

The Orphans' Friend.

FRIDAY, -- SEPTEMBER 14, 1883.

GOLDEN THOUGHTS.

Speak gently! It is better far
To rule by love than fear;
Speak gently! let no harsh word mar
The good we might do here.

Speak gently! 'tis a little thing
Dropped in the heart's deep well;
The good, the joy which it may bring,
Eternity shall tell.

Kind hearts are the gardens;
Kind thoughts are the roots;
Kind words are the blossoms;
Kind deeds are the fruits.

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world
Dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of the whole life dies
When love is done.

IT WAS FOR ME.

One stormy Sunday afternoon
at the hour when a class of
young women usually gathered
in a little mountain cottage, one
young girl only waited for her
teacher.

She had been learning during
the week the sweet words con-
tained in the 53d of Isaiah: and
as she toiled up the hillside she
had been repeating the verses to
herself; but they were only to
her then as the "very lovely
song of one who had a pleasant
voice." She did not know the
meaning of "being healed by
His stripes."

After prayer, with which the
hour of teaching always began,
Mary repeated the first four
verses of the chapter. When
she reached the fifth verse, "He
was wounded for our transgressions,
He was bruised for our iniquities,
the chastisement of our peace was
upon Him, and with His stripes
we are healed," the tears filled
her eyes, and before reaching
the end of the verse her head
sunk down, and the fast-flowing
tears dropped on the open Bible
before her as she sobbed out—

"It was for me, it was for me."

The intense solemnity of that
moment prevented any other
words being spoken than these
in answer to her words, "Let us,
thank Him, dear child, that it
was for you;" and they knelt
down, and after the teacher
thanked the Lord for opening
the blind eyes of her dear scholar
to see Jesus as her substitute,
the weeping girl in broken words
said:

"Lord Jesus! I thank Thee
that Thou didst die for me, that
Thou didst take my punishment;"
and then the sweet calm of con-
scious acceptance in the Beloved
stole into the broken heart, and
peace with God was sweetly
realized.

Rising from their knees, the
teacher saw a troubled look pass
over the bright face upon which
"the light of His countenance"
was shining, and in deep distress
the poor child said:

"Oh! my father, my mother,
my brother, they do not know
this joy."

So they knelt again to plead
for those still "far off," and rose
up comforted.

The joy of resurrection life
filled the heart of that young
girl with unspeakable joy, but it
was only when by faith she could
say, "It was for me."

'Till the disciples saw for them-
selves that the grave of Jesus
was empty, the words of the wo-
men who returned from the sepul-
chre were like "idle tales." Have
you, who it may be are
reading these words, ever known
the joy of the realization that
"He was wounded for your trans-

gressions, that He was bruised
for your iniquities, that the chas-
tisement of your peace was upon
Him?"

If not, you are far from God—
outside in the darkness of unbel-
ief and death—and till you ac-
cept the love of a living, loving
Saviour, and see Him as your
Sin-Bearer, there is no peace, no
life, no joy for you.

Oh! believe this love that is
yearning over you—that was
stronger than death, and is infi-
nite as God Himself.

BRAIN-WORK AND FOOD.

The notion that those who
work only with their brain need
less food than those who labor
with their hands has long been
proved to be fallacious. Mental
labor causes greater waste of tis-
sue than muscular. According to
careful estimates, three hours
hard study wear out the body
more than a whole day of hard
physical exertion. "Without
phosphorus, no thought," is a
German saying; and the con-
sumption of that essential ingre-
dient of the brain increases in
proportion to the amount of labor
which this organ is required
to perform. The wear and tear
of the brain are easily measured
by careful examination of the
salts in the liquid excretions. The
importance of the brain as a
working organ is shown by the
amount of blood it receives,
which is proportionately greater
than that of any other part of
the body. One-fifth of the blood
goes to the brain, though its av-
erage weight is only one-fortieth
of that of the body. This fact
alone would be sufficient to prove
that brain-workers require more
food, and even better food, than
mechanics or farm laborers.—
Selected.

When the keeper of a light-
house trims and lights his
lamp, he goes to his lonely
couch cheered by the thought
that by his fidelity to his
trust he will guide many a
mariner through the dangers
of the treacherous sea. But
how many are thus guided he
knows not. It is even so with
the good man who keeps his
spiritual light shining through
the lamp of a virtuous life.
That he does guide some
souls to the truth he cannot
doubt; but how many are led
to think better thoughts, to
form higher purposes, to en-
list under his Lord's banner,
he cannot know. He never
will know until, in the bless-
ed hereafter, one and another
happy saint will say to him,
"Your light guided me to our
precious Christ." Shine on,
therefore, O believer! Trim
anew the lamp of the Chris-
tian, and let it shine through thy
pure deeds as the rays from a
common lamp shine through
a globe of alabaster.—*Zion's
Herald.*

So prevalent is the habit of
talking small nonsense in com-
pany that even thinking peo-
ple mask their intelligence by
its use. But let one person
bring a sensible topic of con-
versation forward, and it is
wonderful how soon he will
be surrounded by others, well
informed concerning it, and
anxious to diffuse their knowl-
edge. The trouble is, we do
not understand each other.
Men have become thoroughly
impressed with the idea that
in order to make themselves
agreeable they must keep up
a constant stream of nonsense
and silly utterances, and the
ladies seem to have formed
the same idea in regard to the
gentlemen, until out of this
mutual understanding has
grown this empty, meaning-
less jargon of words at almost
every social entertainment—a
short shower of soap bubbles

"Why did God make me
such as I am?" is a question
men sometimes whisper with-
in the inner chambers of their
souls. It is usually prompted
by some sunburst of con-
sciousness revealing the great
strength of their tendencies to
evil. But it is a wicked
question, because it charges
on God that which properly
lies at their own door. It is
not God, but "our own past,
which has made us what we
are. We are the children of
our own deeds. Conduct has
created character; acts have
grown into habits; the lives
we have led have left us such
as we are to-day." Hence, if
the guilty questioner, who
charges God foolishly, will
faithfully study the relation of
his past acts to his present
tendencies, he will never ask
that question again. Rather,
he will humble himself in the
dust, and cry with the awak-
ened publican, "God be mer-
ciful to me a sinner!"

The cunning of partridges
is illustrated by the following
from the notes of a sportsman:
"In hunting partridges before
now I have sometimes been a
good deal amused with one of
their tricks. On my coming
near the flock the male
partridge would rush toward
me with feathers stuck out
like a frill, with wings flap-
ping, and making a terrible
fuss in every possible way.
After a time, though, I found
that this was only a trick.
While my attention was being
drawn to the blusterer
before me, the female, with
smooth feathers and drooped
head, was hurrying off with
the brood to a place of safety.
And when this had been ac-
complished there were no longer
any partridges in sight—
male or female."

The mighty bell which
God rings over our heads
sounds out only the single
note "Now" is the day of sal-
vation; but against God's im-
perative "Now" thousands
close their ears and allow the
devil to whisper into them
his delusive "to-morrow."
—*Dr. T. L. Cuyler.*

"It was meant," says Hunt, in
his "Art Talks," "that every-
body should express some plan in
creation. A mosquito means
something; an idiot means some-
thing. But if the mosquito tries
to be a goat, and the idiot a
Daniel Webster, they have a
hard time."

"Mrs. J. Stewart, Monroe, N. C.,
says: 'I had become very weak and
suffered from Brown's Iron Bitters. Now I can
do a full day's work.'"

As the tree is fertilized by its
own broken branches and falling
leaves, and grows out of its own
decay, so men and nations are
bettered and improved by trial,
and refined out of broken hopes
and blighted expectations.

If a man determines to do the
best he can, whether he drives a
cart, conducts a business of a mil-
lion dollars, or preaches the gos-
pel, he cannot fail.

Most of our comforts grow
up between crosses.

Religion is reproached with
not being progressive; it makes
amends by being imperishable.
—*J. Martineau.*

When God would have us die
to self, he always touches the
tenderest spot.

The life of a good, religious
person is a cross, yet it is also
a guide to paradise. Let us
then take courage, brethren;
let us go forward together.
Jesus will be with us.

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 discharg-
ed 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 im-
provement 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 Or-
phan Asylum is dependent on volun-
tary contributions from subordinate
Lodges, churches of all denominations,
benevolent societies, and charitable in-
dividuals; and their co-operation is
earnestly solicited.

EXTRACTS FROM THE PROCEEDINGS OF
THE GRAND LODGE OF MASONS:

The design of the Orphan Asylum
shall be to protect, train and educate in-
digent 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 as-
sist 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 po-
litical 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 re-
ceive such preparatory training and
education as will prepare them for use-
ful occupations and for the usual busi-
ness transactions of life.

Resolved, That the sincere thanks of
this Grand Lodge are hereby tendered
to many benevolent ladies and gen-
tlemen, to 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 aid and valuable
assistance in the great work of ameliorat-
ing the condition of the orphan chil-
dren of the State.

Resolved, That all benevolent soci-
eties and individuals are hereby cordi-
ally invited and requested to co-operate
with us in providing funds and supplies
for feeding, clothing and educating in-
digent and promising orphan children
at the Asylum in Oxford.

Resolved, That the Master of each sub-
ordinate Lodge appoint a Standing
Committee upon raising funds for the
Orphan Asylum, and require said com-
mittee to report in writing each month,
and that said reports and the funds re-
ceived be forwarded monthly to the
Superintendent of the Orphan Asylum,
and that the support of the Orphan Asylum
be a regular order of business in each
subordinate Lodge at each Communica-
tion.

"Should deserted children be admit-
ted?" was decided in the negative.

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

"Should deformed children be admit-
ted?" This was left to the discretion
of the Superintendent. When the de-
formity is of such a character as to re-
quire extra attention, it was thought
unadvisable to admit the parties in the
present condition of the Asylum.

"Should boys learn trades at the Asy-
lum?" Decided in the negative, it be-
ing impracticable at this time to em-
ploy skilled mechanics in the various
trades, erect suitable work-shops and
purchase necessary tools.

"Should collecting agents be appoint-
ed 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 ad-
vised 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 pre-
fer 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, That 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.

It shall be the duty of the said com-
mittee to make due inquiry into the cir-
cumstances of the situation offered be-
fore endorsing an application; and also

to inquire into the circumstances and
treatment of children already discharg-
ed, and living in their jurisdiction, and
use their best efforts to secure good
treatment, or the return of the chil-
dren.

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 em-
ploy 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 or-
phan, without any case about his body
and mind, and..... years of age. His
father died in 18.....; his mother in
18..... I being.....
herby make application for..... ad-
mission into the Asylum at Oxford. 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. It is also the duty of a
community to take up a collection to send
a man with the children, nor send the
children before the Superintendent has
been consulted.

ACTION OF EPISCOPAL CONVEN- TION.

Resolution adopted by the last an-
nual Convention of the Protestant
Episcopal Church, at Winston, May 13,
1880:

Resolved, That this Convention
does heartily approve the efforts of the
Orphan Asylum to alleviate the suffer-
ings and to provide for the welfare of
the helpless orphans of North Caroli-
na; and that we commend to the imi-
tation 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 re-
member the poor."

ACTION OF THE N. C. CONFER- ENCE.

On motion of Rev. J. R. Brooks, the
following resolutions were adopted at
the Annual Conference held at Dur-
ham, in 1881:

"The Committee to whom was refer-
red the communication of this Excellen-
cy Gov. Jarvis, bringing to our notice
and commending to our favor, the Ox-
ford 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 re-
quested 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 Superinten-
dent of the Asylum.

3. That the Recording Stewards of
our several pastoral charges are request-
ed 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 Ralei-
gh, N. C., November 14th, 1880:
"Whereas the Oxford Orphan Asylum
of North Carolina is a purely benevo-
lent 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 congre-
gations within our bounds take up at
their own convenience an annual col-
lection 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 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 in-
estimable amount of good; and
WHEREAS, We believe that the Bap-
tist people of the State will feel it to
be not only a duty, but a privilege, to con-
tribute regularly to its support; there-
fore,

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 fol-
lowing resolution, which was adopted
by 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 make up a collection
during the year in aid of the
Oxford Orphan Asylum,



These Goods are sold under an

Absolute Guarantee

That they are the Finest and PUREST
goods upon the market;
They ARE FREE from DRUGS and
CHEMICALS of any kind;
They consist of the Finest Tobacco and
Purest Rice-Paper made.

OUR SALES EXCEED the products
of ALL leading manufacturers combined.

None Genuine without the trade-mark
of the BULL. Take no other.

W. T. BLACKWELL & CO.

Sole Manufacturers—Durham, N. C.

THE ORPHANS' FRIEND

Organ of the Orphan Asylum at Oxford, N. C.,
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 educa-
tion, instruction and interests of

THE YOUNG.

especially those deprived of the bene-
fits of parental and scholastic training.
It also seeks to increase the social
growth of the prosperous by suggesting
proper objects of charity and true prin-
ciples of benevolence, in order that they
may, by doing good to others, enlarge
their own hearts and extend to the
benefit of their human sympathies, to
ascend to a higher plane of christian
observation. Address

ORPHANS' FRIEND,
OXFORD, N. C.

J. W. DENMARK.

EDWARDS, BROUGHTON & CO.,

J. W. DENMARK & CO.,

No. 2, Recorder Building,

Raleigh, N. C.]

Booksellers and

Stationers.

Full line School, Law, Religious

and Miscellaneous

Books.

Plain and Fancy Stationery, Blank

Books, &c.

REASONABLE

AND RELIABLE

The Valley Mutual Life

Association of

Virginia.

For particulars address

GEORGE C. JORDAN,

State Agent,

No. 6, Mahler Building, Raleigh, N. O

ON THE ASSESSMENT

AND RESERVE

FUND PLAN.

One Thousand Dollars

Will cost upon an average as

follows:

At 21 years of age, \$6.25.

At 30 years of age, \$7.20.

At 40 years of age, \$9.50.

At 50 years of age, \$12.50.

At 60 years of age, \$20.00.

Only three thousand dollars

written on one risk.

C. D. H. FORT, M. D.

SURGEON DENTIST,

OXFORD, N. C.

I have permanently located in the

town of Oxford, N. C., and respect-
fully tender my services to the citizens
of the place and surrounding country
upon the most reasonable and satisfactory
terms. Office over Grandy & Bro's
store.