

Raleigh Christian Advocate.

WM. S. BLACK, FRANK L. REID, Editors.

RALEIGH, N. C., SEPTEMBER 6, 1882

Communications.

For the Advocate.

A TRIBUTE TO JAMES CARR.

He was the son of John and Betsy Carr; was born in the Southern part of Duplin county, N. C., Aug. 18th, 1797.—The piety of his father, a faithful Elder of the Presbyterian Church, the deep consecration of his mother, and their liberal Christian views, failed not to make a deep impression upon all their children. At that fireside the ministers of every Christian denomination found a cordial welcome, and none more so than the weary Methodist itinerant. As might be expected, early in life the children embraced religion, and most of them became earnest members of the Presbyterian Church, some three or more uniting with the Methodist.

When about 22 years of age, at a camp-meeting, James professed religion, joined the Methodist Church, and was not long after appointed Class Leader and Steward, in which capacity he continued to serve the church with great efficiency till the infirmities of age rendered him incapable of active service.

Having permanently settled on a farm, April 1st, 1830, he was married to Ann Murray, of New Hanover, now Pender county, and hand in hand the husband and young wife commenced a life of unremitting toil, and were successful—not in accumulating worldly goods—but in dispensing their simple hospitality with liberal hands, abounding in deeds of love and mercy, and punctual and faithful in the performance of Christian duties. From that home the needy were never sent away empty-handed, the hungry never asked in vain for bread, nor did the afflicted and sorrowing leave without evidences of sympathy and words of encouragement.

A family altar was early erected at that fireside, and during the 51 years of James Carr's married life its fire never went out.

Thoroughly in earnest in every work undertaken, in none was he more so than in that of his Divine Master. The first twenty-five years of the last half century, with his family three Sabbaths of the month were usually spent thus:—1st Sunday, attended preaching at Island Creek Baptist Church; and the pastor, old "Uncle Stallings," rarely failed to call on "Bro. Carr" to line out and lead in singing at least one hymn and offer one prayer; 2nd and 4th Sunday, when not preaching day at "Charity," the services, alternated between prayer-meeting or reading one of Wesley's sermons, and an old-fashioned class-meeting, at which all present were personally examined by "Bro. Carr" as to their spiritual progress; the good old colored members not being omitted.

As a steward he was equally efficient, rarely, if ever, permitting the preacher to close the year's work without full pay from his charge, collecting what he could and paying the remainder after a liberal contribution at the head of the list.

Of course his house was the preacher's home. Some there are of these servants of God who still remember that "prophet's little chamber," with its bed and table and stool and candlestick, and the genuine Christian greeting that always awaited their coming.

James Carr was a man of remarkable self-control, exemplifying the saying of the Wise Man: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." In none of the transactions of his long life did he ever for a moment forget his Christian obligations. Under the severest provocations no angry retort escaped him; losses did not dishearten him, nor did trials and crosses overcome him. In prosperity or adversity he was always the same, ever moving with faith unshaken, quietly but surely in the path of duty.

Eminently practical, he was not captivated by every new theory, doctrine or invention whose plausibility often deceived so many; yet he was among the first to take hold of every enterprise within his grasp that gave rich promise of results promotive of public good. For a man of limited means, he took liberal stock in the W. & W. R. R., and is said to have been one of the first to pay up, holding perhaps, Certificate No. 1. It may be truthfully said of him, that whatsoever his hands found to do, he did with all his might.

Though of limited education, he procured and read the standard historical and theological works of 40 years ago, and never failed to take at least one religious and one secular newspaper. And when

the infirmities of age had disabled him from regular manual labor, still feeling a deep interest in the affairs of both church and State, he read much of the periodic literature of the day; and continued to do so till a few years before his death, when his eye-sight suddenly failed. After that he could read no more, and his hearing having for years been defective, he could enjoy little of the ordinary general conversation around the fireside, and especially the preaching of the word and the songs he so much loved.

But no murmur or complaint at his lot ever escaped him; but with cheerful countenance and patient resignation he would sit, either in quiet meditation or with melody in his heart crooning the rich old gospel songs that he so much delighted to sing in his days of vigorous manhood.

Some there are who esteemed it a blessed privilege to visit this aged servant of God and his estimable wife. It was good to be there; and especially when, in the midst of the cheerful family conversation, was heard "It is time to get ready for bed." What a solemn stillness suddenly fell upon the circle! The prattling grand-children understood it, and quietly seated themselves. Then it was, after a portion of scripture had been read by some one of the circle, that one felt himself nearer heaven while this patriarch talked with God with a faith that four-score years had only perfected. One went away from such a presence with a consciousness of the fact that religion is a glorious reality, and a determination to do and to be better.

During the last years of his life, he was troubled much with palpitation and shortness of breath, yet was confined to his bed but little. He was conscious as time glided on that the time of his departure was at hand. When asked by a visitor some two months before his death, "What are your prospects for heaven?" promptly and decidedly came the answer: "Bright."

The Sabbath before his death, he and family received the Lord's Supper at home, from the hands of their Presiding Elder, Rev. Dr. Burkhead, and pastor Rev. A. D. Betts.

Friday, April 1st, 1881, the 51st anniversary of his marriage, he walked out and looked at his stock, ate dinner, walked about some, came in and sat down near the fire, and to a little grand child leaning on his knee, he said, "Get away, darling, grandpa feels sick." A few moments after he threw up his hands and was seen to be slipping from his chair. His daughter-in-law caught him, and with the assistance of other members of the family, laid him gently down, and in a few moments he was dead. "The weary wheels of life stood still" and the good man was with the Lord.

The undersigned received a telegram on Saturday in Wilmington to preach the funeral the next day, Sunday, but owing to pressing work, could not enjoy the real pleasure of praising God over the grave of this sainted servant of God. He was Bro. Carr's pastor two years, and he hesitates not to say, "Mark the perfect man, and behold the upright; for the end of that man is peace."

E. A. YATES.

For the Advocate.

RANDOM THOUGHTS FROM THE LAND OF GOSHEN.

BY W. J. C.

Lexicographers universally admit that restitution signifies the act of restoring, recompense, satisfaction. And no man can find favor with God who has willingly and intentionally injured a fellow being until he restores to him fourfold of that which he has unjustly taken or caused to be taken, and obtains his pardon. Say for instance, B. kills or causes to be killed P's mule and horse valued at three hundred dollars, if B. ever obtains pardon and expects to walk the golden streets, he will have to restore to P. twelve hundred dollars, obtain his pardon before he can obtain God's pardon. This is in accordance of what was required of Zachaeus before he could obtain pardon. "He said unto the Lord, if I have taken anything by false accusation, I restore him fourfold." Luke 19th chap., 8th verse. And the soldiers likewise demanded of him, saying, "What shall we do?" "And he said do violence to no man, neither accuse any falsely."—Luke 3 and 14. "If a man shall steal an ox, or a sheep, and kill it or sell it, he shall restore 5 oxen for an ox and 4 sheep for a sheep." Exodus 22d chap. and 1st verse. "Behold, here I am; witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you." 1 Samuel 12th chap. and 3rd verse. "And he shall restore the lamb fourfold, because he did this thing

and because he had no pity." 2d Samuel 12th chap. and 6th verse.

These quotations teach the grandest, most sublime and awfully true lesson, that, if a man does not come up to all of the requirements herein mentioned, he need not expect to find favor with God here or hereafter. False accusation, violence, oppression, thievishness, acts of fraud, bribery, and all underhanded meanness in private and public life, are denounced in the strongest, indisputable Bible language. And all of the powers of earth combined can't avail an iota of saving grace where one of these enormous evils exists in the human heart.

The Goldsboro Messenger, of June 16th, published an extract of a sermon delivered by the Rev. Dr. Talmage at the Brooklyn Tabernacle. The article was headed, "Visions of Heaven. What are our departed Christian friends doing now?" His text, "It came to pass in the thirtieth year, in the fourth month, as I was among the captives by the river Chebar, that the heavens were opened." Ezekiel 1: 2.

The extract was signally chaste, beautiful, appropriate and approached a celestial divinity which is characteristic of this celebrated divine. He described with a powerful clearness what our departed Christian friends are now doing in heaven. It would doubtless not be out of place just here to state that a few remarks might be made to take the dark side of the question, as the military would say, "Right about, face!" and allow the imagination to take a cursory glance at the dark and miserable world, which is so truthfully and terribly described in the Bible. What are doomed sinners doing now? They are engaged in what they were doing here. The doomed liar may be still engaged in the manufacturing of falsehoods, trying to excel his doomed brother liar, and if he can't excel him he is in greater torment because he cannot. The adulterer, murderer, Sabbath breaker, rogue, burglar, and all the doomed criminals of every class may be still trying to be engaged in what they were doing here and have the same mania to excel their companions in crime. There is sin that is alarmingly prevalent that takes deep root and is difficult and almost impossible to eradicate, such as using profane and unchaste language in the presence of children, which they easily catch and think it right and proper because their parents and other people of superiority use and adopt wicked and slanderous language to gratify a petulant and prejudiced disposition. Sabbath-breaking is the beginning of all criminals who often date their first crimes to their earliest days of breaking the Sabbath by swimming and robbing bird's nests and every other besetting sin.

It don't require a prophetic eye to discover all of the corruption, vileness and misdoings which are now deluging the world like one vast and terrible tidal wave. There is a disposition on the part of vast multitudes of people to endeavor with all their might to believe in universal salvation, also a strong disposition to adopt absolute infidelity.

Many young people visit the churches regularly and from their actions they pay no attention to the best sermons delivered by the ablest and most pious preachers and their department, in various instances, is not at all commendable. Let every lover of liberty, protestantism, virtue, morality and true religion, use their influence in eradicating such soul-destroying evils as are now rife in the land. Be up and doing, one and all, and put an end to so much corruption! The mind is susceptible of being educated in morality and piety, as well as in all the grandeur and sublimity of theology, and it is not lost in eternity, but shines brighter and brighter through the endless ages of existence.

LIMITED KNOWLEDGE.

We are supposed to know only that which needs to be known in time, and in reference to the duties and interests of time. We are but passengers in God's great ship, sailing over the seas of time. Passengers are not supposed to navigate the ship. They are not called on to make dead reckonings nor to take observations. It could serve no useful purpose for them to assist in running the vessel. We are voyaging to another world. What is necessary to the safety and success of the voyage may be known. More would be superfluous, and God is an economist. When God's people followed Moses and Joshua in the wilderness, they knew very little of the plans of their leaders.

"Heaven from all creatures hides the book of fate; All but the page prescribed, the present state."

—Western Christian Advocate.

LOOK AFTER THEM.

The Sabbath-school Teacher must now be on the alert and ready to gather in the lambs which, to some extent, perhaps wholly, have been left to find pasture and protection for themselves. Some of them will never return to the school if they are not sought for, invited, and urged to return. It may be that some have fallen into bad company. A visit from the Teacher may break the evil spell. Perhaps some are sick; some doubtless have died, and their parents would be comforted by a call from the Teacher. Do not be content with going to the accustomed seat at the usual hour, and talking to the one or two who may stray in to see whether you have returned. Make it a point of honor and duty to let all your class know that you are back, and expect to see them all on the very first Sunday. They will not disappoint you. If, as should be the case, you left a competent substitute, they will be present to welcome you. If you have been at home, you may strongly attach your scholars to the School and the Church by your manner of receiving them. —New York Christian Advocate.

PLAN OF EPISCOPAL VISITATIONS FOR 1882.

- 1st District—Bishop Hargrove. Denver Conference—Aug. 9—Trinidad. Montana " —Aug 30—Butte. Columbia " —Sept. 20—Walla Walla. Pacific " Oct. 11—San Francisco. Los Angeles " Nov. 1—San Luis Obispo. 2d District—Bishop Granbery. Missouri Conference—Sept. 6—Plattsburg. Western " " 20—Wyandotte. S.W. Missouri " " 27—Nevada. St. Louis " Oct. 25—Farmingington. Arkansas " Nov. 15—Bentonville. 3d District—Bishop Wilson. Holston Conference—Oct. 25—Asheville. Little Rock " Nov. 22—Hope. White River " " 29—Forest City. Mississippi " Dec. 18—Crystal Springs. Louisiana " —Jan. 10—Mansfield. 4th District Bishop Parker. West Texas Conf. —Oct. 18—Seguin. N. W. Texas " —Nov. 1—Cleburne. North Texas " " 15—Gainesville. East Texas " " 29—Henderson. Texas " Dec. 13—Bryan. 5th District—Bishop Pierce. Indian Miss. Conf. —Sept. 20—Hichitee. Virginia " —Nov 15—Portsmouth. N. Georgia " " 29—La Grange. Alabama " —Dec. 13—Troy. 6th District—Bishop Kavanaugh. South Georgia Conf.—Dec. 13—Albany. Florida " —Jan. 17—Jacksonville. 7th District—Bishop Keener. Western Va. Conf.—Sept 27—Parkersburg. Tennessee " —Oct. 18—Franklin. N. Alabama " —Nov 22—La Fayette. North Carolina " —Dec 6—Raleigh. German Miss. " —Dec 20—New Orleans. Baltimore " —Mar. 4—Charlestown. 8th District—Bishop McTyeire. Kentucky Conference—Sept. 6—Carlisle. Illinois " " 27—Rushville. Louisville " —Oct. 11—Elizabethtown. Memphis " —Nov 15—Dyersburg. North Mississippi " " 29—Corinth. South Carolina " —Dec. 18—Greenville. Bishop Paine, at his request, and by consent of the General Conference, has been relieved from active duty. Bishop Keener has charge of the Central Mexican Mission. Bishop McTyeire has charge of the China Mission and the Brazil Mission.

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BUTLER, Rutherford Co., N. C. I was afflicted with Rheumatism for six years, found nothing to relieve me until I tried Dr. Clark Johnson's Indian Blood Syrup, which effected a cure in a month's time. W. SUTHER.

CLAYTON, Johnson Co., N. C. I was suffering from a severe Burning and itching in my Stomach, especially after eating. I procured some of Dr. Clark Johnson's Indian Blood Syrup, which completely relieved me. Jas. H. BOWEN.

BUTLER, Rutherford county, N. C. I was troubled with Neuralgia for 13 years, for 10 years was under doctors' care, without benefit. I at last tried Dr. Clark Johnson's Indian Blood Syrup, and have derived most comfortable relief from any other medicine I ever tried. RICHARD H. BROWN.

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