

LINES FOR A BOY'S DECLAMATION.

The following lines, as we learn from the National Baptist, were written in 1837, by the Rev. Sylvanus Boardman, then aged eighty years, to be spoken by his grandson, now the Rev. Dr. George Dana Boardman, recently received a copy from an anonymous friend in New Hampshire, and read them at a meeting of the American Baptist Historical Society.

Visitor Pulpit.

BLACK ON INGERSOLL.

In order that my readers may not fail to get a fair specimen of the argument joined by Mr. Ingersoll and Judge Black, in the North American Review, we give a portion of that of Mr. Black, in which he condenses the points made by Ingersoll and then answers them.

Mr. Ingersoll, says Judge Black, "raises objections as false, fleeting, and baseless as clouds, and insists that they are as staple as the mountains, whose everlasting foundations are laid by the hand of the Almighty."

Christianity offers eternal salvation as the reward of belief alone. This is a misrepresentation simple and naked. No such doctrine is propounded in the Scriptures, or in the creed of any Christian Church. On the contrary, it is indistinctly taught that faith avails nothing without repentance, reformation and newness of life.

The mystery of the second birth is incomprehensible. Christ established a new kingdom in the world, but not of it. Subjects were admitted to the privileges and protection of its government by a process equivalent to naturalization.

The doctrine of the atonement is absurd, unjust and immoral. The plan of salvation, or any plan for the rescue of sinners from the legal operation of divine justice, could have been framed only in the councils of the Omniscient. Necessarily its heights and depths are not easily fathomed by finite intelligence.

...tum ad verendum would be lost upon him. Otherwise I might suggest that, when he finds all authority, human and divine, against him, he had better speak in a tone less arrogant. "He does not comprehend how justice and mercy can be blended together in the plan of redemption, and therefore it can not be true."

"How, he asks, can the sufferings of an innocent person satisfy justice for the sins of the guilty?" This raises a metaphysical question, which it is not necessary or possible for me to discuss here.

"What," he again asks, "would we think of a man who allowed another to die for a crime which he himself had committed?" I answer that a man who, by any contrivance causes his own offense to be visited upon the head of an innocent person is unspeakably depraved.

"The doctrine of non-resistance, forgiveness of injuries, reconciliation with enemies, as taught in the New Testament, is the child of weakness, degrading and unjust." This the whole substance of a long, rambling diatribe, as incoherent as a sick man's dream.

"The punishment of sinners in eternal hell is excessive." The future of the soul is a subject on which we have very dark views. In our present state, the mind takes in no idea except what is conveyed to it through the bodily senses.

If Christ was God he knew that his followers would persecute and murder men for their opinions; yet he did not forbid it. There is but one way to deal with this accusation, and that is to contradict it flatly. Nothing can be conceived more striking than the prohibition not only of persecution, but of all the passions which lead or incite to it.

given up to the just reprobation of his fellow-citizens.

"Christians in modern times carry on wars of detraction and slander against one another." The discussions of theological subjects by men who believe in the fundamental doctrines of Christ are singularly free from harshness and abuse.

But, says he, "Christians have been guilty of wanton and wicked persecution." It is true that some persons, professing Christianity, have violated the fundamental principles of their faith by inflicting violent injuries and bloody wrongs upon their fellow men.

"The doctrine of non-resistance, forgiveness of injuries, reconciliation with enemies, as taught in the New Testament, is the child of weakness, degrading and unjust." This the whole substance of a long, rambling diatribe, as incoherent as a sick man's dream.

"Christianity is opposed to Freedom of thought." The kingdom of Christ is based upon certain principles to which it requires the assent of every one who would enter therein. If you are unwilling to own his authority and confirm your moral conduct to his laws, you can not expect that he will admit you to the privileges of his government.

"The gospel of Christ does not satisfy the hunger of the heart." That depends upon what kind of a heart it is. If it hungers after righteousness, it will surely be filled. It is probable, also, that if it hungers for the filthy food of a godless philosophy it will get what its appetite demands.

"Accounts of miracles are always false." Are miracles impossible? No one will say so who opens his eyes to the miracles of creation with which we are surrounded on every hand.

was never performed. Accordingly Mr. Ingersoll abolishes creation first, and thus clears the way to his dogmatic conclusion that all miracles are "the children of mendacity."

"Christianity is pernicious in its moral effect, darkens the mind, narrows the soul, arrests the progress of human society and hinders civilization." Mr. Ingersoll, as a zealous apostle of "the gospel of dirt," must be expected to throw a good deal of mud.

Reflect what kind of a world this was when the disciples of Christ undertook to reform it, and compare it with the condition in which their teachings have put it. In its mighty metropolis, the center of its intellectual and political power, the best men were addicted to vices so debasing that I could not even allude to them without soiling the paper I write upon.

It was a special amusement of the populace to witness the shows at which men were compelled to kill one another to be torn in pieces by wild beasts, or otherwise "butchered, to make a Roman holiday."

Her earliest adherents were killed without remorse—beheaded, crucified, sawn asunder, thrown to the beast, or covered with pitch, piled up in great heaps, and slowly burnt to death. But her faith was made perfect in triumph from the ashes of her martyrs.

It is impossible to discuss this subject within the limits of a review. No doubt the effort to be short, has made me obscure. If Mr. Ingersoll thinks himself wronged, or his doctrines misconstrued, let him not lay his fault at the door of the Church, or cast his censure on the clergy.

J. S. BLACK. The Great Church Light. BRIDGE STREET, BOSTON.

Extracts from a Letter from C. H. S. Runkhite, Esq. CANTEBURY STATION, YORK CO., N. B. October 10th, 1878. Mr. J. H. ROBINSON. Dear Sir: In reply to your letter of enquiry, I would say that your Phosphoric Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime is the best preparation of the kind I have ever seen or taken.

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1881. SUMMER ARRANGEMENT. 1881. ON and after MONDAY, the 6th June, the Trains will run daily (Sundays excepted) as follows: WILL LEAVE ST. JOHN. Express for Halifax, connecting at Moncton with accommodation for North 7.35 a.m. 8.00 a.m.

NOTICE OF SALE.

To Samuel T. Girvan of Richibucto, in the County of Kent and Province of New Brunswick, Yeoman, and Mary Agnes his wife, and all whom it may concern.

Take notice that there will be sold at Public Auction on Wednesday the tenth day of August next, at the hour of twelve of the clock, noon, on the premises in the village of Kingston in the County of Kent, in the Province of New Brunswick.

All that Certain Lot of land and premises with the buildings thereon, situate lying and being in the Parish of Richibucto in the County of Kent, and bounded and described in a certain Indenture of Mortgage, dated the ninth day of September, A. D. 1876, made between the said Samuel T. Girvan and Mary Agnes, his wife, of the first part and The Saint John Building Society of the second part, as follows:—

The above sale will be made under and by virtue of the power of sale contained in the above mentioned Indenture of Mortgage which is duly recorded in the office of the Registrar of Deeds in and for the County of Kent, as follows: in Book W of Records, pages 421, 422, and 423, as by reference thereto will more fully and at large appear.

Terms and particulars made known at the time of sale or on application to the undersigned. Dated this Twenty-eighth day of June A. D. 1881.

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