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POETRY.

For the ADVOCATE.

The Wife's Appeal.

BY LETTIE.

"Our baby, John, is sleeping in the cradle by my side;
One chubby hand is on his face, in which sweet dimples hide,
I'm thinking of his father, this wee man is named for him,
And while I think, and while I speak, my eyes with tears are dim,
Two years, and only two, John, since standing by my side,
You took the vows that made of me a happy, trusting bride,
I have not once regretted it, but only wish to say
The days and nights are lonely, John, when from us you're away,
I've learned the latest music, and I've the newest book,
To the one you could not listen, in the other would not look,
You hadn't time, you said, dear John, you promised you would meet
Some brothers at the Temple Lodge that meets in Willow Street,
Last night you were at Concert Hall, Thursday you went to ride,
Wednesday you went to see the play, I was not by your side,
Tuesday you were at home I know, but early went to bed,
Because you said the baby's noise disturbed your aching head,
Monday you went to hear Miss Neal read Bayard Taylor's book,
And said she was so charming she quite won your fancy too;
Stay with us, darling, you shall see I've not forgotten quite,
The songs and ballads that you praised on many a courting night,
Stay one night, John, and talk with me, tell me the daily news,
And tell me all that gladdened you while I work baby's shoes;
'Twill make our home seem brighter, John, 'twill take this pain away,
That's hovered round my saddened heart for many a weary day,
He staid last night, the book he read, my music was so sweet,
He said home was so pleasant he never more should meet
At LODGE or rout, or Concert Hall, as erst so constantly
Or ANY place he could not take dear little John and me."

COMMUNICATIONS.

For the ADVOCATE.

Trinity College.

BY HON. W. M. ROBBINS.

ITS ANTECEDENTS. ITS EARLY DAYS. ITS FOUNDER.

Early in the year 1838, Brantly York, of blessed memory, was engaged by the citizens of that vicinage to teach a school for them. Although entirely self-educated, he was then an excellent teacher of English Grammar and other elementary branches of learning. He began his school in what was known as the "Brown Schoolhouse," an ancient, rather dilapidated log house some 16 by 20 feet in size, situated about three-fourths of a mile southwesterly from the present college site. During that summer the patrons erected a new school-house of hewn logs a few steps north-eastward of the present college and about 24 by 36 feet in dimensions; and late in the Summer or early in the Fall of that year, the teacher and his 40 or 50 pupils, male and female, marched in procession from the old house to the new. From that time the school was called "Union Institute" so named by York himself in token of the union of the Methodists and Quakers in its support, the former living mainly south and the latter north of it.

It was then what might be considered a high type of common school, prosperous and well patronized by the people of the neighborhood with some boarders from farther away. Its curriculum embraced the ordinary branches of a common English course

with a little Latin thrown in. A strong spirit in favor of education sprang up around it and much enthusiasm was awakened; and the signs of its growth and expansion became so apparent that the project of erecting still another and more commodious building was soon broached and carried out. This edifice stood just north of the present college, and was a framed and weatherboarded structure about 30 by 65 feet in size, divided into two equal rooms by a 10 foot hall running across it and was completed probably in 1840. How much it cost and how the means to pay for it were secured I cannot tell you. It was not an expensive structure, and the money and labor of the patrons were doubtless the main reliance; but very likely material pecuniary aid was procured through the zealous efforts of York among the friends of education outside the immediate circle of its patrons.

This new double-room and large building foreshadowed a change in the administration of the school. It pointed to the need and expectation of an additional instructor. Up to this period the principal patronage was from the people of the vicinage, the Methodists and Quakers jointly. But a change came over the spirit of the dream. Great events are sometimes influenced and the fortunes of men and their plans and projects swayed by trifles; the fate of Rome was once affected by cackling geese; and Union Institute did not escape a like influence. One day some of the Methodist pupils took it upon themselves to make sport over "thee" and "thou." It was fatal to harmony. Every Quaker patron raised his bristles. York sternly reprimanded the mischievous offenders and explained, in a paternal lecture to the whole school, the peculiarities of the "familiar" and the "solemn" styles (as he called them) of colloquial English and the propriety of using either according to individual taste. But the breach was made and could not be healed. The Quakers were gone—nearly all of them, and they never returned. A very serious diminution in the number of pupils was the result. This happened not far from the time when the new double-room building was occupied.

By reason of that Quaker secession and from other causes which I am not able to indicate fully, partly perhaps because the girls began gradually to drop out of what was developing into a male school, partly (it may be) because the scholarship of the noble old pioneer York at that time was not altogether adequate to the necessities of the institution, or whatever else may have caused it, the fact is true that about 1840-41 the school fell off very greatly in the number of pupils and it became evident that a revolution of some sort was needed to insure its prosperity.

It was in 1841, I think, that Braxton Craven came as assistant teacher, a young man of about 19 years, who had spent a term or two at the Quaker school of New Garden, now Guilford College; a great intellect, an untiring student, not a finished scholar of course then, but nobly then found this out; for he kept always well ahead of any student he was teaching. Was he brought from the Quaker school at the instance of some wise diplomat who hoped thereby to recover the Quaker patronage to Union Institute? I know not. But if so, the scheme did not work. But Craven worked; he studied and grew and became great, over-towering, and masterful before men knew it. He began as assistant, occupying the west room; York still Principal in the east room. How long this continued some one else must tell you, for I cannot; but it was not very long. It was in 1842, I believe, that York left the institution. Others perhaps can give the reasons for this better than I can, for I was then much too young to know and understand the whys and wherefores of men's movements. But looking back now I conjecture that York intuitively felt that his own proper work was done there, other fields opening elsewhere for more useful exercise of his peculiar talents in the great work of education to which his life was devoted. Doubtless he perceived, too, that a great

man had come to Union Institute who could build better than he could upon the foundation already begun there. And he was not mistaken.

Accordingly Craven became principal of the school and gradually developed it into the great institution which it grew up to under his management. With incredible industry and consummate skill, aided only in teaching by such assistance as he could utilize from among his more advanced students, aided also by the hearty co-operation of the excellent people who lived in the vicinity who boarded his students at the lowest possible figures, while his tuition fees were pitifully small, thus bringing the privileges of the school within the reach of almost all struggling youths, he built it up during the forties to an extraordinary point of success and genuine usefulness, having meanwhile converted it into a male school upon the founding of Greensboro Female College. Always aspiring, he contrived about 1851 to secure a loan of \$10,000 from the State Literary Fund which was used in erecting the main part of the present college building and he procured from the Legislature a charter of the institution as "Normal College" authorized to confer degrees. At that time also the resources derived from an increased patronage enabled him to organize a regular Faculty consisting of three or four members; and a year or two thereafter the first graduating class consisting of two members, Lemuel (afterwards Prof.) Johnston and his brother, Rev. Dougan C. Johnston, received their degree of A. B. About 1859 the College, with enlarged facilities and abundant usefulness, was christened by its Pres. Craven with its present more dignified and classic name of "Trinity College." I need not prolong this sketch further, for the story of Trinity during the trying period of the Civil War and since is known and read of all men in North Carolina.

Brantly York was essentially a pioneer of educational enterprises. Witness Trinity, Clemmonsville, Olin, York Institute, Ruffin-Badger, Randleman, and many another institution in North Carolina where his voice was heard like that of John the Baptist, "as of one crying in the wilderness," arousing the people to look and labor for the dawn of a better and brighter day. Down to nearly fourscore and ten years of age, feeble and sightless and poor, he still labored on in the blessed work of lighting the lamps of liberal education and true religion in North Carolina. With reverent hand I would lay a wreath of amaranth upon the grave which holds his sacred dust.

Braxton Craven was a great master-builder who first conceived and then skillfully and patiently wrought out the conception of a magnificent educational institution which should be a beacon light and a rallying point for Methodism in North Carolina and utilize all her forces as a mighty and far-reaching Evangelical agency in the State. To this task he gave his life; and when he died it was not from age, but hard work of head and heart and body, toiling and planning (and thank God! not in vain,) for the realization of this ideal. Victor and martyr both in one, the spot where his ashes repose should be marked by a shaft of granite, like his fame imperishable as the hills of Randolph.

York in his humble beginnings built better than he knew. Craven knew and foresaw and therefore built. They were counterparts of each other and their glory is not antagonistic. York the pioneer; Craven the real founder and builder; and Trinity the child of Providence and of Destiny.

One thing only permit me to add. All along through its formative period, nothing so distinguished that school and hallowed its academic groves as the spirit of true, evangelical, soul-felt religion which dwelt there. Its recitations were good, but its prayer-meetings were better; and many a time were its classic halls and corridors made musical with the glad thanksgivings of hearts into which had newly flowed "that peace which passeth all understanding and that joy which is unspeakable and full of glory." May these experiences

be to Trinity not a memory only but a perpetual and abiding benediction. *Stokesville, Sept. 5th, 1893.*

For the ADVOCATE.

The Uniform Lessons.

BY REV. E. A. YATES, D. D.

MR. EDITOR: I published the following article in a recent number of the *Nashville Advocate*, in reply to an article in same paper by the Editor, and request you to publish it for the information of any who may consider my opinions worth knowing.

The system of uniformity has some advantages over the Catechisms, it may be; but there is no necessity for its being "international" or even national.

The following is the article:

Mr. Editor: I read your article upon the Lesson System with care and with some profit; and, like all your writing, it is in good spirit and well delivered, and is even calculated to make a weak cause seem the stronger. But, after all, you do not touch the real point at issue, at least as to my own share of the objections. Without long discussion, let me state these:

1. It is not the uniformity or the system to which I object, but the matter of the text, and the style of the lesson papers. The lesson text in no sense and in no way involves the great distinctive doctrines of Methodism. We use these wholly, while other denominations are careful to make their own text-books the main lesson in the Sunday-school. What would Presbyterianism be in a few years without the "Shorter Catechism"? And so with the others. But ours is selected by a committee representing many denominations, and so necessarily have to select those parts of the Bible that are wholly non-doctrinal, or at least so much so that eighty per cent. of teachers are unable to twist anything out of them in favor of Methodism. I do not believe that a religion not based upon doctrine is worth the trouble of notice.

2. I doubt this state of things, taken as a whole, being better than the old. I do not believe in the worship of a book, nor do I believe it necessary to fill the Sunday-schools with Bibles; but I do believe it necessary to teach and maintain the distinctive doctrines of Methodism. That parents ought to help in this goes without saying. But we are talking about Sunday-schools. A thing set up to do a certain work ought to be able to do it well without blaming others for not doing it. I "O" as loud as any one for a revival of parental work; but "the Societies" claim the attention of parents nowadays, and the Sunday-school must look after the children.

When I was a boy I studied through all the catechisms, and graduated in "Longing's Notes." True, in dull hands these things made dull work; but they were at least as good as lessons that do not teach the doctrines of the church. I do not believe that old times were better than these—that old systems were better than new ones—for I daily thank God for all our improvements and betterments; but it is possible that we must discount everything old in order to secure worshippers for the new? Can we not improve the Uniform Lesson System? Yes, how?

Let Bishops Keener, Galloway, and Duncan—or any other three—together with laymen Tucker, Carlisle, and Clark, select the Lesson text for the Southern Methodist Sunday-schools, and turn it over to the Sunday-school editors to run through the uniform mill, and thus give us what we have a right to expect. I cannot imagine anybody objecting to this except those who care nothing for the great fundamental doctrines of Methodism that have made the church what she is.

If the time has arrived in the history of the church to discard doctrines, as the "hurrahers" and "reformers" declare; and if God indicates this is his will, all right. I am ready. But I want the message substantially authenticated; for I am sure it is not the Briggses and Woodrows alone that are "destroying the foundations;" but the greatest danger, if it be a danger, comes from the thousands who think it evidence of smartness

to try to belittle the doctrines of the church. But if the time has not come for cutting the backbone out of Christianity, then let us have the doctrines of the church in the Sunday-school.

Woman's Missionary Conference.

The N. C. Conference Woman's Missionary Society convened in its fifteenth annual session in Newbern, N. C., Sept. 29th, 1893, at 8:30 p. m., Mrs. J. A. Cuninggim, President, in the chair; Miss Blanche Pentress, Secretary. After a voluntary by a male quartette, Dr. J. A. Cuninggim read Matt. 5: 13-16, and Dr. L. L. Nash led in prayer. Miss Minnie Willis delivered a very appropriate address of welcome. Miss Narcissa Hutchings being detained by sickness Miss Sae Backwith read her response.

The annual address of the President briefly summarized the work and the needs of the future.

At the close of the exercises, Rev. R. A. Willis announced a reception to the Society and visitors at the residence of Mrs. K. R. Jones. This was indeed an elegant entertainment.

BRIGHT JEWEL DAY, SATURDAY, SEPT. 30TH, 1893.

The Conference met at 9:30 a. m., the President in the chair. Rev. R. A. Willis led the devotional service.

The Secretary called the roll. Mrs. R. P. Howell, Treasurer, Mrs. R. H. Whitaker and Mrs. H. C. Spiers, District Secretaries, and eighteen delegates were present. Mrs. J. R. Brooks, fraternal messenger, was introduced. The hours for daily meeting were fixed at 9:30 a. m. to 12:30 and 3:30 p. m., adjourn at will. Six Bright Jewels delegates responded to the roll, viz: Miss Annie Stainback, Weldon; Miss Mollie Cheatham, Ridgeway; Mrs. Hamilton, Main Street, Durham; Miss Bessie Harding, Greenville; Master Wightman Nash, Fifth Street, Wilmington; and Albert Coble, Trenton; Mrs. Hendren, in the absence of our beloved Aunt Mary, read her annual report of the Juvenile work. It was a source of deepest regret that Mrs. W. S. Black was ill at Buffalo Lithia Springs. On the Raleigh District, nine bands of Bright Jewels were reported, viz: Edenton Street and Central Church, Raleigh; Louisburg, Cary, Franklinton, Shiloh, Salem, Apex, and the Oxford Orphan Asylum Jewels, giving \$14.23 to the Frances Bumpass Lectureship, total \$22.41. On the Warrenton District, sixteen bands. Miss Annie Stainback read the report of the Weldon Jewels; Miss Mollie Cheatham, Ridgeway Jewels; Mrs. H. C. Spiers reported for Tabor, Shiloh, Tabernacle, Macon, Rehoboth, Woodland, Ebenezer, Garysburg, Pinner's Church, Jackson, Coleraine, Littleton, Murfreesboro, and Henderson; Mrs. Annie Hamilton the Main Street, Durham, Bright Jewels, Miss Bessie Harding, Greenville, Master H. Wightman Nash, Fifth Street, Wilmington Bright Jewels, and Albert Coble, Trenton Jewels.

The report of Miss Fanny Wood, Secretary of the Rockingham District, was read by Miss Pentress, giving seven bands of Bright Jewels, viz: Ophir, Wadesboro, Laurinburg, Gibson, St. John, Rockingham, Lumberton. The Secretary also read the report of St. Paul Bright Jewels, Goldsboro. The statistical report for year ending March, 1893, is as follows: Bright Jewel Bands organized, 10; New members added, 186. Total number of Bright Jewel Bands, 91. Total number of members, 3,671. Amount of dues paid during the year \$740.76. The Bright Jewels have paid over \$400.00 to the Frances Bumpass Lectureship. Dr. L. L. Nash and Rev. R. F. Bumpass were introduced and gave their hearty endorsement to this department of our work. Mrs. L. L. Hendren then read a paper so admirable in its conception of training the young in the cause of Missions, that Dr. J. A. Cuninggim deemed it worthy to become a part of our Missionary Literature. On motion a vote of thanks was tendered Mrs. Hendren for this paper, and that it be published in Leaflet form, also for her services on Bright Jewel day. On motion of Miss Hawes the President requested the Secretary to

send a telegram expressing our sympathy to Mrs. W. S. Black. After the doxology the benediction was pronounced by Rev. R. F. Bumpass.

Saturday, 3:30 p. m. Devotional exercises by Rev. Mr. Starling. The roll was called and minutes read and approved. The woman's work was begun by Mrs. L. L. Hendren giving the report of Centenary Church Auxiliary, Newbern, Mt. Olive and St. Paul, Goldsboro, by Miss Pentress. Trenton Auxiliary, Mrs. C. Rhodes, delegate, reported. Kinston, Miss C. Grainger. Warrenton District, Mrs. Spiers gave a good report of her district. Weldon by Mrs. Lee Johnson, Bethel by Mrs. Helen Owen; Henderson, Middleburg, Warrenton, Littleton, Tabernacle, Murfreesboro, Coleraine, Garysburg and Smith's Church Auxiliary re-organized by Mrs. Spiers. Wilson Auxiliary read by Miss Pentress, also the report of Miss Fanny Wood, Sec. of the Rockingham District, viz: Five Auxiliaries, viz: Rockingham, Laurinburg, Maxton, Gibson, Lumberton and Hebron. The President gave the names of the Committee to the Secretary. Mrs. Cuninggim also showed the nice little *Missionary Hand-Book*, No. 10, by our gifted Mrs. W. S. Black, which contains the history of the Woman's Missionary Society, M. E. Church, South, 1878-1892. A love feast was announced to be held at 8 o'clock, p. m. The benediction was pronounced by Rev. R. A. Willis.

(To be continued next week.)

For the ADVOCATE.

Rutherford College Letter.

BY REV. R. L. ABERNETHY, D. D.

The intellectual and moral interests of Western North Carolina are upon a rapid advance towards higher planes of excellence. Religious revivals in almost every section seem to be the rule; while the want of them upon any pastor's charge, seems to be the exception. There are young men in these regions, who have just buckled the harness of the ministry upon themselves that are leaving many of us older preachers under the juniper trees, complaining like the owl to the moon, of the want of more success and less dazzling rays of light.

These are the days that Daniel announced when "many shall run to and fro, and knowledge shall be increased." Schools, academies and colleges are becoming as thick among the mountains of Western North Carolina as "thistle downs upon a summer evening's breeze." They all seem too to be well filled with intellectual students. The fact is, the uneducated young people among these towering mountains have stronger native intellects than one finds in other portions of our country. This fact is, however, in keeping with the teachings of intellectual philosophy; for nothing is more correct than the affirmation that the mind adapts itself to its objects of contemplation. A child born and raised in constant sight of cloud-capped mountains with the thundering sound of vast cataracts falling continually upon the ear, will have a native power of mind not known to those whose surroundings have not been stirred by these powerful objects of nature.

But after all our efforts for the education of the rising generation, not more than one-fifth of all who ought to be in schools will be found there. In Western North Carolina there are young people enough of proper school age to "stock a new world;" and yet you find them planning for the dollar; and before the young fellow's "beard has grown out," he is married to some silly young girl of corresponding ignorance, and they are squatted in some cabin among these mountain fastnesses, to thrust another set of little barefooted ignoramus upon human society! We talk about an educational requisition to vote; but in my humble opinion there ought to be one to marry. What do you think about it, Dr.?

Rutherford College has all her sails to the wind, with a cargo of charming young people. She will send a number of recruits to the next Conference. Success to all your enterprises.

Rutherford College, N. C.