



"NOTHING TO DO, AND NOTHING TO DO IT WITH."

This expression, made by a seemingly vigorous young man, on the street, struck my ears as the wail, sometimes quiet and sometimes clamorous, of multitudes in our own and other lands at this time. This particular utterance was made in a semi-humorous tone, and not as indicating great distress or a strong disposition to quarrel with the world on account of the evils endured. With a young man, having himself alone to provide for, such apparent submissiveness to want is quite possible: but with millions on earth the tone would be necessarily one of anxiety and grief.

Well, some one may ask, what have you to say about it? Not much, perhaps, that will appear novel or very important; but it reminds me of a suggestion by that shrewd observer and wise mentor, the Rev. Richard Cecil: "Do something to do it." But, for those whose case is here lamented, what can be? This at least it might be. A man, feeling himself condemn to idleness, may well ask, Have I ever gone to the right One for employment? The Bible seems to intimate that there is service for all to render to the Author and Preserver of our being; and that failing this, we are all servants of a very different master,—one who would not be much grieved to see us standing idle in the streets from the beginning to the end of the year. Here, then, seems something to be done by any one out of employment, viz.: to consider his ways before God, and then, finding himself quite astray, to seek the means of the earliest possible return to the paths of duty and felicity. Till this is truly effected, none can justly say, "I have nothing to do, and nothing to do it with." Good employment may thus be found, with abundant means of performing the work required. And what a turn of the wheel it would be, for the poor man who cannot get work to give him his daily bread, to rise at once to the dignity of a servant of the living God—to make sure of the bread of everlasting life—and then, through the promise of Christ to those that "seek first the kingdom of God and his righteousness," to be entitled to all things needful for the life that now is.

Let me now propose to all who are in the predicament of this young man, to adopt at once the advice here given. Let each ask for himself a place as the servant of God, and then earnestly say, "Lord, what wilt thou have me to do?" Let this position before God be made sure; let this stand be determinately taken, once for all. Then let special prayer be made for such service in the world, such labor (conducive to the good of others also) as may give the wages required for the fair support of our earthly life. One proceeding thus is not likely, under the Providence which notes even the sparrow's fall, to be left either to beg or starve.—N. Y. Observer.

A diseased self-consciousness may shut from our hearts the light without and shut up the warmth within, and practically isolate into an island of self what God intended for the social continent.

POLAR CURRENTS.

Into the Polar basin was ever flowing a stream of warm water, pouring in between Spitzbergen and Norway, and another stream of cold water was running out on the west, the former carrying a great amount of heat into the north, and the other carrying a great amount of cold to Canada, the west of Greenland, and North America. To put this in a homely way, he might mention that the inhabitants of New York, if they were to bathe in the sea, would actually have to plunge into the water of the same temperature as that off the north point of the coast of Norway. No very distinct knowledge could be obtained of the nature of the ice in the Polar Sea. It was certain that a vast distance was covered with ice throughout the summer, and was not open. The masses were broken up in summer and swayed backward and forward; but there was no such thing as a navigable channel, and in September all became cemented together again. The new formations taking place seven months in the year would more than counterbalance the breaking up in the other five; and as the area of the Polar basin could not be less than 1,000,000 square miles and the outlet was not more than 300 miles wide, and only half was occupied, it was a matter of calculation as to the quantity of ice that could get out, and it was easy to see that some of that remaining must be at least 100 years old. All the driftwood that was found was in bays open to the west, and in no single instance was driftwood found in bays opening towards the east.—*Sir George Nares.*

Do NOT GIVE UP.—Harvest comes in human life very unexpectedly. Take the sculptor, Thorvaldsen, who produced "Jason of the Golden fleece." He was in reality about to forsake his studies altogether and leave Rome, filled with bitter disappointment. He had already broken up one statue of Jason and smashed it in pieces, because his master, Zoega, the Dane, criticised it so severely. However, he sculptured another Jason which disappointed him, and he was waiting for his passport to quit Rome altogether when an English gentleman, a patron of art, Thomas Hope by name, came one day to his studio and saw the "Jason" and greatly admired it. When told the price, 600 cheechini; he offered 800 cheechini for it and his offer being cheerfully accepted, Thorvaldsen, to use a nautical expression, "tacked" back to the line of his old purpose, studied again in Rome, as the son of a poor Iclander, started afresh in what ultimately proved his most successful career! Success comes very strangely from unexpected quarters, and very suddenly sometimes, like the sunlight through black clouds! God has often cheered the weary Christian worker; the least likely scholar has given evidence of the divine life, and the least likely day has become bright with a beautiful gleam of the sunshine of success.—*Family Journal.*

THE TEACHER MUST HAVE NATIVE TALENTS.

It is no uncommon thing to find people supposing that but little intellectual ability is needed to teach. And also in the school-room to find those possessing little beside memories. The outside people are never tired of mak-

ing sport of the sayings and doings of the potent rulers of the school-room. Good common sense is an admirable trait anywhere, and none need it more than those who seek to impart it to others. A little child was called on her first day at school to the teacher's side to give the names of the mysterious characters composing the alphabet. Taking out her penknife the teacher pointed out the first of Cadmus' fearful row. "What is that?" No answer. Pointing to the next, "What is that?" "Don't know," says the pupil. "You don't know?" "Take your seat then and study your lesson!" This is no fancy-sketch. It is vouched for by too good an authority and must be set down as a veritable fact.

But if such things are not occurring to-day, there are occurrences that betoken a sad want of judgment and common sense. No one can make others "smart" who is not "smart" herself. Hence the importance of selecting persons as teachers who have good talents to start with. The whole business is that of mind waking up mind, of free electric currents of thought arousing other currents by induction. Let the teacher apply all means possible to strengthen and improve her own power of thought, and thus fit herself to operate with certainty on others. A teacher as well as a pupil, should hear the magic "why" continually. Why but twenty-six letters in the alphabet? Why twelve ounces to the pound? Why three feet to the yard? Why twelve months to the year? These are but a sample of questions the teacher should ask herself, and rest not until she obtains answers.—*School Journal.*

THE EMBLEMATIC EAGLE.—The Etruscans were the first who adopted the eagle as the symbol of Royal power, and bore its image as a standard at the head of their armies. From the time of Marius it was the principal emblem of the Roman republic, and the only standard of the legions. It was represented with out-spread wings, and was usually of silver, till the time of Hadrian, who made it of gold. The double-headed eagle was in use among the Byzantine emperors, to indicate, it is said, their claim to the empire both of east and west; it was adopted in the fourteenth century by the German emperors and afterward appeared on the arms of Russia. The arms of Prussia, are distinguished by the black eagle, and those of Poland bore the white. The white-headed eagle, is the emblematic device of the United States of America, is the badge of the order of the Cincinnati, and is figured in coin. Napoleon adopted the eagle for the emblem of imperial France, it was not, however, represented in heraldic style, but in its natural form, with the thunder-bolts of Jupiter. It was disused under the Bourbons, but was restored by decree of Louis Napoleon, in 1852.—*Family Journal.*

The question has often been asked, what has become of the Ishmaelites? They were a wandering tribe, their hand against every man and every man's hand against them. Some have supposed our American Indians are their descendants. We would suggest that they have reappeared in the form of common school teachers. They are a wandering tribe, without permanent local habitation, their salaries cut down to the notch, and yet in spite of wind and weather, poor school houses, and poor fare, they still live and prosper and are doing a grand work, for which generations, yet unborn, will rise up and call them blessed.—*National Teachers' Monthly.*

When the practice of inoculation was first introduced in Boston, in 1721, the House of Representatives passed a bill prohibiting it, and a sermon was preached in Boston upon this text: "So went Satan forth from the presence of the Lord and smote Job with sore boils from the sole of his foot unto his crown;" from which the doctrine was deduced that Job had the small-pox, and *Satan was the first inoculator.*

After the obsequies of Lord Brougham's grandfather, in 1782, the Duke of Norfolk, who acted as chief mourner, took the chair at the funeral feast. Dinner over, the Duke rose and said: "Friends and neighbors, before I give you the toast of the day,—the memory of the deceased,—I ask you to drink to the health of the founder of the feast, the family physician."

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 receive such preparatory training and education as will prepare them for useful occupations and for the usual business transactions of life.

Adopted Dec. 5th 1875:

Resolved, That the Superintendent of the said Orphan Asylum shall report at each Annual Communication an account of his official acts, receipts, disbursement, 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 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 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.

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