

The Orphans' Friend.

FRIDAY, ----- JUNE 15, 1883.

A WORKER'S PRAYER.

Lord, speak to me, that I may speak
In living echoes of thy tone:
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O, lead me, Lord, that I may lead
The wandering and the wavering
feet;

O, feed me, Lord, that I may feed
Thy hungering ones with manna
sweet,

O, strengthen me, that while I stand
Firm on the rock and strong in
thee,

I may stretch out a loving hand
To wretches with the troubled sea.

O, teach me, Lord, that I may teach
The precious things thou dost
impart;

And wing my words, that they may
reach
The hidden depths of many a
heart.

O, give thy own sweet rest to me,
That I may speak with soothing
power

A word in season, as from thee,
To weary ones in needful hour.

O, fill me with thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing
word,

Thy love to tell, thy praise to
show.

O, use me, Lord—use even me,
Just as thou wilt, and when and
where,

Until thy blessed face I see,
Thy rest, thy joy, thy glory share.
—Frances Ridley Havergal.

TOMMIE AND THE MINISTER.

BY H. M. W.

Tommie is a little black-eyed fellow aged six. I am going to tell you a true story about him. One day last summer as he was at play in the village where he lives, the minister drove up to the side-walk and went into the post-office a minute. When he came out, Tommie went up to him and said:

'Are you going down the river, Mr. Smith?'

'Yes,' answered the minister.

'Well, could I ride? I'm going down to grandpa's to stay a little while, said Tommie.'

'Oh, yes!' said the minister, who is a very pleasant man; 'if your mother is willing.'

So Tommie got on the back-board with the minister and drove through the pleasant country, by a lovely winding river, until he came to Grandpa Lee's.

'Why, Tommie!' said grandma, coming to the door; 'you've come to stay all night—haven't you?'

'Yes, I guess I be,' replied the little fellow.

'Did mamma say you might stay all night Tommie?'

'I thought you said you were going back with me, by-and-by?'

'I'm a-going to stay,' said Tommie, wishing he would drive along.

'I guess he can stay,' said grandma. 'Won't you call and tell his mamma he is going to stay all night?'

'Oh, yes, certainly!' said the minister; 'I will tell her, so she won't worry about her little boy.'

And he drove on.

Now the fact was that Tommie had run away, and his mamma didn't know he was down there at all. So he was not very well pleased with the idea of the minister's going to tell her.

He went into the house, and, there in the large, pleasant kitchen stood grandma's spinning-wheel. He always liked that, and preferred it to a piano any time, and though

he knew he was not allowed to touch it, he ran up to it and set it whirling. The piece of a roll that was hanging to the sharp little spindle flew round and round, and got all tangled up, but Tommie only laughed.

As soon as grandma saw it, she said:

'Why, Tommie Lee! You must not touch the wheel. You know better than to do it.'

Tommie looked pretty sulky at this, and felt as if little boys were never allowed to do anything. Pretty soon a neighbor came in, and grandma took her into the sitting-room.

Tommie waited till they had got well to talking, and then he said:

'Now I'm a-goin, to spin just once. Little boys never can touch things!'

And he took up a long, white roll, and tied it to the spindle, where he thought it should go.

'There, now, you old wheel!'

And he gave it a push that sent it whir-r-ring—oh, so loud! He looked to see if grandma was coming. No; she was talking about what Brother Fenney said at the conference meeting. So Tommie gave it another little push, but, somehow, the roll didn't spin into thread like grandma's. It stayed in one great, hard bunch.

'What under the sun are you doing, Tommie Lee?' said a voice, as grandma came rushing toward him. 'You're all-ways in some mischief or other. Land! it needs one to watch that boy all the time!' said she.

For nothing makes grandmas who spin so provoked as to have their wheels meddled with, and their yarn spoiled.

'I'm a-goin, home, then,' said Tommie, with his black eyes snapping.

And he started off.

'Oh, come back, dear!' said grandma, following him to the door.

'I'm a-goin' home,' was all the reply Tommie vouchsafed.

And he disappeared up the shady old road as fast as his little legs could carry him.

Tommie went straight home. He did not tell his mamma, as he should, of what he had done. He kept still about it, and for fear she would ask him, he went out in the shed to play.

He had not been there very long, when he heard a voice at the side-door talking with mamma. Of course a boy always has to run to the door to see who has come, and Tommie had to. Oh, dear, it was the minister!

'I left Tommie at his grandpa's, Mrs. Lee. He is going to stay all night.'

'What!' said the astonished mamma.

'I left Tommie there. He is going to stay all night, and come home in the morning.'

'It's a big fib—I ain't I'm to home,' burst out Tommie from behind his mother, in fear that she would know what he had done.

And then he ran out through the shed and hid behind the currant-bushes.

The minister said 'good-afternoon' to Mrs. Lee, and went away; but as he drove off, she saw him smiling to himself.

So did Tommie, and said to himself:

'I hate that minister, 'n I won't go with him no more.'

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.

HAPPINESS.

A peasant boy once said he would be perfectly happy if he had nothing to do all day but to swing on the gate and eat molasses.

The poet Gray is reported to have declared, that his highest conception of enjoyment was to lie all day on a sofa and read romances.

Dr. Scudder, the great and good missionary, tells of one of his heathen pupils of seven years, that she said to her mother one day:

'Mother, I have found out how to be happy.'

'How, my dear child?'

'By trying to do all I can to make others happy.'

When a child of a dozen years we succeeded, after a long trial, in making and placing a martin-box on a building near our honored father's dwelling. The twitterings of this beautiful bird of a summer's morning, add no little life to the quiet of a country village. As vivid, as if it were but yesterday, is the recollection of the feeling that we would be perfectly happy if the martins would only come to our box. Happy for us, if our after ambitions had been as innocent as that of our childhood's summer.—Selected.

There has been a striking example of man's ingenuity in England. Several years ago salt deposits were found near Middlesbrough at a depth of 1,200 feet, but all efforts to make it an industrial success failed until recently, when wells were sunk, and in them two tubes were placed, one within the other, so that a circular space is left between them. Into the circular space water is poured, which dissolves the salt and the brine thus formed and subsequently pumped out yields about 160 tons of salt a week when evaporated.

We all of us know the value of old friends. As time passes on and years increase, we miss them greatly and mourn them truly. We cannot replace them, or, alas, renew them. Their place on earth knows them no more for us. New friends, good as they are, are not, and never can be, old friends to us—the old friends with whom we communed so pleasantly together in life's young morn, the old friends who have shared our joys and lightened our sorrows, the old friends who have been guides and helpers and comforters to us all on often "a weary way."

IS A FLAG WITH A HISTORY.

The first Confederate battle-flag of the war has been presented by General Beauregard to the battalion of Washington Artillery, of New Orleans, for safe keeping. The flag was the handiwork of Miss Hettie Carey a Baltimore young lady, who was a refugee in Richmond and who made it out of her own silk dress, cut up for the purpose. Miss Carey afterward married General Pegram of the Confederate army, who was killed in battle three days after the wedding. She is now a school teacher in Baltimore.

In Shakespeare's time, the word "nephew" was used to denote grand children. The word "miscreant" then meant simply an unbeliever, and "influence," among the earliest English poets, meant only the power over mortals that planets were supposed to exercise. The word "girl" was once applied to young persons of either sex. Until the reign of Charles I, the word "acre" meant any field of whatever size, and "furlong" denoted the length of a furrow.

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 food 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 every secretary of a Lodge to send a copy 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 I am an orphan, without estate, sound in body and mind, and years of age. I have father died in 18.....; mother in 18..... I being I..... hereby make application for..... 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 active cherty and send him to the 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 cherty 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."

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 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 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 E. H. Grey 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,



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