

ORPHANS' FRIEND.

Wednesday, September 12, 1877.

THE LITTLE LOST LAMB.

I had often read the parable of the lost sheep. I had often listened to Miss Clephane's song, so sad and so sweet, of the Shepherd leaving the ninety and nine and hunting in the mountains for the lamb gone astray. But ten days ago I saw an illustration which even now hangs before me like a picture. Down in the meadow, and all along the mountain cove, a hundred sheep were lying down in green pastures and feeding beside the crystal waters. I stopped to count them and enjoy the lovely rural landscape. But passing on I came to the foot of the mountain. It was rugged and barren. No fence had ever enclosed it, no ploughman had ever turned it. But there, climbing over a ledge of rocks, was a lamb, dwarfed to half its proper size, and poor as an Indian's dog. The briars had scratched its ears and torn away its wool. Hunger had taken off its flesh, and its skin was tightly drawn across its tender bones. The poor lamb was alone, was lost, and would have been an easy prey to any passing dog or vulture. Every step took it further from the fold. Surely that lamb was

"Away on the mountain wild and bare,
Away from the shepherd's tender care."

A more pitiable sight I have never been permitted to see; and, worse than all, that lamb is a type of myself. I have wandered away from the fold of the tender Shepherd of souls. A thousand woes have assailed me in the land of sin—and yet my erring feet turn away from the fold. Hopeless I am and must remain, unless the Good Shepherd,

"In mercy and love shall hear my cry,
Sick and helpless and ready to die."

And in his sovereign grace shall say:

"Although the road be rugged and steep
I go to the mountains to find my sheep."

DENOMINATIONAL RIPPLES.

During the present year our five religious papers have been moving on in perfect peace. Calvinism was so quiet that the *Advocate* pronounced it dead. But when the sleeping giant heard the preparations for his funeral, he decided to outlive his enemies. He has done more—he has shown a record of unobtrusive work which is very gratifying to his friends.

But the *Biblical Recorder* is accused of passing sentence of condemnation on the whole Pan-Presbyterian Council.

An old minister was once asked if the Mormons would be saved. He said, "I will answer with two remarks. First, the Lord has not appointed me to judge the world. Second, without some such appointment, I shall not undertake the job." We don't know how to believe that a follower of the meeek and lowly Master used ugly words in connection with Drs. McCosh and Plummer.

But then Bishop Gibbons has published a tract in which he shocks even outsiders by treating Bishop Atkinson with gross discourtesy. Manly and courteous discussion is always interesting, while balderdash and bluster are always disgusting.

Dr. W. H. Barker, of Carteret, is lecturing in Oxford on Phrenology. He made a talk to the orphans, urging self-control, obedience and pure morality.

WAKE FOREST COLLEGE.

We have received a copy of the catalogue of Wake Forest College for 1876-77. Instructors, 6; students, 98; Schools, 6: Latin, Greek, Modern Languages, Mathematics, Natural Science, Moral Philosophy. There are also Preparatory and Commercial Departments. Tuition \$30 a session. Cheap enough. Board, (table fare) \$2.50 a week. Board and bed, (without washing, fuel or lights) \$3 a week. Too high. The Wake Forest boys eat too many chickens, pies and custards. They could live well on soups, fruits, vegetables, beef and bacon, and enjoy good health with board at \$35 a session. Just think of a school-boy eating the price of a hundred pounds of flour in a single week! Think also of the hundreds of boys kept away from College by the high price of board. We recently boarded for a short time with a man whose price was \$4 a month, with bed, fuel and lights. He had no chicken, nor pudding, nor pie; but his boarders had plenty of solid food and enjoyed vigorous health.

The Catalogue contains also "Specimens of Written Examinations." As a general rule, the text-books are judiciously selected, though we think brother Jordan's poem on Murfreesborough is fully equal to some parts of Juvenal.

The examinations seem to be thorough and comprehensive. Here is the last question:

"Can war be justified? Give the reasons." We answer, yes; because, "There was war in heaven" when "Michael and his angels fought against the dragon." The peace of the saints and angels required the expulsion of the Devil.

PARDON A POOR SINNER.

By some strange oversight an article entitled

"HOW THE APOSTLES DIED,"

has been copied on the fourth page of this paper. The statements are merely traditional at best, and some of them are plainly contradicted in the New Testament. We are very far from wishing to deceive the children with bogus biography. But the article was not discovered till after the page was printed. It is exceedingly difficult to make a weekly paper tell the truth every week.

Frank Leslie's Sunday Magazine locates Durham in Virginia. We find some consolation in the fact that our apostolic biography is at least as good as Dr. Deems' geography.

WHAT TO SEND.

As many benevolent persons are probably asking what is most needed by the orphans, we mention as now seasonable, winter hats for boys and girls. Shoes for both sexes, numbers one two and three. North Carolina plaids, white cotton cloth, and woolen jeans. After years of trial we can safely assert that the best hats, the best shoes, the best clothes of every kind that we need, are all made in our own state.

We also need fruits and vegetables, both green and dried. We keep off sickness with these. Northern drug-store molasses we do not use, but sorghum (such as is made in Rowan and Buncombe) is excellent food.

Corn, meal, wheat, flour, rye, bacon, lard and fish are always in season, and gratefully received.

HOW OXFORD MAY HAVE A RAIL-ROAD.

Away out West, in Washington Territory, the people are building a rail-road, and so they will have one. Oxford may do likewise. P. C. Hale, in the *Educational Weekly*, says:

"The business men of Olympia and vicinity have determined to build a branch rail-road fifteen miles, which will connect with the North Pacific Road. Work has commenced in earnest, and it may be interesting to your readers in general to learn about the grand rally in picnic style on Commencement day. The announcement appeared in the *Daily* that work would begin on the grade, and that volunteer labor would be most acceptable upon a stated day. At the appointed time, early in the morning, bells were rung, the brass band marched through the streets making enlivening music, and men and women and children rallied to the call. Express wagons gathered up passengers with heavy lunch baskets; men and women on horse-back, in buggies, and wagons; men and boys on foot, carrying shovels and mattocks, vended their way to the field of action some two miles distant. Professional and non-professional men worked side by side during the day. Gray haired men seemed sprightly and as efficient as the younger ones. A bountiful dinner was supplied by the ladies, which was spread in most tempting style upon the green lawn. At noon the hungry throng poured in eager for the hot coffee and savory viands. After dinner, for a short space of time, good nature and sociability overflowed, and as friends met it was often remarked, "Everybody is here." One lady replied, "No, my husband remained to watch the town in case of fires." The men soon resumed work, and the women walked along the line busily engaged in breaking ground. Many gallantly relinquished their shovels, giving us the honor of having a hand in the good work. Boys were busy carrying pure mountain dew to the thirsty men. Men of sedentary habits found that under the inspiration of excitement they were able to do considerable muscular labor, and showed pluck notwithstanding blistered hands, side ache, and back ache. This is a novel way of building a rail-road, but, "Where there is a will there is a way;" and the way is to will to help one's self, and not stand idle expecting help from others."

A Chicago minister filed a voluntary petition in bankruptcy the other day. His assets consisted of \$250 worth of real estate, while his liabilities embraced a note for \$10,000, which he gave as a donation to the Chicago University, and another note \$7,000, which was also a donation to the Temple Baptist church. Had his wealth been in proportion to his generosity, he would have been a second Peabody.—*Ex.*

A Granville man once gave liberally to endow a college, and then refused to allow his own children to attend school when they were exceedingly anxious to learn. But he paid his money, while the Chicago man reminds us of the man who made his will and placed large amounts opposite the names of his relatives and friends. His lawyer suggested that these sums more than exhausted the estate. "That is so," said the dying man, "but I am trying to show my friends what I would do for them, if I could."

Roosters, as a class wont do emy household work; yu can't git a rooster to pay emy attention to a young one. They spend most ov their time in crowing and strutting, and once in a while they find a worm, which they make a great fuss over, calling their wives up from a distance, apparently to treat them, but just az the hens git there, this elegant cuss bends over and gobbles up the worm. Jist like a man for all the world.—*Josh Billings.*

What a slander on the favorite fowl of the human family? We have been watching roosters for forty years and never saw one violate the laws of gallantry. Dont slander them because they are dumb.

The State Fair will be held on October 16, 17, 18, and 19. The exhibition promises to very comprehensive, especially on the race track.

Rev. W. B. Harrell, of Hillsboro, has written a hymn and set it to music for the *Biblical Recorder*. That devout and excellent man has been a considerable mover on earth; but he enjoys the prospect of a permanent "Home in Heaven." His hymn was heartfelt. The words and the music are good, even when the orphans sing it.

A CURE FOR HOG CHOLERA.—Mr. W. A. Ellington, a prominent farmer of Chatham county, writes to the Department of Agriculture that he has tried with universal success the following remedy for hog cholera: Mixture for five hogs—Teaspoonful of ammonia, one tablespoonful of blue-stone, one tablespoonful cooking soda, ball of ordinary soap size of a goose-egg, handful of salt. Dissolve the mass in a quart of water and mix in butter-milk.

Yes, the foregoing prescription is obliged to cure the cholera; but how can you save the life of a hog after he has taken such a dose?

That chestnut mule which our good brother Shelton so kindly lent us is a noble animal. He carried us safely over fearful precipices, lofty mountains, deep rivers and dangerous roads in general. Our old harness made sores on him; but he bore his griefs and burdens patiently. We are afraid we violated the Tenth Commandment, by coveting that mule.

The Southern Baptist Theological Seminary has been moved from Greenville, S. C., to Louisville, Ky. Dr. Boyce, in the Introductory Lecture, invited laymen, who wish to learn more of the word of God, to come with the preachers to the lectures. This is sensible. Intelligent laymen are needed to appreciate, and create a demand for, intelligent ministers.

Rev. M. H. Vaughan delivered a brief but excellent address to the orphans last Friday evening.

Pastor Underwood is holding a protracted meeting in Oxford. Rev. Mr. Mundy of Warrenton is assisting him.

Rev. T. J. Ogburn reports forty additions to the Churches of his charge. He is just such a man as generally succeeds.

A GOOD EXAMPLE.

TRAP HILL, N. C., Aug. 18, 1877.
J. H. Mills, Supt. Orphan Asylum, Oxford, N. C.—Dear Sir:—Enclosed find six dollars and fifty cts. (\$6.50) one half my fees as Sec. of Trap Hill Lodge, No. 346, for the past twelve months, ending July, 1877. Whichever amount I donate and give for the benefit of the orphan children. Please acknowledge receipt of same.

Yours Fraternaly,
T. W. SMITH, Sec.

SEVEN WISE MEN OF GREECE.

Solon, of Athens, whose motto was, "Know thyself."
Chilo of Sparta—"Consider the end."

Thales of Miletos—"Who hath suretyship is sure."

Bias of Priene—"Most men are bad."

Cleobulos of Lindos—"The golden mean," or "Avoid extremes."

Pittacos of Mitylene—"Seize Time by the forelock."

Periander of Corinth—"Nothing is impossible to industry."

First Solon, who made the Athenian laws; While Chilo, in Sparta, was famed for his saws;

In Miletos did Thales, astronomy teach; Bias used in Priene his morals preach; Cleobulos, of Lindos, was handsome and wise; Mitylene gainst thralldom saw Pittacos rise; Periander is said to have gained through his court The title that Myson, the Chenian ought.

A vast number of fools and many thousand ignorant men lived at the same time; but their names have been forgotten forever.

The working men of Chicago have

Resolved, That we recommend to the industrial classes of the Union, whether agricultural, mechanical or commercial, and all others who sympathize in our views, an immediate organization to promote the general welfare, and shape henceforward the true policy and legislation of the country, basing our action on the following principles and purposes:

1. That we demand the repeal of the resumption act of January 14, 1875, remonetization and free coinage of the silver dollar, and the perpetuation of the treasury note for all dues and demands.

2. Eight hours the standard by which wages shall be paid.

3. Arbitration committees for the adjustment of disputes between capital and labor.

4. Prohibition of the use of prison labor by private employers.

5. Prohibition of the continuance of manual labor in factories and elsewhere by children under twelve years of age.

6. Liberal application of the funds for educational purposes.

7. Reduction of taxation and economy in all governmental expenses, whether Federal, State or municipal.

8. Abolition of duties on the necessaries of life, the burden of which is borne by the poorer classes.

9. Opposition to class legislation.

10. The enactment of laws compelling employers to pay their employes on or before the 15th of each month for labor performed in the previous month.

11. The immediate improvement of the water-ways of the State and nation.

12. The reserving of the public lands, the heritage of the people, for the actual settler. Not another acre for rail-roads and speculators.

13. That evidences of indebtedness, national as well as personal, be taxed.

14. The establishment of State and national bureaus of labor statistics.

15. The prompt and effective punishment of official defaulters.

16. The removal of unjust technicalities, delays, and discriminations in the administration of justice, and the establishment of a more speedy process for the collection of wages.

17. A return to early principles, by letting the office seek the man, and a firm refusal to support professional politicians.

THE FORCE OF TRUTH.

Dreadful limits are set in nature to the powers of dissimulation. Truth tyrannizes over the unwilling members of the body. Faces never lie, it is said. No man need be deceived who will study the changes of expression. When a man speaks the truth in the spirit of truth, his eye is as clear as the heavens. When he has base ends and speaks falsely, his eye is muddy, and sometimes asquint. I have heard an experienced counsellor say that he never feared the effect upon a jury of a lawyer, who does not believe in his heart that his client ought to have a verdict.—*Emerson's Essays on Spiritual Laws.*

A gentleman asked a deaf and dumb boy, "What is truth?" He replied by taking a piece of chalk, and drawing on the black-board a straight line between two points. Then he asked him, "What is a lie?" The boy rubbed out the straight line, and drew a zigzag or crooked line between the same two points. Remember this.