

WESTERN RECORDER.

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LOUISVILLE:

THURSDAY, JANUARY 13, 1881.

When writing to any one advertising in this paper, please state that you are advertising in the Western Recorder.

Pre-admission and Assessment.

It is not the purpose of the present article to go into an investigation of the subject of Pre-admission in general. That would necessitate a series of articles. Nor shall we brand as infidels, by any means, those whose views are different from our own. No doubt some very excellent and fine-spirited Christian gentlemen hold to and defend the existence of Pre-admission. Our present purpose is, simply, to survey this doctrine from the stand-point of the statement. But what is Pre-admission? Of course, in simple language, it is the theory that teaches that other races of men preceded Adam, in order of time, upon our globe. Adam, hence, was not the first man. The history of man reaches back consequently, in definite geologic periods into the past, how far, none can tell. Pre-admission, according to Dr. Winchell, one of its ablest exponents, does not mean a plurality of origins. It does not even mean plurality of species. It means simply that Adam was descended from a black race, and not the black race from Adam. In this it is a simple reform of popular faith, a reversal of current teaching. But just how this teaching can be made to harmonize with the scriptural account of the creation of man, representing Adam as the direct result of omnipotent energy, we can hardly see. Anything in the line of a common sense interpretation of the Scripture statement of the creation of Adam, would place him at the head of the human family. He was the first Christ the second Adam. The first was of the earth, earthy; the second was the Lord from heaven. The first was at the head of the natural seed, the second at the head of the spiritual. The first introduced sin, followed by the dark shadow of spiritual night; the second introduced righteousness, and with it the joy and brightness of salvation. These seem the dictates of common sense in reading those sublime and wonderful revelations at the very beginning of the Book of God. And we are quite sure that nothing, either in the field of advanced scientific thought, or in the way of demonstrable fact, or in the domain of sound Scripture exegesis, will ever overturn them or reverse their decision. But it is the relation of this to the statement that we are to discuss in the present article. That the Chinese, Negroes, Australians, Indians, as well as the white race, have been made subjects of God's redeeming grace, is just as certain as that there is any redeeming mercy.

Says Winchell: "That he" (the negro) "has all along been a subject of salvation, is testified by hundreds of religious teachers who have led him to repentance and witnessed the phenomena of a changed life, and passed judgment on the relations of those phenomena to the plan of salvation. According to the testimony of those witnesses, the negro is demonstrably embraced under that plan, whatever we may believe in respect to his precedence of Adam in the genealogical line; so that the field is free for any belief which seems best in accord with the evidences, there is no danger of robbing the negro of any spiritual privilege. Those facts might be added to a priori presumption that the Supreme Being would not make provision for Adam's salvation, and leave Adam's father and mother completely neglected."

Well, now, it would seem rather bad to leave the father and mother out while such royal provision was made for their illustrious son; though

such a question can hardly be settled by a priori presumptions. And, now we think of it, why was not the promise given to the father and mother instead of Adam, the son? If Adam's ancestors were sinners they needed the promise, surely, the same as Adam did, and in his absence could not be saved. If not sinners, they needed no promise, nor do they now, unless it can be shown from revelation that they, as well as Adam, have sinned and lost their original state of holiness. Those Pre-admission were created either in innocency or holiness. If in depravity, then God must in some sense be the author of sin. If holy, they need no salvation unless they have fallen. If they have fallen, and their fall antedates that of Adam, then there can be no salvation for them unless there be a distinct and special promise given to them. Nor can we labor for the salvation of these diverse races without the support and inspiration of such special promise. Dr. Winchell attempts to meet this on this wise: "Orthodoxy holds that the statement was restrictive at least for four thousand and four years, why not ten thousand years farther? Why may not the negroes have been as much embraced in the plan of salvation as Noah or Abraham? If it reached Adam, the remotest ancestor to whom the Jews could trace their lineage, why is it prohibited to presume that it reached the little-divergent ancestry to whom Adam was able probably to trace his lineage?" Such views are surely unworthy one so learned and so generally accurate in thought as Dr. Winchell is. Dr. W. surely knows—albeit one ought to know—why the statement is retroactive at all. It was not on the ground that there were sinners, simply, before the time of Christ. It was because of the promise given. That was Adam and his posterity the pledge of the morning, the herald of the rising of the great Sun of Righteousness. The race from Adam down had the Promised Seed constantly before them in the types, shadows, offerings, that were committed to them; and it was through faith in Him who was thus set before them, crucified, in slain bird and beast, that they were saved. Atonement, therefore, was not retroactive in any arbitrary sense of the term. It reached and influenced those, and those only, to whom the promise came, to whom God's symbols of truth came. If this be not the meaning of Scripture promise, symbol and prophecy, we confess our inability to extract their meaning; and we therefore repeat what has already been said, that if there is no distinct and special promise to the negro, the mongrel and other races, then there is no salvation for them. Let our missionaries to the freedmen in the South, our missionaries to Africa, to China and to Japan, all be recalled. If we have been simply wasting money and life for the past century years, it is high time that it were stopped. But, thank God! while these men are sinners, there is salvation for them. They are our brothers "according to the flesh." They are involved in the transgression of the race and the terrible consequences that flow from it. But by simple faith in Christ the Son of God, they, as well as we, may be delivered from the law of sin and death, and brought into the possession of the life and freedom which the gospel imparts.

Not Well Informed. COL. INGERSOLL needs to read up a little in theology. Speaking of the "infamously theory" of eternal punishment, he says: "I can not imagine a descent man believing in an eternity of punishment. Just suppose a case. Here is a young man sixteen or seventeen years of age. We will admit that he had attended one of Moody and Sankey's meetings, that his mother had presented him with a Bible, that for four years he had attended Sunday-school. We will further admit that in spite of this he did not believe a word of it, that he was never converted, never had a new heart, but that he was a first-rate good man, always took the part of the little fellows, divided fair, and that in his behavior, mind and heart, he was a first-rate Christian. Now if the orthodox mind is true, this boy goes to hell, simply for a few days, but for a period that imagination can hardly have the faintest conception of."

Evidently Col. Ingersoll believes to be according with current theological

teaching that this boy suffers eternally as the just punishment for a few days of sinning here. But just at this point Ingersoll commits a vulgar mistake. It is not the teaching of orthodox that man suffers eternally for the sins committed during the few days of his earthly abode. Upon such a subject as this, orthodoxy is possibly incompetent to speak. But orthodoxy, upon the authority of God's Word, expresses the unwavering conviction that one sin, unrepented of, unpardoned, fixes the state of the soul beyond death. The state being one of impenitency, the soul, by the very necessity of its being, continues to sin on through the ages, hence to suffer on forever. Mr. Ingersoll had better read up.

At the same time that the above utterances occupied the lips of the sneering and blatant infidel, he said substantially that brain is the side of liberalism, stupidity on the side of orthodoxy. Men of brain are being driven out of the church. The stupid only those that are so easy-going in their physical and mental make-up that they can believe anything—can be orthodox. The result is to keep up organization—men of genius are driven out—now, while it is an admitted truth that error has many able and brilliant advocates, yet it is equally true that Christianity has had and to-day has as many, and not a few, of the grandest men intellectually as well as otherwise, that God has given to the world. Huss, and Jerome, and Calvin, and Luther, and Zwingle, and Knox, and Chalmers, and Wilberforce, and Edwards, and Fuller, and Dwight, and Spurgeon, and a host of others, too great to number, come trooping forward to give denial to the utterance so foul. While God hath not in general chosen the great, but the weak, to confound the mighty, and base things and things that are not to bring to nought things that are mighty, yet we recognize that over and over again, the mightiest intellect bowed, thus exhibiting the wondrous, omnipotent power of the gospel of Jesus, its ability to triumph over all, bringing the strong as well as the weak to submit to and own the authority of Christ the King.

OUR ORPHANS HOME.—At the meeting of the Board of Managers on the 6th inst. notice was given of the donation of a property, on Bullitt street, near the river, valued at \$2,000, and yielding a monthly rent of \$18, donated by D. G. Parr and wife, as a contribution to the permanent support of the Home. A lot of ground in the vicinity was also given, the gift being conditioned upon the erection of some six or seven residences upon the lot, the income from which is to be applied to the support of the institution. The building will be erected by A. G. Hays, residing in the country, who had bequeathed by will \$600 to the Home, forwarded \$25 as interest on his bequest, intimating that, as he held the principal for the orphan, it seemed to him only right that he should pay interest upon the land. The donations of provisions of all sorts of clothing and notions from the rural districts have been larger than ever before, continuing from Thanksgiving to New Year's day; and though the winters are falling, currents are still flowing.

TRIAL SUBSCRIBERS.—The time of many who subscribed for the Recorder for the benefit of Dr. Burrows' sermons will expire with this month, others will be out in February. We shall be pleased to have all renew at the regular rates (\$2.50 a year), but shall drop all names as the time expires unless they renew. If you are not the RECORDER, please renew before your time is out; do not give us the trouble to write to you on the subject.

We have concluded to delay the beginning of our serial story of Adventures in New Mexico till our first issue in February. That will give all who desire to read the story an opportunity to subscribe for the Recorder. The serial will run for several months, and will read with increasing interest. We may not be able to supply lack numbers. Let all, therefore, who desire to start with the story send in their names at once.

We have just received the mournful news of the death of Mrs. Job Turpin, of Warren, Va. Her death occurred in Richmond on last Friday. She was the only daughter of Dr. J. L. M. Curry, and the wife of Rev. John B. Turpin, a most estimable young Baptist minister of Virginia. She was a lady of culture, talent and piety, and was sympathize with her friends in their great affliction.

If a church suspend a minister from his fellowship and the privileges of the church, he being a member of said church, he has the right to continue to preach and administer the ordinances of the church of Christ? Inquire.

THE BAPTIST WORLD.

There is now no Baptist church nor Sunday-school in Utah.

Rev. J. Williams, D.D., of Ball's Bluff, Mo., has been having a good success at his church.

The most most looking in spiritually is the one who finds it hardest to find man coming up to his standard.—F. S. Henshaw.

All our churches in and about Cincinnati are out of debt. One business in that city was closed last year with a new interest in the north-west portion of the city for the German and English-speaking people.

A new convention has been organized, called the Rocky Mountain Baptist Convention. It embraces Colorado, Wyoming and New Mexico. In this field we have 22 churches, with twelve hundred members. The more important of these are supplied.

Among my people, those who take religion papers are more liberal and more ready to give than those who do not.—F. S. Henshaw.

That being on, are you not helping yourself? Your church and the world where you add a new name from your flock to our list of readers?

In the church at Pittsburg, Texas, there is a Female Mission circle of 144 members, and the monthly income is \$10, showing an average of ten cents for each member.

Rev. M. N. Nott died very recently at his home in Wakefield, Mass. He was the brother of the late George A. Nott, of Kingston, N. H. He was a graduate of the Rochester Theological Seminary, and had occupied some very important positions in the denomination. He was truly a good and useful man.

During the last month of mission effort at the students in our Seminary in Louisville, 66 students were engaged in preaching the Word of God. Over 300 scholars were gathered into the different mission schools, and a dozen or more sermons were preached at the different churches. On Sunday there were 22 sermons by the students.

In a notice of Franklin College, Ind., the Thompson Messenger says: "Miss R. E. Thompson, Professor of Mathematics, gave the Monday morning lecture in the chapel, Dr. W. H. Hays, President of the Seminary, presided upon the history and legends of the day, and the manner of its observance in different countries, and gave some quotations from Christian literature."

Dr. Wickliffe says in the Arkansas Baptist: "As the question of ordination there ought to be a better understanding among the churches than now prevails. They have suffered sorely from the intrusion of unlearned persons into the office. But how to correct the evil is one of the most difficult of questions."

Rev. A. C. Barron, of Virginia, has been on a visit to Staunton. He says: "Of course I made inquiries about Rev. J. M. Frost, the pastor of the Baptist church. We told him he was greatly missed, and believed several of our denominations assured me he was the best preacher in the city. Bro. F. is engaged in delivering a series of lectures on Atheism, which are attracting much attention. They are thoughtful people and drawing large audiences."

In a recent sermon before the Ministers' Conference in Philadelphia, Rev. Edward Judson urged a return to the New Testament plan of one church in a town with a Board of Elders. He cited the example of his own church in Chicago, St. Paul's Standard.

Rev. C. M. Marston, of Clinton, Wisconsin, has been called to the pastorate of the church in Lewisville, Cal.

"Pure, sweet, wholesome reading is what should most attract the attention of Sunday-school scholars, and should be made to furnish them."

The Hon. Isaac Davis, of Worcester, Mass., gave \$1,000 as a Christmas present to Richmond College. He had previously sent \$1,000 in 1869 for the same purpose, making his contribution to the "Jeter Memorial" \$1,500.

Within three years the colored Baptists of Alabama have raised and expended about \$9,000 on their school at Selma, and this has been done by the very little system, and with inexperienced men and through the hardest of times.

P. C. Eddy, of Boston, has been called to the First Baptist church in Brooklyn, E. D., formerly by William Adams.

When Christian men commence attacking each other with printer ink, then we to happiness and good.

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"There are ways and ways of paying church debts. Rev. Dr. Byler, of Chicago, who recently Dr. Oberlin, of Oberlin, Ohio, in New York city, informed his people that if they wanted him to stay they must pay of a \$500.00 debt by January 1st. The people agreed to pay, and will keep their paper. That is the way."

EDITORIAL VARIETIES.

We were much disappointed in not being able to attend the ordination service of Bro'n Willard and Morgan, at Ellipsis, last Lord's day. We have been out of health for some time, and were unable to attend. The services, we learn, were deeply interesting and impressive.

Bro. Elio, of Indianapolis, supplied the Tabernacle church, New Albany, last Lord's day. Bro. E. is one of the coming men of Indiana, and will surely be placed to have him as a near neighbor.

Dr. Hatcher is receiving a very cordial greeting from the Baptists of the city. It is not yet known whether he will accept the call to the Tabernacle church, or to the First Baptist church, or to the Second Baptist church. Dr. M. Dudley, having been connected with the Recorder as editor and publisher for several years, knows how to appreciate the difficulties of the situation and how to present the case. He will be a birthday present several new names and the money, and several renewals. Thanks!

Rev. V. K. Witt, of Simpson county, desires to have all his people read the Recorder. He does not content himself with writing and not doing, or "Send an article down this way," but works up his church to take the paper, collect and forward the money, and regrets that he can't do more.

Dr. Warden has just returned from a visit to the Tabernacle church, Ellipsis, Mo. Dr. J. K. Maddox, pastor. He heard at that church about \$80, which he thinks will be increased to \$500 or \$600. He speaks very kindly of his interview with Bro'n Maddox, Jenkins (B. F.) and others. He thinks the mission work of the church is in the hands of Gasper River Association.

The large audience room of the Broadway Tabernacle, was crowded last Sunday afternoon, with the best class of our people, to attend a lecture by Dr. John C. Brown, on the revision of the English Scriptures.

Dr. W. H. Hays, chairman of the committee at whose solicitation the lecture was delivered, presided over the meeting. The music was inspiring, and the lecture was one of Dr. Hays' best efforts, and it was the satisfaction of the large audience, who listened to it in breathless attention for an hour and a half, in saying much. Bro. F. finds his services in great demand.

At the last meeting of the Long Run Association it was voted that about \$2,000 should be raised within the bounds of that body during the year for State Missions, and the State Board was requested to make a thorough canvass of all the churches for this purpose.

It is the right man to make the canvass, but that difficulty is now removed. Rev. W. E. Powers, the moderator, and Rev. W. E. Hopkins, pastor of "Hope" church, this city, have a double duty to perform. They are both brethren beloved and earnest, and we shall look for good results. If the churches in the country will come up as the city churches have done, we shall raise largely more than \$2,000.

At the meeting of our country here the Baptists made more rapid and satisfactory progress than in North Carolina. Fifty years ago they numbered only 15,000, now they have upwards of 180,000; then they gave little or nothing to benevolence, while the year ending in 1879 they gave \$1,156,255.55 for the Kingdom of Christ, and over \$54,000 for this State Mission. And this is not all; they start the new year with \$165,445 in the treasury as a nucleus around which they propose to pile a larger sum for the year.

The Walnut-street church, Owensboro, has had 54 recent additions, and the Sunday attendance has more than doubled since the beginning of the late series of meetings. The pastor, Dr. J. E. Manning, has a most beautiful and richly furnished parsonage, which, besides affording every Sunday-school scholar one or more attractive presents, also contained very valuable gifts for those of riper years. Among those of this class the pastor, his wife and children, came in for a large share.

The meetings in this church were to have been resumed on last Lord's day, Rev. W. C. Taylor, of Auburn, assisting the pastor.

Death of Rev. Isa Westrup.

The Texas Baptist Herald, of January 6th, has the following sad intelligence taken from the Galveston News:

Early Pass, Jan. 1.—A gentleman just arrived from Santa Rosa, reports the following: John Westrup, a Baptist missionary for Mexico, appointed by the Houston Conference, and his wife, Mrs. Westrup, were on December 21, while traveling from Santa Rosa to Monterey, murdered by a band of twenty Indians. The body of Mr. Westrup, who, in his desperate resistance, had slain five of the Indians, was found terribly mutilated. The Indians were pursued, and their stock, with three Mexicans driving the same, captured, while the Indians themselves were killed.

The Mexican authorities had to torture the captured Mexicans, to make them reveal the names of all Mexicans accompanying the Indians, and an effort will be made to capture the murderers.

The Family Circle.

RIGHTS.

BY HELEN CHILDS.

It grows a dim and fairy shadings... Out of our arms, when you are gone... With soft, white hair, as if a child...

The Other Children.

Where are the other children? Thousands of the poor are destitute children of our land...

The elite of society are often not the frat and most ready to retire plain, simple gospel truth.

The poor and humble of society are for a large part anxious to be elevated. While much of society seems to feel that it is rich and increased in goods...

AN EMBROIDERED DETECTIVE.—In India each elephant is attended by a keeper, who has to give it its food. A gentleman suspected that one of his elephants did not get his due quantity of rice...

"The Monsoon Has Burst."

A brief telegram from India, appearing in our columns yesterday, announced an occurrence which is among the most magnificent and beneficial phenomena of nature in the Eastern world.

As the Nile sometimes fails to reach its annual high water mark, so the great flood gathering of the Indian Ocean occasionally disappoints the anxious people of the peninsula, and passes away with insufficient gifts of moisture.

On the Coromandel coast of the peninsula it is the northeast monsoon which renders the same service at the reversed period of the year for that side of India.

Among the various forms of Christian duty, that of sympathetic listening is certainly entitled to a high rank. The helping hand and the kindly word are both needed, and should never be spared.

TO-BE LISTENED WISELY IN TO EASY TALK.—It is not to be lightly undertaken, nor is it not to be avoided on that account, and sometimes it may be the first duty which calls upon us.

RULES FOR GOING TO CHURCH.—1. Let nothing but an impossibility prevent you from going to the house of God on Sabbath.

Notes for Ladies Traveling Alone.

1. Be sure you know where you want to go before you get on the train.

2. When you purchase your ticket you will have to pay for it; no use to tell the ticket agent to "charge it and send the bill to your husband."

3. Never travel without money. It requires broad views, liberal education, keen discernment and profound judgment to travel without money.

4. Beware of commercial travelers. 5. Don't give a stranger your ticket and ask him to go out and check your trunk.

6. If you are going three hundred miles don't try to get off the train every fifteen minutes under the impression that you are there.

7. Call the brakeman "conductor." He has grown proud since he got his uniform, and it will flatter him.

8. Put your shawl strap, bundle and two paper parcels in the rack, hang your bird cage to the corner, etc., so when it falls off it will drop into the lap of the old gentleman sitting behind you.

9. Pick up all the information you can while traveling. Open the window and look forward to see how fast the engine is going. Then when you get home you can tell the children about the big cinder you picked up with your eye, and how nice and warm it was, and what it tasted like.

THE SPECKLED HEN.

Dear brother Ben, I take up my pen to tell you where and how and when I found the speckled hen...

With another's lead, in the barn to play. The hen was brought in the early forenoon. She was a fine specimen of a setting bird.

1. I have a hen that is as good as a hen as I have. 2. I have a hen that is as good as a hen as I have. 3. I have a hen that is as good as a hen as I have.

Rev. G. W. Mackie is the chaplain of The Gilbert Library and Printers' Aid Society. He called a meeting last week in the Cooper Union.

Two liquor dealers were arrested in New York on Monday for selling liquor the previous day. The information on which they were charged was contained in the pathetic appeal of a wife and mother which she sent to Dr. Crosby.

It is good for me to draw near to God. I have put my trust in the Lord God, for I may declare all thy works.

Among Christians there is a prevailing tendency to discriminate between God's moral and positive laws. On the one hand, there are those who, while tensions in regard to the observance of an ordinance are very anxious in regard to some of the precepts of the decalogue.

NICKELISM is a new complaint in the churches. It is the next thing to nihilism; that is, it comes within a nickle of putting nothing into the contribution box.

BENSON'S CAPCINE Porous Plaster. The only improvement ever made on the Common Porous Plaster. Over 2,000 Druggists have signed a paper stating that...

THE AUTOMATIC OR "NO TENSION" Silent Sewing-Machine. DIFFERS in all essential respects from every other machine in the market.

WILCOX & CROSBY, M. CO. 653 Broadway, N. Y. LOUISVILLE OFFICE: 127 Fourth St.

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THE ACT OF BAPTISM IN THE HISTORY OF THE CHURCH. By James A. Kirkley, D.D. THE GREAT MISCONCEPTION. A dissertation on the doctrine of baptism.

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Louisville & Great Southern R. Line. The great thoroughfare of the South, runs through the best portions of TENNESSEE & ALABAMA.

THE GREAT MISCONCEPTION. A dissertation on the doctrine of baptism. THE ACT OF BAPTISM IN THE HISTORY OF THE CHURCH.

J. M. & I. R. R. Louisville & Indianapolis Short-Line. THE GREAT THROUGHFARE OF THE SOUTH.

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