

TEACHING.

Among the most useful of the callings open to our young men and women is the profession of teaching. It has too little been looked upon as a profession; too few have regarded it as desirable for a life work, and sought it as such. It has suffered detriment, and its duties have frequently been inefficiently performed because the teacher was such only temporarily. We would not think of entrusting the health of a child in the hands of a quack; we demand that our physicians be trained for their work. Neither would we employ an attorney, that we believe to be unlearned in his profession. Yet we tolerate and encourage the practice of teaching as a mere convenience, till something more profitable or more congenial is offered. Empiricism and inefficiency are the natural results of such a system. The idea has been engendered and fostered that any one who has studied the text books is competent to teach school. The truth is, it involves duties at once difficult and delicate to a great degree. To meet its requirements properly, demands earnest attention, study and effort continually. There is no greater want in the educational system than teachers, those who, from the love of it, devote themselves to this work as a profession, not as a convenience.

GOD MADE THE FAMILY.

It may be said, and with as much of truth as is generally to be found in a paradox, that man made state, but that God made the family. Of the last clause, at all events, there can be no denial—God made the family. It is the unit of society; the sum of the homes is society itself. According to the state of the homes of a town, or of a country, is the state of the place, and the state of the nation. I do not think that I err in noticing a decided diminution of respect and reverence inside the walls of homes, within the limits of the half century to which my observation is restricted. I believe that an independence of act and speech, of conduct and manner, is now claimed, and now conceded between parents and children, whether sons or daughters, which would not have been dreamed of in the earlier years of this century. "The mystery of lawlessness doth already work" in the midst of us here, while we are, perhaps, deploring the state of society abroad, and thanking God that we are not as other nations are. If we would keep in any sense at the head of the nations, as the country of free institutions, of willing loyalty, of strong family ties, above all, of a pure and enlightened faith, we must look to our homes. We must see that the relationship—the primary, the aboriginal relationship—of parents and children is exercised with all authority and with all obedience.—Dean Vaughan.

There is intense significance in the extract printed above. The primary lesson of each human life is obedience—sub-

mission to proper authority. This is a rebellious race. It is in a state of insubordination. Our well-being depends upon our rescue from this and our willing subjection to law. Human beings must be trained to this subjection; the family is the place to train them. It is divinely instituted, and at least one of its purposes, is to afford just this training to each individual. Let a child be disobedient to his parents with impunity and he will probably be disobedient to the laws of the State and the laws of God. This involves ruin, moral and eternal. On the contrary, if he be trained to habits of obedience in the family there is good hope that he will have such regard to the authority of law as to secure his well-being by obedience to it.

A preacher has no more right to kiss a woman, who happens to be a member of his church, than any other masculine acquaintance has.—Biblical Recorder.

Judas kissed his Lord to betray him, and since that time kissing among men has been usually avoided. But Jacob kissed Rachel at the well, and the fashion still prevails. The trouble is to know exactly where to draw the line. Dr. Poindexter and Dr. Walters used to kiss the daughters of their particular friends, and say, "I love you for your father's sake." Pastors ought to be both prudent and affectionate when visiting their flocks. Does any one say that Bishop Fénelon should have refused the kisses of the children, when he had driven home the poor widow's cow? Sick people often feel neglected, and are sometimes very much comforted by any manifestation of affection. We all remember One who, with the prospect of a cruel death before him, seemed to be comforted because his feet were kissed, even by a woman that was a sinner. J. H. M.

Dr. Isaac Simpson, of Winnsboro, S. C., was attacked by masked men and severely punished. He had an orphan North Carolina girl, only 14 years old, living with him and he ruined her. He has left for parts unknown.—Wilmington Star.

Yes, about six years ago he came to the Orphan Asylum to adopt a daughter and took a nice little girl about eight years old. Afterwards I saw the girl and her adopted mother in Charlotte. They seemed to love each other very tenderly, and there was every prospect of a happy life. Now the Devil, in the shape of lust, has blasted all. In spite of all my care in locating orphans (of which so many complain) several cases of this kind have occurred.

One girl was ruined and sent away by the son of the lady who had made motherly promises. She brought suit, but the lawyer compromised for a hundred dollars, and took fifty for his fee. The other fifty was taken by the widow in whose house she was confined, and the poor girl was left with nothing but a baby. J. H. M.

Beautiful eyes are those that show  
Beautiful thoughts that burn below;  
Beautiful lips are those whose words  
Leap from the heart like songs of birds;  
Beautiful hands, are those that do  
Work that is earnest, and brave, and true,  
Moment by moment, the whole  
day through.

THE SECRET OF TRUE HAPPINESS.

What is happiness? Can you tell me, children? "Well," says noisy Ben Borden, "I was happy, I tell you, last holiday, a deal happier than I am now, when I have to go to school. I went fishing and riding and swimming and sailing, and it was just splendid. Now it's all books and study from morning till night. I am getting almost tired of it already. I would like holiday time all the year round."

"I am most happy," says gentle Annie "when I am helping mamma. I like my school ever so much. We have a nice teacher, and there are some very pleasant girls there. We have real good times together. But I think I am the happiest, the deepest-down kind of happiness, you know, when I am helping mamma. It seems to make her so glad."

Annie comes nearer it than Ben. No doubt Ben had a grand, good time, and found his sport very enjoyable. But Annie's happiness goes deeper and lasts longer.

Is there any better kind of happiness than Annie's even? "I feel very happy," says sweet Mary Minton, "when I think I love Jesus and that He loves me."

That is all she says; but you can see in her daily conduct how happy she is. She goes singing about her work; she is lively in her play; she tries to help her mother all she can; and if you watch her, you can see that she has real deep happiness coming from something within.

Now, children, it is just where Mary finds it that we all must find it. Ben's happiness is a good kind, so far as it goes. I like boys and girls too, to enjoy themselves at their sports. But this kind of happiness does not go very far. Annie's happiness goes farther, because it's a deeper and better kind. It is a kind of happiness that don't stop, as Ben's does, when the play is over. Annie carries the satisfaction of being helpful to her mother with her even when she is engaged in other duties, or is at her play, and it helps to make her happy.

But Mary has found out the secret of true happiness. She loves Christ, and knows that Christ loves her. So she carries her happiness with her wherever she goes and into whatever she does. Are there not many of the dear children who read this who want to find the true secret of happiness? I hope that there are. It is to love Jesus with all your heart.

Anthony Trollope, just before he laid down his pen never to take it up again, wrote these words, which will appear in his last novel: "Amusement is good, truth is still better, and love best of all. Love gives itself and is not bought; but all true love is founded on esteem."

When such distinguished men as the late President Martin Van Buren, Geo. Badger, late Secretary of the Navy; Gov. Edward Stanley, of California; Gov. Fredell, of North Carolina; Senators Talmage, of New York; Preston, of South Carolina; Henderson, of Mississippi; Hon. Beverly Tucker, of Virginia; Bishop Green, of Mississippi; Freeman, of Texas; Gen. McComb, of Georgia; W. H. Appleton, of New York; Rev. Dr. F. L. Hawks, of New York, and a host of other such men give strong certificates of the value of medicine, it must have intrinsic worth. All this is true of BECKWITH'S ANTI-DYSPEPTIC PILLS, and to-day they are as good as they were when those certificates were written. ED. R. BECKWITH, Sole Proprietor, Petersburg, Va.

Folks are more sociable in summer time than in any other period of the year. In this sort of weather it is impossible to turn a cold shoulder upon anybody.



"There's a world where all are equal  
We are hurrying towards it fast;  
We shall meet upon the level there,  
When the gates of death are past.  
We shall stand before the Orient,  
And our Master will be there—  
To try the blocks we offer  
By His own unerring square.

Let us meet upon the level, then,  
While laboring patient here;  
Let us meet and let us labor,  
Though the labor be severe.  
Already in the western sky  
The signs bid us prepare  
To gather up our working-tools,  
And part upon the square.

Hands round, ye faithful Masons,  
Form the bright fraternal chain;  
We part upon the square below,  
To meet in Heaven again;  
What words of precious meaning,  
These words masonic are:  
We meet upon the level,  
And part upon the square."

THE LECTURES.

In too many instances our lodges are so crowded with work, that they scarce ever find time to lecture. The candidate is hurried through the degrees with all speed, and in many cases, important explanations left out, and at last he is informed that there is a lecture connected with the degree, to which he is entitled, and which, alas! in too many instances, this "convenient season" never comes. The candidate is, therefore, imperfectly instructed in his duties, his O. B.'s, and in the real secrets of the Order.

A continuance in this practice of omitting the lectures belonging to the degrees, in time begets rustiness in the lecturer. This rustiness is a serious evil. In such a lodge nothing can be done unless there is work. Members excuse themselves from attending the meeting when there is no work, because they are getting so rusty in the lectures that it is no use to attempt them.

This practice, then, of attempting so much work that it cannot be properly finished, by filling our ranks with half-instructed members, seriously endangers the perpetuity of the institution, and, by a continuance of the practice, we may be certain that, ere long, there will be little left of Masonry except the name, and perhaps, not even so much as that.

Previous to about the year 1720, when a person was initiated, passed, or raised, the secrets were communicated to him, and the explanations given him in such language as the Master could command at the time. But about this time, as an assistance to masters of lodges, Drs. Anderson and Desaguliers, two eminent Masons, compiled or arranged the information necessary to be given to candidates into the form of questions and answers, still preserving the name that had been previously applied to the usual instruction of the Master—that of "Lectures."

So favorably were these received, that the Grand Lodge of England adopted the form, and ordered them to be given in the lodges. In the year 1732, the lectures of Anderson and Desaguliers were revised by Martin

Clare, who added a brief allusion to the human sense and the theological ladder.

A few years later, Thomas Dunckerly, who was considered the most intelligent Mason of his day, extended and improved the lectures, and, among other things, first gave to the theological ladder its three most important rounds.

These continued to be used until 1763, when Rev. Wm. Hutchinson gave them an improved form. Hutchinson explained the three lights by "the three great stages of Masonry: the knowledge and worship of the God of nature in the purity of Eden; the service under the masonic law when divested of idolatry; and the Christian revelation. But most especially our lights are typical of the Holy Trinity."

Again, in 1772, these lectures were revised and improved by Preston, whose system was the standard in England until the union of 1813, when Dr. Hemming established the system now generally practised in the English lodges.

The Preston lectures were early introduced into this country, and were considerably modified by T. S. Webb, whose system has been the basis of all those taught since his day in the lodges of the United States.

But the lectures, as a whole, are not landmarks of the Order. They are the simple text of Masonry—"a course of instruction in which the ceremonies, traditions, and moral instructions appertaining to the degree are set forth, while the extended illustrations which are given to them by an intelligent master or lecturer—and which he can only derive from a careful study of scripture, of his tory, and of the published works of learned masonic writers—constitutes the commentary, without which the simple text is comparatively barren and uninteresting." These commentaries are the philosophy of Masonry, without a knowledge of which no brother can claim our technical title of "a bright Mason."

While, therefore, the intelligent Mason will give the text in the language prescribed for him by his Grand Lodge, he will not feel himself rigidly confined to this alone, in imparting instructions to his less informed brethren.

The ritual contains but a small part of the "body of Masonry," and most certainly a very small quota of its history and philosophy; and the Mason whose only knowledge of the institution and its doctrines has been derived from this source, can hardly lay claim to an intelligent knowledge of Freemasonry.—American Freemason.

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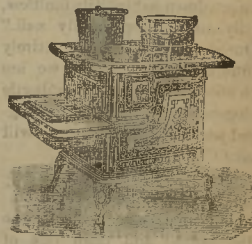
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