

THE ELON COLLEGE WEEKLY.

VOL. II. New Series.

Greensboro, N. C., Wednesday, April 26, 1911
and Elon College, N. C.

No. 11

LOCALS AND PERSONALS.

—Dr. Moffitt spent several days last week in Asheboro, in the interest of the College.

—Miss Pattie Preston spent Saturday and Sunday at her home at Belew's Creek.

—Misses Sudie and Sallie McCauley spent Saturday night and Sunday in Gibsonville at Mr. B. Davidson's.

—Miss Etta Auman, of Seagrove, spent several days the first of the week with her uncle, Prof. W. P. Lawrence.

—Dr. J. O. Atkinson filled the pulpit here Sunday morning. His sermon was good.

—Mr. S. Beam, of Chapel Hill, spent Friday, April 1st, here.

—Mr. R. A. Campbell led in the Christian Endeavor Sunday evening. Subject, "Sabbath Benefits." The meeting was interesting and instructive.

—Those in the Psiphelian Society who deserved special mention Friday evening, were Miss Annie Bagwell, Prophecy of Art Class; Miss Verna Garrett, Piano Solo; Miss Winnie DuRant, Essay.

—In the Y. W. C. A. Sunday afternoon, Affie Griffin was the leader. Subject: "God's Gift to Man." There was a good attendance.

—Rev. and Mrs. W. G. Clements, of Greensboro, spent Sunday night here on their way to North Wilkesboro to attend the funeral of their daughter-in-law, Mrs. Joe Clements.

—Profs. Harper, Wicker and Amick attended the North Carolina Sunday School Association in High Point the 28th and 29th.

—Miss Georgia Connelly, of Dallas, spent a few days here last week with Mrs. W. E. Lowe.

—Miss Clements returned Monday afternoon from North Wilkesboro where she attended the funeral of her sister-in-law.

—Miss Harris, of Old Trinity, is visiting her sister, Mrs. W. E. Lowe.

—Messrs. Marvin McPherson and Jennings Lincoln visited in Burlington Saturday night.

—The graded school here closed Monday. The pupils entertained the patrons with an interesting programme in the afternoon.

—Messrs. J. S. and A. L. Lincoln entered the intercollegiate tennis tournament in Chapel Hill, Thursday and Friday, April 20th and 21st.

—In the Clio Society Friday evening, the query, Resolved, that reformations reform, was won by the affirmative. Best speaker on the affirmative, Felton; best speaker on the negative, Dickey. Oratorically, Loftin.

THE TOWN NOMINATES A TICKET FOR THE MAY ELECTION.

Tuesday evening, April 25, the citizens of the town met in a citizens' convention in response to a call by Mayor Lawrence. J. C. McAdams was elected president of the convention with R. J. Kernodle secretary.

The question as to increase in the rate of taxes from 20 cts. to not exceeding 30 cts. on the one hundred dollars, and from 60 cts. to not exceeding 90 cts. on the poll, for the purpose of lighting the streets of the town, was discussed, and the sentiment expressed was almost unanimous in favor of the lights.

Dogs running at large in the town came in for a round of denunciation so that the new Board of Aldermen to be elected Tuesday, May 2, are likely to find strong sentiment in favor of a strict dog law.

The nominees to be voted on May 2, were named as follows: for Mayor, W. P. Lawrence; for Aldermen, W. T. Noah, J. C. McAdams, J. Fletcher Somers, O. B. Barnes and T. C. Amick; and for Chief of Police, R. J. Kernodle. The Convention was attended by a large majority of the citizens, and indicates increased interest in town affairs.

FROM THE PULPIT.

The pulpit was filled Sunday morning by the regular pastor, Rev. J. O. Atkinson, who in his usual strong and eloquent manner, preached an excellent sermon from Proverbs 29:18. "Where there is no vision people perish." From this text he derived the following subject, "The food of the soul," and spoke partly as follows: "The word perish, is translated in the modern versions to mean that all restraint is removed, and doubtless that is a fair translation.

"If I were to undertake to teach all the text suggests, I would have to teach all the modern Psychology and History. Of course, I would not attempt that in this discourse. The text says that many things which we possess are not as real and true as the things which we perceive with the mind. The thing which is deeper than the seen is that of which the seen is the product.

"I need not argue that many of the things which we see and feel are not the real things. The conception of this college is more real than what we see in the building and men connected with it. There is something more real and abiding than the classroom, the walls and the teachers. It is not they, but the conception back of them that influences us. The things that will go with us, will not be things which we have seen or touched. It will be the vision that we have caught here. After all the real things that we have to deal with are not the tangible things about us, but the visions. I have heard a distinguished speaker say from this platform, "When you see Tom asking a boy to walk with him, we do not expect much from him; but it is when he goes alone and meditates on the future that he sees visions that transform him into a source of power.

The soul must have visions or it will die. There is no better way to put the soul out of existence than to decide that the real things are what we see.

"The most real and abiding thing we get, when the organ plays, is that which is from beyond. I can put up with any

book that gives a hero or heroine who has caught a vision from beyond. It seems to me that this soul of ours is caged and beats violently and restlessly and long for freedom beyond the narrow confines of its cage.

"Sometimes our soul longs for a day that it has not seen. I have a longing for higher things than I have ever perceived, faces beyond that I have never beheld, fellowships that I have never enjoyed.

"If I could not get a good book, that would give my soul an outlet, that it might soar toward the things beyond I would die. If I could hear no god music that would fill my soul with rapture, I would die.

"Now I ask myself why people perish where there is no vision. We see that in Israel when they had no men with visions they had war, distress, and destruction.

In the days of Moses, the man who spent forty years in dreamings, and days in meditation on the mountain top, when this man of visions was with his people he led them successfully, but when he was away just a short time and the leadership was left to those who saw no visions but believed that the real and true things were the things around them, the people fell into idolatry. They lost sight of the visions that Moses had seen before them.

"They had the realistic men with them, just as we have them today, who teach that man's best friend is the dollar. Hell could not teach a more pernicious doctrine than that. The salvation of the people depends today on those who see visions of the wonderful power and influence of the one supreme God.

J. Campbell Morgan said: "When I get to heaven I want to find Paul and ask him what he did with those high Priest's letters." Paul got the letters to arrest the men, but saw a vision on the way, and he decided that for him he would not be disobedient to the heavenly vision. Paul, what did you do with those letters? Doubtless you threw them on the rubbish heap or you gave them to the flames. Many things today become as worthless trash to us when we see the real and true vision.

The Bible from lid to lid is visionary. It teaches a useless man that he may become useful. It has to do with those things beyond.

To day while we are here the richest, the poorest and even kings will bow before Him. Yet we are told that that man was reared in a workshop and without a home. Rich men worship Him to catch a vision of what they hope to be. Poor men worship Him, for He is to them all that they could wish for. Kings conceive the reality of their dreams in Him.

"The artist sees the life of Jesus Christ. The sweetest songs are inspired by the man of Galilee. So, I say, there is reality in visions.

"Then further, the only invitation that comes to us to restrain ourselves is the invitation of a vision.

"You read the confession of a man who has been brought to self-murder. He will tell that life itself has no vision. The prodigal son at first had no vision, but when he came to want and misery he dared to look up and see a vision. Unless he had done that he would have perished. He thought of the luxury and splendor of his father's house, but the minor restraints and inconveniences were obliterated. He dared to dream of a day that would come. The day will come and now is here when the dead shall hear the voice of the Son of God and live.

Our souls may live in joy today, if they have heard the Son of God. What a privilege to lay aside all the things and cares of life to lift our souls to heaven! I get tired of the mean and sordid things of everyday life and long for the hour of worship when my soul can reach out to things beyond. Oh, please God, unfold the veil and let us see beyond.

"A vision is not a dream, but a star which illuminates and lures one on, delighting the soul. If you want to read a history of restraint, read the history of our Revolutionary War. There we would see such men as Patrick Henry and Geo. Washington dreaming dreams and seeing visions.

I want to say in conclusion that often we may not see visions in the hardest hours. It may take darkness, and distress to fit our eyes to see the visions.

"A traveler once talking with a man who dwelt in a humble cottage near a magnificent castle, asked the peasant if he could see the splendor of the castle. He replied that he could only see it during the cold and bleak winter when all that goes to make life happy was chilled by the winty snows. But to see the castle when all was dark and dreary was enough to make life happy. When you and I enjoy health and prosperity, we may be allured by the mean and sordid things around us; but when all turns against us we may be able to see the mansion more clearly.

Only in feeding on the food of the vision does the soul become full and enlarged. Only as we give place to the vision is the soul made full in the glory beyond."

J. S. T.

SUNDAY SCHOOL REPORT FOR APRIL 23, 1911.

- Class No. 1. Dr. J. U. Newman, Teacher. Present, 18; collection, 26 cts.
Class No. 2. Prof. T. C. Amick, Teacher. Present, 18; collection, 25 cts.
Class No. 3. Mr. A. L. Lincoln, Teacher. Present 15; collection, 36 cts.
Class No. 4. Mrs. R. J. Kernodle, Teacher. Present, 23; collection, 70 cts.
Class No. 5. Mr. E. T. Hines, Teacher. Present, 6; collection, 8 cts.
Class No. 6. Mr. A. Hall, Teacher. Present, 15; collection, 41 cts.
Class No. 7. Mrs. J. W. Patton, Teacher. Present, 24; collection, 9 cts.
Class No. 8. Miss Ethel Clements, Teacher. Present, 16; collection, 4 cts.

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