

But there are two grand elements in Christianity, love to God, evinced by obedience to Christ, his Son, and benevolence to man, exhibited in sacrifice.

Social purity is the source, and essential to private happiness and public prosperity, without which neither never has—never can exist. The gospel of Christ is the fountain of the one, and essential to the other; without it, the one is a barren tree, and the other a barren land. The principle of Christianity is the great conservative principle of this government, if it will call the others goes with it. Who is willing to see the social vices the political corruptions, and the religious heresies that have cursed the Old World ingrafted on the New. Nothing but a pure gospel can prevent this blighting curse.

The object of Domestic Missions however, looks to higher ends; its design is not only to obey Christ the King in Zion; but contemplates carrying the Word of, the light of life, the bread of life, water of life to the dark, hungering thirsting millions in our own country; all perishing, the poor negro, the poor Indian, the poor heathen, the poor Jew, the poor Arab, the poor forest; the poor American as he sits in darkness. All these cry to us for help—for ministers. A night of death hangs over them; shall we cheer them with the glad tidings of salvation? or shall we close our compassion—our purses, and let them perish in our sight? An eclipse, darker than Egypt's, have poisoned the atmosphere—thunder-bolts more and madder in the heavens, hunger, thirst and death, are raging. Men, women and children perishing by the herd, by families, by nations, they implore us by the love Christ

hears to us—to them by the worth of the soul, the deepness and darkness of the pit; by the duration of the death that never dies, to come to the rescue. The last billion dashes them to the wall. "Hear their cry, shall we obey Christ? shall we execute the law—the injunction? "Go, teach all nations." "Go preach the gospel to every creature." Let us remember that ability is the measure of obligations and that no one has done his whole duty, until he has enjoyed the rare felicity of feeling that he has done what he could, this will cheer us when the swellings of Jordan come.

JESSE A. COLLINS, *Chairman.*

Report of the Committee on the "Alabama Baptist Bible Society."

The Committee on the "Alabama Baptist Bible Society," submit their Report:

In 1816, a Convention of 29 Bible Societies met in New York, and formed the "American Bible Society"—the first national organization in the United States. Baptists, uniformly and consistently, for many years, gave this In-

situation a cheerful and liberal support, as their brethren in England had done towards the British and Foreign Bible Society. The attention of neither of these Societies was directed to the translation of the Scriptures into Bengali, each contributed to the translation and distribution of versions of the Scriptures in foreign languages. The practice, avowedly, publicly and without restriction, of many of the Missionaries and Translations, was to *translate*, and not *transfer*, into the vernacular tongue, Greek words relating to baptism, and the like. The Committee of the British and Foreign Bible Society recommended an appropriation for printing the Bengali New Testament, which had been translated on the same principle, as stated above. In 1836, the Society sustained the Committee in their refusal. The dissenters to the action of the Parent Society met, by delegates, in New York, in 1837, and there the question of the propriety of the translation was discussed, and was accepted by the subsequent Bible Convention in Philadelphia. The basis on which the new Society was, that the *originals* in the Hebrew and Greek are the *only* authentic standards of the *Sacred Scriptures!* This Society, thus organized, received the constant support of the whole Baptist denomination in the United States until the separation between North and South in 1844, and the Union of the Baptist Churches in the Southern States in 1852.

This brief history your Committee trust will not prove uninteresting and was deemed necessary, that our churches might understand their denominational position.

It would be supererogatory to argue the utility and excellence of the Bible to the life—its authenticity and plenary inspiration—its sole claim as the guide of our life and direction of conscience—its hallowed influence upon nations and its power to individuals—or the necessity of increased efforts for its wider circulation. It is the duty of the Church to do its work in which all can engage. It is the privilege of the individual to do his part. The prevalence of error is unscriptural and full of mischief, which sets apart a select few, a priesthood or ministry—from whom to expect all christian labor.

Unnumbered evils, not local or provincial, not confined to a single class or nation, affecting the people, in the aggregate, and separately, exist and abound. The people of the world are in error. The people of the world and of religion are practical infidels. During the last hundred years the progress of truth has been marvelous. Professor Curtis has demonstrated that many very important Baptist principles which, a century ago, were denied and combated, are now fully conceded. But still there are many errors zealously maintained. The Bible is the best preventive and corrective of error. The free circulation and study of the Bible are the best preventives and correctives of all these errors of faith and opinion. Distinguished as Baptists

have ever been for their close attachment to the Scriptures, their entire and exclusive reliance upon their all-sufficiency, too vigorous efforts, to give them in their purity to the world, cannot be made.

Christianity is the only religion in the world for the diffusion of the Bible is its perpetuity is susceptible of the most irrefragable proof, that the Bible is not only the religion of Protestants, but all the blessings of civilization—all our liberties—civil and religious—flow directly from it.

What has been done, and what is yet to be done, are, stimulants to prayer, and labor. The Bible has been translated into 219 different languages, in which it may be read by 600,000,000 people. The American Bible Society and the American and Foreign Bible Society last year circulated about 300,000 volumes. To millions of inhabitants of the globe, it is still not known; to millions more, it is fettered; and to thousands in our own favored country, it is almost unknown. For its spread abroad, the indications of Providence are encouraging. The great and glorious blessing, in our country, a gigantic effort is now making: can we not co-operate in the glorious and heaven-favored monument? God help us to do it.

The length of this Report forbids that your Committee to say much on the other branch of the subject—the distribution of religious and denominational

ture to checkmate the demoralizing effects of licentious publications, to elevate the standard of piety—to quicken the activity, and liberalize the opinions of christians, we have not time nor space to enlarge upon.

Report of the Committee on Obituaries.

The Committee on OBITUARIES report:—

The Scriptures teach us, that to churches and communities, the loss of a godly man is a serious calamity. When Joshua was gathered to his fathers, the children of Israel did evil in the sight of the Lord—“followed the gods of the people that were round about them and bowed themselves unto them, and provoked the Lord to anger.” Well might the Psalmist give utterance to the intense solicitude of his heart—“Help Lord; for the godly man ceaseth; for the faithful fall from among the children of men.”

With the scarcity of ministers in our Association, the loss of two is severely felt. The privations, the hardships, the losses, the reproaches endured and sustained by a preacher who travels amid the hills and valleys

and appreciated. But for the sustaining power of God's grace, the spiritual verification of His promise to be with the "ministry of reconciliation" unto the end of the world, few would undertake the arduous labors of the ministry. With destitution at home, with uneducated children, with pressing wants in the family, with limited education, with hardly any library but the Bible and the hymn-book, with no opportunity to study but on horse-back, with no Concordance but the memory, with no variety of illustrations and argument, except as furnished by the boundlessness of God's grace, yet to do men may say, "the foolishness of preaching," and to endure and the solitary place glad and the desert to blossom and rejoice as the rose.

Elder H. D. ACHES was born in South Carolina, and emigrated to Alabama while quite young. He early united himself to a Baptist church, giving his Redeemer the spring-time of life. Giving speedy indications of usefulness, and manifesting considerable zeal for the interests of Zion, he solicited for the welfare of perishing souls—in 1835, he was licensed to preach by Friendship Church, in the same year he was ordained to the office of the ministry, and labored in various capacities as a "preaching man."

Elders Wm. McCain and H. E. Talarferro, he was, in 1842, in Taladega county, in Blue Eye Church, ordained to the ministry—on the 20th of January, 1856, after an illness of a few days, this servant of God died. He expressed to his wife perfect resignation to his Master's will. As a minister, Bro. Acher, although his early opportunities were deficient, was laborious and faithful. Punctual to his appointments, unobtrusive in his manners, industrious in his habits, zealous in winning souls to Christ, faithful and attentive to the rich and dying, he was respected and loved by all who knew him. An affectionate husband, a kind father, a good neighbor, a useful citizen, an exemplary Christian, his memory is fragrant of good, and his example still exerts a salutary influence. Bro. Acher aided in the constitution of Refuge Church, was one of the constituent members, was its first pastor, and remained so until his death.

Obituary of Elder Wilkey crowded out.

ed on the trial of the cause last week, was manifest to every one that the whole matter originated in mistake.— palpable was it, that the Attorney General after making every effort to fix liability upon him, abandoned the prosecution and the court sent him hence, declaring it "found no fault in the man." The most irreparable injury is not unfortunately done to the character of good men, through the action of Grand Jurors. They find true bills on too slight grounds, or by true acting on the evidence some malicious witness. We have thought proper to say this much of his innocence, since the tongue of slander has been busy trumpeting his disgrace.

May the Central Association ever flourish, to bless the territory in which it is located, and the world!

OUT WITH IT.—The *Journal & Messenger*, Cincinnati, Ohio, bating its Abolitionism, is one of the best papers in any section, when speaking of the course of Southern Editors on the slavery question, in alluding to us, never mentions our name. We are satisfied he intended kindness; for which he has our thanks. But we assure him, if there is either blame or merit in the matter, we are willing to bear it. So our Brother of the *Messenger*, when he has before his mind in his strictures, the S. W. Baptist, he may write it down, and we will not take it amiss. We love an open, generous, frank opponent.

We always hail with pleasure our Cincinnati friend, ably edited by Elder Achelder, none the less so now.

Be it therefore known to you, That in the future, the law of Christ is to be accommodated to "circumstances," to "new forms of error," and "new modes of aberration from the paths of rectitude and truth;" and that, henceforth, no church is under an obligation to require obedience to the laws of Christ, if any Christian, applying for admission, be conscientiously of opinion, either that he has obeyed them, or that it is not his duty to obey them; although it shall be clear to such a church that he has not, and that such obedience is his duty. THAT IS TO SAY, Your conduct as a church, as well as his individually, must be regulated, not by *your own views*—(whether of faith, of baptism, or of church fellowship)—but by *his*; and consequently, to apply this "general rule," this "broad principle," this "maxim of universal application," to a particular case, *if he be*

BARK HERMITAGE, Sept. 19, 1856.
To the readers of the S. W. Baptist.
 DEAR BRETHREN: I send a line to you

restored. Yours in haste,
J. G. WILLIAMS

Resolved, That we recommend to the churches composing this body, the observance of Thursday before the third Lord's day in October next, as a day of humiliation and prayer, that God would avert the calamity which now threatens the disruption of our National Confederacy.

C. A. BATTLE,
 Clk. of Association.

