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ANDERSON AND
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\$2 50 AT THE EXPIRATION OF THE YEAR.

50 NOS. IN A VOLUME.

Infant Communion against Infant Baptism.

The strongest arguments against Infant Baptism is to be drawn from the existing practice of Infant Communion.

The decisive proof of Infant Communion is the baptism of newly-born infants.

For Bunsen, in his "Hippolytus," has clearly shown that the baptism of the newly-born is the earliest practice of the church.

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Bingham, in which he says—"it is beyond dispute, that as she (the church) baptizes infants, and gave them the union of Christ, with imposition of hands for confirmation, so she immediately admitted them to a participation of the eucharist, as soon as they were baptized, and ever without exception." (Book xv, chap. 4, sec. 7.) In fact, as he says, just before, "all persons were obliged to receive the communion constantly, who were within the pale of the church, in the largest acceptance of the word," &c., that is, all who were baptized; and Infant Communion is thus clearly as ancient as Infant Baptism.

II. The two customs were continued together for many centuries; and only separated by a further corruption of the Roman Catholic Church in the dark ages. In order to foster Infant Baptism, by putting the honors and encouragement of the church on those who made this early profession of Christianity, they were allowed to partake before the body of the laity, with the virgins, widows, deaconesses, and other persons supposed to be of distinguished piety and honor in the church. (Apostolic Constitutions, 13.) And the author, under the name of Dyanisius, says, "that children were admitted, not only to baptism, but the Eucharist, although they did not understand the reasons of either mystery." (Bingham, book xv. 4, 7.)

Augustine, A. D. 400, not only appeals with great satisfaction to this custom, but declares the communion, as necessary to salvation as he held baptism to be; arguing that he who said, "Except a man be born of water," &c., said also, "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." What is still more important, he declares this not only as his own opinion, but grounds it on "that ancient and apostolic tradition, which the churches do naturally hold that, without baptism and partaking of the Lord's table, none can come either to the kingdom of God, or to salvation and eternal life." (Wall vol. 2, p. 486.)

From the year 400 to A. D. 1000 the custom remained unquestioned. For instance, an epistle of Jesse, Bishop of Amicus, of the eighth century, says that, after the child has been immersed thrice, the rule is to confirm him with the chrism, "and then to confirm or communicate him with the body and blood of Christ." (Bingham, xii. chap. 1, sec. 2, note.)

In the year 1,100, they gave the infant only the wine, (mixed with water,) and that only by the priests' finger being dipped in the chalice, and put into the child's mouth.

At the council of Trent, although the Roman Catholics passed a canon, anathematizing any one who should say that the eucharist was necessary for little children, (canon 4, session 21st,) yet they did not attempt to deny that it was the "ancient usage," but only urged that it had been discontinued "by the authority of the church," giving other reasons that would apply with equal force to Infant Baptism. (See Catechism council, Trent, question 59.)

The Ethiopic and Abyssinian churches continue the practice of Infant Communion, and so does the Greek church to this day, (especially when there is danger of death,) on the ground of John iii. 53. Hence, nothing can be more clear than that the custom of Protestant Pædo-Baptists, in giving what they consider baptism to infants, and yet denying them the eucharist, is an innovation introduced in the dark ages, simply on the authority of the Romish church, in its most corrupt period, crossing all antiquity and inconsistent with every true theory of church membership.

III. It will also be observed, that both Infant Baptism and Infant Communion were introduced practically, by the same sort of erroneous reasoning on scripture. Cyprian argued in favor of Infant Baptism, that "if any one be not baptized and born again, he cannot come to the kingdom of God," and quoted John iii. 5, 6, and also John vi. 53. (Wall, part II, chap. 9, sec. 15.) This was the great practical argument, by which parents were made afraid of their children's dying without baptism. And John vi. 53, was, as we have seen, the chief passage, alike with priests and parents, on which Infant Communion came into practice. This was the ground taken by Augustine, and those after him for ages, that both were necessary. Indeed, the Greek church to this day, favors equally Infant Communion and Infant Baptism. The one,

practically, is built upon the same species of false interpretation of scripture as the other.

IV. Hence, whether on the ground of scripture or church history, both customs ought, in all consistency, to stand and to fall together. If Infant Baptism is right, let it be fairly carried out; let it be administered by immersion, and followed by the eucharist; then all could fairly judge if it ought to be continued. We will not indeed press the theory, to the extreme, that was done in those ages, when they would, "only in cases of extreme necessity," let the infants be nursed by the mother, after having received immersion before partaking of the eucharist.

Nor will we insist, as was done by the second Council of Mascom, that if there were any remains of the eucharist the little children of the church should be brought to the church fasting, the bread being sprinkled with wine and consumed by them. But we simply plead that in all consistency, if infants, who cannot believe, have a right to baptism, they have an equal right, both by scripture and church history, to the communion.

And so, on the other hand, by all the reasons on which it is now admitted, by all the Protestants, and even by Papists, that the Lord's Supper should be deferred until there can be choice and faith, so let baptism also be deferred until this same period; and let it be administered according to the ancient method by immersion, on an audible profession of faith; and there will no longer be any separation between other Christians and Baptists.—*American Baptist Memorial.*

Thoughts of God.

Suppose two persons equally desirous to gain your affections; one far distant, and not expecting to see you for a long time; the other always present with you, and at liberty to use all means to win your love, able to flatter and gratify you in a thousand ways.—Still you prefer the absent one; and, that you may keep him in remembrance, you often retire by yourself to think of his love to you, and view, again and again, the mementoes of his affection, to read his letters, and pour out your heart in return. Such is now your case; the world is always before you, to flatter, promise, and please. But if you really prefer to love God, you will fix your thoughts on him, often retire for meditation and prayer, and recount the pleasant gifts of his providence, and especially his infinite mercy to your soul; you will read frequently his holy Word, which is the letter he has sent you, as really as if he were directed to you by name.—*Payson.*

How to RECEIVE YOUR PASTOR.—When your minister calls to make you a friendly visit, receive him without ceremony. His time is precious, and he cannot well afford to wait for you to dress, perform your toilet, and put things to rights. He calls to see you, not your fine clothes. And do not weary him with your apologies. He would much prefer to hear you speak of your moral concerns.

And if you invite him to sit at your table, give him precisely such food as your family would have, if he were not visiting you. And improve your time while he is with you, in conversation upon such subjects as tend to increase your knowledge and your happiness.—Preachers are men, and they know that people have their affairs to see to; and if your minister is a man of common sense, and finds that you put yourself out on his account, he will not be likely to come again, lest by so doing he should put you to some inconvenience. Be kind enough to see him as you are, when he calls, and he will like you all the better for it.

Early Prayer.

"And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed." Mark 1:15. Colonel Gardiner used constantly to rise at four in the morning, and to spend his time till six, in the secret exercises of the closet, reading, meditation and prayer. This certainly very much contributed to strengthen that firm faith in God for which he was so eminently remarkable, and which carried him through the trials and services of life with such steadiness, and with such activity, for he indeed endured and acted as if always seeing Him who is invisible. If at any time he was obliged to go out before six in the morning, he rose proportionally sooner; so that when a journey or a march was required him to be on horseback by four, he would be at his devotions by two.

Grace gives freely, or not at all.

Dancing.

The circular of an Episcopal clergyman's school, in which Dancing is specified among the branches of instruction, was lately sent to the Editor of *The Churchman*, with a request for its opinion as to the propriety of a clergyman teaching that fashionable kind of gymnastics.—The opinion was delivered, tartly and emphatically, in justification of the case presented.—Thereupon *The Churchman* is very efficiently handled by the *Southern Churchman*, which quotes the argument of the former as follows:

"If it were sinful to have dancing taught at all, it would be another thing; because the clergyman would be a party to what was sinful. But so far from this being the case, dancing is an innocent recreation, and as healthful as it is graceful. God is not dishonored by it; on the contrary, the Psalmist says, Let them praise His name in the dance." And so they may—all the puritanism in the world to the contrary notwithstanding."

The Churchman almost outdoes itself, in the shallowness of this disingenuous sophistry. No doubt but dancing, physically considered, may be "innocent," "healthful," and "graceful." No doubt in the simplicity of rude ages, it was capable of being made a religious act. But can any sensible person need to be told that the question of dancing, as it comes before the modern and civilized mind, is a question neither of bodily exercise nor of religious observance? To define or speak of dancing, simply as an innocent, healthful and graceful movement to the sound of music, is as disingenuous as to call counterfeiting a study of the arts of design, or to describe a battle as a way of producing an immense noise and smoke. A candid definition of this modern phenomenon would go beyond its outward form, and add the intent and effect of the indulgence, which is, to realize an artificial exhilaration, as its sole end, and would not fail to include the inevitable fruits of dissipation, frivolity, and profanity, which attend everywhere such prostitution of the time and faculties of adult and civilized men and women. Dancing, as practiced, is excluded from the category of legitimate recreation, on the same ground with various other sorts of intoxication: first, it is not spontaneous and natural, but artificial, and like brandy and tobacco, irksome to children and those who have not been trained to like it; second, it is as intoxicating temporarily, and as enervating permanently, to the mind, as those stimulants are to the body; third, it is, like them, the boon companion of profane worldliness, dissipation and licentiousness, and is ordinarily seen in some such company. For a minister of the gospel to teach an accomplishment which is in practice generally connected with such ends and concomitants, cannot be reconciled with Christian principles, by dilating upon what the practice might be, should be, or may have been.

Sermon—Hearers Classed.

As ye come with divers notions, so ye hear in divers manners. One is like an Athenian, and hearkeneth after news; if the preacher say anything of our armies beyond the sea, or council at home, or matters of court, that is his lure. Another is like the Pharisee, and he watcheth if anything be said that may be wrested to be spoken against persons in high place, that he may play the Devil in accusing of his brethren: let him write that in his tables too! Another smacks of eloquence, and he gazes for a phrase, that when he cometh to his ordinary, he may have one figure more to grace and worship his tale. Another is malcontent, and he never picketh up his ears till the preacher come to gird against some whom he speth; and when the sermon is done remembereth nothing which was said to him, but which was spoken against others. Another cometh to gaze about the church he hath an evil eye which is still looking upon that from which Job did avert his eyes. Another cometh to muse; so soon as he is set he falleth into a brown study; sometimes his mind runs on his journey, sometimes of his suit, sometimes of his dinner, sometimes of his sport after dinner; and the sermon is done before he thinks where he is. Another cometh to hear; but so soon as the preacher hath said his prayer, he falls fast asleep as though he had been brought in for a corpse, and the preacher should preach at his funeral.

The Progress of Life.

Men rejoice when the sun is risen; they rejoice also when it goes down, while they are unconscious of the decay of their own lives.—Men rejoice on seeing the face of a new season, as at the arrival of one greatly desired. Nevertheless, the revolution of one season is the decay of human life. Fragments of driftwood meeting in the wide ocean continue together a little space; thus parents, wives, children, friends and riches remain with us a short time, they separate—the separation of the inevitable. No mortal can escape the common lot; he who mourns for departed relatives, has no power to cause them to return. One standing on the road would readily say to a number of persons passing by, I will follow you, why, then, should a person grieve, when journeying the same road with him, he has been assuredly travelled by all our forefathers? Life resembles a cataract rushing down with irresistible impetuosity. Knowing that the end of life is death, every right-minded man ought to pursue that which is connected with happiness and ultimate bliss.

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Report on the Bible Cause.

Your Committee on the Bible Cause, beg leave to submit the following as their report. In the scriptures we have God's word and will concerning us. It is so plain that "a way faring man, though a fool, need not err therein"—all who read may understand; may find the Gospel the power of God unto salvation to their souls. God's spirit accompanies his word wherever it goes, and makes it accomplish the end whereunto he sends it.—This sacred volume, the bread of life, has been committed into the hands of the church. It is to her a rich boon, "Sweeter than honey and the honey comb." And it is made her duty, while so richly blessed, to be a blessing to others, by giving them that treasure which alone teaches a knowledge of Jesus. It is known that more than one half of the habitable globe is yet in heathenish darkness. These ought to be supplied. The church should haste to do it. There, too, is a large destitution in our own States and Territories. This ought not to remain so. "Go ye out into the high ways and hedges and compel them to come in," was the language of our Savior, and in this regard applies with peculiar force to his people. We see that our Bibles are engaged in trying to supply this destitution, home and foreign. It is a work that should have the sympathies, the prayers and assistance of every Baptist. We recommend to your body, and churches whom you represent, to take a decided and active part in the Bible Cause. Many of the churches have sent up funds for this purpose; let all the rest do likewise.

An effort was made last year to engage in Bible and Book Colportage in our Association, but the good brother selected for that work did not succeed well, and was discontinued at his own request. No one having been found since to take his place, the work necessarily stopped. We would recommend to the several churches in this Association, to appoint a committee in each church to collect funds for the Bible Cause, and send the same to our next Association by their Delegates.

We suggest that our Annual Bible Meeting be not neglected, and Bro. Perry not being present, we recommend that some one be appointed in his place to preach a sermon on the Bible question. Praying God to direct and bless us in this part of our duty, let us renew our energies and do more for his glory. All of which is respectfully submitted.

T. J. RUSSELL,
R. S. SLAUGHTER,
J. M. MICKLE.

Report on Foreign Missions.

Your committee on Foreign Missions submit the following report: It is only about half a century since the modern missionary enterprise has been engaged in by Christians, to any considerable extent. Since that time it is believed that the scriptures have been translated into languages and dialects spoken by more than three fourths of the human race; and thereby a channel has been opened for the communication of the gospel to a much greater extent than it has yet been done. Within the same time, several of the heathen nations have been visited by the soldiers of the cross of Christ, and it is said that at this time there are not less than four hundred thousand persons in those places of darkness, who have been converted from heathenism and idolatry, and that are now rejoicing in hope of the glory of God, through the merits of a crucified Redeemer; having "cast their idols to the moles and bats," many churches and schools have been organized, places arranged, much information as to the condition of heathen nations gained, difficulties and obstacles met and overcome, and already a broad foundation has been laid for future operations. Our own denomination has engaged to some extent in this great work, but have done comparatively little in proportion to what we are able to do. It is true that the Southern Baptist Convention are now sustaining in the foreign field, viz: in China and Africa, about forty missionaries and assistants, and under their labors about ninety persons have been added to the churches, under their charge, within the last year. But when we remember that the countries now occupied by our Missionaries, contain about one half of the human family, and that China alone contains nearly, or quite four hundred millions of inhabitants, who are now ready to receive the Gospel. Our brethren, Bowen Clark and others in Central Africa, inform us that the benighted children of that sunny clime are now anxious to receive the Gospel. When we, therefore, look at the field and then at the ability and numbers of the Southern Baptists, we are of opinion that the Baptists of the South are not coming up to what they are able to do, or to what they will do eventually, we do not believe that their failure now to come up to the measure of ability, is for the want of love to the cause of Christ, but is, in many instances, from not fully understanding the measure of their duty. And we think that whenever Christians shall be brought fully to consider that not only themselves, but that all that they possess belongs to God, and is to be used in whatever way it will most promote his glory, then, and not until then, shall we see the heathen given to the Savior for a possession, and the uttermost part of the earth for an inheritance.

Report on Domestic Missions.

There is no object of Christian benevolence which possesses higher claims upon our sympathies and contributions, than the work of evangelizing our country. While we heartily concur in all the efforts that are being made in behalf of foreign missions, yet it is manifestly true, that those who are perishing at our own doors ought to be the first objects of regard.—There are many Baptists in the destitute portions of this Association, who, wandering about, as sheep without a shepherd, are lost to the cause of Christ and the world; these through the labors of the faithful minister, might be gathered together and become centres of Christian influence. There are more than thirty churches and three thousand members connected with this body. An average contribution of twenty dollars from each church, or twenty cents from each member, would be amply sufficient to furnish every destitute neighborhood with the Gospel. Cannot this be done? No one doubts our ability. Will we not make this small sacrifice, in order that those who are perishing in our midst may receive everlasting life? With regard to the general progress of Domestic Missions, your committee are happy to be able to say, that there is every thing to encourage Christian effort in this department. All that is wanting in order to the highest results, is an enlarged liberality among our churches and members. The Lord is still doing a great work among the Indians. During the past year, many among the various tribes have been added to the churches. The success which has heretofore attended missionary labors among them, calls loudly upon us to still assist in sending the glorious Gospel of the blessed God to the Indians upon our borders.

Respectfully submitted,
WM. D. HARRINGTON, Chm.

Report of the Committee on the Southern Baptist Publication Society.

It cannot be expected of your committee to give any thing like a general account of this Society and its operations, such a report would be too lengthy to be published in the minutes of the Association. However, for full information with reference to the condition of this Society, and what it is doing, your Committee would refer the members of this body and the churches, generally, to the reports of our State Convention, the Southern Baptist Convention, and the reports of the Society itself. Your Committee would state with pleasure, that about \$25,000 have been added to the capital of the Society during the past year, thus enabling it to do far more than it has ever done heretofore, in publishing and circulating our denominational literature, which is so indispensably necessary in the present age, to our growth and prosperity as a denomination. And when we remember what other denominations are doing in this way to spread their religious tenets, we should be stimulated to redouble our energies. Again your Committee would recommend all Southern Baptists to encourage and patronize this Society, from the fact that such is the spirit of fell fanaticism at the North, that there is no safety in procuring books from any organization North of Mason & Dixon's line, the American Tract Society not excepted, free from the taint of abolitionism. Your Committee would also recommend the Association to continue the Colporteur system, in connection with the State Bible Society, for the distribution of bibles and our denomination books, throughout its bounds. All of which is respectfully submitted.

J. W. WILLIAMS, Chairman.

On Temperance.

Your Committee view with regret the apathy that seems to pervade almost all on the all-important subject of Temperance, and knowing, as we do, that any vice to be overcome must be exposed not only once, but again and again, we feel deeply the lethargy which exhibits itself on this subject. We are satisfied that the drinking of ardent spirits is on the increase in our bounds. Brethren is there no remedy? There is upwards of three thousand Baptists in our bounds, and will we fold our hands and sit still and make no effort to stay the awful tide that seems to be coming on us, fraught with so many evils? Brethren, our only hope is on the church of the living God. We earnestly appeal to all ministers, deacons, and members of the churches, to step boldly forward (as an obligation rests on us) and take high ground, even the ground the scriptures authorize.

W. D. HARRINGTON, Chairman.

Report on Sabbath Schools.

Your Committee on Sabbath Schools, beg leave to make the following report: We find that there are — Sabbath Schools, with about — scholars reported. We are glad to learn that even a few of the churches of our Association feel an interest in this important work, and hope that they will continue steadfast and diligent in this great Christian duty, and

we do earnestly urge every church to awake up to their duty on this subject. (True it is a great cross to those who are in the habit of spending the Sabbath in idleness or visiting, but Christians need not expect to serve God acceptably without crossing our carnal inclinations.) Instead of having but four Sabbath Schools in the Association, every church may and ought to have a Sabbath School connected with it before the next meeting of this body. For brethren, it is as broad cast upon the water which will be gathered after many days. Take the statistics of all the crimes committed in the Christian world, and it is a rare occurrence you find an individual raised up under the instructions of Sabbath Schools, that is suffering the penalty of the criminal laws. We do not wish to be tedious, or we could give many strong reasons why churches should be earnestly engaged in this branch of education, and we recommend the churches as Baptists, to use our own denominational works in their Sabbath Schools as text books. They can be easily had by applying to the Southern Baptist Publication Society, at Charleston, South Carolina. And, as did your last Committee, we also urge the necessity of each Sabbath School forming itself into a Missionary Society.

All of which is respectfully submitted.
HENRY B. WOODLEY, Chairman.

Report of the Trustees of the E. A. F. College.

The Trustees of the East Alabama Female College, beg leave to report that this institution is, as respects its scholastic department, in a most flourishing condition. No pains have been spared to select the most accomplished and experienced corps of teachers, and to furnish every facility required to forward the great end of the Institution, the imparting of a thorough education.

We regret to say that the College has not yet completed the entire payment for the erection and furnishing of the buildings, which the Trustees believe could have been done, but for the short crops which most of our brethren have made during the present season of the year.

The financial condition of the College is not materially different from that last reported to this body, it is deemed not necessary to make a more detailed reference to it in this report.

In conclusion, the Trustees would earnestly recommend this Institution to the patronage of our brethren and friends. We say to the brethren, you will never regret the expense you may incur in giving to your daughters such an education as this College can and will confer on them, if you will but put them under its guidance and instruction.

Such an education will be more valuable to them, than all the money or property you can leave them, as it will open up sources of happiness which many cannot purchase. Brethren we ought to have three hundred pupils, and can have that number, if our brethren will come up to the full measure of their duty in this behalf.

We herewith submit a catalogue, showing the scholastic condition of the College.

All of which is respectfully submitted.
W. P. CHILTON,
President of the Board of Trustees.

Report of the Committee on Periodicals.

No one who has given even a superficial attention to the progress of events, can be ignorant of the vast influence of the press in moulding the opinions of men. We could hardly hope for the success of any enterprise that does not call to its aid, periodical publications. Fully convinced of the results which may be expected from these sources, the Baptists of our State, have been struggling for years to sustain a paper among them. For some time the struggle has been doubtful; but at length under the able management of its present Editors, the most sanguine expectations of the friends of the S. W. Baptist, have been more than realized. If our brethren will continue to do their duty, there can be no question of the entire success of this enterprise.

We would most cordially recommend the members of this body, in accordance with the resolution of the last session, to encourage their efforts to place the paper in every Baptist family within our bounds.

The Home and Foreign Journal, and the Commission, published at Richmond, Va., are worthy of extensive circulation.

We would also recommend to our ministers and brethren, the Southern Review and Ecclectic, published at Nashville, on account of its firm and unflinching advocacy of Baptist sentiments.

Respectfully submitted,
T. F. BLEDSOE, Chm.

La Fayette Male School.

The Committee to whom was referred the subject of transferring the building occupied by our present Male School, to Bro. G. F. Hill, to be occupied by the school known as the Southern Military Academy.

Report. That we have had an interview with Bro. G. F. Hill, and he expressed himself, willing, to pledge himself, to keep all the time an efficient corps of teachers, and to connect with the school a primary department, and if he should hereafter see proper to remove his school, to some other place, he is then willing, for the property to revert. We are therefore of opinion, that it will be to the interest of our educational enterprise, to turn over the house and lot to him. We therefore recommend the adoption of the following resolution:

Resolved, That the Executive Committee be, and they are hereby instructed to abandon our present Male School, after the present year, and that they allow Bro. G. F. Hill to occupy the present building and lot, with his school, on the terms above indicated.

Your Committee also had an interview with Bro. Otis Smith, who informs us that he is not prepared at this time to make an arrangement with us on the subject of our Female College, but states to us that he will be prepared by the 15th of Oct. next, and also, that at present his prepossessions, are decidedly in favor of making arrangements with us to take charge of the Institution.

Respectfully submitted,
J. FALKNER, Chm.

Deceased Ministers.

The Committee on Deceased Ministers, report as follows: Since the last session of your body, we have lost the minister by death, Elder William Lacy, died about the time, or soon after the last annual meeting of this Association, at his residence in Randolph county, in the triumphs of the Christian faith. Brother Lacy had been a member of the Baptist Church about forty-four years, and was a zealous, pious, and blameless minister for more than thirty years. Not a stain ever sullied his character, as a Christian or as a Minister of the Gospel, his long career in the vineyard of the Master had endeared him to a large circle of friends and brethren. We shall ever cherish his memory, the most kindly sentiments of Christian affection.

Respectfully submitted,
E. GREATHOUSE, Chm.

On Education.

Your Committee have not time to give this subject that attention which its importance demands. We congratulate the Association upon the able and successful management of our Female College, and the enterprise of Bro. J. F. Bledsoe, and also for the continued success of the Baptist Male School in charge of Bro. M. C. Blanchard. For a more detailed account of these Institutions, we beg leave to refer to the Reports of the Trustees and Executive Committee. We confidently hope that the discontinuance of our Male School and the removal of the Southern Military Academy to La Fayette as recommended by the Trustees, will greatly promote the interest of our Female College, and advance the cause of Education generally in East Ala. In conclusion, your Committee would earnestly recommend to the membership in the bounds of this Association, to redouble their efforts in the cause of Education. Let us be satisfied with no common attainments in Science and Literature, if we wish that our sons and daughters should not be engulfed in all the horrors of ignorance and superstition, if we wish successfully to oppose the arts and designs of Jesuitism, Mormonism and the great flood of error which is rolling in upon our people from all quarters, we must wake up to the power and importance of Education. All of which is respectfully submitted.

G. F. HILL, Chm.

The Board of Directors of the Baptist Male High School submit their fifth annual report to the Association: The school building is completed except the painting, and the Board can refer to it with pleasure, whether considered in reference to its structure, mechanical execution or beauty. The grounds have been enclosed by a substantial plank fence, and ornamented by a variety of shade trees.

On the 1st of March last the teachers who had employed tendered their resignations, since which the exercises of the school have been suspended. But it affords us sincere gratification to announce that it will be opened again on the first day of October, under the direction of Mr. R. P. Latham, a graduate of the University of Virginia. He is a native of Virginia, a zealous Christian and a Minister of the Gospel, his long career in the vineyard of the Master has endeared him to a large circle of friends and brethren. We shall ever cherish his memory, the most kindly sentiments of Christian affection.

We hope the interruption in the school to which we have alluded will not chill the ardor, nor repress the zeal of its friends. But for its complete success, and to make it answer the expectations of its founders, private exertions must come to the cheerful and prompt assistance of the Directors and Faculty. If we would have a permanent Institution of high character, conferring the advantage of a College, we must have the united efforts of all its friends. What our boys need is home education. With peculiar institutions and modes of thought, with a distinct civilization inferior to none in the world, southern boys should be trained by southern Teachers, in southern schools. An indispensable auxiliary to proper education is a Christian influence, not only as exerted by the example and teaching of a pious teacher, but as radiated from, and produced by Christian students. We do not mean that all boys should be educated for the ministry, but we do mean that Christian truths, Christian principles, cannot be too early instilled in the youthful mind, and heart, and the school room is one of the best places for exerting such influence.

The Board again express the hope that every Preacher in the Association may find it convenient to send a son to the school free of tuition charges. A vacancy in the Board of Directors was produced by the resignation of Bro. H. E. Taliferro, which has been filled by the election of Oliver H. Taliferro. The subscriptions to the school have not all yet been collected, nor have all its obligations been discharged. We have had a competent collecting agent in the field

THE S. W. BAPTIST.

TUSKEGEE, ALA.:

THURSDAY, OCTOBER 23, 1886.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, whom we have consulted, we have concluded to pursue a medium course between the cash and credit systems. We shall hereafter retain the names of our subscribers as may not promptly pay in advance, one year, and then, if still delinquent, we shall strike them from the list.

In pursuance of this modification in our terms, we hereby inform our readers, that payments made within three months will be recognized as being in advance. But if payments are delayed beyond that period, we shall charge \$2.50.

We have many agents acting for us at the various Associations. In remitting us money, and sending subscribers, some inaccuracies are unavoidable. We stand pledged to correct all mistakes as soon as they are made known to us.

Most of the reports on first page are from the Minutes of the late Session of the Liberty Association, held at Wedowee, Randolph County Alabama.

In another column will be found an article from "A Life Member of the American Tract Society." Instead of a response to Southern interrogations on a vital question, its organ, the *American Messenger*, comes out with a long-faced article, "Prayer for our Country."

How easy to strain out a gnat, and swallow down a camel. The writer of that article may be a good, quiet, and harmless citizen; but we see the religious Press at the North giving it currency and a free passage. What solemn mockery, to agitate a question that threatens to rend our country in twain, and then put on as long a face as the President of a Pharisee's club, and write about, "Prayer for our Country." As a Southern man, we wish the prayers of every well meaning man on earth; but all abolitionists and disturbers of the peace of our country, may keep their prayers to themselves, till they become civilized. They may save their breath, so far as we are concerned.

It is hard for our good correspondent to give up the Tract Society. But if we are not mistaken, he will have it to do. They still maintain their "dignified silence." They will continue mum till the abolition leaven, leavens the whole lump. That day is not distant. If the religious Press at the South would remonstrate, it might be checked for a season; but its destiny is abolitionism. We are done with it, till it disclaims any connexion with the Hartford movement.

We never received it.

A correspondent writes us from Chambers county, that the proceedings of a Union meeting, held at Providence Church, Friday and Saturday before the fifth Sabbath in August, were sent us for publication in our paper. It is news to us, for they never reached our office.

We have published with pleasure, the proceedings of every Union meeting sent us this year; and would have done the same with the one referred to, had it reached us. We are sorry they did not inform us sooner, so that we could have relieved their minds. We never treat our brethren with such neglect. When we refuse a communication, we forthwith give our reasons, publicly or privately.

We will take it kindly, if this matter has done us an injury in that section, if our friends will make known our explanation.

EAST ALABAMA FEMALE COLLEGE.—This young institution has now about 155 students, and is increasing daily. At no period has it had so many at the beginning of a session. It has a full corps of the ablest teachers that can be procured from any section. The very best arrangements are made to accommodate boarders.

Judson Institute.

We learn from a reliable source that two hundred students are now in attendance—more than was ever known at the opening of a session. They will make arrangements to accommodate all that will come, yet the Trustees have found it necessary to put another building under contract, which will accommodate seventy-five or eighty pupils, and greatly increase accommodations in other respects.

From a business letter from Elder Jordan Williams, of Silver Run, Talladega county, we glean the following:

"I have just returned from a trip of 18 days, to the Ten Islands and Canaan Associations. Both Associations have agreed to send a Missionary within their own bounds, next year. At the Ten Islands Association we had a good meeting. Ten joined and the Church was much revived. The Baptist Church in Ashville is in a fine condition I have baptized seven into her fellowship within eight months."

CHRISTIAN INDEX.—The last number announces, that Eld. Jos. Walker, corresponding Secretary of the Domestic Mission Board, Marion, Alabama, has accepted the position of Editor. The Index after this year will be published at Marion, Georgia. The committee have purchased new type, and new material generally; and are determined to make it a paper every way worthy of the denomination in Georgia.—Success to the arrangement!

Brother Walker will not take the "Editor's Easy Chair," till the first of January.

Columbus (Geo.) Association.

On Saturday before the 2nd Lord's day inst., this body of Christians met at Beulah Church, about twenty-five miles south of the city of Columbus, Georgia. After an impressive and instructive introductory sermon by elder Wm. Atkinson, founded upon the text "preach the word," the Association was organized by the election of elder Durham moderator, the former one, elder James Perryman declining a re-election, and elder S. W. Bartley clerk. It appeared from the reading of the letters, that several churches had been visited with the outpouring of the Divine Spirit. Over two hundred accessions by baptism were reported. The aggregate of contributions to various objects amounted to about twelve hundred dollars.

The Columbus Association is a very large body, embracing an extensive territory, with perhaps more than forty churches. Brother Phillips, one of our Missionaries to Central Africa, is under the patronage of this body, and they are some one or two years in advance with his salary. This argues well for the spirit of missions in these churches. Never have we seen that beautiful Psalm illustrated so impressively as on this occasion: "Behold how good and how pleasant it is to dwell together in unity," &c., &c. Such cordial unanimity in counsel, such brotherly love, deferential courtesy, joined with provocation to love and to good works, as characterized the entire session, we have never seen surpassed. We could but feel that if all our religious assemblages were pervaded by such a spirit, they would be far more profitable than they sometimes are, and the impression they would leave behind would be much more favorable to the cause of Christ. These occasions ought to be joyfully embraced by Christians, in which to cultivate the kindlier and more ennobling virtues that are to adorn their characters. Every season of intercourse among the friends of Jesus ought to increase their love for each other as well as to their common Lord. And O, where this is the result of such associations with each other, with what supreme pleasure are they treasured up in our memories to be recalled to in all future life with emotions of unmingled joy! We shall never forget this meeting of the Columbus Association.

We had the pleasure of making the acquaintance of several good brethren and renewing that of many others, from surrounding Associations. Several young ministers were in attendance, who, with the blessing of God, are destined to be extensively useful, and to fill important positions in the sacred calling. May God keep them, and attemper their minds and hearts to that holiness, devotion, and self-denial essential to the high behests of their office! These young ministers will not soon forget the parting address of brother Dawson, at the close of the session. As he dilated upon the impressive thought, that the Christian ministry was noble, dignified and useful from its bearing upon the salvation of the souls of men, the gushing tear from that large Christian assemblage showed that he had struck a responsive chord, which indicated that there was there a vital appreciation of the high mission of the church and its ministry.

On Sabbath the missionary sermon was preached by elder Willis, followed by elder Devotte, and a collection of nearly three hundred dollars was taken up for the cause of Missions. Elder J. E. Sharpe, agent of the Convention for Sabbath Schools for Georgia was present, and secured a liberal subscription in aid of that cause. Elder Screven was also present to represent the Domestic and Indian mission cause.

We also met brethren Foster and Cox, the former of whom is President of the Southern Female College, and the latter co-principal of the Brownwood Institute, both of LaGrange, Geo. These institutions are enjoying a high degree of prosperity. They have each an able corps of teachers, and are every way worthy of public patronage.

On Monday evening, the Association adjourned at a late hour, after commending each other to God in prayer. The courteous, dignified and impartial manner in which the moderator, brother Durham, presided over the deliberations of the body, endeared him to all hearts. The kind and hospitable greeting with which the church and community received the delegates and corresponding messengers, will be long remembered. Our brethren will excuse us for mentioning the name of that venerable patriot, father Cox, whose house has been the home of his brethren for half a century, and who, though now in his eighty third year still bears the fruits of righteousness in old age. Perhaps not less than one hundred persons shared his hospitalities during the meeting.

NOTE.—Brother Devotte, who has recently become pastor of the Baptist Church in Columbus, was cordially received by the body. The church under his ministry is becoming quite prosperous. He has recently baptized quite a number into his fellowship.

Enfauila Association.

We had the pleasure of attending the late Session of this newly organized body of Baptist Churches. It met with the Mount Zion Church, Macon county, Ala., Sept. 11th 1886.

Elder W. W. B. Weston was to have preached the opening sermon, but being in bad health, declined, and Elder J. O. Cumbe, of Cotton Hill, Georgia, discharged that duty. After the sermon the Association organized, by the election of its officers. W. W. Battle was chosen Moderator, and P. M. Callaway, Clerk.

The letters from the Churches, gave abundant evidence of many gracious revivals during the Association year. Also, that order, harmony and peace and good-will abounded in their midst. The Executive Committee, located at Enfauila, have had Elder J. C. Bass engaged this year in their bounds, as Missionary and Calporteur, who has done most efficient service in his calling.

Most of our denominational enterprises received a good share of their liberality. A sermon was preached by Elder A. Van Hoxse, on Sabbath, for the Mission cause, and a liberal collection taken from a large congregation.—The Association resolved to support a native Indian Missionary; and they will do it.

This Association is blessed with a laborious, godly ministry, and must prosper. They are men, able and willing to work for God, and they greatly bless their labors. We know of no Association, of its age, more energetic and promising.

We shall ever feel grateful for the substantial aid they gave the S. W. Baptist. If we had any fears before, of its being taken and read by nearly all the Baptists of that body, we now give all such fears to the winds. They showed unmistakable evidence of their intention to circulate and sustain it.

Much could be said of the work, faith, and labor of the Enfauila Association; but space must be saved for other matter.

Texas Christian Advocate.

We had supposed from previous expressions, that the name of the South Western Baptist would never appear again in the columns of the above paper. Our surprise was, therefore, great when we opened its issue of October 4th, and found two articles devoted to our special benefit, called forth by our review of Spurgeon's Sermons.

We congratulate the Advocate on his return to a good temper. His allusions to us are surprisingly respectful. Well, we will try not to let the Advocate beat us in courtesy and respect.

But we, the Junior Editor, H. E. Taliaferro, takes this occasion to protest against being lost sight of in the columns of the South Western Baptist.—We would inform our contemporaries and many of our readers, that we are not a mere appendage to this paper.

We are the author of the review of Spurgeon's Sermons. We can excuse the Texas Christian Advocate for seeing no one else in the South Western Baptist but Mr. Henderson. The impression made on his mind during the Discussion on Methodist Episcopacy will not soon be erased.

We barely have time and space this week to assure the Advocate, that in future numbers, beginning next week, we will answer his queries, and give him the "light wanted."

But remember it will be the Junior Editor.

Infant Baptism and Communion.

The leader on our first page is an able article from the pen of Professor T. F. Curtis, on the subject of "Infant Communion against Infant Baptism."

The point argued and sustained is, that Infant Communion is coexistent with Infant Baptism; from which a convincing argument is drawn against Infant Baptism. The originators of Infant Baptism, the first traces of which appeared in the days of Cyprian, A. D. 251, regarded Baptism indispensable to the "Eucharist" or the Lord's Supper; and to be consistent, they administered it to newly born infants after their Baptism.

With the inventors of Infant Baptism, it meant something. They regarded the ordinance to be essential to salvation to all, adults and infants, and that gross error created Infant Baptism.—They had but one object in view, the salvation of infants. Doctors now differ widely as to the design of Infant Baptism. They will not agree with the framers of it, that it is essential to salvation; and when pressed in argument for its design, there is a confusion of tongues. And no wonder. The Bible ignores the whole subject; and sound reason and common sense are at war with it.

Professor Curtis has clearly proved in the article referred to, that as soon as Infant Baptism appears on the pages of Ecclesiastical History, Infant Communion was connected with it. They were linked together for ages. The absurdity of Infant Communion happened to strike the common sense of mankind first, the link was broken, and it was dropped; and the other, to the amazement of reason, has continued to curse the so called, Christian Church.

Any reason that can be given for the abandonment of Infant Communion, would apply with equal energy against Infant Baptism. We cannot see why a little bread and wine should not be put into a child's mouth, and call it the Lord's Supper, as well as pour or sprinkle a little water on its head, and

call it baptism. Both, we know, are unscriptural; but we are inquiring into the common sense of the thing, if there be any. If Baptism entitles one to the Lord's Table, all baptized persons should partake of it; if Infant Baptism is scriptural, infants should have it administered to them.

But when we sat down, we only intended to direct the attention of the reader to the article. Read and ponder it well.

Plain Talking.

The Protestant Churchman, of which the Rev. Dr. Stephen H. Tyng is editor, uses the following plain language:—

"But when will the Episcopal Church outgrow this peevish propensity to trifle? When will the immense pretensions of its worthy advocates be seconded by some evidence of apostolical descent or divine anointing? Are we ever to arrive at a maturity of judgment in which we may be trusted with ourselves? or is this silly intercalation rather an evidence of senility which has relaxed again into the antics of childhood, and need some nursing hand and eye once more unceasingly to guide the steps? For ourselves, we are perfectly sick of this whole business. And if our voice had any authority, or its exercise any hope, we should cry aloud, 'Ye bishops, presbyters, and laymen one and all, set not your mind any more on the asses, but regard the affairs of the kingdom. On whom is the desire of all Israel? Is it not upon you, and on your father's house? Let the dead bury their dead: but go ye and preach the kingdom of God. Be apostles. Be heralds. Be messengers for Christ, and a new blessing will soon open for you the windows of heaven, and your renewed and sanctified church shall become a name and a praise in all the earth.'"

Too late Dr. Tyng. The leaven of bigotry has leaved the whole lump.—It is often as hard to remove an old landmark as it is to re-set one. The Episcopal Church, after its separation from Rome were long setting their landmark of "Apostolic Succession," and never got it fully set till the age of Archbishop Laud. Some, called "Low Churchmen," have always despised said landmark, but they have never been able to remove it. In England the "High Church" party is too good an ally to the Crown to be displaced from their livings. The Crown acts upon King James' motto, "no Bishop no King." And they work to the interest of each other, like Leland said of Church and State in Massachusetts: "do you comb my head and I'll scratch your elbow." In the United States they have no government to co-operate with; but they keep up their High Church pretensions, and render themselves ridiculous to most men, and to some of their own distinguished men, as Dr. Tyng.

We publish the following article from the Texas Christian Advocate, which we refer to in another column, that our readers may see the entire article, and shall commence next week, replying to the questions propounded. As we dislike long articles, we promise our readers brief replies.

South Western Baptist—Light Wanted.
We find in the above paper, and in Baptist papers generally, frequent notices of persons having left other churches, and joined the Baptist Church. We frequently know of instances where persons have left the Baptist, and joined the Methodist Church. But we have never been in the habit of publishing such things. As Bro. Henderson is an older church Editor than ourself, we beg leave, for our own satisfaction, to ask him the following question: Do such publications tend to glorify God, or to awaken sinners, or to promote brotherly love, or to accomplish any one of the great ends of the Christian religion?

Again: in the last issue of the South Western Baptist, in a lengthy notice of the Life and Sermons of Rev. C. H. Spurgeon, the youthful, but already celebrated Baptist preacher of London, we find the following remarks:
"We have just finished reading a volume of sermons by C. H. Spurgeon, 'the modern Whitfield.' They are much to our liking; and we unhesitatingly recommend them to our readers. We are aware of the responsibility of penning the above sentence.

The sermons are Predestinarian in doctrine. The doctrine of election and predestination is never lost sight of in these discourses. It is clearly stated, well guarded and powerfully enforced. In his doctrinal sentiments he belongs to the Puritanical school of the 17th century. He is a no fatalist, but a consistent predestinarian. On the personality and work of the Holy Spirit, he is clear and orthodox—destitute of the obscurity and absurdity that belong to the most of Theologians of the Arminian school. He honors the Spirit in all his discourses."

Now, we wish to ask Bro. Henderson a few questions suggested by these remarks:
1. Is it a fact that the Baptist Church really holds to the doctrine of Unconditional Election and Reprobation?
2. If not, what do they mean by "the doctrine of election and predestination?"
3. What is the difference between a "fatalist" and a "predestinarian?"
4. What "theologians of the Arminian School" are chargeable with "obscurity and absurdity" in reference to "the personality and work of the Holy Spirit?" and in what do their obscurity and absurdity consist?

REMOVAL.—Eld. R. B. Barleson has resigned his position in Austin, Texas, and has accepted a Professorship in Baylor University, Independence.

Revivals.

We gather the following items from the last number of the Religious Herald. At Carter's Run Church 23 have been baptized, and 10 more received for baptism. Brother C. C. Bittling reports 5 baptized at the Hopeful Baptist Church, and adds: Bro. C. Tyree assisted in a very interesting meeting, held with the Mt. Olive Baptist Church—after that meeting, 6 were baptized. Since these meetings I have baptized 7 at Hopeful—making 12 at that church in all, and 15 at Mt. Olivet—making 21 at Olivet.

NORTH CAROLINA.—The Biblical Recorder reports a deeply interesting revival at the Church near Wake Forest College. Over seventy have professed during the meeting—twenty of whom are students.

Many very interesting cases are still inquiring the way of salvation, especially among the students.—(nearly twenty of these.)
At Goldsboro, upwards of 40 persons have professed conversion.

The same paper mentions cheering revivals as having occurred in other parts of the State.

KENTUCKY.—At East Fork, Henry Co., 15 have been baptized. At Shelbyville, 19.

SOUTH CAROLINA.—At a meeting recently held with Columbus Creek Church, twenty willing converts were baptized in obedience to the command of Christ, and are going on their way rejoicing. Several of them had been members of the Methodist Episcopal Church.

At Cypress Creek Church, 23 persons have been converted.

GEORGIA.—The Christian Index has accounts of numerous revivals.

Several churches have had considerable additions. Newhope 35; Fayetteville 28. Flat Creek, Fayette Co., 19; Hebron, Pike Co., 26; Mt. Zion, 13; Fairview, 35.

MISSOURI.—Prosperity Church, Newton Co., 24 converted; New Madrid 70; and a church organized July 18.

REVIVAL AMONG THE SEMINOLES.—In August, Bro. H. F. Buckner baptized 8 Seminoles Indians. He writes:

Among those who came forward for prayer, were many young Indian men of promise; besides the notorious Abram, the negro chief—who has so long led these wild forest children.

BAPTISMS IN TEXAS.—At Cross Timber Church 6; Walnut Creek 9; a newly organized church in Tarrant county, 23; Shiloh 21; Clear Creek 7.

LOUISIANA.—Spearville 25 baptized, and 6 at Arcadia.

TENNESSEE. We learn that our anti-missionary brethren recently held a meeting at Union Church, Blount county, which resulted in the baptism of 22 persons. We are glad to see this evidence of returning life among our anti-missionary brethren, and hope it may foreshadow a better state of affairs among them.

Following the Nolichucky Association, 12 were baptized at Mansfield's Gap. And we learn that 15 were baptized at Zion Hill, Anderson county, following the Clinton Association.—Baptist Watchman.

VERMILION COUNTY, ILLINOIS.—An interesting revival occurred at the Blue Grass Grove, in connection with the Hopewell Church, commencing the last Sabbath in June. The work commenced from a thorough religious visitation of the families in the neighborhood, and meetings were continued for eighteen successive evenings; the family visits being continued during the days. Thirty-eight were added to the church, mostly by baptism.

Some religious interest has been enjoyed in the Middle Fork Church, during the month of September, resulting in eight additions, six of them by baptism.—Christian Times.

Elder J. D. Renfro, of Cross Plains, Alabama, says, "I have recently baptized 7 into the fellowship of Harmony and Mt. Pleasant Churches."

ORDINATIONS.—E. Nisbet was ordained, Sept. 25th, at Avon, N. Y.
J. T. Miller was ordained, at Rolling Fork Church, Kentucky, on the last Sabbath in August.

IN VIRGINIA.—Bro. John W. Meadows was ordained at Providence, Franklin Co., on the second Saturday in September.

Bro. R. M. Lee was ordained at Petersburg, September 20th.

Brother Lee takes charge of the African church in this city.

ABANDONING THE CAMP MEETING.—The Puritan Recorder avers that "the Methodist mind already falters in the support of the camp meeting." The great camp meeting at Eastham, Mass., almost failed the last summer; notice of its pretermission having been actually given out, though afterwards countermanded by a call for a grand rally, on the ground that it would be the last. The camp meeting at Southampton is also stated, on the authority of a correspondent of the Springfield Republican, to have been extremely small, no more than three hundred persons on the ground.

A PREBAPTIST CHURCH TRANSFORMED.—In noticing the annual meeting of the North Boston Association, the Christian Era furnishes the following item:

"Two new churches—Medford and Melrose, were received. The former was formed out of the elements of the old church which disbanded some time since; and the latter was formerly a Protestant Methodist Church, but seeing the scripturalness of our faith, they as a body came over to us, and settled a Baptist pastor."

THE PURE SPIRIT.—The Springs of everlasting life are within. There are clear streams gushing up from the depths of the soul, and flowing out to enliven the sphere of outward existence. But like the waters of Shiloh, they "go softly." You must listen to catch the silvery tones of the little rill as it glides along.—You may not witness its silent march; but its course will be seen in the fresh verdure and the opening flowers—its presence will be known by forms of life and beauty that gather around it. It is thus with the pure spirit. You may not hear its "still small voice," or heed its silent aspirations; but it has a moral strength and a holy influence that is felt by all around. The wilderness is made to smile in its presence, and flowers of new life and beauty spring up and flourish forever.

Publication Notices.

Sheldon, Blakeman & Co., have issued a NEW AND COMPLETE EDITION OF THE WORKS OF LORENZO DOW, and the writings of his wife, PRIGY DOW. Any who wish to read the adventurous life and writings of that remarkable man, can obtain it by applying to Sheldon, Blakeman & Co., New York, or at their various depositaries in the United States.

SOUTHERN BAPTIST REVIEW AND ECCLESIASTIC for July and August, 1886.

Contents: Address on Female Education; Stewart on Baptism; Philosophy of Religion; Millennium; Remission; Virginia Baptists; Notices of New Publications.

Nashville, Tennessee; Graves, Marks & Rutland, Publishers. Terms: \$2 a year, in advance.

PARLOR VISITOR, September 1886.—We have long deplored the want of a Parlor Magazine, so written and selected, that we would not hesitate to recommend it to the Family Circle—a Magazine so gotten up that it would interest young ladies, whether pious or not, filled with ideas and sentiments, pure and healthful to the mind—that would turn their attentions away from the sickly sentimental literature, found in the fashionable Magazines, flooding our country.

Our wishes are now realized in the Parlor Visitor. The September number abounds in varied and valuable selections; all of them calculated to engage the attention, instruct the mind and purify and elevate the affections. Our readers must not think, in our frequent notices of this Magazine, that we are passing mere compliments upon it. That is not our practice. Baptist families need such a work, and we heartily commend it to them.

Nashville, Tennessee. \$2 a year, in advance. Address W. P. Jones.

The American Baptist Memorial, Richmond, Va., for October, is before us, with its usual rich and tasty variety. The Christian Repository for October, is also on our table, full of pith and energy as ever. S. H. Ford, editor, Louisville, Ky.

Baptist Literature is increasing at a rapid rate. Their energy and potency is now being felt throughout Christendom. May the Lord direct their powerful energies in the right direction.

Winslow's Works.

THE GLORY OF THE REDEEMER.—GLIMPSES OF THE TRUTH AS IT IS IN JESUS.—THE INQUIRER DIRECTED.

These three volumes from the pen of Rev. Octavius Winslow, of England, are published by Lindsay & Blackiston, Philadelphia, and are sold at less than a dollar each. They are the productions of a masterly mind, and are eminently adapted to the instruction of those who wish to be taught the great and glorious truths of God's word. Every page contains great and noble thoughts; and throughout the whole, there is such sound orthodoxy, accompanied with such a spirit of true piety, that no Christian can read the volumes without emotions, and without being benefited. A second and a third reading, only makes the reader feel more and more in love with them. They are all worthy of a place in every Christian's library, and are destined to take their places among the choice productions of the age. We especially commend the "Inquirer Directed," to the ministry of the country, as it is, without doubt, one of the clearest and best written works upon the personality, office and work of the Holy Spirit, extant.

J. M. W.

The American Tract Society Again.

A late number of the American Messenger contains the following:

PRAYER FOR OUR COUNTRY.—Multitudes in our country now feel deep alarm in reference to prospects before us, seeing no way in which portending evils can be averted.

All Christians agree that our pride and taste to be rich, our love of power and aggrandizement, the violence and strife existing in the midst of us, our abuse of exalted privileges, and all our sins, justly provoke the wrath of an offended God; and that our hope is not in man, but in Him. The true Christian knows too, that he is himself shortsighted and erring; liable to be mistaken as to facts and duty, and to misjudge as to what will be the best means of gaining desired results. The very events he now most seeks may lead ultimately to what he most dreads, and what he now dreads may be overruled to bring about what he wishes. God sees the end from the beginning; man is blind, and cannot see afar off.

What can the Christian do but walk softly and humbly before God; take his word for the standard of duty, and commit all results to him in prayer, which moves the arm that moves the world.

How sweet the thought that all God's redeemed people, men and women, of every age and condition, in the north and the south, in the east and the west, may join in one united unceasing prayer to God, that he will deal with this nation in mercy; that he will preserve this land for himself, and use her for the conversion of the world; that he will see fit to rebuke and punish us, it shall be in love; that he will so control and overrule the raging passions and excitements of men as to advance his glory and the Redeemer's kingdom, and make the wrath of man to praise him.

Here is hope. When did his people ever trust in him and not receive his protection and blessing? Look through all the records of the Old Testament—there is one case in which even a remnant of his people humbly committed their cause to him, repenting of their sins and resting on his mercy, in which he did not bestow upon them his smiles? Let us feel and act like Amos, when a million Ethiopians came against him: "As acried unto the Lord and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power. Help us, O Lord God; for we rest on thee."

Upon the above we would respectfully submit—it is right, it is pious, to ascribe to the righteous retributions of heaven, those "portending evils," which are plainly the work of Abolitionists.

We could at this point give speech after speech, paragraph upon paragraph, from Abolition demagogues and fanatics, that have produced the state of things depicted in the above extract. But we forbear.

Now this is the very class of men to whom it is proposed to sell the American Tract Society; and the class of sentiments which it is proposed shall issue from presses (it was almost ready to say) sanctified by the assurance of countless thousands of pages, of the purest sentiments that ever dropped from the pens of uninspired men.

We would implore those who are placed in the guardianship of this noble institution, to weigh well the responsibility of their position.

There is not on earth, perhaps, a more powerful agent for good, than the American Tract Society. It may, almost, be compared to "Tree of Life," that yields forth its "fruit," and the leaves of her tree "for the healing of the nations."

And can it be possible that any society, is willing to see it desecrated by the holy work of scattering fire brands, and death; of stirring up civil discord, and happy land—of arraying the nations to spill the blood of Americans? Forbid it reason! forbid it humanity! forbid it the love of our country! I agree with you, Messrs. Editors, in your conservative of the interests of the country, as yet (almost) uncorrupted land, and physically called upon, to wipe out all discord, all fellowship with the enemy, has been attempted to be fixed upon the fourth Congressional Chamber. The evidence is before you.

Yours, and the Societies, since the American Tract Society, and its conduct was peculiarly emblematic of the noblest and most highly Christian character.

Yours truly,
F. M. LAW, Cor. Sec. &c.

SOUTH WESTERN BAPTIST.

Poetry.

The Pauper's Death Bed.

Tread softly—bow the head
In reverent silence bow;
No passing bell doth toll,
Yet an immortal soul
Is passing now.

Stranger! however great,
With lowly reverence bow;
There's one in that poor shed,
One in that paltry bed,
Greater than thou.

Beneath that beggar's roof,
Lo! Death doth keep his state;
No smiling courtesies bow;
Enter—no crowds attend;
Enter—no guards defend
This palace gate.

That pavement damp and cold,
No smiling courtesies bow;
One silent woman stands
Lifting, with meagre hands:
A dying bed.

No mingling voices sound—
An infant wail alone;
A sob suppressed—again
That short deep gasp, and then
The parting groan.

Oh! change—Oh! unknown change,
Burst on the prison bars—
This moment there, so low,
So agonized, and now
Beyond the stars.

Oh! change—stupendous change!
There lies the soulless clod;
The sun eternal breaks—
The new immortal wakes—
Wakes with his God.

The Family Circle.

The Ant and the Flea—A Fable.

A busy little ant toiled hard one summer's day to get a large barleycorn into her store-room. After much pushing, pulling, lifting, tugging, jerking, and puffing, she succeeded in lodging it safely in the snug little granary of her mansion. To rest herself, she ran out into the air, and seating herself under a clover leaf, she drank life from the fresh breeze, and gathered strength for new labors.

While resting thus, a lively flea, dressed in a shining coat, skipped from the back of old Rover, the farmer's dog, and lighted close to the ant, under the clover leaf.

"Ah! how are you old lady?" asked the flea in a familiar tone of voice, and in a manner which betokened familiarity rather than good breeding.

"I am well, but weary, thank you sir," modestly replied the ant, wiping her heated brow with her arm as she spoke.

"Weary, eh? Been hard at work, I suppose, as usual," said the flea.

"Yes," replied the ant; "I have been rolling a fine fat barleycorn into my store-room. It was a plump one, I assure you. It will make bread enough to last my family a week next winter."

"Exactly, I understand. You are a very industrious people, very," said the flea with a knowing look.

"Why yes; we are industrious. We find our pleasure in daily labor. In summer, we lay in stores of food for the winter. We build mansions to shelter us in bad weather. We help each other. We carefully collect every eatable thing, and thus in mutual love and labors we spend very happy lives."

The flea now tossed his head, and with an ironical sneer, replied, "Oh! yes; certainly. Very fine. Your ways are very good, I dare say. But, then, anybody else could do just as well, perhaps better. I think I could myself."

"You?" replied the ant; "You do better? Come with me and give me a specimen of your work. If you can do better, come set my people an example." And the little ant was so angry at the impudence of the lazy flea, she almost burst her little jacket.

"Nothing easier," said the flea. "I just now recollect that I have an engagement. Good day, madam. Then bowing with mock politeness, the flea leaped out of sight, and was soon engaged in a piratical expedition on the person of poor old Rover.

If an idle, boasting child, all talk and no performance, always poking fun at the industrious scholar, but never learning his own lessons—if such a child reads this fable, perhaps he may see himself in the person of the idle flea.—Boys' and Girls' Magazine.

True Words.—Education does not commence with the alphabet. It begins with a mother's look—with a father's smile of approbation, or sign of reproof—with a sister's gentle pressure of the hand, or a brother's noble act of forbearance—with handfuls of flowers in green and daisy meadows—with bird's nests admired, but not touched—with creeping ants, and almost imperceptible embezzles—with humming bees, and glass beehives—with pleasant walks in shady lanes, and with thoughts directed in sweet and kindly tones, and words to mature to acts of benevolence, to deeds of virtue, and to the source of all good, to God himself.

Whom God chooses, the world reuses.

The Devil's Tail.

In a town in New-England there lived, a few years ago, a man named B—, who was more commonly known as "Tonguey Jack," a designation which he owed to his gift of the gab, and disposition to show off his wit at the expense of others. Tonguey Jack was among other things a rank infidel and a great disputant upon religious subjects. He was especially fond of entrapping glibly men into discussion, in which, by his coarse humor and ludicrous illustrations, he generally managed to get the laugh on his side.

In this way he made himself quite a terror to all the preachers in the vicinity. A new minister had been lately called by a congregation in town. He was quite a young man, and just from the theological seminary. One day Jack, while sitting with some of his cronies in front of a tavern, saw the young minister coming down the street, and declared he would show them some fun. As the minister approached Jack came forward seriously and said they had been discussing a religious question, on which they would be glad to have some light from the minister.—The latter declared his willingness to afford any information he could give.

"What I want to know," said Jack, gravely, "is this, 'Evil, it is well known, proceeds from the devil, who everybody knows has got a tail. Now, as you are a minister, and a college-bred man, Mr. C—, I want to know if you can tell me the exact length of the devil's tail?"

"Certainly I can, Mr. B.," replied the minister, without hesitation. "It is exactly the length of your tongue, and it is an uncommonly long tail."

There was a roar of laughter from the crowd and the minister walked on leaving Jack dumfounded by the suddenness of the retort he never heard the last of it; and though he retained his name and his character till his death, he never afterwards ventured to molest the young minister. [Yankee Blade.

The Book of Thanks.
"I feel so vexed and out of temper with Ben!" cried Mark, "that I really must—"

"Do something in revenge?" inquired his cousin Cecilia.

"No, look over my Book of Thanks," said Cecilia.

"What's that?" said Cecilia, as she saw him turning over the leaves of his copy-book nearly full of writings, in a round text hand.

"Here it is," said Mark; then read aloud: "March 8. Ben lent me his new hat. Here again. June 4. When I lost my shilling, Ben made it up to me kindly. Well, observed the boy, turning down the leaf, "Ben is a good fellow after all!"

"What do you note down in that book?" said Cecilia, looking over his shoulder, with some curiosity.

"All the kindness that ever are shown me; you would wonder how many they are! I find a great deal of good from marking them down. I do not forget them as I might do if I only trusted to memory; so I hope that I am not often ungrateful, and when I am cross or out of temper, I almost always feel good humored again, if I only look over my book."

"I wonder what sort of things you put down," said Cecilia. "Let me glance over a page."

"Mrs. Wade asked me to spend a whole day at her house, and made me very happy indeed."

"Old Martha Page asked after me every day when I was ill."

"Why do you put father and mother at the top of every page?"

"O, they show me so much kindness that I can not put it all down, so I just write their names to remind myself of my great debt of love, I know that I never can pay it! And see what I put at the beginning of my book, 'Every good gift cometh from above,' this is to make me remember that all the kind friends whom I have were given to me by the Lord, and that while I am grateful to them, I should first of all be thankful to Him."

I think that such of my readers as have ability and time, would find it a capital plan to keep a Book of Thanks; and many such as can not write them down yet, keep a book of remembrance of past kindnesses of their hearts!

God's gold is the world's dress.—They, of whom the world is not worthy, are counted not worthy to live in the world.

He is neither afraid of dying nor living; he desires to go to heaven to see Christ, yet is willing to stay upon earth to serve Christ.

If the children of God did but know what was best for them, they would perceive that God did that which is best for them.

Changes in the English Language.

In the year 700 the Lord's prayer began thus:
"Uren fader thic are in hiehas, sio gokagud thin nomo, to eyemeth thin rik; sic thin willaase in hefohas and in ertho."

Two hundred years after, thus:
"Ther u fader the art on heofum si thin namagehal God. Com thin ric. Si thin willa on earthan swa, or heofum."

About two hundred years after, in the reign of Henry II., it was rendered thus, and sent over by Pope Adrian, an Englishman:
"Fader in heaven, rich, Thy name be hailed ever bless, Thou bring us to thy meek bliss; Altho in heaven dost, Thou in heathen beome it also, 'ke."

About one hundred years after, in the reign of Henry III., it ran thus:
"Fader thou art in heaven blissed, Thou bring us to thy meek bliss; Come and not thy kingdom, Thou bring will it be in all do, In heaven and in earth also, So it shall be in full well to be."

In the reign of Henry VI., it began thus:
"Our fader that art in heaven hallowed be thy name, the kingdom come to thee, be the will done in earth, as in heaven," &c.

In 1537 it began thus:
"O, our father who art in heaven! hallowed be thy name. Let thy kingdom come, Thy will be fulfilled as well in earth as it is in heaven."

Thoughts for the Thoughtful.
METHUEN goes far to prevent trouble in business, for it makes the task easy, hinders confusion, saves abundance of time, and instructs those that have business depending, what to do and what to hope. Wm. Penn's Works.

ONE WATCH set right, will do to try many by; and on the other hand, one that goes wrong, may be the means of misleading a whole neighborhood. And the same may be said of the example we individually set to those around us. Dilwyn's Reflections.

ADVICE—Whoever thinks his own knowledge sufficient for discerning, and with certainty determining, the part he ought to act on many occasions of life, must have had very little experience. He will often see his presumptions punished by mistakes, which he would have avoided had he taken prudent counsel. A good plan is often improved in consequence of the inquiry and discussion of two persons actuated by the same desire of success; if one does not perceive the deficiency of the project which he has formed, the other does, and thus both act jointly in correcting it. The mind is enlightened by contradictions when these arise from a natural desire of seeking and discerning the truth.—Torey's Memoirs.

INDUSTRY may be considered as the purse, frugality as its strings, which should rather be tied with a bow than a double knot, that the contents may not be too difficult of access for reasonable purposes. Dilwyn.

A COUNTRY LIFE. The country is both the philosopher's garden and library, in which he reads and contemplates the power, wisdom and goodness of God. Wm. Penn.

It is never too late to learn what it is always necessary to know: and it is no shame to learn, so long as we are ignorant:—that is to say, so long as we live.

KNOWLEDGE directs practice, yet practice increases knowledge.

THE great principles of agriculture may be reduced to these two points: Keep small farms and manage them well.

DOMESTIC ECONOMY. Without good domestic economy there is very little personal comfort, and not much prospect of happiness, either in one's self or the relations, respectively, of husband and wife, parents and children.—Even mammon, the god of the world's idolatry, requires of his worshippers order, method, and continued attention to objects and ends; in fine, well regulated domestic economy.

A PROMPT RESPONSE.—Not long since an Episcopal minister in Columbus, Ga., preached in the morning of a Lord's day from the text, "Ethiopia shall soon stretch out her hands unto God." In the afternoon when the Rector opened his Bible for the lessons, he found in it a package containing a hundred dollars, placed there by an unknown hand, with this endorsement, "Ethiopia shall not stretch out her hands in vain." How pleasant it would be for every minister after presenting the claims of a benevolent object, to find so satisfactory an answer so speedily made!

Christ is to be a believer's Judge, and if he was to choose his Judge, he could not choose a better friend.

As God glorifies Christ in heaven, so the Spirit glorifies him on earth, in the hearts of believers.

LET US REASON TOGETHER!

HOLLOWAY'S PILLS!
WHY ARE WE SICK!

It has been the lot of the human race to be weighed down by disease and suffering. HOLLOWAY'S PILLS are especially adapted to the relief of the bowels, the kidneys, the bladder, the liver, the stomach, the lungs, the spleen, the pancreas, the gall bladder, the prostate, the uterus, the ovaries, the vagina, the rectum, the anus, the bladder, the prostate, the uterus, the ovaries, the vagina, the rectum, the anus.

These Pills Purify the Blood
These famous Pills are especially combined to operate on the stomach, the liver, the kidneys, the bladder, the lungs, the spleen, the pancreas, the gall bladder, the prostate, the uterus, the ovaries, the vagina, the rectum, the anus.

Dyspepsia and Liver Complaints
Nearly half the human race have taken these Pills. It has been proved in all parts of the world, that nothing has been found equal to them in cases of dyspepsia, liver complaint, and all the ailments of the bowels, the kidneys, the bladder, the lungs, the spleen, the pancreas, the gall bladder, the prostate, the uterus, the ovaries, the vagina, the rectum, the anus.

General Debility, Ill Health
Many of the most despotic Governments have ordered their Custom Houses to the introduction of these Pills, that they may become the medicine of the masses. Learned Colleges of medicine in all parts of the world have been known for persons of delicate health, or where the system has been impaired, as its invigorating properties never fail to afford relief.

Female Complaints.
No female, young or old, should be without this celebrated medicine. It corrects and regulates the monthly course, and is the best remedy for all the ailments of the female system, such as dyspepsia, liver complaint, and all the ailments of the bowels, the kidneys, the bladder, the lungs, the spleen, the pancreas, the gall bladder, the prostate, the uterus, the ovaries, the vagina, the rectum, the anus.

Holloway's Pills are the best remedy known in the world for the following Diseases:
Asthma, Bowel Complaints, Coughs, Colds, Chest Diseases, Constipation, Diarrhea, Dropsy, Dyspepsia, Eczema, Gout, Gravel, Hemorrhoids, Indigestion, Inflammation, Kidney Disease, Liver Complaint, Malaria, Nephritis, Rheumatism, Scald Head, Skin Diseases, Stomach Complaints, Syphilis, Tetter, Urinary Diseases, Venereal Disease, Wounds, and all the ailments of the human system.

THE MODERN WHITEFISH
When a man has been taken with a cold, or a fever, or a headache, or a toothache, or a neuralgia, or a rheumatism, or a gout, or a sciatica, or a lumbago, or a hernia, or a varicocele, or a hemorrhoid, or a prolapse, or a fistula, or a cancer, or a syphilis, or a gonorrhea, or a chancre, or a carbuncle, or a boil, or a pimple, or a wart, or a mole, or a skin disease, or a venereal disease, or a urinary disease, or a digestive disease, or a circulatory disease, or a nervous disease, or a mental disease, or a physical disease, or a spiritual disease, or a moral disease, or a social disease, or a political disease, or a religious disease, or a scientific disease, or a literary disease, or a philosophical disease, or a metaphysical disease, or a theological disease, or a historical disease, or a geographical disease, or a botanical disease, or a zoological disease, or a mineralogical disease, or a geological disease, or a cosmological disease, or a astronomical disease, or a meteorological 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