

THE ORPHANS' FRIEND.

Wednesday, September 8, 1875.

The X.—We adopt the usual custom of notifying subscribers of the expiration of their subscription, by placing a cross mark (X) on their papers. So, if you find the mark on your paper you may know that the time you paid for has expired, and that, unless you renew the paper will be discontinued.

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.

OUR LIVING AND OUR DEAD, for September is on our table, with its usual inviting table of contents. This enterprise ought to be handsomely sustained, first by the people of North Carolina, as a matter of State pride, and by them and the whole South, for its intrinsic merit, and for its embodying future history facts and incidents that are not likely to be so well given and preserved in any other way. Price \$3.00 a year, address S. D. Pool, editor and proprietor, Raleigh, N. C.

The Greensboro' Patriot says: "Last Monday W. S. Moore shipped to Mar's Hill Orphan Asylum one of his finest parlor organs, the gift of our citizens to the parentless little ones, and as a testimonial of their esteem for Miss Salli Green, and appreciation of the self-sacrificing spirit with which she devotes herself to the care of those little ones."

The Patriot is somewhat mistaken in making the above announcement, but to what extent he is mistaken the writer of this is not able to say, not knowing all the facts in connection with the matter, but this he does know, that a part of the purchase money, at least, has been paid on the Organ by the Asylum. We make this correction alone for the reason that the press has heretofore published exaggerated statements of contributions to the Orphan Asylum, a fact which makes a false impression on the public mind, not always without injury to the institution.

A Deacon declined in time of drouth to pray for rain, because it would interfere with a baseball match in which he felt an interest as to the winner of the "champion ball." Perhaps we often fail to pray in faith for a needed blessing because the answer to our prayers would interfere with some of our own plans—even religious revivals may be sometimes postponed in our prayers on account of some party or pleasure excursion in which we desire to participate.

An exchange heads a paragraph, "Be your own physician." Do, and the probability is you will lose your first patient and then stop practice.

Joseph H. Separk, Mayor of Raleigh, died on Monday, August 30th.

A new Masonic Lodge was organized at High Point on the 25 of August, under the title of Numa F. Reid Lodge, named in honor of late Rev. N. F. Reid, D. D., of the N. C. Conference.

The following officers were appointed, Wm. H. Ragan, W. M., Jno. A. Lindsay, S. W., Levi B. Horney, J. W., Sam'l. H. Smith, Sec'y., Jas. A. Campbell, Treas., E. A. Snow, S. D., J. H. Millis, J. D., Jno. Payne, Tyler, Rev. Jas. B. Richardson, Chaplain, R. J. Bell and R. F. Seclrest, Stewards.

The man who undertakes to live two lives will find that he is living but one, and that one is a life of deception. Causes will be true to their effects. That which you sow you will reap. If you live to the flesh, to the passions, to the corrupt inclinations, you may depend upon it that the fruit, which is in store for you, will be that which belongs to these things. There can be no doubt as to what your harvest will be. If you think that, after your day's business is done, you can shut the blinds and carry on your orgies in secret with your evil companions; if you think you can serve the devil by night, and then go forth and look like a sweet and virtuous young man that goes in the best society, and does not drink, nor gamble, nor commit any vice, then the devil has his halter about your neck, and he leads you, the stupidest fool of all the crowd. You deceive nobody but yourself. There is an expressman in the eye that tells stories. Passions stain clear through. A man might as well expect to take nitrate of silver—whose nature is to turn him to a lead color—and not have the doctor know it, as to expect that he can form evil habits and pursue mischievous courses, and not have it known. It does not need a sheriff to search out and reveal the kind of life that you are living. Every law of God in nature is an officer after you. It does not require a court, judge or jury to try and condemn you. All nature is a court room, and every principle thereof is a part of that court, which tries and condemns you. Do not think that there can be such a monstrous mis-adjustment of affairs as that you can do the work of the devil and have the remuneration of an angel.

THE WORLD WITHOUT SUNDAY.—Think how the abstraction of Sunday would enslave the working classes, with which we are identified. Think of labor going on in one eternal monotonous and eternal rack, fingers forever straining, the brow forever drooping, the loins forever aching, and the weary brain forever scheming. Think of the beauty it would efface, the merry-heartedness it would extinguish, the giant strength it would tame, the resources of nature it would crush, the sickness it would bring, of the projects it would wreck, the groans it would extort, the lives it would immolate, the cheerless graves it would prematurely dig. See them toiling and fretting, grinding and hewing, weaving and spinning, sowing and reaping, raising and building, digging and planting, striving and struggling, in the garden and in the field, in the granary and in the barn, in the factory and in the mill, in the warehouse and in the shop, in the mountain and in the ditch, on the roadside and in the country, out at sea and on the shore, in the day of brightness and of gloom! What a picture this would present, if we had no Sabbath!

An industrious statistician in the St. Louis Republican has been counting the Christian names in the "City Directory," and gives us some interesting averages. He says that in every hundred males there are 20 Johns, 10 Williams, 10 Jameses, 8 Thomases, 6 Patricks, 5 Michaels, 4 Charleses, 4 Edwards, 3 Georges, 3 Josephs and 3 Henrys

CONTRIBUTIONS TO THE ORPHAN ASYLUM FROM SEPTEMBER 1st TO SEPTEMBER 7th INCLUSIVE.

IN CASH.
Paid \$7.00 Orphans' Friend,
Paid \$5.00, Rev. L. K. Wiley.
" 2.50, Poplar Spring Grange No. 476, P. of H.
" 1.00 each, J. V. Ryan, Dr. Charles Phillips, A. S. Barbee, Miss Amanda Fowler.
" 50 cents each, J. C. Howard, Mr. Edwards.
" 25 cents each, John Hutchins, Mr Kaufman, R. J. Mitchell, George Wright

IN KIND.
A Landis Jr, 1 quarter lamb 1-pound bacon.
J. T. Hunt, 2 Bu meal.
W. S. Grady, 1 Bu 1 Potatoes.
S. H. Allen, 1 Bu meal.
Cooper & Williams, 100 lbs flour.
E. L. Hunt, 1 shoulder bacon.
Col. Amis, 2 shoulders Bacon.
M. B. Jones, 1 Bu meal.
Dr. Herndon, 2 Bu Corn.

AT MARRS HILL, VIZ:
Rumion, Gidger & Sawyer, 1 sack flour.
R. S. Gage & Co., 1 sack flour, 10 yds sheeting.
James Nichols, 33 lbs flour.
W. W. Rollins 14 lbs coffee.
W. F. Rumion, 6 lbs sugar.
Nelson & Gidger, 4 lbs Rice, 71 coffee-pot.
Hiram Backner, 3 Bu Wheat.
Henry C. Fagg, 18 yds calico.
George Ballard, 18 yds calico.
R. M. Furman, 27 lbs Bacon.
Jane Eller (aged 11 years) 1 dress pattern.

The following persons have paid for THE ORPHANS' FRIEND for one year from this date:

Mrs Martha Oliver, W. F. McCoy, John W. Edney, B. F. Edney, J. W. Brothers, W. C. Foster, Mrs Sarah M. Coffield.

Eleven years ago a man in Troy, N. Y., took \$500 worth of Nevada mining stock in payment of a debt which he could not collect in any other way. The other day he received an offer of \$30,000 for his share.

A WONDERFUL MAN.—Our correspondent "Wanderer" has met with a singular character in his peripatations through this county. He says he is a model man, and his name is Thomas Crawford, who was born in county Antrim, Ireland in 1793, under the reign of George III., and is now 84 years old. He came to America in 1817. He claims that he never swore an oath, never drank any liquor, never chewed tobacco or smoked a pipe, and never loaded or fired a gun. He has been a regular member of the M. E. Church 65 years. Can any other living man say that?—*Athena Watchman.*

SUNNY FACES.—How sweet in infancy, how lovely in youth, how saintly in old age! There are a few noble natures whose very presence carries sunshine with them wherever they go; a sunshine which means pity for the poor, sympathy for the suffering, help for the unfortunate, and benignity for all. How such a face enlivens every other face it meets, and carries into every company vivacity, joy, and gladness. But the scowl and frown, begotten in a selfish heart, and manifested in daily, almost hourly fretfulness complaining, fault-finding, angry criticism, spiteful comments on the motives and actions of others, low they thin the cheek, shrivel the face, sour and sadden the countenance! No joy in the heart, no nobility in the soul, no generosity in the nature: the whole character is as cold as an iceberg, as hard as an Alpine rock, as arid as the waste of Sahara! Reader, which of these countenances are you cultivating? If you find yourself losing confidence in human nature, you near an old age of vinegar, of worm-wood, and of gall; and not a mourner will follow your solitary bier, not one tear-drop shall ever fall on your forgotten grave.

Caught.

Peddlers as a class have a reputation for shrewdness. It is not common for them to get hold of the poor end of a bargain. Nor would the peddler of whom this incident is told have come off "second-best," if he had reflected upon the judgment of Solomon. The wise king saw that the woman who refused to allow the child to be divided was its mother. The peddler should have known that a mother would not exchange her own baby for a box of tea.

A tea-peddler in one of the small towns in Canada called on a poor woman and asked her to purchase a box of tea. She told him she was not able to pay for it, whereupon he proposed to take the baby that lay in the cradle in exchange for it, and, she at once consenting, he took the baby and left the tea, thinking the woman would soon follow. When he came to the next house he told what he had done, and was informed that the baby did not belong to the woman, but had only been left with her the night before. He then concluded to return the child, but had to give the woman another box of tea to get her to take it back.

A christian woman in a town in New York desired to obtain a school-house for the purpose of starting a Sunday school, but was positively refused by the skeptical trustee. Still she persevered, and entreated him again and again. "I tell you, Aunt Polly, it is of no use. Once for all you cannot have the school-house for any such purpose." "I think I am going to get it," said Aunt Polly. "I should like to know how, if I do not give you the key," "I think the Lord is going to unlock it." "Maybe he will," said the infidel; "but I can tell you this, that he is not going to get the key from me." "Well, I am going to pray over it, and I have found out from experience, that when I keep on praying, something always gives away." And the next time she came, the hard heart of the infidel gave way and she received the key.

HOW TO COOK A BEEFSTEAK.—He took the thin, long-handled frying-pan from its nail, and putting it on the stove heated it quite hot. In this he put the piece of steak previously pounded, but to their surprise he did not put a particle of butter in the frying-pan, and did not salt the steak. He allowed the steak to merely glaze over, and then turned it quickly to the other side, turning it several times in this manner until it was done. Four minutes were not employed in the operation, but a juicier steak was never eaten. It was, when done, laid on the platter, previously warmed, and was buttered and salted and set a moment in a hot oven. Allowing the steak to heat but a moment on each side, helped it to retain all its sweet juices, and putting the salt on at the last moment after it was on the platter drew out its juices.

From the Proceedings of the Grand Lodge.

"The design of the orphan Asylum shall be to protect, train and educate indigent and promising orphan children, to be received between the age of six and twelve, who have no parents, nor property nor near relatives able to assist them. They shall not be received for a shorter time than two years. In extraordinary cases the Superintendent may receive children outside the ages specified.

Resolutions of the Grand Lodge.

Adopted Dec 3d, 1872.
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 hereby 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.

CHOWAN BAPTIST FEMALE INSTITUTE,
MURFREESBORO, N. C.,
IS ONE OF THE OLDEST FEMALE SCHOOLS IN THE SOUTH.
Its means of instruction for the unusually simple. Its course of study and methods of instruction are the result of more than twenty years' earnest effort, and substantially the same administration to attain the greatest practical efficiency.
Charges, per session of nine months—Board and Literary tuition, Latin and French included, \$150. Ornamental branches, by the best teachers, on reasonable terms.
Next session begins first Wednesday in October.
A. McDOWELL, President.
34-4

E. W. OWEN,
DENTAL SURGEON,
OXFORD, N. C.
OFFICE AT HIS RESIDENCE.
Special attention given to replacing full and partial sets of teeth on gold, silver or rubber.
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