

RELIGION IN RALEIGH.

The Legislature has adjourned; but its members, during their stay at the Capital, conducted themselves with propriety and decorum. Occasionally one was seen drunk and disorderly; but as a general rule they made a good impression in favor of honesty and morality. Some of them, by attending Sunday school and prayer-meetings, exerted an influence in favor of religion. At the same time Dr. Rosser preached at Edonton Street Methodist Church what he termed a chain of sermons, by which many were converted, and many others were so deeply impressed that they resolved to reform their manner of living. Then Rev. Mr. Journey held a meeting at the Second Methodist Church, and Rev. Mr. Jordan has been preaching for four weeks at Swain Street Baptist Church to immense throngs of people. At the same time Drs. Wilson and Skinner have assisted Dr. Pritchard in a meeting. Bishop Lyman has also confirmed a large number at St. Mary's School. Dr. Marshall's congregations have been large and very liberal in their contributions to benevolent purposes. The church of the Good Shepherd, of which Rev. Mr. Rich is Rector, entered its new house of worship last Sunday, and the collections of the day amounted to more than a thousand dollars. The inclination to do good is the surest proof of a pure religion. One deed of charity is worth more than a dozen glory-hallelujahs. Religion is a theme of conversation in Raleigh, and nearly all the churches have found it necessary to increase their accommodations. Such influences at the Capital will be felt in other parts of the State.

THE ORPHAN ASYLUM.

Many of the friends of this institution would, perhaps, like to know something of how we are getting on here and what the prospects are for continuing the enterprise.

The building, formerly St. John's College, is situated in the outskirts of the town of Oxford. It is one of the most beautiful situations in the State. The building occupies a position upon a gentle acclivity, in the midst of a picturesque grove of healthy, vigorous white oaks. In many, indeed in most, respects it is well adapted to the purpose for which it is used. The ventilation is good, but the means of heating might be improved. The water is excellent, and the twenty acres of land attached to the premises would produce an ample supply of vegetables, with the labor of the boys, but the land is poor and the means for the purchase of fertilizers too limited to improve it as it should be. There is want of out-building room also, that can not be remedied for the same reason—want of means.

The number of inmates at present is seventy-five boys and fifty-eight girls, making a total of one hundred and thirty-three. These are instructed by five lady teachers, of skill and experience in teaching. They are divided into five schools or "Forms," each occupying a separate school-room, the schools or Forms being arranged according to the advancement of the children, and it is a motive to study, with the children in the lower Forms, to so acquit

themselves as to be promoted to the next higher. The progress of the children in the branches taught is, in most cases, very satisfactory.

In our gardening operations, owing to the unfavorable season, we are rather backward, though probably up with most of our neighbors. We have planted Irish potatoes, sown cabbage seed, mustard, lettuce, radish and kale. Our peas (the early crop) are coming up very prettily, and we hope to have a mess from the vines about the first of May. We have also a large area in onions, set out last Fall, growing beautifully.

We are not getting much milk—barely enough for coffee and for the sick—owing to the fact that we cannot procure the necessary nutritive feed for the cows, of which three are nominally in milk. The prospect is good, however, for a better supply after a while.

While the contributions, in cash and in kind, have been liberal, yet they have not been sufficiently large to enable us to do all that is desirable in providing conveniences and comforts for the inmates. The children have not suffered for food or clothing, but inconvenience has been experienced for want of tools to work with and, as intimated above, for out-house room for storing and taking proper care of tools and other things.

But we will not pursue the subject further this week. We may revert to it again hereafter, as occasion may suggest. We will state, in closing, that the health of the children, at present, is good.

HOME AT LAST.

The dozen orphans from Oxford, after visiting the places mentioned in the last report, visited Thomasville where all the citizens received them kindly. Rev. Mr. Herman, Rev. Mr. Sharpe and Dr. Thomas, Master of the Lodge, gave their hearty cooperation. At Lexington Rev. Messrs. Phillips, Johnson and Bumpass and all the citizens extended a hearty welcome, and packed the splendid Court House to hear the orphans. Their kindness can not be forgotten. Mebanoville is a small place; but gave us a full house, and good order. The Superintendent had the pleasure of hearing some recitations in the Bingham School. He found Major Bingham and the other teachers full of learning, full of zeal, and full of life. Perfect quiet prevails in the barracks, and there is nothing to do but study. Rev. Mr. Penick, a devoted friend of the orphans, was confined to his bed by sickness.

From Mebanoville, we went to Louisburg. Rev. F. L. Reid, the Chaplain of the Grand Lodge, Messrs. Baker, Cooke and others had prepared the way before us. Mr. Reid prayed for the orphans, and for those who have them in charge. We were glad to see that this young and gifted divine has secured the confidence of all the people. His illustrious father and devoted grand father have lived and labored in the same field. The son is loved and honored for his own sake and for the sake of those who have gone before him. The audience was large and very attentive and the collection speaks for itself. On the sixteenth day after their departure, the children returned with sound bodies and in good health to the Asylum in Oxford, and are now reciting as usual. J. H. M.

WILSON, N. C., March 11th, 1875. J. H. MILLS, Esq.—Dear Sir:—I, by accident, saw a few days since a copy of THE CHILDREN'S FRIEND containing a letter over your signature addressed to me, and I feel it my duty to apprise you of some of the errors that said letter contained, which I hope you will correct through the same medium that you made them.

In the beginning of your letter you say that you deliberately and respectfully decline to accept the five hundred dollars which I offer through the Citizen's National Bank of Raleigh, to the Orphan Asylum, as a contribution from the Grand Gift Concert of Wilson. In this you are mistaken, as I have never offered money through the Citizen's National Bank to the Orphan Asylum. I did, on the 23rd day of February last, at the request of the committee, send a check of five hundred dollars on the Bank of Wilson to W. E. Anderson, Treasurer of the Grand Lodge, and asked him to place it to the credit of the Orphan fund, and notify the Superintendent that the amount was there for the benefit of the Asylum. Mr. Anderson returned the check in a few days, stating that you had declined to accept the amount for reasons which would be explained by you in THE CHILDREN'S FRIEND, which I presume are set forth in your letter to me.

You are again mistaken in trying to convey the idea that only five hundred dollars for the orphans was realized from the Concert, as upon reference to my letter to Mr. Anderson, it will be seen that the check was in part of the fund.

The amount realized would have been sent directly to you, had the committee not known from your card in the News, your report to the Grand Lodge, an editorial in the Agricultural Journal written by you, and other articles supposed to have been written by you, that you were opposed to the enterprise.

It was quite a surprise to the committee to see your persistent opposition to the enterprise, knowing that you had received contributions of money realized from similar sources—on one time seventeen dollars and fifty cents from citizens of my own town, which they had drawn at a lottery in Norfolk, and at another time an amount from an agent in Raleigh, who held a ticket in a Norfolk lottery for the benefit of the Asylum. But believing, after seeing your opposition, that you were conscientiously opposed to the Wilson Concert, they deemed it best to send the money, as they did, to the Treasurer of the Grand Lodge and not to you.

The projectors of this scheme to raise money for the Orphans were all friends and contributors to the Asylum, and did it in good faith and with feelings of benevolence, as they knew that the Asylum was in great need of money, and they feel that their enterprise would have been a complete success but for your opposition.

As your letter to me was made public through the columns of THE CHILDREN'S FRIEND, I hope you will be kind enough to publish this. A. BARNES, Sec.

REMARKS.—1. It is always a pleasure to an honest man to have his mistakes corrected. Mr. Barnes is welcome to all the satisfaction he finds in the nice distinctions made in his first correction.

2. I did not "try to convey the idea that only five hundred dollars for the orphans was realized from the Concert." It was first announced that 40 per cent of the receipts would be given, and it was estimated that this would amount to about \$10,500. So Lodges, churches and individuals stopped their contributions with the expectation that the lottery would support the Asylum. Thus serious injury was done to the orphan work.

3. Mr. Barnes admits that he attempted to dodge my opposition to the lottery by sending his \$500 to the Treasurer of the Grand Lodge. This excellent officer is with me on the lottery question. But if his views had differed from mine, he could not have overruled me, for the Grand Lodge has decided that "the Superintendent shall control the institution."

4. So far as I know, I have never written "an editorial in the Agricultural Journal." I do not suppose that I ever saw the "other articles" which Mr. Barnes attributes to me. He is certainly mistaken if he supposes that I stand alone in opposition to lotteries. The general sentiment of

our people is decidedly against them.

5. Mr. Barnes knew my views of lotteries, read my report to the Grand Lodge, and yet thought my opposition would not be "persistent" when the time came to receive the money. In other words, it was expected that opinions honestly entertained would be modified at the prospect of money. Comment is needless.

6. Mr. Barnes fails to see that I can consistently receive money from other lottery men and refuse that sent by him. Let me illustrate. A man came out of a grog-shop and handed me \$10. I used the money for the orphans. Now suppose that he had paid editors and job printers with brandy to advertise that his grog-shop would be run every Saturday for the benefit of the Orphan Asylum. Suppose these advertisements had contained appeals for the orphans and called on all mankind to come and drink for their benefit. I should certainly have refused to cooperate with that man; but ordinarily when ladies and gentlemen send contributions, I receive them and ask no questions.

7. Mr. Barnes says the managers of the lottery were friends of the Asylum. This is true, so far as I know them. Those who know Mr. Barnes inform me that he is a gentleman in every way worthy of the high esteem in which he is held. But I think the Wilson Lottery was a sad mistake, in spite of the good intentions and high character of the parties connected with it. J. H. MILLS.

There has never been a time in the history of this country when the demand and necessity for true Christian integrity and fidelity were greater than at the present, because there has never been a time when the influences of pseudo-philosophy and sceptical science, supplemented by the natural demoralization growing out of our civil war, were so bold in their attacks upon the received doctrines of the Bible. The Darwin theory and tenets of Tyndal and others of his school, have had a tendency to unfix the faith in the divine authenticity of the Bible of many in high standing in letters and social position, and their influence has been felt in nearly every grade of society, through the instrumentality of the newspaper and periodical literature of the day. The natural result of these attacks upon the received truths of divine revelation is to unsettle the faith of many who are not experimentally grounded in the truths of that revelation, and to lead to scepticism. Then the demoralization of the times, growing out of the moral volcano produced by the war, comes in as an ally to infidel philosophy, arraying a force against Christian morality and Christian truth which cannot be resisted but by the aid of divine power.

The outcroppings of this state of affairs are seen all around us; in the daily development of frauds, defalcations and peculations of men in high positions, hitherto considered upright and honest; in the almost universal struggle for the hasty accumulation of wealth, and the general indifference to the means employed for the accomplishment of that object, and especially are they seen in the disgusting revelations of crime in a large professedly Christian community, and the avidity with which the details of these disgusting revelations are

sought and devoured by young and old, male and female, throughout the country.

But it is not our purpose to write a lecture or a sermon on this subject, but merely to allude to facts, as we believe they exist, that all who desire to clog the wheels of infidelity and immorality, now rolling so rapidly over society, may stand firm in the defense of truth and virtue by individual as well as united effort. It may be the time prophesied of, when, "because iniquity shall abound, the love of many shall wax cold," and hence it behooves every lover of virtue, morality and religion, to ponder and determine on which side his individual influence is exerted.

GENES.

AN EASTER SONG.

Dear Lord, I have no Easter flowers to bring,  
No roses fresh, nor lilies dewy sweet,  
But still one offering I may gladly bear,  
And lay, rejoicing, at Thy dearest feet.  
Enfold my weary love in Thy sweet Will,  
And keep it closely to Thy pierced side,  
So shall I rest, nor sicken and helpless mourn,  
While safe in Thee my love and I abide.  
—C. Brooke

Were we to strip our sufferings of all the aggravations which our over-busy imaginations heap upon them, or all that our impatience and wilfulness embitter in them, of all that a morbid craving for sympathy induces us to display to others, they would shrink to less than half their bulk; and what remained would be comparatively easy to support.—Julius Hare.

The dial

Receives many shades, and each points to the sun,  
The shadows are many, the sunlight is one.  
Life's sorrows still fluctuate: God's love does not,  
And His love is unchanged, when it changes our lot.—Owen Meredith.

One may live as a conqueror, or a king, or a magistrate; but he must die a man. The bed of death brings every human being to his pure individuality, to the intense contemplation of that deepest and most solemn of all relations between the creature and the Creator.—Webster.

Let each man think himself an act of God,  
His mind a thought, his life a breath of God;  
And let each try by great thoughts and good deeds,  
To show the most of Heaven he hath in him.

God has fixed upon the earth two gates which lead to heaven. He has placed them at the two extremities of life; one at its beginning; the other at its end. The first is that of innocence, the second, that of repentance.—Saint Pierre.

There is no loss but change, no death but sin,  
No parting, save the show, corrupting pain  
Of smothered faith that never lives again.  
—Miss Mulock.

Morality without religion is only a kind of dead reckoning—an endeavor to navigate a cloudy sea by measuring the distance we have to run, but without observation of the heavenly bodies.—Longfellow.

The busiest of living agents are certain dead men's thoughts.—Boree.

AMERICAN DISCOVERIES.

Egyptian mummies are so common by far, to give a new sensation to the average sight-seer. But mummies from our arctic territory may stimulate even the faded nervous of those who are never happy unless gazing upon something new: A schooner from Alaska lately arrived at San Francisco, in whose assorted cargo were included the preserved bodies of an old chief, his wife and his children. All of them were wrapped in sea-grass matting, skins and furs, bound together with the sinews of sea-lions. The paternal representatives of those eleven dried remains was known when he walked by the long resounding name Karkhayaouchack. That's a taking name for a show-bill, though not attractive to American lips, and when the days come on which

The band begins to play,  
The elephant goes round and round,  
we may expect to see Mr. and Mrs. Karkhayaouchack and nine little Karkhayaouchacks staring at us from brick walls and wooden fences.

A rich, but parsimonious old gentleman, on being taken to task for his uncharitableness, said: "True, I don't give much, but if you only knew how it hurts when I give anything you wouldn't wonder."