

The Orphans' Friend.

WEDNESDAY, FEBRUARY 28, - 1883.

THE OCEAN WAIF.

C. H. L.

I counted the billows, bright,
Of the restless emerald sea,
As over the silvery sands they rolled
With sudden plunge and revel bold
As if to gambol in merry glee
At the mystic moonlit night.

I stood on the sun-patched strand
And dreamed with the silent sea,
When the sparkling foams from the dy-
ing swells
Like ropes of gems enmeshed the shells,
And it seemed a giant asleep to me;
So placid it was and so grand.

So the sea of life doth roll
With a deep, resistless power;
And nations under its fury bend;
But the calm is hastened that brings the
end,
—And there comes a day, and there
comes an hour,
When the bells in sorrow toll.

MEN LIKE DANIEL WANTED.

BY JOHN R. FAYTON, D. D.

The problem of this age and of every age is how to rear a man and train him so that we can count on him in critical emergencies, so that he will stand firm in all situations and be true to every trust laid on his hands: that's the problem. Without convictions toward God, a sense of responsibility, and a sensitive conscience, it cannot certainly be done. With God, and steadfast trust in him, it has and can be done. Joseph in Egypt, and Daniel in Babylon, in proof of this assertion, rising from slavery to almost kingly power, are not found wanting, or shortcoming in life or betraying a trust.

My hearers: What our need is, is more Josephs in business, and more Daniels in public office and positions of trust. It is said that the moral screws of the age are loose; that faith in the unseen Holy has gone down; that we neither believe so surely, nor act so positively for the right as our fathers did. Be that as it may. This is lamentably true, that the tendency of the times is to form negative characters—that is, to rear a man who holds lightly what Daniel held firmly; who laughs at or condones what Joseph feared and fled from; to rear a man who is all at sea, without compass or chart, for whom the old stars have ceased to shine, who has no deep conviction, no sure aim, no sharply defined views; who tolerates all things, and grows warm over nothing except money-making. Yet it is said that convictions are disintegrating; that clear views of truth, strict notions as to duty, a resolute purpose for the right, and an earnest, upright man is not so easily found as of old. Lax opinions are in fashion. Young men come home from col-
leged with manners, and too much worldly knowledge in their youthful heads, but too often with their mother's God an open question in their souls. And the worst of it is, that this limp, passionless, selfless character is aimed at. It is the fashionable type. It is commended by æsthetic circles and portrayed in modern novels. Why, strong convictions on any subject, except heiresses and the tariff, and luxury without the toil that procures it, are in bad form, and out of fashion, as much as strong lungs and a big voice. If you are familiar with history, you must be struck by the fact that the nineteenth century is alarmingly like the first century of our era: a century when every Roman gentleman cried *nil admirari* of everything,

when he declared that there was nothing left in the world to admire, or love, or passionately revere, or desire or hate, or grow warm over. We are coming to that in a measure. We have no gift for self-sacrifice, no convictions worth maintaining, in face of loss and danger. A negative character, I call it—that is, a man, who does not believe strongly, feel strongly, act strongly. Men in the pulpit, with scissors to expurgate our Bible, to revise our creeds, to let the church down to the world's level, instead of lifting the world to the church's level.

Well, we shall see what we shall see. When the voice of authority is dumb, and the sanctions of the moral law have lost their hold on the masses; when we have gone on criticising and touting down and uprooting all we have been taught to regard as sacred; when no certainties are left on any subject, and we are travelers lost in a wood, enveloped in night, no guiding-star to shine upon our way, and all asking who will show us any good—then what? Then in the twentieth century, perhaps, what Rome saw in the fifth. The Goths and Vandals at her gates, to overthrow the proudest civilization the world ever saw. So with us;—if first, decay of faith, of reverence for valor, honor, truth, and God, and no convictions remain worth being maintained, then from beneath, not from the wilds of Scythia, but from beneath, from the alley abutting your homes, from Ireland, France, Russia, Germany, from the slums of every capital of nations, where to-day peep and mutter, plot and assassinate, in the dark, the successors of Goths and Vandals, the anarchy, desperate, godless advocates of the commune, nihilism, anarchy, rapine, riot, these, I tell you, will come forth to imperil your existing civilization, unless God continues to be feared, and in every nation, and among every people Daniel is found,—the salt that keeps soundness in the State, the light that points the way to heaven, and cheers with promises of rest and reward. Yes, Daniel is our need, the man with convictions and courage equal to them. Yes, Daniel in office and Joseph in business, we need such men, and must rear them—call them to the direction of affairs, put them in places of trust, clothe them with authority, and, as a people, revere the God who inspired their hearts for grandest lives. For such men, and only such men, have in every age, by their faith in the Unseen, stopped the mouths of lions and quenched the violence of fire.

It is related of Gustave Dore that many years ago, while on a tour in Switzerland, he happened to lose his passport. Arriving at Lucerne, he asked to be allowed to speak to the mayor, to whom he gave his name. "You say that you are M. Gustave Dore," replied the mayor, "and I believe you;" but he added, producing a pencil and a piece of paper, "you can easily prove it." Dore looked round him and perceived some women selling potatoes in the street. With a few touches he reproduced the homely scene, and appending his name to his sketch, presented it to the mayor. "Your passport is perfectly in order," remarked the official, "but you must allow me to keep it as a souvenir, and to offer you in return one in the ordinary form."

GENTLE MOTHERS.

"My mother dear, my mother dear,
My gentle, gentle mother."

I thought I was singing my boy to sleep with the little ballad of which the above is the chorus: but the blue eyes opened, and a quiet voice said: "Mamma, you ain't always gentle."

In self-justification I replied: "But you know, darling mamma has to scold you when you're naughty."

"Yes'm."

The argument dropped; so did the little head upon my bosom. I did not finish the song, nor have I sung it since. Tenderly tucking in the little truth-teller, I reproached myself for deserv- ing his remark, and greatly ques- tioned the truth of my answer. Do mothers ever have to scold? Has scolding any legitimate place in the family government? How is the word defined? "Rail- ing with clamor; uttering re- buke in rude and boisterous lan- guage." Is this a helpful adjunct to parental authority? Why do Christian parents sometimes scold? For two reasons, as it seems to us. First from the lack of control; secondly, from habit. Children are often terribly try- ing, and loud and angry tones seem a safety valve for our stirred tempers. Besides, we feel that gentleness alone can never safely steer the family bark over life's troublesome sea. Force, firm- ness, decision, sternness, even severity, are often necessary. A suitable degree of these is not in- compatible with gentleness. It is not a synonym for weakness. The gentleness that makes one great comes from subdued strength. This lovely fruit of the Spirit proves an element of power. The "Soft answer" often costs the answerer dearly. Sweet- ness of spirit is the outgrowth of self-control. Serenity of soul whatever be the constitutional characteristics, comes most fre- quently from long discipline and prayerful struggle.—*Good Words*

THE UNBELIEVER'S CREED.

I believe that there is no God, but that matter is God, and God is matter; and that it is no matter whether there is any God or no.

I believe that the world was not made, and that the world made itself; that it had no begin- ning, and that it will last forever, world without end.

I believe that man is a beast; that the soul is the body, and the body is the soul; and that after death there is neither soul nor body.

I believe that there is no religion; that natural religion is the only religion, and that all religion is unnatural.

I believe not in Moses; I be- lieve in the first philosophy: I believe not in the evangelists; I believe in Chubb, Collins, Tol- land, Tindal, Morgan, Mandeville, Woolston, Hobbes, Shaftesbury; I believe in Lord Bolingbroke; I believe not in St. Paul.

I believe not in revelation; I believe in tradition; I believe in the Talmud; I believe in the Kor- an; I believe not in the Bible; I believe in Socrates; I believe in Confucius; I believe in Sancon- iathan; I believe in Mohammed; I believe not in Christ.

Lastly, I believe in all unbel- ief.

The above was written about a hundred years ago. Would it not, *mutatis mutandis*, suit many at the present day? Can any one tell who the author is (or was)?

H. M. B.

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 regu- lations adopted by) the Grand Lodge of Ma- sons.

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 or- phan is five dollars a month, but the sum required varies according to the seasons, and does not include what is spent for re- pairs, 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 re- mainder of its support, and for enlargement, the Orphan Asylum is dependent on vol- untary contributions from subordinate Lodges, churches of all denominations, benevolent societies, and charitable individ- uals; and their co-operation is earnestly so- licited.

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 Superin- tendent may receive children outside the ages specified.

The larger girls shall assist in the ordi- nary house work, and in making and mend- ing 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 reli- gious 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 Tem- perance and other benevolent societies whose hearty co-operation and liberal contribu- tions 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 pro- viding funds and supplies for feeding, cloth- ing 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 writ- ing 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 subordi- nate 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 Superin- tendent. 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 me- chanics 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 child- less 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 commit- tee to make due inquiry into the desirabil- ity of the situation offered before endorsing an application; and also to inquire into the circumstances and treatment of children al- ready discharged, and living in their juris- diction, and use their best efforts to secure

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

3. It shall be the duty of every secretary of a Lodge to send the names of the Com- mittee 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 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 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 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 thus fulfilling the Apostolic injunction to re- mem- ber the poor."

ACTION OF THE N. C. CONFERENCE.

On motion of Rev. J. R. 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. James, bringing to our notice and com- mending to our favor, the Oxford Orphan Asylum, recommend the adoption of the following 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 Confer- ence year as they may think most appropri- ate 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 amount collected under the head of "For the Orphan Asylum."

J. N. R. BROOKS, }
E. A. YATES, } Committee.

ACTION OF PRESBYTERIAN SYNOD.

Resolutions adopted by the Synod of North Carolina in session at Raleigh, N. C., November 18th, 1880: "Whereas the Oxford Orphan Asylum of North Carolina 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 contrib- uted, to the Superintendent.

ACTION OF BAPTIST STATE CON- VENTION.

At the Baptist State Convention, held in Goldsboro, November 17th, 1880, the fol- lowing 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."