Baccalaureate Address before the first class of Ouachita College, delivered June 13th 1888, by J.W. Conger, Arkadelphia, Ark.

Class
Miss Bessie Cross, Ph.B.
Miss Ethna Herron, Ph.B.
Frank P. Turner, A.B.
Buccolacereate Address.

Young ladies and gentlemen,

May I, in the name of the Faculty, and in behalf of the academic community, address you, the first graduates of the Ouachita College?

Growing out of the interest in your welfare, we present a few thoughts for your consideration. You are now at the Commencement of your active manhood and womanhood. The glory of the future of your lives will depend not so much upon your intellectual artizanship as upon your intellectual manhood—not so much...
upon abstract truths as upon the incorporation of these truths into your every-day lives. Thus making the abstract concrete and thus developing your individuality.

In all high service, there are two essentials to success, viz.: Self-assertion & self-suppression. You must put your self into your work & put your work before yourself. If you come to moulding power & give impulse to lives, you must put the stamp of your own lives on your associates. Character alone begets character. The life should conform the belief of the heart. "Vital & pungent personality is a necessity in any effective life. The charm & force of your thought, words, acts will be largely due to the quickening infusion of a masterful personality." It must become your own before it can become another's. It must first become ac-
Simulated theories into the "spiritual fibre and tissue," become a part of the higher self, before it can be given to another. It thus becomes real, in giving the abstract truth, an element of self is imparted also. This is truth in the concrete—truth individualized, and it is this alone that properly stimulates mind and spirit. True self-hood must be reflected in all you do.

But, the other essential—self-suppression—though paradoxical—must characterize the successful man. Egoism makes a man others. As Michael Angelo wrote a candle fastened to his cap that his shadow might not fall on his work, so your service should not be blurred by your own image. Self-seeking is a blot and a hindrance. But self-giving is indispensable. You must be yourself, but yet you must forget yourself. You must show yourself, yet hide yourself.
in your work. Put all the strength of your being into what you do; yet seek something beyond and above your selfish advantage. *(below)*

In any sphere of life, no man can become a leader of men without self-assertion & self-suppression. 

In St. Paul's language: "I, yet not I." I wish the whole force of my individuality—using everything I have & am in the service, yet not I, in striving for self, or in quest of my own glory. This is actualizing the highest & best possibilities, & the assimilation of the worst. "It is full-orbed self-development, yet complete self-effacement."

"Unless above himself, he can erect himself," *(How mean a thing is man!)*

But, my friends, in the attainment of these two paradoxical elements of self-assertion & self-suppression, there is a preceq.
isite of Obedience.

It has become almost an educa-
tional truism that growth in knowledge can
come only from obedience—That a manly
independence comes only from a manly
dependence. This, my friends, is as much
true in the later growth in knowledge as
in the earlier”. The farthest advance of
thought is in the most perfect subjection of one’s
Reasoning to the Truth, for “Truth is a supreme
reality to which every wise person has sub-
mitted & to which every wise opinion conformed.

You must become as little children before
you can enter the Kingdom.

In so far as self-will or self-entit-
tinges our views of Truth, just so far will
we fail to know the Truth. The “humbling of
pride, the willing recognition of superior,
the ready obedience to the authority of Truth, are
requisite to clear & full knowledge.

These reflections lead up to this
Ottawa, Ark.

Statement:—(Which is in the language of Seely)

"All growth is through obedience.

All success in life & perfection of character come through submission to authority."

1st—In the lower, physical realm, we have power because things through submission to the laws of Nature. Gravity, heat, life, all stand ready to do our bidding, but only upon the most absolute subjection to their requirements.

"The astronomer reads the great laws of planetary stellar worlds, but the wonderful heavens refused to him their secrets only as he moves in conformity to the laws of light & vision. (Kepler said to submit to the rigid demands of order's law, before the revelation to him of his three laws.) The mystery is inscrutable until he perceives it in the precise manner in which the mystery itself has
decreed. The Chemist traces the movement
and combinations of molecular forces: they
obey his will, but never until he has
submitted to their demands. They obey him,
they bear his messages of thought with the
speed of lightning, they serve him with the
gentleness of the sunlight & the resistlessness
of the thunderbolt; but they are mute &
dumb, unless he first submits to their
behests. "Every so-called marvel of
human skill or triumph of human
ingenuity, has nothing human in it
except the completeness of human obedience.
"By following nature, by submitting
unflinchingly to her authority, all her
power is at man's command."

2nd. Self-mastery, my friend, is
greater than mastery ouer nature. "He that
is slow to anger is better than the mighty;
he that ruleth his spirit, than he that toleth
a city." The subjection of your self
to the true law of yourself is necessary before there can be true sovereignty over the realm of appetites, passions & purposes. There is a law for your highest control, not of your own making any more than the laws of nature, and to this law you must submit yourself, just as to the law of nature, if you would control yourself. This inward voice sounds through the very depths of our being & constitutes personality. Through the submission of yourself to that yet higher, true self, you gain sovereignty. The controlling of appetites, the curbing of desires, the checking of unworthy impulses, to the very abode of sin or this earth's dust. This is but the submission to the authority of the higher, spiritual & law within, this is self-controll - desires true in the lower parts - never yields to falsehood.
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Environed by nature, she is the armed year. The desires of the flesh will carry you in the direction of the greatest happiness; the promptings of kindness, prudence will urge you to gratification! Constitutional tendency, passionate excitement, plausible claims will solicit their plea to control you. But there is a capacity of the Spirit over and above this nature—super natural—which becomes a measure of a test of nature. It secretly pervades him to whom may be of honor to the Spirit. He who does things renders obedience to the authority of the Spirit which seeks your highest excellence, your true dignity, the highest happiness. He who yields it, claims to spiritual worthiness. And in the election of spiritual worthiness above all happiness, do we find true character.

For: not only does the power which comes from obedience, have a lasting...
over Nature & over Self, but also over our fellow men. If you would
reflect others, you must first feel their reflection over you. The true
Nature is such because he mirrors and reproduces in his own soul that which
is in the souls of his fellows, though
perhaps in an unconscious, never-before
considered condition. Mr. Gladstone is the
leader of England because he is the
foremost interpreter of the English peoples'
will, always submitting his will to
the true will of the nation. What was, at
first, mere instinct, with the English, Mr.
Gladstone made intelligence & thus became
their leader. He became such only after submitting to the unformed impulse
of his people. The same might he
d said of Prince Bismark of Germany.

That which is the way to wisdom power & character.
The first and the last clause upon self is obedience. The bond of authority should be felt at all times.

If you would have strong and healthy growth in Character—If you would have opened in your soul a well-spring of life, you need to offer your wills in free submission to the Divine will; "God's sovereignty is the unchangeable fountain of life! Obedience to him is the endless exercise of life." And he shewed me a pure river of water of life clear as crystal proceeding out of the throne of God and of the Lamb.

For a few centuries past, the disposition to assert the individual will above the restrictions of authority has been steadily gaining in the civilized world. The strongest governments have a sense of insecurity never felt before. Never before has such large public and military
forces been necessary to preserve from overthrow by violence the institutions of authority. The disposition to cast off authority & to make the individual self-dominion in every issue. These in many instances take the law into their own hands. In Europe & in our own Country there is being waged a war upon property & upon the family — the two institutions upon which the very existence of society depends.

Our chief peril is in the modern dilution of our liberty. We have set the Goddess of Liberty upon the dome of our Capital at Washington as though Liberty was the presiding genius of all our laws. We have erected a colossal statue of Liberty at the entrance of New York harbor whose uplifted torch shall proclaim to incoming fleets of all nations that it is Liberty which is to enlighten the world.
We boast of our freedom, but who speaks with pride of the supremacy of our law? We are making law dependent on liberty. In other words we are determined to have such laws as we will, rather than to will such laws as we ought to have. If liberty comes first, it soon merges into a license, the license descends into anarchy, and anarchy issues in despotism. The law first. The question is not what we will, but what we should obey. This is true subduing liberty.

History discloses the fact that every nation has pursued some lofty ideal, and the degree of prosperity reached is in exact proportion to the perfection of the ideal placed before the young. The striving to reach the ideal fuses the character of the individual. Just as a mirror receives and reflects an image, so every device radiates its inflowing
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Should be retained in the heart and mind of the individual, then these individuals should reflect their entire self-hood and thus become assimilated and incorporated into the fabric of society.

The upward march of the faculties, as they go in pursuit of the ideal is a glorious spectacle. To the rhythm of their tread the soul pours out its divinest strains.

But, my friends, what is your ideal of perfect character? What or whom have you chosen as a model? The Greeks would be beautiful, the Roman strong, the Teuton pure, the Knight Chivalrous. What word or words describe your aim?

What is the standard of excellence toward which you press? What are the constituent elements of true character? Decide this with 

"Strive ever after the devotion of the Greek, the fine of the Roman and the heroism of the Teuton and Knight."
As the Greek did the divine, so is the divine as you. As you admire the beauty of the physical, so do you admire the beauty of the divine. As you admire the beauty of the mental, so do you admire the beauty of the divine. As you admire the beauty of the spiritual, so do you admire the beauty of the divine.

Is the obedience of the Roman admirable? Then admire the stern virtue of the Roman soldier, but be sure that your law is perfect with your leader divine. Do you love the purity and self-abnegation of the Monk? Then add to this, a pure gospel and a pure faith. Are you admirers of the chivalry of the Medieval Knight? Then admire your ideal of Knighthood with the courage to act, acknowledge the foul as well as the True, even where there are no "flowing waters."

The great ideals which enchanted the worshippers of the past bore the sanction of divinity in so far as the fundamental purpose was to make men perfect. But, in so far as they misunderstood the means to reach this perfection, they all failed.
A new ideal has shone out of the mist; the ultimate of thought has been reached. The Divine in the human - Jesus Christ - the actualized Spirit was born. With Him perfection has its center & its key is love, which becomes the law of all perfect leaders.

This ideal of holiness, of participation in the Divine nature, gives the deepest ground for individually, taught by Greeks, Romans, & Teutonic peoples. The aesthetic, the philosophical & the political ideals are all fused in the universal nature of the Christian ideal. The brotherhood of all men - the supreme destiny, make the attainment of all kinds of perfection possible.

In all the vast play of laws which rule with the human faculties, connecting man by his body to the earth, connecting him by his social elements to society, connecting him by his intellect to the universe, & connecting...
him by his spirituality to angels and to archangels, even to God himself—man must render willing obedience before he can realize his ideal—before he can lift the veil which conceals otherwise hidden felicities and grandeur. By such obedience he is elevated to the True Sphere of Freedom.

The strength of your courage and the success of your endeavors will come from the strength of your obedience and the success with which you lead others to obey. Enjoy all the growth in wisdom and power and character which you have joined and are able to gain through your obedience, in the effort to make more evident the supremacy of law, the authority of righteousness, the unqualified sovereignty of the family and the State, and, finally, the Headship and Lordship, over all, of the Son of God, who has the authority to execute
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judgement. All that you have of good
is not too precious to be laid upon this.

I join the joy of what you have
been to us in your College life with the hope
of what you are to be, and I find in the
devotion which has characterized you as
a class in your course here, in the
nurture of your moral purpose and the
strength of your faith, the promise of
your continued increase in wisdom,
power, character and in your will
and works. Knowledge is no
blessing, unless it is used well and wisely.

With it alone, life is not complete. In
dealing with things you see, you must
walk hand in hand with faith in the
unseen, thus making life beautiful
and blessed:

"God gives thee youth but once. Keep then the
Childlike heart, that will the kingdom be"
In conclusion, my friends, lift high your ideal, where our foulness and discord interest shall stain its purity. "Let it gleam like the face of an angel down upon the mad struggle for wealth and self-aggrandizement, till men shall learn that there is something higher than wealth, loftier than strength, grander than success.

And when the ages go to present themselves together in the temple of the Past, among all the gifts they bring, there shall be none equal to the offering of this one thing, when, ye standing, solemnly, among her breasts, centurion, she shall say, 'I bring as the result of my work that grandest product of all time—a perfect Christian Character.'

All of us have heard, with Bryant, from the deep caverns of Thought, a voice say:

'Build thee more stately mansions oh! my self,
As the swift seasons roll

J. W. CONGER, A. M., — — PRESIDENT.

1888

Arkadelphia, Ark.
'Leave thy low, vaulted past!
Let each new, new temple more noble than the last
That have from heaven rush, a tone more vast,
Lie there, at length, and from,
Leaving their imposture shorn by life's unerring sea.'

J. W. CONGER, A. M.
Omnibus et singulis hos litteras lectoris plurimum solutum. Nos hujus collegii Ouachitae Baptistae curatores et professores censores juvenes nos adolescentes ingenios, moribusque egregios ad literarum se scientiam studiis et ad omnia hujus Academicæ cetara officia diligentissimae veliciterque incuibusseam

Saepe hunc pro auctoritate nobis commissum Dominum in Aribus

Gradum neconon omnia jura
priviligia et honores ubique gentium
ad eundem pertinentiam si cumbimus

Hujus Rei haec membranae curro sigillo
Academicæ Chirographisque nostris
Testimonia sint.

Receipe haec diploma.

Ad tua subcellia.