

ALABAMA BAPTIST.

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ALABAMA BAPTIST.

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Oh for a Name.

We are in a quandary. We were formerly in the habit of using the word "Campbellists" to designate those who accept the teachings of Alexander Campbell. Being often rebuked for this by the papers of the denomination, we sought another name, and, noticing that one of these papers always spoke of his church as "the Christian church," we adopted these names, putting them in quotation marks to distinguish the brethren so named from the great body of Christ's people of all names who are his "disciples," and together make up the Christian church. Following the example of our authority, we spelled "Disciples."

What was our surprise, a few months after the adoption of this policy, to read in another paper of the denomination an argument against the use of the large "D." It was argued that to speak of themselves as "Disciples," with a large "D" was to acknowledge themselves a sect; that they were not a sect, but just plain disciples, and that the people with a large "D" were not disciples at all, but had torn down the ancient landmarks and departed from the "old Jerusalem gospel."

Now comes another paper with a long article on "The Difference Between the Church of Christ and the Christian Church," in which it is shown by a score or more of specifications that the "Christian church" is a corrupt institution.

What are we to do? As faithful chroniclers, we must sometimes report the progress of the churches which agree with Campbell. We want a good name, which will please them, and at the same time distinguish them. The difficulty is real. We read, for instance, a paragraph which says that there are twenty thousand Christians in a certain state, meaning Campbellists. We wish to give the fact, but our readers would understand it to mean twenty thousand Christians of all names. We must specify by saying twenty thousand "Disciples," or members of the "Christian church," or Campbellists.

We wish they could agree upon "Disciples" with a large "D," or upon "Christian church," with quotation marks, or upon some other name. Until they do we are much afraid the papers of other denominations will insist upon calling them by the name of Campbell. —Journal and Messenger.

Keep your sorrows to yourself. They are too sacred to be put on exhibition. The world is very busy with its own affairs, and instead of sympathizing with you, will simply laugh at you, being weak enough to indulge in means and outrages. If you must talk, let it be only to the chosen ones of your heart. Some things ought never to be mentioned to a human soul. Over all family differences and misunderstandings a veil of absolute secrecy should be thrown. The man who opens his lips to speak a word about his wife's shortcomings deserves contempt, and the wife who is so thoughtless as to subject by her careless speech from her husband's reputation is not to be praised. —Exchange.

If by your life you testify to the saving and keeping power of Jesus Christ, you have made the strongest possible defense for Christianity. All true goodness is a reflection of God in our lives.

For the Alabama Baptist.

A Trip to the Golden Gate.

BY REV. E. F. RILEY, D. D.

The fulfillment of a desire long cherished has at last come. From early manhood I have earnestly craved a trip to the Great West. Thrilling stories, read when I was a boy, of the adventures of Fremont, the "pathfinder," and of the early seekers after Californian gold, have only worn deeper that desire through the intervening years. I had crossed the Mississippi several times, but only in going to Texas and returning, and this served to whet more the desire to traverse that vast territory toward the setting sun, with an eye to observe and a mind to absorb. Judged by the exacting duties of a laborious session in the lecture room, coupled with an effort to keep two churches supplied with preaching during the year, I broke away from these restraints on the first of July and set my face toward the Golden Gate. The offer of cheap rates came most opportunely when the Christian Endeavor class were to meet in San Francisco. Availing myself of such rates, I purchased a ticket direct from

ATLANTA TO SAN FRANCISCO.

The summer solstice was in its waning glory when I left the Georgia capital with my face toward the north.

The Southern railway penetrates, in this direction, one of the most attractive agricultural regions of Georgia. The farms which line the way of travel are clean and well tilled, though the cotton is unusually small, and the corn is "spotted." This last named fact is doubtless due to the irregular tillage to which the planters were forced by the protracted and heavy rains of last spring. The corn crop is still doubtful, and must remain so as long as the threat of drought continues, and the extremely heated atmosphere abides.

Permit me to say, respecting Georgia, that it leads all the

STATES OF THE SOUTH.

Both in the diversity and multiplicity of its industries. Except in rare instances, the old time plantation has been divided into many small farms, houses have been multiplied, fruits and vegetables have been extensively grown, strains of stock improved, and every conceivable industry fostered. The result of all this is that there is a people at all seasons, the energies of all classes are quickened, and their habits of thrift are stimulated. Back of all this lies a bit of history. Under the sagacious leadership of such men as Joseph E. Brown and Benjamin H. Hill, Georgia, in the early stages of reconstruction, "accepted the situation." She did in advance just that which every other Southern State was ultimately forced to do. This gave her a start in the march of progress.

BUT TO RESUME.

Chattanooga was sweltering in her hot basin on the first of July, while the breezy mountain tops allured the passing multitudes to come up high. I learned that wayfarers never thought of lodging in the town, but went straight to the attractive hotels which overlook the deep river basin below. The heated air which was borne through the car windows as we sped still toward the north was well nigh insufferable.

NASHVILLE.

Was reached in the early evening. The excitement attendant upon the Confederate reunion was still, to a certain extent, prevailing. But the chief topic was "the Centennial." It was difficult to get a seat in the passenger coaches, and a berth in a sleeper was not to be had. As we sped away toward St. Louis we came into regions where rain had fallen, and the prevailing coolness was most acceptable. The early morning found us in one of the fertile grain growing regions of southern Illinois. The fields were radiant with their promising harvests of young corn, much smaller than it is further south, but bearing the darker hue of green which tells of the fabulous fertility of the soils from which it springs.

EAST ST. LOUIS.

Which is united to St. Louis proper by the great bridge, is in Illinois. In this suburban town the population seemed in a perplexity the morning we reached it. A law had just been enacted, and had gone into effect only on July 1st, giving negroes equal rights with the whites in inns, restaurants, eating houses, hotels, at soda fountains, in saloons, barber shops, bath-rooms, theatres, skating rinks, elevators, ice cream parlors, cafes, bicycle rinks, railroads, omnibuses, stages, street cars, boats, etc. Heretofore the law has been of a general nature, and it was easily avoided. Not so now. The Republicans realize the fact that they must do everything to hold every vote in hand lest the state become Democratic, and so they pass this qualifying act. Those interested were engaged in

DEVISING EVERY INGENUITY.

To prevent the operation of the law. One of the plans was to charge negroes exorbitant prices

and make them pay in advance—hoping thereby to put the service beyond the possibility of participation to "Cuffee." Others had provided themselves with daggers, Indian clubs, base ball bats and other and sundry menacing implements to deter the black man, and some of the proprietors swore in the wrath that if a negro entered their place of business he would assault him forthwith. If the threats of some of these people be put into execution, then some of our colored brethren are evidently candidates for the morgue or the hospital.

THE MISSISSIPPI.

Is not the great wide-spreading river which we see at New Orleans, or even at Memphis. But it is the most turbid stream I ever saw. From the bridge it looks like a basin of thick mud. The bridge which spans the great river is a magnificent piece of workmanship, and of skilled engineering. By the way, it is not generally known what difficulty was encountered in the FINISHING WORK.

Upon the great work. Every piece had been provided with mathematical skill, and each had been put in its place until the crown of the arch had been reached. This enormous portion weighing many hundred tons, was lifted, swung into position, and gradually let down into the great unfilled gap, when lo! it would not fit. Repeated efforts showed that the great ponderous arch was a trifle too large for the reserved space.

What was to be done? Pausing for a little time, the engineer finally came to the conclusion that the arch had been expanded by the heated weather. He forthwith ordered the great crown to be completely enveloped

IN TONS OF ICE.

Where it lay for days together. Finally, when by derrick and pulley it was lifted from its chilly environments, and slowly let down into the huge gap, it exactly fitted.

ST. LOUIS.

Is one of the great American cities. Perhaps it is the most representative of the great cities of America. It has Northern and Southern phases; has every complexion of American population; is conservative, and yet radical. It boasts of a population of 650,000 souls. No city is more highly favored in point of location than St. Louis. It is the great gateway from the South to the West; it is situated in the

great cities are but so many tributaries to its growth. For years it aspired to

REMOVE THE CAPITAL.

From Washington and locate it in its own center; but this has long ago been abandoned. The capital will never leave Washington.

THE BAPTISTS.

Are comparatively strong in this great western metropolis. They have several vigorous churches here, but their growth is not commensurate with that of the immense city. The time is coming when our Home board will have to devote itself to the evangelization of such cities as St. Louis.

For the Alabama Baptist.

Some Thoughts on Mormonism.

O. C. Peyton's "thoughts" on Mormonism in the BAPTIST of July 1st are solid nuggets of pure gold.

Yes, it ought to be discussed in the 5th Sunday meeting, and it ought to be thundered from all the Baptist pulpits in the land. Our pastor at Shiho, Rev. C. H. Morgan, of Lower Peach Tree, on the 4th Sabbath, took for his text the second Epistle of John, and literally unmasked mormonism, and depicted the monster in all its hideousness.

We need more earnest, latter day saints. Yes, the name "Latter day saints" catches a few suckers every "Mormon" would fail.

A certain young man in Marengo county—a prominent singer—joined the "Saints" recently, and attended a musical convention shortly afterward, and to his utter surprise was waited on by a committee, who informed him that he had better get out of the house, and leave the premises, which he did in short order; and feeling that his prerogatives as an American citizen had been trampled upon, went to Linden, the county seat, to consult a lawyer. He asked the lawyer if the Constitution of the United States, and of the state of Alabama, do not guarantee to every man the right to worship God according to the dictates of his own conscience, and also told him that he was a "Latter day saint." The lawyer informed him that the constitution did so; and that he (the lawyer) was willing that it should be so, but drew the line at mormonism. Said they ought to be tarred and feathered, and run out of this country—and that he (the lawyer) would join a crowd at any time to do it. After delivering himself of a long train of red hot explosives he turned about to offer further legal advice to his "saintly" client—but lo! he had left the town of Linden about as suddenly as he left the musical convention. I learn upon good authority that he has since apostasied. J. B. DOYLE.

Doyle, Ala.

For the Alabama Baptist.

The People and the Railroads.

Ed. Ala. Baptist: Few laymen of our denomination enjoy the confidence of our people more fully, perhaps, than the worthy ex-Gov. Northern, of Georgia. He is recognized by all who know him as a good man, a fair, level-headed man, a man of the people. These facts give all the more significance to the words in which in a late letter to the Atlanta Constitution, apropos of "the Macon case against the Southern Railway," he deprecates what he calls "the undue, ceaseless and senseless warfare constantly being made upon railroads by some of our people." He "believes in the railroad commission" and he "strongly advocates the control of the railroads," but he says with equal frankness: "I believe just as strongly in the vigorous control of the people." "The people have already been allowed too much liberty to destroy, and while we are constantly harangued about the wrongs committed by the railways, we ought occasionally to hear something of the evils attempted by the people."

Certainly without entering the lists as an unqualified advocate of the railroads and their methods, the ex-Governor may with reason make this appeal to the sober sense of our people not only in Georgia, but all over this land, which day by day becomes more and more blessed or cursed with railroads.

In our own great and growing state, where so often recently we have been shocked by the reports of the wrecking of trains by schemes involving the most diabolical deliberation and heartlessness in their devising and executing, there seems to be a growing sentiment akin to that which ex-Gov. Northern deprecates in Georgia, which inspires or condones even this "senseless warfare upon railroads." So it may not be amiss to give his wise, earnest words the wider reading which they will get by being reproduced, in part at least, in your columns. I enclose the clipping.

GEO. B. EAGER.

As a citizen of the state I very greatly deprecate the undue, ceaseless and senseless warfare constantly being made upon railroads by some of our people. I cannot but believe that much of it is brought in a spirit of vindictiveness; and which more than any other thing, regardless of the merits of the case, possibly the bulk of it to be used for political purposes, before the less thoughtful classes of our people.

In spite of all the wars made upon them, they are doing more for the good of the state than any other corporation or class of our people. I am in a position to know further, that they are doing more for the state than the state, through its General Assembly, has done for itself. Outside of the individual efforts made by separate lines, the leading railways of this state have put into my hands for the development of our resources \$1,000 for every \$100 put into the hands of the Commissioner of Agriculture by the state for their advertisement abroad. The railroads, therefore, are entitled to whatever good has come to the state through my efforts in the location of people and the establishment of industries, largely increasing our tax values and lifting burdens from all the people. Nothing has ever approached these results from any other source or effort, in the state or by the state itself. Yet these corporations are vigorously and constantly fought by the people, whom they have so generously served in this and many other ways.

The railroads have never declined or hesitated to encourage, most liberally, every industry, institution or organization that promises good to the common people.

For a quarter of a century and more the farmers of this state have been taken by the roads to their annual conventions absolutely without charge, and the amounts contributed in this way for the betterment of farms and the improvement of our agriculture will go far into thousands of dollars. Yet the farmers themselves do not hesitate upon the slightest supposed grievance, to array these, their liberal benefactors, before the public for redress and satisfaction.

Without distinction as to denominations, the Presbyterians, Methodists, Baptists, Episcopalians, Catholics and all other religious organizations in this state have only to name to the commissioner the date of their church assemblies to have granted to them most liberal rates of transportation to their conventions and conferences. In this way many thousands of dollars have been contributed by the roads to the elevation of the morals and the advancement of the civilization of our people, and yet, when did we ever hear a good word from the railroads for the good people who stand for right doing and for the truth?

It is absolutely impossible to estimate the vast amount of general good that has been accomplished by the railroads for the best interests of the state along many other lines, hampered, as they have been, by a continual nagging on the part of

people whom they have most generously sought to serve.

In my candid judgment the time has come in the history of our institutions and the advancement of the people when we should call a halt to much of the unwarranted that is being made upon these necessary factors for strengthening the state. Let us quit killing the goose that lays the golden egg and turn our guns upon those that lay eggs at all. If we ever become wiser as a people, we must go over ourselves and quit interfering with others who are doing other work than we. Give them a cessation from strife and strife the outside world that capital invested in Georgia in a legitimate way, for legitimate purposes, will have absolute protection and

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Forgiveness.

To render evil for evil, is man-like; to render evil for good, is God-like; to render good for evil, is God-like. A forgiving disposition must dwell in the Christian's heart. It is better to suffer wrong than to do wrong. While you are in the world, and have to do with the world, you may expect to be wronged by the world, but you must be ready to exercise mercy toward all. Whatever provocations you may have to endure, always cherish a disposition to forgive; and never take vengeance into your own hands, for that belongs to God. It is indeed to see an unforgiving spirit manifested among those who profess to be Christians. We often see persons in the same church alienated from each other, avoiding each other, refusing to speak to each other. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" The most effectual means of destroying our enemies, is love. "If ye forgive men their trespasses, your heavenly Father will also forgive you." Occasions of difference will occur, but we must be peaceable and ready to forgive. It is an awful thing to pray: "Forgive us our trespasses, as we forgive them that trespass against us," unless in our hearts we freely and fully forgive them. We need not expect to only a sense of God's forgiving love, while we cherish an unforgiving spirit towards others. Peter was asking: "Lord, how often shall I forgive my brother that offendeth me? Unto seven times?" Jesus answered: "I say unto thee, until seventy times seven." This is the law of Christ, and it practically removes all limit to the repetitions of forgiveness. It is not expressive of an exact number of times, but calling for indefinite, continuous, overflowing love towards the offender. An unforgiving spirit is a rebellious spirit, and for God to forgive such a one would be to reward a rebel against his government. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." This means that we cannot be right with God while we are wrong with any of his children. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath sought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." If we come to God harboring malice, and unwilling to forgive, we have his solemn assurance that we ourselves shall not be forgiven. "Whosoever ye stand against, I will stand against you; and your Father also who is in heaven may forgive you your trespasses." We should forgive as God forgives; sincerely and heartily, readily and wholly, cheerfully and forever.

Northport, Ala., July 6.

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Editor Alabama Baptist: While the different brethren are discussing "university education," I feel impelled to call their attention to the phase, or problem, of state education which bears more vitally upon the state's welfare and progress than that under discussion, which is: Lower education. It is not a state's imperative duty to be just before it is generous? The avocation of teaching little children the Scriptures has led my path into contact with all of the present policies of state education, from the rickety, isolated country school-house to the splendidly equipped state institution, and the conditions all the way up from the other end of the pathetic, inconsistent, and deplorable.

Forgiveness.

To render evil for evil, is man-like; to render evil for good, is God-like; to render good for evil, is God-like. A forgiving disposition must dwell in the Christian's heart. It is better to suffer wrong than to do wrong. While you are in the world, and have to do with the world, you may expect to be wronged by the world, but you must be ready to exercise mercy toward all. Whatever provocations you may have to endure, always cherish a disposition to forgive; and never take vengeance into your own hands, for that belongs to God. It is indeed to see an unforgiving spirit manifested among those who profess to be Christians. We often see persons in the same church alienated from each other, avoiding each other, refusing to speak to each other. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" The most effectual means of destroying our enemies, is love. "If ye forgive men their trespasses, your heavenly Father will also forgive you." Occasions of difference will occur, but we must be peaceable and ready to forgive. It is an awful thing to pray: "Forgive us our trespasses, as we forgive them that trespass against us," unless in our hearts we freely and fully forgive them. We need not expect to only a sense of God's forgiving love, while we cherish an unforgiving spirit towards others. Peter was asking: "Lord, how often shall I forgive my brother that offendeth me? Unto seven times?" Jesus answered: "I say unto thee, until seventy times seven." This is the law of Christ, and it practically removes all limit to the repetitions of forgiveness. It is not expressive of an exact number of times, but calling for indefinite, continuous, overflowing love towards the offender. An unforgiving spirit is a rebellious spirit, and for God to forgive such a one would be to reward a rebel against his government. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." This means that we cannot be right with God while we are wrong with any of his children. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath sought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." If we come to God harboring malice, and unwilling to forgive, we have his solemn assurance that we ourselves shall not be forgiven. "Whosoever ye stand against, I will stand against you; and your Father also who is in heaven may forgive you your trespasses." We should forgive as God forgives; sincerely and heartily, readily and wholly, cheerfully and forever.

Northport, Ala., July 6.

A Passage at Arms.

Last Saturday was Georgia day at the Centennial. A large number of citizens of the Empire State of the South were in attendance, including Governor Atkinson and his family. B. Hawthorne of this city was requested to deliver the address of welcome to the visitors. In doing so he said, "A manly man is the noblest work of God." In his response Governor Atkinson took issue with him and said, "Down in Georgia they believe that a womanly woman is the noblest work of God." The audience applauded the sentiment vigorously. Dr. Hawthorne rose and remarked, "I thought it was understood that the men embrace the women." It was some little time before Governor Atkinson had an opportunity to reply, owing to the violent laughter of the audience. When he did, he said, "That may be true, but I did not expect a minister to acknowledge it publicly." The papers stated that he was three minutes before he could proceed with his speech. Dr. Hawthorne subsided as a theme for conversation and laughter among those who heard it and those who read it in the papers. We may add that this is about the first time we have ever known anyone to get away with Dr. Hawthorne. —Baptist and Reflector, Nashville.

Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs. L. F. Stratton, President, Birmingham; Mrs. H. D. Gray, Vice President, Birmingham; Mrs. L. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treasurer, Birmingham; Mrs. Geo. B. Eager, Vice-President, Birmingham. PRAYER CARD.—JULY. Foreign Board.—"Ask of me and I shall give thee the heathen for thine inheritance." Missionaries, 86; native assistants, 109; churches, 98; membership, 4,295; baptisms, 735; schools, 31; scholars, 851; S. S. scholars, 4,713. Receipts of Foreign board, \$102,056.15. Contributions from native churches, \$5,553.20.

STAY TOPIC.—The debt of the Board—its effects: It burdens the secretaries, it burdens the missionaries; it prevents progress. Our duty: To pray, to give, to make sacrifices. Result: God will be glorified, and our force increased.

BRAZIL.

Last year (1896) has been a busy one, full of trial, yet prosperous in many respects. Foundations, which destroyed millions of dollars of property; fevers and plagues, such as small pox, etc., which destroyed many a precious life and home, taking away from our midst two young believers who promised much for the future. Lack of labor brought poverty to many a believer's home, and the financial crisis which still prevails, reduced life in Brazil to a great problem. But praised be the Lord, he was with us! He did not forsake us.

MEXICO.

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