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THE PAST AND FUTURE OF GEORGETOWN COLLEGE.
The Commencement Address at the Fifth Anniversary, June 12, 1879, by the President of the College, Dr. J. L. Reynolds.

It is a privilege of wide and varied application, that no one begins or ends his own work. There is a dependence, a succession in the labor of men, by which each inherits much from the past, and transmits much to the future.

Every cultivated region bears many tokens of this, in its winding bridges, its woods cleared, its swamps drained, its houses, mills, machinery, its established institutions.

This no one starts in life an enterpriser, and no one can depart from it without an obligation to leave the world better for his having been in it. The present is debtor to the past, and can only discharge that debt by passing on its own accumulations secretly to the future.

The same thing is true in regard to government, and the other social circumstances which go to make up the life of a nation. Its intellectual advancement, its moral culture are not the result simply of the forces which can be traced in action today. The law of heredity attaches, in an important sense, to nations and communities, as well as to individuals.

The prophets of old, Moses, David, Isaiah, the Saviour himself, all had sown the seed of which apostles were to reap the harvest, "and ye are entered into their labors." And they sowed seed of which we are still gathering the glorious crop. Still it is true that one sower, and another reaper.

We erect monuments to those who have deserved well of their country or of their family. We call buildings or institutions after their names, and thus commemorate their work and their worth. There is nothing so worthy in this, when it is only a vain attempt to secure immortality for a mortal, by sunstone, brass, or marble, or granite to help us rescue the fame of some one otherwise insignificant from oblivion. But when it is to perpetuate some grand principle, or to testify enduring gratitude for worth and generous self-sacrifice, then the memorial is no vain token.

Hence, while the nation was re-sounding three years ago with the exultation of the people's joy over the Centennial of American Independence, we felt that there was not only a place for it in that general celebration, but a special obligation on us to perpetuate and revive the memory of our Baptist forefathers in their struggle for religious liberty, to renew the work they had done, to freshen, like "Old Mortality," the impressions on their moss-covered tombstones, and re-awaken the public attention to their labors and achievements.

The large results which might have been expected from such an effort were not indeed realized, at any rate not proportioned to the oratorical exertions, and the hopeful pictures which were put forth to the public. It remains for us now with patience and practical energy to gather in detail the fruits of the magnificent enterprise then sown.

There is a special propriety in pressing such efforts now on behalf of this College, and in taking a historical review of its progress, inasmuch as the present year completes the fifty-

th anniversary of its charter. As in the "Hesperian" of that great trumpet of Jubilee blow on that great Sabbath of the years, when seven seasons or a week of weeks of years had been fulfilled, old things passed away and all things became new, slaves were free, debts were released, land returned to its original owner, and everything took a new start, so may we not make the year on which we now enter a year memorable for advancement in the educational history of our state, and especially of this honored institution?

I invite your attention to some remarks with regard to the Past and Future of Georgetown College, though time and circumstances forbid my attempting any detailed sketch. The history of the College has never been written, but its influence has been engraven in imperishable characters on the men that have moved man, especially in the Baptist denomination, in Kentucky and in much of the Western country. More than 100,000 students (and more than 200 of these were ministers), have attended in its halls, and received the glowing influence of its instructions. The Omnipotent Eye alone, which traces all events to their causes and down throughout their consequences, can discern and the Judgment alone will reveal, all the good that Georgetown College has wrought. With it, all the most prominent names among Kentucky Baptists in the last half century have been associated, either as professors, students, trustees or supporters. Strike out the part of our history, in which these names appear, and you will have effaced it of its glory, and left it like a worm-eaten tun, the mere hollow shell from which the beauty and the value are largely gone.

The period at which the College originated was a formative period in all this Western country. Foundations were laid, some abortive, others destined to support most valuable structures and institutions.

Among the Baptist Colleges enumerated in the last Baptist Year Book, only four antedate Georgetown: Brown University, at Providence, R. I., 1764; Madison University, at Hamilton, N. Y., 1820; Colby University, at Waterville, Me., 1820; and Cumberland College, Washington, D. C., 1821. Others were the first of the Baptist colleges in the South, and the first of the Methodists, to receive a regular college charter. Within a decade or so, on either side, it is interesting to notice what a number of colleges sprang into existence in the region. In 1819, Center College, Danville, Ky., contemporary with the University of Virginia; in 1824, Kenyon College, Ohio; in 1825, Franklin College, Ohio; in 1826, Kentucky College, Louisiana; in 1826, Western Reserve, Ohio; in 1828, Indiana University; in 1829, Homewood College, Kentucky; in 1830, Clinton College, Mississippi; in 1831, Denison University, Ohio; in 1832, Sturtevant College, Illinois; and Randolph Mason, Virginia; in 1832, Washburn College, Indiana; in 1834, McKendree in Illinois, Frankfort in Indiana, Wake Forest in North Carolina, and Oberlin in Ohio; in 1835, Illinois College at Jacksonville, Illinois, Marietta, Ohio, and Richmond, Ohio; in 1837, Mercer University, at Nashville, now at Macon, Ga., also Knox College, Illinois, St. Mary's, Kentucky, and Muskingum, Ohio; in 1839, Emory and Henry, Virginia; and the University of Missouri; in 1840, Bethany, now of West Virginia. As I have given the origin of one of our earlier Baptist colleges (which was founded by such a capital), I may also mention Howard College, Marion, Ala., founded in 1841, and Richmond, Virginia, in 1844.

In this catalogue, Georgetown, as has been seen, occupies an early and a conspicuous place, and we may well feel honored to enter into the labors of the fathers who named it. Here are the names of the original corporate members of the Board of Trustees from the charter approved January 13, 1829: Alva Woods, D.D.,

the learned and able President of Transylvania and Albion Universities, now of Providence, R. I.; Elder Thomas P. Dudley, of Lexington, Ky., a noble old veteran in church and in a state, all that now survive. One, the venerable Dr. Hyland T. Dillard, a man of majestic mould and most gentle nature, was spared to us till quite recently, after "waiting for years up and down the banks of Jordan," as he told me, "watching for the messenger to come that should summon him home." The rest had all passed away before, but they present a catalogue of names impressive and beloved among Kentucky Baptists of the older time: Silas J. Noel, W. H. Richardson, Jeremiah Vardeman, John Bryce, David Thurman, Gabriel Slaughter, Jack Post, Peter Mason, Peter C. Buck, Jephthah Dudley, Benjamin Taylor, Geo. W. Nuckols, Benjamin Davis, Wm. Johnson, Samuel McKay, Thomas Smith, C. Van Hook, James West, and G. W. Gates, Cyrus Wingo, &c. If to these names we add those of the subsequent trustees and of the presidents and professors who have at various times given foster and usefulness to this institution, we should have a galaxy of luminaries of whom any people might justly be proud.

It is an impressive circumstance that I stand here to-day, the only living man on earth that ever occupied the presidential chair of Georgetown College. Most of them, though some of them but a flight, and only remember them as I saw them in earlier days. The eloquent Dr. Wm. Stoughton, the first President elected (died Sept. 2, 1829), never lived to enter upon the duties of his office, but died in Washington City, Dec. 12, 1829, while on his way to undertake them. My father, whom he visited in my childhood in Charleston, S. C., considered him one of the finest pulpit orators he had ever heard.

After some delay, Dr. Joel S. Bacon was secured (elected June 21, 1830), who struggled manfully with the embarrassments occasioned by lack of funds, by suits and injunctive, and controversies over the management of the property, until finally he resigned the effort after some two years. He subsequently became President of Columbia College, D. C. About twenty years afterwards he was for some months an inmate of my family in Richmond, and I learned of his firm faith and ability as well as of some high qualities of his scholarship and purity of character.

For some years there was a species of interregnum, in which the college was carried on partly in a sort of private enterprise, by Thornton Johnson and others, and partly by the president of the institution as their nominal trustee for much earlier labor. In 1836, Rev. B. F. Farnsworth occupied the presidency for a few months, and made a sincere but ineffectual attempt to rescue the college from the embarrassments and contentions in which it had become involved. He was a man of great excellence of character, and it was hoped would be able to surmount the obstacles which were accumulating around the institution. But the time had not come.

In 1838 (Oct. 13), Rev. Backwood (died), then pastor of the city church, was elected President, and succeeded in inducing the voluntary presentation of some of the trustees, thus harmonizing the conflicting elements that had been threatening the life of the college. Only one year of service in his new field was allotted to him, but he died, Oct. 29, 1839, and never entered upon the duties of his position. The college was managed by the faculty, prominent among whom stood our honored and beloved teacher, John E. Farnam. Prof. Garth and Hawkins were the other two. To these, one year after, was added one other brother, not less worthy of our esteem and confidence, Prof. Danford Thomas. Under the direction of these faithful, earnest and scholarly laborers and their coadjutors the college started anew into life. It is not needful that I speak of their further

in this community. Forty years of diligent service in the training of a large body of the generations of your boys and girls have given them both a title to your regard which thoughtful and honorable people will not be slow to recognize. I have felt it a joy and an honor to be associated with them in my work here, God bless them both.

During Dr. Giddings' one year of labor in the field he secured not only friends but funds for the college. He worked with a consuming energy that seemed as if he felt that his time was short, and that probably did shorten his days. In a few months a considerable subscription was gathered, and some of it paid in. He was asked to present his plan with a wise liberality and cordial acceptance on the part of the people, that gave the greatest promise of large success. But all these brilliant hopes are cut short by his death. A year of endeavor was stopped half way. Many promises had now been reduced to definite form. The intentions of many were sipped in the bud.

Then came the great financial crash, which all of you are old enough to remember, wrecking many a noble project, and leaving a large number of public institutions, and scripings and bonds, that were as good as gold the year before, were not worth the paper they were written on. It would have been cruel as well as useless to press their collection.

Merrillville, the main College building had been commenced, and was completed by the funds gathered from the Giddings Endowment. Up to that time there were no buildings except the Rittenhouse Academy, a somewhat ancient and dilapidated structure, occupying the site of the present Academy building. This was the sole remnant of the foundation of the Rittenhouse Academy, chartered in 1798, along with six other schools to which lands were granted by the State. For all uses which that building did not supply, it was necessary to resort to the precarious and expensive method of renting the buildings and grounds we now occupy. Much the larger part of the amount originally subscribed had never been collected, owing to the circumstances already referred to.

In 1840 Dr. Howard Malcolm assumed the presidency, and with the aid of the new building the collections that were made from time to time, and the aid of the general interest that was diffused on the subject of education, he was successful in bringing the college into a state of considerable efficiency. I must not attempt any minute history of this period filling the second ten years of the life of the college. His energy and will were displayed in his whole management, and the institution will bear to its latest day many marks of his activity and industry. The library, the museum, the geological cabinet all show his hand, and the system of organization established by him has remained with little change to the present day.

I may perhaps be pardoned for saying that I saw him also at my father's house in Charleston when I was but a child, and remember with distinctness the delight with which I used to play marbles with him and beat him; but, alas! the long treasured memory of his face and his voice, which he gave me when he departed with his cordial and affectionate blessing upon my boyish head. He was a man of singularly fascinating qualities, ready, impulsive, of quick wit and keen tongue, an untiring laborer, and endowed with singularly varied powers. The two Baptist churches in Louisville in which he held his office in Georgetown was one of the fruits of his enterprise. He died recently, surrounded by his family and friends in Philadelphia, and leaves behind him a name which will not soon be forgotten.

During his years of administration, Dr. Malcolm retired, partly because of local political complications arising in the State at that critical period, and partly because of a great compromise on slavery, about 1850, in which, with his ardent nature and strong convictions, he be-

came more or less involved. Rev. Dr. J. L. Reynolds, of South Carolina, was elected as his successor, and for two years conducted the institution. He was a scholarly and highly polished gentleman, somewhat stately in his courtesy, frank and chivalrous in his devotion to all that he believed to be true and right. A vigorous teacher, an elegant preacher, and an dignified, but not hardly begun to show what it was practicable for him to do here, when the health of his family and other circumstances made it desirable for him to seek a sunnier climate. For many years he filled successfully a professor's chair in South Carolina College, and on the breaking up of that institution after the war, he was transferred to Furman University, Greenville, S. C., where he died, much honored and blessed, a little more than a year ago.

His successor here was Dr. Duncan Van Hook, a man of marked and noble character of great ability and efficiency. I had the pleasure of seeing him but once, and that was in the memorable session of the Southern Baptist Convention at Richmond, in 1850, when he delivered the introductory sermon. It was a critical period in the history of the Convention. Its life was threatened, partly by the violence of its enemies, still more by the squabbles and divisions of its friends. In that sermon he struck the keynote of the song of triumph and progress, which sounded on through the whole session, and delivered it still more earnestly and did not let it rest on fragments. He spoke the brave and manly words which resounded through the whole meeting, and which awakened an echo in generous Christian hearts. I have honored him ever since, though I never saw him again.

There is no name more worthy of being commemorated in connection with this College than that of Dr. Campbell. At his entrance upon the Presidency in 1853, there was a remnant of the Giddings Endowment amounting to about ten thousand dollars. The rest had been invested in the buildings and grounds we now occupy. Much the larger part of the amount originally subscribed had never been collected, owing to the circumstances already referred to.

It was evident that, if the College was to be anything more than a neighborhood school, it needed an endowment, and to this end Dr. Campbell directed his energies with such zeal and success that, in the course of some two years, he had obtained a subscription of more than a hundred thousand dollars. Many persons who hear me are witnesses of the patience, tact, enthusiasm and determination by which he overcame objections, convinced the reluctant, and wrought the miracle of transforming enemies into friends.

To his successful exertions for the larger part of all the funds the college owes to-day its due. And could that endowment have been all promptly collected, it would be in any circumstances not, however, above the necessity of continual efforts, and of continued progress, for that we never hope to be.

But many of the subscriptions were larger and liberal, beyond the immediate ability of the giver to pay. Many were extended in their payments over a period of five years, and with regard to many of them an understanding was had that if the interest was paid, the principal might remain in the hands of the donor indefinitely—a most unfortunate provision, though perhaps, in some cases, a necessary one in order to obtain the subscription at all.

As, in the Giddings Endowment, the commercial crash of 1840 swallowed up many who had given bonds and subscriptions, so that the college really realized a cent from them; so some cases of general and tremendous calamity swept away a great number of many noble and generous givers, and rendered them utterly unable to pay what they had promised. Before the last instalments of the bonds became due, and in many cases before a

single instalment had been paid, the war came, sweeping like a flood over all interests and prospects, private and public. It is that deluge nearly every endorsement of every Southern college or institution of any kind went down. Is it a wonder if this did not entirely escape?

Of the Campbell endowment something over half was collected and invested. And I can not help regarding it as a signal mark of the care and fidelity with which the concerns of the college have been managed, that I am able to say that I know of but a single instance in which those investments proved a failure, even through all the perils and crush of the war, and the financial embarrassments which followed it. It is perhaps not improper to add that that single investment which proved in the end a serious loss, rich, eminent bankers and financiers as Gen. James P. Robinson, C. P. McCalla and Mr. Sagers, of Lexington, not only sustained the investment, but with their own funds into it, losing equally with the college.

The case is different, however, with regard to the subscriptions that had not been collected. Large portions of those were utterly and at once lost by the downfall of the individual fortunes of the donors. The Board, after the close of the war, rejoicing justly in the fact that their securities had proved so safe, and had survived all the disasters of that fearful period, did perhaps with too sanguine a confidence in the unimpaired value of these original donation notes and subscriptions, declare that the endowment was unimpaired and intact. Time corrected this error of estimation, and showed that a very large part of the money that had been promised to the college could not be collected. The Board is willing to invite the severest scrutiny, and to bear a strict responsibility for every dollar of funds that has ever actually come into their hands on behalf of their college.

Many unkind reflections upon the financial management of the institution have arisen from the Board's being held responsible in the judgment of the public for funds that never came into their possession, and that were not collectable from causes entirely beyond their control.

But I must hasten to a close. The lamented death of Dr. Campbell in 1865, in his very flower of vigor of his age, left a vacancy which was filled by the election of Dr. M. Crawford, who presided until 1871, when he resigned, owing to failing health, and in a few months afterwards died. I have not time to speak as I would like to do of this noble man of God, a pure, consistent and upright man, frank, generous and confiding, but who never found scorn of anything mean or disingenuous. His varied and extensive learning is attested by the regard of the students who passed under his hands, and by the several books which he prepared for publication. His honorable Christian character is cherished in grateful recollection by those who knew him intimately. It always seemed to me that in Dr. Crawford, there was a vast amount of "reserved power," a capacity which was undoubtedly in him, greater than any of his actual achievements, and that with a single effort could feel that you had measured the full extent of his ability, or tested his strength.

It was his lot to bear the banner of the college during the trying period that succeeded the way to gather up the fragments, and strengthen the pieces that remained at the time. His success has fallen to the hands of his successor, who came here eight years ago, in Sept. 1871, and of whose labors, it is not my province or purpose to speak. I have done what I could. Time must show the value and the permanence of the results achieved, and of the plans which have been set on foot. If these are fully and vigorously carried out, I can not but believe that great good will result.

Now, but a glance at the future of the college, and I have done. Our

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LOUISVILLE: THURSDAY, JULY 17, 1979.

Good morning, friends! We appear before you this week in a new dress. It is more colorful and more beautiful than anything we have worn before. But we trust you will not think any the less of us for that. We are representing a great Savior and a great people, and we want to do it worthily.

We know no reason why the Baptists of Kentucky should not be one of the best of all the churches in all the world. We know many reasons why they should. We have the numbers, the money, and the writing ability to make it, and by your help we shall have it.

We can't be content so long as the Missouri is inferior to any paper. We invite you to do so, too. We ask you to examine the paper in all its departments, especially the family, the agricultural, and the secular departments, and then to ask your neighbors if there is any paper in all the world in which they can get so much valuable reading for so little money.

If you like the Recorder in its new dress and make-up, please let us know if you wish to subscribe. We have in mind other improvements which we will make if our friends will only pay promptly, and help us to enlarge our circulation.

With prompt payments and the active cooperation of all our friends, we can do it, but not without you. We shall not be able to sustain the paper as \$2.25 unless we can have more prompt payments and a very considerable increase in circulation, and the liberty to remain in the office.

We most respectfully ask all our pastors and the superintendents of all the Sunday-schools to take the Recorder to their next meeting, speak of it in public, explain the different departments, the price, etc., and ask the people to subscribe. Let us have some appreciation of our desire and willingness to serve the denomination.

With very little effort every one of our present subscribers could send us a new name. Brother, sister, friend of Jesus, will you do it?

We have been at considerable expense to make those improvements, and we need every red that is due us, and we ask all who are in arrears to send us at once. If you can't pay all now, send a part, what you can, and be sure to do it.

The Secret of Eloquence.

Probably there are very few thoughtful, earnest preachers who have not often paused in prayerful wonder before the supreme problem of ministerial success. How shall we persuade men; how induce them to heed the warnings and the solemn lessons of the gospel message; how fathom the deep mystery by which truth passes from a living reality in one's soul to become living reality in another?

Of course there are schools and models of eloquence and instructions and professors without number in that profusion of all arts, the art of persuading men. We have no disposition to underrate them. Dryness or eagerness of expression are hindrances which every public speaker will as much as possible avoid. Nothing which tends to make the message or the messenger more acceptable to his hearers, will be neglected by a wise and earnest preacher. But every minister of the gospel whose objective is worth contending and who has spent time and ground and studied and prayed over the problem until he has acknowledged, in all humility, how little he knows about it, will probably agree with us that all external comeliness, or all readiness of manner or tone, or skill in argument, are, after all, only the mere shell, the dry husk of

that mysterious power which we call eloquence. From the time of him whose "bodily presence" was said to be "weak" and "speech" contemptible, down to the latest "preacher" who strains and wrings the multitude in seeming defiance of every art of rhetoric, we find that men have profusely influenced others without these external graces of style or person or language.

There is something deeper and profounder in real eloquence than all that the handling of the speaking is. And what that "something" is, is a question of the greatest import, and is at the same time one to which those who have thought most deeply upon it, will be most hesitant in proposing a complete and definite answer.

Richard Owen said of Horland that he "did not speak but from the heart," and we suspect that this, after all, comes about as near the real secret of eloquence as it is possible for words to express. Spurgeon, the greatest of all living preachers, is an eminent example of the truth of this. There have been hundreds of ministers in this country, and England, that in all the externals of eloquence were far superior to the pastor of the London Tabernacle, Whitefield, Wesley, Irving, Chalmers, Guthrie, Hall, and other great pulpiter orators, all impressed their audiences by their commanding forms and the magnetism of their presence. But here comes with a storm this great, round, lumpy, honest face, without a particle of the ideal orator about him, who far surpasses them all. He is not a theologian, in the technical sense; he is not a scholar, in any sense; yet he towers like a giant above his kind. What is the secret of it? Simply this: His thought and manner intellect have been consecrated to the one great purpose of saving men. He believes, and therefore speaks. He is in earnest. His "ideas come red hot from the heart."

"The devil," once observed this great master of pulpit eloquence, "does not care for your dialectics and your scientific theories, your German objectives and objectives, but put him with Anglo-Saxon, in the name of God, and he will soon shift his quarters." Mr. Spurgeon's sermons are an excellent comment upon this text. He is upon greater business than playing with meaning, and he is upon his feet, with his heart of hearts, in the matter. He is fighting in dead earnest, the most momentous battle for souls. He no more doubts the reality of heaven and hell and God and eternity than he does his own existence. His fiery spirit beats and burns beneath the thrilling fervor of his discourse, and one might as well stand amid the presence of Vesuvius, or an shaken in the grasp of an earthquake, as to escape the infection of such eloquence.

Of course not every preacher can be a Spurgeon; but every preacher may at least be thoroughly in earnest, and while in this mood, the profoundest sense all real sense in the ministerial calling is the direct gift of the Holy Spirit. It is also true that there is no one thing which God so universally blesses in the ministry as earnestness. If man deep down in his heart of hearts is in doubt about the Bible—if he does not accept their roughly insinuation, if he has too much belief in the "old theology" to publicly abandon it, and too little to give it efficiency or life, the first thing to do is to settle these fundamental questions. For our part, we are not in the least afraid of the splitting of modern theologies; it is too profound and critical to accept the Bible in its plain and obvious interpretation—which quibbles about the "inspiration" of the Hebrew Scriptures and has learned nothing about the Greek, which leaves nothing said, nothing fixed, nothing true, and which is as sure as the air, the earth, and the sun, as the truth of the preacher as a play or a wasting life in the world.

We need a revival of faith and hope of consecration, both in pulpits and in homes. When preachers generally are weak in faith, modern rhetoric can never take the place of the grand old truths of the simple gospel, that earnestness of conviction, next to divine help, is the one thing needful in the art and mystery of persuading men, we shall have less complaint about "dull sermons" and the waning power of the pulpits of

our land. "Christ and him crucified" is, and ever must be, the grandest theme upon which human lips can speak, and those who consecrate their gifts most fully to this one theme—who most securely climb into the "difficult air" of those sublime heights of faith which Paul sometimes reached, and which it has been given to a few strong spirits since him to attain, these will be the preachers who will be most powerful among men and most honored of God.

Faith and Practice.

"It matters not what one believes if he is only a true Christian." This sentiment although often asserted by those who give evidence of piety, is not the least among the many errors held and propagated by some who profess to be followers of Christ. It is, undoubtedly, the first impression that true piety is first performed by all, but inasmuch as practical religion is founded upon the view one takes of gospel truth, it is a matter of no small moment whether that view be correct or incorrect.

Whatever opinion one may form in relation to any subject, it will, in a greater or less degree, influence his actions on that subject. Faith enters into a fundamental ingredient, a controlling element in all the decisive measures we adopt, and unless one can believe that a prescribed course of action will produce a desired result, he will not freely pursue that course. Apply this to religion and we shall have a clear illustration.

A Christian has been erroneously instructed as to some doctrine or ordinance of the gospel; for instance, he may have been taught that the moral law is not, under the gospel dispensation a rule of conduct, to be believed; that the Christian is not bound to comply with all the requirements of the decalogue, and that he is under obligation to use every means which God has instituted to spread the knowledge of a Savior's love, to "earth's remotest nation." He may have been taught to believe that it is altogether a matter of indifference by what mode the ordinance of baptism is administered; if he only knows that which it represents; or he may have received the idea from his teachers that if he have his children sprinkled, the Lord is laid under a kind of obligation to save them, which he is bound to do.

Now it is easy to see to what results such pernicious errors would lead. The cause of the Redeemer has been suffering for many centuries, in consequence of the errors which have been circulated under the garb of religion, for errors in belief naturally lead to errors in practice.

Again: We are accountable for our belief as much as for our practice; so far, at least, as our faith influences our practice. We have positive, unerring testimony on which to found our belief. A jury in a court of justice can not be held accountable for the correctness of their verdict, if it be caused by evidence on which it is made, may be false, or the witnesses may be deceived. But so far as relates to our holy religion, the testimony is sure, and so plain, that he who seeks for his duty with the disposition of a child to know the truth, and practice it, need not err therein.

Hence we receive the necessity of searching diligently for the truth, and seek the great Head of the church should say to us, "Who hath required this at your hands?" We doubt not that many under false impressions have done what they supposed to be duty, and have expected the benediction of heaven upon their labor, when in fact they were doing what God never requires, and on which he had never promised his blessing. Is not this the case with those who practice infant baptism?

We remark further, if our belief be erroneous, our hope or sincerity in any one mode the practice which is instituted on that error, acceptable to God. The Jews were zealous for their religion, but Paul showed that their zeal was not according to knowledge, that is, in consequence of their unbelief, they were zealously engaged in building up that which had been abolished, by the advent of the Messiah, therefore, notwithstanding they failed to appear in the judgment, they had been in all good conscience before God; and truly he thought he was doing right and well

in the church. But his sincerity did not excuse him, he was verily guilty, and felt himself so when he was apprehended by Christ on his way to Damascus. Ignorance of the law excuses no man when knowledge is within his reach. Neither will ignorance of the principles of Christianity form an excuse for a child of God in following any practice which the Savior has not required, so long as the Bible, the only standard of faith and practice, is accessible to him.

Dr. Weaver's announcement in this paper will be read with thrilling interest by the Baptists of this State, and of the whole South. In the Southern States where the Baptists are exceedingly strong, and where they think more logically than they do in any part of the world, the denomination is almost a unit touching the church of Christ, and its ordinances. To them it is always a grief to see a good and influential man advocating what they hold to be erroneous principles and policy. In this and in all the Southern States Dr. Weaver has been "esteemed very highly in love for his work's sake," and now that he has, "of his own will and accord," repudiated the "alien" and "inferior" baptism, forced upon him in his youth, and placed himself in full accord with the great mass of his people, he will doubtless feel the sympathies of his brethren drawn closer around him, and his usefulness largely increased.

Some who know Dr. Weaver will, in their sincerity, or call in question the purity of his motives in the step he has taken. As he says, nothing but loyalty to Christ and a desire to enlarge his own usefulness, and to promote the harmony and cooperation among his brethren could have induced him to take such a step. His career as a pastor has been a very brilliant and successful one, and now that he is able in accord with the great mass of his brethren in doctrine and practice, we shall expect to see him more contented and still more largely useful than he has ever been in the past. The denomination will now feel his power as it has never felt it before. We congratulate Dr. Weaver and the whole brotherhood.

This is a very important matter that has to say to the last, been an evangelist to us.

Rev. R. M. Dealey, D.D., has been elected chairman of the Faculty of Georgetown College. This announcement will give delight to the friends of that noble institution.

Brs. D. is a man of ability, energy and character. He will bring to the position an ardor and enthusiasm worthy of the great work before him. Beweaved from a noble and distinguished family, born, bred and educated in Central Kentucky, and the years intimately connected as professor and pastor with our denominational interests in Georgetown, largely and favorably known to the denomination in this and other States, he will not fail to inspire confidence and awaken a new interest in the success of the institution. To make Georgetown College what it ought to be, much work will have to be done in the field. His friends will have to be aroused and enlisted in his behalf. That we think, Dr. Dealey has the will and the ability to do, we learn that he has resigned the pastorate of the church in Georgetown. That we deem a wise policy though, as we learn, the resignation was accepted with great reluctance, as a man can't well be the pastor of a church and do the work that is demanded of the president of the college. We shall now look for an advance all along the line.

CONFERRATIONS—INFANT BAPTISM.

At a certain Episcopal clergyman, in answer to a Presbyterian, on a certain occasion, said that authority for confirmation was to be found in the same chapter of the Bible and next verse to the one which authorized the sprinkling of infants. We have not taken particular pains to test the correctness of the references, but presume that the Episcopalian did not speak untruthfully. But then why obtain him now to do that which he already had the right to do? We will venture the assertion that Dr. Popleton had nothing to do with such a frivolous objection.

Dr. Brown preached the dedicatory service of the Walnut-street Church, in New York City, on Friday night, July 13, 1879. His subject was "A purpose in life." Attendance, 25 votes. The proceeds of the lecture are for the benefit of Mrs. Brown, in her travels and studies in Europe, whether she will accept or not. There should be a full list.

The Spirit of Prayer.

There is a vast difference between the spirit of prayer and the gift of prayer. Many possess the latter, who do not the former. It is far better to have the spirit of prayer without the gift, than the gift of prayer without the spirit. The former prides, modesty; the latter prides, humility. The Christian who has the spirit will pray, if not vocally, he will pray in his heart, for prayer is his vital breath. As an eminently pious man once observed, he is born a beggar, and he must live a beggar, and die at a throne of grace. No Christian should despair of being able to express the aspirations of his soul in public. Let him seek for a greater degree of the spirit of prayer, and improve the gift he has, and the blessing will increase in his hands. The power of prayer does not consist in its length, breadth, or depth, nor in the beauty of expression, but in its spirit. The short expressions of the publican had power with God, while the pompous boasting of the Pharisee was rejected.

ONE BAPTIST.—The apostle (Eph. 1:3) assures us that there is "no baptism." It would be easy to prove that he means baptism in water. Indeed, no commentator calls it in question. But some preachers of this persuasion, in Scriptural knowledge, when defending infant baptism, have ventured to assert that it refers to the baptism of the Holy Spirit; and as such persons are few and feeble, we will content ourselves in following the opinions of the great commentators and biblical critics, and take it for granted that it does mean baptism in water, and if not, it is at least a figure that will give us reasons for the assumption. Let it be water baptism then, and we would respectfully invite some Methodist friend to answer a question.

The Methodist Discipline prescribes, in the baptism of an infant, that the minister shall "sprinkle or pour water upon it, or if desired, immerse it in water." Here are three authorized "modes" for the baptism of infants.

Again, the Discipline in relation to the baptism of adults, says, that the minister shall "sprinkle or pour water upon him, or, if he shall desire it, shall immerse him in water." The Discipline contains a ritual for the baptism of two classes of subjects, infants and adults, and for three modes of administration, by sprinkling, pouring and immersion.

Now, the question we propose is simply this: BY WHAT RITE IS IT THAT TWO SORTS OF SUBJECTS OF BAPTISM, and THREE MODES OF BAPTISM, are to USE BAPTISM?

We ask for information. Our limited acquaintance with mathematics does not enable us to solve the problem.

The Philadelphia correspondent of The Standard has the following:

Rev. C. C. Foster, for twenty years a minister of the Disciples of Christ, in Campbell, has lately joined the Baptist. For a long time he has been fondling Baptist views, but refrained on account of early associations and a natural shrinking from the friction incident upon a change of denomination. He has now taken the step. He has not, however, by the advice of several of our pastors, joined the Continental church. This church has already issued a call for its admission as a Baptist minister, and the council to consider the propriety of this will meet next week. Mr. Foster is a man of approved character, and has accepted some of the best pulpits of his former denomination. He was a pastor of the principal church of the Disciples of the city until within a few months. Previous to that he was pastor in New York City and Cleveland, Ohio. He has the reputation of being a most excellent preacher, and his becoming a Baptist is therefore a decided gain to our ministerial forces. May we add that a few and people.

Ed. B. Tyler, of this city, said to us the other day that Mr. Foster was one of the best men that he ("the Disciples") had. But it seems to us that the Baptists of Philadelphia have satisfied themselves in ordaining him after having received him from the Disciples. Having taken adult baptism, they would of course receive any baptism administered by his hands before he became Baptist; then why obtain him now to do that which he already had the right to do? We will venture the assertion that Dr. Popleton had nothing to do with such a frivolous objection.

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We have, time and again, called attention to the fact that as a denomination we are doing but little in building up and sustaining Sabbath-schools in Kentucky. Not more than one third of our churches have school-rooms in the summer months, while perhaps not one tenth attempt to maintain them in winter. In most country places there is preaching but once a month, only about eight or ten Sundays in the year, and for more than forty weeks in the year, the children and youth are left without any religious instruction, and to spend their time in playing croquet, base-ball and other worldly amusements. Why is it that we can't hear from Brethren Hucker, Powers, Skillman, Thomas, Reut, Fugate and others on this subject? Surely these brethren are not unaware of the indifference that exist on this subject.

It will be gratifying to the many friends of Eld. Thomas P. Dudley to know that he arrived at home, Monday evening, from his trip to the Eastern Association. The day he started for this was eighty-eight years old. He traveled on this trip about 2,000 miles, preaching at all the associations and appointments on the route, returning through Canada, and by way of the battle-ground of the river Raisin, where, sixty-six years ago, he received a severe wound (currying the ball in his shoulder for about eight years) and was taken prisoner by the Indians. He stood the trip with as little fatigue as any of the party who accompanied him.—Georgetown Times.

A WRITER in the Philadelphia Sunday Times recently interested its readers by giving many amusing incidents connected with negro preachers both in the North and in the South. As one of them involves one of our white brethren in Kentucky, we will give it place in our columns.

ONE CURIOUS METEOR.

Charles Abram Barron was the deacon of a Baptist church in Murfreesboro, N. C. A popular singing clergyman of the village, he took much interest in the colored brethren and often preached to them, was about to leave for Kentucky, where he has since won prominence in his denomination.

One day he was invited to preach to the blacks who were stranded by a large crowd from all the country round about. At the close of the exercises, Charles Abram got up and said to appropriate to the occasion the hymn beginning:

"We should be more departing friends." He then shortly time by rail to the end of the young preacher's destination, was from two and a half to three days. The old man showed the superabundance of his zeal as he led the congregation in prayer and with peculiar emphasis vociferated, "O Lord, carry our young brother home in one day."

MAVVELLE—A brother gives a gloomy assessment of our church in this State under a succession of disastrous members, or greatly discouraged. For forty years the church has kept up its regular Sabbath meetings, with or without a pastor. But, weary in well doing, the church has concluded to call no pastor and to give its house to the Presbyterians to be occupied each alternate Sabbath, and are determined to work with the Presbyterians of the course are the Presbyterians. It requires but little foresight to predict the result. They certainly deserve the sympathy of all the brotherhood.

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WESTERN RECORDER

Table with 4 columns: Item, Price, Item, Price. Includes items like Flour, Sugar, Beans, etc.

Table with 4 columns: Item, Price, Item, Price. Includes items like Wheat, Corn, Oats, etc.

General Intelligence

PERSONAL

Death of Mr. Governor Allen—Hon. Wm. Allen died suddenly at his home...

DOMESTIC

Death of Mrs. M. J. Decker, a native Scotchman, aged 83, was walking in...

A Disarming Accident—The Christian Sunday school of Paris gave a picnic...

A Terrible Explosion of the powder magazine near the old Mauney incline...

The "Anatomist"—The New York Herald-Article of Dr. Dorey of Mississippi...

Who Was the Victim?—At the time of the death of the late Mrs. Dorey...

A New Postal Arrangement—The following copy of the Cincinnati Postmaster...

How the New Republic—The new Republic, containing the names of the...

etc. It extends to prices with prices...

Valley Route—The proposed new...

Wholesale Business—The manager of...

The Western Recorder reports that there is universal and intense satisfaction throughout...

Warning to Louisville Blame—A correspondent at Louisville in charge for persons...

Wholesale Business—The manager of...

you say that rain and inundation were rendered the prospect in the North...

Old Catholics in Germany—It is announced that the Old Catholics are here...

A High Protestant German Treaty—The High Protestant German Treaty...

A Gloomy Picture of Russia—A correspondent at Berlin draws a gloomy picture...

Wholesale Business—The manager of...

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A SMALL AND CHEAP BOOK. 128 Hymns. Just such as the Church need.

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