



THE HEBREW MAID.

This picture is an illustration of the account of the little Hebrew Maid, who was instrumental in the cure of Naaman the leper, given in Sacred History, from which we quote the following:

"And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him saying, Go wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

Then went he down, and dipped himself seven times in Jordan, according unto the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

THE TRUE RING.

It is said that long ago there lived a man, who had a ring of great beauty. The stone was an opal which caught the light, and gave it back in a hundred bright, fancy colors.

It had the wonderful power of making him who wore it dear to God and man. It was no wonder that the owner prized it very highly, and always wore it on his finger. Now this man had three sons, and he wished that after his death, the son whom he loved most should have the ring. But all the sons were loving and obedient, and the father thought that he loved most whichever one happened to be with him.

To each one at different times, he promised the ring. At last he knew that he must soon die. What should he do? To which

son should he give the ring? He could not bear to make two of his sons feel badly, so he sent for a ring-maker, and told him to make two other rings, just like the first. The jeweller did so, and even the dying man himself could not tell which was the true ring.

He called his sons, one by one, and gave to each a ring. After his death, the sons quarreled among themselves as to which one had the true ring. They went, at last to a judge, and told him their story. He said, "I hear that the true ring has the power of making him who wears it very much beloved by God and man. Now which one of you is most loved by the other two? Why are you silent? Does each one love himself the most? I will tell you what to do. Go to your homes, and let each one try to prove the power of his ring. He who is most gentle, most loving, most unselfish, most obedient to God, he it is who has the true ring."

Do you know what this story means? What do you think the ring is like? Would you not like to have such a treasure, which would make every one love you so much? The ring is love. Whoever loves God and man most, is best loved by them.

Will not each little child try to show that he has this loving heart? Then God and all who know you, will love you very dearly, and the sweet Summer air, which is so full of the perfume of flowers, will be fragrant too with loving and unselfish acts and words.

SUSIE M. DAY.

OMNIBUS HORSES IN PARIS.

As we have seen how miserable some of the horses look which draw the omnibuses in Boston, we have pitied them, and thought how much more favored are the omnibus horses in Paris. There each coach has ten belonging to it, and they are relieved five times a day. They are handsome white and dapple-gray horses; are well-fed, trained with care, and never over-worked, so that they are strong and good for long years of

service. Some of them draw the omnibuses fifteen years. There is always an extra horse waiting at the foot of each of the thirty-one hills in Paris, to help up the hill. When two horses are once put together, they are very seldom separated except in case of sickness or accident. They eat from the same manger. They are nearly always driven by the same coachman, and understand his words and motions perfectly. If a horse knew all about it, and could have his choice, I suspect that next to being the pet of some good family, he would like to be an omnibus horse in Paris.—*Congregationalist.*

—Prof. Bell made some very successful experiments with the telephone at Lyceum Hall, Salem, on Monday night, in the presence of 500 auditors. He had effected communication by wire with his workshop in Boston. His associate, Mr. Watson, brought an organ into use at the Boston end and "Should Auld Acquaintance" and "Yankee Doodle" were heard and heartily applauded in Lyceum Hall. Then a speech was called for, and the Salem people heard Mr. Watson say he was glad of the privilege of addressing them, although he was 18 miles away. A song was sung, and the applause that could be heard coming over the wire to Boston showed that it had been recognized and appreciated in Salem. Indeed, the signs of approval were so clearly heard here that Mr. Watson asked if any demonstration other than the clapping of hands had been made. The answer was that nothing else had been done. Then "Hold the Fort" was sung by Mr. Fletcher, and a series of questions propounded in Salem. Information was sought as to the condition of affairs on the Boston and Maine Railroad, and the weather, a number of well-known Salem gentlemen taking part in this desultory discussion.—*Tribune.*

HOW CHILDREN ARE ADMITTED.

Very often the Superintendent hunts up poor and promising orphans and informs them of the advantages offered at the Orphan Houses, and induces them to return with him. Generally it is best that he should see them before they start. When this is impracticable, a formal application should be made by some friend. Here is one in proper form:

Edenton, N. C., }
June 2d, 1876. }
This is to certify that Susan N. Bradshaw is an orphan, without estate, sound in body and mind, and ten years of age. Her father died in 1873; her mother in 1867. I being her Aunt, hereby make application for her admission into the Asylum at Oxford. I also relinquish and convey to the officers of the Asylum the management and control of the said orphan for four years, in order that she may be trained and educated according to the regulations prescribed by the Grand Lodge of North Carolina. Martha Scott.
Approved by
John Thompson, W. M.
of Unanimity Lodge, No. 7.

The application should be sent to the Superintendent and he will either go for the children, or provide for their transportation. In no case should a community take up a collection to send a man with the children, nor send the children before the Superintendent has been consulted.

FORM OF APPLICATION FOR THE ADMISSION OF HALF ORPHIANS.

.....N. C., }
.....1877. }
This is to certify that.....
..... is a half orphan,
sound in body and mind, and without any estate. II.... father died in 18.... I being.... mother,
hereby make application for h.... admission to the Orphan Asylum at Oxford, and I also relinquish and convey to the officers thereof the entire management and control of said orphan till the.... day of.....
....., (that being the day on which..... will be fourteen years of age.)
in order that.... may be trained and educated according to the regulations prescribed by the Grand Lodge of North Carolina. I also promise not to annoy the Orphan Asylum, and not to encourage the said orphan to leave without the approval of the Superintendent.

Approved by.....
W. M. of.....

FORM OF APPLICATION FOR THE ADMISSION OF ORPHANS.

.....N. C.,1877.
This is to certify that.....
..... is an orphan, sound in body and mind, and without estate. H... father died in 18...., h... mother died in 18.... I, being h....., hereby make application for h... admission into the Orphan Asylum at Oxford, and I also relinquish and convey to the officers thereof, the entire management and control of said orphan till the.... day of.....
18.... (that being the day on which..... will be fourteen years of age.)
in order that.... may be trained and educated according to the regulations prescribed by the Grand Lodge of North Carolina.
Approved by.....
W. M. of..... Lodge,

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March 3rd, 1875.