

The Orphans' Friend.

WEDNESDAY, JANUARY - 17, 1883.

Published every Wednesday at one dollar per annum, invariably in advance.

THREE PILGRIMS.

A PARABLE FOR LITTLE DUCKS.

Wibble and Wobble and Waddletywee
Set out upon their travels, the three,
All for to go
Unto Jamberlyco,
To eat of the great gold gooseberry tree:

Where ducks become swans, and barnacle
geese,
And every lamb gets a golden fleece,
And nobles grow kings,
And all other things
Are changed in the selfsame way as
these.

Now Wibble was white, and Wobble was
blue,
And Waddletywee was between the two;
White on the tail,
Like a yacht's now sail,
And the wings were mottled all through
and through.

Bold Wibble went first and Wobble went
next,
But poor little Waddletywee was per-
plexed
At their rapid pace
As if running a race,
And the heart of the poor little thing
was vexed.

As she tried to keep up with the other
two,
She footsore, jaded and weary grew;
She could only cry,
"My friends, good-by,"
And "slowly but surely" became her cue.

What happened? Bold Wibble fell into
a pit,
And died before she got out of it;
And Wobble, the while,
By a crocodile
Was eaten as a very toothsome bit.

But Waddletywee still onward passed,
Surely and steadily, if not fast,
To the gooseberry tree,
Where Waddletywee
Became a grand white swan at last.

You want the moral of this, you say?
Ducks have no morals, as how should
they?
But this thing I know,
For it always is so,
That slowly and steadily wins the day.

HOW SOME LITTLE GIRLS QUARREL.

"That makes ten times that I
have caught it," Rose said, in a
satisfied tone.

"No, it doesn't; it makes nine
times, just exactly as many as I
have."

This is what Mary said as she
kept her hoop poised in the air
while she waited to settle the
question.

"Why, Mary Leel, you are mis-
taken! I have caught that hoop
ten times!"

"And I know you are mistaken;
you have caught it just nine
times. Hasn't she Helen?"

"I didn't count," said Helen.

"Well, I did; and it is quite
likely I know how many times I
have caught a hoop."

"And I should think it was
quite likely I should know how
many times my own hoop was
caught."

Both girls began to have red
checks and very bright eyes.

Frank, down in the grass at
their feet, laughed.

"Now you are getting angry,"
he said, "silly, as though he
thought it was fun. If you were
boys, you would pitch into each
other and fight it out. How do
girls manage these things?"

"I don't want to play any more,"
said Helen, dropping the hoop.

"Oh!" said Frank, "I know what
girls do—they sulk. I think it is
just as nice to fight, and a great
deal more interesting. Now, you
will go off in a huff and not
speak to each other for hours."

"What is the use?" said Helen.

"What is the difference between
nine and ten; anyway?"

"The difference between nine

and ten, Miss Helen Brent, is a
quarrel between two girls."

This from Frank.

Then Rose, after a minute of si-
lence: "No, it isn't, either; it is a
kiss." And she put her arms around
Mary's neck, and gave her a
hearty one. "Come, Mary; never
mind; perhaps I was mistaken."

"Maybe I was," said Mary, cor-
dially. "Let's begin all over
again."

"There, Frank," said Helen, in
triumph; "that's the way girls
manage those things."

"Some girls," said Frank.

Then he went off whistling—
Ex.

SERMON FOR LITTLE FOLKS.

It is a great thing to be a
child. Many men would like to
go back to their childhood; and
live again the days and years
which have passed away. Out of
boys and girls men and women
are made. And men and women
are the most important things
upon the earth. Each one is ac-
countable to God for what he
thinks, believes, says and does.
Beginning once to live, our real
lifetime continues forever.

Pluck off a little bud from
your mother's rose bush. Cut it
into pieces with your pen-knife.
Put it under your microscope.
Do you see the scores of tiny red
leaves, and how tightly they are
pressed together? Your papa
couldn't pack them so nicely if
he were to put them under his
letter-press for many days. But
if he had left the bud on the
plant a few days longer, it would
have burst open into a most
beautiful and fragrant rose.

A bright-eyed, sunny-faced,
happy-hearted schoolboy, trip-
ping along the way with his
book-bag thrown across his
shoulders, will soon be a strong,
able bodied man, doing business.
He may be building houses, or
selling goods, or making shoes,
or farming land. He is now like
the rosebud, packed full of possi-
ble things; after awhile he will
be like the open flower.

But there is something else to
be thought of besides growing
up into manhood and woman-
hood. There is something great-
er than getting larger eyes and
hands and feet. That something
we call 'character.' By that we
mean the kind of men and wo-
men they will be. This form-
ing character begins when we
are young.

It is this that makes childhood
such an interesting and beautiful
thing. Much depends upon very
little things, for very great things
grow out of very little things.
So it is that even a child is
known by his doings, whether
his work be pure and whether it
be right? Everything tells upon
the after life.

BE PROMPT.

"Forty years ago I knew two
small boys, helpers in a grocery
store. They were brothers. They
seemed to be made of steel
springs, so quick, prompt and de-
cisive were they in filling every
order. They were poor boys,
apprenticed then. But they work-
ed as if the concern was their
own, and success depended on
their energy, push and faithful-
ness. Now they live on one of the
fashionable avenues of New
York in their own large man-
sions, retired from the grocery
business in which they made
their fortunes. Holding impor-
tant trusts, they are useful and
respected citizens and Christians.
They owe their success solely,
under God, to their own prompt-

ness in performing every promise,
in being always ahead rather
than behind time. And there are
mechanics and tradesmen with
whom I once had dealings and
now have deserted because they
never would fulfill an order in
season, would not send a thing
home to me when they promised,
and invariably kept me waiting
whatever might be my distress to
be served. This vice runs in the
blood sometimes, and whole
families are distinguished by
taking it easy, 'time enough yet,'
being their motto and rule. They
drop behind in the race of life.
They would be run over if some
one did not pick them up and
help them on. Half the world
has this work to do, besides look-
ing its own! In the absence of
positive crime, this habit of taking
it easy causes the poverty and
failure of the greater part of the
human family. With the same
chances, with equal health and
wits, in the same field, one
succeeds and another makes a
dead failure. And why? Because
one took time by the forelock,
was ever prompt, and therefore
prosperous. The other was al-
ways a little behindhand, and by-
and-by so far behind as to be
counted out as of no account."
Tremans in N. Y. Observer.

HOW THE WORLD SAYS "HOW D'YOU DO?"

Most of us say 'Howdodo?' and
think we have said, 'How do you
do?' 'How are you?' is more ele-
gant, perhaps; and 'Hope I see
you well?' is the habit of some
people. Then we shake hands,
and women sometimes kiss.

In old times the English speak-
ing people said, 'save you, sir,
or 'madam,' and 'God bless you,'
and long ago men as well as wo-
men 'kissed for courtesy.' En-
glish and American men now
consider such a salutation as ab-
surd between persons of their
own sex.

Frenchmen, however are not
ashamed to kiss as they ask, 'How
do you carry yourself?' and Ger-
mans crush each other, bear
fashion, as they cry 'How do you
find yourself?'

The Italian gives both a clasp
and kiss, after he has flourished
his fingers in the air and cried,
'How do you stand?' But the
Dutchman's, 'How you fare?' is
generally followed by a clap on
the shoulder.

When two Swedes fall into
each other's shoulders, they ask,
'How can you?' And the Polan-
der, who has lived in a land of
sadness, inquires, 'Art thou gay?'

In Turkey people cross their
arms, bow low and say, 'I will
request of Allah that thy prosper-
ity be increased.' And the Quak-
er of our own land regards his
approaching friend without smile
or nod, and quietly remarks,
'How is thee?'

Little David Lambuth attend-
ed with his parents Dr. Deem's
church, in New York. He was
told to sing when the rest did.
It seems David knew only one
song, "Three blind mice!" So
between verses the voice of little
David rose in its shrill tone
just at the part, "She cut off
their tails with a carving knife.
Did you ever see such a sight in
your life?" etc. The effect was
tremendous. But David was un-
conscious and innocent of the sen-
sation he was producing—*W. W.
Royall in R. C. Advocate.*

A sin committed in a moment
may darken a whole life with
sorrow.

THE ORPHAN ASYLUM

IS LOCATED AT OXFORD

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

EXTRACTS FROM THE PROCEEDINGS OF THE GRAND LODGE OF MASONS

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

The Orphan Asylum of North Carolina is located at Oxford, N. C.

good treatment, or the return of the chil-
dren.

3. It shall be the duty of every secretary
of a Lodge, as well as the members of the
Committee of the Grand Lodge of North
Carolina, to employ orphans in order
that they may 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 Or-
phan House, 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 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. His..... father died
in 18..... his mother in 18..... I being
..... hereby make application for
..... admission into the Asylum at Ox-
ford. 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 Su-
perintendent, and he will either go for the
child 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 Superin-
tendent has been consulted.

ACTION OF EPISCOPAL CON- VENTION.

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 or-
phans of North Carolina; and that we com-
mend 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 remem-
ber the poor."

ACTION OF THE N. C. CONFERENCE,

On motion of Rev. J. B. Brooks, the fol-
lowing resolutions were adopted at the An-
nual Conference held at Durham, in 1881:

"The Committee to whom was referred
the communication of his Excellency, Gov.
Warrior, bringing to our notice and com-
mending to our favor, the Oxford Orphan As-
ylum, recommend the adoption of the fol-
lowing resolutions:

1. That we reiterate our oft-repeated ex-
pression of sympathy with this noble char-
ity, 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 re-
port to our Annual Conference the amounts
collected under the head of "For the Or-
phan Asylum."

J. B. BROOKS, }
E. A. YATES, } Committee.

ACTION OF PRESBYTERIAN SYNOD.

Resolutions adopted by the Synod of
North Carolina in session at Raleigh, N. C.,
November 17th, 1880: "Whereas the
Oxford Orphan Asylum of North Caro-
lina is a purely benevolent institution,
and is doing great good for the needy Or-
phans of our State, therefore,

Resolved, That we approve of its pur-
poses 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 contribu-
ted, to the Superintendent.

Resolved, That we approve of its pur-
poses 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 contribu-
ted, to the Superintendent.

Resolved, That we approve of its pur-
poses 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 contribu-
ted, to the Superintendent.

ACTION OF BAPTIST STATE CON- VENTION.

At the Baptist State Convention, held in
Goldboro, November 17th, 1880, the follow-
ing 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 regu-
larly 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 Con-
vention 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 recom-
mendation to all our pastors to take up at least
one collection during the year in aid of the
Oxford Orphan Asylum.