

The Orphans' Friend.

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WHOSE!

A little mound of earth alone,
With matted, stunted grass o'ergrown,
A lonely haunt in graveyard plot,
By every former friend forgot,
Yet stranger steps I could but choose
Stay by that grave, not knowing whose!

What need of sculptured stone to tell
Who slept beneath was sleeping well?
What need to know the sleeper's name?
To us or him 'twas all the same!
Life's story still I could pursue,
Beside this grave, not knowing whose?

"Dust to dust!" the end of earth,
The end of dreams our life gives birth;
The summing up of all our fame,
Was here, a mound without a name;
A matted sod, a lonely spot,
By grieving friends at last forgot!

Not knowing whose, what worth to us
His name, his age, or history?
Did earth resound once with his crime,
Or mayhap with his deeds sublime;
What boots since o'er him hangs the pall
Oblivion weaves and spreads for all?

One of the millions gone before,
Whose steps are washed from off time's
shore;

A matted sod the only trace
That's left as landmark to his race,
When'er like me one comes to muse
Beside his grave, not knowing whose!

THE HEBREW ORPHAN ASYLUM OF BALTIMORE, MD.

Was organized in 1872, under the auspices of the Hebrew Benevolent Society, funds for the purpose having been contributed by the Israelites of Baltimore.

The children attend the public school in the near neighborhood, where they receive instruction in the English branches.

They also receive several hours' instruction daily in the German and Hebrew languages at the asylum, besides being required to devote a reasonable time to the daily preparation of their public school studies.

They have the Sabbath and Sunday afternoons entirely at their own disposal.

Their studies are as follows:

(1) Reading and translating the Hebrew Prayer Book, committing to memory the morning and evening prayers and the benedictions employed on the various occasions of life and the seasons of the year.

(2) Religious instruction has, until now, been given more as occasion required than systematically, because of the absence generally of religious ideas. The origin and significance of the holidays and festivals and the attributes of God have been fully explained and taught, and the Ten Commandments have been expounded and the children required to commit them to memory.

(3) Biblical history.

(4) German—reading, writing, orthography, and grammar.

(5) English—all studies usual in the public schools.

(6) Vocal music.

THE NEW HAMPSHIRE ORPHANS' HOME AND SCHOOL OF INDUSTRY
Is located upon the celebrated Daniel Webster farm, in Franklin, N. H.

It was duly inaugurated with appropriate ceremonies, October 19, 1871.

One hundred children have been received at the home since its opening. They are under excellent care and training in every particular, and are contented and happy. The real estate and personal property, amounting to more than \$12,000, is paid for,

and the title is in the home. The income for the past year was \$4,000, and the number of inmates thirty-one.

NEWARK ORPHAN ASYLUM, NEWARK.

Some twenty-seven years ago, a little friendless orphan girl fell from a fruit-tree and broke her leg. Already an unwelcome inmate in the family with whom she had found a shelter, this additional affliction rendered her an unbearable burden. She was about to be sent to the almshouse, when a kind neighbor opened her home and heart and took the little sufferer in, and with a mother's tenderness nursed her back to health.

This circumstance was known and discussed, and the necessity of establishing an orphan asylum for the benefit of friendless orphan children was pressed upon the minds of the people. Preliminary meetings were called, an association formed, a building hired, and the Newark Orphan Asylum, the first institution of the kind in the State, and it not a State institution, was formerly opened with appropriate religious services.

A charter was obtained, and a board of trustees, comprising thirty ladies, chosen from the Episcopal, Presbyterian, Baptist, Methodist, Reformed, and Congregational churches of this city. Of those ladies, ten are still remaining in the board.

The asylum opened with eight children; but, as its fame became noised abroad, its numbers increased, and in a few years they were compelled to look forward to an enlargement of their borders.

Appeals were made, to which the people of Newark responded, and a lot was purchased for \$7,000, and a building commenced in September, 1856, and in September, 1857, the house was completed without a dollar of indebtedness, the expense of the house and grounds being \$32,000.

The original design of the building is incomplete. It was intended to be finished with corresponding wings, but the funds not being sufficient, and one wing only being needed for the convenience of the family, the trustees concluded to defer the erection of the other wing until the treasury should be replenished for that purpose. In 1865 a legacy was left for this express design, with the condition that it should be used within ten years, and it is now hoped that the accumulated interest, with the principal, will enable the trustees to complete the remaining wing without appealing to the generosity of its friends.

They are endeavoring to establish a permanent fund, to be so invested that it will help them to meet their annual expenses and to provide for unseen exigencies, for which their present subscriptions are inadequate.

They have now \$5,000 or more, but, as the institution has from the beginning until the present had to depend on the contributions and donations of its friends to meet its daily wants, it is necessary sometimes to draw upon this small fund to meet deficiencies.

The success of this institution stimulated others, and auxiliaries sprang up in Orange, Paterson,

Bloomfield, Morristown, Belleville, Plainfield and New Brunswick. These all worked cordially and heartily with the parent institution for several years, when Paterson and Orange, having so large a number of children to provide for, withdrew and formed associations of their own, and are both prosecuting their work with vigor and success.

It has always been the aim to surround the little ones with such home-influences as shall supply, as far as possible, the natural child-longing for sympathy and love, while maintaining a firm yet gentle discipline, and to make such provision for their physical, intellectual and spiritual natures that if rightly improved they may go out into the world prepared to take their places as good citizens ready for work in the Master's service.

Strict attention has always been paid to their physical necessities—personal cleanliness, fresh air, plain, wholesome food, and manual exercise being deemed essential to their highest well-being.

MR. SPURGEON.

Success is in itself a power, and Mr. Spurgeon is not only a successful man, but a successful man born amongst those whom he addresses. The son of a baker, he has been an usher at a small school, a tract-distributor, and a clerk. At seventeen he was installed as a full-blown preacher at Waterbeach. Before he was twenty he was drawing, Sunday after Sunday, enormous audiences at a chapel in New Park street, Southwark. The place was enlarged, and the services were temporarily performed at Exeter Hall. But Mr. Spurgeon had become a celebrity, and the building in the Strand was insufficient to contain the growing crowds. From Exeter Hall and Southwark he migrated to the Surrey Music Hall, capable of holding upwards of ten thousand people. Here he displayed a calmness and courage, on a certain occasion when an alarm of fire was given, which deservedly won him fresh fame. In 1861 the Metropolitan Tabernacle was opened. It may not be superfluous to say that this building is 150 feet long, 80 feet wide and 70 feet high; that it has two galleries, the preacher's platform being on a level with the lower one; that its average congregation is 6,000 people; that of these 5,000 are admitted by tickets only; and that when it was first opened it was announced that "the only warming apparatus would be the pulpit." The Tabernacle has 4,500 communicants while upwards of fifty proselytes a month, largely consisting of domestic servants, are received into its congregation.

Of Mr. Spurgeon's printed sermons, which are all taken down by short-hand writers, upwards of ten million copies, it is calculated, have been sold. But these facts represent only a small portion of Mr. Spurgeon's labors. Attached to the Tabernacle are a Pastors' College, with about eighty students; a group of almshouses; a boys' school, in which three hundred children are trained on wholly unsectarian principles;

and an institution for colportage. Then there is the Stockwell Orphanage, also an unsectarian establishment, maintained at a cost of some five thousand a year. For the conduct of each of these Mr. Spurgeon is personally responsible; and the total of endowments is not more than £30,000.

By such works as these Mr. Spurgeon has placed the metropolis under perpetual debt of gratitude, and it would be a little creditable to the right feeling of the classes who he has benefited in so conspicuous a degree if he were not looked up to by them as a ruler in Israel. He has never yet failed in anything which he essayed, and probably he is the only man living who, if he took the Albert Hall, could be sure of making it a commercial success.—*London World.*

CHANGES IN THE MEANING OF WORDS.

CLIMATE.—At present, the temperature of a region, but once the region itself.

CORPSE.—Now only used for the body abandoned by the spirit of life, but once for the body of the living man equally as of the dead.

DESIRE.—"To desire" is only to look forward with longing now, the word has lost the sense of regret or looking back upon the lost but still loved.

ENSURE.—None of our dictionaries, as far as I can observe, have taken notice of an old use of this word, namely, to betroth, and thus to make sure the future, husband and wife to each other.

HAG.—One of many words which, applied formerly to both sexes, are now restrained only to one.

MOUNTBANK.—Now any antic fool, but once restrained to the quack-doctors, who, at fairs and such places of resort, having mounted on a bank or beach, from thence proclaimed the virtues of their drugs.

OSTLER.—Not formerly, as now, the servant of the inn, having the care of the horse, but the inn-keeper or host, the "hostler" himself.

SHREW.—There are at present no "shrews" save female ones; but the word, like so many others which we have met with, now restrained to one sex, was formerly applied to both.

SONNET.—A "sonnet" must now consist of exactly fourteen lines, neither more nor less, and these with a fixed arrangement, though admitting a certain relaxation of the rhymes; but sonnet used often to be applied to any shorter poem, especially of an amatory kind.

STOVE.—This word has much narrowed its meaning. Bath, hot-house, any room where air or water were artificially heated, was a "stove" once.

TOBACCONIST.—Now the seller, once the smoker of tobacco.

UNCOUTH.—Now, unformed in manner, ungraceful in behavior; but once, simply unknown.

WINCE.—Now, to shrink or start away, as in pain, from a stroke or touch; but, as far as I know, used always by our earlier authors in the sense of to kick.

AN AWFUL PRAYER.

One of the most awful forms of prayer of which we can conceive is recorded in the fourteenth chapter of Luke. The invitation to the supper had gone forth, the feast had been spread, the host was waiting, the servant had been sent to them that were bidden, but they "all with one consent began to make excuse." Though the excuses varied, yet there was a singular unanimity among them in their answers: "I pray thee, have me excused." The prayer was answered, for soon the master of the feast, in anger, turned from them, and not one of the men which were bidden tasted of the supper. The supper, the invitation and the guests were all typical, and so also was the prayer to be excused. The type has found its fulfilment in the marriage feast which the great Master of assemblies has provided, the whole world has been invited to partake of it, but myriads have, with one consent, begun to make excuse. Look at that young man; a short time ago he went forth from his loved home where he had been surrounded by influences which pointed him to Christ, but he prayed to be excused for a little while; the battle of life was before him; after he had a fair start, and was on the road to success or eminence, he would think of this matter of personal religion. Years have passed by; his feet are now turned aside from God's sanctuary, and are treading slippery and dangerous paths; he needs the light of heaven on the road, but the prayer to be excused is still ascending. Later on he is deeply engaged in business pursuits; the "cares of the world and the deceitfulness of riches" are pressing hard upon him now; surely he will turn to God for guidance now; surely he will seek in religion a refuge from the turmoils and cares which embarrass him; but, no, the cry: "I pray thee have me excused," still ascends. Now he is old and almost worn out, the battle of life is almost fought, the goal of wealth has been reached, and the heart is still unsatisfied and filled with an aching void and longing; will he not now call upon the Almighty to be his keeper; that in the death hour he may be able to cry triumphantly: "Victory!" Ah, no! "Have me excused," is still his prayer: "death is not so very near, I still have time left to purify myself, and prepare for eternity." But suddenly the clammy hand of death is laid on his brow, the once strong and self-confident man is brought low; now, indeed, he is ready in the anguish of his soul, and with the awful prospect of the future, to cry unto God to save him, but it is too late, the prayer has at last been answered; he is excused.

A German pedler sold a man a liquid for the extermination of bugs. "And how do you use it?" inquired the man, after he had bought it. "Ketch de bug and drop von little drop into his mou't," answered the pedler. "You do?" exclaimed the purchaser. "I could kill it in half the time by stamping on it." "Vell," exclaimed the German, "that is a good vay, too."