

The following persons have kindly consented to act as agents for us. Payments may be made to them by those who are desirous of them.

Rev. FRANK C. CRAWFORD, Chambers Co., Ala.
Rev. D. R. W. McIVER, Wetumpka, Ala.
Rev. JAMES H. DAVISON, Marion, Ala.
Rev. G. G. McLEOD, Pole Co., Ala.
Rev. N. H. BEAR, Many, La.
Rev. F. H. MOSS, Montgomery Co., Ala.
Rev. JAMES DAVISON, Tallapoosa Co., Ala.
Rev. J. H. DAVIS, Auburn, Ala.

Subscribers can also remit money to us by mail at our risk, directing their communications to the South Western Baptist, Tuskegee, Ala. And when the amount sent, do not appear in the report list in due time, we wish to be informed of it.

CLUB RATES.

We propose by the aid of our brethren and friends in the South Western States to extend our list to

10,000 Subscribers.

And though our terms are already as low as they can properly be afforded considering the high price of materials, yet our object being to do good rather than to gain pecuniary profit, we offer the following extraordinary inducements to our brethren and friends who earnestly appeal to them to lend a helping hand.

Propositions.

I. To any person sending us ten dollars and the names of five subscribers, the South Western Baptist shall be sent one year in advance free of charge. Or if desired, the extra number can be sent to some brother or sister, or whoever may be designated.

II. To any minister or other brother forwarding us the names of ten new subscribers and twenty dollars, three extra copies for one year to be sent to whoever may be designated.

Rev. Thomas Chilton is no more "Help, Lord!" for the godly man crouch; for the faithful fall from among the children of men.—Ps. 12 1.

It is with a sad heart that we announce to our readers the demise of this eminent servant of Jesus Christ! One of Zion's tallest standard bearers sleeps in the dust! and we can but mourn over him, saying "alas, my brother!" The pulsations of many thousands of hearts will be quickened as this melancholy news shall spread throughout the South and South West. How full of the memory of other days is this sad hour with us! How striking to think, that we are never to see the tall, athletic form of this dear brother in the pulpit again!—that we are never more to hear the clarion notes of that well remembered voice arising from the camps of our spiritual Israel, inspiring hope in the weak and exultation in the strong! Alas, that voice is now silent in the grave. The pulsations of so generous a humanity, are now stilled by the cold hand of death; and that gracious reward to which all his anxieties and aspirations were so long directed, is now secured. The Master who called him to his service, and appointed him his place in the earthly kingdom, has now called him to himself and appointed him his place in the New Jerusalem. He fell at his post, with his armor on, exchanging that armor, the helmet, sword and shield, for the white robe, the golden harp and the sparkling crown!

And if we could find our way to the sad ear of his bereaved family in this hour of gloom, we would say to them, "Sorrow not as those who have no hope. For if we believe that Jesus died and rose again, even so they also which sleep in Jesus will God bring with him.—Wherefore comfort one another with these words."

As we know nothing of the facts connected with the death of Bro. Chilton, only that he died on the 15th day of August, we must leave to other and more competent hands to prepare a suitable memorial of his services in the cause of Christ. "Know ye not that there is a great man fallen in Israel this day?" May He who has taken from his own "Ask their spiritual teacher, send them another after his own heart."

We make no apology for shrouding our columns in mourning, as brother Chilton was for some time, and up to a recent date, its Corresponding Editor.

Elder James Davis.

Will, God willing, attend the Wewoka and Cold Water Camp Meetings, and the Tuskegee, Liberty and Central Associations, as Agent of the Bible Revision Association.

He will also receive subscriptions for the South Western Baptist.

The Alabama Association.

Will hold its next annual meeting with Reheoboth Church, Montgomery county, (15 miles Northeast from the city of Montgomery) commencing on Friday before the second Sabbath in October, next, and on the 2d Sabbath as printed in the minutes. A. T. M. HANDY.

College Exercises.

The exercises of the Female College at this place will be resumed on Monday, 4th inst.

The exercises of the Male Institute will open at the same time.

The Brownwood Institute.

The exercises of this Institution, located at Lagrange, Georgia, will commence on the first Wednesday of September, 6th day. Persons desiring to patronize the school the next term, will do well to send their sons in early.

See advertisement in another column.

Typographical Errors.

In publishing a notice of Bro. W. O. Duncan's forthcoming history, a work of two ages, an error was committed, by saying the volume will contain 150 pages when it should have been 250 pages. Bro. D. has called our attention to it, and adds: "It is quite certain that the book will make about 300 pages; but I wanted to be within the mark." We thank brother D. for his correction, and will consider his questions to us.

While we are under the head of typographical errors, we will remark, that to avoid all such mistakes, we usually take great pains, however, to get everything right, but find we overlook some. The acting editor, who is generally present to read the proof sheets, was absent for recreation when our last paper went to press, and new hands had to perform that service. We believe, however, that but few errors appear that will in any way affect the sense of the reading matter. The most that are made will be very readily corrected by the reader himself.

Publishing Advertisements.

We continue to hear complaints against our publishing secular advertisements. Some few subscribers have withdrawn their subscriptions, stating this as a reason for doing so. We beg leave to repeat an often told story, for the benefit of those who have the same objection, and to keep ourselves right before the world.

We do not, then, publish advertisements merely from a devotion to Mammon, as a subscriber, who has quit us lately has charged us. But we do it to aid us in paying the expenses of the publishing of the paper, which the subscription list alone will not do. It is a fact that we can prove to any one that may particularly wish to prove that the income of the office from the subscription list alone, will not pay for Paper, Ink, &c., and Printer's salaries, to say nothing of Editor's salaries, Clerk hire, postage, &c., all of which expenses are unavoidably incurred.

It takes all that the office will yield, including subscriptions, advertisements and job work, to meet the outlay of the concern, economically administered. And we cannot adopt any plan to reduce the expenses, as every thing in the printing line is very high and still advancing.

We are now making an effort to greatly enlarge our subscription list, and it is our purpose when we reach a point that will enable us to dispense with advertisements of a secular character, to do so. But until we can do it safely, we hope our subscribers and brethren will not demand it of us.

Revival at Bethel, Tallapoosa Co.

We have been associated with the Pastor of this Church, Rev. D. B. CHAMBERS, for five days in a protracted meeting, which, we hope, is yet in progress. Up to the time of our leaving, a number of conversions had occurred, and some six or seven had joined the Church. Not less than thirty or forty persons were on the anxious seat. Brethren H. CARMICHAEL and J. BROTTS, were with us, the former a part of the time, and rendered efficient service. Bro. CHAMBERS was also present one night. We hope that many souls will be added to that Church, such as all are so glad.

Brother CARMICHAEL has recently had a gracious call at one of his Churches, (Antioch) the particulars of which he has promised to furnish us soon.

The Abrahamic Covenant.

As the Apostle Paul's reference to, and comment on, this covenant, has been declared by an eminent man as the late Dr. Chalmers to contain "the main strength of the Scriptural argument for infant baptism," the reader may be curious to know in what main strength consists. We shall let the learned Dr. state it in his own language. He says—"The first Hebrew, (Abraham) believed and was circumcised; and it was laid down for a statute in Israel, that all his children should be circumcised in infancy. In like manner the first Christians believed and were baptized; and, though there be no statute laid down upon this subject," (mark this admission!) "yet is there no *validity* of any contrary statute, when all our children are baptized in infancy." Again, he says—"We read of no such interdict, (against infant baptism) in our Scriptures; and, in these circumstances, we hold the inspired teachers of our faith to have given their testimony in favor of infant baptism, as giving us the testimony of their BELIEF." So that, according to this erudite and justly celebrated divine, "the main strength of the Scriptural argument for infant baptism" is, that there is "no statute laid down upon the subject" in the holy volume; and that the testimony of the inspired teachers of our faith in favor of infant baptism is—"the testimony of their silence."

Now if we apprehend the force of the Dr.'s reasoning on this subject, it may be expressed in this short syllogism: Whatever is not divinely prohibited is lawful. Infant baptism is not divinely prohibited. Therefore, &c.—It is not a little remarkable that of astute a reasoner, and as firm a Protestant as Dr. Chalmers never saw the practical workings of such a monstrous principle of Biblical interpretation as this. When the great Chillingworth was combating Papal infallibility, he thought it sufficient to say, "That our Savior designed the Bishop of Rome to this office, and yet would not say so, nor cause it to be written—*ad rei memoriam*—by any of the evangelists or apostles; so much as *one*; but leave it to be drawn out of uncertain principles, by thirteen or fourteen more uncertain consequences; he that can believe it let him." All Protestants agree that this argument is unanswerable and conclusive; and yet when Baptists apply it to infant baptism, they are charged with gross ignorance, or downright bigotry and prejudice.

It is conceded by Dr. Chalmers and a host of others, that there is no statute in God's book for infant baptism; that the strongest Scriptural testimony in its favor that can be evoked is—"the testimony of silence"—that it is not so much as once mentioned in all the New Testament. What can we know of any matter which relates to the will of God but by what he has expressly revealed? Suppose a Baptist should change the phraseology of the foregoing argument of Chillingworth, and adapt it to the question before us, how will it sound? Let us see:—"That our Savior designed infants should be baptized, and yet would not say so, nor cause it to be written so much as *one*; by evangelists or apostles; though they often mention baptism, as appointed, as practiced, as important; but leave the claim of infants to that ordinance to be made out by the long labor of inferential proof—by a consideration of proselyte baptism, Jewish circumcision, the Abrahamic covenant, and such passages of Scripture where baptism is either not mentioned at all, or mentioned only in reference to adults; he that can believe it let him." See Booth's *Pedobaptism Examined*, vol. I, p. 219.

But, we shall let another learned Pedobaptist doctor, of the same communion with Dr. Chalmers, and equally distinguished at least in the United States, demolish this balderdash—this "main strength"—of Pedobaptism. We allude to the late Moses Stuart, D. D. of Andover, Mass. Speaking of this "main strength of the Scriptural argument in favor of infant baptism," as deduced from Jewish circumcision, he says:—

"Must we say, that all children are to be baptized, because the Jewish children were all circumcised? How then shall we make out the all, in this latter case? None but male children were circumcised. Then again all servants, i. e. slaves, were also to be circumcised. What

becomes of the analogy then? It is out of the question to maintain it; at least in any tolerable sense. Besides; what is plainer, than that the Jewish males and servants were all to be circumcised, in order that all might be engaged into the politico-religious community? Every citizen was bound by religious as well as civil ordinances; and circumcision subjected him to both. But Christianity, adapted to all countries, times, and nations, of necessity gives up the idea of regulating the forms of government, and all that pertains to customs and manners, in regard to things indifferent, or not of a moral nature. The kingdom of Christ is not of this world. A body politic, in its view, is not of course a body religious. Above all we may say, the New Testament commits no power over the church as such, to the body politic. How could it? If it had so done, then Nero must have been *Prophet* according to the Christian church, in Paul's day. And not unlike to this, so far as *Prophet* is concerned, the head of the church in Christian countries were even Jewish kings. I trust I need not. Where then is the present right of kings to such a place? They do not obtain any patent for this form of the Jewish institutions. Most surely they do not find it in the New Testament. They obtain it only by virtue of papal example. Henry the eighth usurped the pope's place, and his heirs have inherited what he usurped. And what is the necessary consequence? It is that a Charles II. and a George IV. have been the supreme Head of the national church of Great Britain. A consequence fully joined with the arguments by which the whole matter is supported.

"How many, too, are many excellent men, in contending for infant baptism, on the ground of the Jewish analogy of circumcision? Are *Jews* not proper subjects of baptism? And *Jews*, are not man's slaves to be all baptized because he is? Are they church members of course, when they are so baptized? Is there difference between engraving into a *political* religious community, and into one of which it is said, that it is not of this world? In short, numberless difficulties present themselves in our way, as soon as we begin to argue in such a manner as this.—*Stuart on the Old Testament*, pp. 394, 395.

Baptism Again.

In Clarke's Commentary on Matthew 23:15, the following expression occurs: "We baptize." In what form baptism was originally administered, has been deemed a subject worthy of serious dispute. Were the people *dipped* or *sprinkled*? for it is certain, *Baptized* and *Baptism* mean both.

With all of Dr. Clarke's learning, he here makes an assertion totally destitute of proof. He declares that the two words above named both mean to dip and sprinkle both. Though we make no great pretensions to learning, yet we have never to our knowledge met with any word that has both of these meanings. And desiring to be set right if we are wrong, we proposed the following queries to all whom it may concern.

1. QUERY. Is there any word in any human language that has both to dip and to sprinkle in its specific meanings? If so, by what word have we to denote him to use such as its proper place?

2. QUERY. Is there any word or words known to have existed which encompass in water, and sprinkling with water, with equal force and propriety, symbolically represent?

It is light that we want in asking these questions, and we will thank any scholar who may meet with them to name the word or words that plainly and certainly mean both to dip and to sprinkle. We ask not for words that define to modest all, but for those that without doubt embrace both these modes as their real and true meaning. And we ask for the exact extent of it what it may; that immersion and sprinkling both symbolically represent. And we ask furthermore for the proof to be adduced also that the question may be finally settled. Surely if Dr. Clarke's assertion is true it will not be difficult to find such words as are mentioned and make his assertion good. We wait for the evidence.

"I'll never baptize another that can talk." Since our outside form was printed, which contains an article under the above caption, taken from the Tennessee Baptist, we have found the following remarks in the Nashville Christian Advocate. By this we perceive there is a mistake somewhere.

"Romance. Quite a romantic story is related in the Tennessee Baptist of last week, in which Dr. Green of this city, is made a conspicuous actor. Dr. Green says he has no knowledge of the 'tragedy' as it is called. Some persons are remarkably gifted in writing stories.

A correspondent of ours seems to be highly amused with our remarks upon the honorary title of D. D., but intimates that to be consistent we must also reject all such titles as *Reverend*, *Parson*, &c., as *Lance* are almost if not quite as objectionable as the other.

We do not consider the title of *Reverend* and *Parson* as objectionable as that of D. D. for the simple reason that they are now commonly applied to all religious teachers as an official title without any other arbitrary distinctions. But while they are in our estimation less objectionable, for this reason, we still have very strong objections to their use.

The term *Parson* means "Lord of the benefice or living—the priest of a parish or ecclesiastical society—the rector or incumbent of a parish who has the parochial charge or cure of souls." It is used in this sense by all denominations of Christians, but among Independents or Congregationalists it is merely a colloquial word.—*Webster*.

"In English Law," says Brande, "four requisites are necessary to constitute a *Parson*, viz. orders, presentation, institution, and induction."

With such a definition it is apparent that it is better adapted to a Roman Catholic or Episcopal Priest than to a Baptist minister, and does not by any means accord well with the simple office and title of an Apostolic minister of the Gospel.

The terms *Reverend*, &c., are thus defined by Brande: "We style a clergyman *reverend*—a bishop is styled *right reverend*—an archbishop *most reverend*. In England, a *Dean* is also styled *very reverend*. In Roman Catholic countries the members of the different religious orders are styled *reverend*."

To us the title of *reverend* in any of its degrees has always sounded bombastic and though impelled by necessity to submit to its use, and also to use it, still it has never seemed to us to be congenial to the simplicity of the Gospel, and we would greatly prefer the Scriptural titles to any that human language or custom makes familiar.

The very use of all such titles in connection with Scriptural names is shocking, for instance, Rev. Judas Iscariot, Right Rev. Thomas Tyndimus, Most Rev. Lebbeus Thaddeus, Very Rev. Simon Peter, Parson Paul, &c. Nor do they in our estimation sound a whit better when applied to any other ecclesiastical dignitaries, whatever. Equally objectionable are the terms, Bishop, Archbishop, Elder, &c., as used in modern times. The terms Bishop and Elder were used in Apostolic times in reference to ministers of the Gospel, without having any reference whatever to Dioceses or Conferences as they are now applied—a diocesan Bishop and an elder of a conference being equally unknown.

Away with all these honorary titles, and all clerical assumptions! Let us go back to the Scriptural titles and to Scriptural offices—Bishops and Deacons being the only permanent offices established in Christ's Church. Let the ministers of Christ—the Pastors of the Churches, bear the humble yet honorable title of Bishop, Elder or Minister, not in the modern but in the Scriptural meaning of these terms. A more simple and Gospel-like practice we need to keep down all vain distinctions and to preserve our Churches from innovations.

Revivals. We hear of many interesting meetings in this and the neighboring counties. In some of which we have enjoyed the pleasure of participating. Among these we have heard of one way mention Natusiga, Cubahatchee, Chickasaw, Concord, Farmville, Union Springs, Ellettsville, and others in this county. Antioch, New Hope, Bethesda, and others in Chambers. Concord, Philadelphia, Shiloh, Lebanon, and others in Russell. All of which have enjoyed more or less interest, and had some gatherings.

Our exchanges also contain many cheering accounts of the blessings of God upon the Churches in other States. What a time for prayer and effort among the people of God!

At a meeting of seven days was held in DECATUR, Ala., and seventeen persons were baptized. Elder J. Gunn, the pastor, was assisted by Elder W. H. Barshale.

A glorious revival of religion has been enjoyed at Van Wert, Polk county, Ga. Forty persons joined the Baptist Church and about twenty-five joined the Methodist, and some ten or fifteen professed a hope, who did not join. The Methodists immersed ten persons.—*Tenn. Baptist*.

Items of General Interest.

The Western Watchman (Mo.) of Aug. 10 is out in mourning for the death of Rev. R. F. ELIAS who died July 24th, in the 45th year of his age.

The CALIFORNIA BAPTIST STATE CONVENTION will hold its first anniversary meeting in Sacramento City on Wednesday, the 27th day of September, 1884. The EDUCATION SOCIETY will hold its anniversary in connection with the Convention.

REV. J. S. KALLOCH.—Since our last issue the Baptist Church of Sacramento have received a letter from the Rev. Mr. Kalloch informing them that a severe attack of inflammation of the throat, had rendered it necessary that he should retract his acceptance of the call to the pastorate of that Church.—*Pacific Recorder*.

JEREMY SYNGAHO.—The corner stone of a Jewish Synagogue was laid in San Francisco, Cal., on Sunday, the 23d July.

Elder J. P. TOSTER has resigned the pastoral care of the 2d Baptist Church in Savannah Ga.

BRO. THOS. ALLEN was ordained to the work of the Gospel ministry at Flint River Church, Fayette Co., Ga., Aug. 15, 1884.—Elders J. H. Campbell, Jas. McDonald and J. H. Corbett formed the Presbytery.

DEATH OF REV. JESSE T. WILSON.—In the last Christian Index we find an outline of the history and notice of the death of this young and useful minister of Christ who died June 1, 1884, in the 24th year of his age. He was born in Savannah, baptized by Elder J. G. BUNNEY, Dec. 1, 1859, when only nine years of age. May 13, 1848 he was ordained deacon of Springfield Church, Effingham Co., Ga., and in July of the same year was licensed to preach. He entered Mercer University in August following and left there in 1881, was ordained to the work of the ministry on the 11th of July of that year, and married Feb. 25, 1882. He had made an appointment to preach a sermon at Springfield on the subject of baptism, and when only half way through his sermon nature failed, and he was borne to the house of his father, where he lingered out a few days and expired.

With such a definition it is apparent that it is better adapted to a Roman Catholic or Episcopal Priest than to a Baptist minister, and does not by any means accord well with the simple office and title of an Apostolic minister of the Gospel.

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COMMUNICATIONS.

For the South Western Baptist Election.

Editors:

I have endeavored in a former number to sustain the position, that the word *Election*, in its connection in the Old Testament, meant Jesus as Mediator, Jacob, as the head of the nation of the Jews, instead of Esau, the first born; and also the nation of Israel, whom God elected as a people, for the safe keeping of his holy oracles. Rom. 3:2.

From the Evangelist, I endeavored to prove that *Election* was a *choice*, by which God's people were called; synonymous to "behave," "my people," "the believers," "my children." Matt. 24:22—24, Mark 13:20, 22, 27, Luke 18:13.

In the Acts of the Apostles, that *pre-figured* model of Gospel preaching, the word *elect*, is not used; neither is there any discriminating term used, except in connection of the rejection of the Jews, as a people; and the receiving of the Gentile world, according to the promise made to Abraham. Gen. 12:3, and Gal. 3:8.

With these preliminaries, I will now take up the Epistles, and try if possible, to ascertain the meaning, the Scriptural meaning, of the words *ELECT*, *ELECTION*, *ELECTED* as used by the inspired writers.

ELECT is found first in Rom. 8:33.—"Who shall lay any thing to the charge of God's elect." The meaning is, who shall lay any thing to the charge of God's chosen. Or again, it is used to bring a charge against them whom God has justified. See a parallel passage in Zechariah 3:1-4. No charge can successfully be brought against God's children. God's elect, God's beloved either in this world or the world to come.

Col. 3:12—"Put on therefore as the elect of God, (the children of God) holy and beloved, &c." This was a Gentile Church, and the Apostle addressed them by the peculiar appellation, by which he had distinguished the Jewish nation, and the Jewish converts, as the elect of the King, the elect.

1 Tim. 5:21.—"I charge thee before God and the Lord Jesus Christ, and the elect, (or consecrated) angels." This evidently means the angels, who kept their first estate.

2 Tim. 2:10.—"Therefore I endure all things for the elect's (or believers) sakes." See parallel passage Col. 1:24.

Titus 1:1.—"Paul a servant of God, and an Apostle of Jesus Christ, according to the faith of God's elect." Paul in giving an account of his change of Masters, and styling himself an Apostle of Jesus Christ, describes himself as coming into his favor, as did all the believers, as the elect by faith. So that notwithstanding what might be the differences of *birth*, *education*, *country*, &c., yet in faith, all were alike. All were justified through faith, Rom. 3:1 and 3:30. Thus Jew and Gentile approach God in the same way, through faith in Jesus—1 Peter 1:2.—"Elect according to the foreknowledge of God the Father, &c." This was an address to the believers, elect or children of God, composing the Churches scattered over the provinces above named. Chap. 2:6.

This verse can apply to none other but the Lord Jesus Christ.

2 John 1:1.—"The elder unto the elect lady and her children." This passage, by almost common consent means the name of this celebrated lady, or a Church in her house; also the 13th verse.

ELECTION. 1 Peter 1:3.—"The Church that is at Babylon, elect together with you, &c." Equivalent to The Church that is at Babylon, elect, together with you, electeth you. This is the only place in which the word *Elect* is used, in both the Old and New Testaments.

ELECTION. Rom. 9:11.—"For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth." The writings of Moses clearly show, that the first born had the priority in the family, and was entitled to peculiar privileges, as was thought by Joseph in the case of Manasseh and Ephraim. And after the slaying of all the first born of Pharaoh and sparing the first born of Israel; God claimed the first born of Israel for himself; and in selecting a progenitor for the nation, he changed this ancient custom of the first born, in the case of Esau and Jacob; as also, in the case of Manasseh and Ephraim. Jacob, God called Israel, and from him, the nation has been called Israel, even to this day. Thus, this passage, only distinguishes between Esau and Jacob, as the head of the nation.

Rom. 11:5.—"Even so, then at the present time, also, there is a remnant according to the election of grace." The Jews argued, that according to Paul's doctrine, the Jewish nation was cast off. But Paul answered, no, your conclusion is not just, for "I am an Israelite."—"God has not cast away his people."

You Jews, argue like Elijah; he thought he was the only prophet left, and they were seeking his life. But what answer did God give him? No. "There are seven thousand, whom I have reserved to myself; whom I have selected from that cruel and murderous Jezebel. So likewise, you Jews, are *unselected*, though the nation has rejected the Messiah and his Gospel, yet there are many Jews who believe it, and like the "seven thousand" prophets, are *reserved* on account of persecution. This I think is a just likeness between the 4th and 11th verses.

Rom. 11:7.—"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, &c." Parallel passage Rom. 9:30-31. This passage clearly means Jew and Gentile, as nations. Take as an example the 11th verse.

"I say then have they (the Jews) stumbled, that they (the Jews) should fall? (that is the whole nation be rejected.) God forbid; but rather through their (the Jews) fall, salvation is come unto the Gentiles, &c."

Rom. 11:28.—"As concerning the Gospel, they (the Jews) are enemies for your (the Gentiles) sake; but as touching the election, (the believers in Israel) they (the Jews) are beloved for the fathers sake." The Lord has been pleased to style him, "the God of Abraham, and the God of Isaac, and the God of Jacob." And their descendants were dear unto him, for the sake of Abraham, Isaac and Jacob. As also, was Solomon, though he was disobedient, yet God would not cast him off, for his father David's sake.

1 Thos. 1:4.—"Knowing, brethren beloved, your election of God." The Thessalonians were sensible of their acceptance with God, as disciples of his Son, in different ways. John says, "we know that we have passed from death unto life, because we love the brethren." And from the effect the Gospel had upon them. And they became the followers of the Apostles.

2 Peter 1:

SOUTH-WESTERN BAPTIST.

some degree of anxiety, though I believe with submission, till their change shall come. How precious is the Bible to them! What do they suppose they would take in exchange for it? If it is so precious to them, why may it not be so to others? He that gives only a dollar to the Bible cause, has no idea of the immense good he may do; how many tears he may dry up; how many sorrows of heart he may remove; how much joy he will cause;—and, even, by the blessing of God, how many souls he may save! We know not what God knows. But we know that he saves souls only by means. The Bible is one of those means. And he that sends the book of books to a fellow man, may be the means of saving his soul. And who can calculate the worth of a soul? Who will compare a soul with all the gold and silver in the world?

Texas Correspondence.

For the South Western Baptist.
Houston, Texas, Aug. 11th, 1854.

Misses Editors:
The most sanguine hopes are now being indulged by our citizens in regard to the future of Texas.

Our agriculturalists have flattering prospects this season. Our stock raisers are realizing high prices for cattle, sheep, &c.

The country is healthy—prospects fair for an exemption from disease during the ensuing autumn.

Emigrants are dependent upon finding Corn, Pork and beef cheap. Land can yet be purchased on reasonable terms.

We consider that the Pacific Railway has been secured through Texas, the Governor having accepted of the bill of the New York Company, and they having deposited, as a forfeit on failing to comply with the three hundred thousand dollars required by our legislature.

The Texas liquor law has been carried by an immense majority. Texas is now a legal prohibition State. We forewarn emigrants who wish to live under the influence of the Texas liquor law to stay away from Texas, for to that compliance we must come at last.

A great interest is manifested in regard to common school education. A monthly, styled the Texas Journal of Education, has recently been commenced. We now support four religious newspapers in the State, with a prospect of two more. What new State, North or South, can say as much?

J. B.

For the South Western Baptist.

Texas.

Montgomery, Texas, Aug. 5, 1854.

Dear Brethren:

In a letter which I received a day or two since from a very distinguished citizen of your State, occurs the following just and beautiful compliment to Texas, which, without the leave of the author, I extract, and wish you to publish. He says:

"I feel much interested in Texas. Taking into consideration the original elements of society there, her present lofty position in regard to morals, civilization and social life, she is little less than a noble monument of human progress. Her churches, her schools, her temperance societies, possess the safety of life and property; her vast agricultural resources, the industry and activity of her people, the diffusion of intelligence, her political and religious press—all excite the wonder and admiration of older communities, now rivaled and even eclipsed by the lustre of this 'Lone Star' God grant she may long shine with a steady and holy effulgence to enlighten and bless the world."

To this merited eulogy of our distinguished brother in Christ, I respond a hearty amen. May Texas meet all the lofty expectations of the world, and increase the brightness of the American galaxy. And now, if you can put me in contact with the highest order of spiritual life, I can point him to a spot in this great country of ours where he can, in my judgment, build up a splendid school, and reap a rich reward. Indeed, at the point which is before my mind, a Male and Female Teacher of the right stamp would be employed, to a suitable quantity of full support, and the prospect of decided profit. *W. H. CHILTON.*

We are enjoying fine health here—and religious numbers in our church move steadily and prosperously on.

The grace of our Lord Jesus Christ be with you, now and for ever more.

Your brother in Christ,
THOMAS CHILTON.

GENERAL NEWS.

The yellow fever has made its appearance at Charleston, Savannah, and New Orleans. From reports we have seen, it has not ragged to much extent yet.

Prof. ALEXANDER DENTON, of New Orleans, has been appointed to investigate the Cholera Trifida.

THOMAS G. FORTIN, Esq., has accepted the appointment of U. S. Collector at the port of New Orleans.

Gov. SERRIN has called for six companies of volunteers to suppress the Indian depredations in Texas, and the Governor of that State, he said, will promptly respond to the call.

A letter from San Antonio states that the Indians were organizing a large expedition against Mexico.

The Democratic Convention of California held, and each party nominated a ticket for the next election.

The wheat crop of California is a very large one.

Texas has gone almost unanimously for the Maine Liquor Law. The crops are very promising.

And, THOMAS H. BENTON, a long member of Congress from Missouri, has been defeated by Luther M. Kennett, a whig, by about 600 votes.

The St. Louis papers report that six whigs have been elected to represent the State of Missouri in the next Congress. The remaining district was represented by Hon. John S. Phelps, who will be represented by W. P. Johnson, Benton Democrat.

A severe gale passed through Savannah, Ga., on the 17th ult., doing considerable damage.

The Evangelical Lutheran Synod of Ohio and adjacent States, has passed a resolution not to admit to Church membership any person belonging to a secret Society.

FOREIGN.

Spain. Minister to Spain has written to the State Department that there is at present no prospect of our being able to purchase Cuba de Espana, or of obtaining an amicable settlement of the Cuban difficulties, unless he is backed by strong measures at the seat of Government. He also states his belief that the reign of the Queen will be short, and that a Republican Government will be formed.

The steamer Union arrived at N. York on the 20th, with Liverpool dates to the 2nd instant.

Cotton was firm and unchanged. Breadstuffs had advanced.

LATEST FOREIGN NEWS.
The steamer Asia arrived at New York Aug. 24th, with dates from Liverpool to the 12th—three days later than those by the Baltic.

Cotton had declined 1-8d. on some qualities, principally the middling and lower grades. The money market was easier and consols closed at 93 1/4.

WAR NEWS.
Austria has signed an engagement with England and France to insist on demanding from the Czar such terms as shall form the basis of a permanent peace.

The Russians continue to retreat from the Principalities and the Czar having consented to evacuate Moldavia, the advance of the Austrian troops has been countermanded.

Eighty thousand Turkish troops were in Wallachia, and they occupied the whole course of the Danube. They were advancing on the retreating Russians, but there had been no fighting.

The London Times says that Russian America is already in the possession of England, by virtue of an agreement between Russia and the Hudson Bay Company.

The King of Saxony was killed by a fall from his horse.

BUSINESS DEPARTMENT.
LETTERS RECEIVED—VOL. 6, No. 18.

Letters received and business attended to: Bro. J. T. S. Parks' letter in hand with eight new subscribers, thanks to our brother for his aid, who will do likewise? J. L. M. Curry, W. F. Fenn, Richard Farnum, W. W. Paschal, J. R. Haggard, Elder James Davis, W. Wilkes' letter came after the paper had gone to press.

Letters containing remittances: John Yrattman, P. M. Callaway, Isaac Williams, Thos. J. Watts, Dr. Robert J. Ware.

Letters containing remittances for others: J. H. Erwin for W. Hicks.

RECEIPT LIST.
Brethren making remittances for subscription and not having them reported in due time will please inform us.

PAID TO ED.
Mrs. Francis E. Chivers, 7 1/2 2 00
J. O. G. Olen, 7 1/2 2 00
John Yeatman, 7 1/2 2 00
William Hicks, 7 1/2 2 00
P. M. Callaway, 7 1/2 2 00
John G. G. Olen, 7 1/2 2 00
John E. Pearson, 7 1/2 2 00
Isaac Williams, 7 1/2 2 00
Thos. J. Watts, 7 1/2 2 00
W. W. Paschal, 7 1/2 2 00
Dr. Robert J. Ware, 7 1/2 2 00
William Ellis, 7 1/2 2 00

OBITUARIES.
Those who prepare obituary notices for our columns are particularly requested to use becoming brevity. Long obituaries are not willing to publish at all except in a few particularly interesting cases. Writers will please bear in mind that but few readers are willing to read long notices of this kind. And besides we are fully satisfied they do no good whatever.

At his residence at Cross Keys, Macon county, Ala., August 6th, 1854, Mrs. Lacy M. Miller, wife of Mr. George Miller.

Mrs. M. was born in Middletown, Conn., June 18th, 1829, and from her early childhood enjoyed the advantages of religious instruction. These instructions were blessed to her conversion, and when only 14 years of age she made a public profession of religion, and connected herself with the Congregational Church. She was married August 13th, 1848, and removed with her husband to Macon county, Ala., in the Fall of 1848. In September last she was baptized into the fellowship of the Church of the United Brethren, having changed her views upon the subject of Christian baptism.

Mrs. Miller gave evidence to all around her that she had indeed been with Jesus, and learned of Him. She was regular in her attendance at all the meetings of the Church, and ready to every great work. In her life she reflected the light of truth and holiness; and in her peaceful and triumphant death was afforded another evidence of the power of divine grace to sustain and comfort the Christian through the dark valley of death.

After appropriate religious services, her remains were committed to the tomb, where they quietly repose beside those of her first-born, MARY ELIZABETH, who died May 31st, 1849, aged 12 years and 3 months. Their kind spirits have no doubt been reunited in that blessed world of eternal happiness which needs not the light of the sun, and are now looking in the light of that eternal day which emanates from the throne of God and the Lamb. She has left behind a bereaved husband, and three small children, to mourn her early death.

May the Good Shepherd gather these sorrowing lambs into his bosom, and bring the bereaved companion through the paths of righteousness to His everlasting rest.

Camp Meeting.
The Baptist Camp Meeting will commence on Friday afternoon before the first Lord's day of September. The Wewoka Camp-ground is five miles South of Marietta, and near the terminus of the Wetumpka Plank Road. Our preaching brethren and the community at large are respectfully invited to attend.

O. WELCH, Pastor.

Real Estate in Tuskegee for Sale.
The subscriber offers his residence in Tuskegee for sale, containing about fifteen acres, with good out-buildings and fine water privileges, an excellent location to improve to one's own taste.

His farm, six miles from Tuskegee, containing four hundred and eighty acres of good up land, of which one hundred and seventy-five are in a fine state of cultivation. More can be bought and improved, if desired.

ALSO.
A tract of first rate pine land, three miles from Tuskegee, adjoining Capt. Charles G. Bank's residence, containing three hundred and twenty acres, with one hundred and ten cleared.

The subscriber being desirous of moving beyond the limits of the State, will sell bargains in the property above mentioned.

THOMAS C. PINCKARD.
July 29, 1854.

SOUTHERN MARKETS.

In the following scale we give to our readers a statement of the prices of all the leading articles of consumption, as those prices range in cities where they feel the greatest interest.

The scale is corrected weekly and the date standing at the head of the scale is the date of the latest quotations. These quotations are generally set down as the prices of the best articles of the kind in market, and as near as we are capable of judging the quality is quoted in each market. The scale is made out from the most reliable newspaper reports, N. Orleans, Mobile and Montgomery show the range of prices sufficiently for the western markets, and Charleston for the eastern. Other markets in the south will be found to vary but little from these.

AUGUST 31, 1854.

	N. Orleans	Mobile	Montgomery	Charleston
Flour per bushel	87 00	75 00	90 00	85 00
Corn per bushel	38 00	35 00	30 00	32 00
Rice per bushel	55 00	50 00	45 00	48 00
Sugar (Rio) per pound	10 11	12 11	13 11	14 11
Sugar (Havana) N. O.	44 00	45 00	46 00	47 00
" (Havana) Mobile	10 11	11 11	12 11	13 11
" (Havana) Charleston	54 00	55 00	56 00	57 00
" (Havana) N. O.	64 00	65 00	66 00	67 00
" (Havana) Mobile	11 11	12 11	13 11	14 11
" (Havana) Charleston	12 11	13 11	14 11	15 11
" (Havana) N. O.	13 11	14 11	15 11	16 11
" (Havana) Mobile	14 11	15 11	16 11	17 11
" (Havana) Charleston	15 11	16 11	17 11	18 11
" (Havana) N. O.	16 11	17 11	18 11	19 11
" (Havana) Mobile	17 11	18 11	19 11	20 11
" (Havana) Charleston	18 11	19 11	20 11	21 11
" (Havana) N. O.	19 11	20 11	21 11	22 11
" (Havana) Mobile	20 11	21 11	22 11	23 11
" (Havana) Charleston	21 11	22 11	23 11	24 11
" (Havana) N. O.	22 11	23 11	24 11	25 11
" (Havana) Mobile	23 11	24 11	25 11	26 11
" (Havana) Charleston	24 11	25 11	26 11	27 11
" (Havana) N. O.	25 11	26 11	27 11	28 11
" (Havana) Mobile	26 11	27 11	28 11	29 11
" (Havana) Charleston	27 11	28 11	29 11	30 11
" (Havana) N. O.	28 11	29 11	30 11	31 11
" (Havana) Mobile	29 11	30 11	31 11	32 11
" (Havana) Charleston	30 11	31 11	32 11	33 11
" (Havana) N. O.	31 11	32 11	33 11	34 11
" (Havana) Mobile	32 11	33 11	34 11	35 11
" (Havana) Charleston	33 11	34 11	35 11	36 11
" (Havana) N. O.	34 11	35 11	36 11	37 11
" (Havana) Mobile	35 11	36 11	37 11	38 11
" (Havana) Charleston	36 11	37 11	38 11	39 11
" (Havana) N. O.	37 11	38 11	39 11	40 11
" (Havana) Mobile	38 11	39 11	40 11	41 11
" (Havana) Charleston	39 11	40 11	41 11	42 11
" (Havana) N. O.	40 11	41 11	42 11	43 11
" (Havana) Mobile	41 11	42 11	43 11	44 11
" (Havana) Charleston	42 11	43 11	44 11	45 11
" (Havana) N. O.	43 11	44 11	45 11	46 11
" (Havana) Mobile	44 11	45 11	46 11	47 11
" (Havana) Charleston	45 11	46 11	47 11	48 11
" (Havana) N. O.	46 11	47 11	48 11	49 11
" (Havana) Mobile	47 11	48 11	49 11	50 11
" (Havana) Charleston	48 11	49 11	50 11	51 11
" (Havana) N. O.	49 11	50 11	51 11	52 11
" (Havana) Mobile	50 11	51 11	52 11	53 11
" (Havana) Charleston	51 11	52 11	53 11	54 11
" (Havana) N. O.	52 11	53 11	54 11	55 11
" (Havana) Mobile	53 11	54 11	55 11	56 11
" (Havana) Charleston	54 11	55 11	56 11	57 11
" (Havana) N. O.	55 11	56 11	57 11	58 11
" (Havana) Mobile	56 11	57 11	58 11	59 11
" (Havana) Charleston	57 11	58 11	59 11	60 11
" (Havana) N. O.	58 11	59 11	60 11	61 11
" (Havana) Mobile	59 11	60 11	61 11	62 11
" (Havana) Charleston	60 11	61 11	62 11	63 11
" (Havana) N. O.	61 11	62 11	63 11	64 11
" (Havana) Mobile	62 11	63 11	64 11	65 11
" (Havana) Charleston	63 11	64 11	65 11	66 11
" (Havana) N. O.	64 11	65 11	66 11	67 11
" (Havana) Mobile	65 11	66 11	67 11	68 11
" (Havana) Charleston	66 11	67 11	68 11	69 11
" (Havana) N. O.	67 11	68 11	69 11	70 11
" (Havana) Mobile	68 11	69 11	70 11	71 11
" (Havana) Charleston	69 11	70 11	71 11	72 11
" (Havana) N. O.	70 11	71 11	72 11	73 11
" (Havana) Mobile	71 11	72 11	73 11	74 11
" (Havana) Charleston	72 11	73 11	74 11	75 11
" (Havana) N. O.	73 11	74 11	75 11	76 11
" (Havana) Mobile	74 11	75 11	76 11	77 11
" (Havana) Charleston	75 11	76 11	77 11	78 11
" (Havana) N. O.	76 11	77 11	78 11	79 11
" (Havana) Mobile	77 11	78 11	79 11	80 11
" (Havana) Charleston	78 11	79 11	80 11	81 11
" (Havana) N. O.	79 11	80 11	81 11	82 11
" (Havana) Mobile	80 11	81 11	82 11	83 11
" (Havana) Charleston	81 11	82 11	83 11	84 11
" (Havana) N. O.	82 11	83 11	84 11	85 11
" (Havana) Mobile	83 11	84 11	85 11	86 11
" (Havana) Charleston	84 11	85 11	86 11	87 11
" (Havana) N. O.	85 11	86 11	87 11	88 11
" (Havana) Mobile	86 11	87 11	88 11	89 11
" (Havana) Charleston	87 11	88 11	89 11	90 11
" (Havana) N. O.	88 11	89 11	90 11	91 11
" (Havana) Mobile	89 11	90 11	91 11	92 11
" (Havana) Charleston	90 11	91 11	92 11	93 11
" (Havana) N. O.	91 11	92 11	93 11	94 11
" (Havana) Mobile	92 11	93 11	94 11	95 11
" (Havana) Charleston	93 11	94 11	95 11	96 11
" (Havana) N. O.	94 11	95 11	96 11	97 11
" (Havana) Mobile	95 11	96 11	97 11	98 11
" (Havana) Charleston	96 11	97 11	98 11	99 11
" (Havana) N. O.	97 11	98 11	99 11	100 11

DEPARTED THIS LIFE.
At the house of George B. Nockles, in Tuskegee, Ala., on Sunday, Aug. 27th, after a lingering illness of several months of Liver disease and Chronic Dysentery, Mr. EDMUND BULLOCK, formerly of Louisiana county, Va., in the 65th year of his age.

While residing in his native State he professed religion, and joined the Reformers, and since coming to Alabama, has lived the life of a good citizen. During his last confinement he had all the attention of friends and physicians, and his situation improved, and at his death was followed by his last resting place by a train of mourning friends.

J. M. WATT.
Tuskegee, August 28, 1854.

DIED. In Columbia county, Ark., on the 2nd August, 1854, of the Pox, after a short illness of four days, exercising plain agriculture, Mr. CHEL AGNES, daughter of Thomas J. and Elizabeth E. Watts, aged 4 years, 2 months and 18 days.

Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven.

Meeting of the Associations in Ala. and other south-western States, commencing on Saturday before 1st Sabbath in September.

1st Sabbath in September.
MOUNT VERNON, Ark. New Hope Church Phillips county, Ark. 12 miles from Helena.

2nd Sabbath in September.
PIKE BARBERS, Ala. Pikeville Church Montgomery county.

3rd Sabbath in September.
TUSKEGEE, Ala. at Tuskegee, Macon county. TUSCALOOSA, Ala. at Salem Church Tuscaloosa county.

4th Sabbath in September.
LIBERTY ASSOCIATION, with Liberty Church, 25 miles South East of Talladega.

5th Sabbath in September.
LIBERTY ASSOCIATION at Lafayette, Chambers Co., Ala.

6th Sabbath in September.
HARMONY, Miss. at Doak's Creek Madison county.

7th Sabbath in September.
MCLENNERY, Ala. at Ebenezer Church Bibb county.

8th Sabbath in September.
RED RIVER, La. at Minden Calumet P. A. Uxios, Ala. at Unity Church, 8 miles south of Carrollton Pikeens county.

9th Sabbath in September.
VALOROSA, Miss. at Spring Creek Church Calhoun county.

10th Sabbath in September.
SALINE, Ark. at Princeton Dallas county.

11th Sabbath in September.
CENTRAL ASSOCIATION, Ala. at Wetumpka.

12th Sabbath in September.
BETHLE, Ala. at the Bethel Church Marengo county.

13th Sabbath in September.
MUSCLE SHOALS, Ala. at Moulton Lawrence county, on Friday.

14th Sabbath in September.
SALINE, Ala. at Liberty Church Pike county.

15th Sabbath in September.
TALLAHATCHIE, Ala. at

