

# The Orphans' Friend.

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## WHAT SHE COULD.

In a quiet and darkened chamber,  
Shut out from the happy sky,  
And the pleasures that make it so sweet to live,  
And make it so hard to die,  
Lay one with her meek eyes heavy,  
And her hands on her heart a-strain,  
Because she could do no more than bear  
Her burden of hopeless pain.

On the pillow of sleeping childhood,  
Harassed with the wearing day,  
A mother emptied her tired arms,  
And dropped on her knees to pray.  
A sob to her lips kept rising,  
That her strength had but sufficed  
For the needs of home, when, all the while,  
She had wanted to work for Christ.

At her seams, through the long, long summer,  
One sat with a drooping head,  
And sighed as she thought of her frosh, young  
life

Just slipping away for bread.  
But the tear that dropped on her needle  
Held in it a prayer:—"Ah, who,  
Dear Lord, hath labored so little for Thee,  
And there is so much to do?"

They perish for lack of knowledge?"  
'Twas a maiden heard the call;  
And the sacred things the soul hold dear,  
She freely renounced them all,  
To sit with the dusky Hindoo,  
In her sad zenana's gloom,  
And tell her the story of Bethlehem,  
The manger, the cross, the tomb.

And yet unto each, as she suffers  
In patience, and prayer, and trust,  
As she ministers, lavishing life and love,  
Or toils for her daily crust,  
Or lays her soul on the altar,  
Alike will the Savior say:  
"She hath done what she could;" and the  
spikenard scent  
Shall never dissolve away.

—Margaret J. Preston.

Northern Home for Friendless Children and Soldiers' Orphan-Institute.

This institution was incorporated in 1854, having been organized the year previous, the object being the care and education of all white children under 12 years of age who should be voluntarily surrendered by their fathers or guardians, and to apprentice them to useful trades, the boys until 21 and the girls until 18 years of age, or to return them to their parents at the discretion of the management. Another object was that commitments might be made to it by any judge of the supreme court of Pennsylvania, or of the district court and court of common pleas, or by the mayor of Philadelphia, of children needing special moral care. By a subsequent act, this power was extended to the presiding judges of the courts of common pleas in the other counties of the Commonwealth; and, further, it was made the duty of the judges of the common-pleas and district-courts of Philadelphia and of the recorder of the city to visit alternately the institution at least once in two weeks, to examine into all the commitments, and to discharge such children as have not been properly committed.

The estimated value of real estate and personal property of the institution is \$125,000, mostly the result of private efforts and enterprise, only \$5,000 having been appropriated by the State for the purpose. For several years annual appropriations to aid in carrying on the work were made by the legislature of the State.

Children are received from all parts of the State, and are well

instructed in the branches of a good elementary education.

The institution is conducted on the most liberal principles consistent with economy.

Food, clothing, recreations, and amusements are abundantly provided, and perhaps no other institution is so profuse in its provisions of a domestic and social character for its beneficiaries as the Northern Home for Friendless Children.

After the war had assumed colossal proportions and many children had been reduced to orphanage, the Northern Home was the first to provide a home especially for them upon its own ground.

This Home for the Orphans of the Army and Navy, now called The Soldiers' Orphans' Institute, the first in the country, was formally dedicated and opened in the summer of 1862, the dedicatory services being performed by the late lamented Rev. Dr. Hutter and Rev. Dr. Brainard.

The buildings were both afterward much enlarged, and again re-dedicated to the good cause of caring for the orphans and friendless. A new and elegant chapel is the latest improvement, and of recent erection.

The Northern Home has thus constantly been spreading itself in good works.

The beautiful park, attached to "Home" and "Institute" on the eastern side, serves as a playground for the large and happy family of children gathered here.

The average number in all the buildings is usually nearly 400. An infirmary is owned across Brown street, and entirely separate from all the other buildings, but the children enjoy such excellent health that an infirmary for the sick is scarcely needed.

During the twenty-one years of the existence of this institution, it has received, cared for, and indentured, or otherwise disposed of, nearly three thousand five hundred children. The average number of inmates during the year was 255. On May 1, 1874, the number of soldiers' orphans in the institution was 240 and of friendless children 113.

The Soldiers' and Sailors' Institute was the out-growth of a spontaneous and unrewarded charity towards these wards of the nation, exercised long and liberally in their behalf, before any systematic provision was intended by the State or any re-imbursment expected for their maintenance and education. Not only orphans, but children impoverished by the absence of their fathers, were also received, fed, clothed, and educated, to be returned to their homes or adopted and permanently cared for as circumstances required. Several hundred of such children were thus maintained, for whose support recompense was ever received.

The locality and the resources of the Northern Home being better adapted to general service than any like institution of the State, it has been continuously recognized by the legislature by yearly grants to aid in its benevolent operations. These appropriations are, however, now discontinued.

## FIVE USEFUL PRECEPTS.

SELECTED BY J. T. B.

1. Use all the means you possess for gaining information; and, whether in religion, politics, or morality, think and act for yourself, and have an opinion of your own. You may let another take your purse, but never surrender what constitutes the glory of man, the freedom of the mind.

2. In all your speculations, in all your researches after truth, divest your minds wholly of prejudice, whether derived from habit, tradition or the opinion of others; look at things as they really are, and form your judgement accordingly.

3. Never enter upon any important undertaking without first considering whether you be every way competent to the task; and whether, all things considered, the accomplishment of your object will be for the greatest good.

4. After you have fully determined in your own mind that a particular course of action will be for the greatest good, let nothing divert you from your purpose. The path you pursue may be rugged; difficulties and obstructions will probably present themselves but remember that time, patience and perseverance will accomplish all things.

5. Whatever may be your occupation, observe strictest regard to order, both as to the distribution of time, and the management of your concerns. Let your whole life be but the execution of a well laid plan. A journal of daily transactions would have a happy effect; and a correct book of debt and credit, save much money, and prevent much trouble.—*Christian Sun.*

A very little word is no. Any child can spell it. Diminutive in size, evident in import, easy of utterance, frequent in use, and necessary in speech. It seems one of the simplest and most harmless of all words, yet there are those with whom the little monosyllable sticks in the throat. Before it error has fallen, and truth has risen in its splendor.

More of courage is required,  
This one word to say,  
Than to stand where shots are fired  
In the battle fray.

Use it fitly, and ye'll see  
Many a lot below  
May be schooled, and nobly ruled  
By power to utter.—No."

## "Oil Yourself."

Once upon a time there lived an old gentleman in a large house. He had servants and everything he wanted, yet he was not happy; and when things did not go as he wished, he was cross. At last his servants left him. Quite out of temper, he went to a neighbor with the story of his distress.

"It seems to me," said the neighbor, "it would be well for you to oil yourself a little."

"To oil myself?"

"Yes, and I will explain. Some time ago one of the doors in my house cracked. Nobody, therefore, liked to go in or out by it. One day I oiled its hinges, and it has constantly been used by everybody since."

## HEALTH BETTER THAN WEALTH.

Little Martin was a poor boy who had no father or mother. He earned his bread by going on errands. One day on his way home, he sat down to rest, and to eat his piece of dry bread near the door of an inn. As he sat there a fine carriage drove up, and the master of the inn came out to serve two gentlemen who were in it. One of them was very young—not much older than Martin—and Martin thought to himself that he would like to be in his place. When he looked at his own crust of bread and his own clothes, and then at their fine things, he could not help saying aloud:

"Oh, dear, I wish I had that young gentleman's grand coach. I wish I could change places with him."

The other gentleman, who was the boy's tutor, heard this, and told it to his pupil, who made signs to Martin to come to him.

"So, little boy," he said, "you would like to change places with me, would you?"

"I beg pardon, sir," said Martin, "I did not mean any harm by what I said."

"I am not angry," said the young gentleman; "I only wish to know if you are willing to change places with me?"

"Oh, now you are joking," said Martin; "no one would wish to change places with me, and walk so many miles each day, and have nothing to eat but a dry crust."

"Well," said the young man, "I will give you all I have, if you will give me all that you have, and that I have not."

Martin did not know what to say, but the tutor told him to speak freely.

"Oh, yes," said Martin then; "I will change places with you."

But when the young gentleman stepped out, Martin saw that he was very lame. His legs were bent so that he had to walk with crutches. His face was pale and thin too, like one who is often ill. Martin then began to think that health was better than a fine carriage.

"Will you change places with me now?" asked the youth. "I will give you all that I have to be strong like you."

But Martin said, "Oh, no; not for the world."

"I would gladly be poor," said the young man, "if I could run like you; but as it is God's will that I should be lame, I try to be happy and thankful as I am."—*Church and State.*

Mr Spurgeon's church in London now numbers four thousand eight hundred and thirteen members. Last year five hundred and ten were added to the list, but the loss by death and removal brought the clear increase down to one hundred and thirty-six. The colportage society of the church occupies forty-three districts of the city.

There is an energy of moral suasion in a good man's life passing the highest efforts of the orator's genius.—*Chalmers.*

## WHAT IS CHRIST TO US?

He is our way—we walk in him.

He is our truth—we embrace him.

He is our life—we live in him.

He is our Lord—we choose him to rule over us.

He is our master—we serve him.

He is our teacher—instructing us in the way of salvation.

He is our prophet—pointing out the future.

He is our priest—having atoned for us.

He is our advocate—ever living to make intercession for us.

He is our Savior—saving to the uttermost.

He is our root—we grow from him.

He is our bread—we feed upon him.

He is our fold—we enter it by him.

He is our shepherd—leading us in to green pastures.

He is the true vine—we abide in him.

He is the water of life—we slake our thirst in him.

He is the fairest among ten thousand—we admire him above everything.

He is the brightness of the Father's glory and the express image of his person—we strive to reflect his likeness.

He is the upholder of all things—we rest upon him.

He is our wisdom—we are guided by him.

He is our righteousness—we cast all our imperfections on him.

He is our sanctification—we draw all the sources of life from him.

He is our redemption—redeeming us from iniquity.

He is our healer—healing all our diseases.

He is our friend—relieving us from all our necessities.—*Selected.*

Nothing can be love to God which does not shape itself into obedience.—*F. W. Robertson.*

There must be something wrong about a condition which involves one in fresh trouble every day.

Men preserve the fire by blowing it; so, by diligence, we must kindle the gift of God bestowed upon us.—*Cawdray.*

SCHOOLING.—In Germany 1,520 out of every 10,000 of the population are under school institution; in Great Britain, 1,400; in France, 1,160; in Belgium, 1,140; in Austria and Hungary, 840; and in Russia, 150.

LONDON POLICE.—The police force of London consists of 10,457 men for a population of about 3,500,000. There are 906 sergeants, 247 inspectors, 21 superintendents; and one general superintendent.

Man is the highest product of his own history. The discovery finds nothing so grand or so tall as himself, nothing so valuable to him. The greatest star is that at the little end of the telescope—that is looking, not looked after, nor looked at.—*Theodore Parker.*