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THE MORAL TRAINING OF
YOUTH.

BY T. B. K., IN "OUR LIVING AND
OUR DEAD."

We all are to a very great extent creatures of circumstances.

The views and opinions we cher-

ish are to a considerable degree

those we have inherited. What

we think and believe are mainly

the result of education. If we

were born in India we would

probably believe as do the peo-

ple of that section of the globe.

If we were a Jew we would prob-

ably reject the Savior and the

New Testament. So it is of the

greatest importance that our edu-

cation should be of the right kind

—that we should be taught what

is true. Man is a moral being—

but few will deny that proposi-

tion. He is then subject to a

law, is responsible to a govern-

ment, has certain imperative ob-

ligations resting upon him, must

perform certain duties. He has

a conscience, and by its decisions

his own acts must be approved or

condemned. That conscience will

be a poor judge of what is right

or wrong, sinful or righteous, un-

less educated or enlightened. As

a member of the family, as a citi-

zen of the State, as an immortal,

he will have grave and numerous

duties to perform throughout life.

Mere knowledge, unsanctified and

unpurified, will not make a man

a better citizen. Knowledge is

indeed a great factor, but it must

be properly used, must cause the

possessor to conform his conduct

to the demands of an enlightened

understanding, or it is mainly

valueless for good, and becomes

an instrument often of positive

evil. Knowledge itself has no

direct reformatory power. Many

learned men are very bad, vicious,

corrupt. Knowledge is an ele-

ment of power. When well di-

rected, it is an element to do

good. If you train a man's intel-

lect never so highly, and leave

his moral nature uncared for,

you will only create a sort of in-

tellectual Frankenstein who will

destroy and corrupt. In mere

intellectual training there is no

mysterious, direct, or real tenden-

cy towards moral elevation. A

virtuous man is not the product

of mere mental improvement.

The highest specimens of man-

kind are those in which the in-

tellectual and moral natures are

trained and disciplined. The

greatest learning without a moral

basis is more often hurtful to the

possessor than beneficial. It is a

tinkling symbol.

The history of civilization

shows this fact; that education

without the knowledge of God

and His revealed truth as made

known in the Bible, "served to

corrupt the public morals and

hasten the decay of the State."

Ancient and modern history is

filled with painful examples il-

lustrative of this statement. We

believe it is far better that a youth

should receive no education than

subject him to the manipulation

of a teacher who is a moral leper,

an atheist, or a scoffer of the re-

ligion of Christ Jesus. No

knowledge ever yet gained in

any of the schools is remotely

comparable to the performance of

moral duties. No education is

safe, desirable, valuable, or thorough, that neglects the moral nature, for all men are moral beings and subject to law. Hence the necessity of religious teaching—and religious teaching of the right kind.

We would not knowingly place our son at a school under the management of one who did not believe in God and Christianity. We would not consciously subject him to the cruel influence of a teacher who was untruthful, dissembling, unreliable. No man is fit to teach who is not governed by high principles, and who is not ever careful to educate the *hearts* as well as the minds of his pupils. We would not give a bauble for all the so-called science of the world that does not act as a hand-maid of true religion, and does not recognize Jehovah in all things. If man then is a moral being responsible to a moral law or government, does he not require religious training? Is it possible to educate him for the performance of moral duties without the element of religious faith? Can he be what God intended him to be without religious culture? Is not morality sounding brass without the sanctions of religion? "Religion and morality can no more be divorced than cause and effect; for the religious principle is the ground of all moral obligation, and it is an impossibility to sustain a system of morals without a basis of religious faith." He is indeed a nice teacher of morals who rejects the Bible, that great armory of truth and depository of the purest and highest ethics! And yet the Bible must not be taught in schools. But so does not hold the writer who is alone responsible for the above views.

Since writing the above we have met with a passage that is so wise, so weighty, so germane, that we gladly quote it, for in all the ages there have been few such thinkers as Lord Bacon. His utterances have commanded the closest attention of the leading minds since his day. The great philosopher well understands how paltry and unsubstantial is mere human learning, however gilded and full of an unseemly and overweening pride, when not resting upon the secure foundation of moral discipline and a firm faith in God and His truths. He thus admonishes us:

"Seeing that knowledge is of those things which are to be accepted of with caution and distinction: being now to open a fountain, such as it is not easy to discern where the issues and streams thereof will take and fall; I thought it necessary in the first

place, to make a strong and sound head or bank to rule and guide the course of the waters; by setting down this position or firmament; namely, that all knowledge is to be limited by religion, and to be referred to use and action. For if any man shall think,

by view and inquiry into these sensible and material things to attain to any light for the revealing of the nature and will of God, he shall dangerously abuse himself. It is true that the contemplation of the creatures of God bath for end, as to the creatures

themselves; knowledge; but as to the nature of God, no knowledge, but wonder; which is nothing else but admiration broken off or losing itself. Nay, further, as it was aptly said by one of Plato's school, the sense of the English call "doyleys;" a precaution by no means unnecessary, because you use at these repasts no knives or forks except those known to Father Adam.

In this case the pasha, foreseeing my embarrassment, had most considerately caused me to be supplied with a silver spoon; but I declined it, being resolved to conform in all such particulars to the usages of the country.

Doubtless in the estimation of the masters of the art of European cookery, the Turkish style of culinary art would appear utterly barbarous and patriarchal; but their dishes are not devoid of skill in preparation, nor by any means made at random.

They are very numerous, and succeed each other rapidly; and the custom is to take with the fingers a few mouthfuls from each dish. They consist of morsels of mutton, dismembered fowls, fish dressed in oil, cucumbers in various fashions, balls of rice wrapped in vine leaves, and pancakes with honey: the whole sprinkled with rose-water; slightly dashed with mint and aromatic herbs, and the banquet being crowded with the sacred "*pilau*," a dish as rigorously national as the *puchero* of Spain; the *couscous* of the Arabs, the *sauerkraut* of Germany, or the plum-pudding of England; and which figures, compulsorily, in all Turkish repasts in palace or in cottage.

For drink we had water, sherbet, and syrup of cherries, which last we sipped from a dish with a tortoise-shell spoon furnished with an exquisitely-carved handle of ivory.

The meal ended, the brazen table was removed, and water brought for washing (an indispensable ceremony, when one has dinner with no other "plate" than his ten fingers).

Then coffee was served, and the *chiboukli* presented to each guest a superb pipe with an exquisite mouthpiece of amber, and a stem of cherry wood as glossy as satin, each pipe being supplied with a tuft of Macedonian tobacco, and placed upon a little plate of metal laid on the floor to preserve the mat from the sparks or ashes which might fall from the lighted bowl.

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From the Companion.
The Refuge.

A religious poet, Rev. Charles Wesley, was one day sitting by an open window, looking out upon the blue sky and summer fields. A bird attracted his attention, as it flitted among the trees in the sunshine. Just then a hawk suddenly swept upon it. The affrighted bird tried to escape. The hawk pursued it hither and thither, again and again diving from above to seize it, and seeming sure of its prey at last.

In the extremity of its terror, the poor bird seemed looking for some place of refuge. There was none in the bright air, the green fields, or in the leafy trees. It saw the open window and the man sitting beside it. With arrow-like swiftness it sped towards it, and with beating heart and quivering wing found refuge in the poet's bosom.

Table-linen is a luxury unknown in the East. They eat without tablecloth or napkin, but give you to dry your fingers, little squares of embroidered muslin, fringed with gold, and closely

been led to a recognition of the love of Christ. Temptations and persecutions were pestilential him. He needed a sure refuge. The little bird that had flown into his bosom was safe. It had found a refuge. To whom should he fly when hotly pursued by the tempter? He took his pen and wrote:

"Other refuge have I none,
Hence my信赖 is built on thee."

"All my trust on thee is stayed;

All my help from thee I bring;

Cover thy defecile head

With the shadow of thy wing."

The little messenger from the air had taught him how to write one of the sweetest and most comforting hymns in the language.

In his experience, as well as in that of thousands of other hearts, were verified the words of the Master,—"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

H. B.

Dr. Samuel Johnson was a man of sincere piety and did not lack courage to reprove wrong, when the occasion seemed to justify it. He once visited a ship of the line, and received marked attentions from the admiral and other officers. When the boat took him on shore, a young officer asked it he had any farther commands. The doctor replied, —

"Sir, have the goodness to thank the admiral and all the officers for their kindness to me, and tell Mr. —, the first lieutenant; that I beg he will leave off the habit of swearing."

The young officer, wishing to blunt the edge of the reproof, said in an apologetic way, "There is no making sailors do their duty without using strong language, and his majesty's service requires it."

The doctor said with grave dignity, "Then pray, sir, tell Mr. — that I beg him not to use one oath more than is absolutely required for the service of his majesty."

The young officer was silent, feeling that his apology had been very courteously disposed of, as having very little worth.

Agesilaus, King of Sparta, admired by all for his generosity and courtesy, was often called upon for advice. On one occasion he was asked what things were most proper for boys to learn? He answered "Those things which they ought to practice when they become men."

This is advice worthy a Spartan king, and well worthy the pondering of every teacher, for it is to be feared that in much of the teaching of the day, the very things which boys and girls ought to practice, not only when they get to be men and women, but which they ought to practice now, are frequently forgotten.—Rev. H. A. Smeltz.