

ANNIVERSARY OF THE AMERICAN BIBLE UNION

Wednesday morning, October 7, found us on the way to this annual...

The nineteenth annual report was then read by the Secretary, W. H. Wyckoff, LL. D. The following extracts from this compact able document 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 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 devoted to the Revised Testament.

The forenoon was occupied by Rev. C. A. Buckbee, in a speech illustrating the success of his mission to California.

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 brethren at the South to help in circulating the word.

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

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.

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They held that a church should be composed of "saints walking together in the ordinances of the gospel, and their ordinances." True, at the first, they never admitted their children to the communion.

In 1708, Solomon Stoddard, a noted clergyman of Northampton, Mass., maintained that "men who are destitute of saving grace may preach the gospel."

In 1793 a petition was presented to the Legislature by Captain Mather, in the name of the General Convention of Ministers, praying that "in view of the great and visible decline of piety in the country, another synod might be called."

Rev. H. Hutchins moved and Rev. W. P. Fesmer seconded the report which was adopted.

A vindication of the Union's 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 Cleveland, spoke, taking for his text the title of the Society.

The afternoon the President, T. Armitage, D. D. delivered his annual address illustrating from the first verse in Genesis revised the harmony between Genesis and Geology.

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whipped with great severity, to use his own words, "the pain striking with all his strength, splitting in his hand three times, with a three-corded whip giving me thirty strokes."

Massachusetts, and Connecticut were imprisoned, whipped, banished, or even put to death those who opposed the established Orthodoxy.

From the Watchman and Reflector. THE CHILD LIFE OF JESUS.

Read at the recent anniversary of the Sabbath School Convention of the Boston South Association.

The manger of Bethlehem supplied the universe with a cradle memory. It is known

that the Lord, Christ was born in David's town, in accordance with ancient prophecy. That great, the centre of the concentric circle of human history, has a meaning.

It is said that the father of Sesostris, the mightiest conqueror of the olden time and the most celebrated of Egyptian kings, having determined 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.

It is easy to imagine what must have been the influence exerted upon their minds and hearts. They were about to become the associates of a king. They studied the same books, loved forward to the same games, and were stimulated by the same hopes.

The first law directly against Baptists was passed in 1644. It provided that "if any person should openly condemn or oppose the baptism of infants, or should purposely depart the congregation at the administration of the ordinance, he should be banished."

In 1645 it was enacted that every person should "diligently resort and attend into the regularly established ministry of the word, on pain of forfeiting his civil rights for every necessary absence."

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