

Raleigh Christian Advocate

RALEIGH, N. C., FEB. 27, 1889.

Rev. F. L. REID, Editor.

CORRESPONDING EDITORS:

REV. W. S. BLACK, D. D.  
REV. H. T. HUDSON, D. D.

Published at the Post Office in Raleigh as second-class matter, in accordance with Postal Laws and Regulations.

Subscription Rates:

One year, in advance, \$2.00  
Six months, in advance, 1.00  
Three months, in advance, .50

To ministers and the widows of ministers at half price.

Advertising rates furnished on application.

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REV. F. L. REID,  
Raleigh, N. C.

Two Other Responses.

In addition to the three responses already made to be one of an hundred to pay \$10.00 each every year to support a missionary in the Foreign field here are two other responses. This makes five. Let others respond. We must raise the amount:

GIBSON'S STATION, N. C.,  
Feb. 21st, 1889.

DEAR BRO. REID:—I will be another who will give ten dollars to the N. C. Conference to send some one to the Foreign Missionary field. I noticed it in January 30th, also in the last issue, under "Two Responses." Let me know when and where you want it sent.—Withhold my name.

Yours respectfully,

LAYMAN.

WELDON, N. C.

DEAR BRO. REID:—I will be one of one hundred to give ten dollars to help send a foreign missionary to some field. I pray that God may bless every one who will respond to this noble cause. Who will be the next to help lead some poor heathen to Christ?

Yours in Christ,

A YOUNG LAYMAN.

Not Sinking.

"Be thou faithful until death, and I will give thee a crown of life," have been words of cheer and comfort to a great many dying children of God. Those who live right die well.

Mr. Spurgeon recently gave an anecdote of James Smith. Mr. Smith visited one of the members who was dying and said to her:

"You are failing."  
"Yes," said she.  
"Do you feel yourself sinking?"  
"What did you say, Mr. Smith?"  
"He asked whether she was sinking."

"No, my dear minister," said she, "never ask such a question of a child of God. Did you ever know one to sink through the rock? If I were standing upon the sand I might sink; but I am upon the Rock of Ages."

"Precious in the sight of the Lord is the death of his saints."

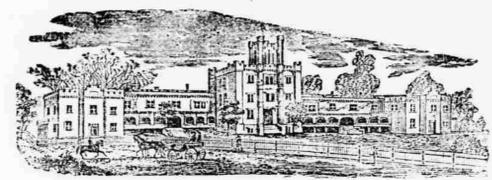
One Way.

Here is an example we would commend as a religious and successful way to get missionary money. In the first place our people need missionary information, and this is a good way to get it. The question must be pressed home upon their consciences. The church will never move as she ought until this burning question does rest upon her heart. Let every preacher read the example to which we refer:

The Rev. G. M. Colville, of the Tabernacle Church, Binghampton, New York, preached on missions for five successive Sabbaths. At the close he invited the people to present their gifts. They were ready and in six minutes the offerings were received. The rich and the poor vied with each other in the spirit of liberality. Some of them illustrated the apostle's words:—"The abundance of their joy and their deep poverty, abounded unto the riches of their liberality. For to their power and beyond their power, they were willing of themselves." Last year the subscription was \$50. This year \$100. And this amount was given by between four and five hundred subscribers.

Renew your subscription.

Institution for the Deaf and Dumb and the Blind.



The above is a cut of the white department of the North Carolina Institution for the education of the Deaf and Dumb and the Blind which is located at Raleigh, the capital of the State. It is strictly an educational institution, having for its object the moral, intellectual and physical training of the young deaf and dumb and the blind, of both sexes, residing in the State.

During the summer of 1843 Mr. W. D. Cooke conceived the idea of establishing such an institution in N. C. He took a young deaf mute who had been partially educated, and traveled through portions of the State, giving exhibitions of the manner of teaching deaf mutes. This excited a great deal of interest, and when the next Legislature met, he gave an exhibition before the members. Gov. Morehead urged the Legislature to establish such an Institution in a special message. Gov. Graham, who succeeded Gov. Morehead, during the session of the Legislature, was also a warm friend of the measure. Near the close of the session, on Jan. 12th, 1845, a bill passed establishing the school and appropriating \$5,000 to it, requiring each county to pay \$75.00 for each pupil it might send. This Act placed it under the supervision of the "President and Directors of the Literary Board," at that time composed of His Excellency, William A. Graham, ex-officio, President of the Board, and Western R. Gales, David Stone, Charles Manly and R. L. Myers, Esqrs.; and the school was organized by the appointment of William D. Cooke, M. A., as Principal.

May 1st, 1845, the school opened for deaf mutes only in a rented building, with seven pupils, and reached seventeen by the close of the first session. The number of pupils the second session was twenty-six. The Legislature of 1847 made an appropriation of \$15,000 to erect the present building, the corner-stone of which was laid with imposing ceremonies April 14th, 1848, addresses being delivered on the occasion by Rev. Samuel S. Bryant, who was then stationed in Newbern, and Mr. Peet.

In January 1849 the building was occupied, and during the session of the Legislature for 1848-9, the Institution was placed under the care of a special Board of Directors, composed of John H. Bryan, Linn B. Sanders, Perrin Busbee, Thomas J. Lemay, William W. Holden, James F. Jordan, Esqrs., and Dr. Charles E. Johnson. The Board was organized on the 29th day of January 1849, by the election of Hon. John H. Bryan, as President, and Thomas J. Lemay, Esq., as Treasurer; by the Act of Assembly, the Principal of the Institution was made ex-officio, the Secretary of the Board.

DESCRIPTION OF BUILDING.

The main building, in the dimensions of its plan, is sixty feet by thirty-six. It has two wings, each thirty-eight feet by thirty-two, extending at right angles from the main edifice, and projecting from each extremity of it by nearly the whole width of each wing. In elevation it embraces four stories, including the basement, and the wings three, and is surmounted by a square tower or observatory, commanding an extensive and beautiful prospect. In the basement are the dining-room and store-rooms, and in the other stories the family apartments of the principal and his assistants, etc. In the basement of one wing are the kitchen and wash-rooms, and that of the other is set apart for instruction in mechanical trades. On the principal floor of the wings are the sitting-rooms of the males and females, and the upper story is occupied for dormitories. The chief merit of the arrangement consists in its preserving these two departments, as far as relates to the accommodations, amusements and pursuits of the pupils out of school, so independent in every particular as to constitute of them two separate and distinct communities, while the dining-room in which both assemble is conveniently accessible. Each department has its separate flight of stairs, its separate areas in the rear, its separate pleasure grounds, and its separate communication with the school-room; so that, for the ordinary purposes of life, there is no occasion to pass from one to the other.

Besides the principal building in which the pupils and their instructors reside, there is another in which are the chapel and class-rooms.—This building is of two stories, forty-five feet in length and twenty-five feet in width.

The Institution consists of two departments—the white and colored. The two classes are in separate buildings, situated at the distance of a mile apart; still each enjoys equal privileges and advantages with the other, being, as they are, under the same Principal and Board of Trustees.

The arrangement of the Institution is such as to secure the separation of the male and female pupils, except in the work of the school-room, where they are under the supervision of their teachers.

Each pupil in the Institution is required to work two hours per day. The trades taught the males are:—For the blind, mattress-making, broom-making and chair-seating.—The deaf mute males are taught shoe-making, and, as soon as the finances of the Institution will permit, it is contemplated to introduce other useful trades. The girls in both departments are required to sew, knit and to do the mending necessary for themselves and the male pupils. The blind girls are also instructed in bead work.

The school year commences on the second Wednesday in September in each year, and continues for ten school months, leaving the vacation during the warm season. Applicants who are under eight or over twenty-one years of age are not admitted. No person of imbecile or unsound mind, of confirmed immoral character, or incapacitated by physical infirmity for useful instruction, is knowingly received into the Institution; and in case any pupil, after a fair trial, proves incompetent for useful instruction, or willfully and persistently disobedient to the regulations of the Institution, such pupil is thereupon discharged.

The course of study pursued at the Institution embraces all the English branches, consisting of spelling, reading, writing, arithmetic, geography, grammar, and the sciences, and ordinarily requires eight years to complete it. The blind are taught, in addition, vocal and instrumental music. Pupils from this State are admitted to all the privileges of the Institution, upon compliance with the rules, free of charge, being provided with board, washing, fuel, tuition, books, medical attendance, and everything necessary, except clothing, shoes, and traveling expenses. Where the parents are unable to furnish clothing and shoes, or where the child is without living parents, the county in which such child or children live must do so. In which case \$20.00 will be the amount so required, payable invariably in advance. From this rule there is no variation.

THE MANAGEMENT.

Both institutions, the white and colored, are managed by a Board of Directors consisting of Messrs. R. S. Tucker, R. T. Gray, James A. Briggs, J. M. Betts, C. D. Heart, J. R. Williams and L. D. Stephenson. Maj. R. S. Tucker has been on the Board since 1859, and has been President of it for the past twelve or fifteen years. Governor Fowle had to appoint successors to Maj. R. S. Tucker and R. T. Gray as their terms of office expired January 1st, 1889. He has appointed Maj. Tucker to succeed himself and Mr. B. F. Parks to succeed Mr. Gray. Mr. Gray has made a most excellent director and deserves the thanks of all the State for his valuable services. Mr. Parks will make a good director. He is an excellent gentleman. The Institution has been admirably managed, and is in good hands.

WHITE PUPILS.

The number of white pupils the past two years is as follows:

Table with 2 columns: Category and Count. Deaf mute (males), 84; Deaf mute (females), 80; Blind males, 65; Blind females, 58; Total, 287.

COLORED PUPILS.

Table with 2 columns: Category and Count. Deaf mutes (males), 24; Deaf mutes (females), 27; Blind (males), 19; Blind (females), 17; Total, 87.

THE COLORED DEPARTMENT.

What is known as the Colored Department of the N. C. Institution for the Deaf and Dumb and the Blind was formally opened in January 1869. The question of educating the colored deaf and dumb and the blind of the state had been under consideration for about two years. Nothing, however, was accomplished till September 1868, when a suitable building was rented from the city authorities and other necessary arrangements were made during the fall for the reception of pupils at the beginning of the following year, the department being placed under the immediate supervision of a vice-principal. The office of Vice-Principal was found to be unnecessary, and was abolished after 1876.

This new feature of the work met with such favor among those whom it was intended to benefit, that in 1873 the Board of Directors found it necessary to provide more ample accommodations. An application was accordingly made to the Legislature for an increased appropriation, which was promptly granted by that body, as well as a building lot upon which was soon erected a commodious two story brick building. This has lately been considerably enlarged and provided with water works and a heating apparatus. The building as it now stands has cost some thirty thousand dollars, and is, in some respects, such as in the arrangement of school-rooms and dormitories, ventilation, &c., superior to that occupied by the whites.

When the Deaf and Dumb Institution in South Carolina was organized the colored department of North Carolina furnished two of the teachers, two were also furnished for Texas and one to Georgia.



Wm. J. Young, A. M.

Mr. W. J. Young is the excellent and very efficient Superintendent of the two Institutions, located in Raleigh, for the education of the deaf and dumb and the blind. The above is a cut of his face. He was born in Franklin Co., N. C., Aug. 10th, 1832, and is therefore nearly fifty-seven years of age. He was educated at Wake Forest College, N. C., to which place his father moved in 1846. The degree of A. M. was conferred on him by Trinity College, N. C. He taught for sometime in the Male Academy at Louisa, N. C., with the Rev. Dr. T. M. Jones, now President of Greensboro Female College. Afterwards he moved to Raleigh and taught a school, and was the first teacher to whom the present Editor of the ADVOCATE ever recited a lesson. Afterwards he clerked in the store of his brother, Mr. S. H. Young, who was an honored merchant in the city of Raleigh. He remained in his brother's store until Dec. 1st, 1860, when he was elected a teacher in the N. C. Institution for the Deaf and Dumb and the Blind. He filled this position as a teacher until he was elected Principal of the Institution Jan. 3rd, 1883, which position he has since held.

Nov. 12th, 1860, Mr. Young was married to Miss Sarah E. Cooke, a most estimable lady of the State of Vermont. Father, mother and three daughters now form their happy family group.

Mr. Young is a prominent member of Edenton St. Methodist Church and for years was the leader of his church choir. He is now an official member, chairman of the Official Board, Superintendent of the Sabbath-school, and a Trustee of that large and influential church. As a church member and official he wields a large influence and is greatly beloved.

In the work to which he has devoted the greater part of his life he has achieved great success. During the month of last July he was elected First Vice President of the "American Association of Instructors of the Blind." This was a compliment to him of which he was eminently worthy. He fills his present position, we learn, with very great satisfaction, and seems to enjoy in the largest measure the love and esteem of the teachers, pupils, patrons and directors of the Institution. He fills up the full measure of a model gentleman. Is quiet and

unobtrusive, but true to his church, his family, his state, his country and his God.

EDITORIAL NOTES.

A GREAT many of us need to pray: "Lord, keep my spirit sweet. Help me not to allow myself to get sour."

WE EXTEND our seed premium offer until April 1st, 1889. It will then be withdrawn. All who want to accept it must do so by April 1st, or not at all.

REV. DR. A. G. HAYGOOD has promised an article on Missions for this paper now soon. Our readers will be glad to hear this.

IT IS VERY easy for us to see clearly what other men ought to do. What a great pity that we cannot see so plainly our own duty.

IT IS ONLY a question of time when the grog-shops of this land will be closed by law. Let all good men and women continue to work and pray for it.

BISHOP MCTYREIRE's family consists of the following: His widow, Mrs. Aurelia McTyreire; Miss Mary McTyreire, the only unmarried daughter; John T. McTyreire, of Mobile, Ala.; Walter M. McTyreire and Holland N. McTyreire, both of Nashville; Mrs. Amelia, the wife of Dr. J. J. Tigert, and Mrs. Janie, the wife of Prof. W. M. Baskerville.

THE North Carolina State Sunday-school Convention is to be held in the Y. M. C. A. Hall, of Charlotte, N. C., on April 2d, 3d and 4th, 1889. Those who expect to attend the Convention should send their names at once to C. W. Tillett, chairman committee on entertaining delegates, Charlotte, N. C. Delegates on arrival will report at Y. M. C. A. Building. They have a very fine programme of exercises, and we hope a large crowd will attend.

THE Thirteenth Annual Convention of the Young Men's Christian Association of North Carolina, is to be held at Wilmington, N. C., March 21st to 24th, 1889. Railroad rates can be ascertained by applying to the agent at your station who has been instructed. The programme of exercises as announced is very fine. A large crowd and a profitable time is expected. Let all who can attend, do so.

THE Secretary, Hon. D. W. Bain, is exceedingly anxious that all who owe for the Conference Minutes shall remit to him \$1.50 per dozen for those received. He has sent them to all who ordered them. He prepaid express and postage and put them at \$1.50 per dozen, when they actually cost him, postage and express included, about \$1.75 per dozen. Neither the editor or publisher get one cent for their services in getting them out; so that the Minutes actually cost about 25 cents more per dozen than the Secretary gets for them. And the money for them is needed to pay the printers at once. Send the money to Hon. D. W. Bain, Raleigh, N. C., at once. Brethren, attend to this and thus help greatly your hard working and efficient Secretary.

AT THE meeting of the College of Bishops in Nashville on Monday, after consultation with the family, the Memorial Service which had been announced for last Sunday, was postponed until the first Sunday in May, at which time the College of Bishops and the different church boards will be in session. They also advised the executive committee of the Board of Trust of Vanderbilt to call a meeting of the Board at that time to provide for the vacancy of President of the Board. In the meantime Judge East, 1st Vice President, will exercise the functions. It was thought by many that Bishop McTyreire had the authority to name his successor. This was not the case, but not only is his successor to be chosen by the Board, but the duties, prerogatives and salary are entirely dependent upon their action. The names of Bishop Hendrix, Bishop Hargrove, Dr. Young and others have been mentioned. The office is one which requires the greatest variety of faculties, and the Bishops have acted wisely in taking time to consider before filling it. Judge East has during Bishop McTyreire's sickness exercised the duties cautiously and wisely, and he is spoken of for the position.

THE SUNDAY-SCHOOL.

INTERNATIONAL LESSONS.

LESSON FOR MARCH 3RD, 1889.

Jesus the Messiah.

Mark viii, 27-38; ix, 1

**Golden Text.**—"Whosoever will come after me, let him deny himself, take up his cross and follow me."—Mark viii, 34.

PLACE: A Day's Journey Northeast of Sea of Galilee.

TIME: Summer of 29, A. D.

Thoughts on the Lesson.

BY PRESIDENT J. H. CARLISLE, LL. D.

We now reach one of the critical points in the earthly life of Jesus. He had traveled extensively through the cities of Galilee. He had performed many wonderful works—enough to show that he was not only Divinely sent, but that He was Divine. It was

time to let these works bring up the great question of His mission and character. The favored cities in Galilee were now without excuse. His ministry in Galilee was now practically closed. He left the cities and passed through some of the towns and villages in the remote Northern regions. The object of these two Northern tours was one to the borders of Tyre and Sidon and the one in this lesson was to retirement and rest for Himself. His disciples. Another object was to have a wayside conversation with them, to try on their spiritual training.

Speaking of Jesus as a man, we think of Him as retiring, reserved, unobtrusive. He would take none of the common direct methods of finding out the people thought of Him. Now, in view of the past, and the near future, it is time to test the results of nearly ten years of His public life. What had been produced by it? What of the people of Galilee think of it? What view did they hold about the wonder-working Teacher and Healer? And so the question was put to the inner circle of His followers in the retirement of their quiet journey: "Who do men say that I am?"

It is painful to notice that some names were mentioned in the answer of Peter and the others, but it is said that any class of the people believed Him to be the Christ. Several answers were given to the profound question, but all were wrong. It is strange that none thought it probable He was greater than any of the prophets? What mark of the true, expected Messiah was wanting in the case?

Jesus made no comments on this encouraging report. He utters no rebukes or threats. A deeper, tenderer question remained: "But who sayest thou of me?" Mark gives us Peter's answer in a very few words: "Thou art the Christ!" The two years' ministry had not been useless. A few had seen the great object lessons aright. The are times when the servant, not greater than his Lord, must be satisfied to obtain the confidence and love of the most circle of those who know him. Beyond that circle conducting rumors may do him injustice, attributing to different characters, all of which will be wrong.

Peter's short, satisfactory answer was followed up by strange and unwelcome disclosures. Jesus began to teach the great truths, hitherto wholly kept from them, or sparingly imparted in figurative language: the suffering, rejection, death and reappearance of the Son of Man? No greater themes than these engaged the thought of men or angels. Mark says that Jesus spoke the things openly, or, as the words are rendered elsewhere, boldly, plainly. Peter then started to rebuke his Lord. Peter was intensely human—an excellent representative.

"Of strength and weakness still remain Compounded of the mean and grand!" Peter seems to have laid hold on Jesus as a man puts his hand on a horse in a sudden impulse. Mark helps us imagine the scene, as he says: "Jesus had turned about and looked back." Perhaps we may charitably cover up the rudeness and vehemence of Peter on this occasion, as we are permitted to do on another, by remembering that he did not know what he was saying. But he was soon brought to his reverence and submission by the look and the startling words: "Get thee behind me, Satan!" To wish or to expect that the Son of Man could, or would avoid the cross, was to repeat the temptation of Satan on the Mount. It is something very alarming in the thought that a good, well-meaning man can make a satanic suggestion to a friend.

"Thou savourest not the things that be of God, but the things that be of men." The leading verb in this sentence is not in common use with us exactly in the sense here implied. The New Version changes it for the better while it condenses and improves the whole expression: "For thou mindest not the things of God, but the things of men." These two simple phrases—"things of God," and "the things of men," are wonderfully full and suggestive. They take in all the range of human life and experience; the kingdom of God, and the kingdom of Satan; the interests of this world, and of the other worlds. These two all-comprehending, irreconcilable spheres of interests surround every human being. His character and destiny are decided by the response which his inner nature gives to one or the other. Which does a man bear the *savor* of? What one does he *mind*? May a good man even for a weak or guilty moment, turn from the sphere from which he has returned away?

The solemn verses that close the lesson take their coloring from the student going before. Not only must he go on His way to the cross, but his disciples must follow Him! In a few months after these words were spoken the expression "take up the cross" received a peculiar emphasis and meaning. Now, like so many other and solemn phrases, they are indelible and being lightly used—even of the taken in vain.

Luther is quoted as saying: "Christianity is a Crucifixion." Moreover, to this: "The Saviour pictures to the mind the lead with His cross. He is the Crucifixion. All His disciples follow. He has his own particular cross. In the direction of the procession, when he looks far enough, is towards the kingdom of heavenly glory."