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We hope none will be offended at having the paper stopped when they fail to pay up, as we couldn't publish it on credit if we would, and wouldn't if we could, and we can make no exceptions. When, therefore, you see the X on your paper, send the money for renewal right along.

To Willie Wyman: All right—send them on.

**A Painful Scene and a Touching Confession.**

In the *Maroa (Ill.) News*, of the 25th of September is an account of the resignation of Elder J. V. Beckman as pastor of a church in that village. For some time past the reverend gentleman's habits have been such as to cause great grief to his friends and bring reproach upon the church. At the close of the sermon, which was preached by a neighboring pastor, Elder Beckman made the following address, which we give as a warning to all men, both young and old, to avoid the sin and shame which have come upon this man:

As a man I have the highest conception as to what the life and character of a minister of the gospel should be. I know that he should lead a consistent and an upright life that can be looked to by the community as an example of purity and righteousness. Knowing that my life has not been such in all respects, I desire to tender to this church, for which I have labored so long, my resignation.

You are aware that I refer to my sin of intemperance. This was my last opportunity of addressing you, and I want to see you that you will not charge this great shame to the religion of Christ. It teaches better things. Charge it all to my own depravity and sinful nature. To you who have not this habit it is strange that I should thus yield to temptation. I well remember the time when I thought it strange that others drank and ruined themselves with alcohol. I am glad that there are so many young men here this morning that I may lift my voice in warning and beg them to profit by my example. You think now that you are strong and in no danger. I well remember the time when I believed the same. Twelve years ago, when I reached forth my inexperienced hand and took the intoxicating cup. I thought I was strong; but I developed a habit that now holds me in chains, and in the most awful slavery that humanity was ever subjected to. It holds me in its embrace when I seek my bed for repose; it disturbs my dreams during the weary hours of night, and seizing me as its prey when I rise up in the morning to enter upon the duties of the day.

Profit, oh! profit by my example. See what it has done for me. There was a time when I stood as fair as any minister of the church in Illinois; there was a time when I had as bright prospects and as cheering hopes for the future as any of my classmates. But now they are all gone because of intemperance. O! that I could bring the whole world to hear my voice. Young ladies, you can do much to remove this curse from the world by not countenancing its use

among your companions.

Brethren, I sever my connection with you as your pastor with a sad heart. It would be sad under the most favorable circumstances, but much more so as it is. But I shall remain with you in the church and labor in the community for a livelihood; I will come to your social meetings and work with you in the Sunday school, and will do all I can to atone for the great sin I have committed.

God knows that I do not wish to injure His cause. Pray for me that I may yet overcome this besetting sin. I trust that I shall be able to conquer. But should I go down under the withering influence, I ask that you remember me kindly. Whenever you meet me, and under what circumstances, remember there was a time when you were proud of me. But treat me as you may, act towards me as you choose, I beg that you will remember my wife kindly. Do not give her pain and sorrow because of my wrongdoing. Poor woman, she has always suffered enough, I married her a sweet and innocent girl. She has been a patient and faithful wife. Again I ask that you will kindly remember my wife and children.

**THE EPIZOOTIC.**

This disease has reached Wilmington, and all the public stables there are afflicted with it. The *Journal* says the prospect seems to be that the disease will have an extensive run, but will not be so serious as at its former visitation. Capt. Southerland, of that city, gave that paper the following information in regard to the disease and its treatment:

"The horses should be kept dry and carefully tended, and the affliction will probably pass away in a few days. It is a regular epidemic which he has been seen a great many times. It depends altogether on the condition of the atmosphere, and cold, damp will cause an increase of the disease, and perhaps cause the victims to fall early graves. Horses which are much exposed and hard worked, as those used in drays, are more liable to disease than any others, as the exposure develops it."—*Raleigh News*.

**Sensible Talk.**

A good woman said to her husband, "Why do you talk to yourself so much?"

"Because, my dear," he replied, "I like to talk to a man of sense."

It is good also to hear a man of sense talk to himself or to the public, and we have been edified by reading a sermon, preached in the Presbyterian church in Albia, Iowa, by the pastor, Rev. J. M. Batchelder, on the subject of modern reform ideas, in which, near the beginning, he says:

"Don't you know, don't every one who accepts the authority of the Bible know, that the evils which afflict society have a deeper root than merely a wrong social organization? And if so, it is vain to think they can be eradicated, by simply reorganizing or reconstructing the social fabric. No amount of reforming or reconstructing, or legislating, can fully correct the wrongs of society. For evil is ingrained in human nature. You cannot legislate it out—you cannot educate it out—you cannot reconstruct it out."

"Another false premise is that giving women the right to vote would necessarily secure a majority of votes on the right side.

Here is another mistake—a groundless assumption, built upon the fallacious idea that human nature is different, and better in woman than in man. In a temperance lecture delivered in this place last winter, the noted speaker made a long argument on this line; very fine if his premises had been correct. But they were wrong, consequently his whole argument was good for nothing. His favorite phrase, oft repeated,—as you that heard him will remember—was "man is material, woman is moral." If he had said, there is a constitutional difference between the sexes, the one excellent in mechanical skill and logical power the other in emotional susceptibilities and intuitive judgment, it would be correct enough. But when any one assumes a distinction between the sexes, as to their moral nature, he is traversing ground of which he is ignorant, and taking issue with God. But the fallacy of that premise is shown in this fact. It requires something more than a plurality of votes to carry out any reform. Why is it that intemperance cannot be suppressed where there is a majority of votes? You know that in many places, this is the fact. And the fact proves the fallacy of the principle. That which is necessary to carry out any reform is strong public sentiment. It is not votes that make public sentiment, especially in regard to moral questions, but public sentiment that makes votes, and this is made by the prevalence of truth in the popular mind, making strong moral convictions."—*N. Y. Observer*.

In Central Asia the amusement of flying kites seems to be popular. A correspondent writes, this playing is made to yield a double gratification. It delights the ear by an emission of soft, melodious murmurs at the same time that it pleases the eye with its bird-like motions. Each kite is so constructed as to produce the effect of a floating Aeolian harp, and thus the flight and the song of birds are both imitated. Each kite is a square stretched upon two diagonals of light wood, whose extremities are connected by a tight string, forming the sides of the squares. Over the whole paper is pasted. A loose string upon the upright diagonals receives the string by which the kite is to be held, and a tail is fastened to the lower part. The traverse diagonal or cross-stick is then bent back like a strong bow, and fastened by a thread of catgut. Of course every breeze that passes the kite vibrates this tight cord, and the vibrations are communicated to the highly sonorous frame of the kite. If a number of these kites are left floating in the air at night the effect is of aerial music, monotonous, but full of melancholy interest.

**FOX AND GRAPES.**

A hungry fox, in passing by, Espied some ripe grapes hanging high, And as they hung, appeared to say, In their inviting, quiet way, If you can eat us, sir, you may.

The fox, he tried, but tried in vain, The tempting mouthful to obtain, He licked his chops for near an hour, But finding them beyond his power, He went and vowed the grapes were sour.

**CONTRIBUTIONS TO THE ORPHAN ASYLUM FROM OCTOBER 11TH TO OCTOBER 19TH INCLUSIVE.**

- IN CASH.
- Paid \$30.75, Excelsior Lodge No. 261; Char-lotte.
  - " 22.50, Concert by the Little Girls of Oxford.
  - " 13.82, Roxboro Grange 334 through A R Foushee Soc.
  - " 17.03, Church of the the Holy Innocents, Henderson, through Rev W S Pettigrew, Rector.
  - " 11.75, Forestville Lodge, No. 282, through S M Stone.
  - " 10.00, each, A lady of Charlotte, through Gov. Vance, and Forestville Lodge, 282, through S M Stone.
  - " 8.10, Henderson Baptist Church.
  - " 5.00, each, Dr. S A Williams, Capt J J Davis, W B Carter, Stokes Co.
  - " 3.75, Moravian congregation, Salem.
  - " 3.00, Orphans Friend.
  - " 50 cents Mt Energy Lodge No. 140.
- IN KIND.
- Mrs Charles Slover, Newbern, 6 prs socks 20 yds calico.
  - John W Hunt, 1 Keg Rock Roe.
  - Miss Mary Harris, 1 underbody, ruffles.
  - M V Lanier, 1 Mutton.
  - W B Crews, 200 lbs flour.
  - L Hogwood, 100 lbs flour.
  - Unknown, 4 Comforts, 1 bolt cloth.
  - Whitfield, Powers & Co. New York, 42 prs stockings.
  - Keen, Hagerly & Co. Baltimore, 1 Doz wash pans.
  - E G Brodie, 1 Bbl flour.

**WE SHALL MEET AGAIN.**

The barks that haply meet afar,  
When sailing o'er life's stormy main,  
May part, perchance, to meet no more,  
But surely, we shall meet again.

Chc.—We shall meet we shall meet again,  
Yes, surely, we shall meet again,  
Some part to night to meet no more,  
But surely, we shall meet again.

The thoughtless part without a sigh,  
For absence has for them no pain,  
Their loves are written on the sand,  
But surely, we shall meet again.

Chc.—We shall meet, &c.  
Not so, the hour of our farewell,  
The harbinger of future pain,  
Our souls claimed kindred at a glance,  
And surely, we shall meet again.

Chc.—We shall meet, &c.

Fowell Buxton said: "The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and insignificant, is energy—invincible determination—a purpose, once fixed, and then, death or victory! That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."

**Resolutions of the Grand Lodge.**

Adopted Dec 3d, 1875.

Resolved, 1. That St. John's College shall be made an asylum for the protection, training and education of indigent orphan children.

2. That this Grand Lodge will appropriate \$—annually for the support of the institution; but will not assume any additional pecuniary responsibility.

3. That this Grand Lodge elect a Superintendent who shall control the institution and solicit contributions for its support from all classes of our people.

4. That orphan children in the said Asylum shall be fed and clothed, and shall receive such preparatory training and education as will prepare them for useful occupations and for the usual business transactions of life.

Adopted Dec 5th 1872:

Resolved, That the Superintendent of the said Orphan Asylum shall report each at Annual Communication an account of his official acts, receipts, disbursements, number of pupils, &c., together

with such suggestions as he may see fit to offer.

Resolved, That the Master of each subordinate Lodge appoint a Standing Committee upon raising funds for the Orphan Asylum, and require said committee to report in writing each month, and that said reports and the funds received be forwarded monthly to the Superintendent of the Asylum and that the support of the Orphan Asylum be a regular order of business in each subordinate Lodge at each Communication.

4. All churches and benevolent organizations are requested to cooperate with us in the orphan work and to collect and forward contributions through their own proper officers. Here are the resolutions:

Resolved, That the sincere thanks of this Grand Lodge are hereby tendered to many benevolent ladies and gentlemen, to the ministers of the gospel, to churches of various denominations, to Odd Fellows, Knights of Pythias, Good Templars, Friends of Temperance, and other benevolent societies, whose hearty cooperation and liberal contributions have rendered timely and valuable assistance in the great work of ameliorating the condition of the orphan children of the State.

Resolved, That all benevolent societies and individuals are here by cordially invited and requested to cooperate with us in providing funds and supplies for feeding clothing, and educating indigent and promising orphan children, at the Asylum in Oxford.

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