

ORPHANS' FRIEND.

Wednesday, August 22, 1877.

PROMPTNESS.

Wisdom warns us not to defer, lest to-morrow find our duties all unfinished. Often have we heard the well-known words, "Procrastination is the thief of time," which foretell that its violation will leave the great affairs of life undone, and stun life's joys into a perfect stupor. One of the greatest mistakes of man's life is a continual putting off, an eternal state of "going to be,"—ever dreaming of the day when time shall be no longer wasted, and he shall gather the golden harvest which is the reward of his labors.

Man praises himself as he counts the grand purposes of his life, but lazily dreams on, and says that he will enjoy the present and begin the duties of life in earnest to-morrow. The boy looks forward proudly to his success when he is fifteen; at fifteen he wants his own way, and thinks what he will do when he gets to be a man—twenty-one. When life's May-day appears with its countless roses, the youth puts off for a few years the duty of beginning life. There are many who put off minute after minute, hour after hour, the great, the grand purposes of life, because they think themselves immortal; forgetting that only the soul is immortal, and that the body must perform its own offices within the appointed limits of time. Now is the time for thought and action. To-morrow will have duties of its own, and unless we promptly and manfully take our proper places in the great Drama of life, we will not be ready for the next scene of the play, nor will we be ready to turn the page of our existence. We should do every thing in our power to make the present better and wiser than the past, in order to make the future a broader field of action.

REFINEMENT.

Refinement is the source of the sweetest pleasure of life. From it springs that congeniality of the soul which forms one of the chief enjoyments within our reach, beguiling many a weary hour, and lending an additional attraction to life, binding us by the strong tie of friendship. True, native refinement is rare; and even when it does exist, it is characterized by such retiring modesty that it recoils within itself, abashed at the gaze of the beholder. But like the coy nymph of old, the more it shrinks from public view, the more eagerly it is sought after. It brightens all the virtues which it accompanies. "Like the shades in painting, it raises and rounds every figure, and makes the colors more beautiful, though not so glaring as they would be without it." Refinement is that quick and sensitive delicacy to which even the very conceptions of impurity is offensive. It is a virtue which has its residence within; which takes guardianship of the heart, as of a sanctuary in which no wrong or worthless imagination is permitted to dwell. Refinement is also the lifting of one's self upward from the merely sensual; the effort of the soul to etherealize the common wants and uses of life. True refinement will cause us to sympathize with every form of human life, and will enable us to work more successfully for its advancement.

REVERENCE.

One of the worst errors of the age is disrespect to parents, disrespect to teachers, disrespect to elders, disrespect to superiors, disrespect to all authority—human and divine. It has been a time of uprooting all that was once held sacred, venerable, and of good report. The old order of things has disappeared, and with it has gone the reverence held for past usages and traditions. It is not wonderful that children, who have grown up in this transition period, should have but little veneration for the men and the truths that ought to be honored and reserved. Parents and teachers should resist this scoffing, contemptuous, irreverent spirit. Reference is essential to the perfect development of a full and rounded character. The Voltaires, the Rousseaus, the Thad Stevenses have lacked it. But not a man who has left his mark for good on the age in which he lived, was destitute of devout and reverential feeling. It constitutes the crowning glory of Washington, Lee and Stonewall Jackson. The Fathers of the American Republic were earnest, reverential men, who had no flippancy and frivolity about them. The brilliant man without reverence is like a splendid piece of machinery without a balance wheel, ill-regulated, dangerous, destructive. I go further. I contend that there can be no full development without this noblest quality of the soul. The mental growth of the irreverent is that of the pendant moss—downward, ever downward, to the earth. The mental growth of the reverential man is that of the sturdy oak, which puts out branch after branch, upward and upward, feeling for the sunshine and glory of heaven. The philosophy of the different growths is easily explained. The reverential boy has a noble model ever before him, and looking ever upward, is changed into the same image and becomes lofty and grand like his model. The jeering, irreverent boy has his eyes bent earthward, and becomes more and more brutish in his tastes and habits. The irreverent woman is a monster.—*Southern Home.*

THE INTERIOR OF AFRICA.

Those who have attained maturity may recollect seeing upon maps of Africa a large space in the centre indicating a land unknown. Of late years explorers have pierced its mysteries and ascertained that this region of equatorial lakes is one of the most populous and fertile on the earth, and that an immense plateau, among the mountains crowned with eternal snow, is watered by the great streams proceeding from them, and offers climates of various degrees of temperature. This inviting land is, however, the abode of savages, who are at perpetual war with each other, and who mutually cause a destruction of human life, computed at hundreds of thousands a year. At least four hundred thousand slaves are annually captured there, for use upon the continent, or for shipment elsewhere. The international African Association headed by the King of the Belgians desire to commence the civilization of the country by establishing stations for scientific observations and for the use and protection of travelers; and branches of the association have been formed in several European countries.—*Greensboro Patriot.*

MIND WHAT YOU SAY BEFORE CHILDREN.

It is always well to avoid saying everything that is improper; but it is especially so before children. And here parents, as well as others, are often in fault. Children have as many ears as grown persons, and they are generally more attentive to what is said before them. What they hear, they are apt to repeat; and as they have no discretion, and not sufficient knowledge of the world to disguise anything, it is generally found that "children speak the truth." See that boy's eyes glisten while you are speaking of a neighbor, in a language you would not wish to have repeated. He does not fully understand what you mean, but he will remember every word; and it will be strange if he does not cause you to blush by the repetition.

A gentleman was in the habit of calling at a neighbor's house, and the lady had always expressed to him a great pleasure from his calls. One day, just after she had remarked to him as usual, her happiness from his visit, her little boy entered the room. The gentleman took him on his knee, and asked, "Are you not glad to see me, George?" "No, sir," replied the boy. "Why not, my little man?" he continued. "Because mother don't want you to come," said George. "Indeed! how do you know that George?" Here the mother became crimson, and looked daggers at her little son. But he saw nothing, and therefore replied, "Because, she said yesterday, she wished that old bore would not call here again." That was enough. The gentleman's hat was soon in requisition, and he left with the impression that "great is the truth, and it will prevail."

Another little child looked sharply in the face of a visitor, and being asked what she meant by it, replied, "I wanted to see if you had a drop in your eye, I heard mother say you had frequently."

A boy once asked one of his father's guests who it was that lived next door to him, and when he heard his name, inquired if he was not a fool. "No, my little friend," replied the guest, "he is not a fool, but a very sensible man. But why did you ask that question?" "Because," replied the boy, "mother said the other day, that you were next door to a fool; and I wanted to know who lived next door to you."—*N. Y. Observer.*

BRUCE AND THE SPIDER.

The following legend will bear to be frequently reprinted:

"One morning, during Bruce's sojourn in the Castle of Raghery, he was lying in bed, musing on his bad fortunes and frequent defeats, when his attention was arrested by a spider endeavoring to fasten his web to a particular point. The insect made three attempts in vain; yet nothing daunted, he made a fourth, in doing which he seemed nearly to have exhausted his strength, but he was successful. This little incident struck the Bruce very forcibly; for he, too, had made three attempts to gain the Scottish throne, and was beaten in three battles. The spider's persevering example and consequent success encouraged him to muster his scattered forces and make one trial more. He did so, and gained the battle of Bannockburn. In grateful commemoration of this event, it is said that no one of the name of Bruce will ever kill a spider."

PREREQUISITES OF SUCCESS.

Integrity of character and truth in the inner man are the prerequisites of success in any calling, and especially so in that of the merchant. These are attributes which never fail to command respect and win admiration. No one fails to appreciate them, and if they "do not pay" in the vulgar sense of the term, they bring an amount of satisfaction and peace to the owner that all the wealth of Croesus could not yield.

There is no better stock in trade than these principles; no capital goes as far or pays so well, or is so exempt from bankruptcy and loss. When known, they give credit and confidence, and in the hardest of times will honor your paper in the bank. They give you an unlimited capital to do business upon, and everybody will endorse your paper, and the general faith of mankind will be your guaranty that you will not fail—Let every young man, upon commencing business, look well to these indispensable elements of success, and defend them as he would the apple of his eye. If inattentive and reckless here, he will imperil everything. Bankruptcy in character is seldom repaired in an ordinary lifetime. A man may suffer in reputation and recover; not so the man who suffers in character.

Be just and truthful. Let these be the ruling and predominating principles of your life and the reward will be certain, either in the happiness they bring to your own bosom, or the success which will attend upon all your business operations in life, or both.

A KIND WORD.

On a certain Sabbath evening some twenty years ago, a reckless young man was idly lounging under the elm trees in the public square of Worcester. He had become a wretched waif on the current of sin. His days were spent in the waking remorse of the drunkard, his nights were passed in the buffooneries of the ale-house. As he sauntered along, out of humor with himself and with all mankind, a kind voice saluted him. A stranger laid his hand on his shoulder, and said in cordial tones, "Mr. Gough, go down to our meeting at the town hall to-night?" A brief conversation followed, so winning in its character that the reckless youth consented to go. He went; he heard the appeals there made. With tremulous hand he signed the pledge of total abstinence. By God's help he kept it, and keeps it yet. The poor boot-crimper who tapped him on the shoulder, good Joel Stratton, has lately gone to heaven. But the youth he saved is to-day the foremost of reformers on the face of the globe. Methinks, when I listen to the thunders of applause that greet John B. Gough on the platform of the Academy of Music, I am hearing the echoes of that tap on the shoulder, and of that kind invitation under the ancient elms of Worcester. "He that winneth souls is wise."—*T. L. Culyer, in Church Union.*

—No trait of character is more valuable than the possession of a good temper. Home can never be made happy without it. It is like flowers springing up in our pathway, reviving and cheering us. Kind words and looks are the outward demonstrations; patience and forbearance are the sentiments within.

AN ALPHABET OF GOOD COUNSEL.

Attend carefully to the details of your business.

Be prompt in all things. Consider well, then decide positively.

Dare to do right; fear to do wrong.

Endure your trials patiently. Fight life's battles bravely, manfully.

Go not in the society of the vicious.

Hold your moral integrity sacred.

Injure not another's reputation or business.

Join hands only with the virtuous.

Keep your mind from evil thoughts.

Lie not for any consideration. Make few acquaintances.

Never try to appear what you are not.

Observe the Sabbath day.

Pay your honest debts promptly.

Question not the veracity of a friend.

Respect the counsels of your parents.

Sacrifice money rather than principle.

Touch not, taste not, handle not intoxicating drinks.

Use your leisure time for improvement.

Venture not upon the threshold of sin.

Watch carefully over your passion.

Extend to every one a kindly salutation.

Yield not to discouragements. Zealously labor for the right.

And success is certain.

MOUNTAINS IN THE MOON.

It is an ascertained fact that there are three classes of lunar mountains. The first of these consists of isolated, separate, distinct mountains of a very curious character. The distinguished characteristics of these mountains is this: They start up from a plain quite suddenly. On earth it is well known that mountains generally go in ranges or groups; but we find these isolated lunar mountains standing up entirely apart, never having been connected with any range. The one named Pico is 9,000 feet high; this mountain has the form of an immense sugar-loaf; and if our readers can imagine a fairly proportioned sugar-loaf 9,000 feet in height, and themselves situated above it, so as to be able to look down upon its apex, they will have an approximate idea of the appearance of Pico.

There are many other mountains scattered over the moon's surface, and these mountains not only stand apart from each other, but what is still more remarkable, the plains on which they stand are but slightly disturbed. How singular, then, the influence which shot the mountain up 9,000 feet, and yet scarcely disturbed the plain in the immediate neighborhood.

The second class of lunar elevations consists of mountain ranges. Now, this is the principal feature of the mountains on earth. This phenomenon is also found in the moon, but there is the exception; only two principal ranges are found, and these appear to have been originally one range. One is called the Apennines. It is so well seen that, just as the line of light is passing through the room, you will think it is, generally speaking, a crack in its surface; but a telescope of ordinary power will at once manifest it to be a range of mountains upon earth. It is 18,000 feet high, and there is another still higher, rising 25,000 feet above its base. In this feature, then, the moon corresponds with the earth, but with this difference; what is the rule on earth is the exception in the moon.—*Hillsboro Recorder.*

—In the hands of Jesus, the science of morality is simplified and complete. A single prohibition is so planted by him, that like a piece of ordinance, it may be said to enfilade and sweep a whole territory of sin; nothing can come within its range without challenging its thunder and court-judging death.