

WHICH IS BETTER?

Presidents and Governors generally issue their annual October proclamations inviting all the people to meet, in their respective houses of worship, on some appointed day, and return united thanks for the varied and abundant harvests which have crowned the labors of the year. The people sometimes endure short religious services, go home to eat their fat turkeys, and then resume their usual avocations, forgetful of those who famish with hunger and shiver with cold. The Giver of every good and perfect gift has, in his wisdom and mercy, afflicted a part of his people, and has decreed that "the poor shall never cease out of the land," in order that the prosperous may cultivate a soul-expanding charity, enlarge the sphere of their human sympathy, guard their hearts against avarice, and grow in all the gospel graces, by doing good to the needy and neglected. Thus they will learn, by sweet experience, that "It is more blessed to give than to receive." Our people certainly have cause to be grateful for bountiful crops, and their gratitude ought to assume a practical and substantial shape. Which is better: to be content with the usual verbal thanks, or to make prompt and liberal contributions to furnish food, clothing, and instruction to the poor and promising orphan boys and girls of our State? Can good people really enjoy their fat autumnal feasts, without dividing with those who have so often suffered for food and raiment? The hearts and hands of our people must answer. Contributions of food and clothing for the orphans of the East may be sent by the usual routes of freight, marked, ORPHAN ASYLUM, OXFORD, N. C. Contributions for the orphans of the mountains should be marked ORPHAN ASYLUM, MARS HILL, N. C. Packages going through Asheville will be forwarded by Henry C. Fagg. James H. Moore is Steward at Oxford, and John R. Sans is Steward at Mars Hill. Checks, money orders and registered letters should be directed to them, and they will answer inquiries and send receipts.

J. H. MILLS, Sup't.

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 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 Philipps 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 bauds 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 that 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, neither are they plagued like 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 their 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.

[For the Orphans' Friend.

RALEIGH N. C., Oct. 5th 1875.

J. H. MILLS, Esq., Sup't.

Orphan Asylum:

DEAR SIR:—During the late war, a large amount of money (Confederate currency,) was subscribed for the purpose of establishing an Asylum for the orphans of deceased Confederate soldiers; and if I am not mistaken a Board of Trustees was appointed, and perhaps some investments in real estate made. I have frequently heard the question asked, and have been present when it was asked you, if the Oxford Orphan Asylum was a continuation, or rather the result of the enterprise commenced during the war, and if the funds saved from that enterprise had been given to the Oxford Asylum? Will you inform the public if such is the case; and if not can you tell what has become of the fund and the investments made for the Asylum for the orphans of deceased Confederate soldiers?

There is an impression prevailing that that fund has been turned over to the Asylum over which you preside, but there has been no public announcement of that fact; nor has there been any denial of it. If the fund has been given to your Asylum the public ought to know it. If it has not been, the public ought to know it. Your Asylum has already suffered from rumors on this subject and it is due you, and due the cause in which you are so zealously and honorably engaged to give

the public an explanation on this subject.

Truly Yours,

ENQUIRER.

ANSWER.

There are many things we do not know, and among them is the disposition made of the fund alluded to above, raised during the late war to found an Asylum for the orphans of Confederate soldiers. There are also some few things we do know, and among these is the fact that not a cent of that fund, or any property purchased with it, ever came, directly or indirectly, to the Orphan Asylum at Oxford.

At the meeting of the Grand Lodge of Masons in December, 1872, a report having been submitted by the President of the Board of Directors of St. John's College building, (now used for the Orphan House,) that they had failed to rent or lease the College for purposes of a school upon satisfactory terms, a resolution was introduced, that three commissioners should be appointed by the Grand Lodge, who should proceed to advertise and sell the property, on such terms as they might think best, and report their action to the succeeding communication.

Pending the consideration of this resolution, the present Superintendent of the Asylum offered a substitute to the effect that "St. John's College shall be made an Asylum for the protection, training and education of indigent orphan children." The substitute was adopted and the Grand Lodge took steps for the organization of the institution. Neither in the incipency or progress of the scheme was one word said or allusion made to any other scheme for gathering in, protecting and educating the indigent orphans of the state, nor has there ever been one cent received or offered for the support of the Asylum except the voluntary charitable donations of the good people of the State and some few well-wishers outside, and the small annual appropriation made to it by the Grand Lodge.

We are aware that the impression prevails in some sections that the fund raised during the war for the founding of an Orphan Asylum in the State has been transferred to the Oxford Orphan Asylum, and we are also aware of the fact that this impression has worked detriment, with some, to this institution; we therefore state most positively, that there has been no such transfer.

We are unable, as stated, to answer the question asked by "Enquirer," as to whether any property was purchased with the money raised during the war for an orphan asylum, nor do we know anything whatever in regard to the disposition of the money, nor of the property (if any) purchased therewith. Dr. C. F. Deems of the 'Church of the Strangers,' New York, or, perhaps, Hon. K. P. Battle of Raleigh, can give the information sought. We do not now remember any others to whom to refer, but we desire the fact to be known that none of the fund or property alluded to has ever, in any shape, been received or used for the benefit of the Oxford Orphan Asylum.

A HARD WINTER.—It is predicted that the approaching winter will be a very hard one. The question is, how are those country newspapers that are published off the line of the big circus, going to live through it?

On Saturday last, with nine Orphans, we went out to give a concert to the good people of the Sassafras Fork neighborhood. This was our second visit there; the first, four weeks ago, was comparatively a failure, because the notices were not distributed in time. This time we had nothing to complain of, but on the contrary the trip and its results were pleasant and gratifying. There was, for a country neighborhood, a large crowd of intelligent ladies and gentlemen out to hear the Orphans sing, and all seemed to be pleased, and no doubt they were, for, at the close of the concert a collection for the Asylum was taken up, amounting in cash and in kind, to between sixty and seventy dollars.

After the public exercises, a large amount of cooked provisions—ham, lamb, beef, chicken, various kinds of bread and cakes, tomatoes, pickles, potatoes &c.—was spread out on the benches and everybody invited to partake, which everybody did with hearty good will. But, with the best intentions and most honest efforts, they were unable to demolish the abundant supply, and we brought away two large boxes of the unconsumed, which gladdened the hearts and, particularly the stomachs, of the children at home.

We thank the good people about Sassafras Fork for their kind reception of our little band and the tangible evidence of sympathy they showed for the Orphans, and hope to visit them again "some of these days."

The late lottery drawing in Alexandria, Va., has proved to be an immense swindle a "put up" job by some New York sharpers, and the money is in New York and can't be obtained. Great indignation prevails in Alexandria in consequence, and a committee has gone to New York to see if anything can be obtained from the sharpers.—*Local News.*

That committee's expenses will also be lost. When a man buys a lottery ticket he covets his neighbor's money, or he would certainly keep his own.

Some months ago a grand Masonic Lottery was advertised in Virginia. But the Grand Lodge of Masons met in Richmond and

Resolved, "That this Grand Lodge is most decidedly of opinion that no Masonic Lodge or association of Lodges, or of Masons within this jurisdiction, should set up or promote, or be concerned in managing or drawing any lottery, gift concert, gift enterprise or raffle, or should knowingly permit such lottery, gift concert, gift enterprise, or raffle in any building under their control, or accept the benefit of any money, or other things of value acquired by means of any such lottery, gift concert, gift enterprise or raffle." This is now the recorded opinion of the Masons of Virginia. The Grand Lodge of North Carolina has taken its stand on the same platform. Now let it be distinctly understood that there is no such thing as a Masonic lottery.

TWO RETIRING OFFICERS.

Dr. W. J. Hawkins has retired from the Presidency of the Raleigh & Gaston Road, and Major W. A. Smith from the Receiver-ship of the W. N. C. Road. Both have been very kind in the transportation of orphans and liberal in their individual contributions to the orphan work. We shall always hold them in grateful esteem. Major G. W. Grice succeeds Dr. Hawkins, and Mayor W. W. Rollins succeeds Major Smith. Both are known as clever and competent business men.