

THE WEEKLY DIRECTORY

Burlington (N. C.) Business Houses.
 Buy Dry Goods from B. A. Sellars & Sons.
 See Burlington Hardware Co. for Plumbing.
 B. A. Sellars & Sons for Clothing and Gents' Furnishings.
 See Dr. Morrow when in need of Dental Work.
 Barber Shop, Brannock & Matkins.
 Dr. J. H. Brooks, Dental Surgeon.
 See Freeman Drug Co. for Drugs.
 See Holt-Cates Company for shoes.
 See Morrow, Basin and Green for millinery goods.
Elon College, N. C.
 For an Education go to Elon College.
 Gibsonville, N. C.
 Dr. G. E. Jordan, M. D.
High Point, N. C.
 People's House Furnishing Co.
 Greensboro, N. C.
Hotel Huffins.
 Charles A. Hines, Attorney.

EXCHANGES.

It was with pleasure that we read the February issue of The Guilford Collegian. This magazine is not only neat and attractive in its outward appearance, but it contains several good stories and articles. The little poem, "Harvest Time," has in it the breath of southern farm life. Evidently the writer is a southerner. The two stories, "His Prejudice," and "Her Final Decision," are of a clean, wholesome type and enjoyable. In our opinion this issue is better than the January one, in that it has more solid work in it. There are four articles, two of which deal with questions that are live ones in our country to-day. These are "Health, Man's Greatest Asset," and "Should Pensions be Increased." This latter is a problem of vital importance that confronts our government to-day. It cannot be settled in a few days, or even a few weeks, but will take months. The article shows that the passing of the Sherwood bill will increase the pension fund of the United States \$75,000,000. The amount apportioned to our State being near \$2,000,000.

The "Editorials" were good while the various "Notes" and the "Locals and Personals" were snappy and interesting and have in them the true college spirit.

PROVERBS AND PHRASES.

Without woman the two extremities of this life would be without succor and the middle would be devoid of pleasure.

A woman's tongue is a sword which she never lets rust.—Madom Necker.

Talent is imitative, genius creative.—Elshemur.

The only equality worth while is being equal to the occasion.—Wister.

Happiness is not a matter of events, but depends on the attitude of the mind.—Merpall.

There are four things that come not back—the spoken word; the sped arrow; the past life and the neglected opportunity.—Arabian.

—Obliging Clerk: "Well, little girl, what can I do for you to-day?"

Little girl: "I'd like a quart of molasses. I can't say molasses, so I have to say melasses."—Lippincott's.

FROM A SOPHOMORE'S PEN.

Life is a highway upon which each individual has to travel. One is left at liberty to choose his own way. This highway leads to two guiding posts, one pointing to the left, "Pleasures of the world, misfortunes, horrors of Hell." The other pointing to the right, "Pleasures of the indwelling of the Holy Spirit, success, glory of Heaven." In traveling through life why be discouraged if all the fancies and worldly things seem to turn quickly and suddenly from you? That is no sign of defeat. Your classmates may seem to soar above you. That should not discourage you. There is a place for you to fill and no other person can fill the vacancy but you. Those whom you once thought to be your closest and best friends and even more than that may forsake you. They are ignorant of how it makes your spirits run low. But a truer friend than any of these is waiting only to have the opportunity to manifest it to the world.

The highway may seem rough and rugged. It is because you have not fully decided which way to turn; you have come to the parting of the ways and in your waiting to decide, time waits for no one, have unconsciously drifted a little way to the left and the consequence is, you are in the "mire."

Niw turn your back upon the past, lest you be turned into a pillar of salt, live for the future. Meditate not upon the wrong doings and wrong associations of the past. You are known by the company you keep. Keep constantly in your mind's eye the goal which you are striving for, let come and go what will. "A man, a woman, never reaches a higher goal than the one which they seek."

Many times along this highway life has been so dark and dreary that it seemed, sometimes, impossible to live. But when the darkness fades into light the sun shines from the beautiful heavens and the Prince of Peace speaks to my soul, all is refreshing and glorious. Life is worth living after all. True love which is the magic soul of music and the living fire of art beams into our very beings and here abides to the end of life. "I."

20 GREATEST WOMEN LIST.

Mrs. Raub, Student of History and Sociology, Makes Selections.

(Special Dispatch to the Baltimore Sun).
 Pittsburg, Feb. 11.—Mrs. Enoch Raub, Pittsburg's well-known club woman and philanthropic worker, has come to the front after careful study with the first answer given by any local resident to the much-discussed question, "Who are the 20 greatest women in the world's history?"

Mrs. Raub has been a student of history and sociology for many years and has gained much recognition for her unusual versatility and brilliant mental attainments. The women's roll of honor, as she finally decided upon, follows:

Queen Esther, Joan of Arc, Queen Elizabeth, Mme. De Stael, Harriet B. Stowe, George Sand, Elizabeth Barrett Browning, Florence Nightingale, George Elliot, Frances Willard, Clara Barton, Jenny Lind, Queen Victoria, Susan B. Anthony, Mrs. Mary Baker Eddy, Sarah Bernhardt, Jane Addams, Ellen Key, Mme. Chaminach and Rosa Bonheur.

THE FADING OF THE FUTURE FROM MODERN THOUGHT.

Quite recently the professor of divinity of the University of Cambridge put himself on record as follows; "Among all the changes which have come over religious and theological teaching within living memory, none seems to me so momentous as the acute secularizing of the Christian hope, as shown by the practical disappearance of the other world from the sermons and writings of those who are most in touch with the thoughts and aspirations of our contemporaries."

This tallies with my own observation. The present day literature of Christianity—our religious magazines and papers and the deliverances of the pulpit—are singularly empty of the "other-worldly." The emphasis is upon the here and now. What lies within the veil is to a large extent ignored, or if touched on at all, is touched very lightly. The gravity of this condition deserves attention, for just as certainly as the future fades out of our thinking and out of the thinking of people in general, there will come a corresponding laxity in moral life.

We have heard infidels and secularists talk "ad nauseam" about taking one world at a time and leaving the future to take care of itself; but we had not expected to find allies of these outsiders in the ranks of the Christian faith. Let him who rejects the cross be provincial in his thinking, if he will; let him circumscribe himself by the boundaries of earth and time, if he chooses; let him have no sky and no stars in his philosophy; let him sing his song or dirge within the narrow cage of the present, if he prefers. But the Christian may not join him unless he fails utterly to appreciate the meaning and the breadth and sweep of his religion. The Christian must be cosmopolitan; he must have room for flight; he must draw inspiration and power from beyond the sunset.

One world at a time is not enough for him who has caught the spirit of Jesus Christ. Such a one looks over the horizon. He sees the land that is far off, and what he sees makes him a bigger and better and stronger man in the land of his present pilgrimage. All the great prophets and apostles, all the great martyrs and missionaries, all the great heroes and heroines of the church, in every age, were braced and nerved and made invincible by the intoxication of the future. They drank the wine of the great tomorrow, and it put iron into their blood and fire into their hearts and a deathless hope into their souls. In the midst of persecution, in the face of the most bitter and awful opposition, shot at by all the archers of the Devil, they bore up and held on and purified and sweetened society around them because they looked for a city with foundations whose builder and maker is God.

How little those who talk about getting on well enough with one world at a time think of what they are saying! The tiniest flower that grows must have the sun and the moon and all the stars of heaven to minister to it; and if a daisy needs so much how much more does a man need? Cut off the influences and helps of other worlds and our earth would be a Sahara. Not a shower would ever fall or a stream ever flow. And if it is nonsense to talk about one world at a time in the material universe, in the light of history and of Scrip-

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ture and of the practical effects of this kind of talk upon men, it is even greater nonsense to talk about one world at a time in the universe of morals. As the attractive power of the sun and the moon produces the tides and helps to sweeten and purify the sea and makes it a great reservoir of health for the globe, so it is the pull and the spell of the other-worldly, of the unseen and the eternal, that save society from moral anarchy and ruin.

No one familiar with the Scriptures can fail to note the practical use that is made in the Word of God of this teaching about the future life. Nowhere is it dealt with as a theory, or a conjecture, or a speculation or something merely of academic interest, but always as intended to bear with solemn and unescapable force upon the life that now is. Wherever it is referred to it is meant to relate to conduct—to warn men against vicious living by holding up before them the inevitable harvest, or to inspire them to struggle on in face of a thousand difficulties by assuring them of the rewards of victory.—The Interior.