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NUMBER 10.

The Young Christian and Social Purity.

BY JAMES BRAND, D. D.

Do I run some risk in touching publicly this theme? Be it so. The importance of the subject will justify the risk. Polite licentiousness is one of the greatest hindrances to the kingdom of God to day, as it was in an ancient Ephesus. It is seldom touched by the press and hardly can be by the pulpit, for fear of offending the refined taste. But refined taste, itself sometimes the offspring of this evil, must not be allowed to get up a "conspiracy of silence" which leaves inexperienced youth unwarmed, and casts a veil over social vices which are sapping the foundations of society. Can this subject be discussed with such delicacy and care as to do good and not harm? I believe it can, because I believe in the Word of God. There is no other vice. A religion which the Bible speaks with such fullness and explicitness of language as that of licentiousness. One reason is because there is no other vice in which human life, in the church and out of it, is so subtly and constantly tempted, or which is so destructive to moral character. Jesus Christ spoke out on this subject to Christians, not with infinite wisdom, but with terrible plainness. The obvious reason for this is that Christian character does not consist in a fair exterior. There may be licentiousness of the mind, which is fatal to all morals, while clean thoughts, pure imaginations, are always fundamental to Christian life. The supreme beatitude is "Blessed are the pure in heart, for they shall see God." A religion which only restrains from overt acts of vice, and does not purify the imagination, and sanctify the secret thoughts, is false. Salvation itself is moral cleanness. Hence Christ in his sublime fidelity to his disciples, uttered that statement which in every generation blancheth the face of man: "I say unto you, Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." The sin that damns men lies in the secret thoughts of the mind. The mind of man is the man himself—the whole of him. The mind is the immortal part which is to share God's immortality. A fair outside and a corrupt mind is a whited sepulcher. No wonder God desires truth in the inward parts. "No wonder the man of God cried, 'Cleanse me from hidden faults.'"

But the principal reason for speaking to young Christians on this subject is not that they intentionally give way to the temptation to social vice, but that so many, unwittingly, fall into the blunder of exposing themselves to certain forms of its danger for what they consider a justifiable reason. Thousands of young men, especially exposed to fatal social perils in order, as they claim, to broaden their experience, and give them a larger knowledge of the world. They persuade themselves that it is important even for Christians to see more of the world; that they ought to witness for themselves some of the forms of depravity which they hear, and which they are to fight. Thus, sometimes, with a good motive, perhaps, but more often from a mere prurient curiosity, and always with an utterly false judgment, they venture, as mere eye-witnesses, into places of dissipation and infamy where no Christian ought to go. And because they are only well-meaning spectators, seeking a knowledge of the world, and escape without overt act of sin themselves, they think they receive no harm. This is a fatal mistake. And it is not so with a thing even among very respectable young men, as many good people hope and believe.

The writer had his eye open to this fact not long ago, by a conversation with a young man who had spent the summer in Europe. He belonged to a church-going family in one of the Atlantic states. I think he was not a church member, but an upright, moral young man. He stated with an air of superior experience that while in Paris he "determined to see the very worst as well as the best of that city," and he did. He sought out three or four other young men, and they visited together the most fashionable and the most debased places of infamy. He stoutly affirmed that he went simply to gain a knowledge of the world, with no foul intention, and committed no criminal act, and I believe he told the truth. After describing in cold blood the unreportable things he saw and heard among degraded women, his closing reflection was that his experience made him almost "lose faith in womankind." At this my soul was on fire with indignation. And I said to him:

"Did it ever occur to you to lose faith in yourself? You go to the most licentious spots on the globe, you choose certain companions, you make a prurient curiosity for a better motive, you smell out those hells of nastiness, where poor women, by slow degrees, and through the aggressive sin of man, have sunk to the lowest pit; you visit them, see and learn all there is, and come away very virtuous, to tell your superior experience to other men, young and old, who are thus contaminated and tempted by your knowledge; and the result is that most of them will 'lose faith in women,' as you did. You have possessed yourself of secrets which you can never reveal to your sisters or mother, and which, if publicly known, would make you distrusted, despised by honorable women, in that best society in which you move. The truth is, the one person you should have faith in first of all, is yourself. You

think it has been no damage to you. You are wrong. You will carry a wound in your soul in the form of a tainted imagination to your grave, and every companion to whom you retail your experience, unless especially forewarned by Christ, will suffer a similar wound."

This conversation leads me to say to Christian young men, with all the energy of my being, that personal experience in vice is not necessary to the most effective warfare upon it. The motive which leads one to acquaint himself personally with social vice as a means of becoming more useful as a Christian, is not of God, but of the devil. It is contrary to both Christ's precepts and examples. It will give you experience at the expense of spirituality. The clean soul is the soul that God can use. "Blessed are the pure in heart, for they shall see God." The "heart" in the Bible means generally the mind. What I plead for here is a picture mind. It must be pure if we are to be Christians. The terrible effect of familiarity with the social vice is that it taints the imagination. The imagination is one of the noblest powers of the mind. By it we rise above the things of sight, and even of reason, and hold converse with the infinite. It is extremely influential in the formation of character. But from its very nature it is more easily corrupted, and more terrible in its effects when degraded, than any other faculty. It is not through reason or judgment, but through the imagination, that the tempter generally comes. Seduce the imagination and the light of the soul goes out. Many persons with fair exterior indulge in forming imaginary pictures, the reality of which would be crime. The very passing of a base stain which cannot be effaced on earth. For memory always co-operates with imagination and reproduces and dwells on the debasing thought, or disgusting sight, or licentious phrase, till its pollution is perpetuated in the soul. Then, no time, no place, nor occupation, is too sacred to be intruded upon by such infernal fancies. The very sanctuary of God is not exempt. Hence the gospel too often falls on listless ears and a torpid moral nature. The very temple of the immortal mind becomes tainted in the inward parts. No wonder he insists in his redemptive work upon "temperance, chastity, self-control, the dominion of reason, and conscience over the passions and affections. Think what a value God sets upon the mind. He made it in his own image, for high and holy uses. But see what it becomes when corrupted imagination takes the throne. See how the moral sensibilities shrivel and die. See how fine mental powers become crippled and the spiritual life blasted in the bud. See how many a man simply by opening "eye gate" and "ear gate," as that young man did in Paris, to the allurements of the flesh, changes a noble intellectual endowment into a kernel of unclean thought, which are not fit to be uttered anywhere but in hell.

Nothing clouds and deadens the moral sense, and therefore nothing defeats the gospel of life in the unconverted, and nothing will sooner kill all spiritual energy in a church member, than the habitual licentious thought. We sometimes wonder what ails certain outwardly moral young men that they do not lay hold of the gospel. Ah! the worst thing possible is the matter. A worm is at the root of character. They have exposed their sensitive souls through "eye gate" and "ear gate" to polluting sights and sounds, and have become the victims of a tainted imagination. That is not all. The pollution of the mind is contagious. The minds of young men in the church and out of it, are constantly coming in contact with each other. One corrupted imagination in a community of young people is a menace to the whole.

While returning from England last summer, when we were about in the middle of the Atlantic, the attention of all on board was arrested by some great black object on the sea. As we drew nearer, it proved to be an old hulk of a vessel; apparently capsized and utterly wrecked; no rudder, no sail, no anchor, no sign of life. Where or when was it wrecked, or who once owned it, or what was its cargo, or what became of its crew, no one could tell. There it was alone, and desolate, but densely suggestive, in mid-ocean. No shore within reach to be drifted to, no haven to rest, no rest from the eternal agitation of the deep. Once a thing of beauty, almost a thing of life, now a black, helpless thing, swinging and heaving, and tossing, and dashing, and drifting, night and day, day and night, through the weeks and months, and years, at the mercy of the merciless waves. I am told that there are very many of such floating in the sea, never getting very far from the place where they were wrecked, but incessantly in the line of human life, and increasingly dangerous to other unsuspecting souls. In the sphere of moral influence there is nothing more to be dreaded by young people than a polluted soul, moving about in society, boasting of superior knowledge of the world and communicating the contagion of its tainted imagination to young men or maidens who are, as yet, only beginners in the Christian life. We need to shun them as we would shun the pestilence, to flee from them as we would flee from the avenger of blood. Let the divine prayer, "Lead us not into temptation, but deliver us from evil," be daily on our lips. Let us have done with that Satanic argument that young Chris-

tians should expose themselves to the contagion of social impurity for the purpose of enlarging their experience of the world. No person has a right to tempt himself and God in that way. Let us keep the immortal mind morally clean, and God will use the experience we have.

The dangerous tendency to which I have referred, is greatly enhanced by the fearful low standard of public opinion, especially as to masculine virtue. It would seem as if the powers of darkness had formed an infernal conspiracy to corrupt the bodies and souls of the race. I refer to the double standard of morals by which public opinion estimates men and women in this matter. It seems to be everywhere taken for granted in society and even in courts of law, that social impurity is but a trifling offense in men, but an unpardonable crime in women. Equally guilty before God, society forgives and condones the crime of the man, and condemns the woman to infamy. This has two terrible results, on the one hand, it encourages men to guilty self-indulgence, setting a premium on aggressive masculine solicitation; on the other, it throws the whole responsibility of the defense of social virtue on the woman, and yet it is equally fraught with moral death to both. It makes the one an outcast, the other a whited sepulcher. No more accused sentiment ever prevailed on earth. God speed the Christianization of public opinion "till both in theory and in practice it shall recognize the fundamental truth that the essence of right and wrong is in no way dependent on sex, and shall demand of men the same chastity as it demands of women."

The great want in both young and old Christians is a living conscience. When God made the mountains of New Hampshire, he made them largely of granite. He made them very beautiful. They are cut and crossed by ravines which contain soil enough to support trees and plants that give picturesqueness to the outline. They are covered with patches of green in spring, and reaches of scarlet flame in autumn, and even the little mountain flower finds its place on their sides in summer. But that which sustains all this wealth of beauty and grandeur is the granite that lies below. So with Christian character. That which sustains and makes all sorts of moral beauty possible, is the granite of the soul; an enlightened, developed, tender, Christ smitten conscience. Without that the whole fabric will collapse. What is the matter with public sentiment, nay, with our church life, on this question of masculine social purity? It is the want of a living conscience, a holy conscience, which makes men even more loyal to secret honor than to public reputation; which will make a man realize that his thoughts must be as pure as the thoughts of Christ; if he is to be a Christian at all; that he stands day and night in the presence of God; that his body is the temple of the Holy Ghost; and that will make society bristling with the same stigma that it puts upon the sinning woman. To realize such a conscience and to emphasize the belief in the duty and capacity of every man to do think pure thoughts as to reflect the divine image in which he was made, Christian souls must feed, not on the popular novel, not on the Sunday newspaper, but on the Word of God.

It is wonderful how a little Bible truth clears the moral atmosphere, blows away the sophistries of public sentiment, and girds up the "joins of the mind." Let all the tempted young men commit to memory and daily repeat to themselves such words as these: "Remove thy way far from the strange woman and come not nigh the door of her house, for her house inclineth unto death. She has cast down many wounded, yea many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death; none that go unto her return again, neither take they hold of the paths of life. Let not thy heart incline to her ways, lest thou mourn at last when thy flesh and thy body are consumed, and then say, How have I hated instruction and my heart despised reproof." The man of no understanding "goeth after her as an ox goeth to the slaughter, or as a fool to the correction of the stocks. As a bird hasteth to a snare and knoweth not that it is for his life." "For this ye know, that no whore-monger or unclean person hath any inheritance in the kingdom of Christ and of God." "For without are dogs and swineers and whomongers and murderers and idolaters, and whose eyes, lovet and maketh a lie." The fearful, the unbelieving and the abominable and murderers and whomongers and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." "Flee also youthful lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." "Let no corrupt communication proceed out of your mouth." "Let no man say when he is tempted, 'I am tempted of God.' But every man is tempted when he is drawn away of his own lusts and enticed. Then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death." "Ye have heard that I was said by them of old time, Thou shalt not commit adultery, but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." "If thine eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members perish, and not that thy whole body should be cast into hell." "Blessed are the pure in heart, for they shall see God."—The Advance.



Centennial Chapel Building Fund.

Need for Chapels in Brazil.

As a wise, loving parent looks after the discipline and training of his children, so should a wise and Christian administration provide for its new missions and converts.

Some one might ask, why the apostles did not see to the building of churches, etc. Christianity was new and fiercely opposed them, and all temporal monuments would only have provoked more hostility. To-day, Christianity is an accepted institution in nearly all the world; the preaching of the word is everywhere attended, its schools patronized, and its humanitarian centres preferred to all others.

When a man is converted he desires a sacred place of worship for himself and family, a Christian school for his children, an orphanage where he may have to leave his own children some day, a Christian hospital where he may find mercy and kindness beyond what he can find elsewhere. Or in case the children should never need them, he wishes them for those who have them not. While sin reigns, these institutions are a necessity. If on a journey one finds a wounded or sick man without home and friends, he ought to take him to the nearest house and provide for him; but in cities, where such cases appear many times in a year, month or day, a standing, ready institution is a necessity—an evidence of the loving care of Christians.

A house of worship is the first public necessity of the new convert who is nearly always poor. If he is rich, the missionary hesitates and often will not ask him to give largely for such an object, for fear the new convert should think that he was seeking money; and perhaps the missionary or his board will be obliged to provide an ill-situated rented room for years; many people will not attend such a place of worship.

But some one will say: To build the people chapels, will spoil them, but these facts do not prove the statement true. On the same reasoning it will spoil a child to educate and provide for him while young.

The Presbyterians, who have been in Brazil over thirty years, have built several churches and helped to build many more, but the natives are taking it up and are now building many by themselves with a number of other good works going on. What is needed is a good missionary who will teach the native Christians their duty. Those who are truly Christians are not going to be lost by a little good will and good works. Evil men will abuse the best and purest blessings.

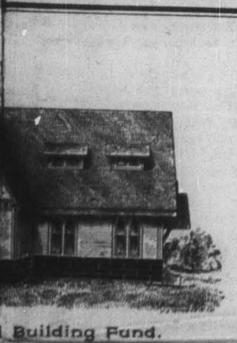
Though we preach the gospel everywhere, without price, hardly the most enthusiastic would favor building in every town, but in places, and in proportion as God raised up pastors and congregations. Neither would we favor building fine structures, but plain ones, and even in these cases, requiring that few native Christians in that place give a half or fourth of the cost. These first buildings should be in the larger cities, and as God raised up congregations around the cities, those who had their houses given them should be taught to aid other present weaker churches.

In Brazil the Baptists have only one building; that is in Bahia. The board gave \$4,000 and the natives gave \$1,000. The board has no more expenses with this church, i. e., it pays no more rent, lights, etc. During the eight years preceding the purchase, the board paid some \$4,000 for rent, etc. That expense has been cut off. The native Christians could not have accumulated so much, perhaps, in ten or fifteen years, impeding them in their work of evangelization. Rio, Juiz de Fora, Macero, Pernambuco, Valencia and some other places in Brazil are sadly in need of buildings. In all the places mentioned the churches are contributing regularly for a building. In Rio de Janeiro a good sum will be needed; in Juiz de Fora \$2,000 perhaps would enable the brethren to buy. In Macero and Valencia, \$500 each would enable them to secure a convenient building. In all these cases, correspondence would be necessary, so I can only speak approximately. Our house is repaired and prepared to our desire. In it we have our press, a school-room, pastor's and editor's office, apartments for printer and colporteur, and still other rooms for rent. We are no longer renters. When the church becomes able, she can build on occasion needs. The Baptists, I think will never regret purchasing this one and so may be encouraged to aid more.

Z. C. TAYLOR.

Bahia, Brazil.

A beautiful soul is better than a beautiful face. If you would have a beautiful soul, you must be true, loving and kind to every one.



Burmah Mission.

Burmah Mission.

Dear Baptist: I have in my possession a bound volume of the *Christian Index*, published in 1831 and 1832, from which I copy the following letter, hoping that it will be interesting to your many readers.

F. G. MULLEN.

Renfro, Ala.

Letter from A. Judson.

Rangoon, March, 4th, 1831.

Rev. and Dear Bro. Grosvenor: Your letter of the 17th July, 1830, is before me, and your fifty dollars are in the hands of Mr. Jones, at Maulmein, who writes me that he is ready to pay it to my order. The sentiments expressed in your letter are cheering and encouraging to my heart. I wish that all Baptist ministers felt so, and would all make such presents, though I should prefer their being made directly to the board. My gratitude, however, in both cases is sincere.

I can spare time to write a few lines only, having a constant press of mission work on hand; add to which that the weather is dreadfully oppressive at this season. Poor Boardman has just died under it and Mrs. Wade is nearly dead. Bro. Wade and myself are now the only men in the mission, that can speak and write the language, and we have a population of about ten millions of perishing souls before us. I am persuaded that the only reason why all the dear friends of Jesus in America do not come forward in support of missions is mere want of information (such information as they would obtain by taking any of the periodical publications). If they could see and know half what I do, they would give all their property and

The certainty of success in the partnership with God should be a strong incentive to zeal and fidelity. Apparently the child of God labors and struggles alone, but this is not so. Christ promised his presence to the completion of the work. "I am with you always, even unto the end of the world."

"Will a man rob God?" is a serious question. We have heard of dishonest partners who have enriched themselves from property that rightly belonged to others. Can those who are partners of God rob him of his share of the profits? Are there not many to whom God has entrusted priceless talents, and yet no returns have been made? Consider these questions personally, and, asking the direction of the Divine Spirit, act accordingly. In conclusion, let these words of Dr. Starr be impressed on your mind: "Is it not the grandest testimony to the magnificence of human nature that God made us co-workers, not in the primary work of creation, but in the far grander work of redeeming men? In this work we can make our lives luminous in this world, and bright forever with a celestial glory in the next."

J. M. K.

The Mistakes of the Critics.

"All reverent investigation of scholars as to the claims and contents of the Bible is welcome. Light from any source should be gratefully accepted. We deprecate the rationalistic attacks upon the Bible. 'Higher criticism' does not fall under the head of reverent investigation. These critics have found out things about the Old Testament that would make the most learned Jews open their eyes with amazement. We do not object to critical literary and historical tests, to which all other ancient documents are subjected. But this investigation should be done reverently and in a teachable spirit. This Book claims to be a revelation from God. The critic who denies this claim is bound to reach certain false conclusions. Reverent Biblical criticism is ready to regard the miraculous as possible. There have been three methods of eliminating the supernatural from the Bible. First was 'rationalism' applied to the New Testament by Paulus and Eichhorn which reduced by a peculiar exegesis all the miraculous to the merely natural. The second was to deny the trustworthiness of the authors. Another form of unbelief appears masquerading in the role of Biblical science. Its method is to call in question the genuineness of the sacred writings. This form of error is deadly, because most insinuating of all. In it we catch the devil in the very act of putting on the garments of an angel of light. Man is a spirit imprisoned in mechanism. He is an immortal being, in the image of God. Scientists teach that he has all the material elements of the universe in his frame. So in his soul is he the complete representative of the spiritual universe. Physical science gives him knowledge of the material, the intellect grasps thought, but the soul cries out for spiritual knowledge. Human science cannot teach religion; the soul cries out for the living God, and neither can great intellectual endowments and bril-

Partnership with God.

Partnership is the outgrowth of the sense of weakness of human effort confined to the single individual. Again, it may be regarded as evidence of the social instinct as it applies to business relations. Further, it is expressive of unselfishness.

Partnership involves labor and profit, responsibility and privilege, duty and pleasure. In this relationship there is implied the agreement, on the part of those concerned, mutually to share the obligations as well as benefits.

It is the end of true religion to enable the duties of life and thus glorify our God and Savior. In this way religion controls our lives, giving us power to do good.

"Without me ye can do nothing." "It is God who worketh in you both to will and to work for his good pleasure." God and man are thus brought into partnership for the execution of the divine purposes—the former supplying the means and making them effective, and the latter working as directed, assured of success in so doing.

Every redeemed soul becomes a worker for God, or rather a worker with God—having left the service of Satan. "We are God's fellow-workers." A thorough appreciation of our position would double increase our zeal and extend our usefulness in the Master's service.

God confers a high honor on us by making us partners with him in the work of his redemption. Men who form partnerships for the pursuit of life are frequently related by ties of kinship. This relationship, we believe, serves to strengthen the obligation for honesty and faithfulness. "The Spirit himself beareth witness with our spirit that we are children of God."

Our partnership with God is the result of a mutual agreement—each party acting intelligently, under terms satisfactory to both. The moment a soul is born anew there comes the voluntary offer of service. "What shall I do, Lord?" The direction of every renewed heart is given—"Go ye into all the world," etc.

While in one sense our partnership may be regarded as a secret compact, full publicity is soon made of the fact. "A city set on a hill cannot be hid." "Let your light shine before men, that they may see your good works, and glorify your father who is in heaven." "Seeing we are compassed about with so great a cloud of witnesses," etc.

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J. M. K.

Central Committee

On Woman's Work for Missions and in the Churches.

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.
MRS. GEO. B. EAKER, Vice-Pres., Anniston, Ala.
MRS. GEO. M. MORROW, Treas., Birmingham, Ala.
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

PRAYER CARD.—March.

Bread.—The light shall shine upon thy ways." Missionaries, 11; native assistants, 4; stations, 22; churches, 7; members, 382; baptisms, 53. Contributions from Brazil, \$72.00.

Study Topics.—History of S. B. C. Missions in Brazil. Pledge-Baptist Missions. Church building in Brazil. The outbreak, Brazilian government.

Brazil.

After discovery by the Spanish, Brazil was struggled for by the French, Dutch, English and Portuguese. The latter finally obtained possession of the country. When Napoleon was parcelling out Europe among the Bonapartes, the royal family of Portugal fled to Brazil. After Napoleon's downfall, they found Brazil a so much safer place of residence that they remained—wearing for many years the only crown this side the sea water.

About two years ago Brazil underwent the most extraordinary revolution the world has ever witnessed—a revolution from an empire to a republic without the spilling of one drop of blood!

Great was the rejoicing among the friends of liberty everywhere. Unhappily, Brazilians do not seem to be made of the stern stuff that goes to form republicans. Their government is unstable, and the gravest apprehensions are felt for the fate of their country.

They have abolished the rule of the Roman Catholic church, and all religions are free. Now is certainly the favored moment for pressing our missionary enterprises. Our missionaries there are eminent for zeal and ability, and their efforts have been very successful.

Rev. Z. C. Taylor, of Bahia, is now in Philadelphia with his afflicted wife. She is in a hospital; one of her lower limbs has been taken off, and the physicians give assurance of her recovery. Christian friends are bestowing on her, and her husband and children, every attention. Yet how sad is their situation! Surely the sympathy and prayers of Christians will not be wanting in this sore time of trouble.

The question asked in this column Feb. 25th can now be answered. Pura Cova, the young daughter of Rev. J. V. Cova, native missionary in Cuba, will come over with her father to attend the convention at Atlanta in May. Arrangements have been made for educating her at the Judson. The women of Alabama will receive her as a sacred trust, and their care for her will prove a labor of love.

The ladies of the Newton church are entitled to the banner in the Centennial procession. They make the first application for "Chapel Brick Cards," and Centennial literature.

The Central Committee have the pleasure of reporting two new young people's societies—one at Danville, Miss Glenn Orr, president, Muscle Shoals association; the other at Providence, "Carey Sunbeams," Mrs. Edward Day, president, Master James Day, secretary, Selma association.

Mrs. Osborne, of the Baptist Basket furnishes very pretty Centennial medals. She is extremely liberal. For every five medals she gives one free, and allows you to keep one dollar for the Centennial fund and send her \$1.50. This is a very agreeable way of helping the Centennial fund.

with a rod of iron. And the kingdom and dominion shall be given to the people of the saints of the Most High."

These scriptures are given to comfort and encourage all Christians, and especially those under great trials and persecutions. These passages are not to be taken literally. The saints are in no sense rulers and sub-kingdoms under Christ; they are the loyal and loving subjects of the great King. These passages express the idea of reward, the saints shall be exalted to high positions and intimate relations, as though they occupied positions, as kings and priests unto God—and were rulers over many things. "O when shall I see Jesus and reign with him above." Reign with him above, never, nor below either, only in the sense that Christ on earth reigns by and through his saints, as humble instruments, nothing more, and that is enough.

SAINT'S JUDGMENT.—"Ye shall sit upon the twelve thrones, judging the twelve tribes of Israel. Know ye not that the saints shall judge the world? Know ye not that we shall judge angels?"

The saints judge the world, how judge the world? The saints judge the angels, what angels, good or evil? The saints are a party to be judged, and not associate judges with Christ. These passages express the same idea as those above on saint's reign. Their great reward is expressed in the terms, kings, priests, reign and judge as though they were priests, judges and rulers, and occupied thrones and judgment seats, and ruled and rendered judgment.

"I would rather be one of the least of these, and called thine own, or sit upon a throne."

Prayer Card

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They have abolished the rule of the Roman Catholic church, and all religions are free. Now is certainly the favored moment for pressing our missionary enterprises. Our missionaries there are eminent for zeal and ability, and their efforts have been very successful.

Rev. Z. C. Taylor, of Bahia, is now in Philadelphia with his afflicted wife. She is in a hospital; one of her lower limbs has been taken off, and the physicians give assurance of her recovery. Christian friends are bestowing on her, and her husband and children, every attention. Yet how sad is their situation! Surely the sympathy and prayers of Christians will not be wanting in this sore time of trouble.

The question asked in this column Feb. 25th can now be answered. Pura Cova, the young daughter of Rev. J. V. Cova, native missionary in Cuba, will come over with her father to attend the convention at Atlanta in May. Arrangements have been made for educating her at the Judson. The women of Alabama will receive her as a sacred trust, and their care for her will prove a labor of love.

The ladies of the Newton church are entitled to the banner in the Centennial procession. They make the first application for "Chapel Brick Cards," and Centennial literature.

The Central Committee have the pleasure of reporting two new young people's societies—one at Danville, Miss Glenn Orr, president, Muscle Shoals association; the other at Providence, "Carey Sunbeams," Mrs. Edward Day, president, Master James Day, secretary, Selma association.

Mrs. Osborne, of the Baptist Basket furnishes very pretty Centennial medals. She is extremely liberal. For every five medals she gives one free, and allows you to keep one dollar for the Centennial fund and send her \$1.50. This is a very agreeable way of helping the Centennial fund.

with a rod of iron. And the kingdom and dominion shall be given to the people of the saints of the Most High."

These scriptures are given to comfort and encourage all Christians, and especially those under great trials and persecutions. These passages are not to be taken literally. The saints are in no sense rulers and sub-kingdoms under Christ; they are the loyal and loving subjects of the great King. These passages express the idea of reward, the saints shall be exalted to high positions and intimate relations, as though they occupied positions, as kings and priests unto God—and were rulers over many things. "O when shall I see Jesus and reign with him above." Reign with him above, never, nor below either, only in the sense that Christ on earth reigns by and through his saints, as humble instruments, nothing more, and that is enough.

SAINT'S JUDGMENT.—"Ye shall sit upon the twelve thrones, judging the twelve tribes of Israel. Know ye not that the saints shall judge the world? Know ye not that we shall judge angels?"

The saints judge the world, how judge the world? The saints judge the angels, what angels, good or evil? The saints are a party to be judged, and not associate judges with Christ. These passages express the same idea as those above on saint's reign. Their great reward is expressed in the terms, kings, priests, reign and judge as though they were priests, judges and rulers, and occupied thrones and judgment seats, and ruled and rendered judgment.

"I would rather be one of the least of these, and called thine own, or sit upon a throne."

WEDNESDAY, MARCH 10, 1926

Address all correspondence to

HARR, POPE & NEWBERY, Montgomery, Ala.

RATES AND INFORMATION

Subscription Price—\$2.00 per year, in advance.

Advertisements—Will find it to their interest to write for terms.

For First Class Postage—Send to the Alabama Publishing Company, Montgomery, Ala.

The DeLand Baptist church (Fla.) will support a missionary on the foreign field.

DRS. CRANFILL and M. V. Smith have bought the Western Baptist, Hro. Hank's paper, and will publish it at Waco.

The Foreign Mission Board has borrowed more than \$30,000 with which to pay our missionaries.

If all rich men would use their money as Mr. Rockefeller does, the gospel could soon be sent around the world.

The Second Baptist church of Little Rock, Ark., are opposed to retaining members who dance, drink whisky, or play cards.

The Baltimore Sun is reported to have said that Spurgeon "dispensed with all arguments on religious questions. He believed that unless you are baptized you will be damned."

CONGRATULATIONS are in order, and the Alabama Baptist hereby extends same to Col. W. W. Quarles and Miss Ida Smith, who were married in Selma on Feb. 24th, 1926, by Rev. A. J. Dickinson.

In some of our counties saloon keepers are asking that the citizens elect them to office.

FOR TEN YEARS Texas has been kept in a boiling condition on account of "the paper" question.

DR. BASEL MANLY left many valuable evidences of his worth as a minister and Christian.

There are scores of Baptists in Alabama who pay five cents every day for a political paper, and yet when asked to subscribe for the ALABAMA BAPTIST, or some other religious paper, complain of being too poor.

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STRANGE that our city, county and state officials have never seen that saloon keepers are abettors of criminals. They invite men to their bars to drink, and the more noisy and quarrelsome the crowd, the more money is spent. Then let a difficulty occur, a man may be stabbed or shot, and they rarely ever give out the truth to the courts. They are nearly always absolutely ignorant of what was done.

SEVERAL of our centennial missionary speakers are given to repeating the story that, when Wm. Carey was making his great speech, Dr. Ryland said, "Young man, sit down; when God pleases to convert the heathen, he will do it without your aid or mine." Eustace, in his "Life of Carey," says Dr. Ryland called Carey an enthusiast, but did not use the language so much quoted of late years.

We are pained to announce that Rev. T. C. Bailey, editor of the Biblical Recorder, of North Carolina, was stricken with paralysis on Sunday, March 6th. He had just preached a sermon at the First Baptist church, Raleigh, when he was stricken speechless. His condition was worse on Monday. He can neither take food, speak or write. The Lord comfort him and bless him in his affliction.

THE FOREIGN MISSION JOURNAL is urging Southern Baptists to raise not only a sufficiency to carry on the present work, and the one hundred new missionaries, but to give enough to establish a permanent fund of \$500,000. The following plan by which this money can be gotten is a good one:

- 1. 500 persons give \$100 each \$50,000
2. 100 persons give \$500 each 50,000
3. 50 persons give \$1,000 each 50,000
4. 10 persons give \$5,000 each 50,000
5. Women and children raise 50,000

This can be accomplished if the leadings of God's Spirit are followed.

In one sense Senator Hill, of New York, and Gov. Boies, of Iowa, are alike. It seems that each has a dislike for reforms. Hill vetoed all temperance measures that came to him in the form of "high license" bills. Boies' platform was in opposition to prohibition and reforms in the public schools. Each pandered largely to the saloon element, and now in due time each hopes to be rewarded for services in the past. Truthfully does Mr. McClure say, that by endorsing the first mentioned above, this country begins the work of "nationalizing the saloon." It is just so.

THE conventional year is rapidly passing away. Those of us who were at Birmingham determined that we would do greater things for God in this centennial year. But the year is nearly gone, only two more months yet remain, and what have we accomplished? Will it do to say the times are hard and we can't give as we expected? This plea will not do, for scarcely one of our readers has for the same cause curtailed a single luxury.

Times are hard, but the multitude of dying men and women grows larger day by day, and louder comes the Macedonian cry. The missionaries all write hopefully of the outlook in their several fields. Some have had sickness, persecutions and trials of different kinds, yet they see the smiles of God resting upon their labors. They are not discouraged. But here at home, in many fields, pastors and members are demoralized, and are doing nothing to develop themselves as workers, or to stir up a deeper missionary spirit. If the men and women on foreign shores were no more deeply concerned about the salvation of the lost than we seem to be, they would surely give up and come home. We are not praying and studying God's word as we should.

CHARLES HADDOX SPURGEON AND BASEL MANLY. A Poem. Zion mourns, and curls her banners, In her courts the mourners tread; England wails—"We've lost our Spurgeon!" We reply—"Our Manly's dead!" London, weeping, sends condolence! Louisville sends back a sigh! Hark! the old Atlantic ocean, Seems to join the plaintive cry!

Not like Bonaparte and Caesar, Having garments rolled in blood! Ours were heroes of salvation, Friends of man and friends of God. Two great lights have sunk in darkness! Like two suns at once gone down! Nations pause to weep and wonder, When men die,—of such renown! Simple as the morning dew-drop, Clear as morning's cloudless sun, High as heaven their thoughts ascended, Round the world their knowledge ran. In the school,—the church,—the pulpit,—Each, in place, lifts up his voice; Lamenting millions leave the path, Rise to triumph and rejoice! —ALABAMA.

For many years we have trusted many of our brethren, sending the paper to them even after their time had expired. They were among our very best people, and why should we doubt that they would pay for that which they were receiving and reading? The tightness in money matters compelled us to adopt the cash in advance system for the new year, and we find that those whom we indolged now owe us, not simply several hundred dollars, but several thousand dollars, and when we send them statements of their accounts, setting before them our necessities, they give no heed to the call. It is just such treatment which forces one to put claims in the hands of lawyers for collection.

MR. PRATT stated that the Roman Catholics get more money for their Indian schools from the United States treasury than all the other denominations combined, and that the Catholic church maintains a powerful lobby at Washington. For this statement the members of congress passed a bill cutting off \$1,000 which he annually receives for the superintendence of Indian affairs. This, said they, was the only way they could rebuke him for such expressions. No act of theirs could more conclusively prove the story that, when Wm. Carey was making his great speech, Dr. Ryland said, "Young man, sit down; when God pleases to convert the heathen, he will do it without your aid or mine." Eustace, in his "Life of Carey," says Dr. Ryland called Carey an enthusiast, but did not use the language so much quoted of late years.

THE brutal fight which took place in New Orleans last week between two sports, Maher and Fitzsimmons, was a disgrace to our country. And it is to be regretted that Mayor Shakespeare considered it "necessary that a permit be granted" two men to pommel each other into a pulp. The Times-Democrat seems to gloat over the event, and devotes two pages to a description of the fight. It tells how one of the brutes thrust the other "in the mouth and nose, causing the blood to gush afresh and rendering him a most pitiable looking object. From his face it could not have been told whether he was white or black, so darkly purple was his skin, which was bruised and battered." And one of the things that commends this display of brute force to the Times-Democrat is, that "two hundred thousand dollars remain in New Orleans!" There should be a law in every state against such inhuman and disgusting fights.

It was the writer's privilege to worship last Sabbath evening with Bro. G. W. Townsend and the West Montgomery church. Bro. T. has been serving them one year, and his energy and devotion have been blessed of God to the building up of a strong and harmonious church. Bro. Frank Allen, who leads the Sunday-school and the music, is thoroughly devoted to the cause, and, with others, strengthens the pastor's hands.

There was a most delightful surprise in store for the church and congregation at the evening service. Several months ago Bro. Townsend purchased the lot where they have been worshipping. He paid one thousand dollars cash for it. Before beginning his sermon he made a few statements regarding church work, and then stated that he would make a thank-offering to Almighty God for the salvation of his soul. He then read the paper which gave, free from all encumbrance, this lot to the West Montgomery Baptist church. So surprised and overjoyed were his members that it was all that Bro. Barksdale could do to accept in behalf of the church this valuable gift.

Speaking for the Baptists of Montgomery, the writer thanked Bro. Townsend, and suggested that the entire congregation might express their appreciation, if they so desired, by rising to their feet, whereupon the audience arose.

After this impromptu exercise we all enjoyed the sermon on the subject, "Waiting for Jesus." The Baptists of this city and the whole state should rally to the help of these brethren and aid them to complete their church. A splendid foundation has been laid and the walls are going up, and soon a \$5,000 brick church, forty by seventy feet, with basement for Sunday-school and lecture room, will adorn and bless that community, if the proper encouragement is given.

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THE situation of the family of Rev. Z. C. Taylor, missionary at Bahia, Brazil, as reported in the Central Committee column, is peculiarly strange. That good people should suffer so much!

See in Central Committee column the arrangement made for the education of Miss Cova, daughter of Rev. J. V. Cova, of Cuba. She will be the peculiar care of the young ladies of our churches.

Sister Z. C. Taylor, who has been a sufferer for months past, has undergone a successful surgical operation in Philadelphia. She and her noble missionary husband have the deepest sympathies of all Christians.

J. G. L.: The March number of "Ford's Christian Repository" is worth the subscription price for the entire year. No minister can well afford to be without it. Dr. Ford, as all know, is an able writer.

There are three ways of dying; fearlessly and with stoical indifference—and wicked men may die thus; with fear and dread—and wicked men often die thus; with the rapture of home-going—and only the Christians can die thus.—Ex.

Rev. J. F. Parsler has served the Troy church for seven years, and the blessings of God have followed him all the time. The splendid new church and parsonage and the strong working membership attest the hold he has on that people.

There were no services at the First Baptist church of this city Sunday, except in the Sabbath school. While the church has had no notice from Dr. Eager that he will accept, yet all are in hope that he will begin work the first of May.

"The Mistakes of the Critics," as the first page, is a sketch of Dr. Hale's address before the Workers' Convention in Nashville. It was taken from the Baptist and Reflector, as credited, and was in type before we published the address in full.

Pastor Harris preached two excellent sermons at the Adams Street church last Sabbath. The morning congregation was not so large as the one at night, on account of the rainy weather. The Lord's Supper was celebrated at the morning service.

Rev. J. M. Green, on account of failing health, has given up his position with the Scotsboro College, and has become associate editor of the Progressive Age, of that town. The first stroke he made on the paper was to bring it out on the side of democracy, clear and strong.

We need ministers, to be sure, but there is great need for care in their selection. It will not hurt a young man to wait a year or two until he has been "proved," but it may injure Christ's cause if with unseeing haste the "novice" be thrust into the ministry.—Central Baptist.

The third annual session of the Southern Educational Association will be held in Atlanta, Ga., July 6-8 next. The uniform rate of one fare for the round trip has been given by the railroads. A membership coupon for \$4 will be attached to each ticket and the amount added to the fare.

There were some fifty professions of conversion during the meeting held in the Central church, Nashville, Tenn. Good; six received by letter and one by baptism; collected \$3.81 for state missions, and 81 cents for incidental expenses. If my churches do not give, it shall not be for want of an opportunity. Brookwood is a thriving little mining town of about 1,000 inhabitants. May God prosper his cause there. The Baptists and Methodists hold the fort.

J. Speer, Trinity Station, the Somerville people attend church notwithstanding the rain. Last fourth Sunday and Saturday before, we had good congregations. Mission collection, \$2; Sunday-school well attended. We are expecting some others to join the church soon. A sister presented her pastor with three volumes of excellent commentaries on the Old Bible. Long as she, and all such sisters, live, to help in the Lord's work.

We certainly appreciate the great kindness shown us last week by Dr. J. H. Dewberry, of Brundidge. The day before starting to this city he went to each of his fellow-merchants and told them he was coming to Montgomery, and if they needed any printing he would deliver their orders to the Alabama Printing Company. In response eight of his neighbors sent in their orders. Such practical evidences of friendship are highly appreciated.

J. G. L.: The religious interest in our town (Calera) is on the increase. The prayer meetings of all the churches are well attended, and also our church services on Sunday. The Baptist church here is weak numerically, but strong in faith and works, ready to co-operate with the pastor in trying to build up Christ's cause here. I feel encouraged to "go forward." May God bless and prosper you in the publication of the ALABAMA BAPTIST.

Indeed so well understood is the character of Hill's New York following that in telling of the elements of his strength, that the "liquor vote is solid for him." By "liquor vote" is meant the low grog shops with gambling dice attachments. There is many an admirer of Hill who would dare say in print what he cheerfully tells you in conversation in behalf of his favorite statesman.—Memphis Commercial.

Those who have responded so far to the appeal for Pura Cova's support at the Judson are: The Ann Hasselbine Society, Judson Institute, \$45; Siloam church, Marion, \$10; Siloam W. M. S., \$5; Mrs. Farnham, for Conecuh Association, \$10; young ladies' society, \$5; Baptist church, \$10; Mrs. Nuckie's Sunday-school class, \$5; etc. Let these pledges be redeemed monthly or quarterly. Who shall be added to this roll of honor?

A political crisis is now upon Chili. It is the opinion throughout Chili of the intelligent men, nearly all of whom are Liberals, that the final solution of the question will be the total separation of church and state. The church relies in great measure upon its influence over its women devotees, but its interference in politics is regarded by the Liberals as so obstructive to the progress of the country that they have resolved that this power must be curtailed or extinguished.

I have in my possession the Bethlehem Baptist church book, from the year 1824 to the close of the war, and expect to send you for publication such matter found therein as will be of importance to our denomination, among which will be found much of the proceedings during and about the time of the split in the Baptist church which shows conclusively that the "antis" were the seceding party. I hope to be able to do a great deal of work for the paper in the near future.

R. Herring, Agent for the Alabama Baptist, Louisville, Ala.

J. F. Gable, Sec., Howard College, March 5. Missionary class assembled at 7 p. m. The chairman being absent, Bro. Roden was chosen president pro tem. After singing a song and asking

God's blessing on our meeting, the minutes of the previous meeting were read and approved. Election of officers being in order of the evening, Bro. Roden was elected chairman and Bro. Moseley secretary for the coming month. This being a night set apart for sermon analysis, and Bro. Moseley being in order of succession, he was requested to take the floor. He chose the first two clauses of Mark 6:43 as a text, and surprised a great many of us by preaching to us a sermon that we will remember. Genuine religion and the love of the Savior was manifest in him and his words, besides which he shows marked ability as a sermonizer. After making some arrangements for next meeting, the class adjourned with prayer by Bro. Roden.

Program—Tuskegee Centennial Meeting. Saturday, March 26th, 7 to 7:30: Prayer for the universal spread of the Gospel. Led by Rev. W. B. Crumpton. 7:30 to 8:30: The Centennial of Missions; why celebrate it, and how? Rev. G. S. Anderson. Sunday, 29th, 9:30 to 10:30: Mission Work in and by the Sunday-school. Rev. B. F. Riley, D. D. 10:30 to 11: Prayer for the outpouring of the Holy Spirit on the churches and on the mission fields. Led by Rev. G. S. Anderson. 11: Missionary Sermon. Rev. W. M. Harris. Intermission to 3 p. m. 3 to 4: The Missionary Map, and what it reveals as to the Opportunities and the Faithfulness of Christians. Rev. W. B. Crumpton. 4 to 5: The Needs of the Hour in Mission Work. Rev. Z. D. Roby, D. D. 5 to 7: Intermission. 7:30 to 8:30: Individual Responsibility for Mission Work. Rev. W. E. Lloyd, D. D.

Honor Roll of Howard College. For six weeks, ending Feb. 26, '92. Altman, W. H., Andress, F. S., Beason, A. L., Brake, O. C., Bush, A. P., Jr., Coleman, W. H., Day, L. B., Eubank, W. S., Fulton, H. G., Givhan, E. G., Gilmer, J. C., Hendon, T. F., Hendricks, J. A., Hogan, R. B., Hughes, H. A., Lamb, R. E., Malone, B., McCreary, M., Moor, H. P., Moseley, A. G., Ray, P. B., Roden, J. M., Riley, B. F., Jr., Savell, J. F., Stevens, M. S., Thompson, J. F., Waldrop, W. J., Williams, C., Willis, J. W.

H. C. HURLEY, Pres. Adjutant. The Theological Institute. My brethren in the ministry, are you making your calculations to attend the meeting you are. We ought to have at least 300 ministers in attendance at the next session. Brethren, I know times are hard, but strain a point and go; you will never regret it. And now, dear brethren and sisters, you can do no better service for yourselves or pastor, than to release him for one month, and furnish him the money necessary to pay his expenses at the Institute, which is only \$20. If he is worthy the name of pastor, he will return not only a wiser man, but a better preacher, and you will be richly rewarded. It will make you pastor to greater efforts. It will make you appreciate him more, and he will love and serve you better. It would be a handsome thing for our Ladies' Aid Societies to send their pastors. I shall ever hold in grateful remembrance the dear sister, who, without any solicitation on my part, raised nearly \$50 and handed me, thus enabling me to attend the first session of the Institute; and after having attended the two past sessions, I am determined, providence permitting, not to miss a single session. I don't feel that I can afford to miss it.

Now is the time to begin the preparation. May God abundantly bless all of our pastors and people, and prosper his cause. J. G. LOWRY. Calera, March 5th. Mrs. Martha Foster Crawford. Rev. W. B. Crumpton, Marion, Ala. MY DEAR BROTHER—In answer to your letter of recent date, I give you a few facts in the early history of Mrs. Martha Foster Crawford. She is not my sister (as you suppose), but my cousin, the daughter of deacon John L. S. Foster, the youngest of the four brothers, who emigrated from Georgia to this county, and the last one to come (in 1832). Deacon James Foster, the oldest, and the pioneer of the family (in 1818), was my father. These four brothers reared large families, and the neighborhood in which they lived became known as Foster's settlement. Here, in a pious country home, and in the enjoyment of fair church and school privileges, Mrs. Crawford (Miss Martha Foster) spent most of her years from her early childhood to womanhood. Her two brothers most widely known are Chancellor John A. Foster, of Clayton, Ala., and the lamented Dr. David L. Foster, recently deceased, of Tuscaloosa. She was noted for physical and intellectual vigor, symmetrical and excellent character. At a critical period in her education, the country school was, for a year, presided over by a scholar, painstaking accuracy, an earnest, painstaking, conscientious teacher, and taking conscientious brother John have both she and her brother John have ever held in grateful remembrance the faithful and efficient contributions of Mr. (now Dr.) E. B. Teague to their training

