LITERATURE AND GENERAL INTRILIGENCE.

VOL. XXXIII

For the Biblical Recorder UNIVERSARY OF THE AMERICAN

BIBLE UNION. Wednesday morning, October 71 found us on the way to this unnual mast Passing Broome Street, it seemed as though we ought to turn toward that old gothic building, which for so many years has echoed the words and acts of Bible lovers. But we go on, and in a few minutes reach the fine spacious hudlence room of the Mariners Tomple, which by a wise foresight, has been secural to the Baptist denomination forever. Proceeding through the large portico, filled with recently arrived brethren who are exchanging greetings, we enter the audience room where the exercises are already commencing. The election of offiers and other routine business have been dispatched; the President's ringing voice announces the hymn, and after short devotional exercises report which was adopted.

slight excess of the last year. Its acceptance was moved by B F. Judson, Esq., and seconded by W. F. Sherwin, Esq.

the Treasurer's report was presented

showing the receipt of \$57.301,37, a

The nineteenth annual report was then read by the Secretary, W. H. Wyckoff, LL. D. The following extracts from this compact able docament are presented :

"Since the last meeting of the Union, two of the officers have spent several months in an extended course of travel. Wherever they went, it ety? was manifest that the friends of the Bible Union were zealous and liberal in its support, just in proportion to the study which they had devotthe very few instances where they met with lukewarmness among friends, it could be traced to the want of familiarity with the great and numerous improvements effected in the revision. And it may be added, that there was always a corresponding coolness in the love manifested for Christ and the souls of men, and a similar want of zeal for the inculcation of spiritual doctrines in the churches of the saints."

"The revised translation and English notes of the Book of Genesis are now complete, and thousands of copies have already been circulated. It would be easy to expatiate upon the merits of this publication, but it will more strictly conform to our custom to present some of the numerous testimonials in its tavor from other sources."

Then follow notices from a number of the ablest periodicals of the

The work of the Old Testament is steadily progressing. The Book of Proverbs, the publication of which was suspended on account of the war, after more than seveneighths of it were stereotyped, will soon be completed and issued from the press. After this, Dr. Conant will devote his attention to the revision of the Psalms, and the other poetic portions of the Old Testa-

Dr. Hackett is exclusively employed upon the old testament. Se soon as we receive from him Exodus and the other books of the Pentateuch, we will proceed to print them in order, and follow them by the other historical books, several of which are already completed by Dr. Hackett and Dr. Bliss.

The circulation of our different publications is assuming an importance which requires our special at tention. If suitable plans of proceeding are now adopted and vigorously prosecuted, it would be comparatively easy greatly to multi-ply our present issues. Neglect of the opportunities and facilities which we might employ, will much diminish the range and extent of usefulness to which our organization is justly entitled. We commend this subject to your most, serious attention.

The Bible Union has a home of

The importance of this fact is not likely to be over-estimated. Not only does it secure permanent accommodations for the Society in most eligible part of the city, but it gives to the organization a character for foresight and stability, which cannot fail to make a favorable im-

dium of a portrait which disfigured his countenance ? If the original painting were perfect, and the imperfections were confined to the glass, would not every consideration of honor, friendship and affection prompt us to cleanse or change the glass, and let others as well as ourof our kin whom we loved? And will we do less to prove our attach-ment to him whom our soul loves, Jesus, our Savior, our friend, our all, than we would promptly and unhesitatingly do for an earthly friend? Let us thank God that we have been led to right views and proper action in this matter, and let us manifest our gratitude by renewed exertions and liberalities, accompanied by supplication and faith in the name of Jesus, that many others may be induced to unite with us in enjoying the same blessed privileges, and discharging the same delightful duties.

Rev. II. Hutchins moved and Rev. W. P. Feamen seconded the

AFTERNOON A vindication of the Union translation against a late article in the Congregational Review, was read by Dr. Wyckoff, and remarks were made by a number of the brethren.

After an hour of conference and prayer, the evening session was continued. Rev. Dr. Sheldon, of Troy New York, delivered a forcible address upon faithfulness to the principle of revision; and Rev. Isaac Eavret, of Cleaveland, spoke, taking for his text the title of the Soci-

THURSDAY. The forenoon was occupied by Rev. C. A. Buckbee, in a speech iled to the Revised Testament. In lustrating the success of his mission to Calafornia.

> In the afternoon the President, P. Armitage, D. D. delivered his annual address illustrating from the first verses in Genesis revised the harmony between Genesis and this State and in Connecticut, and

In connection with the report on contributions, short speeches were made by many brethren. A brother, an old resident of Virginia, spoke of the readiness of breathren at the South to help in circulating the word. A contribution was taken amounting to \$1000.

The meeting was well brought to a close in the evening, by excellent speeches by brethren Whiteheads Johnson, Stimson and Dr. Conant.

NEW PUGLAND RAPTIONS On the 16th of January last Elder David Weston delivered to the Pleasant Street Baptist Church, of Worcester, Mass., an anniversary sermon on the history of the Baptists of New England. The read ers of the RECORDER will welcome

the following extracts: bus said

It cannot be denied that the first colonists, both at Plymouth and Massachusetts Bay, were men of almost unexampled godliness .-They attempted also to form churches of apostolic purity and spiritualty. But they incorporated into their churches two baneful principles, which in the process of time well-nigh accomplished their destruction,-Infant church membership, and the union of church and

They held that a church should be composed of "saints walking together in the ordinances of the gosel, and their children." True, at the first, they never admitted their unconverted children to the communion nor allowed them to participate in any church action, and so their churches were composed only of such as are deemed believers. But the doctrine that church membership descends from parent to shild could not be without effect. It was naturally asked, If the children of church members are themselves church members by birth and baptism, why not treat them as

Again, the colonists attempted to establish not so much a civil government as a theocracy, a government as purely divine as that of the

In 1708 Solomon Stoddard, a the next twenty years.

In 1725 a petition was presented to the Legislature by Cotton Mather, in the name of the General Convention of Ministers, praying that, "in view of the great and vis-ible decline of piety in the country" another synod might be called "for the remedy of the existing unhappy condition." Says Jonathan Edwards: "We have long been in a strange stuper. The influences of the Spirit of God have been but little felt, and the nature of them but little taught."

In 1727 Jonathan Edwards, of whom it is probably not too much to say that the past two centuries theologian, then only twenty-three years of age, yet having already served nearly three years as tutor in Yale College, was ordained in Northampton over the church where a few years before, his grandfather Solomon Stoddard had preached that all moral persons should be urged to be baptized and come to the communion table, and that any man of good moral character, though he might know himself to be destitute of saving grace, might be settled as pastor and administer the ordinances. In 1733 there commenced at Northampton, under the preaching of Edwards, a revival of religion, so powerful that for five or six successive weeks an average of thirty a week were hopefully remained unaffected, and many children were effectually called." Many came from a distance to witness the wonderful work and caught its spirit, and many ministers and churches were quickened both in its influence was felt throughout

New England. Thus when the enemy had come in like a flood, the Spirit of the Lord lifted up a standard against him. But Edwards, with all his knowledge and power as a theologian, and his almost unexampled fervor and depth of picty, was by no means able alone to cope with the everywhere advancing force of worldliness; so far from it, indeed, that a few years later, when he had taken and firmly maintained the ground that none should be admitted to the ministry or to church membership and the Lord's suppose were found in all Berkshire and Hampshire counties only three ministers who would sustain him, and, by the advice of the ecclesiastical council, his ungrateful people at Northampton dismissed him from his charge.

Baptist principles are discoverable in New England from the very earliest colonial settlements. The Paritans of Plymouth had mingled with the Dutch Baptists during the ten years of their sojourn in Hol-land, and some of them seem to have brought over Baptist tendencies even in the Mayflower. Dutch Baptists had emigrated to England and extended their principles there; and from time to time a persecuted Baptist in England sought refuge in America, and, planted here, brought forth fruit after his kind. But as every offshoot of these principles here was so speedily and vigorously beaten down by persecution, and es-Roger Williams, there was an asylum a few miles distant, just over Narraganset Bay, where every persecuted man could find liberty of onies except Rhode Island for the first hundred and twenty years. A little church of Weish Baptists was found in Rehobeth, near the Rhode still exists, the oldest Baptist church in the State. In 1665 the First Baptist church in Boston was organ-ized, and alone, for almost a centuancient Jews. It was therefore a ry, withstood the fire of persecution

In 1708; Solomon Stoddard, a whipped with great severity, to use therewith. They care not for a noted clergyman of Northampton, his own words, "the man striking child's happiness, and never deny Mass., maintained that "men who with all his strength, spitting in his Massachusetts and Connecticut fined, imprisoned, whipped, banished, or even put to death those who opposed the established Orthodoxy. Catholic Maryland fined, whipped, or banished all who attered reproachful words against the Virgin Mary, and put to death a denier of the Trinity. Virginia had her nine pound tobacco tax for the support of Episcopacy. Boger Williams, banished from Massachusetts because he was a Baptist, founded a settlement in Rhode Island then for the first time in the history of the world there was a civil have not produced his equal as a risdiction in religion. The first spot on earth where man had legal right to worship God as his conscience might direct was on the further shore of the Narraganset, just beyond the reach of Massachusetts' ecclesiastical tyranny. The great principle of religious freedom was first practically applied by Roger Williams, the Baptist exile, at the Baptist settlement of Providence. And the historian Bancroft has justly said: "If Copernicus is held in perpetual reverance because he published to the world that the sun is the centre of our system; if the name of Kepler is preserved in the annals of human excellence for his sagacity in detecting the laws of planetary motion; if the genius of

> selves the benefactors of mankind. From the Watchman and Reflector. THE CHILD LIFE OF JESUS.

ed moral science, and made them-

BY REV. JUSTIN D. FULTON.

bath School Convention of the Boston The manger of Bethlehem sup-

plied the universe with a cradle memory. It is known -"Where'er the sun Does his successive journey that the Lord Christ was born David's town, in accordance with ancient prophecy. That event, the centre of the concentric circle of had man history, has a meaning. The song that broke up the shepherds of joy which filled heaven with the christians carol. How the angels How they beat the air with their wings as they declared, to vou." not unto his, but "unto you is born this day, in the city of David, a Saviour, who is Christ the Lord, Notice the fact. For you Christ turned his back on heaven when he turned his face earthward. Heaven was impoverished

that earth might be enriched. It is said that the father of Sesostris, the mightiest conquerer of the olden time and the most celebrated of Egyptian kings, having deter-mined his son should become lord of the whole earth, formed the design of adopting all the children born throughout Egypt on the same day with his son, to be educated with him, and caused them to be trained alike in the same rigid discipline of the public schools. that they might compose a band of pecially as, after the banishment of companions attached to his person and qualified to fill the first civil and military departments of the

It is easy to imagine what must conscience, Baptist principles made have been the influence exerted uplittle progress in New England col- on their minds and hearts. They were about to become the associates of a king. They studied the same books, looked forward to the same work, and were stimulated by the Island line, in 1663, and shortly same hopes. Is it not possible that afterwards was compelled by civil the Infinite Father has furnished force to remove to Swanzes, where, us with this child life of Jesus, as it was distant from the centres of with the record of his birth, settlement, it was suffered to live his growth, his education, that without very much molestation. It age of the world may grow their children with the child Jesus, and fit them, as best they can to be His companions in toil here and in glory hereafter ? The influence of this principle of the Plymouth Colony —ever in the flames yet never quite life is familiar to all. We recall from the first that no heretic should consumed.

Mass., maintained that "men who are destitute of saving grace may preach the gospel,"—that "a minister who knows himself unregenerate ate may, nevertheless, lawfully administer baptism and the Lord's supper;" "which views," says Backus, "extensively prevailed for the same suppers to enrich a cand a three times, with a three ory with a deed of love. They deem it of no practical importance how children live, what they read or with whom they associate. Such are ruled by mistaken views. The speaking words of cheer, were sentenced to be whipped with ten lashchild is father of the man, " "As the twig in beat, the tree is inclin ed. These proverbs are no more old than true. It is noticeable that trees which never boar fruit life their branches proudly apward, while fruit-bearing trees head their boughs earthward So is it with great and noble natures, lov-ed by the world and honored by the race. They have bent lovingly to childhood. Those who seem the delights of home and are glad to seem indifferent to children, may have forms of beauty, but they which will cause children to pro or induce the young to minister unto them when old age becomes a burden, and the path lies amid the snows of winter, tar away from the flowers of spring Tonfucius, Plato and Socrates are enthroned in the memories of mankind because they opened their hearts to children and devoted their lives to the instruc-tion of youth. It is the infinite tenderness of God towards children that makes us fall debtors to the grace which places the child life of Jesus before us. The significance in common with those who believe of the truth is best understood when the bright, sunny locks are work to aim at their evangelizabrushed back from the brow, and tion. If, on the other hand, the the eye, with a wondrous expect- idolatrous nations of the earth are ancy, looks into yours as the lips passing in one gloomy procession. planetary motion; if the genius of exclaim, "Please tell me another down to the world of despair, and Newton has been almost adored for story about the baby Jesus." How cannot be rescued by any other converted. It continued nearly two dissecting a ray of light and weight every part of this story fits, like means than the salvation which is years, and at last seemed to close ing the heavenly bodies in a balance the cogs of a wheel, into the grooves by Jesus Christ, it becomes our solonly from lack of material; for let there be for the name of Roger of childish imaginings. Bethlehem emn duty to unite all our energies scarce a grown person in the place Williams at least some humble means "the house of bread." Je- in giving quickly a world-wide displace among those who have advanc- sus, born there, is called "the semination of the word of life. bread of life." Every child can understand how the body needs bread, no Scriptural or reasonable ground and so he can perceive how the soul exists, for the hope that the heath-

us, so, though we are sinners be gether become unprofitable; there The fore birth, we are born again to is none that doeth good, no not ierds reach God, and come forth into the one. Their throat is an open separate with their tongues they have the child life of Jesus. As Christ under their lips; whose month is sang "Glory to God in the high came to this world a child so that full of cursing and bitterness; their Divinity might with shaded eye feet are switt to shed blood; owed to the natural eye. The this condition? box bus voon in child life of Jesus, is the contribut. The heathen will be lost, because tion of heaven to earth. How it they are sinners. Their sin conits value a trumpet tone.

> They were terrified, for they knew that it was an angel. But he said, unto you; ye shall find the babe shall die." God righteously prowrapped in swaddling clothes, lying | nounces "indignation and wrath. was with the angel a multitude of ry soul of man that doeth evil, of the heavenly host, praising God the Jew first, and also of the Genand saying, Glory to God in the highest, and on earth peace and goodwill to men." O, it was exquisite, that burst of seraphic melody! and as it "lapped the listeners round and round, it seemed to sever them from all sin; it brought God so near, and filled the spirit

nondered all these things in her heart, of And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, and it was told unto birthday has been a day of song.

Look again. There are some venerable looking men with long robes and white beads, and turbans on their heads and parcels in their hands. The innkeeper thinks there is room for such as they, but they look not in that direction. They pass towards the stable, and when they saw the babe they worshipped him, and made presents of gold and silver, and frankincense and myrrh. Then and there was planted the seedling of the Christmas free whose branches cast their blessed shadow upon all lands, and whose fruits make millions of hearts lov ous and glad. Walnut

The child proved to be a blesspenses into Egypt when the king of Judea conspired to seek the life of the young child to destroy him.

HOW SHALL THE HEATHEN BE

on and McDurmid, brosher S This is a very important question. Upon its solution depends the measure of obligation devolving upon us to engage in the missionary en-terprise. If the millions who live and die in pagan lands, are saved in Jesus, then it is an unnecessary

We take the ground then, that en are saved without the gospel Jesus is called the Lamb of God. Our first reason is based upon the Every child understands the sweet | fact of universal degeneracy of those innocence and sportiveness of lamb found in heathen lands. The idea of life. The very fact that Christ was the innodent simplicity of these unan infant helps us to appreciate the enlightened tribes, is myth, which three kinds of infancy; physical, disappears upon actual observation. mental and spiritual. As infancy | Pagans, in all ages, and among all physical needs food so does infancy nations, have been distinguished by mental require study or thought, the absence of all those traits of and infancy spiritual demands an character which belong to holy beacquaintance with Christ. The ings. They are fitly described by three states can grow together. the Apostle; "There is none that Hence a child can become a Chris- understandeth, there is none that tian. As Jesus was God before his seeketh after God. They are all birth, and was born a child to reach gone but of the way, they are tofirst look on sin, so we came as chiltruction and misery are in their dren into the spiritual world to look ways; and the way of peace have with shaded eye on the glories they not known. How then can which can only be dimly foreshad these be saved, living and dying in

has blessed the race we may not be sists not in the rejection of revealed able fully to describe, but intima! religion, not in the violation of the tions may be given which will un law as contained in the Bible; or cover the hidden truth, and give to because of the rejection of the gospel. In these respects they are not Jesus came not in winter storm responsible. They will be condemnand sleet, but in the soft season of ed because they are violators of the the year when Eastern shepherds law of right, which they under lodge in the lichisattenight of im- stand, and admit to be binding up Does your conscience tell you this agine a party of these humble peas- on them. They trample under foot day that you are not forgiven, and ants on Judean hills, sitting around the very obligations which they have not yet felt the Spirit's power, their watch fires, listening to the recognize. "The law written in and do you want to know what to their watch fires, listening to the recognize. "The law written in wolf's long how! creeping from the their hearts,"-that sense of right do? Listen, and I will tell you dark valley. Suddenly a light which exists in every intelliflames about them, mysterious and gent being this is violated by the Jesus Christ in prayer, and bespech strange. Daylight is round them, heather. They do the very things him to have mercy upon you, and and a shining form before them, which they admit to be wrong. This is their guilt, and nucleansed this guilt exposes them to condem-"Fear not; for behold I bring you nation. Paul states the question good tidings of great joy which thus: "As many as have sinned (John viic 39.) Begin at once to shall be to all people. For unto without law, shall also perish with pray to Jesus for the Holy Spirit. you is born this day, in the city of out law;" that is they will be con-David, a Saviour which is Christ demned, not by the law of revels-the Lord. And this shall be a sign tion. "The soul that sinneth, it is promised to them that ask him.

tile?"

DISAPPOINTED OLD AGE.

Rossini, the great French musi cian, received a short time since a The forming of the production of the public was forwards become a forwards became and the production of the public was forwards became a few formations the public was forwards became a few forwards and the few formations the public was forwards and the few forwards and the f magnificent ovation on the occasion of the five hundredth performance

would out charm the golden laure crown. He knew that exhaustion and satisfy would seize them, and they would cry out for an hour of true happiness and love." tratstor

Young man about to sell all for worldly fame young woman ready to sacrifice eternal joy for an hour of lashion and pleasure, pause and listen to the words of a gifted, venerable man, who has gained all you seek. That convenient season to which you look will not come. The still voice you refused to hear will no longer plead. Your desolate heart will cry out from under your purple robe for an hour of youth and love, but cry in vain. Your laurel crowned head will droop for want of a bosom of affection on which to lean. "Remember now thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh when thou shalt say, I have no pleasure in

DEPRAVITY OF THE HEATHEN

The duty of giving the gospel to the heathen will be inferred from the depth of quilt and wretchedness into which they are thrown. The heathen are deprayed. Their de-prayity is universal and desperate. This is the testimony of all who are familiar with their character. The portraiture drawn by the Apostle in the first chapter of Romans, is life-like and faithful! See grouned together in hideous colors, those who are "filled with all unrighteousness, fornication, wickedness, covetonsness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, back-biters, haters of God, despiteful, proud boas-ters, inventers of evil things, discbedient to parents, without understanding, covenant-breakers, without natural affection, implacable. unmerciful." So true is this description of the heathen, that the Karens, in receiving the New Testament in their own language, declared that this passage had been written by the missionaries for the purpose of exposing their crimes.

Nor is it at all remarkable that the heathen are depraved. Their systems of religion are characterized by a senseless folly and by a shocking disregard of the principles of a sound morality. The gods they worship are malignant, cruel and impure. They have no right notions of the Creator of all things or of His government and laws They are necessarily left to their own corrupt impulses in the thoughts they indulge, and in the affections of their hearts. As they are thus wicked, they must also be wretched. The joys of a well-or-Islands two-thirds of the infants were murdered in infancy. "The Pundit" (teacher) says, Mr. Ward, "who gave me this information supposes that 10,000 infants in the province of Bengal are murdered every month."-Home and Foreign

WHAT MUST YOU DO?

Reader, do you feel the slighest drawing toward God, the smallest concern about your immortal soul You must go at once to the Lord send you the Spirit. You must di-rect to that open fountain of living waters, the Lord Jesus Christ, and you shall receive the Holy Ghost. Think not that you are shut up and Give the Lord no rest till he comes down and makes you a new heart. in a manger. And suddenly there tribulation and anguish, upon eve- Cry mightily unto the Lord, say unto him, "Bless me, even me also quicken me, and make me alive." I cannot hold with those who tell men to pray for the Holy Spirit in

the first place, in order that they may go to Christ in the second place. I see no warrant of Scripture for saying so. I only see that if men feel they are needy, perishing sinners, they ought to apply first and foremost, straight and di-

And dress to the sh Thy brother has fallen! sound him they

Extend him thy hand Be gently, be tender. Persuasive and kind: And to his heart's center A way they will find.

Though sunk and degrade Once felt in the heart

That brought him so low;
That he is diagraced is
Sufficient to know.
When virtue has triumphed,
Joy beams in his eye,
With tears he will bless thee,
With hands to the sky.

To save a lost brother,
What conor so great?
Yet thousands neglected
Are left to their fate.
When a word—a look even,
Would virtue restore.
And keep the least of And keep the lost brother From wandering more, MOTHER'S GRAVE

The trembling dewdrops fall
Upon the shuddering flowers, like souls at rest a

BY G. D. PRESTICE.

Mother, I love thy grave ! The violet, with its blossoms blue and Wave o'er thy bead.

Tis a sweet flower, yet must.
Its bright leaves to the morning Dear mother, 'tis thine emblem-dust Is on thy brow.

And I could love to die To leave untasted life's dark, bitte 2 97 streams, gr And I must linger here

To stain the plumage of my sin and mourn the hopes of childhor

with hister testers a new linning Aye, I must finger be bit alil but any Went down with thee.

And when the evening male of walls Bows sike a mourner on the dim, blu I stray to hear the night wind's wail

Where is thy spirit flown?
I gaze above—thy look is imaged the
I listen, and thy gentle tone
Is on the air.

Oh, come, while here I presented of at My brow upon thy grave, and in thos

THE CHIEF END OF MAN.

There lived, and perhaps still lives, in Scotland, the land of the Bible and Catechism; a certain Alexander Mann, who was at one ged School. One Sunday he was questioning the boys, and wide-Westminster Catechism. Now it must be premised that Mr. Mann was a manufacturer of candies or "sweetles," as the Scotch have it, a fact which was of course well known to the boys of Arbroath. When, tuen, he propounded to the said wide-awakes the great questi What is the chief end of man one of tuem casting a cunning look at the Superintendent, replied, "To make swarting at 1

Luis precucious youth was probably a graduate of the school so strongly recommended by the elder Mr. Weller, when speaking of his illustrious son Samuel: "I took a good deal of pains with his eddication, sir; let him run in the stree when he was wery young, and shift for his-self. It's the only way to