

### The Heresy of Eliphaz.

Nestor, the old man eloquent of the Greeks, was an orator, because his age and wisdom gave him influence and his "Tuneful words more sweet than honey, flowed." Plato was an orator because his sound and philosophical arguments were always stated with force and clearness, and his virtuous life gave weight to all he said. Demosthenes was an orator, because he fortified his positions with facts and proofs so arranged as to make permanent impressions, even on his enemies. Then he uttered the noblest sentiments and lived a life of exalted integrity, in an age of bribery and corruption.

Æschines was a polished orator, skilled in logic and rhetoric, and he understood and practiced all the tricks of his trade.

Cicero was an orator who used with skill the accumulated wisdom of former ages, and mastered all the accomplishments of his own age; but his vast ambition and his supreme self complacency injured his influence for good.

Eliphaz, a descendant of "Duke Teman," was a wonderful orator. Such powers as he displayed had not been seen on the earth before, and his equal is seldom seen in modern times. His fine sayings are still in the mouths of many eloquent speakers. We copy only a few: "He runneth upon the thick bosses of Jehovah's bucklers." "He put no trust in his servants, and his angels he charged with folly." "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble as the sparks fly upward."

Now we are informed that "Naaman, the Captain of the Host of the King of Syria, was a great man with his master, and honorable, a mighty man in valor; but he was a leper."

So Eliphaz was a polished gentleman, gray-headed and very aged, dignified, decorous, pious in some respects, very fertile in his fancy, and attractive in his orations, even when they were directed against the "perfect and upright" Job; but, alas, Eliphaz cherished in his heart a horrible heresy. This accusation is not our invention. It came down from Heaven: "The Lord said to Eliphaz the Temanite, my wrath is kindled against thee and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath."

Now what was the character of his heresy? Satan charged Job with serving God as a hireling—for temporal prosperity. Take his property and his children, and he will cease to serve you. God suffered Satan to make Job poor and childless; but Job still blessed the name of the Lord. Any mortal man would have been convinced by this test; but the Devil persisted; afflict his body and he will curse his God. Then the Lord gave him to Satan, with the one reservation, to "save his life." The Devil began with boils, then had him tormented by his wife, and last of all sent three orators to overwhelm him with a mixture of valuable truth and dangerous heresy. Eliphaz was the great leader, and his three splendid Philippians attest his power. Bildad and Zophar seem to have been ordinary men. As for the youthful and long-winded Elihu, we are not informed that God, Job or the Devil paid the slightest attention to any word he uttered. But the trial was very severe. Job desired to die, and felt his words when he said: "God hath delivered me to the ungodly and turned me over into the hands of the wicked." But his final victory was a great triumph for the Bible doctrine of afflictions. God made the world, and ordered all things wisely. One man is rich, another poor; one man is sick, another enjoys health; one man dies, another lives. God usually consecrates his people through sufferings. He rules the world with sovereign power, and in great forbearance and tender mercy. Yet his ways are often above our comprehension. But human sympathy and christian charity are the bands which bind together the rich and the poor, the prosperous and the afflicted. By doing good to others we feel the force and beauty of the saying that "It is more blessed to give than to receive." But the doctrine of Eliphaz is that the prosperous are the good and the afflicted are the wicked. Hear him: "Who ever perished being innocent, or where were the righteous cut off?" He

forgot the righteous Abel died by the hand of cruel Cain. He knew nothing of the innocent children drowned in the flood. He says "the wicked travaileth in pain all his days." The Psalmist says "the wicked are not in trouble as other men." Eliphaz exhorts Job thus: "Acquaint now thyself with God and be at peace; thereby good shall come unto thee." We recently heard a good pastor use this verse as a text. He urged the people to seek religion and other blessings would follow. He told of a poor and wicked community, in which he held a meeting and all the people joined the church. In a very short time they prospered and all got rich. "So come and get religion and God will bless you. He forgot to mention this truth: "All that will live godly shall suffer persecution." He promised them good things in this world as well as the next. He preached the doctrine of his text; but the text was the heresy of Eliphaz.

But what connection has this subject with the orphan work? One of our ablest theologians refuses to cooperate in the orphan work, because the orphans, or their parents were sinners, and are suffering for their sins, or for the sins of their parents, and he does not wish to interfere with God's decrees. "Let people reform and amend their ways and God will prosper them." We charge upon him the heresy of Eliphaz, the great barrier in the way of benevolent work in our day. For the sake of their own souls, and for the sake of the good which ought to be done in the world, we warn the people against a doctrine which Satan spoke through an eloquent mouth, and which has been handed down to stagnate benevolence, to diminish the spiritual growth of the rich and prosperous, and to augment the sufferings of the needy and neglected.

[The above is an editorial in the *Orphans Friend* of this week, and needs no commendation at our hands. We think any "theologian" who, by his own doctrinal exclusiveness to co-operate in the Orphan work or any other benevolent work, has sadly missed his calling, and had better at once abandon his robes and take up the less harmless pursuit of rail splitting.

The man who refuses to aid in caring for the helpless little innocents of our State, and in rescuing many of them from a fate worse than death, because, forsooth, their parents had committed the sin (?) of being Masons, deserves the eternal execration of all good people and should be driven from his damaging position of leader and "theologian."

Editor JOURNAL.]

The Warrenton *Gazette* has the following feeling appeal touching the Oxford Orphan Asylum:

We regret to learn that this Institution is in need of immediate assistance, to enable it to supply the wants of the orphans. There is no institution of charity in the State which so strongly appeals to the hearts of the people as this. Shall it be sustained, and made the means of training the orphan children of the State for lives of morality and usefulness, or be permitted to fall and these children to be turned loose to grow up in ignorance and vice? The question must be answered by the men and women of the State, and must be answered at once. It will be a burning shame if its doors are allowed to be closed for the want of the means necessary to carry it on. The money expended for whiskey would feed all the orphans in the State. Yes, the amount fed to and destroyed by the worthless dogs in North Carolina, would feed, clothe and educate the orphans.

We have no doubt but there are many people in the country who would willingly contribute if the matter were brought to their attention, and that is our object in writing this. Provision, clothing or anything you can spare, if delivered upon the railroad and marked to the Orphan Asylum, Oxford, will reach its destination. Who that reads this will at once send a barrel of flour, or corn or a hundred pounds of bacon?

SHE KNEW THE WOMEN.—At one of the Railroad depots the other day, a lady walked up to the ticket-window and smilingly said, "I know just how women are, and I don't propose to bother any one. Answer me a few questions, and I'll sit down and say nothing to no one till train time.—How far is it to Grand Rapids? What's the fare? When does the train leave? When do we arrive there? Where do they check baggage? Which track will the train start from? How will I get to Muskegon from Grand Rapids?—How far is it? What's the fare? Do I change cars? Is there a palace coach on the train? Shall I get a layover ticket? Can I check my baggage clear through? Is there a conductor on this road named Smith? Do you allow dogs in the passenger cars, and can a child ten years old go for nothing?—Having been answered, she kept her promise to sit still, and the depot policeman never had the least bit of trouble in seeing her off.—*Detroit Free Press.*

The Eastern Star, the Mystic Star, and all brilliant stars of the lady section of the firmament are in high feather over a discovery lately made by one "Colfax," and all female secret organizations are expected to increase during the coming winter in consequence thereof. Listen:

Colfax has faith in woman's ability to keep a secret. He says: "Out of all the sixty thousand women who have belonged to the Daughters of Rebecca, he had never known one to break faith; and he protested against the miserable, worn-out, stereotyped theory of the world that women cannot keep a secret."

The millenium is doubtless approaching and women will know and be the embodiment of

"All secrets of the deep, all nature's works,"

And all mysteries of high Heaven.

—*Dalton (Ga.) Enterprise;*

### In the Rubbish of the Temple.

There are in the South nearly, 200,000 Masons who ought to be "linked together by an indissoluble chain of sincere affection." If this vast army were to practice the valuable precepts taught by our order many an aching heart would be soothed many a failing fortune would be relieved and peace and good will would reign among them. But strange as it may seem, like all other institutions we have among us those who neglect their sacred duties; who forgot their vows, and who utterly disregard the tenets of the lodge room it is true that the Almighty did not constitute an uncharitable heart, or a cold and unfeeling disposition for a receptacle for the tender thoughts and resolves that ought to enter into the make up of every true man, and yet we have some of these in our mystic circle. How they came to be there is no subject for discussion, but in every lodge room the Worshipful Master should see to it that the poison of bickering and uncharitableness should not take root and spread among the members. He should see to it that the members at every meeting are reminded of their duty to lend a helping hand to a falling brother, to whisper good council in his ear, and to administer to his distresses so far as they can without material injury to themselves.

We have often been reminded of the words of the great and good Rev. James D. McCabe, now gone to refreshment in the Grand Lodge above, that "Masonry was not a religion but the next thing to it." How true was this utterance we leave for every intelligent Mason to say for himself: but we do know that if the sublime teachings of our beautiful order were carried out in letter and spirit, the world would be happier and better for it. That this is true, no true Mason will deny. Then why should it not be the duty of every Junior Warden and Worshipful Master in the South to see to it that these tenets are carried out. Let us all turn over a new leaf, throw our former pretensions in the rubbish of the temple and henceforth practice what we preach. Worshipful Masters will you start the ball in motion. We shall see.—*Dalton (Ga.) Enterprise.*

THE REALITIES OF LIFE.—There is routine work in life, and every man goes through it, but not all in the same way. To some it is a drudgery, to some pain, to some art, to some pleasure, but to all life. If a man will not work neither shall he eat, and the work men do is necessarily routine; the same wants the same demands similar duties meet us every day. There arise endless details and questions of ways and means but the one thing, life, by duty and by work, is before us. But what wisdom, what grace we require to meet and fulfill it! How often we are perplexed and troubled by it. We are like mariners in an archipelago: the channel is bordered on either side by rocks, and he is a skillful pilot who steers safely through them. There is one thing however that better than all things helps a man—it is cheerfulness. The sun arises every morning in the heavens, and although mists and clouds sometimes cover it, it is there. So a man's disposition makes or mars his prospect. There is no healthier no more hopeful light than a man can throw on his pathway than cheerfulness.

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