

Maroon and Gold

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Beat Davidson, or bust!

It is claimed by some, who have experienced this date arrangement, that it would be a very popular fad.

"Eat, drink and be merry, for tomorrow the sun will shine again." In short, dry weather has run the course of its popularity.

Seat assignments have become so popular this year that it has been suggested by some of the more experienced upper-classmen that it would be well if the respective Deans get together and make date assignments for Sunday social hours.

SPIRIT

The college calendar brings around no other season of the year, when school spirit can rise to the heights as it does in the fall. All athletics require school spirit to keep them going, but it might be said of football that it requires spirit and that spirit requires it.

We are only one week removed from the first test of a new football team—a team that has never experienced victory and has never experienced defeat. But it is Elon's best, and let it be said that we believe Elon's best to be good enough to make them all sit up and take notice.

Now, if your team is out to beat Davidson or bust, you get out with it. Your best will not be any better than the team's best, no matter how hard you try.

In brief, let's begin to talk it up. A few pep meetings would do no one any harm.

PLAY SQUARE

Much has been said of the man who, in his eagerness to help himself along in the world, fails to see that he has incurred a debt, or that he become a debtor to any of the many sources from which men are helped into whatever position they may chance to occupy in the world. Much has been said of the debt that this person owes to his country, his state, his town, and his school, but not too much can be said of the debt that we owe to our homes. From this source we can easily see the foundation from which we have been permitted to get as far as we have in life. For this, we can easily see, we owe an almost un-repayable debt.

Those people who are in college, are in the best position of any to see that they owe a debt to their home. The very fact that they are permitted to be here shows that evidence of debt. Then it would seem that the college students, above many others, should play square with their homes. If we are honest we must come clear in this one thing. Hence, it behooves us to be ourselves and be what our home training prompts us to be.

YOUNG PEOPLE AND SERVICE IS SUBJECT OF OPENING ADDRESS BY PRES. HARPER

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the Christian religion. Given the revelation of God in Jesus Christ and the Holy Spirit as the interpreter and guide into a completer understanding of the divine will and purpose, and you have the essence of a universally satisfying spiritual religion. No other religion thus provides for growth and development in its fundamental conceptions as does the Christian faith. It is this feature of our faith which makes us absolutely sure that all men will accept it as satisfying, when once they comprehend it.

Jesus was unique also in His conception of the spiritual life. The spiritual life, according to this Teacher, is the most normal thing in the world. It is the natural life lived in a new way. The natural life is selfish, but Jesus taught unselfishness. His gospel transformed the life of men by substituting altruistic for individualistic motives. The natural life is bent on securing its rights, but Jesus taught that men should be exercised only to perform their own duties. The Christian man has one supreme right, to see that every other man in the world gets his rights. Here again Jesus transformed the life of men by substituting a new motive, the motive of unselfishness in the place of the motive of selfishness. The natural man is inclined to exercise authority over others, but the spiritual man aspires to serve others. Jesus declared that He came not to be ministered unto, but to minister. He also taught the disciples that the one of them who most served his brethren should be the greatest of all. Here again Jesus transformed the life of men by a change of motive. The natural man is inclined to believe that his own advantage is surest to be served by overcoming his fellows in the competition of life, but Jesus taught a different principle, that life is best served by fellowship in life operation. Real satisfaction of life comes, according to this spiritual Seer, not when we rise in triumph over the crushed and bleeding forms of our competitors, but when we look in love upon a weak and discouraged brother who has been made strong and vigorous and hopeful in life by the assistance we in our strength and through our willing cooperation have been enabled to extend him. Here again Jesus transforms the life of men by substituting a new and a more uplifting motive, the motive of sacrificial service lovingly enlisted in the cause of humanity.

Jesus referred to His disciples as salt with saving power; as light with purifying power; and as leaven with the capacity of rapid and unlimited power of increase and expansion. It is difficult to understand how it is possible to deduce from these teachings the doctrine that Jesus is interested primarily in the individual soul. It is true that He declared the soul of an individual man to be of more worth than all the wealth of the material universe, but He was thinking undoubtedly of the individual soul ripened in all its manifold powers. According to His conception, no soul could be considered ripened apart from the obligations it owed to other souls. The social gospel is, therefore, inextricably involved in the individual gospel. Jesus would save the individual that he may be the means of bringing salvation to others. To be satisfied, therefore, with one's own salvation alone is, according to Jesus, to be lost. The salt that has lost its savor is to be cast out and trodden under the foot of man. The light that is individual and not social is hidden under a bush and is of no use to any one. The leaven that does not multiply is devoid of life. The obligation to serve, therefore, is primary in the Christian program. Christian service is the real and the true fundamentalism, for which all the followers of Christ should whole-heartedly contend.

Jesus had an enthusiasm for humanity. He regards man as a vast reservoir of spiritual force, a force that unless it were developed and used would waste away. He believed this spiritual force could be liberated, and when it should be liberated, it would clothe man with splendid virtues and expand his being until he should approach the very dimensions of the Divine. He did not believe this capacity was limited to any special section or segment of society. He was a true spiritual democrat and believed that every man is capable of immeasurable spiritual enlargement. He, therefore, believed that the world is not only worth saving, but that it is capable of being saved. He was, therefore, the supreme optimist of human history.

The New Testament brings us into an atmosphere characteristically its own. How different it is from the atmosphere of the Psalms! "The Lord is my Shepherd" declares the best known and best loved Psalm of them all. It is the atmosphere of personal religion. But when we come into the New Testament and say "Our Father" we have entered the realm of social religion. In the Lord's Prayer no singular pronouns signifying human persons are used. All the pronouns referring to persons are plural and social. It is "Our Father." We are to pray that God will give "us our daily bread," that He will "forgive us our trespasses," that He will "lead us not into temptation but deliver us from evil." What delightful spiritual climate this social atmosphere of the Christian Gospel brings to us!

Jesus was no ascetic. He loved life and He loved it in its social manifestations. The human body, according to His view, was not something to be escaped from nor held under, but to be used in the service of God and brethren. He dignified the human body by declaring it to be the Temple of God. And while He did not expressly say it, His teachings warrant us in thinking of the world as the temple in which human beings dwell. It is certainly our privilege to transform the world into a temple, ministering to the spiritual necessities of our human life. We may erect houses for worship, but God made the whole universe to be His dwelling place. The world is, therefore, a true temple. Jesus said this in effect to the woman at the well.

There can be no doubt that Jesus believed that all life is capable of spiritual use and edification. There can likewise be no doubt that He aspired to have every energy of the human heart and life expand itself in such a way as to promote the spiritual interests of mankind. He delighted to draw the metaphors and similes of His teachings from the ordinary every-day experiences of men. His parables abound in references to normal living. It is clear that the Master Teacher intended us to understand that every experience of life is capable of spiritual utilization. And what He believed with reference to the life of men. He believed with reference to the institutions that serve their life, that they too should be permeated with the spirit and ideal of service to humanity. The basic institutions of our social order readily lend themselves to this view. The home certainly exists to promote the life of man. Industry too and education as well as government and religion, to say nothing of the institutions that essay to direct and conserve the leisure hours through play and amusement, have the only justification of their existence in that they serve and promote the life of man in an uplifting way.

I may be pardoned for saying that you have the right to expect that your College will be the servant of your life. Colleges do not exist to make money but to make men and women, men and women of high ideals, of noble altruism. It is estimated that the College student pays about one-third the cost of his education. The other two-thirds are borne by the College itself through its endowment, the money invested in its plant, and the generous donations of large-hearted men and women. Your College is glad to be able in this wholesome and uplifting way to exemplify to you in your youthful years the spirit of service and of sacrifice in service, which the whole life of Christ and every teaching of Christ make obliga-

tory upon the men and institutions that aspire to be Christian to embody in their aims and practices. Were colleges ever to assume the attitude that students should pay fully the cost of their education, they would cease at that time to be Christian institutions. They must give far more than they receive in order to be able to claim for themselves the honor to represent Christ in the realm of education. Remember that every dollar you shall this year pay your College she is matching with two, and gladly doing it.

I always like to speak to young people in regard to service, because they are eager to serve and have their whole life spread out before them. In view of what has been said in regard to the teaching and program of Jesus, I think it is entirely proper at this opening worship service of the College year to be definitely practical in suggesting the bases according to which Christian young men and women should select their life work. If all life is spiritual and all service should be rendered as unto God, what difference does it make, you may inquire, as to the manner in which the individual soul shall invest itself? Is not one calling as worthy as another? Yes and no. It all depends upon the individual questioner, for before any young life can be fully assured that it is investing itself in such a way as to bear the largest fruitage in the service of humanity, certain heart-searching questions need to be personally faced. Let me enumerate these questions:

Does the calling that is contemplated challenge the worthiest in me?

Is it a calling that is temporary or that will furnish me an avenue of service throughout all my life?

Does it offer me the opportunity of four-fold development, physically, mentally, socially and spiritually?

Am I situated so that I can make the preparation required for best service in this calling?

Are the duties of this calling such as to be congenial to my nature and disposition?

What type of manhood and womanhood does this profession produce in the case of those who pursue it?

Is the service which this calling offers me the opportunity to contribute such as to promote the happiness of human-kind?

Is this calling already over-crowded?

Am I being influenced in my desire to enter this calling by the hope of financial reward or by the desire to serve?

Your life lies out before you. You are anxious to find an avenue of service worthy of your altruistic desire to serve the best interests of humanity and of the Kingdom of God. You should, therefore, face these ten questions, and when your heart is satisfied with reference to them, no matter what the vocation you may choose may be, you may rest assured that in it you will be serving God and pleasing Christ in the life that you shall live and the work that you shall do. We dare not style any calling unclean or unworthy with respect to which these questions have been satisfactorily answered, and in the pursuit of which we shall conscientiously feel we are doing the will and purpose of God. Every service rendered with the motive of helping and uplifting the life of men we may be sure is service to God, and we may be equally sure that He will bless us in its performance.

This age needs young people of prophetic vision, able to understand the Christian program of life. But this age needs more in its young people than prophetic vision. It must exact at their hands also capacity for generalship, the ability to organize the forces of nature and of life in such a way as to achieve their prophetic visions and make them uplifting realities in the life of men. This age also needs young people who will undertake this generalship of life and its forces in the spirit of joyous service. It is further in need of young people of fertile personality, fertile because they have heard the voice of God speaking unmistakably to

and so enriching their experience and qualifying them for a larger service. And most essential of all, this age needs young people who will operate with God, young people who will search the Scriptures and record of human history and the depths of their own hearts in order to cover the mind and will and purpose of God for them and for the race of men.

At the very beginning of your college year, and for many of you at the very beginning of your College career, I summon you to a life of Christian service as the highest vocation which the human heart may dedicate itself. In the spirit in which Christ went about in the day in which He lived and in the spirit in which He served the life of men and sacrificed Himself for them, in that spirit I summon you to enter upon your life at this College, this year, promising every encouragement possible in every noble endeavor thus to invest your life. And I guarantee to every one of you who will enter upon the College year in this spirit of service to God and man, a most happy and rewarding experience in the things which the kind most needs and your own hearts will abundantly approve.

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