

It will thus be seen that Mr. Wendling's design argument from Catwell and Paley proves entirely too much for his own good, and hence it is that the astute theologians of the day have abandoned Paley and his design argument to their fate where they have been duly relegated by the incisive logic of the modern materialist.

## A DEFENDER OF INGERSOLL.

*From the Christian Guardian, March 16th, 1881.*

Hitherto our country has been comparatively free from avowed infidelity. While organized societies for the propagation of sceptical principle and literature have been well known in Europe and in the United States, we have felt but the indirect influence of the movement. But now the battle has come to our own gates; and we are almost startled by the fact that Canadian publishers are found who make it a business to reproduce the ablest infidel literature, and that there are Canadian booksellers who publicly advertise such literature, and find it profitable to court the patronage of an infidel public. Nor is this all. Free thought clubs are organized, public halls opened, weekly meetings for discussion held on Sabbath, and the most eminent lecturers occasionally engaged to call public attention to the new views. The last of these, Mr. Ingersoll, did not receive the favorable attention of the public and the press which was expected. But his visit served at least this useful purpose, it awakened the Christian public to recognize the existence of a growing danger, and has led to some effort to fortify the masses of the people, and especially the young, in their Christian faith. In answer to these efforts of the press and platform, there has appeared the latest Canadian exposition of unbelief, entitled "A Defence of Ingersoll," by Mr. Allen Pringle. Of this two thousand copies have already been sold, and a second edition of four thousand copies is being distributed gratuitously to the clergy and college students of Ontario, a number of copies of which have been sent to the students of our own University at Cobourg. This pamphlet is not so much an investigation of any point of discussion between believers and freethinkers, as a clever reiteration of the most extreme conclusions of modern unbelief, backed up by the authority of great names and assertions about "stern logic" and "indisputable facts." The chief danger of such a work lies in the impression which it makes on the public mind, if its repeated assertions are allowed to pass without rational contradiction. The writer has very ingeniously woven into his work all the current objections to the authority of the Bible, and to Christianity as a system of doctrine, which are advanced in "Gregg's Creed of Christendom" and similar works, and which have been so fully answered by Dr. Peabody and others. But these are but outworks to the defence of Ingersoll's fundamental position, "There is no God," or, if there is we know nothing of him.

Our space will not permit us to follow the writer through his attempted