

RAYS of LIGHT

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Volume 4 No. 5



McPherson College

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RAYS OF LIGHT.

VOL. IV.

APRIL, 1908.

No. 5.

The Authority of The Moral Standard.

By MRS. S. B. FAHNESTOCK.

To decide as to what should be regarded as the authority of the Moral Standard, or the Ultimate Ground of Obligation, is to decide on one of the most fundamental of Ethical questions. Not only is it one of the most fundamental, but it is also one of the most important questions, since the answer we give to it very materially affects our whole system of Ethics.

That which one settles on as the authority of the Moral Standard must, if properly appreciated by him, become his supreme motive for action, and any supposed ground of obligation that does not furnish the individual a supreme motive in the pursuit of virtue cannot be the ultimate ground.

What then is the ground of obligation.

That the truth of this question may be seen in stronger light we shall attempt to compare briefly some of the different theories on the subject.

Four general views have been held. The first we shall notice is the Utilitarian theory which holds that the ground of obligation is found in the ends to be obtained. The right with those who hold this theory is that which yields

the best results, and the greatest happiness, or the greatest good makes the law of duty. Dr. Clarke says, "Such theories do not do justice to the moral distinction. They make goodness the means and happiness the end, whereas goodness is higher than happiness and higher than any form viewed apart from goodness itself." This point we consider to be well taken since, as he says, "Moral quality resides in the act itself, with its motive, and not mainly in the fruit."

Again happiness made the authority of the Moral Standard begets selfishness. If individual happiness even when modified by regard for others be the only basis there is for obligation then self interest is most likely to be the motive to action. Thus it seems to us unsafe to adopt for our standard this theory.

Another theory is that, we ought, because of certain principles which the mind receives by intuition and recognizes as authoritative.

This view appeals to us with a little more force than the one just discussed; for it acknowledges an authority above man and the level of his life; but it gives rise to so many questions which it fails to answer, such as, whence come these principles? Are they self

existent? Just what are they since all men do not intuitively perceive them alike? Some one has said, "Whatever is real is capable of reasonable explanation." Hence we find this view also unsatisfactory.

The next theory that we shall notice is the one which finds the ground of obligation in a supreme will enforced by a supreme power. The advocates of this theory find the Standard either in the authority of the State or a King, or of the supreme law-making power, or in the will of God, the authority of the supreme Being. This last view has had many advocates, and really is higher still than either of those just mentioned because it refers duty to God, and thus finds a definite basis. True the will of God if perfectly understood is a sufficient guide for men, but it cannot be the ultimate ground of duty, for back of the will of God lie his nature and character. Dr. Harris says: "God's will is his reason energizing, and if will is supreme, morality and religion are no longer possible, the only basis for ethics then being that, might makes right." Another necessary implication which this theory presents is that right and wrong may be changeable quantities if the Supreme Will shall so dictate. Now we believe that right is right and shall always remain so.

Again, even if we do certain things because they are commanded, the question still remains, why were they commanded? Duty done merely in obedience to authority, no regard being paid to the reasons for doing it, becomes de-

We must therefore look still higher for a satisfactory Moral Standard. Each of these views contains much of truth. It is true that goodness will make the individual happy, that intuitively a man finds a ground of obligation in his own being, and that the basis of the Moral Standard is in God. These truths are completed in the fourth view which is that, the *Nature* and *Character* of God with our relation to him is the ultimate ground of obligation.

Hamilton says:—The "divine Will that is, as the expression of his infinite perfection is the only rule for deciding what is right and wrong."

Dr. Clark says:—"Obligation is grounded at once in the nature of God and in the nature of man, and both because it is grounded in the nature of rational existence. Duty exists because there is moral ability within man, and a standard without him, because he has power to be something morally, and there is something in God that he ought to be."

If then the standard of obligation is the Nature and Character of God with our relation to him, two questions will naturally arise. What is the nature and character of God? And what is our relation to him? How may we know this? In Jesus of Nazareth we find the clearest expression of the character and nature of God. In the principles which he lived and taught we find a correct pattern for our lives and a true Moral Standard. By him also we are taught our relation to God. Besides this God has implanted in the constitution of man a gem which de-

veloped requires him to live in accordance with the nature of God.

But since the character of God is imperfectly understood, and all have not the same capacity for discernment of spiritual truth, what is the standard for an individual at any given time? The only answer possible as we now conceive it is—the best that is known to him at that time.

It has been well said that, "He who does the best he knows will know how to do better."

This makes the individual responsible to God if he fails to know what it is possible for him to know.

This view gives to us something tangible, since it is possible for men to know what is the Eternal Moral Nature which is the ultimate Ground of Obligation.



THE TRUE SELF.

By P. C. HIEBERT.

God the Almighty created man in his own image and placed him in a condition of bliss and happiness. Man was then his real self, sinless, pure and without blemish, for he was the image of the perfect God. But his perfection and beauty of character were soon lost by the entering of sin into the world, which virtually deteriorated man to such an extent that the God part or real self of man was so obliterated as to be almost imperceptible. Man's carnal nature obtained the upper hand, and was and is, to a great extent, ruling man, tending to lead him always

further away from reality; and degrading him so, that if possible, to quench or extinguish the spark of godliness and thus sever man and his Creator forever. [Which evidently seems to be the case in such instances as stated by Christ in Luke 12:10, Math. 12:31, concerning the sin against the Holy Ghost.] But even though this spark of life is very weak in man, as long as it is not entirely killed, he has something in common with his God and may yet be restored to his former position, as image of his Creator.

Men as a whole do not now realize their real self, i. e., at least they have not to a large extent in the ages past; therefore we shall now attempt to consider the self as represented in the types of manhood as striving toward the realization of what they once were and now ought to be. In this relatively speaking McKenzie says:—"A man's self is the universe in which he habitually lives. The acts of man are his own, only when they flow from the center of his habitual universe." All other actions are not really his own but the product of momentary impulses, which are not free acts, showing that the self has not yet attained complete control of the carnal nature, and it cannot be said that man is free. This is well illustrated by the common statement of the man who acts irrationally to be enslaved by his passions."

It is argued by many ethical writers, that the true self cannot be realized, except as the social self, because every individual belongs to a social system. McKenzie says, "An isolated individual is even inconceivable. "Aristotle

said:—"Such a being must be either a beast or a god." Again McKenzie says:—"We find our ideal self only in relation to our fellowmen." Which he means to prove by the scriptural quotation, "Where two or three are gathered together there am I in the midst of them." Attempting thus to represent the true self by the "I" in the above quotation, but it seems apparent that it is a misapplication of the quotation, i. e., in regard to its former intention or original meaning, and besides the phrase, "in my name" which we find in the scriptures has been omitted. Yet we must concede the real self cannot be fully realized in any one individual, but finds its realization in the relations of persons one to another. "We realize the true self only by realizing social ends." In order to do this we must subjugate the individual self, which is not the true self. "We must realize ourselves by sacrificing ourselves." The more fully we do this, the nearer we approach a universal point of view, i. e., a point of view from which our own private good is no more to us than the good of any one else. And yet, no doubt, we will always be required to look for our own good, improvement and happiness more than to that of our fellowmen, because we know ourselves and our needs better than any one else knows us or we know and understand any one else. But we seek our own private interest only in so far as its gain will be beneficial to the race. In this way Egoism and Altruism become fully reconciled and fast friends. In this ground some of the Greek philosophers

claimed ethics to be a branch of politics. Aristotle called man, a political animal.

The commandment of the Supreme Law bids us to realize the rational self. The commandments in which the Jewish law was summed up—"Thou shalt love the Lord thy God with all thy heart, etc., and thy neighbor as thyself"—express the right attitude of feeling, that of love for the Supreme Reason and for all rational beings.

Men have striven and do yet strive in very different ways to realize the true self, but by all they can do of themselves, they can come closer to it, but never attain its full realization, for this consists in becoming godlike. And the scripture says no brother could save another, or "What could a man give to redeem his soul." God is perfect and sinless, man we know is neither. In realizing the true self this difference must be done away with. Before the realization of the true self can be accomplished this question must be satisfactorily answered. How can the sinful man be made righteous? Man must not realize his true self before he is holy and righteous. The scripture says, "Ye must be born again," i. e., renewed in spirit and purpose. Man must through the living life giving faith again obtain his sonship of heaven and earth. Paul says:—"When the fulness of the time came, God sent forth his Son—that he might redeem them, which were under the law, that we might receive the adoption of sons." "And because ye are sons, God sent forth the Spirit of his Son unto our hearts, crying, Abba, Father." In re-

gard to his own, personal relation Paul says:—"I live, and yet no longer I, but Christ liveth in me". Man can secure righteousness only by receiving the Spirit of the Son, which, after he has gone to his Father, he sends to all men that earnestly desire and seek. This Spirit is man's legacy, as heir of the eternal kingdom. When the scripture that says, "We shall be like unto him (Christ) for we shall see him as he is," shall be fulfilled, our true self, we will have fully realized.



*INTERNATIONAL LAW:
Origin, Growth, and Scope.*

By F. G. KAUFFMAN.

When we come to look for the birth-place of International Law it is only by referring it to the same sources as those of other kinds of law in general. It may be well in the first place to ask, "what is the purpose of any kind of law to regulate the courses of men?" And when in the history of human kind did laws first originate? In the very earliest stages of human history we find that it was the tendency of men to live together in groups, and perhaps the earliest conditions of human combination was similar to that of the social animals generally, that is, an association for mutual aid and protection. Originally, it may have been as simple as the herding of wild horses and cattle, the mere mutual tendency of social animals to live in groups. Rights of property were doubtless unknown, except, perhaps, an individual claim to

the ownership of tools, weapons, or ornaments. Rights of Government were equally unknown, except possibly the temporary leadership of a strong or skillful hunter or warrior. And from this primitive state on down to the present we find that as men come in closer touch and their dealings with each other increase, to such an extent are laws necessary to direct the individual courses of men. As state and municipal laws were the necessary outgrowth of the combination and association of individuals, just so when different nations began to have dealings with each other was it necessary for some common laws and usages to regulate their conduct to each other. State and municipal laws prevent one individual from trespassing on the rights of another and so international law has come to prevent the same thing between nations.

The growth and development of international law has necessarily been very slow not having as yet reached the place where all difficulties can be settled satisfactorily. It originated in the common belief and customs of the christian nations, and in them has it attained its highest development. The principles of Christianity, that have been adopted by many nations have done most in placing those nations on a plane of equality and brotherly feeling. The religion which they in common professed cultivated alike the sentiments of justice and humanity; the inheritance which came to them of philosophy and law from the classical states of antiquity and especially the system of Roman Law. There was also

a close historical connection since the times of the Roman Empire that favored the spread of common ideas. Thus it was very natural for the Christian Nations which had a similar historical development and the same religion and jurial views to grow into a community of nations where it was comparatively easy for common usages to grow up. Also other customs and duties and moral claims had much to do in calling forth laws and regulations, common to those nations.

The most important conditions that have prompted the development of international law may be viewed under several heads; first, sea laws; that is laws that gave to different nations permission to use certain seas, coasts and harbors for commercial or fishing purposes. Secondly, Treaties of various kinds, which result in settling differences, between nations. The decisions of treaties comprise a great part of international law. Thirdly,—Judicial decisions and state papers which are acknowledged by difference states as right are included in international law.

The scope of international law is quite broad; differences and difficulties of all kinds are being settled by it. The general field of international law can best be shown by stating some of the rights and relations which Christian nations have and which must be recognized by each other. These may be noted under two divisions; first, moral relations, which include all such duties as humanity, the security of strangers, kind treatment to captives, suppression of slavery and improve-

ments in the laws of war; and secondly, jurial rights or claims of justice. The principal one of these are, right of protection and self preservation, the rights of sovereignty, of independence, of equality, rights of territory, of property, of contract, of reputation, also rights of redress, and obligations for states to respect the rights of each other in general. In fact all the rights and duties, customs and practices which all nations acknowledge as obligatory in their relations to each other come within the scope of international law.

While international law has grown to have such an influence among nations, yet its best work is hindered by many defects. Perhaps the greatest disadvantage is the want of authority, in order that the principles may be justly applied to all nations. There being no courts to decide questions in this case as in state or municipal law, different nations are very apt to interpret the rules and regulations of international law very differently. Another defect is that it is applicable to only a limited number of nations—the Christian states, thus comes the danger that anti-Christian nations may be treated as tho no rules of justice existed between the two classes; yet we know that as all nations advance in civilization, that the sympathy between them will grow stronger, and that the principles of justice contained in international law will finally regulate the intercourse of nations so that peace and harmony will reign supreme among them.

College Requirements.

In a late magazine a prominent educator has the following to say concerning college requirements:

In judging of the worth of a college, the element of the amount of the work demanded of and the severity of the tasks imposed upon the student has great value. It is said that certain colleges are hard to get into, but easy to stay in, and that other colleges are easy to get into but hard to stay in. If one must choose between these two conditions, I am sure that the college that is easy to get into and hard to stay in is the better. The college ought to hold its students up to a very high standard of scholarship; and that college is doing the most for the sons of any home of whom it demands long-continued and severe intellectual labor. One peril besetting the college student is the peril of indolence. One of the best things that a college can do for a man is to aid him in forming the habit of hard work. That college, therefore, which makes it difficult for any man to stay in college who does not spend eight hours each day upon his mental tasks (including recitations), is rendering to that man a service of the utmost value. It is a service the worth of which he will appreciate more and more as he becomes a laborer. Instead of being obliged to make a choice between the college to which entrance is difficult and abiding in easy and the college to which entrance is easy and abiding in difficult, the choice should be so changed as to relate to the one college to which entrance and abiding in are both easy, and to the other college into which entrance and in which abiding in are difficult. The peril of American life is mediocrity. The college ought to do much in upholding the high-

est standards of scholarship and of general excellence."



EXCHANGES

We note the improvement in the *Central Collegian*.

"Books—lighthouses erected in the great sea of time."

Cotty College Chronicle contains some excellent critiques on different literary works.

We wish to commend the *Susquehanna*. The last number contains several excellent articles.

"Our distinctions do not lie in the places we occupy, but in the grace and dignity with which we fill them."

Michigan has more living alumni than either Harvard or Yale. She boasts of 15,000. Harvard has 14,000, Yale, 11,486.

Of all sad words

Of tongue or pen

The saddest are these!

"I've flunked again."

—Exchange

From the *Juniata Echo*;

To be natural is to be great.

Failure is the first law of success.

It is not what I am, but what I would be, that you should consider.

Whosoever thinks evil of another, has already wronged that person in his heart.



Ian Maclaren has written a new book, "Our Neighbors." His books are always pleasing and instructive.

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PHONETIC SPELLING. The *Rays of Light* adopt phonetic spelling of the following words recommended by the National Educational Association's program, the, altho, thero, therofore, thoroly, thru, thruout, catalog, prolog, demagog, deeslog, pedagog.

COMMUNICATIONS Literary articles and information regarding Alumni are respectfully solicited. Items of Alumni news should be addressed to the Alumni editor. Literary articles should be addressed to the literary editor. Communications regarding subscriptions should be addressed to the Business manager; concerning advertising, to the Advertising solicitor.

ENTERED AT THE POST OFFICE OF M'PHERSON, KANSAS, AS SECOND CLASS MATTER.

EDITORIAL

To many people the moral and religious character of a college appeals more strongly than does the scholarly element, and indeed it should hold a prominent place. It is true that most parents entertain fear of the influence of the college upon their sons. The fear arises possibly not so much from the character of the college as from the fact that the child is going away from his home into new and partially unknown surroundings. The impression

that the college has many bad boys arises from the attention paid by the newspapers to the pranks which college boys perpetrate. But college pranks are not signs of regenerating grace; they are signs simply of a surplus of animal spirits. There are fewer bad boys in the American colleges than in any other gathering of American youth of similar size. On the contrary, the American college represents a moral condition, a moral activity, and a moral atmosphere. The religious life also is far more pervasive and vital than it usually receives credit for. Not far from two-thirds of the students in American colleges are members of Christian churches. The Christian life of the college is different from what it was several years ago. Revivals are far less common than they were. Few colleges now suspend college work for the sake of securing revivals as many used to do. On the contrary the Christian life is more vital, more natural and more constant than in former time. The quiet, personal work carried out by the different students' associations make religion a natural everyday practice. The college thru the influence of its professors, thru the instruction of its class rooms, thru its government and thru all its conditions and agencies, tends to promote the formation of that type of manhood which is embodied in the word—Christian. The endeavor is not at present to make the college man religious, but it is to make a religious college man; not so much to make the student a Christian, but to make a Christian student. The endeavor of the Ameri-

can college is to form the noblest character.

It is interesting to notice the different methods of discipline and government that are used in different colleges. One college attempts to secure the highest good to the student thru a definite and comprehensive system of rules and regulations. It attempts to govern the conduct of the student each day from the hour he arises in the morning till the hour of his retiring at night. It requires him to partake of his breakfast at a certain specified time, to be in his room engaged in study during certain specified hours, as well as to be at recitations and lectures at certain times. It forbids him to leave the college premises, except by permission. In a word the college is an overseer, a guardian.

Other colleges adopt a wholly different method. They adopt the method of a parent in reference to the youth of eighteen or twenty who is of ordinary maturity and of good habits. The college trusts the boy. It receives him as one who has come to college to receive the benefits which the college can give. It accepts him at his best. It receives him as a gentleman. It requires his attendance at recitations. It holds him to a certain standard of scholastic attainment. It sets before him worthy examples in the person of the teachers. It asks him to make the most of every opportunity.

Each of these two methods has its advantages. Each method may secure excellent results. Under either method, too, the boy who is determined to be

bad will be bad. One is reminded, however, of the saying that "Virtue which requires to be ever guarded is scarce worth the sentinel."

So much is said these days about the influence of the college graduate. It is encouraging to know that most of the leaders in all the vocations of life are college men. There has been a great gain in the influence of college men in the field of education. The primary power in all education is the teacher. The best thing that a college does for the student lies not in the subjects of his study. It is found in the teacher himself. The best thing, too, which the grammar school or the high school does for a student is not the knowledge gained, but it is the character impressed, the motives aroused, the purposes lifted, and these results are derived primarily from the teacher himself. The college graduate will bring to his service, whether that service be found in the college or the kindergarten, power more inspiring, finer and nobler, because of his college training. The time was when the college teacher was simply a college graduate. He is now a graduate of the university or the graduate school. The time was when the high school teacher was simply a graduate of the high school itself. He is now a college graduate and often a university graduate. The time was when the grammar school teacher was simply a graduate of the high school, but the time is soon to come when he also shall be a college man. Trained teachers is what we need, and the col-

lege is the best means for securing this desired training.

The different graduating classes are now organized and planning for commencement. There will be three collegiate graduates, fourteen normals, eight academics, eight' elocution, three music and one bible. Class socials and receptions are also very much in evidence at present. On Monday evening April 18, the Junior Normals held a reception for the Senior Normals, and on Tuesday evening, April 14, the Junior Collegiate held a reception in honor of E. H. Eby and his bride, who had just returned from Nebraska, where their marriage occurred on Sunday April 12.

Prof. Muir's music students are doing some fine work this year. A recital was given Friday evening, April 10, in which many of his students took part. Another recital will be held April 24.

About Writers and Their Books.

Two new biographies of interest are Thomas Carlyle, by G. K. Chesterton and J. E. Hadder Williams; William Ellery Channing by John White Chadwick.

"Alfred Tennyson:—His Art and Relation to Modern Life" by Stafford A. Brooks, is an excellent addition to the study of Tennyson.

A book of interest to bible students is one by H. V. Hilprecht, entitled, "Explorations in Bible Lands During the Nineteenth Century." its aim is to review the explorations in the interest of the Bible during the nineteenth century.

A new volume by Mr. Howells will soon be published. He has written in all about fifty books. Like Scott, and many other prose writers he started out in early life to write poetry. He wrote some criticisms which proved so successful that he continued writing in prose.

One of the books which proved to be a very successful seller during the holiday season is "In God's Out of Doors," by Dr. Quayle. In Kansas City it topped the list.

Thomas Dixon, Jr. is thinking of having his book, "The Leopard's Spots," dramatized. This brings to mind the fact that practically every new book that has much popularity, must be dramatized, to satisfy the demands from the public whose taste is far degenerate from that cultivated by the highest of all dramatic artists, Shakespeare.

The modern demand of the drama is that it must be interesting, and that it must end well. One needs only to follow the pages of a well written production, and observe the unity of the characters and then turn to the dramatized story to satisfy himself that the demands of the present day with regard to the drama are not the result of a high appreciation of the art, but of a mere desire to be entertained.

What is needed everywhere, is education. The public needs to be trained to look for the beautiful, the good, the strong, and the harmony which ought to be the result of the drama. The writer, or rather the dramatizer of that which has been beautifully written, needs to be taught that his mission is not to satisfy an easily gulled public with something cheap and out of harmony with the highest requirements of his art, but with a production which will in every respect measure up to the standards of his art at its best.

COLLEGE NOTES

We are now very busy with the work of the spring term. Quite a number of our students have gone home to assist their parents on the farm but a number of new students have entered.

There will be a contest in debate between the Irving Memorial Society, and the McPherson College Debating Society on Saturday evening April 18. The question to be discussed is "Resolved, That U. S. Government should own and control all public utilities," and will be affirmed by E. H. Eby and E. D. Gladhart of the M. C. D. S., and denied by F. G. Kaufman and G. D. Kuns representing Irving Memorials.

M. N. N. Nehler, a former student spent a week among the boys securing agents to sell his patent door holder and sash fastener. He listed 36 of our young men as agents.

Students are improving the beautiful evenings by engaging in out of door games.

Elder J. C. Ullery has purchased the Bert Coover lots and is erecting a beautiful residence house upon the same.

Mr. Peter Cripe, of Osceola, Mo., has purchased the Fox property and has moved his family to College Hill. He has three children to educate in McPherson College.

Mr. John Needles has purchased the Hutchinson property and now occupies the same with his family.

Chas. Needles has gone to Assiniboine, Canada, to help his brother on a ranch.

Mrs. Nancy Harter accompanied by her son Charles and his family have moved to Scottville, Michigan where they expect to reside in the future. William and Jessie

will remain here until school closes.

Quite a number of trees have been planted on the college campus this spring which will much improve the appearance of it. Nearly every resident of College Hill has also planted some trees on their lots.

Mrs. Samuel Miller was called to Topeka to attend the funeral of her brother Martin Mohler, ex sec'y of the State Board of Agriculture, who died March 20, at the age of 73 years.

Mr. George Edgcomb was chosen as delegate from our Sunday School to the state convention to be held at Parsons, in May.

This has been a record breaker in the way of marriages among our former students. We have reported from one to five in each number of Rays of Light and again we are pleased to report five more. Space forbids special comment upon each event but suffice it to say we bespeak for these happy people in the springtime of life, much joy and happiness in their new relationship and hope they will always enjoy the sweetness and brightness which this season of the year brings to all.

At the residence of the brides parents near Harlan, Ia., on the evening of March 25, Miss Julia Strohm and Mr. B. F. Stutzman were made one. They will reside in Conway where Mr. Stutzman owns and operates a store.

Mr. Harry Hapgood and Miss Lulu Brubaker, were united in marriage by Rev. Schnacke Saturday evening, March 28. They will reside on South Maple street in the city.

Miss Dora Sherfy a normal graduate class of '98, was married to J. A. Steinour at the Brethen's church in Topeka, Kan., on Thursday evening March 26. They will make Topeka their home.

Mr. Benjamin Harnly, brother of Prof.

Harnly, and a former student, was married to Miss Grace Louise Williams at Chadbourn, N. C. on Wednesday evening April 8. Mr. Harnly owns and operates a large plantation on which the happy couple will reside.

Mr. W. H. Widiger and Miss Fannie Spencer were married also and will reside in the city. Mr. Widiger promises to give us some more of his solos which are so highly appreciated by our students.

Four of the Normal graduates class of '02, Miss Maude Way, M. I. Kilmer, G. C. Dresher and W. B. Boone visited their Alma Mater last Saturday and Sunday. They each have recently closed very successful terms of school.

Elders Uriah Shick, A. F. Miller and M. Keller who constitute the Visiting Board spent several days visiting the college. They met with the students and faculty. Their visit was enjoyed by all.

MARRIED.

At the home of the bride near Carlisle, Nebr., on Sunday afternoon, April 12, 1903, occurred the marriage of Mr. E. H. Eby and Miss Emma Horner. President E. Frantz officiated.

These young people are both graduates from McPherson College and have a wide circle of friends who desire for them a long, happy and prosperous journey through life.

They will reside on College Hill and continue their studies. Mr. Eby is President of the collegiate class of '04.

I think it is high time for the college presidents of the country to rise in their might and ask that foot-ball

be played with brains and not with brute force alone. The game is now on the same level with the prize fight - Chancellor Day of Syracuse University.

O B I T U A R Y .

Holland Clarence Slifer was born in Ogle Co., Ill., Sept. 27, 1873, died at McPherson, Kansas April 6, 1903.

When fourteen years of age he came to Kansas with his parents and has resided continuously in McPherson since that time.

He finished the High School course in 1893 and taught in the public schools during the next five years. He completed the Normal course at McPherson College class of '00.

Mr. Slifer was an ambitious and energetic educator, a devoted and ardent christian, a dutiful son and a faithful and loving brother and friend.

Funeral services were conducted in the Baptist church on Wednesday afternoon April 8, by Rev. E. H. Teall assisted by President Frantz of the college.

Y M C A N O T E S

Our associations have done some excellent service during the past year in conversion of students and deepening the spiritual lives of our students by Daily Bible study, devotional meetings, and Mission study. We now enter upon another year's work with renewed zeal and purpose to do even greater work during the coming year.

Following is a brief summary of the

work done while the ultimate results can not even be estimated.

Number enrolled in daily Bible study, 175

Number enrolled in Mission Study classes, 60

Number of conversions, 20

For improvements in Gymnasium \$150.

Following officers were chosen for the ensuing year: Pres., P. C. Heibert; Vice Pres., S. E. Miller; Sec'y, F. W. Cline; Treas., B. T. Burnworth.

Officers of Y. W. C. A. are: Pres., Dottie Wheeler; Vice Pres., Grace Lowry; Cor. Sec'y, Mable Kimmel; Sec'y, Sylvia Miller.

Over \$300 per year for a period of five years has been subscribed by our Mission Board members for the support of a missionary from the college. We feel assured that the church will raise an equal amount and that two missionaries will be sent this fall.

ALUMNI NOTES

J. J. Yoder stopped at the college on his way to Harlan, Iowa.

R. C. Smith has completed his Medical Course in Kansas City and is now looking for a location.

G. C. Drescher visited at the college recently. His school will be out soon and he expects to work on the farm this summer.

Drs. J. H. Saylor and Mohler Miller have returned from Kansas City Medical College. Mr. Miller has entered school here and is also teaching a class in Physiology.

Mr. A. F. Graves, of '93-'94, graduate of the commercial department, writes that he is now in the employ of a large wholesale hardware store in Kansas City, and that he has fine work.

Prof. J. H. Clement from Belleville, Kans., made a visit to his relations and friends at the college recently.

Roy Richey a former student, is serving his twelfth year as Assistant State Treasurer at Topeka. He gets a salary of \$1600 a year.

A. L. Mentzer has been employed as reporter of the McPherson Freeman. He has been working on the farm for several years since he left school.

Miss Stella Hennesey, formerly a student of McPherson College, had been in Colorado for some time on account of ill health. About a month ago, she died from consumption.

M. I. Kilmer held a box social at his school house a short time ago. The proceeds amounted to \$25.00. It will be used for the purpose of starting a library in that district.

Mr. F. B. Stutzman and Miss Julia Strohm both former students of McPherson College, were united in marriage at the home of the brides parents in Iowa a short time ago. We wish them a happy and prosperous life. Mr. Stutzman has a general Merchandise store at Conway, Kansas and they will make their home there.

"Things To Think About,"

A monthly paper one year and portraits of Elders W. B. Stover, G. J. Foreken, A. Hutchison, James Quinter, and L. W. Teeter, postpaid for 25c.

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The McPherson College Bible Club.



During last year and the present year the Bible Department of McPherson College has been supported by donations. The development of this department has been so encouraging and it has such manifest chances for good fruitage, that no one who has come in contact with its workings could think for a moment of having it discontinued. An encouraging start has already been made toward procuring an endowment for its perpetual support. While this endowment fund is being created funds are needed for immediate use—or rather for use after the close of the current year. So the friends of this cause are appealed to to keep the work already in progress going during a five year period. It is hoped that at the end of this period the department may be largely or wholly supported by endowment. Let every one who can help, whether little or much, join us in this movement. We ought to have two teachers for this department. Please fill out and send to F. A. Vaniman, McPherson, Kansas, the following form, or send for separate membership form.

The McPherson College Bible Club.

For the purpose of making the Bible Department of McPherson College permanent, and thus promoting the study of the Holy Scriptures, I agree to become a member of this special club and to continue as such during a period of five years. It is understood that efforts will be made to secure one thousand members.

I agree to pay during the five years Dollars *
each year, the first payment being due August 1st, 1902, and subsequent payments at intervals of one year following. It is further understood that I am to receive the McPherson College paper, RAYS OF LIGHT, (price 50c a year), during the five years of my membership without paying therefor.

Signed:

Post Office:

State:

* The unit of membership is from one dollar to five dollars.

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