

Sunday School Lesson Young Peoples' Topic

WHEN THE CHURCH TRIED SOCIALISM.

The International Sunday School Lesson for February 7th is, "True and False Brotherhood," Acts 4: 32-5: 11.

By William T. Ellis.

The big question of the present hour is socialism; perhaps not socialism as spelled with the big S, but the spirit of socialism which is one with the spirit of brotherhood. There are on every hand significant evidences that the ideal of a human society dominated by the love of God, and that the leaders of the present-day thought, so powerful is this current within the churches that a considerable body of clergymen have even gone over to the political Socialistic organization. Discerning leaders of the Church perceive that this living issue must be met and pioneered by Christianity.

For in its beginning, the Christian Church, as we have set forth in the present Sunday school lesson was the most perfect communistic organization ever recorded. It was a veritable Utopia; in simplicity, gladness and singleness of heart, the members of the apostolic Church held all things in common, and each related to his neighbor as to himself. There seems to have been no legislation on the subject and no ecclesiastical ruling, but all were animated by the one spirit, so that there were among them no poor, for the rich voluntarily shared their possessions with their brethren.

The picture of the golden age which the reader quickly becomes enamored. The simplicity and beauty of this social life; the absence of selfish ambitions; and all desire to excel; the lack of ostentation, and the manifest all-pervasive spirit of brotherhood, were really a practical fulfillment of the teachings and example of Jesus. This indeed the golden age come to earth in reality.

At the present moment there are under way on the continent and elsewhere experiments in communism which are endeavors to reproduce the practical socialism of the early Church. Fine-spirited men and women turn with repugnance from the greed and rivalry and cruel selfishness and hideous inequalities of our modern social organization, and try to live as brethren should live. Probable experiments of this sort will continue for generations to come, as they have continued for generations past. Alas, that most of them should fall so ignominiously!

The Serpent in the Garden.
The reason our modern Utopias go to smash is that human nature is so human. Even the idyllic community at Jerusalem had its Ananias and Sapphira, who, like the members of the Sanhedrin of whom John wrote, "love the praise of men more than the praise of God," and who wanted a reputation for singular virtue, but who were not willing to make the necessary sacrifice. Thus early did they furnish the Church with her first hypocrites. Human nature is instinctively selfish. One does not have to travel to the ruthless conditions of heathendom to find this. The nearest bargain counter, or street car, or restaurant, or public entertainment, will reveal the same disregard for the rights of one's fellows in a mad endeavor to serve self first. The serpent, with his law, "Look out for Number One," was in the Garden of Eden; and Ananias and Sapphira, ruled by the same law, were in the early Church.

It would seem as if the hypocrite were an anomaly. Why should a man go to such trouble-lengths to pretend to a piety which he does not possess? Why cloak wickedness by outward religiousness? Would it not be more comfortable openly to join the company of seekers after pleasure, whatever the sin involved? Why should Ananias and Sapphira have gone through the pretense of giving the price of their lands to the apostles for the benefit of the community, all the while holding back a part for themselves? Why should the Pharisee pray ostentatiously in public places, and do deeds of darkness in his inner office? Is not this an eternal tribute that wrong pays to right? Is it not again a case of Satan borrowing Heaven's livery? The instinctive sense of the superiority of virtue, is in every man's heart. He knows that goodness is the supreme thing, and therefore he goes to such extraordinary lengths to secure at least its outward seeming.

Greed in Religion.
Two motives seem to have underlain the conduct of Ananias and Sapphira. They loved praise. When big-hearted Barnabas sold his farm and turned the proceeds over to the Church, everybody spoke in admiration of the act, and a warm glow of affectionate esteem bathed Barnabas, Ananias and Sapphira coveted the same distinction. They wanted to be first among brothers, and to be known as excelling in virtue. A distorted love of praise will lead anybody to extraordinary and even criminal conduct. The apish conduct and greed of persons whom one occasionally sees upon the street, surpassing the extremes of fashion, usually has its spring in this ancient and ineradicable human sentiment, the love of distinction.

Unlovely as the truth is, it must be admitted that many persons love money for itself. The spirit of good dwells deeply in their hearts. It is their master motive. Because of love of money they will, as each day's newspaper testifies, violate the most sacred trusts, prove recreant to all the claims of blood and honor, and yield to a vulpine selfishness in their dealings with their fellowmen. The spirit of greed which revealed itself in the early Church, in the conduct of Ananias and Sapphira, has not long been absent therefrom. A few weeks ago sweeping accusations were brought against many leading professional evangelists of the country by Mr. William Moody, the son of the great evangelist, Dwight L. Moody. His charges were comprehended in the two specifications of sensationalism and commercialism. He de-

clared that some men engage in the vocation of soul winning from love of money, and that their greed outruns all bounds of discretion and decency. There can be no doubt that one of the ever-present menaces of the Church, as of society, is this old, old spirit of greed.

A Desirable Judgment.
Ananias, like a multitude since, had not grasped the tremendous truth that in the realm of religion a man is answerable directly to God. He thought he was answerable to the apostles and to the organized Church. If he could keep right with the Church authorities, he thought, though he had been done, so long as he pretended to surrender the price of his land, having kept back part of it, Peter turned upon him with some blistering questions. "Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? While it remained, did it not remain thine own? And after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart?" Then came the accusation, that was followed by the utter collapse and instant death of the offender: "Thou hast not lied unto men, but unto God." A vivid sense of the soul's responsibility to God would save men from most of their sins.

Simple, fraternal, loving as was that early Christian community, there yet was a real discipline. Wherever the sovereignty of the Spirit of God is recognized, there must be a law, even though liberty reigns. The present-day church has lost much of her power, largely because she has lost much of her purity. Members are not cast out or disciplined because of offenses. A lax government in the Church is as likely to result in a lax conduct on the part of her members.

It is in connection with this present incident that the word "church" is first applied to the company of believers in Jesus. They were an organized body. They cherished one another, and they cherished the teachings of their Lord. Especially did they obey the injunction of love their neighbors as themselves, and this law must underlie every experiment in socialism that is to succeed. Only brotherliness, animated by the controlling spirit of humanity's best Brother, can level the inequalities of modern self-centered society.

A WORLD FELLOWSHIP.
Terse Comments Upon the Christian Endeavor Topic for February 7th, "Our Christian Endeavor Comrades the World Over," Ps. 98: 1-9. (Christian Endeavor Day.)

By William T. Ellis.

The ties that bind men together are many and various. Strongest, of course, aside from blood kinship, is the possession of a common name, a common allegiance and a common interest. The national bond is thus most powerful. Of late, however, there has been such a remarkable increase of the spirit of internationalism that many thoughtful persons advocate the putting of the sense of world brotherhood ahead of all other claims. It is argued that the whole family should mean more to every member than any part of the family. Now the consideration which stresses this world-consciousness are growing more numerous year by year. Among these must be numbered Christian Endeavor. Strongest in North America, the idea and the organization have traveled so rapidly and so widely that they are almost co-extensive with Protestant Christianity.

Whatever helps a soul to look above and beyond its own immediate boundaries is surely of God.

Christian Endeavor is less a world fellowship than a local church method. It becomes a globe-trotting society only by being successful in its primary and most important sphere. They utterly misunderstand the genius of the young people's movement who do not perceive that it is essentially only a method of church work.

Well I recall a Christian Endeavor meeting at dusk of a blistering day in Allahabad, India. It was in Miss Forman's school for girls, and the lustrocy-eyed, white-robed girls displayed the same interest in the service, and took part in about the same manner, as the ordinary American type of Endeavorers. The language of the lips was alien to me, but the spirit was perfectly familiar. All over the earth, in as many tongues as were heard at Pentecost, similar Christian Endeavor meetings are being held every week.

In one of the barrios outside of Manila I ran across the curious fact that all the Protestant Christians were wearing Christian Endeavor badges. The reason was simple, and beautiful. They thought this badge the sign of a Christian, for the missionary, the best man they knew, wore a Christian Endeavor badge.

The rapid growth of the young people's movement is evidence of the readiness of the youth of Christendom to express themselves in spiritual terms. The old notion that youth must have its religion sugar-coated has been annihilated by the tremendous popularity of these societies which are fundamentally, inherently and rigorously religious. Young men and women are ready for a faith that makes appeal to the heroic in their spirits, and that gives their hands and feet and brains something to do. In a word they desire to be endeavoring Christians.

The Christian Endeavor tie is, after all, only a strand in the universal Christ tie.

Christian Endeavor is "for Christ" because it is "for the Church."

There is enough in the times to make one pessimistic; yet an observer of the deeper tendencies is heartened by many inspiring signs. One of these, the significance of which should be taken to heart, is the simple fact of the numerical strength of Christian

endeavor and kindred organizations. All these members have pledged themselves to daily prayer, daily Bible study, open testimony and activity in church work. That these young people are a force making for righteousness, they give promise of a better day; may, more, they have helped to bring in that better day which now is.

"Inter" is one of the catch words of the modern young people's movement. It is interdenominational, inter-confessional and inter-racial.

In that most cosmopolitan city on earth, Cairo, I once attended a Christian Endeavor social. There were at least half a dozen nationalities present and as many shades of color. Turk, Armenian, Arab, Soudanese, Egyptian, French and Americans mingled socially in a jolly evening which did not differ greatly from a successful Christian Endeavor social in this land. But they did illustrate, to a peculiar degree, the motto of the society, "One is your Master, even Christ, and all ye are brethren."

The newspapers of late have had considerable to say concerning the pledge of 1,100 young people to try to live for two weeks as Jesus would do. The press treats this as if it were something new. Yet it really is only an emphasis of the Christian Endeavor pledge, taken by millions, to "strive to do whatever He would like to have me to do."

SEVEN SENTENCE SERMONS.

He that knows most grieves most for wasted time.—Dante.

Charm strikes the sight, but merit wins the soul.—Anon.

Look round the habitable world, how few.

Know their own good, or knowing it, pursue.—Dryden.

It is curious to see how the space clears around a man of decisive spirit and leaves him room for freedom.—John Foster.

Few men have any next; they live from hand to mouth; they are without plan, and soon come to the end of their line.—Emerson.

The best portion of a good man's life.

His little nameless unremembered acts of kindness and of love.

—Wordsworth.

Men who live for self never succeed in satisfying self, or in quite satisfying anybody else; men who live for others in Godlike unselfishness, have joy themselves while giving joy to others.—H. Clay Trumbull.

NEWS AND NOTES.

In connection with a recent union mission by Rev. "Billy" Sunday in Spokane, Wash., there was a general exchange of public on one Sunday. The public was not informed as to who was to preach in any one church, and each pulpit held a man of a different denomination. The pastors of the big downtown churches were sent to the suburbs, and the men from the small churches occupied the largest pulpits.

Southern Presbyterian men are arranging for a special train from every state in the South for the Laymen's Missionary Convention in Birmingham, Ala., February 12th-15th.

Seven denominations in Sandusky, Ohio, unite monthly in union services.

The Congregationalist reports an 80-year-old Narragansett Indian as a member of a church at Slatersville, R. I.

A distinguished missionary of the American Board in China, Rev. Dr. William S. Ament, of Peking, died last month in San Francisco, while en route home for special medical treatment. Dr. Ament is the missionary who was pilloried by Mark Twain, after the boxer troubles, on the charge of looting. It subsequently developed that the accusation was caused by a trifling mistake in a newspaper dispatch. As a matter of fact, Dr. Ament owned, but never displayed, two trunks full of elaborate silk banners and umbrellas of state given him by Chinese officials and citizens because of his assistance in settling Boxer claims.

The Federation of Churches in Chicago has appointed a specialist in boys' work to represent it at every session of the city's juvenile court, in the hope of helping the juvenile prisoners.

The "Emmanuel Movement", popularly supposed to exist only in the Protestant Episcopal church, but the Wesleyan Methodist church, of Minneapolis, reports having ministered, after the Emmanuel method, to 1500 persons during the past year. Weekly clinics are held, and six physicians and two college professors are associated with the pastor.

There are now 1939 branches of the Y. M. C. A. in North America, with 456,000 members. Its property is valued at \$60,000,000, of which \$10,000,000 was added in new buildings last year. Eighty new buildings, to cost an additional \$9,000,000 are now under way.

Many Marriage Licenses In Forsyth County

Winston-Salem, Feb. 4.—During the month of January Register of Deeds Masten issued 48 marriage licenses, 32 to white couples and 15 to colored couples. This is an increase of 15 over January, 1908, when only 33 licenses were issued, 21 to white couples and 12 to colored couples.

CASTORIA.
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Bears the Signature of *Chas. H. Fletcher*
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New "Artistic" Oxfords

A fine make of Ladies' footwear, Shoes that fit, are comfortable and have plenty of snap. These are the newest lasts for spring 1909 and have just been placed on sale. See our show window. Ankle Straps, Pumps and two-eyed Ties and Button, in Tan, Patent and Mat. Kid. "Colonial", \$3.50; "Artistic" \$3.00 and "Florine" \$2.50.

MEN'S NEW OXFORD SHOES.
Our new Spring "Knox" Shoes for Men have just come. We have Oxfords and High Cuts, in Tan, Patent and Calf. Button, Bal and Blucher at \$5 and \$6.00.
One lot "Knox" \$5.99 Patent Bal and Blucher Men's Shoes now for \$3.50
Everything Strictly Cash.

Beginning Monday 8th we will close at 6:30

H. C. Long Company

Clothing, Shoes and Furnishings

One poor turn deserves another—from the organ grinder's viewpoint.

Fortitude is a great help in distress.—Plautus.

SEARED WITH A HOT IRON
or scalded by overturned kettle—cut with a knife—bruised by slammed door—injured by a gun or in any other way—the thing needed at once is Buckle's Arnica Salve to subdue inflammation and kill the pain. It's Carl's supreme healer, infallible for Boils, Ulcers, Fever Sores, Eczema and Piles. 25c at Woodall & Sheppard's.

Special Low Rates Via Seaboard Account Mardi Gras at New Orleans
Mobile and Pensacola, Feb. 12th-23rd.

The following round-trip rates will apply from Charlotte, N. C.
New Orleans \$22.05
Mobile 18.55
Pensacola 18.40
Tickets sold February 17th to 22nd inclusive, good returning to leave New Orleans as late as February 27th. Mobile and Pensacola as late as March 1st and by payment of \$1.00 tickets can be extended until March 13th.

Laymen's Missionary Movement of the Southern Presbyterian Church, Birmingham, Ala., Feb. 16th to 18th.
Account the above occasion round-trip rates of \$13.20 will apply from Charlotte, N. C. tickets to be sold Feb. 14th and 15th with final return limit Feb. 20th, rates on same basis to apply from other points.

The Seaboard offers excellent double daily service from all points on its lines and connections in North Carolina to New Orleans, Pensacola and Mobile with through sleeping cars and day coaches to Birmingham. Direct connection is made at Birmingham with the Queen & Crescent for New Orleans and at Atlanta with the West Point Route.

If business justifies through Pullman and day coaches will be operated to Birmingham and New Orleans on dates and convenient schedules. Write at once for full particulars and make reservations early.

C. H. GATTIS, T. P. A., Raleigh, N. C.
JAS KER, JR., C. P. A., Charlotte, N. C.

TRUSTEE'S SALE OF REAL ESTATE

Under and by virtue of a power of sale contained in a certain deed of trust executed to me by W. A. Duncan and wife and recorded in the office of the Register of Deeds for Mecklenburg County in book 233 at page 338, default having been made in the payment of the indebtedness thereby secured, I will sell at the Court House door of Mecklenburg County on Thursday the 25th day of February, 1909, at 12 o'clock M., the following described real estate:

One five-room house and lot No. 14 in block No. 25 in "Oakhurst," on the West side of Thomas Street and fronting on said street 50 feet in width and carrying with it that width in a Westerly direction one hundred and eighty-two and one-half (182½) feet to a ten-foot alley, and to have the use of all the alleys and streets in "Oakhurst."

This 26th day of January, 1909.
HERIOT CLARKSON,
Trustee.

TRUSTEE'S SALE OF LAND.

Under and by virtue of a certain deed of trust executed to me by E. J. Young and wife, Emma O. Young which deed of trust is dated the 23rd day of November, 1905, and recorded in Book 205, Page 252 of the Registry for Mecklenburg County, and because of default in payment, I will sell on Monday, February 8th, 1909 at the Court House door in Charlotte for cash, the following described real estate, situated in the city of Charlotte, Mecklenburg County, North Carolina: Beginning at a stake on South Caldwell street, across Boulware's south west corner, and runs with said street in a Southwesterly direction, forty three (43) feet to a stake on an alley; thence with said alley, in the direction of Davidson street in the Southeast strike A. L. Smith's corner; thence with A. L. Smith's line in a Northeast direction forty-three (43) feet to Agnes Boulware's corner; thence with Boulware's line, ninety-nine (99) feet to the beginning:

Being the same property in all respects, which was conveyed to said E. J. Young by J. Arthur Henderson and wife by deed dated the 25th day of October, A. D. 1900, said deed being registered (Registry Mecklenburg County) book 152 page 110, reference to which is hereby made.

This 29th day of December, 1908.
THOMAS RUFFIN,
Trustee.

BUYING A SUIT

Is not an everyday matter and should not be treated lightly for on the wisdom of your selection depends your personal appearance for several months. If you come here for a suit you know to begin with that we will not sell you one that will not be a credit to you and an advertisement to ourselves.

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are full of quality and good taste and you can buy them with the assurance that during their life you will be well dressed.

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We have spared no effort to secure the BEST COATS that experience, skill and money could make, and we now offer them to you for shopping, at a big discount.

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| \$10.00 Coat |\$ 7.50 |
| \$12.50 Coats |\$ 9.35 |
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The News Leads

SEABOARD AIR LINE RAILWAY

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Schedule taking effect January 1, 1909.

Subject to change without notice.

Tickets for passage on all trains are sold by this company and accepted by the passenger with the understanding that this company will not be responsible for any failure to run on its schedule time, or for any such delay as may be incident to their operation. Care is exercised to give correct time of connecting lines, but this company is not responsible for errors or omissions.

Trains leave Charlotte as follows:

No. 40, daily, at 4:30 a. m., for Monroe, Hamlet and Wilmington, connecting at Monroe with the Southern, at Wilmington with the Southwest, at Raleigh with the Norfolk and Pamlico, at Washington, New York, No. 123, daily, at 10:05 a. m., for Richmond, Shelby and Baltimore, without change.

No. 41, daily, at 5 p. m., for Monroe, Hamlet, Wilmington and all points connecting at Hamlet with the Columbia, Savannah and all points, and at Washington and New York, No. 123, daily, at 5:49 p. m., for Birmingham and the Southwest, with train 84 at Hamlet, for Richmond, Washington and New York with it at Monroe for Raleigh, Richmond and Norfolk. Through sleeper on train from Charlotte to H. L. to Monroe, Va., daily.

Trains arrive in Charlotte as follows:

No. 123, 10:05 a. m., daily from Richmond, North and South.

No. 45, daily, 11:15 a. m., from Wilmington and all local points.

No. 122, daily, 6:30 p. m., from Norfolk, Shelby, Lincolnton and S. N. W. Railway points.

No. 39, 11:35 p. m., daily from Washington, Hamlet and Monroe, and from points East, North and South west, connecting at Hamlet and Monroe.

Connections are made at Hamlet with through trains for points North, South and Southwest, which are crossed at vestibule day coaches between Portsmouth and Atlanta, and Washington and Jacksonville, and sleeping cars between Jersey City, Birmingham, Memphis, and Jersey City and Jacksonville. Cafe cars on all through trains.

For information, time tables, rates, fares apply to ticket agents or address JAMES KERN, JR., C. P. A., 42 Balway Hotel, Charlotte, N. C.

SOUTHERN RAILROAD

N. B.—The following schedule figures published only as information and are not guaranteed, January 4, 1909.

7:59 a. m., No. 22, daily, for Washington and points North, Pullman Drawing Room sleepers to New York. Day coaches to Washington.

7:30 a. m., No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleepers to Atlanta and Jacksonville. Day coaches to Jacksonville.

8:39 a. m., No. 8, daily, for Richmond and local points.

8:52 a. m., No. 41, daily, for Washington and points North. Day coaches Charlotte to Washington. Pullman sleeper Atlanta to Raleigh.

6:30 a. m., No. 25, daily, for Columbia, and local points.

8:00 a. m., No. 16, daily (except Sunday) for Statesville, Taylorsville and local stations. Connects at Monroeville for Winston-Salem, Statesville for Asheville.

7:15 a. m., No. 23, daily, for Atlanta. Day coaches Charlotte to Atlanta. Stops at principal points en route.

10:05 a. m., No. 36, daily, for Washington and points North. Pullman drawing room sleepers to New York. Day coaches to Washington. Dining car service.

11:00 a. m., No. 28, daily, for Winston-Salem, Roanoke, and local points.

10:05 a. m., No. 27, daily, New York and New Orleans Limited. Drawing room sleepers, Observation and club cars, New York to New Orleans. Drawing room sleeper, New York to Atlanta. Solid Pullman train. Dining car service.

11:35 a. m., No. 11, daily, for Atlanta and local points.

No. 46, 2:00 p. m., daily, for Greenboro and local points.

4:35 p. m., No. 27, daily, for Columbia and local points.

5:00 p. m., No. 41, daily, except Sunday, for Greensboro and local points.

6:05 p. m., No. 21, daily, except Sunday, for Statesville, 9 a. m., daily, and local points. Connects at Statesville for Asheville, Knoxville and Chattanooga.

6:00 p. m., No. 12, daily, for Richmond and local points. Hamlet Pullman sleeper, Charlotte to Washington and Charlotte to Richmond.

7:35 p. m., No. 28, daily, New York and New Orleans Limited for Washington and points North. Drawing room sleepers, Observation and Club cars to New York. Dining car service. Solid Pullman train.

9:35 p. m., No. 35, daily, for Atlanta, and points South. Pullman drawing room sleeper New York to New Orleans, New York to Birmingham, Charlotte to Atlanta. Day coaches Washington to New Orleans. Dining car service.

Tickets, sleeping car reservations, and detail information can be obtained at ticket office, No. 11 South Third street.

C. H. AKERT, V. P. and Gen. Mgr. Washington, D. C.
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