

VOLUME LIII.

WESTERN RECORDER.

Published for the Proprietor, by GEORGE WALKER, D.D. Carefully have we word of the contents of this article. The brochure, being placed at our disposal by a friend...

THE LABEL.

On reading the pamphlet, a memorial prayer conference was held in the memory of President J. A. Garfield, elect of God, also of men, our brothers...

WHAT A COMMENTARY ON OUR CHRISTIAN CIVILIZATION...

What a commentary on our Christian civilization when we state the fact that in Fulton, Boston, the Athens of America, there are 100 saloons and only 25 churches...

THE MICHIGAN ISSUE.

We may correctly term the plan of the Michigan State Convention a somewhat original idea. There is scarcely a Michigan man to be found...

LITERATURE FOR THE YOUNG.

Of such literature, so-called, there is just now a multitudinous variety. It is certainly not so essential to education that there is no mission with it...

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A Live Prayer-meeting.

Talk in the prayer-meeting. Go to it determined to make it a live and profitable meeting. At a social gathering for amusement, the guests do not leave all the conversation to be carried out by the host...

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The Sunday School INTERNATIONAL BIBLE LESSONS, 1886, FOURTH QUARTER.

BY REV. S. BOYKIN, D.D., Editor of Kind Words.

Sunday, Dec. 16. REVIEW

More Text—Glory to God in the high and low. Central Truth—Praise to God and the Lamb for the Work of Redemption.

TITLES AND MOTTO TEXTS. 1. John 1:1-14. Motto: The Son of Man is betrayed into the hands of man.

2. Peter Restored. John 21:1-19. Motto: He saith unto him, Feed my lambs. John 21:15.

3. The Great Invention. Rev. 22:3-21. Motto: The grace of our Lord Jesus Christ be with you all. Amen.

JESUS CHRIST RECALLED TO REMINDING.

I. The first four lessons tell us of Jesus' sufferings: He was betrayed (Lesson 1), tried (Lesson 2), condemned (Lesson 3), crucified (Lesson 4).

II. The second four lessons tell us of our corrupted flesh (Lesson 5), doubt (Lesson 6), remorse (Lesson 7), darkness (Lesson 8).

III. The third four lessons inform us of his appearance in glory (Lesson 9), the order of his resurrection (Lesson 10), his glorious invitation of glory to us (Lesson 11).

PRICES REDUCED. GRADED LESSON HELPS For First Quarter, 1887, Now Ready.

TERMS—CASH IN ADVANCE.

LESSON HELPS. PRIMARY GRADE. Beautifully printed in colors. Published quarterly.

INTERMEDIATE GRADE. TERMS—Single copy, 1 cent. In packages of five and upwards, 5 cents per copy.

ADVANCED GRADE. TERMS—Single copy, 1 cent. In packages of five and upwards, 5 cents per copy.

SENIOR GRADE. TERMS—Single copy, 1 cent. In packages of five and upwards, 5 cents per copy.

THE BIBLE LESSON PICTURES—(Formerly Colored Editions). Size 2 1/2 x 3 1/2 inches. We will accept for this publication.

JUST ISSUED—THE BAPTIST DIRECTORY—Large Year Book for 1887. The retail price for the volume is \$1.00.

IF you are desirous of obtaining anything in the Sunday-school lists, we shall be very glad to correspond with you and give terms.

AMERICAN BAPTIST PUBLICATION SOCIETY, 1420 Chestnut Street, PHILADELPHIA; 256 Washington St. and 14 Grand Street, BOSTON; 9 Berry St. NEW YORK; 151 Wabash Avenue, CHICAGO.

meanly and deceptively does he set towards one to whom he bids no fight! Knowing what was right, he would not fight.

1. Condemned. With what contemptible thought and injustice does Pilate scourge Jesus and permit him to be maltreated by his soldiers and by Herod, thus delivering him up to Herod, the contemptible criminal who becomes the King of glory, before whom the holiest and mightiest low. Will he welcome us? or will he condemn us? Memorize this question.

2. And adorned on high. Ever is adored and worshipped by redeemed saints and angels. The prisoner has become the Judge. The one who had been in the stocks is now on the throne. The one who had been in the stocks is now on the throne.

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THE HOLIDAY CARNIVAL AT J. BACON & SONS

is now at food-tide. It is universally pronounced the most gorgeous Holiday display ever made in this section of the world.

FALL INTO LINE.

The road to happiness and a jolly Christmas time leads direct to our Mammoth Establishment. If you are hunting for friends you may find them at our house.

ANOTHER TERRIBLE DROP!

Real Skin Sargos, Genuine Alaska and London Dye, \$1.25 to \$1.50, absolute cost. Station-India Plush Sargos, \$15, \$22, \$30 and \$40, a reduction of 25 per cent.

425, 427, 429 E. Market st, above Preston, LOUISVILLE, KY.

FROM THE CHURCH.

Bellevue, Boone Co., Ky.—I baptised five more yesterday for the church, making 27 additions to the church. The meeting recently held by us was very successful.

Barren, Boone Co., Ky.—I closed a considerable tract of land for the third time in November. Results: 10 baptisms, 6 more approved for baptism and by letter.

Barren, Boone Co., Ky.—I closed a meeting with my work which lasted for 10 days. The meeting was very successful.

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Advertisement for Volina Cordia medicine, listing various ailments it treats such as rheumatism, neuralgia, and general weakness.

WESTERN RECORDER.

J. O. DAPERTON, EDITOR & PUBLISHER. T. S. ORLANDER, MANAGER. A. S. GARDNER, PRINTING AND GENERAL ARTS. J. D. BILMAY, SPECIAL ADVERTISING AGENT. LOUISVILLE, KY. THURSDAY, DEC. 16, 1886.

A Question About Immersion.

The following inquiry comes from a friend in Virginia:

While all this discussion is going on in your paper in regard to baptism, I would like to ask a question for information only. Why will the Presbyterian church receive a member in good standing a man who received baptism by immersion, and who holds some doctrine of the propriety of the baptism of infants?

The above we find in the Christian Observer of November 18th, and following this we give the most important part of the editor's reply:

We can see no objection to the reception of such a man into the membership of the church. While the Presbyterian church regards sprinkling or pouring as the proper mode for the administration of the ordinance, yet she also regards a baptism which has been administered by immersion as perfectly valid.

Before advancing, there are two questions here to be settled. And first is the "Presbyterian church," according to the Observer editor's opinion, is a competent teacher, and as we are willing to be taught, we sit down and ask for light. The first is a question of grammar. How can "pouring or sprinkling" be regarded "as the proper mode"? We do not wish to be over-strict, but we want to be sure that we understand our friendly contemporary. Language generally supposed to be intended to conceal, instead. We confess we do not see the grammatical propriety of speaking of two distinct and dissimilar acts as constituting one "proper mode." How could walking or jumping be spoken of as the "proper mode" of movement? It occurs to us that as sprinkling is one mode and pouring another, just as writing is one mode of expressing thought and speaking another. Hence, "sprinkling and pouring" are not one mode, but two modes of baptism. Both our logic and grammar may be at fault, but that is the way it seems to us.

Another "Strange Proceeding."

Among the strange things or proceedings which are happening in our religious world, in this age, we have heard of the "strange proceeding" of the church in Louisville, Ky. In the first place, it seems strange that the editors of our Baptist paper in Kentucky do not know where Fairview is, and where that church is, but for that matter, we have seen the spot of ground where J. F. Brown Davis was born. Perhaps that is the reason why Bro. Caperton, when invited to attend the dedication, did not try to visit in his appearance, but he was not invited. Bro. Moore, of the Observer, was raised in three miles of Fairview, and certainly knows all about the place. He knows Fairview in a few sentences he says if he "is not mistaken" it is not in Todd county nor in Christian county, and yet it is in Christian. One of the editors now undertakes that "J. F. Brown Davis" is "mistaken." But before I explain this, let me say that the "strange proceeding" and that is this: That the senior pastor of Louisville, Nashville, Clarksville, Hopkinsville, and Elkins, should have reported on our dedication, a minister, and that the editor of the Observer, "was personally invited and the other at some among us—should be distinguished by their absence. This may be surprising, but the address of the place was in their own hands. As I have said, we are not worthy of attention.

Now let me explain our geography. Jefferson Davis was born in 1808 in Fairview, Christian county, he became a member of the Christian and Todd counties was a son of one, and it was called Christian. Since then, Todd county was set off from Christian, the county line passing through the spot of the Fairview, leaving the Christian county, the present site of the settlement of Davis, the present site of the settlement in Todd county about two hundred yards. The passage is also in Todd, about one quarter of a mile from the county line.

authorized a definite act, settled, however by command, and mentioned it by submitting to a definite and specific thing. Was Christ baptized by John, in baptism, and nothing else in there. Is there no logic that can shake this position or move us from it. Hence to talk about one thing being "proper," and a radically different thing being "valid," is to talk the absurd nonsense ever heard outside a fanatic asylum.

Further, our friend of the Observer says: "His opinions are to the prejudice of infant baptism as a member of the church." For the members all come in as disciples or learners, who must be instructed in the truth. In a sense this is true; in a sense it is not. There is a "teaching" that is required after a person becomes a member of the church; but certainly that is not in regard to the very ordinance wherein one puts on Christ by public profession, hallowed standing out before the world as a disciple of Jesus. That is clearly brought out in the words of the final Commission: "Go ye, therefore, and teach all nations, baptizing them." Teaching them, is subsequent to baptism, and can not be in regard to that sacred ordinance.

But what does all this mean? Let us see. If the immersion which the person received is valid, how or why does he need any teaching on that point? If valid, it is not deficient. If not deficient, it has been a fulfillment of all that the command involves. Again, how or why does he need to come in as a disciple? It is to learn that if there is something lacking in the command which the church of which he has become a member declares to be "valid"? We confess we are in a dilemma here. Can our neighbor help us at this point "just a little"?

But if he needs to come in as a learner on the subject of baptism, then there is something about it that he does not know. But as the church can only understand this from the fact of his immersion, then it follows that immersion, after all, is not quite valid; for if it were, why does he need the teaching? What then? Why, then, as immersion is not the proper mode, he has never as yet been properly baptized, and the Presbyterian church has set aside the requirement of Jesus Christ that baptism precede church membership, for the sake of getting a member. Again, Bro. Observer, do not get your feet under us. We were never in a more pleasant frame of mind than at this moment. We just want to see which horn of the dilemma you will take.

EDITORIAL VARIETIES.

Orders are out for the marriage of Marion Ales, on the 16th inst., by Rev. Hays F. M. Cornick, minister to M. Cox, and Miss Anne Perry, daughter of Dr. and Mrs. James Perry. We are congratulating the bride and groom. We will give you the particulars in our next issue. The address is P. O. Box 100, Anna, January 1st. His address is consequently changed from P. O. Box 100, to that point.

We are glad to announce that Bro. F. H. G. Williams, who has been ordained by us more than a month, is now rapidly improving.

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Review, and write up the facts for themselves. Correspondents should not try to enlighten editors until they are sure they are themselves enlightened. We conducted my meeting, even though the weather was very inclement, for about ten days and eight after our dedication, and had seven additions to the church. We are expected. We have a nice church house and a hospitable people. Come and see.

Dr. J. W. Waring spent last Sunday with the Rev. E. M. Smith, preaching in the morning. He was exceedingly pleased with the spiritual tone of the church. He says that Bro. E. M. has a firm grip on the church and congregation. On all hands he has been diligent in his preaching and pastoral work.

A notable event in the recent great revival at Tusculum, Ala., was the conversion of one of the foremost abolitionists of the town, The Rev. Dr. J. W. Waring, who has been a member of the church since 1850. Of these conversions it is estimated at 300. Of these conversions it is estimated at 300. Of these conversions it is estimated at 300.

Rev. Z. D. Baird, formerly a Methodist, was "re-baptized" as a Baptist minister, by the consistory meeting at the call of the consistory of Washington, N. Y., Nov. 21st. (See "Re-baptized," issued) That means that the vow he took in his ordination to obey all scriptures is still in force, and to uphold the general machinery of Methodism, is still in force and now doubly binding, as it has the sanction of a Baptist consistory. Let Baptists everywhere repudiate the notion of the "re-baptized" of Mr. Baird, all ministerial recognition.

Rev. Amos Stout, of Alexandria, Ky., has received a unanimous call to the pastorate of the Baptist church at that place. The work of the church will be to call him to the pastorate of the church at that place. The work of the church will be to call him to the pastorate of the church at that place.

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THE BAPTIST WORLD.

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The Family Circle.

THROUGH STORM TO CALM.

By MARGARET CARVER.
No one should look upon the way that I must tread these days.
The clouds are dark, the winds are drear.

Curious Facts From History.

The Saxons first introduced archery in the time of Yolligrig. It was dropped immediately after the conquest, but revived by the crusaders.

Games were invented by Brants, a German, about 1378, and were brought into use by the pope in 1382.

Insurance on ships was first practiced in the reign of Cesar, in 45. It was a general custom in Europe in 1194.

Astronomy was first studied by the Moors, and was by them introduced into Europe in 1000.

Banks were first established by the Lombard Jews in Italy. The name is derived from the Italian word banco, as being erected in the market-place for the exchange of money.

The invention of bells is attributed to Paulinus, Bishop of Nola, in Campania, about the year 400. They were first introduced into churches as a defense against thunder and lightning.

name spread a panic among his countrymen.
Book-keeping was first introduced into England from Italy, by Peol, in 1568. It was derived from a system of A. Ligho published by Barro at Venice.

Notaries Public were first appointed by the Fathers of the Christian Church, to collect the acts or memoranda of martyrs in the first century.

The administration of the oath in civil cases is of very high antiquity. See Exodus 22:10. Swearing on the people was first used in 323. The oath was first administered in judicial proceedings in England by the Saxons in 900.

Signals to be used at sea were first contrived by James Hume, Duke of N York, in 1655. They were afterwards improved by the French commander Tourville, and by Admiral Boscawen.

Raw silk is said to have first been made by a people of China called Seres, 100 B. C. It was first brought from India, 374, and a portion of it was introduced into Europe in 1455.

Mormon Converts. The persecutions of polygamists in Idaho have been very serious and very effective—so effective that the Mormons are now accusing Marshal Debois, who has been very faithful in his duties.

Yet in spite of all rebuffs, the Mormons have their animosities and successful missionaries at work all over the world. Several of the most successful have been brought from Ireland, and these are to be followed by 232 others who have already sailed, and it is said that the Mormon settlement in Idaho is in the hands of the Board of Directors.

Avail Trifles. "The mother of mischief is no bigger than a midge's wing," is the Bible's homely way of enforcing the importance of wisdom in little things. Jacobson's downfall, with his black and widening train of sin and disaster, began "in a hair," with the dot of a needle's point.

Part-door Life For Women. The redemption of women's health, I am more and more convinced, depends on their taking to put-door the habit of reading flimsy high class memoirs, which are in other hands now a days.

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Striking Stories
The Youth's Companion,
Sketches of Travel
CONTRIBUTED BY
Lieut. Schwatza, Nagart Robinson, W. T. Hovey, C. A. Stephens,
T. W. Knox, W. M. Gilder, C. F. Helder, F. W. Collins,
Hon. S. S. Cox, and Lieut. Skurfield.

tion, which only vanishes on turning the patient out of doors! Time and again, friends have looked pityingly on me as I jogged along, but take out of doors to insure a day, as good for nothing else, sun and wind wrought their spell of healing, and health came again.

The best cough medicine is Pico's Cough and Consumption. Sold everywhere for 25 cents.

Our Little Folks.

TALKING IN THEIR SLEEP.

"You think I am dead." "Because I have never a leaf to show—because I sleep." "And my breath is free." "But I'm all alive to talk and about."

The Little Injun.

I am a jolly little Indian peepoo. I keep pretty close to my mother. She does not like me to take any responsibility of my life, but she will shoulder it any time, and so we are bound together by the strongest ties.

CONSUMPTION CURED.—An old physician, residing in Philadelphia, has discovered the formula of a simple vegetable preparation for the cure of all cases of Consumption, Pleurisy, Catarrh, Asthma, Whooping Cough, and Lung Affection, and a positive and radical cure of Nervous Debility and all Nervous Complaints, after having spent many years in the study of the disease, and having cured thousands of cases, has felt it his duty to make it known to his suffering fellow-men.

and empty, and the earth has no end. At length we come to things, horses, mules, ditches, rivers, trees, houses. One by one they bounce out upon me from around mother's shoulder.

My people are more than ready to strap them upon a board and shoulder them around from one place to another. If she hears them moan with hunger, she feeds them; if she sees them shiver with cold, she blankets them; when they shriek and sulk with rage, she beats them.

White men who stay at home and make holes in my people are dying out; but while men who look around and count say my people are living on as many as ever. O! it is chance like me that keep the Indian people going, for there are ten thousand and thousands like me, bright-eyed, brown-skinned lusty young braves, at this very minute cutting our eye-teeth on our knuckle-bones and toggling our lungs on young war-bows, but we are always on the hind side and looking backward.

O, O, Mother Government, take up my poor people and bear them upon thy heart! feed them with the milk of human kindness; give them justice, and teach them, by example, the law of love. Then shall my people lift up their heavy heads; they shall "look forward and not backward, up and not down, but on and ahead."

Mother and I do all the rest of the work; we plant and hoe and harvest the crops; we go to the corn between stone or pound it in a mortar; then we make it into cakes, and roast them in the fire for fatso to eat. Mother does it, but I keep right around her, and see to it that she does not.

Sometimes we have nothing to eat; roots, berries, acorns, everything given us. My father can shoot no arrow, my mother can get no corn, and we starve for the agency to get relations. It is a long tramp, but I don't mind it, for mother does the walking. We have a procession of two—a double-bearer. Mother leads the front and I lead the rear. As the column moves forward I go ahead and bow; my mother and I, the two of the hindmost, and I pass everything on the road that is not going my way.

Of course I can't see what I am going to be, but I am going away from home. The first thing I notice is our wigwam and our camp and beausipon. They are large at first, then they get smaller and smaller, till they are no bigger than a mosquito, and the sky fades quite away. So all our wigwags, our fire, and the sky get big.

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News and Views.

Mayor Reed, of Louisville, has set for himself the task of reducing the taxes of the city. His plans have not met with favor.

A Cincinnati company propose to supply the upper Ohio river with electricity with water from the river and with the electric power.

The election of the Montgomery County Court in the case of Correll vs. Reed, has been affirmed by the Supreme Court. Mr. Correll will apply for a writ of habeas corpus.

There are four or five arrests in New York city who have been arrested with their hands, not a few. But it doesn't mean that Catholicism is weakening on the contrary. "His Holiness" has a lot of converts.

There seems to be wonderful activity in railroad enterprises just now. Among the latest ones is the tip of a new enterprise through Eastern Kentucky, looking a new line, and the actual construction. It is to have that place as the terminus of a branch road of the L. & N. The Louisville Southern is spending with some other corporations, and will soon be under construction.

The Harper's weekly, consisting of magazine and editors of the Harper Publishing House, New York, spent Friday and Saturday in about Louisville. They have been on an excursion in the South and were returning here. The publication of this great magazine will be a great success and the improvement of the trip.

St. Paul, Minn., is now held at from \$5 to \$10, and many prices in all over the city. Among the signs of prices we mention two ferocious silver bills, three others mentioned for \$10, and a number of others.

The population at present is about 100,000, but it is growing rapidly. The population at present is about 100,000, but it is growing rapidly.

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Mr. W. B. Bagby, our missionary in Rio Janeiro, Brazil, is one of the best returned missionaries who know how to talk to our American people about missions. Instead of arguing the obligation and proving that the Bible teaches the missionary doctrine, and telling the people what any intelligent home pastor can tell them, Mr. Bagby gives the facts needed to make the people understand the nature, a religious, progress and promise of the work on his field. He tells them what our home pastors do not tell them, and so kindles their zeal for missions.

It is a dark picture Mr. Bagby draws of the state of morals in Brazil. Here Roman Catholicism has had full sway, without opposition for 500 years. He says that the priests do not make any pretension to decency

or morality; that they are open and shameless in their immorality. He says also that marriage is the exception among the middle and lower classes. A Baptist house of worship is badly crowded in Rio de Janeiro. During the four years of active missionary work in Brazil we have gathered, under God, four churches with nearly 200 members, and we have forty active preachers, one an ex-priest. The godly lives of our converts shine brightly upon the dark background of the wickedness of the people and priests.

R. V. C. H. Nash has been called from Cable Street church to Portland Avenue church, both in Louisville, and he will probably accept. So we fill one of our vacant pulpits by making another vacant. [Dr. Bates, in Examiner.]

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