

things to do in the future. The few men that have gone out of Ottawa on missionary work are only a beginning of what is to come.

"I have had the pleasure of living a good while in this world, but would like to live a while longer. There are two or three things that I would like to see yet. I would like to see the time come when every state in the United States and every city in America will be absolutely saloonless. Nation wide prohibition is coming, and I think the time is not very far distant when we will have national prohibition. (Applause).

"Another thing I would like to see come is the time when every preacher of every sort, every deacon of every sort, every Sunday school superintendent of every sort, and every man would put away from his lips cigars, tobacco, cigarettes, and tobacco of every form. I would like to see the time when we can have a banquet without having the room filled with vile smoke.

"I think the time is coming when we shall see the dear old Book and the message of redemption carried to the people everywhere. God help us to speed this time on. It is a great pleasure to me to speak to you of the victories of the cross and the glories of our religion."

Rev. W. T. Campbell offered the closing prayer.



REV. E. S. STUCKER, Evangelist

FRIDAY NIGHT

The church was crowded with an audience that thoroughly enjoyed the following:

ANNIVERSARY CONCERT

—BY—

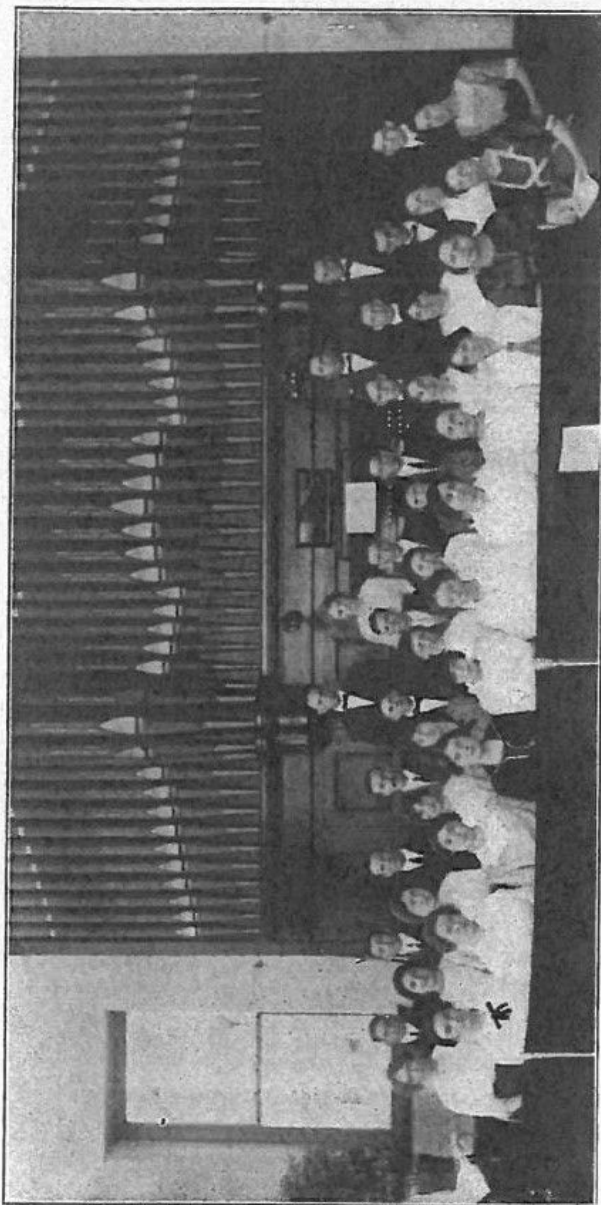
The Choir of the First Baptist Church
J. W. BIXEL, *Director*

—AND—

The Orchestra of Ottawa University
CLARENCE PEACOCK, *Director*

PROGRAM

- "Lo, Summer Comes Again," (Festival Anthem).....*Stainer*
Choir
- Selections from Opera *Rigoletto*.....*Verdi*
Orchestra
- Quartet—"Comrades in Arms".....*Adam*
College Quartet
- Clarinet Solo—"Comin' Thro the Rye".....*Rollinson*
Clarence Peacock
- (a) "Who is Sylvia?".....*German*
(b) "O Italia".....*Donizetti*
Choir
- Raymond Overture.....*Thomas*
Orchestra
- Solo—"My Heart at Thy Dear Voice," (Samson and Delilah)
.....*Saint-Saens*
June Swift
- Violin Solo—"Serenade".....*Pierne*
Dan Simpson
- "The Bridal Chorus," (Rose Maiden).....*Cowen*
Choir
- "Campus Echoes".....*Rollinson*
Orchestra
- "Be Not Afraid," (Elijah).....*Mendelssohn*
Choir
- Lucy K. Forbes and Pearl Stannard, Accompanists



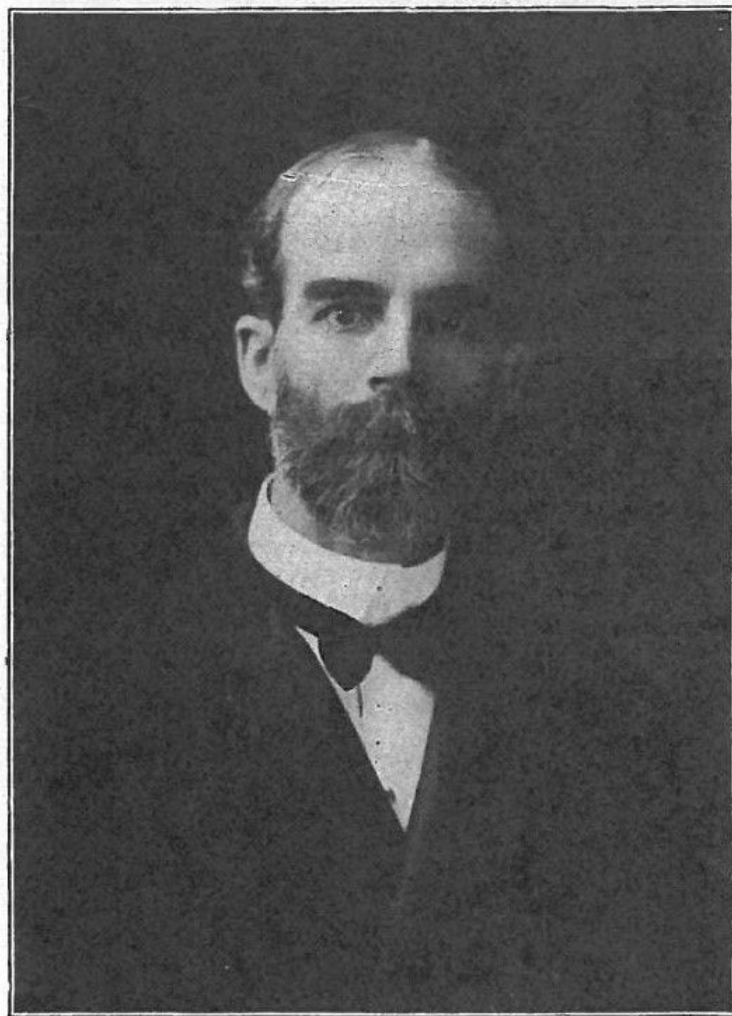
THE CHOIR--Standing, From Left--Charles Ruth, Lucy K. Forbes, Prof. J. W. Bixel, Victor Hunt. Third Row, from Left--Chauncy Gibson, Ward Miles, W. P. Morrow, Fred Stockford, Edward Kroesch, Smith Hayworth, Ray Brewster, Miles Brewster, Harold Hanson, Charles Anderson, Leslie Hanson, Glen VanMeter. Second Row, from Left--Mabel Wynne, Viola Culworth, Erma Black, June Swill, Mabel Baker, Nina St. John, Mrs. J. W. Bixel, Mrs. W. A. Rose, Edna Melchert, Mrs. Ross Bird, Alice Keith, Goldena Hall. First Row, from Left--Lillian Phillips, Elva VanMeter, Ethel Fogelman, Ruth Cole, Mrs. Helen H. Jewell, May King, Elizabeth Bement, Esther Snoberger, Gladia Halsted, LaVergne Richert, Vera Day.

OUR HERITAGE

I sing of the past, of the toil and the labors
 Our brothers and sisters so cheerfully shared;
 I sing of the heroes so willing to suffer,
 Whom God in his mercy so lovingly spared:
 Heroes who came from the North and the East
 To found in this new land, the West,
 Fair homes for their children
 With freedom and culture and Christ's presence blest.
 They found the wide prairie unbroken and wild,
 The trails dim and lonesome and long,
 No friends here to meet them,
 No welcome and greeting, or song.
 For ages the "Red Men" had lived here
 Delighting these regions to roam,
 But wild as the tribes of the forests
 The land they possessed, but no home.
 Until from the North came two strangers,
 A white man and woman, to dwell,
 Afar from the land of their childhood
 The "Meekers," of Jesus to tell.
 The Ottawas were gloomy and hostile,
 The story of love would not hear,
 They thought it a trick to deceive them
 And spurned their kind friends for a year.
 But patience and love at last won them,
 They list'ned, then walked the new way;
 From darkness of night they awakened,
 To the light and joy of the day.
 Their chiefs led in humble confession
 And bowed with their teacher to God;
 Their wild ways they left far behind them,
 Built homes and turned over the sod.
 Great things they planned for their children;
 In schools and a college so grand,
 With generous hearts they endowed it,
 With thousands of acres of land.
 Here was opened a site for a city,
 In the midst of this valley so fair;
 How sad, not a child of the Red Men
 Is left here those blessings to share.
 Thus God planned the way for our fathers
 And lured them from homes far away;
 Will we prove to be worthy these blessings
 We take from His hand this glad day?

—L. H. HOLT.

Ottawa, April 30, 1914.



DR. E. Y. MULLINS
President Southern Baptist Theological Seminary

THE LORDSHIP OF CHRIST

"Let all the House of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus whom ye have crucified."—Acts 2:36.

Syllabus of the Sermon preached at the closing service of Festival Week, by Dr. E. Y. Mullins, Louisville, Kentucky, President of the Southern Baptist Theological Seminary.

The post-resurrection experience of the disciples resulted in a very remarkable transformation. Something new in human history is being called into being, something new in individual experience, and something new in the social order arising out of it. Two things seem to move along in parallel lines in this new creation. First, the Lordship of Jesus becomes more and more absolute, and parallel with this the triumphant might of the Christian church appears in growing splendor. The terms and descriptions which they apply to Jesus show the one, while the conquest of the disciples over environment shows the other. They had during his earthly life called Jesus Messiah and Master and Lord. But now these men begin in a new and original way to define or rather describe the Lordship of Jesus. In the pentecostal powers of miracles and tongues and moral energy which fell like a shower of diamonds on the early church Peter sees the gift of Christ, the risen and ascended Lord. When men turn from their sins in vast numbers it is because God had exalted him to give repentance and remission of sins; and when the church comes into existence it is because Christ gave some to be apostles and some prophets and some teachers, on through the entire ministry and organization of the church. John on Patmos beholds Him in relation to the churches, and presents Him as walking among them with eyes like fire and face like the sun and feet like burnished brass. He sees Him in relation to earthly rulers, and He is the prince of the kings of the earth; and in relation to human history, he is the Alpha and Omega, the beginning and end. Paul also sees Him in his great relations to the Universe, and He becomes the center in which God sums up or brings to a head all things, or else He is the golden vessel capacious enough to contain the fullness of the divine. For in Him dwelt all the fullness of the Godhead bodily. Thus did His Lordship orb itself into the one commanding fact of life and history. Thus did it become the center which was strong enough in moral and spiritual gravitation to draw to itself and sustain the whole moral universe and impart to it order and system.

The other aspect was that which answered to this, viz., the triumphant might of the disciples themselves. The believers had been seized by an irresistible power. One writer says they were unconscious of the purpose working in them. All they knew was that an energy was at work, and these were events which manifested that

energy. It conquers Jerusalem which crucified Jesus, through its tremendous moral energy. It seizes a great mind capacious enough for a universal gospel in the person of Saul the persecutor, and through him pours out upon the world a succession of glorious emancipating truths. This power sweeps around the Mediterranean and enters Rome, and finally it conquers Constantine, and the fiery cross which he saw in the heavens becomes the guiding principle of human history.

Now this Lordship of Jesus, coupled with this triumphant power of His church is the peculiar and distinctive truth of the early Christian history, and we cannot understand the Lordship apart from the conquering church, nor the conquering church apart from the Lordship. I propose in this sermon to define a little more fully what are the sources of Christ's Lordship and what the secret of the church's power, or more briefly what is the relation between the Lordship of Christ and the conquest of the world by the church.

1. We observe first the ground of Christ's Lordship. He is Lord through divine appointment. "God hath made Him both Lord and Christ." This implies a fitness. God's appointments are not arbitrary. He is Lord not only in name but in reality. If his function is that of Lord, his nature is Lordly.

If he has for us the value of God, His nature agrees with that value. You cannot have the effect and repudiate the cause. If Christ performs the work of God for men, while remaining simply man, when and how did he wrest from God his function and seize the reins of history? It is impossible to assert that Christ acts on history as God, but is destitute of the divine, as many moderns assert. You cannot separate function and nature. Christ exercises Lordship because He is Lord.

Now, that fitness for Lordship has shown itself in other ways. For one thing, it is seen in Christ's successful affirmation of spiritual values and realities over against a materialistic age. The physical universe dwarfs man. The psalmist felt it. World is vaster now than then. The milky way makes all human history look like a tiny path which ants have made through a jungle. And yet, man is not dwarfed by the milky way. He refuses to be cowed by vastness around him. Why is this? There is but one answer. It is the light that Christ has shed on human character and human value—the worth of the individual, the value of the soul. Personality is the supreme thing. Christ's Lordship is seen in His power to exalt personality to the supreme place against a universe even vaster than ours.

Again Christ's Lordship is seen in his steadily increasing power to control the moral progress of the race. Men are asserting that the morals of Jesus have been outgrown, that some of his teachings are antiquated. There is but one way of denying the finality of Christ's ethics, and that is by repudiating them. Nietzsche frankly

does this. Morals are bad for the race, he says. If there be any ethics at all, the ethics of Jesus alone can control.

Christ is Lord also of the intellectual progress of the race, because his teaching as to God sums up all that philosophy has surmised and more. Christ is the author of all modern discontent in its higher forms simply because he has given the vision of the eternal. Christ is the flying goal of history.

Jesus also controls the spiritual progress of the race. The Lordship of Jesus is based on the eternal nature of things, and his church acquires power as it appreciates the meaning of this.

In the next place Jesus is Lord through suffering. "God hath made Him both Lord and Christ, this Jesus whom ye crucified." The Lordship of Christ is based not primarily on what He taught or merely what he was. It was first of all based on what he did. Not a teaching, but an event is the cornerstone of His Lordship. His cross is not merely a moral spectacle to exhibit God's love and righteousness. It is a transaction grounded in some deep necessity. A father might thrust his hand in to the fire to rescue a child who had fallen into the flame, but he would never call his children around him and thrust his hand into the fire without cause merely to show his love for them. The death of Jesus was a moral transaction. We boast of our freedom, but authority, Lordship, is as fundamental a need as freedom. In our temptations we want a stronger hand than ours which can tame the lions of passion in our breasts. In our intellectual flights, baffled and disappointed, we long for some higher power to rest our weary wings and enable us to penetrate the great beyond. In our sorrows and losses we need a voice that can speak with authority and can comfort.

11. We observe next the method of Christ's Lordship, or how he exerts His Lordship. And here we have a threefold paradox:

1. His authoritative revelations of truth are designed to become human discoveries of truth. Jesus did not impose the doctrine of His supernatural person upon His disciples as a dogma to be subscribed to. His method was to let it dawn upon them until they discovered Him. He wanted them to have the joy and resultant spiritual growth of discovery.

2. The second paradox of Christ's authority is that he exerts His authority in making us free. What a winged word was that of the Reformation era: "The right of private judgment." When Luther started with this watchword, all the thrones of the world began to totter. With this new watchword men subjected every institution of man to a new test. They came to Christ with their "private judgment." They listened to His words and said, "Never man spake like this man." They looked on his moral beauty and said, "He is the chief of ten thousand and altogether lovely." They looked upon the grandeur of His moral nature and said, "He was the effulgence of the Father's glory and the image of His substance."

That is what the right of private judgment did with Christ.

3. The third paradox of Christ's authority is that, having subjected us to himself, he makes us the medium of his own authority to the world. His authority flows through us. This is the supreme need of the kingdom of God, this intensified and deepened sense of Christ's authority in us. The pastor needs a new sense of authority and power. The church needs this sense of Lordship in order to do her great task. Success consists in meeting our tasks in the imperative mood. It would be a thousand pities if the Baptist denomination were to drift away from the main tasks into a fresh controversy about the ordinances and policy of the church. The train always stops when you begin to tinker with the running gear. We need it for our missionary task. We need this transferred Lordship of Jesus for our social tasks. The whole of the great modern problem can be solved in and through Him alone. The kingdom of God, which is the correlative to the Lordship of Jesus, means justice in the economic world and righteousness in political life. It means the destruction of those piratical forms of business which know no pity and give no quarter. It means the end of the piteous cries of over-worked and pale-faced children in factories. It means the abolition of the disease-breeding tenement and the death-inserted sweatshop. It means ultimately the end of war. These are great tasks. But Chesterton is right when he says, Jesus is a lion-tamer and has been a lion-tamer from the beginning. He loves the great task, and the chief difficulty has been that his people have been content to think in terms of conventional Christianity, comfortable and smug, without a sense of conquest or ambition for great things. As Ruskin puts it, they have been content with the religion of the organ and aisle, the twilight revival and vesper service, gas lighted and gas inspired Christianity.

And this brings us back to the starting point with the New Testament Church. The vividness and reality of our sense of the Lordship of Jesus will determine the power we possess to transform the world. The Kingdom of God will come when the Lordship of Jesus is transferred to His people and they become lordly in moulding and guiding human progress. Paul was under the power of the imperative mood when he said: "He must reign until he hath put all of his enemies under His feet."

RELATION OF OTTAWA UNIVERSITY TO THE CHURCH

BY PROF. C. O. HARDY

No factor in the life of the First Baptist Church has been of more constant and fundamental importance than its close relationship with Ottawa University. Beginning their work within one year of one another, each has always been a powerful and a stimulating in-

fluence in the development of the other. The location of the only Baptist college in Kansas has indeed made Ottawa a Baptist center for all this region. Besides the numerous families who come here for the express purpose of sending children to college, many others are attracted by the Baptist surroundings and the type of community which the college influences have developed. It is estimated that one hundred families now on the rolls of the church have been brought here by the presence of the college. Besides this more than half the students are members of Baptist churches, and many of these bring their letters to us.

This large college element not only greatly increases our membership but makes it change very rapidly and gives us a large proportion of non-resident members.

Upon the work of the church the presence of the college has had the effect of making it in largest measure a young people's church. The First Baptist Church has long been the favorite students' church, and the pastors have felt the special responsibility of ministering to a congregation made up so largely of younger people, and have been especially successful in making the services attractive and inspiring to them. The evangelistic services of the church, together with those held in recent years at the college, have resulted every year in the conversion and baptism of considerable numbers of the student body.

In connection with the musical side of the church's work the contribution of the college has been particularly important. From the organization of the college conservatory in 1884 our choir has always been under the direction of someone connected with that department of the college, while the students have made a most welcome addition to the ranks of the choir. Among Professor Bixel's predecessors whose work in this capacity is remembered with especially appreciation are Professor C. A. Boyle, Mr. and Mrs. Cravens, Mrs. Emma Dent Jones, Lester Bartlett Jones, and Professor Detwiler.

It is in the work of the Sunday school, however, that the influence of the college has been most clearly manifest. On the one hand the school has had the opportunity and responsibility of ministering to an unusually large number of young people, while on the other hand it has profited by the services of a very large number of excellent workers whom the college has brought here as students or as teachers. The result has been a great stimulus to the activity and success of the school, and especially of the adult department. For the past few years the Bible work of the college Y. M. C. A. and Y. W. C. A. has been combined with that of our Sunday school. Classes corresponding to the college classification and taught by members of the faculty are planned and organized by these Christian Associations, but meet as an integral part of the adult department of our school.

Among the members of the college faculty whose efforts have done most in the past for the development of our Sunday school are Rev. Dr. P. J. Williams, Acting President from 1876 to 1881, who

was an especially able Bible student and teacher, and who set a new standard for adult teaching, Miss Short, a very successful teacher of young ladies, Rev. Mr. T. M. Stewart, Miss Adelaide Dicklow, Professor Sutherland and after him Professor Gorsline, both very successful with young men; Professor Dietrich, and President Colegrove. Among more recent teachers mention should be made of the splendid



DR. S. E. PRICE
President of Ottawa University

work of Professor Fitch as superintendent of the Intermediate department, (and also as President of the B. Y. P. U.), Mrs. Fitch with young ladies, Professor Yates with boys of high school age, and Dr. J. D. S. Riggs with the Bible class work. Finally, especial tribute is due to the faithful service of Professor M. L. Ward, whose connection with both church and college dates from the infancy of both, and whose influence in both will be felt so long as the service of these institutions shall continue.

The reciprocal influence of the church upon the college is more difficult to estimate and indicate in detail, but has been none the less profound. Throughout her history Ottawa University has remained a strongly religious institution, and in the maintenance of its religious atmosphere the opportunity for activity on the part of students and faculty in the work of the church, and the inspiration derived from the services of the church have been a most essential factor.

HISTORY OF THE SUNDAY SCHOOL OF THE FIRST BAPTIST CHURCH OF OTTAWA, KANSAS

By F. O. HETRICK

In the short space allotted to this part of the history of the church, it will be impossible to give many of the interesting incidents that have come under my personal observation.

The school was but three years old when we came to Ottawa, and it has been my good fortune to be closely identified with it either as scholar, superintendent or teacher, a period of 47 years.

What a pleasure it would be to trace the different administrations and give the particular gifts of the various officers. To tell of some of the most interesting excursions or outings given under the auspices of this school.

Some children yet with us took their first *car* ride on the trip to Kansas City. For the first few years there was no railroad nearer than Lawrence.

One of the remarkable things about this school is that there has never been a time in its history, but it has kept abreast of the best thought in method and equipment. This has been due to the impetus given it by the consecrated men and women of God who in its early years directed its energies.

It gives me great satisfaction to incorporate in this article a history written by Mrs. L. R. Crawford, who now resides at San Mateo, California, covering the first 34 years of its activities.

It has always been the *church* at work for the salvation of the children and their growth in the knowledge of the Christ life.

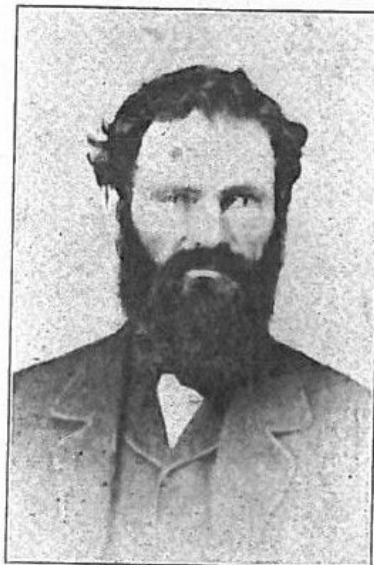
The saintly John Laws left an imprint for spirituality upon this school that will last to eternity.

E. H. Dimick put life and enthusiasm into it that has not yet spent its force. He was chorister, superintendent and teacher all in one.

Dr. P. J. Williams gave an added momentum by specializing in Bible study. A grand man he did a great work.

W. R. Laws maintained the most successful teachers' meeting ever held in connection with the general school.

The Sunday school records have not been as faithfully preserved as have those of the church, but as near as we can trace its history from the data at hand, this is the line of succession of superintendents. After the time when the church elected the Sunday school officers the records are clear: T. C. Sears, Dr. A. H. Dow, E. H. Dimick, John J. Laws, Charles H. Topping, M. L. Ward, Dr. W. R. Laws, Wm. Sumner, Dr. P. J. Williams, Sandford Topping, H. B. Topping, F. O. Hetrick, E. E. Smith, J. S. Balyeat.



E. H. DIMICK



REV. W. R. WOOD, Ph. D.

Of these Sandford Topping served the longest period, fourteen years. Next in length of years is F. O. Hetrick, nine years and three months. J. S. Balyeat has entered his sixth year of service in this position.

It will be impossible to mention all the workers who have contributed in large measure to this successful department but there are a few whom we must mention as having contributed in special lines. Those mentioned in the history written by Mrs. Crawford and some others.

Mrs. Crawford's article is as follows. It was read at a "Roll Call and Rally," September 18, 1898:

"The Sabbath school of this church seems to have been born, Minerva-like, full armed; and to have lived a vigorous, prosperous, self-reliant life, for many years dependent upon or responsible to no one.

So far as is known, the recording angel has the only record of the early days of this school.

Ottawa in 1864, was composed of people whose lives were full of action and records seemed of little importance upon which to waste precious time.

Fortunately for us, the thirty-four years intervening have left us yet some of the actors of those stirring times. To the diary of Mr. D. Brinkerhoff we are indebted for the following facts: On Sunday, June 12, 1864, at the close of the morning service, the Sabbath school convened and was duly organized by electing Judge T. C. Sears, superintendent, and Charles T. Evans, assistant superintendent and secretary. There were over fifty in attendance that day. The interest and members steadily increased until late in the fall, when the little settlement was startled one Sunday morning, just as the school was gathering, by the news that Price was coming with his band of outlaws. Women and children, as far as possible, were hurried to places of safety and the men were sent to defend our border. There was no school that day. I think this is the only Sabbath in the thirty-four years that the service has been omitted. At this time Ottawa had a population not largely exceeding the enrollment of our school.

The hour of meeting was the same as today, but was soon changed to 2 o'clock to accommodate the Indians who lived north of town and wished to avail themselves of the privileges of the school after their own morning service.

The woman's class, made up largely of Ottawa Indians, was taught by Mr. Brinkerhoff. The young men were under the able tutelage of Dr. A. H. Dow until the spring of '65. One Saturday night in April of this year, our good brother, Deacon Nugent arrived. Upon entering the school the next day, he thought he scented heresy in Dr. Dow's corner.

The doctor, anxious no doubt that the young men should have the best possible, withdrew and the deacon took the class. Under his care were most of the business men of the town, some of our prosperous business men of today, still loyal to their former teacher. At one time a discussion arose in the school. Deacon Nugent led one side of the question while the other side was championed by many. The question was put to vote, the deacon and his class voting one way, the balance of the school the other. If the deacon was not in the majority, he certainly led a very respectable minority. Later, women were admitted to the class and it remains today a mixed class. Hearing becoming defective, Deacon Nugent felt obliged to give up the class, and Mr. Atkinson took charge and has retained it, more than twenty years.

For nearly three years, church and school met in Lathrop's hall; they then February 23, 1867, moved into our old church building on Main street. Here the school thrice compelled the church to enlarge its quarters and still it was always crowded. Several times an effort was made to give the primary class quarters undisturbed.