

THE HOLLY INN

PINEHURST, N. C.



The Holly Inn is one of the most attractive hotels in the South. Since it was built in 1895 it has been necessary to enlarge it several times to meet the constantly increasing demand. The interior is elegant, cheerful and tasteful. No modern convenience is lacking. There are many suites with private bath, steam heat in all rooms and open fireplaces in foyer and parlors. Music is furnished for concerts and dancing and the Holly Inn ball-room is one of its attractions. The cuisine and service excel. White girls from the North are employed as waitresses. The Holly Inn offers an attractive home to pleasure seekers from November to May.

A. I. CREAMER, Manager.



The Harvard,

PINEHURST, N. C.

A homelike hotel, modern in every respect, having electric lights, steam heat and several suites with bath, and with its cottage annex, accommodating seventy-five guests.

F. C. ABBE, MANAGER.



HOTEL TRAYMORE.

Atlantic City, N. J.

ALWAYS OPEN FOR THE RECEPTION OF GUESTS.
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GOSPEL OF RESURRECTION

Rev. T. A. Cheatham Draws Lesson
From Easter's Significance

Out of Doors All Nature Also Speaks
of God's Goodness and Man's
Immortality



EXEMPLIFYING the day itself was Easter Sunday—the soft lights in the cathedral avenues of the pines, the balmy incense of blooming flowers, the singing of the feathered choir, the chant of the voices of the forest—emphasizing God's goodness and man's immortality; singularly in keeping with the religious observances in the Chapel for which the entire Village gathered.

"The Gospel of the Resurrection" was the subject of Rev. Mr. Cheatham's discourse; the text Caledonias III, i: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." He said in part: The dawn of the Christian era revealed two great forces standing side by side and contending for the mastery: The Empire of the Caesars under Augustus, and the Kingdom of God under the Headship of the risen Christ. On the one hand was the most powerful and progressive kingdom of the old world, under one supreme head, on the other, a new faith under the "meek and lowly" Jesus, whose kingdom He maintained "not of this world." "The only two powers," says the Lord Bishop of Durham, "which have claimed absolute dominion over mankind appeared together. For three centuries each followed the necessary law of its development. Then the Empire of Rome was seen to have failed and the Kingdom of God was seen to contain the forces which were to regenerate and rule the world."

The history of the Roman Empire was from first to last, the history of a decline and fall. The history of the Christian Empire on the other hand, is the history of a victorious progress, stayed and saddened by frequent faithlessness and self-seeking, but certain and assured.

What is the secret? The Roman Empire stood upon human power, the Kingdom of God had Divine power and Divine life behind it.

But how hopeless at first, seemed the Christian cause. The ministry of Jesus of Nazareth had ended in failure. The "King of the Jews" had died the death of a criminal. Amid the rejoicings and revilings of his enemies, condemned by the leaders of the people, convicted by the State of sedition, condemned by the Church of blasphemy, betrayed by one of his immediate followers, denied by another, and forsaken by the rest, the life of Jesus of Nazareth had ended upon the ignominious cross. But just as the movement seemed lost, a change took place. He who had submitted to all the indignities of the trial and crucifixion, now assumes a different attitude. He defies

even death itself and a new order begins. The eleven unlettered fishermen take heart and again begin their movement, in the face of the most bitter and determined opposition from all sides, to conquer the world.

What was it that inspired them with courage? What was it that enabled them to lay the foundation of the Kingdom which has increased and grown from that day to this?

It was the power of the resurrection. It was the living Christ that gave life to the movement and it is the living Christ, who has watched over the Church through the ages, making it the stronghold of truth.

The Gospel of the Resurrection then takes the benefits of this wonderful power and makes them possible of appropriation.

There is one great hunger of the soul: to know of a certainty, whether there is a future life, to look out beyond the present and see what lies on the other side of the grave. Death is inevitable for us all and we long to have our possible forebodings taken away.

The Christian looks today into the empty sepulchre and says: "I know now that death is not the end of all things, but the beginning of a new and perfect life. I am sure of the existence of the world to come. I know it because I know that Christ my Lord, rose from the dead, and because I know that His resurrection is not a separate and isolated event, it is a pledge of ours. He became man, lived our life, died as we die, was buried and rose again. Because He lived and died and rose again as man, all men shall rise as He did."

Can we wonder then, at the Christian's joy at Easter?

The Gospel of the Resurrection has its meaning for every soul. All sorts and conditions of men use at burials, the symbols of the resurrection and the man is more than exceptional who does not leave a desire for Christian burial. Is it merely for the respectability of it or is there something behind and beyond or of more weighty meaning?

In spite of all the sympathizing friends, in spite of all the attention to detail, we sit as if dumb before a great sorrow while hired mourners chant a dirge not unlike that which the Jews sang over the body of the daughter of Jairus. We are dumb because then we realize what seemingly, we so often try to forget; that the days of man's life are but as a shadow, so soon passeth it away and we are gone—and what then? Do our lives go out as a candle into black darkness, or do we continue to live?

Today we look into the empty sepulchre and have our questions answered. We think of Him who came that we might have life; life here and life hereafter. We think of how He led the way through all the experiences of a human life in order that we might know how to follow. We think of His crucifixion and His rising again, in spite of the great number who were willing to overturn heaven and earth to conceal the fact. We think of all the appearances after the Resurrection, and we find that the evidence of these appearances is overwhelming and cumulative. Why should men have their doubts about the resurrection body? What greater arrogance