

answer, that the same objection lies against God's own book, and if it is to have weight, the Bible is properly excluded from our schools. What parent or Sabbath school teacher has not felt the difficulty of dealing with passages of the kind complained of? Nevertheless, the Bible has been successfully used as a text-book in our Sabbath schools—aye, and in our Public Schools, Ladies' Colleges and High Schools, not only without immoral consequences, but with a decided moral gain. Surely the "gentlemen," as we are told they are, who conduct our schools can be trusted with the "delicate" and important task of making a wise use of, and proper selections from, an English classic. High School masters have written copious notes on the whole of "Marmion," intended to make everything as plain as necessary, but in so doing no one can say that they have offended against moral propriety. Why may not they be trusted to teach as they write? Scott's "Marmion" is not immoral. If "Horace," even in its unexpurgated form, may be, and is, placed in the hands of our students, and the teachers and students are expected to make a proper use of it, much more may Scott's "Marmion." If Scott as a writer is to be tabooed, what will become of Chaucer, Shakespeare, and others who, to say the least, are more coarsely plain-spoken?

2. The use of "Marmion" is needlessly offensive to Roman Catholic feeling. We very much doubt the truth of this statement. In the "Mail," a letter signed "Catholic" not only scouts the assertion, but declares in favour of Scott, and tells us that he is a favourite author with Roman Catholics. Well he may be, for the writings of Sir Walter Scott have done not a little to give interest to the Roman Catholic religion. Even "Marmion," as a whole, is far more favourable than hostile to the Romish Church and its institutions. To us it would seem strange if any remonstrance against the use of "Marmion" came from Archbishop Lynch or other authoritative source. The "Globe," in its second article, says that the High School teachers were the complaining parties. It may be that some masters, who have peculiarly constituted schools to deal with, including either moral cranks or ignorant Roman Catholics, were annoyed by remarks made to them. But surely the Minister of Education could not be induced by such representations, not only to suspend the text-book in the schools, but to ask the University to change the subject prescribed for 1883. We cannot conceive the University entertaining the proposal.

If, however, in all this we are mistaken, and it is true that Mr. Crooks is of opinion that "in a mixed community like ours the feelings—even the prejudices—of important religious bodies cannot be rightly disregarded" (we quote from the "Globe"), then we have a few pertinent questions to put to the Minister of Education for Ontario. Are the Protestant "religious bodies" not as important as the Romish Church? Are our feelings—nay, prejudices—not as much entitled to consideration as theirs? Are we to be expected to submit to the teaching of Roman Catholicism in schools supported by public money; to the revision of our histories, so as to exclude any facts offensive to Roman Catholics, and to tone down the language; to the exclusion of everything that savours of Protestantism in our High Schools and University—all for the sake of peace—and then to allow the Roman Catholics to exercise a veto on our school books? This is more than we ought to bear. Enough, surely, to see an Orange procession put down in Montreal to save Roman Catholic feeling, while Protestants are insulted when the grand Fête de Dieu drives them from the Queen's highway; to have Popish holidays forced upon us, etc., without further denying us the privilege of teaching our children the history of the noble contendings of our Reforming fathers, and telling them of the wrongs, ecclesiastical and civil, the immoralities and ecclesiastical tyranny that led up to the great Reformation. We do not wish to forget our Protestantism, or to violate our principles; but we do object to the lauding and patronizing of everything Popish, because they are "important" in eyes political, while Protestantism is ignored, frowned down, pushed into a corner. As we have said, we hope the better portion of our Roman Catholic fellow-citizens will stand by us when we demand "equal rights," and we must resist all attempts, open or covert, to put Protestants under the power of the Romish hierarchy.

3. As to the reason that our higher education must be so colourless as not to offend Agnostic or Roman

Catholic, we have only to say that we have other universities which are not colourless, and where religion and morality are not shut out as unworthy of notice by men studying literature and science, where God is not ignored. We can very easily send our sons to Queen's, or McGill, or even Victoria College, where the Protestant religion is not tabooed, and leave the national university to the reign of liberal Atheism. And as for our schools, unless some new regulation be passed, we can assure that our children are taught Christian morality.

We shall await the issue of this Text Book question with interest. It is a small matter, but it may kindle a great fire.

"INGERSOLL UNMASKED."

WE cannot say that we greatly relish the brochure under the above title which was sent us some time ago. It has a most offensive pictorial representation on its title-page, and the spirit displayed is often not what we can fully approve of. It has a swagger and brusqueness about it which remind one only too much of Ingersoll's own way of putting things. At the same time, there is little need of handling such a man with gloves; for Ingersoll's insolence, arrogance, shallowness, and profanity are as conspicuous and offensive as are his unreasoning levity and pitiful affectation of something like omniscience. It is but right that a man who trades on his supposedly high personal character, and coins his reputation into so many dollars a night, should be set forth in his genuine colours. We presume Mr. Braden has done this. If so, all we can say is that the record of the redoubtable "Colonel" is as unsavoury a one as we remember to have heard or read of, either in the New World or the Old. At the same time, as far as Canadians at least are concerned, we may add it does not matter much, for Ingersoll is practically unknown among us except to a comparative handful. If any one, however, is curious to know what this man's history has been, he can satisfy himself by investing ten cents in this pamphlet. We should be sorry to judge any man more harshly than the actual facts of the case render imperative. Only we cannot help adding, that if Mr. Braden's record is at all an accurate one—and we have no reason for calling it in question—one is almost tempted to apply to Colonel "Bob" what the great historian, Freeman, lately said about William Rufus—viz., that "every morning he got up a worse man than he lay down, and every evening lay down a worse man than he got up."

"PRESENT-DAY TRACTS."

WE are glad to see the Religious Tract Society, among its other excellent works in the cause of Christianity and good morals, issuing this series of able, neatly-got-up Tracts. Indeed they can scarcely be called "Tracts" in the ordinary sense of that term. They are short, fresh, vigorous and pointed treatises on the different subjects which they discuss, and are well calculated to meet a want felt by many in the present. The writers are well known for their ability, judgment and piety, and the papers already issued are quite worthy of them. Principal Cairns has two—one on "Miracles," and another on "Christ the Central Evidence of Christianity." Prebendary Row has one on the "Historical Evidence of the Resurrection of Jesus Christ from the Dead," and another on "The Existence and Character of God;" while Professor Blaikie discusses "Christianity and the Life that now is." All the papers are, as might be concluded from the fact of their having been written by such men, pointed, vigorous and timely.

There is a good deal of pretty foolish talk indulged in at present by some who wish to be regarded as "broad," "judicious" and "learned," in reference to the comparative worthlessness of miracles as an evidence to the truth and power of Christianity. Principal Cairns puts the matter in its true light, and in very few words.

Some who would not like to have their Christianity called in question speak loftily of the witnesses in support of Christ's resurrection never having been properly cross-examined. Prebendary Row puts the question very properly and very reasonably when he says, "Above all, let them not carp at minor details about miracles; but let them join issue on the truth or falsehood of that great miracle the Resurrection of Jesus Christ, on the truth of which the writers of the New Testament have staked the existence of

Christianity; for if its historical foundation can be proved to be baseless, the Christian Church must become a crumbling ruin. But if Jesus Christ has risen from the dead, Christianity must be a Divine revelation, notwithstanding all the objections which have been urged against it by unbelievers, or any amount of alleged discrepancies with which they charge the narratives of the Gospels."

We hope these "Tracts" will be widely circulated, as they deserve to be, and will be greatly blessed in guiding the perplexed and strengthening and confirming the faith of many believers.

CONCERNING BAPTISM.

WE commence in this issue of THE PRESBYTERIAN the republication of a series of letters on the above subject by Rev. W. A. McKay, B.A., of Woodstock. His recent work, "Immersion a Romish Invention," had a wide circulation not only in Canada but in the United States; and while it received the most friendly notice from the press generally, it created quite a stir among Immersionists. It has been criticized in Baptist and Campbellite pulpits, and reviewed in their papers and periodicals without mercy. The ablest and most scholarly review, however, is from the pen of Dr. Isaac Errett, of Cincinnati, O., an eloquent preacher as well as a clear and forcible writer, who is the editor of the "Christian Standard," the recognized organ of the Church of the Disciples, a large and influential denomination in the neighbouring Union. The articles, twelve in number, appeared in the columns of the "Christian Standard," and the editor, with a courtesy worthy of imitation, invited Mr. McKay to reply, throwing open the columns of his paper to him for the purpose. Mr. McKay has taken advantage of Dr. Errett's offer, and will thus have an opportunity, rare as it is important, to place before the readers of the "Christian Standard" what Pedobaptists believe to be the correct view of the sacrament of Baptism.

We offer no apology for reproducing these letters in our columns. They will be read, we are sure, with interest and profit.

ACKNOWLEDGMENTS.—Dr. Reid received on the 5th July a letter post-marked Strathroy, from an anonymous contributor, with one dollar for Dr. McKay's mission in Formosa, and a similar amount for French Evangelization. The former amount was acknowledged in August "Record," page 223; and the latter was forwarded to Rev. R. H. Warden, Montreal, and duly acknowledged in September "Record," page 252. It is desirable that those sending contributions to be entered anonymously should send their names, that they may be communicated with if necessary.

PRESBYTERY OF HAMILTON.—This Presbytery met on the 19th instant. Mr. Pullar tendered his resignation of Lynedoch and Silverhill. The congregation was to be cited for its interests in due course. Call's from Beverley to Mr. Carruthers, probationer, and from Port Dover to Rev. R. Thynne, were sustained and accepted; and the ordination at Beverley was appointed for Tuesday, October 3rd, at eleven o'clock, and the induction at Port Dover for Thursday, October 5th, at two o'clock. Also a call from Jarvis and Walpole to Rev. Alex. Grant, of Oneida, was sustained, and Mr. Grant's congregations were to be cited for their interests. A presbyterial certificate was granted to Rev. E. Vincent, who expects to be settled at Shelbyville, Mo., in the Presbytery of Palmyra. A report of the statistics of the Presbytery was submitted by Mr. Ratchiff, and was ordered to be printed for circulation. It was resolved to apply for Home Mission grants as follows: Dunnville, \$150; Vittoria, \$150; Port Colborne, \$200; Fort Erie, \$3 per Sabbath; Louth, \$3 per Sabbath. An application from Blackheath, East Seneca and Caistor for a grant was deferred, and a committee was appointed to consider the matter. The following motion was left over for consideration at next ordinary meeting: "That the January meeting of Presbytery be held in Dundas, and that three conferences be held on the State of Religion, Temperance, and Sabbath Schools."—JOHN LAING, Clerk.

AMERICAN black walnut brings four shillings per foot in England, and Canadian black walnut brings five shillings per foot. It is claimed that the wood of this tree, when grown in a cold climate, is of better quality.