

NOTES OF TRAVEL.

Dust! Dust!! Dust!!! It is said that congenial companionship multiplies our joys and divides our sorrows. We found on our trip Raleighward last week, that the pleasant conversation of the former State Chemist went far toward making a ride in the rear coach of a freight train bearable; and from Raleigh to Sanford, that a genial Presiding Elder, an intelligent commercial traveler, a vivacious conductor, and a talkative engineer, off duty, can make fifty miles on a freight train positively pleasant.

JONESBORO.

A mile below Sanford on the C. F. & Y. V. R. R., is the thriving village of Jonesboro. It boasts of a population of four hundred souls, and enjoys a lively and increasing trade.

There is a very effective temperance organization, and the sale of ardent spirits within two miles of the place is prohibited by law. Happy Jonesboro! Two Methodist ministers live here, Rev. Messrs. Arnold and Kendall, and two Presbyterian ministers, Rev. W. S. Lacy and his venerable father, Rev. Drury Lacy, D. D. There is a neat Baptist church, the only house of worship in the town. Other denominations worship in the commodious chapel of the Jonesboro High School. Lots are secured and money pledged to build Methodist and Presbyterian churches. They will probably be completed during the year.

The pride and pet of Jonesboro is the High School, under the management of that excellent instructor, Prof. W. C. Doub. We did not have the opportunity of visiting the school, but learned with pleasure that it is enjoying a fine patronage this term.

LOCKVILLE—MONCURE—HAYWOOD.

Three towns within a space of two miles, on the line of the R. & A. L. R. R. in Chatham county, thirty miles from Raleigh, between Haw and Deep rivers, just above their confluence, where the Cape Fear is formed. At Lockville is abundant water power to run immense factories. This will probably be a great manufacturing centre at some future time. At Haywood are two churches, Presbyterian and Methodist. The Baptist congregation worships in the Academy. It is expected that they will build a church in the near future. There is no school of consequence at either of these places. There is enough population in the three villages to have a first class graded school. There is no point within our knowledge more eligible for a boarding school of high grade. A splendid opportunity for an enterprising teacher.

APEX.

Fourteen miles from Raleigh, in Wake county, is a pleasant village, so named from the circumstance that it

is situated at a very high point on the line of the R. & A. L. R. R. A fine school is located here, under the management of Mr. Jones, with competent assistants. It has a large patronage and is doing good work. There are two Baptist churches in Apex, and one Methodist church not yet finished, but going forward, through the instrumentality of our genial and energetic friend, Rev. B. B. Culbreth.

MISCELLANEOUS.

The crops in all the sections we visited are very much injured by drought. All crops will be short. We noticed that increased attention is given to raising fertilizers at home, and to improved implements and methods in agriculture. We were informed that more necessary supplies are raised on the farm and less brought from abroad.

There have been gracious revivals of religion at several points in our route, and there is a very decided forward movement in building new churches and improving old ones.

HOMEWARD.

On the train we met Gov. Jarvis en route for Boston and the Exposition. He had a prominent part in the opening exercises last Wednesday. He was accompanied by Mrs. Jarvis, Commissioner McGehee and Mrs. Gen. T. J. Jackson and her daughter, Miss Julia. The young lady possesses in a marked degree the features of her lamented father, and recalls with distinctness the cast of his countenance. An old follower of the fortunes of Stuart and Hampton, the sight of the great Confederate chieftain, Stonewall Jackson, awakened in our mind, with great vividness, memories of the clash and clangor of arms, of stern conflict and joyous victory, of toil and blood, of sabre stroke and battle smoke, of high hopes, fondly cherished, and soon crushed, of "Oxford Junction" shouts the portly conductor, and our reverly is gone.

THE CARE OF ORPHANS.

From the Biblical Recorder.

Is a church required by the Scriptures to take care of the dependent orphans of deceased members? This question has been asked by one of the most devoted and efficient pastors in the State, and should be asked and answered by every pastor of a Baptist church. We give it as our opinion that a church is under scriptural obligations to take care of all its poor members, and of all the orphans left destitute by its deceased members. If there is one duty more clearly stated than another, and oftener and more carefully enforced, it is the duty of the church to care for its poor. It was mentioned as a special glory of the gospel and as one of the strongest evidences of its heavenly authority and mission, that the gospel was preached to the poor. "The poor ye have with you always," says the Master, and he left them as his special representatives in the church. No one can read the closing paragraph of the 25th chapter

of the gospel by Matthew, and not see this. After describing the poor and unfortunate of his kingdom, the Master says to those who had helped them, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." And to those who had failed to visit and aid the poor of his people and offered their ignorance of their true character as an excuse, he says, and with fearful emphasis, "Inasmuch as ye did it not to one of the least of these, ye did it not unto me." In Matthew 10th and 42d, we read, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Every true church of Christ is organized with special reference to the support of its poor. The seven deacons mentioned in 4th chapter of Acts were selected for and ordained to this special work. The churches of to-day have very little of the spirit of the church described in Acts 4:32d, 33d, and 34th. There are very few modern churches that have anything of this brotherly and christian liberality. We do not believe that it is now necessary or even advisable to have all things common or for brethren to sell all their possessions and give to the poor. It was right and proper in the early days of Christianity and greatly aided in the success of the gospel. While not obligatory now to the full extent of the letter, still the spirit of the church should be the same now as it was in the days of the Apostles. No church should allow any of its poor, its widows or its orphans to want.

The failure of the churches in this respect has done more to hinder the cause of Christ and to bring reproach upon Christianity than all their other omissions and shortcomings combined. The world needs just such a church and just that kind of religion that carries out this spirit of liberality. Infidels and skeptics would disappear from the land were all the churches of to-day living out the true spirit of the gospel of Christ. Then, indeed, would the gospel have free course and Christ be glorified.

Every church is under obligations to take care of its poor and its orphans—and every church should be an asylum, safe and pure, for the protection of the children of its deceased members. The church member who would wrong, oppress or defraud a widow or an orphan should be expelled at once. And the church that allows its poor brethren and sisters to die in a county poorhouse, and its orphan children to become slaves or waifs, is unworthy of recognition as a church of Christ.

A prudent and far seeing mother married her two daughters some years ago to a plumber and an ice-man, and now, no matter whether there is a mild winter or a severe one, she has a box at the charity ball and spends the next summer at Newport, or goes to Europe with one or the other of her sons-in-law.

It was a very honest old Dutch judge in Schoharie county, who listened for several hours to the arguments of counsel, and then said: "Dis case has been ferri ably argued on both sides, and dare has been some ferri nice boints of law brought up. I shall dake dree days to consider these boints, but I shall eventually te-side for de blain'tiff."

Correspondence.

BOYS AND GIRLS IN ONE SCHOOL.

Dr. Abernethy has replied to my article on co-education. He neither answered, nor mentioned, my arguments; but directed his battery against me personally. Perhaps I am more vulnerable. If I understand him, his article may be summed up in two propositions: 1. I am an old fogy. 2. His observations extend over half a century.

I freely admit that some of the "new methods," so called, have not been adopted by me. Some years ago, there was a rage for singing geography. I refused to adopt it. Now the rage is for reading geography. After a careful examination of the new and numerous geographical readers, I have decided not to adopt them. I have not adopted the "word method" of learning to read, because, after a fair trial, under a competent teacher, the progress of the children was not satisfactory. I have not adopted "object teaching," because children in the country learn objects without that special teaching which is necessary to those raised in cities. A city boy does not know a dozen species of birds, while the country boy has a large personal acquaintance with birds, fishes and animals.

I have not adopted the methods of Col. Emerson, of the famous Quincy School, because our children make better progress with the present plans. But I do carefully study books on teaching and adopt everything that seems to be an improvement. Yet I deem it safe to "Benot the first by whom the new is tried, Nor yet the last to lay the old aside."

I have also taught boys alone, girls alone, and boys and girls together. So it seems to me that I certainly have a right to express an opinion, provided I do so without injury to any school. This I tried to do.

I would not under-value Dr. Abernethy's experience, nor his kindness to poor boys and girls, nor the interest he has excited in favor of education. Yet he might possibly have done more good with a school of one sex. Who can tell? But old as Dr. Abernethy is, there are two lessons which he has yet to learn. One is, not to call another teacher an "old fogy," when he knows next to nothing about him. For two men may differ in opinion, while both are trying to know and to do what is wisest and best. Another lesson, every teacher should learn: that is, to meet an opponent with arguments, instead of such expressions as "effrontery," "false assumptions," "old fogy prejudices," "false in fact," &c. Dr. Abernethy should be satisfied with having the popular side of the question, for the boys and girls delight to go to school together. Sometimes they persuade the teachers, sometimes they stave him into terms: But the question is, which is best?

J. H. MILLS.

When such distinguished men as the late President Martin Van Buren, Geo. Badger, late Secretary of the Navy; Gov. Edward Stanley, of California; Gov. Iredell, 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 a medicine, it must have intrinsic worth. All this is true of BECKWITZ'S ANTI-DYSPEPTIC PILLS, and today they are as good as they were when those certificates were written. ED. R. BECKWITZ, Sole Proprietor, Petersburg, Va.



BEAUTIFUL MASONIC APRON.

There is on an exhibition at Jacksonville, La., a beautiful Masonic apron captured by a Georgian artillery officer in the Mexican war from the famous General Antonio Lopez de Santa Anna at the time of his memorable retreat, when, not only his private baggage but his wooden leg was left behind in his sudden flight. The apron is of white with a silk back. At the top is a star embroidered in gold, within which is the mystic letter G; beneath this there is an embroidered scroll resembling a Maltese cross, on either side of which in large Roman characters are the golden letters M. B., the significance of which no local craftsman has interpreted.

An incident of more than ordinary Masonic importance in Vermont is entitled to record. In 1825 Lafayette laid the corner stone of the University of Vermont building at Burlington. The lapse of time has made necessary a new structure, and through the liberality of John P. Howard of that city a new college edifice replaces the former one. The public ceremonies attendant upon laying the corner stone were performed by the Grand Lodge of Vermont and attracted a large concourse of people. It was the first time in the history of the Masonic fraternity of the Green Mountain State that they had been invited to perform this public ceremonial. Burlington, therefore, has witnessed an interesting historic event. M. W. Ozro Meacham and his associate Grand Officers performed the ritualistic services to the entire satisfaction of the State officers, the College trustees, and the Masonic brethren present. Past Grand Master Lucius C. Butler delivered a most fitting and eloquent oration.

Upon the subject of Masonic trials, the Grand Master of Iowa, M. W. Bro. Geo. B. Van Swan, in his annual address presents some ideas worthy of the consideration of the Craft generally. Among other things he says: I would call the attention of my brethren to a habit we have fallen into of late years, which, in my humble judgment, should be checked, or it will be prolific of much evil. There is a tendency in our Masonic trials to stand upon some little technical point or quibble, and thereby seek to make them, in our trials, a shield or protection for wrong-doing rather than for the purpose of finding out the truth as to the guilt or innocence of the accused, and thus defeat the ends of justice. One great trouble that arises in our Masonic trials is, that an attorney for the defense feels as though he must protect his client right or wrong. My views are, that attorneys on both sides should not seek to cover up the truth, but uphold what is just and right, whether it is for the accuser or the defense.

ONE CAUSE OF NON-AFFILIATION.—A very fruitful source of irritation on the

part of members, and a strong inducement to non-affiliation, is the neglect of Secretaries to present bills for dues promptly. When a member receives a notice that if he does not pay his back dues charges will be preferred against him, and it proves to be the first notice he has had of any being due, he is naturally indignant, even though he has neglected to inquire, and should naturally expect that some had accrued. Many a time he is so disgusted as to permit the lodge to suspend him, when he would have paid his dues with pleasure, if the Secretary had hunted him up and presented them. If a Master finds that he has a three-handed Secretary (that is, one with a little behind-hand), let him see to it personally. It is better to keep an old member than to gain a new one, and zeal in the former direction is to be commended while it cannot be permitted in the latter.—Masonic Token.

The railroad boom in North Carolina still continues. The Albermarle & Raleigh is likely enough to break ground at an early day—the road from Richmond to Ridgeway shows signs of vitality; the Cape Fear & Yadkin Valley is moving along, while a road is being pushed out from High Point to the factories in Randolph, with the hope of ultimately reaching the sea coast. The more the merrier. The people can stand all the roads that capitalists may build. Indeed, in ten years more North Carolina will have nearly doubled her present surplus of productions and all the facilities of commerce we may have will be taxed to their utmost capacity.—News & Obs.

Committees on Orphan Asylum.

- Lily Valley Lodge, No. 252—John R. Hill, William H. Riddick, Erastus Bazley.
- Eureka Lodge, No. 283—G. A. J. Seehler, S. G. Patterson, Charles W. Alexander.
- Fulton Lodge, No. 99—A. Parker, W. W. Taylor, J. Samuel McCubbins.
- Mount Energy Lodge, No. 140—Henry Haley, John Knight, H. F. Parrett.
- Hiram Lodge, No. 40—George M. Smedes, Theodore Joseph, John Nichols.
- Evergreen Lodge, No. 303—M. Morrison, H. P. Harman, L. McN. McDonald.
- Fellowship Lodge, No. 84—Joseph Parker, C. S. Powell, John T. Cobb.
- Wayne Lodge, No. 112—E. A. Wright, Augustus Edward, E. W. Cox.
- Cumberland Lodge, 364—Rev. A. R. Fittman.
- Salom Lodge, No. 289—J. W. Hunter, O. A. Fogle, Chas. Hauser.
- Colharie Lodge, No. 879—A. J. Butler, J. D. O. Culbreth and R. W. Howard.
- Winston Lodge, No. 167—J. Q. A. Barham, W. H. Miller, E. B. Whitsell.

GRAND LECTURER—Dr. O. D. Rice, Raleigh, N. C.

LAND FOR SALE.

A CHANCE FOR THOSE WHO WISH TO GROW FINE TOBACCO.

Over 600 acres of Beaver Dam Fine Tobacco land for sale. As good as there is. It lies in one body and will be sold all together, or out into small tracts to suit purchasers. It is situated in Brassfields Township, Granville county, N. C., two and a half miles south-west of Wilton. Has a large portion of original growth on it, is well timbered, and has a large body of bottom land.

There are upon the premises a two story dwelling, containing four comfortable rooms, four fine curing tobacco barns, with other necessary out-buildings.

Only part of the purchase money will be wanted in cash, for the rest two or three years will be given.

Apply to W. K. WALTERS, or S. H. CANNADY, 12 St. Wilton, N. C.

JONESBORO HIGH SCHOOL, JONESBORO, MOORE CO., N. C. The next Session of this School will begin July 30th, 1883. For circulars or information apply to PROF. WILLIAM C. DODD, A. M., 9-6t PRINCIPAL.