

ianity, we do not therefore hear a word on the subject; appeals to popular sentiment, marshalling names of certain prominent unbelievers, and including among them writers such as he who indicated the following poem—are among his favorite modes of attack—

Blind Bartimeus at the gates
Of Jericho in darkness waits ;
He hears the crowd ;—he hears
a breath
Say, “ It is Christ of Nazareth !”
And calls, in tones of agony,
Iesou, eleeson me !
(Jesus, pity me !)

The thronging multitudes in-
crease ;
Blind Bartimeus hold thy peace !
But still, above the noisy crowd,
The beggar’s cry is shrill and
loud :
Until they say, “ He calleth thee !”
Tharsei, egeirai, phonei se !
(Take courage, arise, he calleth
thee !)

Then saith the Christ, as silent
stands
The crowd, “ What wilt thou at
my hands ?”
And he replies, “ O give me
light !
Rabbi, restore the blind man’s
sight !”
And Jesus answers, *Upage,*
E pistis sou sesoke se !
(Go, thy faith hath saved thee).

Ye that have eyes, yet cannot
see,
In darkness and in misery,
Recall those mighty Voices
Three,
Iesou, eleeson me !
Tharsei, egeirai, Upage !
E pistis sou sesoke se !

LONGFELLOW.

Jesus, pity me !
Take courage, arise, go !
Thy faith hath saved thee !

Charles Dickens, one whom Colonel Ingersoll cites as being a rejector of Christianity, testified in his will, to his reliance on it. Unless the Colonel should adopt a mode of assailing the Scriptures less unbecoming than that which he has already adopted, there will be few who will deem it their duty to reply to him.

It is remarkable how few persons appear to have any idea of the nature and extent of the evidences of Christianity; the various sects among which the majority of Christians are divided, appear to be unaware that any necessity exists for grounding their disciples in matters of so fundamental a nature; we will therefore conclude these observations by quoting Leslie’s four points against the Deists:—1. The miracles of Moses and of Christ were of such a nature that the senses could take cognizance of them. 2. They were wrought before many witnesses. 3. Institutions and memorials were established in commemoration of them. 4. These institutions and memorials date from the time at which the alleged miracles are said to have taken place. These points can be sustained in reference to the miracles of Moses and of Christ, and they cannot be sustained in relation to any spurious miracle.

A SYLLOGISM.

The Author of Christianity says,
“ Every scribe instructed to the kingdom of heaven is like to a man who is an householder, who bringeth forth out of his treasure things new and old.”—Matt. xiii, 52.

The scribes of the nineteenth century do not bring forth out of their treasure anything new.

Therefore the scribes of the nineteenth century are not instructed to the kingdom of heaven.