

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.
 B. Goodman, the Home of good clothing.
 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.
 The American Cafe.

and there are special schools which for the paltry consideration of the added dollars it will bring them stand ready to lacerate unwitting youths into putting the belief into practice with them. They will promise glowing prospects for wealth-production after six months in their school. Anybody knows that six months is not time enough to develop a man into anything but a squash. It takes time to make an oak, but a sapling can come forth in a brief summer. There are no short-cuts to life-preparation. God has ordained that the development of the higher orders of His creation should be slow, but mushrooms grow up over night. Not how long will it take me to get ready for my calling, but what does it require for me to become thoroughly proficient in it should be utmost in every young man's mind, in every young woman's mind. We are not designed so much to make a living as we are to live a life. The world does not owe me a living, but I owe the world to live a life worthy of my gifts, uplifting to my fellows, and so adequate in assisting in the world's progress and elevation.

Others feel that, when the High School Course is completed, we are then ready for the Special or Technical School. They do not see any need for the College—the literary College, and regard the four years spent therein as wasted time. What a blunder! We need a foundation before we erect our house. To build the roof first would display gross ignorance of the builder's art. It is equally as disastrous in life preparation to begin with the end. The end of life-preparation is master of our specialty. To begin with it first is to stand a pyramid on its apex—it may stand poised in mid-air, an ungainly spectacle and quite different from its makers design, but the chances are that it will topple over to one side. The College furnishes that broad, thorough, stable foundation that is so fundamentally needful in order to keep our specialty from narrowing us and emptying us of all capacity for sympathetic communion with our fellows and from contributing our due proportion of service to the world's uplift. We need special and technical schools and must have them, but they do not propose to give broad foundation to life and should not be sought till our Col-

lege Course, which undertakes this very thing, has been completed. It takes a long time to graduate from College and then spend three or four years in the special or technical school, but the experience of all who have done it is so satisfactory that no possible sacrifice needful to this end should be begrudged by the young person who aims at the ripest fruitage of life's endeavor. The special and technical school should follow the College and cannot be thought of by discriminating educators as capable of taking its place.

But where shall we lay our foundation? What sort of College shall we choose? A State College? A privately endowed or owned institution? Or a Christian College? To raise this question is to answer it. Why have you come to Elon College this fall rather than to some other College? It is because you value Christian character above intellectuality and consider it the most priceless possession in the world. State institutions cannot emphasize the religious life. The State and the Church are to be kept forever separate in this country. Privately endowed or privately owned institutions are not necessarily irreligious, but they frequently are, and also are fast becoming sporting resorts where habits of lavishness and high-living are inculcated or at least imbibed. But the College, such as this of your choice is, which is thoroughly Christian, tho free from all sectarianism, the College where every possible effort is put forth to create a wholesome, healthful, inspiring Christian atmosphere, is certainly the proper scene for the unfolding into flower and the ripening into fruit of Christian character. The spirit of the College you attend in the formative period of life, wherein decisions affecting the attitude toward the things of the spirit are unconsciously aimed at, cannot but have a tremendous influence in shaping your life's ideals and principles. The atmosphere of the genuinely Christian College has saved to the world, to the Church, and to himself many a promising youth, who under different environment would have gone down in dissipation to an untimely death. Your State school should be for those who are maturely developed in character, whose standards of conduct are so determined that looseness in moral life, laxness in Christian living, and insidious temptations of every kind can exert no compelling attraction for them. We run too large a risk, an irreparable risk too, in seeking our fundamental development, while yet immature, in any other than a distinctly Christian environment. The Elon spirit has been styled "most genuinely Christian" by one of the age's most distinguished Christian workers, and of this we are pardonably proud, but our endeavor should be to keep it up to that high standard. To this end we invite the fullest, completest cooperation between students, citizens, and Faculty. We shall differ at times in respect to what should be done, but let us differ in Christ's spirit, tolerantly, forgivingly, and let us do all in our power to contribute to the growth of the Elon spirit and not to take from it any item of its distinctively Christian characteristics.

What shall we do with our developed gift? To what purpose shall we make it subservient? Is it ours, to do as we

please with it? Or do our fellowmen have an interest or a residuary right in it? There are those who regard their gift as their personal property. They use it to advance their own interests: nay, they use it to thwart the progress of their fellows. The world would be better off without such men. They are an insult to human kind. Jacob-like they would in their prayers even make a bargain with God. They do right because the law requires them to, and if there is any way to violate the spirit of the law by taking refuge in its letter or if it will cost less to violate it than the profit accruing from its violation will yield, they are ready, anxious, keen to violate it. They keep lawyers, as honorable as they are, to teach them how to do wrong without incurring the penalties of such wrong-doing. They regard their fellowman as the legitimate object of their prey and the public exchequer as a private dispensary to be looted at will. The proper place for such men is the penitentiary and the advent of College trained men of Christian character into public life will place them there or lead to their abandonment of their nefarious practices.

Other men take the entirely opposite view of their proprietary right in their gift and the fruits of it. They do not regard themselves as proprietors at all, but as trustees. Their fellowmen are, as they see it, the rightful owners of their gift and of its fruitage. They regard themselves as entitled to the income of the exercise of their gift sufficient to maintain themselves in comfort, but beyond this their right ceases. This was Christ's view of His life on earth—it was to benefit his fellowmen. It is the view of His fellowmen today. Here is a man who can make money. He lives in comfort, gives employment to many, accumulates property, provides for his family, gives liberally to every cause, and uses his wealth to advance the kingdom among men. A farmer, a doctor, a lawyer, a mechanic, a teacher, a minister, all do likewise. The kingdom flourishes. Their souls also flourish. It is a benediction to be in their presence. The very atmosphere they breathe lends inspiration to others. The Christian graces have their completest representation in a life like this and Christian education, through its richest product. Christian character, contributes powerfully to this sort of life. Herein are Christian Colleges justified and herein do they render service most effectual and enduring.

But what should be my attitude toward the gift of others? It should not be that of the egotist. I should not regard my gift as the greatest gift in the world and consider all other gifts as inferior to it. Nor should I be jealous of my fellowman's gift. If he is more gifted than I, if he has developed his gift more completely than I have developed mine, if he has used his gift after development to greater and better advantage than I have used mine, there is no reason why he should incur my enmity, but rather does it entitle him to my praise and if I live by the golden rule, he will have it. Our attitude toward the gifts of others should be that of sympathetic cooperation and sincere appreciation. We are members one of another and our interests throughout are identical. Our gifts are ours by virtue of the generous bounty of

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the same Father and as brothers and sisters in the great household of God we should live harmoniously, sympathetically, helpfully, and appreciatively with reference to each other's gifts, remembering that we are all one body in Christ, but members in particular.

A concluding thought full of comfort is the consideration that every man has at least two gifts—the one earthly, the other heavenly—the one secular, the other spiritual. God has given us a gift, a talent, whereby we may secure for ourselves the means of subsistence and perhaps of independence. We have seen now we should develop and use this gift not selfishly wholly, but altruistically, for the uplift of life and ideals round about us. God has also given us a spiritual gift and this too should be developed and used. This gift is as much more important than our earthly gift as Heaven is more important than the earth. He who neglects his earthly gift is a sluggard, but he who neglects his spiritual gift is a fool. Pity him. The greatest man of all, the most successful man of all, is the man who makes his earthly gift to contribute to the development of his spiritual gift also. What doth it profit a man to gain the whole world and lose his own soul? The wise man will gain the world and gain it in such way that it will contribute to his growth in soul-power, in spiritual force. Shall we not present our bodies and all our gifts fully and properly employed as sacrifices to God, which is our reasonable service?

Y. W. C. A. RECEPTION

Saturday evening from eight till ten o'clock the Y. W. C. A. gave a reception in the dining hall and back porches of West Dormitory in honor of the new girls. Various games were indulged in to the delight and entertainment of many. The social committee was in attendance and served delicious refreshments, which were enjoyed. At ten o'clock the guests bade the Committee good-night, and expressed themselves as having enjoyed the evening to the fullest extent.

Virgie Beale.

Y. W. C. A.

The Y. W. C. A. met Sunday afternoon and held its first meeting. Miss