

The Orphans' Friend.

FRIDAY, - - - MAY 4, 1888.

STAY ON THE FARM.

Come, boys, I have something to tell you;
Come hear, I would rather whisper it low:
You are thinking of leaving the homestead;

Don't be in a hurry to go.
The city has many attractions,
But think of the vices and sins:
When once in the vortex of fashion,
How soon the course downward begins!

You talk of the mines of Australia;
They've wealth in the red gold,
no doubt;
But ah! there is gold on the farm,
boys,

If only you'll shovel it out.
The mercantile life is a hazard,
The goods are first high and then low,
Better risk the old farm a while longer;
Don't be in a hurry to go!

The great busy West has inducements,
And so has the busiest mart!
But wealth is not made in a day,
boys;
Don't be in a hurry to start!
The bankers and brokers are wealthy;
They take in their thousands or so;
Ah! think of the frauds and deceptions;
Don't be in a hurry to go!

The farm is the safest and surest;
The orchards are loaded to-day;
You are free as the air in the mountains;

And monarch of all you survey;
Better stay on the farm a while longer,
Though profit comes in rather slow;
Remember you have nothing to risk
boys;

Don't be in a hurry to go!

DO YOU KNOW NAT?

Mr. Jackson was a farmer with an only son, Nathan. Now Nathan, or Nat as he was more frequently called, was thought to be a very good boy. When at school he stood well in his classes; at home he worked pretty well, and as long as he could do what he wished he was good natured and pleasant to those about him. But not withstanding all this Nat Jackson was a bad, deceitful boy.

One morning Mr. Jackson came in from feeding his horses and called out:

"Nat; come here."

"Yes, sir; what do you want?"

"You remember that new bridle I bought last week? I find that the brass stars have been taken off the blinders—did you do it?"

"No, sir I didn't touch them," answered Nat sullenly.

"Now, Nat, don't get angry because I asked you; you said when you saw the bridle that wished you had those stars, you had a special use for them."

Nat said nothing though at that very moment the brass stars were in his pocket, and he meant to take them to school to show to the boys.

That day when Nat reached school he was so anxious to show his treasures that he could not wait until recess but spoke to the boy sitting next to him while the teacher was hearing a class recite, "I say, Ben, look here; are n't these beauties? Bennie Carter held out his hand, and taking the stars, stuck one on each lappel of his jacket.

"Nat, where did you get them? They are the finest ones in school. They'll take the shine off Tom Collins' patent silver buttons."

"Never you mind, Bennie Carter, where I got them. I've got the best stars and now I'll

be chief of our school police at recess—you just see if I'm not."

The teacher hearing the talking looked up and asked:

"Who is speaking?"

Bennie Carter held up his hand.

"Were you speaking about your lessons? inquired the teacher.

"No, sir."

I am sorry Bennie, that I must punish you, but you know it is against the rules for you to speak in school. Come here, sir."

"Nat Jackson was speaking too, sir, and if you punish me you ought to punish him."

Nat looked up with a face of innocent surprise and said boldly:

"I wasn't speaking at all."

Right or wrong the teacher feruled Bennie Carter, the boy that had told the truth, while Nat, the liar, went unpunished.

Several days after this Nat's mother was taken quite sick. She was in a fever for two or three weeks. When she began to get better a lady living near came to see her, and finding Mrs. Jackson would be permitted by her physician to eat delicate fruits, begged her to accept a present of some fine grapes. Mrs. Jackson promised to send Nat for them the next day.

The next day was Saturday and about ten o'clock Nat set off for the grapes. His mother's friend filled the basket with her choicest bunches, and covering them with some cool, green leaves begged Nat to go directly home with them while they were quite fresh.

No sooner was the untrustworthy boy out of sight than he uncovered the basket and begun eating the largest bunch. It was more than an hour before Nat Jackson carried in to his mother the half-emptied basket of hot, dusty grapes.

Now boys, you have not read an untrue story. Nat's father never found out that his son stole the bright, brass stars from the new bridle; the teacher never knew that Nat had lied about talking; Mrs. Jackson could not know that her friend had sent a basket full of grapes and that Nat had eaten half of them. But I that am telling you this story know that Nat will never be an honest man.

Who knows a boy like Nat?

Columbus, S. C., March 29th, '88.

A SERMON TO GIRLS.

BY J. H. M.

It shall be a short one. My pulpit shall be an easy chair. The sofa and cricket shall be my pews. You shall be my audience, my choir, my inspiration.

Come Bell, Eliza, Matt, and Delia, let me look in your eager eyes while I talk.—

Listen to my text.

"That our daughters be as corner-stones, polished after the similitude of a palace."

It is a precious text to me. I want to make you love it also. It speaks to me of the Book I love, of the joys I have had, of the mistakes I have made, and it speaks in the gentle tones of my old seminary teacher. Let me tell you what it says.

Girls, I want you to be corner-stones.

Corner-stones are the most important part of a palace. Sometimes they are very beautiful. They ought always to be strong, and durable and polished.

Are you, my girls, polished, strong, and durable?

Are you a corner-stone in the palace of Jesus?

Are you polished?

I do not mean are you beautiful? have you bright eyes, or shiny hair? have you lily complexion, or rosy cheeks? have you pearly teeth, or bewitching smiles, or graceful form? It is not of these things I speak, when I ask, Are you polished?

Is your heart polished?

Do your eyes shine with the thought of doing good to others? Do your cheeks flush with the consciousness of pleas-

ure given to some one else?

Do you give your smiles to the unhappy, the unfortunate, the weak?

Does your whole face shine with the light of kindness and sympathy?

Are you strong?

Not, have you strong muscles? can you lift a heavy weight? can you practice octaves without weariness? can you walk a mile without aching limbs, can you sweep the carpets, can you wash, or can you churn the golden butter?

To be strong physically is desirable, but this is not the strength I am asking you about.

Are you strong to resist temptation as it pushes itself upon you?

Are you strong to walk in the path of life? Are you willing to walk this road though it may be rough, up hill, and thorny?

Are you trying to induce others to walk with you, to give your strong arm to the weak one?

Are you willing to do not only that which is safe for you, but to walk always where it will be safe for your sister, your friend, your Sunday-school scholar, to follow your example?

Are you durable?

Not, have you firm health? do you inherit a strong constitution? do you expect to live a long life? Not, is your memory enduring? do you remember the books you read, the sermons you have heard, the songs you have sung, the pictures you have seen? Health, beauty, and memory are desirable, but I do not ask you of these tonight.

Is your character enduring? Is your hope founded on solid rock?

Do your thoughts of heaven grow bright? Does your joy in the service increase with the passing days? Do you feel eternal life springing up in your inmost soul? Are your words, your thoughts, your deeds filled with this principle of immortality?

Are my questions too hard? Is my sermon too personal?

Ah, my dear children, often I ask myself these same questions, and often I fear to answer.

Let us together ask God to help us answer them truly.

That sermon did me good! Did it humble your heart, increase your hatred to sin, bring you upon your knees before God, fill you with gratitude, or make you ashamed of yourself and your ways? If it produced none of these effects, you are deceived; it may have pleased you, but it did not profit you; nature loves to be pleased, grace to be profited.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up, squarely and clearly, then do the other thing without letting any moment drop between.

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 MASONRY.

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? This was decided in the negative.

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

Should deformed children be admitted? This was left to the discretion of the Superintendent. When the deformity 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 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 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. H..... father died in 18..... h..... mother in 18..... I being..... 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, nor send the children before the Superintendent has been consulted.

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 child to the Asylum, 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 benevolence 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."

J. 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 13th, 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 this 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 feel 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."

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THE YOUNG

especially those deprived of the benefits of parental and scholastic training. It also seeks to increase the growth of the prosperous by suggesting proper objects of charity and the channels of benevolence, in order that they may, by doing good to others, enlarge their own hearts and extend the horizon of their human sympathies, as they ascend to a higher plane of christian observation.

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