

Alabama Baptist.

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Montgomery, Ala.

Office: Over Cotton Exchange, Corner Bibb and Commerce Streets.

REV. W. WILKES has been granted a patent on a wheelbarrow.

DR. JOSEPH PARKER, of London, is spoken of as a successor to Beecher.

The Tuscaloosa Baptists are building a parsonage to cost about \$18,000.

DR. HENDERSON informs us that the paper is now giving general satisfaction.

BRO. JUD DUNAWAY, of Howard College, preached at Uniontown last Sabbath.

DR. FROST says: Prayer meeting people usually subscribe for and read the ALABAMA BAPTIST.

A FEW of the Montgomery Baptists have called at our office to become acquainted with the manager. The invitation is still out.

We mistook Bro. Abner Williams, of Oxford, for a preacher. We did not miss it far, for he is a wonderful help to preachers, especially to his pastor.

BIRMINGHAM is becoming quite a literary center, so far as newspapers are concerned. There are now about 20 different kinds of them issued, daily and weekly.

REV. M. G. LOFTON, so Bro. Stinson says, is a man above reproach. We are prepared to believe this, for he frequently sends us new subscribers to the BAPTIST.

MR. J. H. LAWRENCE, one of the editors of that excellent county paper, the *Chilton View*, stopped to shake hands and extend congratulations while in the city last week.

REV. CHAS. E. NASH, well known to many of our readers, was, on the 23rd, married to Miss Nannie Long, of Louisville, Ky. We join his many friends in extending happy congratulations.

THE TEXAS State Prohibition Convention assembled in Waco, on the 17th. There were about 500 delegates. A telegram states that they are thoroughly representative, comprising men of all political parties.

SOME correspondent says Moulton has not a drunkard within her incorporation. That is most too good news to be true. Yet if reliable it is the best advertisement a town could have. Bro. Lyon, what about this report?

OUR congratulations are waived to Bro. Phillips, of Henderson, Ky. The last news from his church was that 20 persons had united. There were others awaiting baptism. Rev. Fred D. Hale has been doing most of the preaching.

NORTHPORT has prospered since whisky was abolished from her borders, and most of her citizens feel as a certain father who said: "I have two boys growing up in this town, and want no pitfall digged on our streets in which they may fall."

DEAR Bro. L. J. Dennis writes that if he were able he would send this paper to every family in his community, and he adds that it has given him more light than any other paper he ever read, and that it got his family to reading when no other paper could have had the influence.

"Is you let whisky alone it won't hurt you," is the old cry from those who love it and are afraid to have the question agitated. Some two years since on a train in New York were a large body of people, many of whom had not drunk any rum, but whisky caused the wreck of the train, and the loss of lives, how? A drunken legislator pulled the bell rope and the sudden "check up" wrought the death.

A large gathering of representative men from different counties sat in council in the legislative hall here on the 15th. They were in session all day talking about the importance of opening up the Coosa river to navigation. A resolution was adopted appointing a committee to present the matter to Congress. Col. Hodgson, of Mobile, favored the idea of the incorporation of a private company to do the work.

It affords us pleasure to recommend the Montgomery *Advertiser* to our readers who wish a good, clean secular paper. It has a splendid corps of correspondents, and each day the doings of the State are laid before the reader. The subscription to the weekly is one dollar per year, but should our subscribers wish to combine that paper with the ALABAMA BAPTIST they may send us \$2.75 and we will have both papers mailed to their address for one year.

THANKS for the day when the retail liquor shops can claim no protection, or sanction under the law, and we now most earnestly appeal to the same intelligence and those who labor for progress in the moral growth of our people, to look well to the strict enforcement of the prohibitory law, and let it not be said with any degree of truth that the "tiger, though blind," is a worse enemy to society than the open fascinating and attractive bar-room.—*Report of grand jury of Calhoun county.*

FROM several sources we have heard the remark that nothing would ever be done with Ike Vincent, the man who stole \$200,000 or more from the State. While it is natural for the friends of Mr. Vincent to sympathize with him and to wish for his release, yet from every quarter of the State a cry comes demanding his punishment. If our ignorant negroes and poor white men are compelled to suffer imprisonment and disgrace when they have committed a petty theft, why, in the name of common justice, should such a character be allowed to make an easy escape?

We look with grave apprehension upon the efforts being made to organize a prohibition political party to nominate independent candidates. In every State parties are so nearly divided that it only requires a few voters to hold the balance of power. Such being the fact, the true policy for the prohibitionists to pursue is to secure as thorough an organization as is possible, and then use it as a balance of power.—*E. P. Miller, in Church Union.*

We recommend the above policy to the consideration of our prohibition readers. If such a policy could be carried out, there can be no doubt but that the end sought by prohibitionists would be more quickly and more effectively brought about than by any other method.—*N. J. Baptist.*

Possibly our Alabama prohibitionists could take this suggestion as a wise one.

A PROMINENT citizen: "I am not a Catholic, but I am in favor of letting the Sisters of Charity manage the charity hospital. This is not a sectarian charity, it is a charity of the people, and these noble women devote their lives to this work, and under their control the hospital will be well managed.—*Birmingham Age.*

Do our readers understand what is written between the lines in the above extract. Of all the sectarian sects the Roman Catholic is the most intolerant and bigoted of them all. We do not intend to in any way underestimate the benevolent and often times Christian spirit of these self-sacrificing Sisters of Charity, but they are under the control and direction of Jesuitical priesthood, and that means anything else than even tolerance of other Christians. That means that the Birmingham hospital will shut out all other pastors, and all other Christian workers, from visiting the patients. That every effort will be made to proselyte Protestants to Catholicism. If Birmingham desires a charity hospital, let her build one, put it under the charge of competent nurses, and let all religious people have an interest in it. But if the Catholics want one let them build it and take care of it. But let this underhanded way of getting money from Protestants and the State to carry on Catholic enterprises be frowned down upon, and especially let Baptists do their own work, or if they give to Catholics, let them do it with eyes wide open, and with the clear understanding that no Catholics will reciprocate the favor if the priesthood can help it.—*A Baptist.*

For a number of years past the Pennsylvania Railroad has been making experiments to ascertain how far it would pay to give up travel on Sunday. Numerous excursion trains and a number of passenger trains have been taken off, and from eight o'clock on Saturday night till midnight on Sunday, all freight trains, except live stock trains, have been ordered off. All repairing at the shops has also been stopped on Sunday. The directors report the result as very satisfactory, and intend permanently to introduce and extend these changes.—*Exchange.*

BE SURE YOUR SINS WILL FIND YOU OUT.

Sometimes our young men know of guiltiness on escaping the penalty of the law. By some influence or another they go free, or escape detection, and there is a feeling that maybe I could defect just a little and never be detected. Vincent was supposed to be forever safe, when lo, he is a prisoner. The young man of Birmingham who had been doctoring his books, and buying corner lots with the company's money, doubtless thought the theft would never be discovered. He dreamed that he would be rich enough to replace the funds he had used, but an investigation is ordered, and with shame and confusion he lies away from those who have trusted him, henceforth to be branded as an embezzler.

Twenty years, near Jackson, Miss., a young Texan horse drover suddenly disappeared from the community, and the report was that he had returned to his Western home. Some few days since a negro, while out rabbit hunting, discovered a skeleton in a sink in the ground, the skull had two bullet holes in it, and the body had a trace chain around it. Though some of the parties suspected are dead, yet the grand jury is said to have bills against living parties. If men will not believe the Bible when it declares that ones sins will find him out, yet if they will meditate upon the actual occurrences of life they must believe it.

CANDOR AND RUDENESS.

These terms are often confounded with each other, according to the different temperaments of men. Old deacon Crabtree prided himself on his candor. Whether in social circles, in his church, or even in his family, as opportunity offered, he would deliver himself in a strain exasperating and provoking to a degree. Whether the question was important or unimportant, whether it related to religious or secular affairs, it was all the same. Somebody was sure to catch the benefit of his stinging tongue. And then he could cut more ways than any man in his church or community. He carried a case of sharp instruments, so to express it, and they were always in splendid cutting order, and they were wielded with consummate dexterity. As we sometimes say, "he was born on the other side of the question," so that unless the leadership of everything, religion or what not, was committed to him, you might bank on crossing swords with him. If any occasion, say his church conference, was likely to pass without friction if every question was so shaped as to present no angularities on which his critical acumen could lay hold—he would sit in his pew and sulk, and look round in a kind of deprecating air, as if to say, "Will nobody have the kindness to give me a chance at him? I am in splendid butting humor!"

Now, the old deacon had persuaded himself that all this was Christian candor. Indeed he seemed to think that he was the principal pillar in his church, and that every thing that he did not boss would bring disaster and ruin.

Well, how did Crabtree and his pastor get along? Why, pretty well, considering. For it so happened that there was another deacon in the church that was really a broadminded man—a man who embodied in his temperament and character something worthy of the name of candor. We will call him deacon Sunbeam, for he carried the light that cheered and the warmth that animated all that fell within his charming circle. Now this deacon Sunbeam had learned the salient points in deacon Crabtree's character, and could manage him better than anybody else. This he would not infrequently do by appearing to agree with him in the main, and so changing the forms of proposition as to conciliate the old deacon, or by complimenting his integrity, (for he was a man of integrity,) and his firmness, (for he was firm to obstinacy.)

So that in the sequel, the old man would retire, cherishing the idea that he and deacon Sunbeam could always carry their measures before the church. For deacon Sunbeam had the happy art of inspiring the conviction that he (Sunbeam) was nothing more than a pump-handle, to be operated by others, and that they, not he, had carried the cause. The truth is, he was one of the most unselfish men we ever see, and was always satisfied when truth and wisdom triumphed over error and folly.

And then again the pastor learned how to utilize deacon Crabtree, so that whenever he desired any measure introduced into the church that involved its prosperity, he would consult the old deacon, and by a little harmless adroitness, would draw out the deacon in such a way as led him to suppose that the measure originated with him (Crabtree), and request him to introduce it. When the crusty old man did commit himself to a measure no man was before him either in its advocacy or in subsequent efforts to give it its full force and effect. So that, on the whole, this crooked stick of a deacon was often made to subserve a good purpose.

pose. Indeed, there are times when some things ought to be said and done that nobody but some Crabtree will say or do. We often see in our parlors furniture that the knots and shingles, and curves in the grain of wood constitute the chief adornments in such furniture.

But what we desire to say is, that rudeness is not candor, nor is candor rudeness. They are the poles asunder. True candor is always mingled with that "charity that suffereth long and is kind." Aiming at the highest good of the parties it seeks to benefit, it cannot afford to scowl and frown where gentleness, meekness, and charity are the only weapons that can compass its ends. And happy is that church that has a deacon Sunbeam to meet and turn to good account the Crabtrees that occasionally find root even in the vineyard of our Lord. Yea, happy is that pastor who, though once in a while has to endure the indignities of so snarly a tree, has a genial Sunbeam to bind up and mollify his wounds!

S. H.

ANOTHER YEAR ADDED.

On the 18th inst., at the old homestead, 12 miles north of Greensboro, Hale county, gathered a portion of the family in the "annual reunion," to celebrate the 93rd birthday of our father, Page Harris. We found him in his usual good health, cheerful, and full of life, with a mind unimpaired. His discussion of any question shows that he still retains the full vigor of his intellect and memory. While his locomotion is somewhat impeded by age, yet he is by no means a burden to himself. It is remarkable, we may say, wonderful, how he readily refers to dates and incidents that occurred eighty years ago, or a few years back. We account for his long life and unimpaired health of body and mind, to three causes, just Christian character, temperate in all things, and evenness of temper. For nearly four-score years he has been a consistent and devoted member of the Baptist church.

Like Abraham, he would not allow any strife to arise between him and his brethren and neighbors. So far as the world knows, he has walked blameless before God and man. This is indeed and in truth the richest legacy he could bequeath to his children, and his children's children. After the repast was served, and selections from the Psalms read, by his pastor, and commented on very appropriately, the only living sister of our mother, now 76 years of age, and the four children present, wended their way through the grove to the family burying ground. Here, thirty-two years ago, we tenderly deposited all that was mortal of her who loved us, and so affectionately cared for us, and as we knelt in silent prayer around the sacred spot, it seemed that we could feel the very presence of our God. Over that grave the sweet violets were blooming, sparkling with the gentle dew, and pointing upward to that home beyond the skies. By the side of that mother sleeps three sisters and two brothers, who we are assured are gathered with her in that home not made with hands eternal in the heaven.

From our experience of the good results springing from these annual family reunions, we would recommend and urge our readers to adopt the custom of meeting at least once a year, and talk over the history of their ancestors, and all connected with them in any way. It keeps up the unwritten history of many loved ones, whose virtues were ever pure and bright, and refreshes memory in the traditions of the family. Not only so, but to visit the graves of our loved ones who sleep in their silent resting place, and to recount the many noble traits of character and eminent qualities is productive of good results.

Washington Irving so touchingly and beautifully expresses our sentiments when he says: "The sorrow for the dead is the only sorrow from which we refuse to be divorced." Every other wound we seek to heal, every other affliction to forget, but this wound we consider it a duty to keep open, this affliction we cherish and brood over in secret. Where is the mother who would willingly forget the infant that perished like a blossom from her arms, though every recollection is a pang? Where is the child that would willingly forget the most tender of parents, though to remember be but to lament? Who even in the hour of agony, would forget the friend over whom he mourns? No, the love that survives the tomb is one of the noblest attributes of the soul.

If it has its woes, it has likewise its delights; and when the overwhelming burst of grief is calmed into the gentle tear of recollection; when the sudden anguish and the convulsive agony over the present ruins of all that we most loved, is softened away into pensive meditation on all that it was in the days of its loveliness, who would root out such a sorrow from the heart? Though it may some time throw a passing cloud over the bright hour of gaiety, or spread a deeper sadness over the hour of gloom, yet who would exchange it, even for a song of pleasure, or the burst of revelry? No, there is a voice from the tomb sweeter than song. There is a remembrance of the dead to which we turn even from the charms of the living!

FIELD NOTES.

The church at Ashland received two members on the 13th.

The citizens of Cranoke enjoyed a sermon from Rev. W. R. Avery on the 13th.

Good reports of Rev. Dr. W. Ramsey's work at Buena Vista, Monroe county, reach us.

Bro. J. R. Hawthorne, of Pine Apple, celebrated on the 8th of March his 84th birthday.

Mr. Jno. Morrill of Montgomery, presented the Baptist church at Brewton with a fine settee.

Rev. Harvey Wright, of Indiana, preached in the Baptist church at Roanoke on the 20th.

Rev. Dr. Culbert, for seventeen years pastor of the first Baptist church, Washington, D. C., has resigned.

The mother-in-law of Ferdinand Ward has become deranged on account of the disgrace under which they live.

The rich Jay Gould is accused of saying, "the boy on the farm is the happiest creature alive," or words to that effect.

Dr. Wharton has been invited to preach the introductory sermon for the Alabama Central Female College, at Tuscaloosa.

Rev. J. S. Kinnard, D. D., of Chicago, will be in Montgomery next Sabbath, to assist Dr. Wharton in a series of meetings.

Rev. B. A. Jackson, of Ramey, did the clever thing by his last Saturday: called to make our acquaintance and bring in some renewals for the paper.

The revival meetings at the First Baptist church Birmingham are progressing excellently well. Rev. L. S. Piker, of Mississippi, is aiding the pastor.

A certain pastor in a distant State, when giving the right hand fellowship to new members, takes occasion to urge them to take their State denominational paper.

The Mobile *Register* gives an encouraging report of the revival in the Palmetto Street church. More than twenty up to the 14th had made a profession of the Savior.

The Baptist *Reporter*, of Excelsior, Ga., publishes that the anti-prohibitionists have made several offers to different papers to champion their cause, but so far they have found no paper that will accept a bribe.

Rev. G. W. Fuller has removed from Mt. Hilliard to Tubb, Ala. Dear brother, we note that yours is the only copy of the BAPTIST taken at Tubb. Can you help us to fill that lovely Tubb with this grand agency for good.

Dr. Tichenor has been confined to his bed and room for three weeks from an attack of catarrhal fever, and has been unable to work. Will the brethren not cheer him by a good contribution to the Home Mission Board?

The reply of Dr. G. T. Dowling to the invitation given the clergy of Cleveland, O., to witness the performance of the "Black Crook," is very strong language, said he: "I would as soon accept an invitation from the devil to see the fires of hell burn."

A passenger train on the Boston & Providence railroad met with a fearful accident on the morning of the 14th, between Rosindale and Forestville. As it was crossing over a bridge the structure gave way and four cars went down with it, killing a large number and seriously wounding over a hundred more, some of whom have since died.

Our church is progressing fairly under the care of the much esteemed and highly respected pastor, Bro. Cumbe. He has done a grand work here for the cause, and has built up a large church. He has a strong hold on the hearts of his members, and they dearly love him. He is indeed a steward of God. The Sabbath-school, with Bro. Maxwell as superintendent, is "doing well."—*J. D. Dixon, Alexander City.*

Mothers, your sons may seem to grow harder each year, but let us beg you never to give them up. Let your prayers continue going up for their salvation. We have just read of the conversion of a dear boy in a State far away from his home. For many weary years his dear mother, to our knowledge, has wept and prayed that some day he would be led to embrace her Savior, and now how happy must be that heart how glad the home.

Bro. J. W. Mathis, of Mississippi, writing to the *Tennessee Baptist* about the changes on the staff of the *Record* says: "And so we feel less shaky than I imagine our Alabama brethren feel concerning their paper, which sells out or changes hands of late every six or twelve months." This writer is considerably mistaken about our people feeling shaky regarding the ALABAMA BAPTIST. More expressions of confidence in the enlarged success of the paper have been given in the past few months than for several years. Ministers and laymen, from every section of the State, are writing the present management that they are rejoiced at the constant improvement of the paper, and they are pledging renewed interest in its circulation.

Ike H. Vincent, ex-treasurer of Alabama, who defaulted so heavily four years since and fled, was captured last Sabbath at Big Sandy, Texas, by Deputy Sheriff Ethridge C. Ray, and brought to Montgomery, and lodged in jail Tuesday, the 19th, at 10 o'clock. Mr. Ray had no assistance in his work, and therefore gets the \$5,000 reward. Vincent says he has traveled in Texas, Mexico, Yucatan, to the Panama Canal and "everywhere."

Taking up the morning paper, we read with horror of men and women being dashed into eternity without a moment's warning; for instance, in the wreck of the 14th three young men are said to have been playing a game of cards when the fatal fall occurred, two were killed and one escaped, how, he knows not. These should but impress more deeply the words of Scripture, "be ye also ready for in such an hour as ye think not the Son of Man cometh."

The members of the Adams street church realizing that unless they can build a parsonage it will always be difficult to support a good pastor, have gone to work in earnest to accomplish this end. They deserve the aid of every Christian in the State. It is of great importance to the denomination in this city that Adams street church have regular pastoral work as well as preaching. If your heart, dear reader, moves you to give something to this work be so good as to send money either to the pastor, Rev. E. A. Stone, or the ALABAMA BAPTIST.

Sir Charles Tupper, Canadian Finance Minister, has just made a very important declaration on the prohibition question. In his speech he pointed out that he had carried through Parliament a law giving absolute prohibition in the northwest territory, covering an area of 2,500,000 square miles that he had made total abstinence compulsory among employees on the government railways all over Canada, and that today he regarded prohibition as the most vital question before the people.

A Y. M. C. Association was organized in the Baptist church in this city last week. A goodly band of young men now start forth to unite their efforts to draw young men from the sinful haunts that now engulf them. If our Christian boys and young men will consider this society as a training school, a place where they learn to work for the church, and then make their church the principle object of their lives, it will be well, but if they neglect the church and spend all their means, and all their exertions on the society, it will prove an evil. But we are happy to say that, so far as our knowledge and information go, the members of these societies in other cities are usually among the best church workers. Contributions are being raised to make a permanent home for this organization in our city.

A copy of resolutions from the Harmony Grove church, of the New River Association, has been received. These resolutions are quite lengthy and enter in detail into the corrupt actions of one Eld. J. N. Dickinson, a member of that church, and bearing credentials from same. The brethren must pardon us for not giving publication to the entire article, but we deem it only necessary to state that this man, beloved and trusted by his people, has brought ruin to a worthy family and disgrace upon the Redeemer's cause. He has been excluded from that church, and other churches are warned to keep a watch for this wolf in sheep's clothing, who is between twenty-five and thirty years of age, near five feet and ten inches high, rather spare built, weight about 150 pounds, florid complexion, dark or auburn hair, sandy or red beard, blue or light grey eyes; in his general deportment he exhibits a full share of vanity; high forehead, carries his head thrown back; and wears his hat far back, has a strong voice and a free flow of words, and mixes good English with slang, laughs loudly, and walks with a swagger. He was born in Marion county. Brethren of the press, pass this man around, and let those who see him, say: "That is no corner so dark as to conceal such a villain."

State Mission Board Meeting.

The State Mission Board meets in Selma on Tuesday April 1st, at 7 1/2 p. m. The members of the Board who expect to attend will write to T. S. Bowen.

All the missionaries and colporteurs are expected to forward their reports promptly by April 1st.

AB applications for aid should be forwarded without delay to the Secretary so that he may have them in shape by the time the Board meets.

W. B. CRUMPTON, Secretary.

The best medical authorities say that nothing better can be worn next to the skin than a loose woolen flannel shirt, loose for it to move on the skin and produce friction and draw the blood to the surface. Wool is better than cotton, for the perspiration comes through the flannel and it is evaporated from the surface, while the heat of the body dries that next to the skin. Flannel is just as important in summer as in winter. Army statistics demonstrate the fact that the soldiers who wore flannel were not so liable to malarial as were those who wore cotton.

Howard College Column.

Some Chapters of History.

[I have been fortunate in securing from Dr. J. H. DeVore, some chapters of the Early History of Howard College, and I am sure they will be read with great interest by the many friends of the college.—G. A. N. J.]

Howard College is now the representative of the united effort of Alabama Baptists for the education of young men. It cannot, however, claim the honor of being the original development of their plans for the accomplishment of this work. Before proceeding, then, to the consideration of its history, it may be well to notice the rise and progress of an earlier institution founded for the purpose by the pioneers of the denomination in this State.

THE MANUAL LABOR INSTITUTE.

The establishment of an institution in Alabama for ministerial education was proposed at the meeting of the Convention in 1832. In the minutes of that year it is recorded that a committee consisting of Bro. Compere, A. Travis, and A. J. Holcombe, was appointed to prepare resolutions on the subject of a Literary Institution. This committee reported to the Convention of August, 1833, that "a Seminary of learning on the Manual Labor Plan for the education of indigent young men called to the ministry," was "imprudently demanded," and that public sentiment seemed to be favorable to its early and efficient operation. They also recommended the appointment of a committee of five persons to draft and circulate papers for subscription, to examine places with a view to location, to nominate Trustees, and to obtain all information which would be useful in the organization of the institution. This committee of five were to report to the Board of the Convention at a meeting to be held the following November, at Tuscaloosa, and in conjunction with the Board proceed to select a site and elect Trustees, for whom they were to secure an act of incorporation from the Legislature. This report was concurred in by the Convention, which appointed as the committee of five, Brethren McCraw, Ryan, R. S. Foster, Cox, and H. Holcombe, and also Bro. McCraw to act as agent until the meeting of the Board in November. In this action of the Convention was laid the foundation of the Manual Labor Institute, the first educational enterprise of Alabama Baptists.

The meeting of the Board in November proved a failure, and the question of location was left undetermined. At the call of its President, a quorum subsequently met in March, 1834, and appointed Brethren George Tucker and H. Holcombe agents to solicit subscriptions, and the last Friday in June as the time for the selection of a site. On that day quite a number of places presented their claims. Those of Greensboro and Marion were most prominent, the friends of each town offering a bonus of \$3,600 for the location. In consequence of the erection of a Presbyterian college near Marion, Greensboro was preferred, and the Trustees assisted by other brethren, selected as a site and bought of Bro. James Hutchins for \$6,390, a tract of 355 acres, lying one mile west of the town.

To the Convention, which met near Greensboro, in November, 1834, the agents, McCraw, Tucker, and Holcombe, reported subscriptions amounting in the aggregate to about \$7,000. Collections were soon made on these subscriptions, and in due time, the first installment of \$2,130 due James Hutchins, was paid. Contracts were also let for the erection of six cabins, containing two rooms each, for the accommodation of the students.

At this Convention by recommendation of a special committee the plan of the Institution was enlarged by the addition of a Literary to the hitherto contemplated exclusive Theological Department. (Con. minutes 1834 p. 5). Rev. D. P. Bestor, who had all along been intimately connected with this movement, bringing it with much of its life, was a resolution of the Convention requested to deliver lectures on Theology until a permanent Professor be procured. (Con. Min. 1834 p. 7). He was subsequently elected by the Board of Trustees to the Theological Professorship. (Con. Min. 1835, p. 5). Brethren H. Holcombe and S. D. Worthington were appointed agents for the year. (Con. Min. 1834, p. 5). The latter, after raising by subscription, \$6,000, tendered his resignation to the Board at its meeting in May (Holcombe's His. Ala. Baptist, p. 72). Brethren McCraw and J. W. Wilson succeeded to the vacancy by appointment of the Board, and in conjunction with Bro. Holcombe raised an additional \$6,000. (Holcombe's His. Ala. Baptist, p. 80). The property of the Institution now amounted to \$20,000. (Min. 1835, p. 44). The Convention of 1835 elected as Seminary agents, Brethren Holcombe, Travis, and Bestor, and recommended the Board of Trustees to place in the hands of the last mentioned gentlemen funds for the purchase of apparatus. (Con. Min. 1835, p. 7, 9). The Institution, under the direction of Professors W. L. Williford, (Con. Min. 1835, p. 5). M. B. Clement, (Con. Min. 1836, p. 8), and

R. C. Lowrey, (Holcombe's His. p. 83), went into operation on the third Monday in January, 1836. (Con. Min. 1836, p. 6). Its Board of Trustees consisted of Brethren J. Ryan, D. P. Bestor, W. T. Hendon, J. A. Hendon, J. H. Croom, Green Huckabee, Harris Tinker, W. H. Lawrence, Gray Huckabee, W. R. Hinton, J. L. Gorse, A. J. Holcombe, C. H. Cleveland. (Min. 1835, p. 12). During the first session its literary successes met the most sanguine expectations of its friends. The number of students increased from 30 to 56. These young men, besides prosecuting their studies, produced by manual labor 700 bushels of corn, and 150 bushels of potatoes. The financial condition of the Institution had now become far from satisfactory. There being "a balance against it" \$4,044. (Minutes 1836, p. 8). From this time its pecuniary embarrassments increased, while an unfortunate disunion among the Professors led to what was intended as a temporary suspension, but was in reality a close of its literary exercises in April, 1837. (Holcombe's His. Ala. Baptist, p. 83).

The Convention of that year (1837) met in a very inaccessible portion of the State, and was so thinly attended, and was possessed of so little definite information concerning the Institution, that it was deemed expedient to postpone action in reference to it. An adjourned meeting for the consideration of its affairs, was appointed to be held at Marion, in December. (Min. 1837, p. 10). Resolutions were also adopted, declaring it to be the opinion of the Convention that the Manual Labor System had not been fairly tested at Greensboro, appealing to the friends of the Institution for immediate aid. (Minutes 1837, p. 8) and proposing its "removal to some point north of Greensboro, or in North Alabama, where lands and provisions were cheaper." (Min. 1837, p. 9). The adjourned meeting of the Convention in December ordered the Trustees to sell the whole of the Institute premises, (Con. Min. 1838, p. 4), which was subsequently done. In the sale of this property, by the skillful and faithful management of Bro. Bestor, the Convention was not only freed from the burden of a heavy debt, but came into the possession of a considerable surplus fund. To determine and recommend a suitable disposition of this fund, a committee of five was appointed, and required to report at the next session. (Min. 1838, p. 7). Meanwhile, though sorely disappointed by the utter failure of the Institution, the Convention endeavored to promote the cause of ministerial education, by appropriating its funds for that purpose, to the use of young men studying under the private tuition of approved ministers, or in purchasing books to be distributed among them. (Min. 1838, p. 7). The affairs of the Manual Labor Institute were wound up by the Convention of 1839, which ordered that the funds "placed to its credit, be preserved inviolable for educational purposes, according to the intent of the donors," unless withdrawn in a specified manner.

Association Minutes Wanted.

The Statistical Secretary needs Minutes of the following associations, and would be thankful to any brother who can send him either. If you can furnish, please mail at once, to: W. M. A. DAVIS, Statistical Secy, Anniston, Ala.

PLEASE EVERYBODY READ THIS: Please everybody who reads, send me one of the following Association Minutes. I need them very much.

Carrey, Sandy Creek, South Eastern, Sulphur Springs, Tennessee River, Town Creek, Tuscaloosa, Yellow Creek, Zion.

W. B. CRUMPTON, Cor. Secy, Marion, Ala.

The Lesson of It.

To moralize upon the crime and career of Vincent were an easy, perhaps a profitable task. Beware of the devil of speculation and trust to the reward of honest toil. Touch no penny that is not thine own, for sooner or later 'twill bring tears to other eyes than thine. When the greatest embezzler that Alabama has ever known used the first dollar of the State's money for uses of his own, no man can say his heart was bad or that he meditated evil. It would be so easy to double and treble it, then return to the treasury its own. Or even if he lost, it was small, and he could make it good with his next month's pay.

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and faint smudges, characteristic of old paper. The left edge of the page is bound, showing the stitching and the inner cover material. There is no text or other markings on the page.

