

THE CHILD'S PRAYER.

God bless my father and my mother, My little sister and my brother, And God bless all on land and sea, Both sick and well, and God bless me; And may the loving angels keep Their wings around me while I sleep, That I may rise at morning's light To do what's pleasing in their sight. And now I lay me down to rest, Like a tired bird within its nest.

SLANG--LISTEN, BOYS.

'Bully for you. You're a trump.' Involuntarily my hands went up to my ears. I felt as if I had been shot, while seated at my window looking out upon a group of boys playing ball with all their might and main. Now, if they had been ragamuffins, their language would not have appeared at all inconsistent, for dirt, tatters and slang, go together very well; but they, on the contrary, were the well dressed, 'supposed to be well-educated' sons of gentlemen, so you see I was doubly shocked. 'Go in lemons; hit him again, Charlie.' Again my ears were covered; certainly I was hit again and hurt, too, whatever might be said of the ball.

'My eye, what a jolly game; he beats you all to flinders, Ned.'

'Oh! Oh!! Oh!!!' cried I; and vacated my seat at the window until that game was finished; then I called the boys in, and this is what I said to them:

'Boys, you have had a nice game of ball this beautiful morning, but you've spoiled it all, every bit; shall I tell you how?'

'If you please,' said victorious Charlie.

'Do you know old Jethro Miller, the half-crazy pauper, who begs from every one he meets a dime to buy 'a bit o' backy?' Do you remember his tangled beard, besmeared with tobacco juice? his mouth drawn out of shape and fairly slobbering over with filth? his discolored teeth? his brown, repulsive lips?'

'Oh! yes, ma'am; and all their respective noses were upturned.

'Well, now, do you wish your mouths to be figuratively what old Jethro's is literally? If you do not then stop using such slang phrases as 'Bully for you,' 'Go in lemons,' 'Confound his picture,' 'Darn it all,' etc. Why, boys, I feel as if I must scour my teeth and rinse my mouth, even after once using them for your edification.'

The noses were upturned no longer, and the brown cheeks were all crimson with shame.

'Once more, boys; when you had finished that beautiful boat you made this summer, you turned it upside down and covered it with pitch to prevent its leaking. Your hands were besmeared; your clothing, too, was stained, and Oh! what a time you had, scouring and cleansing; for all that, brown patches, dingy and ugly, on your hands, bore testimony for many days to the fact that you had handled something unclean. Now, just such discoloration does the use of slang produce upon your souls, that God sent into the world pure and white.'

'How vile, how utterly senseless, too, are many of these slang expressions! 'I'm all hunkydori,' 'let her rip,' 'he's a larky chap, a regular buster.' What ideas do these phrases give expression to,

which might not be infinitely better understood if clothed in good, pure, English words!

'Now I will tell you what I am going to ask of you this morning. Each of you is the son of respectable parents; each of you counts himself to be a young gentleman; as such, give me your hands, and with them you promise, earnestly, manfully, to wage war against this pernicious habit of using slang. Has the habit gotten such firm hold of you that you fear you cannot free yourselves from its grasp? Then remember there is a weapon mighty enough to conquer it for you, Prayer! using this you will be victorious.'

One after another in quick succession the outstretched hands clasped mine, while an almost deafening chorus of 'I promise, I promise, greeted my ears; but my hands did not strive to exclude the noise, and so the close of the morning was better than its beginning.—Christian at Work.

ECCENTRIC PREACHERS.

Friar Cuthbert was one of the class of jocular preachers so popular in medieval times. They preached what was called *Risus Paschales*—comic homilies for Easter. Their works have been printed, and the student of early manners may consult them with advantage, though he may be repelled by their coarseness.—They were bold satirists, dwelling, perhaps, too exclusively on the baser aspects of human life. In their denunciation of prevailing vices they did not spare the most exalted personages. Mail-lard, the cordelier, so irritated Louis XII. by his strictures that he threatened to have him thrown into the Seine. 'The King may do as he pleases,' replied the undaunted preacher, 'but tell him that I shall sooner get to Paradise by water than he will arrive by all his post-horses.'

But we shall best give the reader an idea of the style adopted by these jocular clergy by quoting a few sentences from a sermon preached by Father Onorato, the Capuchin, which we have come across in a curious old Italian work. In the course of the sermon he brought into the pulpit a skull, which he addressed as follows: 'Speak, he said—speak and tell me whether you were not once the head of a magistrate? You don't answer! Silence shows consent.' He then placed upon the head a judge's cap, exclaiming at the same time:

'Have you not often sold justice for gold? Have you not often been in league with the advocate in order to deprive the widow and the fatherless of their rights? You don't answer! Silence shows consent.'

He then laid down the skull and took up another, to which he exclaimed:

'Were you not the head of one of those light-headed dandies whose ever thought is given to their coquetries?'

Then, taking a cuff from his sleeve, he placed it upon the hideous relic of humanity, crying:

'Miserable head, where are now the soft, languid glances that used to captivate the unwary? Where is that beautiful mouth which formed such fascinating smiles? Where are now the pearly teeth, where the rouge, where the cosmetics with which the face was so often painted?'

And so on in this strain the Capuchin continued, describing all the various conditions of life,

and altering the position of the skull, which he held in his hand, according to the subject with which he had to deal. On one occasion Louis XIV. asked Bourdaloue, the famous orator of Notre-Dame, his opinion of Onorato. 'Sire, was the reply, 'that preacher tickles indeed the ear, but also pricks the heart. People return at his sermons the purses they steal at mine.'—Sunday Magazine.

MISTAKES OF LIFE.

Somebody has condensed the mistakes of life and arrived at the conclusion that there are fourteen of them. Most people would say if they told the truth, there was no limit to the mistakes of life; that they were like the drops in the ocean or the sands of the shore in numbers; but it is well to be accurate. Here, then, are fourteen great mistakes:

'It is a great mistake to set up our own standards of right and wrong and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mould all dispositions alike; not to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation as far as lies in our power; not to make allowances for the infirmities of others to consider everything impossible that we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of mistakes is to live only for time, when any moment may launch us into eternity.'

A happy heart is better than a full purse.

WANTED IMMEDIATELY.

A teacher at the Orphan Asylum. Applicants will please tell where and by whom they were educated, where and how long they have taught, and to what church they belong. Salary \$25 a month and board. J. H. MILLS, Supt., Oxford, N. C.

ARE YOU GOING TO BUY COAL

this winter. If so, leave your order with W. B. Beasley, and he will take name and quantity. This must be done in the next ten days. JOB OSBORN, Raleigh, N. C.

THE Sunday School Worker

is published the 1st and 15th of each month. It is devoted to the interest of Sunday Schools and the children generally. It contains the International series of Sunday School Lessons prepared especially for its columns, an Infant Class Department, and the Children's Letter Box, besides much useful reading matter.

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THE ORPHAN ASYLUM

IS LOCATED AT OXFORD,

the County-seat of Granville, forty-five miles North of Raleigh; twelve miles from Henderson on the R. & G. R. R.

The Orphan Asylum belongs to (and, of course, is conducted according to the regulations adopted by) the Grand Lodge of Masons.

Its benefits are extended to the most needy orphans, without, ever asking whether their fathers were masons or not. Children are received between the ages of eight and twelve, and discharged between the ages of fourteen and sixteen.

The average cash expenses for each orphan is five dollars a month, but the sum required varies according to the seasons,

and does not include what is spent for repairs, furniture and improvement of the premises. The Grand Lodge gives the building and grounds, and \$2000 a year. The State gives \$5000 a year. For the remainder of its support, and for enlargement, the Orphan Asylum is dependent on voluntary contributions from subordinate Lodges, churches of all denominations, benevolent societies, and charitable individuals; and their co-operation is earnestly solicited.

EXTRACTS FROM THE PROCEEDINGS OF THE GRAND LODGE OF MASONS:

The design of the Orphan Asylum shall be to protect, train and educate indigent and promising orphan children, to be received between the ages of 8 and 12 years, who have no parents, nor property, nor near relations 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.

The larger girls shall assist in the ordinary house work, and in making and mending the bed clothes, their own clothes and the clothes of the boys. The larger boys shall assist in the preparation of fuel, the care of the stock, and the cultivation of the soil.

At least four religious denominations shall be represented among the officers of the Asylum, and the representatives of all religious creeds and of all political parties shall be treated alike.

The Institution shall be conducted on the cash system, and its operations enlarged or curtailed according to the funds received.

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.

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, Odd Fellows, Knights of Pythias, Good Templars, Friends of Temperance and other benevolent societies whose hearty co-operation 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 co-operate with us in providing funds and supplies for feeding, clothing and educating indigent and promising orphan children at the Asylum in Oxford.

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.

'Should deserted children be admitted?' was decided in the negative.

'Should children having step-fathers be admitted?' was also decided in the negative.

'Should deformed children be admitted?' This was left to the discretion of the Superintendent. When the deformity is of such a character as to require extra attention, it was thought inadvisable to admit the parties in the present condition of the Asylum.

'Should boys learn trades at the Asylum?' Decided in the negative, it being impracticable at this time to employ skilled mechanics in the various trades, erect suitable work-shops and purchase necessary tools.

'Should collecting agents be appointed in different parts of the State; and if so, what wages should they receive?' This was left to the discretion of the Superintendent; but the meeting advised against employing and paying agents.

THE ADOPTION OF ORPHANS.

We are always glad to accommodate childless couples who wish to adopt children as their own; but greatly prefer that they should come and make their own selections.

APPLICATION FOR CHILDREN.

Correspondents are requested to read (and regulate applications for children by) the following resolutions of the Grand Lodge of Masons:

Resolved, 1. The Superintendent of the Orphan Asylum shall not consider any application for an orphan until the same has been approved and endorsed by the Orphan Asylum Committee of the Lodge in whose jurisdiction the applicant resides.

2. It shall be the duty of the said committee to make due inquiry into the desirableness of the situation offered before endorsing an application; and also to inquire into the circumstances and treatment of children already discharged, and living in their jurisdiction, and use their best efforts to secure good treatment, or the return of the children.

3. It shall be the duty of every secretary of a Lodge to send the names of the Committee of the Orphan Asylum to the ORPHANS' FRIEND for publication, in order that persons wishing to employ orphans may know the steps to be taken.

HOW CHILDREN ARE ADMITTED.

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

..... N. C. 188... This is to certify that..... is an orphan, without estate, sound in body and mind, and years of age. H..... father died in 18.....; h..... mother in 18..... I being h..... hereby make application for h..... 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 till 16 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.....

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.

ACTION OF EPISCOPAL CONVENTION.

Resolution adopted by the last annual Convention of the Protestant Episcopal Church, at Winston, May 13, 1880:

'Resolved, That this Convention does heartily approve the efforts of the Oxford Asylum to alleviate the sufferings and to provide for the welfare of the helpless orphans of North Carolina; and that we commend to the imitation of all, the example of this spirit of active charity and beneficence on the part of the Masonic fraternity in thus fulfilling the Apostolic injunction to remember the poor.'

ACTION OF THE N. C. CONFERENCE.

On motion of Rev. J. R. Brooks, the following resolutions were adopted at the Annual Conference held at Durham, in 1881:

'The Committee to whom was referred the communication of his Excellency, Gov. Jarvis, bringing to our notice and commending to our favor, the Oxford Orphan Asylum, recommend the adoption of the following resolutions:

1. That we reiterate our oft-repeated expression of sympathy with this noble charity, and heartily commend it to the liberal support of all our people.

2. That our pastors are hereby requested to take a collection in all their congregations at such time during the ensuing Conference year as they may think most appropriate and best, and to forward the same to the Superintendent of the Asylum.

3. That the Recording Stewards of our several pastoral charges are requested to report to our Annual conference the amounts collected under the head of "For the Orphan Asylum."

JNO R. BROOKS, } Committee. E. A. YATES, }

ACTION OF PRESBYTERIAN SYNOD.

Resolutions adopted by the Synod of North Carolina in session at Raleigh, N. C., November 12th, 1880: "Whereas the Oxford Orphan Asylum of North Carolina is a purely benevolent institution, and is doing great good for the needy orphans of our State, therefore,

Resolved, That we approve of its purposes and suggest that the congregations within our bounds take up at their own convenience an annual collection in behalf of that institution, and forward the same collected, in connection with any articles of food and raiment which may be contributed, to the Superintendent.

ACTION OF BAPTIST STATE CONVENTION.

At the Baptist State Convention, held in Goldsboro, November 17th, 1880, the following resolution was adopted:

WHEREAS, We feel a deep interest in the work of the Oxford Orphan Asylum, and believe it is doing an inestimable amount of good; and

WHEREAS, We believe that the Baptist people of the State will feel it to be not only a duty, but a privilege, to contribute regularly to its support; therefore

Resolved, That all our pastors are hereby earnestly requested to take up a collection at each of their churches at least once a year in behalf of this great and important work.

Elder F. H. Ivey submitted the following resolution, which was adopted at the Convention held in Winston in 1881:

'Resolved, That this Convention feels an undiminished interest in the work of the Orphan Asylum; and that we repeat, with earnestness and emphasis, the recommendation to all our pastors to take up at least one collection during the year in aid of the Oxford Orphan Asylum.'