

FRIDAY, --- SEPTEMBER 7, 1893.

OFF THE LINE.

The boy stood up in the reading class, A dozen or so—and each one said That those at the foot should never pass, Or find it easy to get up head.

Harry was studious; so were Jake, Jim, and Robert, and Tom, and Jack; For men of business they meant to make, And it wouldn't do to be dull or slack.

There wasn't another boy on the line More anxious than Jimmy to keep his place; For to be at the head was very fine, But to go down foot was a sad disgrace.

But Jim delighted in games of ball, Polo, tennis, or tame croquet, And his mind was not on his books at all When he took his place in the class that day.

'Twas his turn to read, and he started off With an air attentive—a vain pretense; For the boys around him began to cough And nudge and chuckle at Jim's expense.

"You've skipped a line," whispered generous Ben Who often had helped in this way before.

"YOU'VE SKIPPED A LINE!" shouted Jim; and then, Of course, the school-room was in a roar.

As down to the foot Jim went that day He learned a lesson that any dunce Might have known; for we're sure to stray If we try to be in two places at once.

Sport, when you sport, in an earnest way, With a merry heart and a cheerful face; But when at your books think not of your play, Or else you'll certainly lose your place. —Josephine Pollard.

A WOMAN'S LOVE.

A murderer sat in his cell in the jail, repeating over and over again to himself the sentence pronounced by the judge. "You are to be hanged by the neck till you are dead, dead, DEAD, and may God have mercy on your soul."

But there were no tears in his eyes, and no penitence in his heart. His dark visage, marred by many a scar from the sabre of sin, looked blacker and viler as he repeated the words, cursing God and man.

Ministers had come to him with gospel messages of divine mercy, but he spurned their words, and told them to come no more into his presence.

"Why, man," said one, "you are condemned to die, and in a few weeks you will be launched into eternity—how can you stand before God with all your unforgiven sins on your soul?"

"That's my business, not yours. I wish no further conversation with you," was his answer, as he waved his hand impatiently for them to depart.

A report of the interview was published in the papers next day. Among those who read the account was a timid, delicate Christian woman. The tears dropped upon the paper as she read, and a great desire came into her heart to tell the poor condemned man that she was sorry for him. But she said checking herself: "I can't do it. I was never in jail in my life, and I wouldn't know what to say. And then I would be sure to cry. Oh, I wish I could go and speak a few words to him without weeping!"

Her desire grew into a purpose, and one morning she gathered a delicate bouquet from her house plants, and went to the jail over the crisp, snowy road. The jailer who admitted her conducted her to the cell, and throwing open a window, through which without entering

persons may converse, he called the prisoner by name, saying, "Here is a lady who wishes to see you." The woman's courage and voice entirely failed her as she stood face to face with the hard, dark-visaged murderer. She could not utter a single word, but, handing him the bouquet, she burst into tears. The flowers and the weeping woman brought a flood of memories long buried—a home embosomed in flowers across the sea, and of a Christian mother who wept over him at the parting. And while the woman wept outside of the cell, he cried with a great, deep, bitter cry, as the tears rained over his face, "God be merciful to me, a sinner!" And God heard the cry, and came to the heart of the murderer with forgiveness and peace. Human sympathy and tears had broken his heart, and he was led like a little child to Christ.

Go forth even weeping, bearing precious seed, and doubtless you too shall come again rejoicing, bringing your sheaves with you.

If we have nothing to give to Christ, let us give Him our tears.

TRUE POLITENESS.

A poor Arab going through a desert met with a sparkling spring. Accustomed to brackish water, a draught from this sweet well in the wilderness seemed, in his simple mind, a fit present to the caliph. So he filled the leather bottle, and, after a heavy tramp, laid his gift at his sovereign's feet.

The monarch, with a magnanimity that may put many a Christian to blush, called for a cup and drank freely, and then with a smile thanked the Arab and presented him with a reward.

The courtiers pressed eagerly around for a draught of the wonderful water which was regarded as worthy such a princely acknowledgement. To their surprise, the caliph forbade them to touch a drop. Then after the simple-hearted giver left the royal presence, with a new spring of joy welling up in his heart, the monarch explained his motive of prohibition.

"During the long journey, the water in his leather bottle had become impure and distasteful; but it was an offering of love, and as such I accepted it with pleasure. I feared, however, that if I allowed another to taste it, he would not conceal his disgust. Therefore it was that I forbade you partake lest the heart of the poor man would be wounded." —Illustrated Chris. Weekly.

Brother, why do you stay out in the yard of the church after the worship begins? You ought not to do it. You set an evil example before others. It is a grief to your pastor, and an annoyance to your brethren. It cripples your own devotions. Your late entrance is an interruption to others. In fact, your behavior is irreverent and sinful, and you ought to have piety enough to stop it.

Growth in grace manifests itself by simplicity, that is, a greater naturalness of character. There will be more usefulness and less noise, more tenderness of conscience and less scrupulosity; there will be more peace, more humility. When the full corn is in the ear, it bends down because it is full.—Cecil.

Mrs. M. E. Nicholson, Oxford, N. C., says: "Brown's Iron Bitters have a soothing effect on my nerves and are an excellent appetizer."

A STAR IN HER CROWN.

A young lady was preparing for a dancing party and standing before a large mirror, placed a light crown ornamented with silver stars upon her head.

While thus standing, a little fair-haired sister climbed into a chair, and put up her tiny fingers to examine the beautiful head-dress, and was accosted thus:

"Sister, what are you doing? You should not touch that crown!"

Said the little one: "I was looking at that, and thinking of something else."

"Pray tell me what you are thinking about—you a little child."

"I was remembering that my Sabbath-school teacher said that if we saved sinners by our influence we should win stars for our crown in heaven; and when I saw those stars in your crown, I wished I could save some souls."

The elder sister went to the dance, but in solemn meditation; the words of the innocent child found a lodgment in her heart and she could not enjoy the association of her friends in the dance.

At a reasonable hour she left the hall and returned to her home and going to the chamber where her dear little sister was sleeping, imprinted a kiss upon her soft cheek, and said: "Precious sister, you have won one star for your crown," and kneeling at the bedside, offered a fervent prayer to God for mercy.—Selected.

"Ninety years ago," says the Free Church Report, "the first English missionary offered himself, and now the whole number of evangelical foreign missionaries is five thousand, and they are leaders of a native host of thirty thousand helpers of all kinds."

No more pernicious idea can be cherished by the young graduate than that because he is a graduate, therefore the destinies of the country are committed to his care above all others. It does not at all follow; indeed some of the greatest men, whose influence has been immanent in the councils of the nation, have not been college graduates at all.

Nearly \$25,000,000 have been invested in the search for gold in India, and not \$2,500 have been realized after three years' labor. The money invested in missionary labors there, which some short-sighted business men pronounced a waste, has brought substantial and permanent returns. Missions pay, if mines do not.

A low condition of health is common with many who allow themselves to worry. Mental anguish causes bodily sufferings. Anxiety and care has broken down many constitutions. A train of disorders usually follow mental distress. Heart affections, nervousness, sleeplessness, dyspepsia, liver complaint, kidney troubles, etc., are among the list. A sure remedy for relieving all mental and physical distress is Brown's Iron Bitters. It at once strengthens every part of the body making work a pleasure and care unknown.

One hundred years hence, as we moulder in our graves, other forms will tread the checkered floor, the same lessons will be taught by them as they have been taught by us to-day in the then long ago.

Newspapers, the periodical manifestations of the power of the pen, next to the pulpit, represent the greatest power in the world. No people can keep pace in greatness and goodness, with the progressive legions of this age without the elevation and purifying influence of the Christian press.

Mrs. E. S. Williams, Greensboro, N. C., says: "Brown's Iron Bitters cured me of an obstinate case of dyspepsia."

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 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 members 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 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 the names of the Committee of the Orphan Asylum to the Grand Lodge at the next 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:

I hereby certify that..... is an orphan, without estate, sound in body and mind, and years of age. He..... father died in 18.....; his mother in 18..... I being..... 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 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 our thanks on the part of the Masonic fraternity it 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 make 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 pastorate churches 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 incalculable 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. Rider 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."



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THE ORPHANS' FRIEND. Organ of the Orphan Asylum at Oxford, and of the Grand Lodge of Masons in North Carolina. IS PUBLISHED EVERY WEDNESDAY AT One Dollar a Year.

It is designed to promote the cultivation, instruction and interests of 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 true 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. Address ORPHANS' FRIEND, OXFORD, N. C.

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