay a pressing bill, but found it empty.

Some time later he was asked what he thought of Colonel Ingersoll's idea of the government of children. "Well," he said, "it is very pleasant to listen to, but the man is a born idiot who will try to follow it the second time." (Laughter.)

"Liberty is my religion," said Colonel Ingersoll, and that is the kind of liberty he believes in—to do about as you please.

Perhaps a good many men would like to have it that way, but society has thought differently, and has concluded that it is hardly safe to have things that way, and has established laws—the municipal government in Waco seems to be quite necessary, and laws governing the State and laws of the home.

Now, follower of Colonel Ingersoll, disciple of his faith, take him at his word, try it just once. Really, now, do. Put some of his beautiful theories that you applauded so vociferously into every-day practice in the government of your home. Do not be too easily discouraged, but give it a good fair trial. (Laughter.) Try it for a whole week, and then sit down, and think it over, and see how you feel. (Laughter.)

I imagine you will feel somewhat as did the rheumatic who applied to the Christian scientist for cure. There are Christian scientists and Christian scientists. Some rational and some of the idiotic kind. There are a great many humbuggeries calling themselves Christian, bringing discredit upon Christianity, and that idiotic kind of Christian science is one of them.

After the treatment the scientist stood off so that he might take a good look at his patient, and said, "Now, sir, how do you feel?" The rheumatic replied: "I feel like an unmitigated fool; what's your bill?" (Laughter.)

If you cannot govern your home by that kind of philosophy, how do you expect God to govern a universe by it?

Well, that is Colonel Ingersoll's idea of liberty, and that is his idea of a proper God; a God who will allow you to do as you like; a God—keep in mind now the story of Adami and Heva and the colonel's hearty approval of the great Brahma, for right here is where it fits in well—a God who starts out with a serious mistake, changes his mind three times in three minutes (laughter), and goes back on his word twice in the same time. (Laughter.) First, "I curse you both," and then, "I curse you, but I will not curse Heva," and finally, "I will not curse either of you, but will bless you and your children forever."

That is the colonel's idea of a proper God: a God that he can argue with and show him where he is wrong. (Laughter.)

Well, that may be a very nice sort of a God to put into a romance, but it is hardly the kind of a God to govern a universe. The old story of Adam and Eve is better, after all, than the story of Adami and Heva.

III.

SOME FREE THINKING.

There is the freedom of the intellect.

The lecturer saw pass before him a panorama. He saw the man in the dug-out, the lowest order of human intelligence, and he had religion, the colonel said. True, for the Creator has put the vital spark of religion into the breast of every human being under the sun, whether the Hottentot in Africa or the wisest man in enlightened America; even in the heart of Colonel Ingersoll.

He saw the dug-out, then the rowboat, next the ship with sails, and then he saw the mighty steamer leave New York and plough through the great deep into the harbor of Liverpool without missing one beat of her great throbbing heart; and he compared that to the progress of the race to the highest order of man, which he supposed to be the free thinker.

Ladies and gentlemen, I, too, had a dream. I saw strange things pass before my vision. I saw the man in the dug-out, the lowest order of human intelligence, and I said, this man has religion in his heart, for the Creator has put it there, a living flame in the heart of every man; but as for his intellect, he knows no more about religion than Colonel Ingersoll. (Laughter.)

And I saw another man, a man standing with bared brow and looking up intently into the heavens; and I saw him grasp the lightning in his hand and bring it down and chain it for the uses of man; and I saw him flash it across a continent, and thither and thither, the

bearer of his thoughts; and I heard him bid it flash through the mighty deep to the other hemisphere messages of peace, of war, of joy, of sorrow; and I saw him chain it to mighty chariots and send them speeding over continents bearing the commerce of nations; and I saw him put it to all subtle and strange uses past comprehension, beyond the dreams of fancy; and I said, this is the man who says nothing is unknown and nothing is unknowable; this is the evolution of the man in the dug-out; this is the man of the Christian civilization (applause); this is the man who says, I will not only take what things God gives me from his hand and discover and apply their uses, but I will know and commune with God himself.

This is the spirit of progress; this is the true spirit of investigation. This is the spirit of liberty.

The true investigator, the man with the really scientific mind and instinct, says: "I will not stop with knowledge of the lower order of things; I will extend and prosecute my investigations to the higher. Yea, I will reach up to the very highest." It is the genius of science to penetrate into the unknown.

This was not the spirit of the lecturer. He describes himself as a passenger on board a ship, not knowing whence he came or whither he is going, but intending to have all the enjoyment he can while on the journey and be on good terms with the passengers. This is all very good so far as it goes, but it does not go far enough.

There are wise young men in my audience this evening who say they will not believe anything which they cannot understand. They do not understand the circulation of the blood in the human system, nor the marvellous intricacies of the human eye, nor what is the life, nor what is the mind; what determines the processes of thought, nor even the life that is in the smallest blade

of grass or the tiniest green leaf of the forest, yet they would understand all the mysteries of God's being and purposes; and if there is one little thing in God's great plan they do not understand, they think the mighty foundations of religion are shaken. (Applause.)

Marvellous the wisdom of infidelity. (Laughter.)

I am reminded of the good old Quaker who heard a man talking somewhat in that way. He said he would not believe anything he had not seen, or that had not been seen by anyone else, so far as he knew. The old Quaker said: "Young man, did thee ever see thee own brains?" "I don't know that I ever did." "Does thee know anyone who ever saw thee own brains?" "I really don't know that I do." "Does thee believe thee has any?" (Laughter.)

Man is endowed by the Creator with six senses, usually supposed to be five. There are the senses of sight, hearing, taste, touch, and smell, and the sixth, the sense of the infinite, the sense of religion; and no man is possessed of the five senses without being endowed with the other.

Man is possessed of no sense that has not its complete response in nature. For the sense of smell there is the air filled with the perfume of flowers; for the sense of hearing, a universe filled with the songs of birds, the laughter of the stream, the cadence of the sea, and all sweet music and harmonies; for the sense of sight, the boundless deep, the azure mountains, the watered valley, the sunset, the afterglow, the myriad varieties of flowers, and every conceivable form of beauty. For the sense of the infinite there is God.

Since nature thus testifies of God, it appeals to the intellect of man to find Him as strongly as it appeals to the mind to discover the laws and forces of the material world, and it is ignorance and supineness to say that God is unknowable.

Colonel Ingersoll says: "Man must think." Yes, man must think, and when he thinks, it occurs to him that there are marvellous evidences of design in this world; that where there is design there must be a designer; that there cannot be thought without a thinker; and he concludes that there must be somewhere a great intelligent mind presiding over the destinies of the universe and having a care for his creatures.

God has spoken to man through three revelations, by which he has made himself known. One I believe to be the written revelation, the Bible, apprehended and understood only by diligent and devout research and investigation. Another is the revelation of nature, made plain by the painstaking researches of science. The other is conscience, the spiritual sense, the voice of God in the soul.

Neither is complete without the other, and neither is perfectly understood by any man, although conscience is the plainer. Conscience is the first revelation; it is the revelation to the man in the dug-out; it is an essential revelation still, and always will be. Without its aid, without the moral and spiritual sense to interpret them, the other revelations would be unintelligible and worthless.

Much as I love and revere the word of God, I believe that the revelation of nature is the greater. It, too, is the voice of God. All three revelations are His truth, and, rightly interpreted, one cannot contradict the other. If the correct conclusions of science contradict the Bible, then the Bible is wrong, or rather our interpretations of the Bible are wrong, and must be made right. Therefore I am not afraid of the scientific doctrine of evolution, nor of any other doctrine of science, and the Christian church is not afraid. Let the fullest light be thrown on. If it be the truth, let it be established, and the Bible will stand with it. (Applause.)

I believe in the Christian religion and the Bible, its great text-book, not because my father and mother believed them, but because they are established upon foundations of reason as firm as Gibraltar. (Applause.)

The sons of the church are among the ablest and most tireless and enthusiastic investigators in the realm of science. And it is by the most exhaustive researches in multitudinous directions that the foundations of belief in the Scriptures have been laid deep in the minds of scholars and approved by the best thinkers of the age. Christianity courts investigation and the freest thinking.

IV.

MIND.

I consider myself as free a thinker as Colonel Ingersoll. (Applause.)

I believe in giving to the other man the largest possible freedom of thought and belief, and I ask that the same freedom be accorded to me.

But the eloquent lecturer is not so tolerant of my beliefs as I am of his. (Applause.) He charges those who differ with him with being ignorant, narrow, bigoted, and deficient in intellect. He calls them such hard names as "hypocrites" and "fools."

He tells us that the difference between the Christian and the self-styled freethinker (as if the only free thinking is thinking his way of thinking) is only a question of the size and quality of the brain, at which his hearers applauded, as if that settled it.

If that is it,—if it is only a question of brains,—I accept the challenge, and we will see whether the preponderance of brains is on the infidel or on the Christian side.

Of infidels, there were the great Voltaire and Hume and Tom Paine, of some generations past. Our own times have produced three eminent scientists, skeptical but not altogether infidel, and one other, Colonel Robert Ingersoll, all the product of Christian homes; two, if not three of them, the sons of Christian ministers.

If there are other very great infidels in our day (and there are some), they are so very few you will have to think a little to recall a name. (Laughter.)

Looking back to other generations, we see here and there one great thinker on the infidel side.

It would take the day and the night to call the great names in the Christian list (applause), not pietists, but thinkers and doers of the most rugged kind.

Many of them were profoundly Christian, many others inconsistent and even grossly unchristian in their lives, but all giving intellectual assent to the truths of the religion of Christ. That is exactly the point. Piety, morality, have nothing to do with the question at this point of the discussion. It is a question of intellectual assent only. It is a question of brains. Does the intellect of the world approve the Christian religion?

On the Christian side, I name the great Sir Isaac Newton, the father of modern philosophy and the inductive system; Locke, Agassiz, Herschel, Hitchcock, Dawson, Dana; Columbus, possessing a new world in the name of the cross; Cromwell, crushing a despotism and establishing the liberties of Britons for all time, his armies marching to victory while shouting Christian psalms; Wellington, conquering the great Napoleon, and Napoleon, confessing that Christ was the greater Conqueror; our sturdy forefathers landing from the *Mayflower* in the name of liberty and religion, to found an empire of freedom (applause); Washington, throwing off the yoke of tyranny that a great republic might find birth on this Western hemisphere; John Adams, Patrick Henry, the lover of freedom; nearly all the signers of the declaration of independence and framers of the constitution; Franklin, statesman, scientist, philosopher, patriot; Clay, Webster, the great Lincoln (applause), the emancipator; Seward, Grant, the modern genius of war; Sherman, Meade, Thomas, of the North; the great Lee (applause), the courtly Christian gentleman as well as

mighty warrior; Stonewall Jackson (applause), on the eve of battle spending the night behind his tent in prayer; Peabody, the philanthropist; Morse, inventing the electric telegraph; Cyrus Field, surmounting forty years of difficulties to lay the Atlantic cable, until, in the realization of his faith, the hemispheres clasp hands (applause); Garfield, Blaine, Thurman; almost all the great names of American history; Livingston, the missionary explorer; Stanley, his great successor, beginning his mighty task almost a doubter, returning to declare that the only hope of Africa is the Christian missionary. (Applause.) In literature, Shakespeare (infidels claim him but they cannot maintain the claim), Milton, Scott, Bunyan, Macaulay, Emerson, Carlyle, Lowell, Victor Hugo, Longfellow, Whittier, Tennyson. Among living men, in jurisprudence, nearly all the great jurists of the world; in medicine, the great physicians; in statesmanship, nearly every really great name in every civilized nation on the globe (applause); in our own country, the President, the ex-Presidents, and every name considered a Presidential possibility; in Germany, Bismarck (applause), the Iron Chancellor, profoundly religious; in Great Britain, Salisbury and his ministry; most of the great Liberal leaders; and last, the grand old man without a peer on the earth—the great Gladstone (applause); great in statesmanship, great in letters, great in theology, greatest of all men in eloquence, great in scholarship, great in patriotism, great in love of freedom and the human race, great in manhood, great Christian (applause); a statesman not for England alone, nor for all of Great Britain only, but a statesman for all mankind (applause), broad enough to embrace in his sympathies and in his enlightened statesmanship the human race. (Applause.)

Colonel Ingersoll is himself a product of the Chris-

tian religion; and I am glad he is, for I am one of those who believe he is doing a great deal of good in this world, making men think; and when men think, they will come out right.

I don't want you to take the woven cloth of Colonel Ingersoll's very fine ideas of divine government and put it about you as a cloak to excuse you for doing wrong or to smother your conscience into insensibility; but if you are an honest doubter you are one of my kind; if you are an honest doubter, as sure as there is an eternal God in the universe you will come to the truth, for that is what every honest heart is seeking.

If you are a dishonest doubter, my only hope for you is that somehow I may make you honest. (Applause.) Then you will investigate, and you will come to right ideas. You will investigate, not with a predetermined purpose to condemn religion, but with determination to discover if it be the truth, and if it is the truth, to accept it.

Yes, Colonel Ingersoll is himself a product of the Christian religion, the son of a Christian minister and of a Christian mother (applause), brought up surrounded by the influences of a Christian home and by the influences of a Christian community, as are you, my doubting friend; brought up under the influences of a mighty and enlightened Christian civilization. (Applause.)

Why, a man cannot live on this earth in any civilized part of it without being profoundly affected by the religion of Christ.

A man may get a prejudice against the sun and say: "I don't like it; it is too hot for me;" or, "It reveals things that I don't like to see or to have known; I am opposed to it, and I will live without the heat of the sun;" and he shuts himself in a dark cave and kindles a fire. But science tells us that exactly the quantity of heat which is given by that fire was taken from the sun

to form the fuel of which it is made; and so, in the gloom of that cave, he is as truly warmed by the sun as if basking in the noonday warmth of his rays.

He says: "I will do without the light of the sun;" and he draws down the shades and closes the shutters and lights a candle; but science tells us that the light of that candle was originally taken from the sun; and so, in his darkened room, he is still debtor to the sun for light.

So it is with the enlightened freethinker of our day.

In the first place, the liberty which he possesses and abuses he owes to the Christian religion (applause), that has been the mightiest champion for human freedom on the earth for eighteen centuries. The morality that he possesses is something which he inherited from his Christian parents and that he learned in his Christian home and which developed under the influences of a Christian community in which he lived, though he opposed its Christian sentiment.

This civilization is Christian. To prove it I challenged infidelity the other day, since it was intellectual, since it was so fortunate as to possess all the scholarship and all the brains, to show its great institutions of learning as against Christian Oxford, Cambridge, Harvard, Yale, and, literally, hundreds more in the civilized world, any one of which, I said, possessed in its faculty and corps of instructors almost as much brains as the entire infidel contingent. (Laughter.)

I charged that if infidelity had ever originated any great institution of learning or any great charity for the benefit of mankind, it failed to possess the vital and vitalizing power to keep it alive.

My critic in the daily press produced two, and only two. One, the University of Virginia, founded, he said, by Thomas Jefferson. I have since shown that Jefferson was not an infidel. He was only one of its

founders. It was founded by the State of Virginia. It is now a Christian institution (applause), presided over by that excellent and devout Presbyterian, Mr. Thornton, and the members of its faculty are profound Christian believers. (Applause.)

He produced one more—poor little Girard College. (Laughter.) I had forgotten that; but I remembered it the minute I saw it in print. (Laughter.)

It was founded by Stephen Girard, a very estimable gentleman who hated sectarianism. So do I.

He put into its constitution, or charter, a provision that no minister of any sect should ever belong to its faculty or even enter its grounds.

Now I will tell you how I happen to remember it. Not one of you would remember it; even infidels would not remember it, or Girard College would itself be little more than a memory but for this. Institutions do not live of themselves, and as infidels would not interest themselves in the beneficent work of Girard College, it naturally fell into the hands of the Christians, and, though the provision of its charter excluding ministers from its faculty and its grounds is strictly observed, Girard College is a Christian college to-day. (Applause.)

The Christian religion has always shown vitality and the power of development. It is progressive. There is in it room and incentive for research and originality. There is in it liberty and great diversity of opinion. But the distinguished lecturer condemns it as a cast-iron system which makes all men believe exactly alike. In a later lecture he condemns it for its hundreds of sects having as many divergent beliefs, each division warring against the beliefs of the other.

And yet he says that there has been no progress in religion. (Laughter.) I should think that quite progress enough to occur between lectures. (Laughter.) But the Colonel is hard to satisfy. (Laughter.)

V.

HUMANITY.

We have now come to the final question :

Is Christianity or infidelity the better exemplar of love and human brotherhood?

Infidelity condemns faith and extols works. It laughs at believing, but loudly applauds doing. What has it done? I know not where are its works of righteousness, or where it has builded its monuments of charity, its houses for human refuge.

Christianity has certainly done somewhat to exemplify the great Scriptural doctrine of the universal brotherhood of man and that love which it declares to be the fulfilling of the law.

I entertain a stranger in the city where is my home. Introducing him first to the lower part of the city, I show him the humble missions near the wharves. One Christian denomination alone has nearly a score of them. I point out to him the tall spire of Trinity Church on Broadway, the great business thoroughfare, and fronting busy Wall Street, and describe Trinity's great property, worth a hundred millions. I show him the Chamber of Commerce, and inform him that when the plague of yellow fever laid its deadly hand on your sister city, New Orleans, in one day this great commercial body raised one hundred thousand dollars for her relief, and on a scrutiny of the list it was found that more than ninety per cent. of the amount was given by Christian men who had already responded generously to appeals for the same cause from the churches.

I show him the new Clearing House, and tell him that of the presidents of the great banking institutions composing its membership and representing billions of dollars, after extracting the few Hebrew members, nearly all are Christian men, including the king of American finance, Mr. J. Pierpont Morgan, who is a devoted and active Christian philanthropist.

He asks: "What is that other great new building towering above its neighbors, twenty stories high?" "That is the American Tract Society Building." I show him the Newsboys' Lodging House, the Howard Mission, the Home for the Friendless, and the Children's Aid Society schools.

He asks: "What noble pile is that?" "That is the Cooper Institute." "And what is the great red building covering a square?" "The Bible House." I show him the beautiful Grace Church, the ivy twining gracefully about her Gothic arches, her graceful spire a silent monitor, her melodious chimes mingling strangely with the tumultuous discords of the street. I show him the Grace Parish House, the Methodist Book Concern, the Presbyterian Building, the six Young Men's Christian Association buildings, the United Charities Building, the House of Industry, Columbia College, and tell of the Astor, Lenox, and Tilden libraries.

I point out the many homes for the aged and orphaned and crippled and blind, the great St. Luke's and other hospitals, the eye and ear hospitals, the Prison Mission, the Medical Mission, the Flower Mission, the Fruit Mission, the Society for the Prevention of Cruelty to Animals, the Red Cross Society, and I tell him that there are hundreds more like them in the city, all monuments of Christian benevolence. (Applause.)

I show him the new St. Luke's Hospital, the new Columbia University, and the new Cathedral of St. John the Divine, now rearing their colossal heads under

the mason's hand, and when completed to be greater and grander than the old.

I tell of the Collegiate Reformed Dutch churches, with a wealth almost equal to Trinity, and point out the other great churches as we pass, and tell him that there are more than six hundred of them in the town and nearly as many more across the river in Brooklyn, or a grand total of eleven hundred and fifty-four in the Greater New York. (Applause.)

In all this the stranger has been much interested, but silent. But now he says to me: "There is a distinguished citizen of your city, Colonel Robert Ingersoll, an eloquent man, whose wonderful teachings and expressions of love for my kind I have had great pleasure in reading. With unrivalled eloquence he has for many years urged his plan for the relief and betterment of the race upon multitudes of enthusiastic hearers, and in this he has had many eminent predecessors in your city ever since it was founded, and he now has many disciples; indeed, I am told that the number of those whose belief is practically as his has become so great that the Christian system is falling rapidly to decay. Will you kindly point out to me the monuments of his philosophy, which appears to me much better than the old Christian philosophy which he declares to be a failure and obsolete?"

And I reply: "I had not thought of that; but now, coming to think of the monuments of his belief in this town,— there are none. (Applause.)

"Oh, yes, since I think of it, there was one; on the east side of town was founded one called the German Hospital, in which no minister and no Bible should ever enter; but a few years ago a committee from its managers came to the ministers and asked if they would not please give them a little help, as they were in sore straits for money to meet expenses, and it was

a good cause; and the ministers said: 'Yes, we will help you; it is for the sick.' Since then, as a monument (laughter), I have not heard much of it."

There, ladies and gentlemen, is a demonstration. (Applause.) Disbelief is as old as the Christian religion; it has had its great advocates who for hundreds of years have presented its panaceas for human ills as much better than anything Christianity had to offer. It, too, has had its multitudes of followers; it has loudly professed its love for the human race, and that love it has proclaimed as its religion; but there in the city of my home is the demonstration. On the one hand, a demonstration of power and munificence and helpfulness for the race (applause); on the other, a demonstration of impotence, of failure, of utter uselessness. (Applause.)

The great Master has prescribed the test, "By their fruits ye shall know them." By that test the Christian religion will stand against the world. (Applause.)

Man must think, says Colonel Ingersoll. Yes, and when he thinks it occurs to him that when a man of Colonel Ingersoll's masterful powers has been preaching for thirty years to crowding multitudes truths grander, sublimer, more helpful to the human race (forthwith) than all the teachings of Christianity, and yet you cannot find one gambler whom he has made to forsake his nefarious trade, one thief that he has made an honest man, one poor besotted drunkard that he has clothed with reason and the dignity of ennobled manhood, there must be something radically wrong in his philosophy. (Applause.)

Once, standing on the platform of Chickering Hall in New York, I flung out this challenge to infidelity: Let it bring one poor wreck of humanity rescued, lifted from degradation to noble life by the teachings of all the infidels in New York, and for every one so brought

I would produce a hundred men lifted from the lowest depths to honest manhood by the work of a single humble missionary of Christ. (Applause.)

I stood with the list in my hand and invited the newspaper press of the city, there represented by a number of reporters, to investigate the genuineness of the Christian's hundred and infidel's one if the challenge were accepted. (Applause.)

Infidelity never accepted the challenge.

Again I charge that all the combined forces of unbelief or of irreligion have utterly and eternally failed to bring relief to suffering humanity; that it has produced no great institutions of learning and no great charities or asylums for the succor of mankind, or if it has ever produced them, it has had no power as an organized force to keep them alive.

As a vital and vitalizing force it is utterly and hopelessly imbecile.

Imagine hanging here a map of the globe. Now mark on the map with blackened brush the nations which are the lowest in intelligence, the most degraded, and in every respect behind the age. Look: they are the nations where Christianity has found the least success in the presentation of its belief. (Applause.)

Now come, artist, and paint the colors of the sunlight on the nations of the earth that are foremost, that are the most advanced in morality, in science, in intelligence and art, in commerce, in freedom, in the prosperity and happiness of the citizen, in everything which goes to the making of a great and noble people. See! you have marked out on the map the nations which are the Christian nations (applause), and the lighter shade is where the nations are the most Christian, where the Bible has freest course and is the most believed. (Applause.)

And that is true every time. There is no exception. I challenge any infidel to show it differently.

All over the map of the world the shades are light or dark exactly in proportion to the progress or absence of the Christian religion.

Take that map home with you. Hang it in the enlightened halls of the mind. Study it in the secret chambers of the soul.

Is it an accident? Did it all come by chance? To Colonel Ingersoll, to whose mind the marvellous mechanism of the universe is an accident, the chance theory in this case also is doubtless eminently satisfactory. (Laughter.)

But the mind of man in its normal condition is not so constituted. (Laughter.)

If the agnostic has something for me to believe and infidelity has something to take the place of the Bible and Christian belief, something better, something more helpful to the human race, let it produce the fruits before I am called upon to renounce that which my own heart and the united testimony of millions of the best of every generation for nineteen centuries tell me is ennobling and blessed in its influence, that which has in every age and in every clime regenerated and exalted and glorified mankind. (Applause.)

Let it bring its sons from far and its daughters from the ends of the earth ennobled and sanctified under its power, and I will believe it.

Until then I stand by the old faith, which, though old, is not yet obsolete and has not lost its old-time power to bless the sons of men. (Applause.)

I remember that some years ago when the revised edition of the King James version of the Bible had been prepared and was in press, Colonel Ingersoll, in a lecture delivered in my city, made the statement that the Bible was an obsolete book; but the next week the new

edition was put on the market, and there was sold within four days in America and England three million copies of that "obsolete" book. (Applause.)

Such is the impotency of the assaults of falsehood upon the truth.

But before this audience need I speak for the Christ whose religion has been and is the most potent power on earth, overthrowing kingdoms, tearing down monarchies, revolutionizing governments and laws and systems, changing social conditions in the interests of human freedom, the liberty of man, woman, and child, and not only tearing down, but building up on the ruins better systems, freer governments, and happier peoples; the Christ the history of whose religion has been one grand triumphal advance down the ages, conquering on its way hostile nations and systems and effete philosophies, and commanding them to wheel into line in the march of advanced morality and civilization; the Christ by whose cradle the civilized world pauses to mark the passage of the years and the centuries, writing its years "Anno Domini," the year of our Lord, and whose name the civilized world delights to claim for its own, calling itself "Christendom," and the era of its vast achievements the "Christian era"? (Applause.)

Need I speak for the faith that has been the stimulus and the inspiration of the best thought and literature of the centuries; the faith that has founded the world's great libraries, her best and greatest institutions of learning, her hospitals, and asylums; the faith that has won the assent and allegiance of the noblest minds; that has given to the world her purest morality, her most humane laws, her broadest philanthropy, her grandest architecture, her finest art, her sublimest poetry, her divinest music, her loveliest womanhood, her grandest manhood? (Applause.)

Need I speak for the faith against whose granite-

like front the fierce assaults of infidelity for almost two thousand years have been but as the beating of the surf upon the shores of a continent? (Applause.)

On yonder Atlantic shores the surf has beat for ages, but we need not go there to-day to see if the shore is still there. Upon the calm shores of the Christian faith the wild surf of infidelity has roared and thundered and beaten and broken for nineteen hundred years, but the shore is still there. Sometimes the surf has roared so loudly and rolled so high that men have trembled and men have fallen in the wave, but the shore has not trembled, and the shore abides. The surf beats yet, and the surf will beat, but eternally serene the shore shall last, the shore shall last. (Applause.)

Note. The lecture seems to speak disparagingly of Girard College. This was uttered in extempore speech, and may convey a wrong impression. This institution never sought financial support, as Girard's endowment was ample. The requirements of the trust were not anti-Christian but only anti-sectarian, and it came under distinctively Christian control because only Christians were sufficiently interested in its beneficent work to look after it. The name "college" as applied to it is a misnomer, as it is merely a great educational orphan asylum, its beneficiaries being limited to children between the ages of eight to sixteen. It may, therefore, be called "poor" and "little" considered as an educational and intellectual factor when compared with the great universities, but as now conducted, it is a most useful and admirable institution.—AUTHOR.

"A bright, popular, and powerful refutation of the fallacies of the noted sceptic. It cannot fail to be attractive and useful."—E. G. ANDREWS, D.D., LL.D., Bishop M. E. Church.

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"Chickering Hall was crowded to the utmost to hear this lecture, scores having waited for two hours in the rain before the doors were opened. . . . Great applause greeted his retorts, men and women even stamping on the floor to swell the sound."—*New York Herald*, December 5, 1898.

"I usually hesitate to heartily commend a lecture in reply to Ingersoll, as I think that often such replies do more harm than good; but I certainly think that Mr. Colcord's answer to Ingersoll is an exception. It is bright, sensible, convincing, logical. It carries with it its own commendation, and any one that is fortunate enough to hear it ought to be immune from the Ingersoll disease forever afterwards."—FRANCIS E. CLARK, D.D., President United Society of Christian Endeavor, Boston, Mass.

"Skilled in language, witty and fearless, keen and entertaining. . . . He has the humorous faculty and pathos in his heart instead of his brain. . . ."

"Ingersoll was applauded, but *cheers* greeted the sallies of Colcord."—*New York World*, December 3, 1898.

"Kindly in spirit, incisive in utterance, and conclusive in logic. It will help thousands."—ROBERT S. MACARTHUR, D.D., LL.D., Pastor Calvary Baptist Church, New York.

"Centre shots that hit the bull's-eye every time, and ring a bell."—MADISON C. PETERS, D.D., New York.

"I think it admirable! He made a fair field for an open fight, and has made it very clear that the victory is not with the infidel."—B. P. RAYMOND, D.D., LL.D., President Wesleyan University.

"The lecture is really wonderful."—S. T. WILLIS, D.D., Pastor, 169th St., Church of the Disciples of Christ (or Christian Church), New York.

"Clear reasoning, beautified by charming rhetoric and clever wit, was his weapon."—*Brooklyn Eagle* (New York).

"The slaughter of Ingersoll . . . Upon his own line of argument he has easily confounded him, thumbs down. In Dr. Colcord's hands Ingersoll fell an easy victim, where he nailed him to the cross of his own planting. That lecture was a great success."—JOHN L. N. HUNT, LL.D., for three terms President Board of Education, New York City.

"Capital! I do not see how it could be better. It answers Ingersoll most thoroughly from his own standpoint. . . . Simply overwhelming."—O. O. HOWARD, Major-General U. S. Army (retired).

"Samuel Colcord delivered a lecture on the Fallacies of Ingersoll at Chickering Hall, New York, Sunday afternoon, that will be tart reading for the deluded worshippers of 'Pope Bob.' . . . He nailed Ingersoll to the cross of infidel sterility. . . ." Extracts from Editorial in *Chicago Times-Herald*.



"Of service to thoughtful people."—*J*

"Clever, convincing, eloquent, and enterprising in spite of the rain-storm. The lecturer received hearty and prolonged applause."—*Brooklyn Citizen* (New York).

"Heard with keenest delight. It is bright, breezy, brilliant, full of facts charmingly and forcibly put, and of arguments cleverly and judiciously marshalled."—W. T. McELVEEN, Ph.D., President C. E. Local Union, Brooklyn, N. Y.

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"With telling effect and admirably adapted to open the eyes of many."—*The Examiner*, New York.

"Vigorous, admirable, bright, strong, stimulating."—SAMUEL H. VIRGIN, D.D., LL.D., New York.

"Mr. Samuel Colcord, who is well known in this community, and has been so successful elsewhere, knows how to deal with the versatile, elusive, and subtle unbeliever. His lecture is to the point and to the man; and he puts the point into the man by facts and arguments that are sharp and powerful. . . . He overwhelms Ingersoll with his own ridicule."—*New York Observer*.

"Mr. Colcord's lecture should be delivered in every town and city where Ingersoll speaks. He is fully equal to the emergency. His logic, his powers of description, his irony, his pathos, . . . make a lecture unusually fascinating and irresistible."—*Christian Evangelist*, St. Louis.

"Arguments admirably stated to influence young men."—*Congregationalist*, Boston.

"Meets him on his own ground, exposing his grotesque errors . . . with attractiveness, clearness, and remarkable force."—*The Advance*, Chicago.

"A clean strike which floored all the Colonel's ninepins."—*Brooklyn Standard-Union*.

"The lecture is serious and humorous, and is admirably fitted to meet the difficulties. . . ."—*Chicago Standard*.



The Waco, Texas, Lecture

"The finest compliment ever paid to a speaker in Waco was the great audience which came out during one of the worst rain-storms ever known in the history of the city, and completely filled the Grand Opera House to hear Dr. Colcord's second lecture on Ingersoll. . . . It was a delighted audience, and frequently interrupted the speaker with enthusiastic applause. The lecture combined brilliant wit with eloquence and a humor which often provoked hearty laughter, and all at the expense of Ingersoll, who was badly worsted both in wit and argument. Dr. Colcord is a fine speaker, and held the intense interest of his audience to the end."—*Texas Baptist Standard*.