

Bethel College Monthly



NEWTON, KANSAS

JUNE

1919

THE RICH MERCANTILE CO.
Farm Machinery, Buggies, Wagons,
Studebaker Autos
Goodyear Tires
NEWTON KANSAS

DR. ARTHUR O. HAURY
Dentist
527½ Main Street, Newton, Kansas
Phone Office 112 Residence 1067

CHARLES J. BRUNNER
Dealer in
Groceries, Fresh and Cured
Meats, Oysters and Fish
118 W. 6th St. Newton Phones 110 and 1110
Kansas

CALL AT
WILL MAY
GOOD SHOES FOR EVERYBODY

Genuine
EASTMAN KODAKS
Prompt Service
FINISHING
Anderson's Book Store

When you think of
BUILDING MATERIAL
think of
NEWTON LUMBER CO.
W. A. Mears Mgr.

The Goerz Flour Mills Co.

Phone 11 Newton, Kansas East Broadway

The new daylight Mill, fireproof and modern in every detail. Capacity 1000 barrels of good wholesome flour daily.

Bring us Your Wheat — Use Our Flour

Our Brands:—

American Ace — Hour Glass — Navigator

**THE GOERING-KREHBIEL
MERCANTILE CO.**
Dealers in
YARD GOODS, CLOTHING
and GROCERIES
Moundridge - - Kansas

**THE MOUNDRIDGE
LUMBER COMPANY**
DEALERS IN
Building Material and Fuel
MOUNDRIDGE, - - KANSAS

Landanleihen
fiets an Hand zum Verkauf
J. G. Regier

Newton Kansas

THE RIGHT PLACE To Buy
LUMBER, SHINGLES, LIME and
CEMENT is at
S. M. SWARTZ LBR. CO.
Telephone 10 Main St., Newton, Kans.

N. Barnum & Co.

NEWTON'S STRICTLY
ONE PRICE CLOTHIERS

Sole Agents for KNOX NEW YORK
HATS. The largest variety of
HANDTAILORED SUITS
in the city
POPULAR PRICES

Bethel College Monthly

— 0 —

Published ten times a year, in the interest of Bethel College.

Price of Subscription, 35 Cents a year.

(Entered as Second-Class Matter at
the Newton, Kansas Postoffice)

Vol. 24

Newton, Kansas, May 15, 1919

No. 5

Managing Editor G. A. Haury

Assistant Editors Ida Ligo
Helen Isaac

Address all communications to G. A. Haury,
Newton, Kansas.

Vision and Victory

Commencement Address held by George G. Robinson, Ph. D., D. D., L. L. D.,
Professor of Biblical Literature and English Bible, McCormick Theological Seminary, Chicago.

Great victories are not accidental. Vision is half the Victory. In war especially is this true. Even the ancients resorted to clever strategy. Scouts and secret spies were frequently sent in advance of an army to ascertain the enemy's position and strength. A favorite piece of tactics was to pretend flight, and when pursued those hiding in ambush would fall upon the unwary pursuers in front or rear.

Infantry were armed with swords, spears, javelins, bows and slings. The Assyrians in the army of Xerxes, as Herodotus tells us, carried a "battle-axe", a kind of club or mace of hard wood, studded with iron spikes. Some carried shields for defense. Kings and other notables wore helmets of brass and coats of mail. That of Goliath weighed 156 pounds. Armour-bearers stood before the kings in the conflict. The season chosen to begin fighting was usually the spring after the rains of winter were over.

Towers and fortresses were erected for defense. Cities were protected by thick walls, and their food and water supply was

carefully provided for against siege. Mounds or banks were built by the besiegers against the walls of a city to be stormed. These were gradually advanced till they reached the walls, which enabled the besiegers to fight with the besieged on comparatively the same level. Great battering rams were placed on these mounds, which were often worked under the shelter of large wooden towers.

Recent excavations on the hill called Ophel at Jerusalem show how these ancient fortresses were besieged and taken. Great heaps of human skeletons still lie buried just outside one of the towers on the east side of an ancient buttress of the original city of David. These are supposed to be the bones of soldiers who perished in the siege of Jerusalem by Sennacherib in 701, or at the latest by Nebuchadnezzar in 586 B. C.

During the storming of a city those besieged were by no means idle. They not only jealously protected their water-supply and reinforced their fortifications, but they harrassed the enemy in every possible way,

making sudden sallies from the gates of the city, casting darts and stones from the walls and towers, and shooting arrows to drive them off. They would hurl burning torches at their military engines, throw out grappling irons to dislodge them, let down bags of chaff and other fenders to render the battering rams ineffective, and even pour burning oil on the heads of those attempting to scale the walls with ladders. In the siege of Jerusalem by the Romans under Titus in A. D. 70, the Jews had, according to Josephus, 300 pieces for discharging arrows and bolts and 40 pieces for casting stones.

Upon taking a city, the walls were razed, the houses plundered and burnt, and the surviving inhabitants cruelly slaughtered. Victory was celebrated with song and dance. The pursuit of the enemy was bloody. The Assyrians, who were past masters in the art of war, showed little or no mercy. The ancient Egyptians were comparatively humane. The Hebrews were sometimes cruel, but also sometimes generous. Ahab, for example, let Benhadad of Syria go, upon making with him a treaty, and "the king of Israel", on Elisha's advice, even fed a detachment of Syrian captives before dismissing them.

Thus men fought in ancient days. Battles were carefully planned, and wars were waged with singular foresight and carried out with scientific, though primitive, skill. "Where no vision is, the people perish."

Now, mental and moral struggles demand corresponding vision. By vision I mean insight, imagination, judgement, perception, apperception; or as Leibnitz would denominate it, "a knowledge of causes".

Imagination is especially necessary. Imagination gives vividness and reality to things. All great leaders and thinkers possess it. The failure of certain generals upon the battlefield is due to a lack of it. The student of Nature can do little without it. Without imagination he cannot enter into Nature's moods or read her secondary meanings, or realize her invisible parts. The poet delights in imagination. No type of literature can afford to ignore it. History and oratory, even personal conversation, are all tame without it. It is an especially essential element in the science of pedagogy. The

teacher is a failure if he lacks it. Imagination creates interest.

It is an important factor in religion also. Religion based on faith must of necessity tax the imagination. God's promises deal with the future. Our hope of heaven presupposes it. Even the rewards and promises which belong to this world are won through faith. Call it imagination if you wish.

Take an example: What a contrast between the twin brothers of patriarchal fame! Esau was a man of the present; Jacob of the future. Esau lacked imagination; Jacob's thoughts were ever on the morrow. Esau was a type of the natural man; Jacob of the spiritual. Esau was a "profane" man, i. e., secular, open and unguarded; Jacob, on the contrary, was a religious man, a man of faith, always aspiring to a standing with God. To Esau religion came to mean nothing; to Jacob, everything. Esau was shallow and fickle; today despising his birthright, tomorrow weeping over its loss — a living illustration of the truth of the dictum that "Hell is truth seen too late."

Faith and imagination are closely akin. Imagination is an aid to faith. It brings truth out into the light and makes it easier to believe. It stands midway between demonstration and conclusion. That was a wise observation of Pascal that "the Christian on his knees sees farther than the philosopher on tiptoe." Without imagination the preacher is completely handicapped. A wise Scotch divine has observed that the three indispensable elements in a preacher are, "to prove, to paint, and to persuade."

Vision is a species of genius. It often flashes forth where least expected.

Today men are conquering new realms; not only the earth and the sea, but also the air. All eyes are turned heavenwards. Airships, aeroplanes, taubes, Zeppelins, all sorts of flying machines, fill the sky. Standing upon the apex of the pyramid of Cheops, five years ago, French aeroplanes were circling about our heads.

To soar above the clouds must assist the imagination to soar still higher. How indescribably sublime must be the grandeur of a voyage in the sky! How one's heart must be solemnized by the silence and solitude of the heights! What unspeakable

beauty there must be in surroundings where only heaven is seen, and earth's sordidness is shut out! Above, the immense dome of velvety blue; below, cloud-land, ever bathed in sunshine! Like a great sea of molten gold! How the soul must glow in scenes like that! In such surroundings could any still doubt God? Thought leaps, where Reason cannot follow. Theism conquers the soul. The imagination has done it. Can iron swim? Reason says no; but the mere shape of the iron will determine whether it sinks or floats.

Imagination supplements faith and leads it on to knowledge. There is an old allegory about knowledge and faith to this effect: "Both came to a precipice. Knowledge could go no further. Faith flew over." As a matter of fact, however, faith does not leap a chasm; it builds a bridge out of God's promises! Faith never violates a single law of nature. It believes that amidst ignorance; it trusts God in the dark. It is rather an hypothesis. Faith is the force which drives one forward to victory; it is a sort of glorified courage. Visualize your faith, therefore. The Hebrews visualized theirs.

The seven wonders of the ancient world were the Pyramids, the lighthouse of white marble build on the Island of Pharos, near Alexandria, the hanging gardens of Babylon, the great temple of Diana at Ephesus, the statue of Jupiter the mausoleum of Artemisia, and the colossus of Rhodes; but the Hebrews cared little for any of these.

The seven wonders of the modern world are, wireless telegraphy, the telephone, the aeroplane, radium, antiseptics and antitoxins, spectrum analysis, and the X-ray; but the Hebrews visualized none of these. Neither did they visualize the slow processes of the modern science of evolution. What they did visualize was the unprecedented. They visualized the kingdom of heaven.

Starting with some particular king of their own, they idealized the King of the ideal Kingdom. On the basis of what faith justified them in expecting from a covenant-keeping God, they delineated the glorious future of what they called "the kingdom of God." The idea of such kingdom, on its human side, was a great venture of faith.

It was a glowing vision. And it expressed marvelous confidence in the way in which Jehovah would manifest himself in his dealings with the world. To the Hebrew, the Golden Age lay in the future.

This is the meaning and teaching of the 72nd Psalm. In it the psalmist prays for a glorious consummation of the world's programme:

"In his days let the righteous flourish,
And abundance of peace, till the moon be
no more.

Let him have dominion also from sea to
sea,
And from the river unto the ends of the
earth" (vs. 7, 8).

"Yea, let all kings fall down before him;
Let all nations serve him" (11).

"May there be abundance of grain in the
earth, upon the top of the mountains;
May the fruit thereof rustle like the cedars
of Lebanon" (v. 16).

The psalm is a venture of faith — a prayer for the King of God's Kingdom. The author seems to feel that the ancient Theocracy of Israel has been supplanted by an autocracy, and that even the best human king was a poor substitute for Jehovah. Hence he prays that the Jewish state might enshrine the kingdom of God and that some future king of the Hebrew monarchy might be the visible representative of the invisible God. Such a kingdom would not only be ideal; from it would issue great and manifold blessings of righteousness and peace and happiness and prosperity — everlasting and universal!

Yea, there shall be abundance of grain in the earth, even upon the top of the mountains, where the soil is thin, the fruit thereof shall shake like Lebanon (v.16).

This means that in the days of the Messiah all nature will be redeemed; and that this earth will become once more a Paradise. Grain does not grow stout by nature on the tops of mountains; yet here in this Psalm the prophet-poet prays for abundance of grain, even upon the peaks. This can come about only as a work of grace. The psalmist's conception is supernatural through and

Bethel College Monthly

through. His expectations for Israel are unlimited because he believes in Israel's God; and he believes in prayer.

He does not measure national security by fleets and armies, nor a nation's power by its worldly resources as we do. Rather he prays that Jehovah will let his omnipotence work in the service of his love and holiness, that he will manifest his power through nature, and allow the world to draw more liberally upon the infinite wealth of resource which he can employ if he will.

A few years ago, on the occasion of Harvard University's 250th Anniversary, James Russell Lowell uttered the following suggestive thoughts;— "I am saddened when I see our success as a nation measured by the number of acres under tillage, or of bushels of wheat exported, for the real value of a country must be weighed in scales more delicate than the balance of trade. The gardens of Sicily are empty now, but the bees from all climes still fetch honey from the tiny garden plot of Theocritus. On the map of the world you may cover Judea with your thumb, Athens with your finger tip, and neither of them figures in the prices current, but they still live in the thought and action of every civilized man. Did not Dante cover with his hood all that was in Italy 600 years ago? And if we go back a century, where was Germany unless in Weimar? Material success is good, but only as the necessary preliminary of better things. The measure of a nation's true success is the amount it has contributed to the thought, the moral energy, the intellectual happiness, the spiritual hope and consolation of mankind."

"Abundance of grain!" I am arrested by that phrase. When the Messiah's kingdom really comes, will there be abundance of grain? Will famines cease? This seems to be the psalmist's thought.

You have all heard of "wild wheat" in Palestine, and how in 1906 it was discovered by a German-Hebrew named Herr Aaronsohn. He is now, or was, until the war, the Managing Director of the Jewish Agricultural Experiment Station at Zummarin, or Zichron-Yaacob, in the plain of Sharon, a little to the south of Mt. Carmel. This agricultural experiment station was founded in 1910 at the suggestion of a member of the

U. S. Department of Agriculture, and is still being maintained by the beneficence of several Americans, particularly Julius Rosenthal of Chicago, who is the president of the Jewish colony at that place.

About 50 years ago, Theodor Kotchey had found a single plant of wild wheat on the slopes of Mt. Hermon, and had deposited it in the Herbarium at Vienna. Herr Aaronsohn discovered the plant in numerous parts of Palestine, particularly in Galilee and Gilead. It grows only on rocky places where there is little depth of earth.

For the past five years or more Herr Aaronsohn has been experimenting with it in the agricultural laboratories at Zichron-Yaacob. By repeated cross-breeding of this wild type with domesticated varieties of wheat, he has finally succeeded in producing an offspring which possesses all the desirable characteristics of the wild variety, coupled with the good qualities of the domesticated; and which, better than any other variety, will withstand, on the one hand, the hot sirrocco winds of the desert, which sweep over Palestine from Arabia, and, on the other, the rust of the Rhine Valley in Germany. For this work has been tested and confirmed by the leading European and American agronomists.

He has also demonstrated on his two experimental farms in the plan of Sharon (at Athlit and Khaderah) that the soil of Palestine is by no means exhausted and that it only requires proper tilling to bring forth crops in greatly increased abundance. Already he has multiplied the ordinary product of certain areas sixfold. Such vision as that of the psalmist is already being realized. And I verily believe that when the whole earth becomes Christianized, and the kingdom which for so many centuries has been "at hand" is realized, famines will cease and there will be abundance of bread for everybody. Such vision will then be victorious!

A striking prophecy of Isaiah buttresses the psalmists faith. He says that in that day, "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling all together; and a little child shall lead them, and the cow and the bear shall feed

together, and the lion shall eat straw like the ox. They shall not hurt nor destroy in all my holy mountain for the earth shall be full of the knowledge of Jehovah as the waters of the sea." This you say is poetry and figurative. It is poetry, and it may or may not be figurative; it is likewise vision! The Hebrew seers saw clearly and spoke boldly. And when Jesus came he immediately took up their conception of the kingdom and announced that which was heretofore declared to be "at hand" had now come.

Only one kingdom is eternal — the kingdom of righteousness. All along the shores of time we see the wrecks of the Caesars, of Alexander, of Charlemagne, of Maximilian and of Napoleon. How their empires flit like shadows before us! They were, and are not, but the kingdom of Jesus Christ abides forever. The houses of Hohenzollern Guelph and Hapsburg have their appointed day, but the house of David is eternal. Christianity has in it the immortality of its Head.

All the cruelties of intrigue and ingenuity, gibbets and stakes, are in vain. Earthly might can overthrow only that which is earthly. One army may exterminate another, but all the armies in the world cannot exterminate righteousness. You may kill the man, but you cannot kill the principle. Phoenix-like, justice will always rise from the ashes of the martyr, and the persecutor becomes the vanquished.

His kingdom being righteous, will also become universal. Astronomers calculate the orbit and period of a planet by taking observations of it at different and distant intervals, and from a comparison of these they can predict with unerring accuracy, and from a course and its reappearance. In a similar manner the orbit of the kingdom of heaven may be calculated.

Nineteen hundred years ago, to a few Galilean peasants, Jesus said: "I appoint unto you a kingdom" (Lk. 22:29). Could any promise have seemed more absurd at the time! A few years later Paul crosses from Troas to Philippi; he is introducing the gospel into Europe. Three centuries pass, and the Emperor Constantine is presiding over an ecumenical council at Nice. A millenium later, and Luther, Melancthon

and Zwingli are attracting the attention of all Europe. Two hundred and fifty years pass and the Wesleys and Whitfield are setting all Britain on fire with the glow of the gospel message. Modern missions have since extended the kingdom's borders to include nominally every land on earth. Even Ethiopia is hastening to stretch out her hand unto God. The hopes of 1900 years ago, which then seemed fantastic and visionary, are now being realized; so that now we can sing with new assurance:

"Jesus shall reign wher'er the sun
Does his successive journeys run."

Only Land's End will end His territory. To the Ultima Thule shall his sceptre be extended. At his name every knee shall bow. Men used to speak of "the emperor of all the Russians," but Jesus shall one day be the acknowledged monarch of all mankind. He is the conqueror of kings. The last enemy shall be conquered. As Victor He shall reign, and to Him shall be ascribed glory and majesty and power forever and ever. Vision will then have issued in Victory!

MEMBERS OF THE GRADUATING CLASS:— This is your graduating day, the day of your transplanting. You go out into the world as untried apprentices. Remember that "man doth not live by bread only," but by experience.

Never in all history, never, I say, in all history, was there a time which needed men and women of vision so much as now, interpreters of contemporary events, interpreters of God.

You have been instructed in this institution along many different lines. I could recount but a fraction of them.

First, you have been disciplined to think. Thinking is necessary, but "thinking hurts", as a Siamese once said. Thinking is judicial. The prodigal came to himself, i. e., to self-judgment. "Thinking is worship," as Hegel defines it.

You have been encouraged to work; and you have responded with more or less cheerfulness to the tasks assigned you. You have begun well, and "Well begun is half done," as Lucian the Greek rhetorician and satirist reminds us. Already you know that

there is no blessing in an easy life. You are now looking forward to vacation, to leisure. Remember Cowper's lines:—

"'Tis easy to resign a toilsome place,
But not to manage leisure with a grace,
Absence of occupation is not rest,
A mind quite vacant is a mind distressed."

Be ever occupied. Do something. Have a definite purpose and never give up until you have realized it. "The world makes way for the man who knows where he is going."

You have been taught concentration also. There is great gain and power in concentration. A handful of cotton-down, it is said, squeezed tight enough, will be as hard and as heavy as a bullet, and will go as far and have as much penetrating power and force of impact. The reason why some men hit and make no dent is because they are not gathered together and braced up by a vigorous concentration. Concentration is consecration — in the proper direction.

You have been taught patience and contentment. Recall Trench's suggestive lines:—

"Thou cam'st not to thy place by accident,
It is the very place God meant for thee;
And should'st thou there small scope for action see,
Do not for this give room for discontent."

Be contented with your lot. One's lot in life is merely his starting point, and it is by loyally accepting it and bravely working on from it that one gains enlargement. Promotion is the recompense of patient and loving devotion. Do not hurry. There is an Arabic proverb which runs: "Allah is with the patient, and hurry is from Satan." Have faith to walk out upon God's promises: "Faith sees what nothing else sees.

Faith hears what nothing else hears.
Faith dares what nothing else dares."

You have been taught humility and unselfishness. Most people are woefully lacking in these graces. Some are proud even of their shadows as they walk along the street; others affect a mysterious carriage of the body in order thereby to conceal the defects of the mind: "atoms of humanity just bursting with self-respect." The slants of such lives always converge toward themselves. They are ever seeking rather than doing good. "To obtain all,

one must give all." This is the law from which there is no escape. Beware of that subtle spirit of caste which is found in every unregenerate heart. Do not graduate into a class, but into a democracy.

Be genuine. Abhor everything, both in yourselves and others, that is meretricious, artificial, deceitful and showy.

Here also you have been taught religion. Pure scholarship conducts one merely into the outer court of the temple. To enter the holy of holies requires vision and faith. Belief in God is necessary. "Shallow men," says Emerson, "believe in luck; strong men in cause and effect." Do not shirk your own responsibilities. You are not responsible for your faces, but you are responsible for your countenances. Do not attribute your failures to environment. Environment is not a Scriptural expression. It sounds well, but there is nothing in it. If it were fuller of meaning, it would be less resonant.

Be always ready to defend a good cause, at whatever cost. There is a Dutch proverb which says, "Do right and don't look round."

Watch out for sin, that "universal insanity" of mankind, as Seneca calls it. It separates one from God. They used to say that Venetian glass was so made that any poison poured into it shivered the vessel. Just so any drop of sin poured into your cup of communion with God shatters the cup and spills the wine.

Fight and pray. In the Turkish language, one root suffices for both these English words. Remember that prayer is not a monologue, but a dialogue. "Watch and pray," means to watch and report to headquarters for help.

Cultivate gratitude. We should remember our debts even if we cannot pay them.

Be generous. The ancient Greeks spilt a little wine from their cup before tasting it, as a libation to their gods

Be sincere. There are too many binary stars in the firmament of modern society already; too many of the duplex Dr. Jekyll and Mr. Hyde type.

Be noble. Do not forget that principle of noblesse oblige, which demands that nobility of birth makes a certain standard of conduct obligatory. The world

is a vast school with character as the degree to be bestowed. Character is the moral deposit of a thousand struggles.

Remember you are immortal. Over the vast gateway of the deserted city of Futtypore in Northern India, is an Arabic inscription to this effect: "This world is but a bridge; pass over, build not thy dwelling there."

Ever do good. Indeed, if you have no other luxury in this life, make sure of the luxury of doing good.

Good deeds multiply themselves, some thirty, some sixty and some an hundred-fold. A single grain of wheat which fell from the hand of the Prince of Wales was once picked up by an admirer of royalty; and, as the story goes, by being sown and resown, in five years' time it had so multiplied that it produced enough to drill 16 acres of land. Would that you, my young friends, might catch as eagerly and sow as diligently the seed that falls from the hand of the Prince of Peace. With the increase, you might soon be able to cover the whole earth.

Catch the Vision, Victory will soon follow.

FOOT PATHS OF PROMISE.

(Brief of Baccalaureate Sermon to the Graduating Class of Bethel College, held by Professor J. E. Hartzler, June 1, 1919.)

"Let thine eyes look right on, and let thine eyelids look straight before thee.

Ponder the path of thy feet, and let all thy ways be established.

Turn not to the right and nor to the left.
Prov. 4.15-27.

No other event in college life perhaps carries with it greater significance than that of commencement. We come to this occasion as members of the faculty, graduates and students with mixed emotions. We are happy; we rejoice because of victories won. We are sad; we regret that our most cordial associations in this place shall soon end for many of us. In another week we shall be scattered to many parts of the country. We have come to the threshold of a new day and the early future invites our attention. We must move toward our salva-

tion and our salvation is forward not backward.

Commencement is merely the hilltop between the low plains of the past and the conquered heights before you. You have won victories in the past. But there are before you conquests and battles unequaled in the past. The tasks of tomorrow are more difficult than those of yesterday. Past victories are but advancements toward the great fields of tomorrow. All along the way of your advance there will be cowards tempting you to turn aside from your divinely inspired purpose. There will be temptations to compromise with low and cowardly ideals of selfishness and jealousy.

College life is a time of breaking new paths to the best in the world. Our lives, our ideals, our purposes and visions change here. Life becomes rich. You are not what you were when you entered college. Education means change. You can not go home, just as you came; else what could be the purpose of your coming? Life is but the kindergarten of immortality.

But you are leaving these college halls. Before you are foot paths of promise. The early future offers opportunities unknown in the past. Necessity demands that we make choice of some valuable vocation. Promises are many and to determine a valuable course is not always easy.

1. THREE TESTS OF A WORTHY PROMISE.

As graduates of this institution you have learned before this that you are not creatures of fate. You have learned that upon you rests the responsibility of choice. You need not step out into the future blindly. It is your privilege to make choice and to be successful you must measure up your choice by three standards. There are certain tests which prove what is worth while.

1. The Perfection of Men, rather than his Destruction. Righteousness means the perfection of man; sin the destruction. Love means the perfection of man; hate the destruction. Brotherly love means the perfection of man; jealousy means the destruction. Social, intellectual and religious auto-
cracy means the destruction of man; Democracy means construction. The Divine plan is one of construction. Eight hundred

words tell the story of the creation of man and the universe; all the rest of the Bible tells how God saves what He has made. The Gospel of Jesus is one of regeneration and reconstruction of man, rather than destruction. Untruth and sin must be destroyed. But the plan of Jesus was the regeneration of sinful men. It was His purpose to save the world rather than to destroy it.

2. The Making of a Contributive Member in Society. The world is burdened with religious, moral, social and political parasites. It is every normal man's duty to become a contributing member of society in the age and generation in which he lives. This world owes me nothing; but I owe to the world all that I am or can be. As a graduating class you owe it to yourselves as well as to this institution to become a contributing member to this generation. The paths of promise lead in this direction.

3. Freedom and Progress of the World. We live in a free, democratic world. The world was made democratic and progressive. God was liberal when He turned over to man the whole field of human free will. During the past five years the world has been fighting for freedom. Men have been demanding their rights, namely, the right to be well born; to survive and live; to be educated and the freedom of conscience. No man has any right to rob another of that absolute freedom which is given to man by God Himself. Autocracy can live only where ignorance prevails. Autocracy can sit on the throne only where ignorance bows in superstitious obedience. This world is free and progressive whether we want it so or not. This world is liberal; it grants to man everything but sin. No man or group of men have any right to interfere with the birth right of other men. Progress and freedom means that we will leave this world in better condition than we found it. We are not responsible for the condition of the world when we came into it, but we are responsible for the condition in which we leave it when we go out. If we can leave righteousness where we found sin, light where we found darkness, joy where we found sorrow, riches where we found poverty, smiles where we found frowns, sunshine where we found

clouds, then, and then only, will the path of our choice prove to be a path of promise.

II. THREE PATHS OF PROMISE

1. The Religious Path. Every problem of life finds its solution finally in the field of religion. For this reason I call your attention first to the subject of religion. A man's religion is the most important thing in his life. A man's religion is responsible for everything else in his life. Schools and colleges have not been giving to religion the attention that it deserves. A new day has dawned. Colleges and universities are adjusting themselves to the subject of religion and the teaching of the same. Religion can and must be taught. I venture the statement that the demand for well-trained teachers of religion can not be supplied during the next ten years. We are going to teach religion in our schools and colleges and because of this the early future will demand three things:

(1) That we make religion a solution rather than a problem. My observation has been that the large percent of people look upon religion as a problem rather than a solution to a problem. They regard the Bible as a problem rather than a solution to a problem. And for this the people are not entirely to blame. Some of the teaching and preaching that we have today can result in nothing else than that of making of the Bible and religion problems rather than solutions to problems. Life and how to live it is the problem; religion, the religion of Christ, is the solution to that problem. Unless our religion solves problems rather than make them there is something wrong. Christianity is a solution rather than a problem and as graduates of this institution it becomes your privilege and duty to demonstrate this fact.

(2) That religion be made an experience rather than an inheritance. A good father or mother can not give and bequeath to their children "share and share alike" of their religion. As good as our fathers have been, yet we can not inherit their religion as we would inherit an estate. Vital religion comes only by experience. The early future demands a religion of experience rather than one that has been inherited from former generations. As members of this class may

I urge you to be yourselves and do not make it your business to copy other men. It is well enough to profit by the good example of others; but don't copy. Go straight to God, the source of truth, for your religious experience. This will make religion vital and not a burden.

(3) That religion be made an ally, not an enemy. The worst enemy some men have is their religion. It enslaves them rather than liberates. It is a burden rather than a burden lifter. It is a source of regret rather than joy. It is something to defend rather than something that defends. It is something that requires defense rather than a defender. The man defends his religion instead of the religion defending the man. In short it becomes an enemy rather than an ally. This must change. The religion of Jesus is a friend and ally to man. It helps men rather than hinders. It came not to be ministered unto but to minister. The religion of the monk was his worst enemy and he did not know it. It separated him from the world of need. The religion of Jesus puts men in touch with each other. The paths of Christianity lead to the midst of a needy world. The cross of Jesus is popular if given a vital interpretation. The religion of the early future must be the religion of Jesus and must be made an ally, not an enemy, of man.

2. The Educational Path. The present and the future will make some demands in this path:

(1) That education be made the gateway to the best things on earth. By education I mean intellectual, religious and social development and adjustment. The educated man is the man who is right with both God and man. Education means success. Statistics show that the 8th grade graduate has but one chance in 4,000 to be really successful in the business and industrial world. The high school graduate has one chance in 400. The college graduate has one chance in 40. This only means that the continuation of one's education increases one's chances for service and success. Education does not mean that a man knows everything; neither that he has become a circulating library or walking encyclopedia. It does mean that our ignorance grows faster than our in-

telligence. It means opportunity; it means humility, and it means life.

(2) That education be made the nutrition of the spiritual man. You may strike a stone with a hammer and it never strikes back. You may grind it into a thousand pieces and it never attempts to reconstruct itself. A living organism when injured "strikes back". Life seeks to retain and to continue its being. Physical life renews itself. It must have food. What the natural food is to the physical life education is to the spiritual. A man's education becomes his spiritual food. Great pains is taken with the physical body at times while the spiritual is starving to death. Education as defined above must become the nutrition for the spiritual man.

(3) That education be made an ally, not an enemy of man. The mind of man accounts for the past 100 years of progress and invention. Man is more than an animal. He is a thinking, dreaming creature. In some respects he is like his Creator. He was made in His image. Man thinks, he plans and then he executes. Man in his dreams sees great power driven wagons, ships and labor saving devices. He sees the sky filled with great white-winged birds carrying men thru the air at the rate of 100 miles per hour. He sees them flying across the ocean in two days. All this man sees in his mind and then with his hand he makes it all. Behind every turning wheel stands "the thinker", the keen-eyed man who knows. All of this means intellectual democracy. Men must be allowed to think and no man has the right to insist on doing the thinking for other men. The days of intellectual autocracy are past. Autocracy has held the machine gun in the past but not so in the future.

3. The Social Path. Regeneration and life is just as important for society as it is for the individual. The social path, like the others, reach from the cradle to the grave. They go farther; they reach eternity. The social path for the early future will mean several things:

(1) That the test of right thinking will be right social conduct. The finished product of an institution must determine he

right of that institution to exist. The finished product of a man's thinking, ethical and religious, must be made the test of the value of that thinking. The test of right thinking has been too long the thinking of centuries, of generations and man made creeds of the past. The Gospel of Jesus, the social ethics of Jesus, love, kindness, long-suffering, tolerance and right social conduct must be made the standard of judgment of a man's heart. The social path demands that we take certain constructive attitudes toward men and society. For men to disagree is but natural. But to differ and yet cooperate is manly; it is divine.

(2) A program leading toward a perfect humanity. This means the Kingdom of God. Jesus taught men that they should be perfect. The kingdom program means individual regeneration, social regeneration and brotherhood. This world is getting crowded and if men would live together we must love each other; we must be brothers. Statistics go to show that the colored races of mankind are multiplying faster than the white races. The white man must stop fighting, he must stop war, whether he wants to or not or he will extinguish himself and turn the world over to the colored races. The social path, the Kingdom path, means several things further:

(a) Construction rather than destruction. Jesus was not so much concerned about what a man had been, or even what he was, as he was about what it was possible for the man to be. Not what a man was, but what he is and can be was of interest to Jesus. Jesus saw a possible saint in every beggar. He saw a possible evangelist in the tax collector. Jesus preached construction rather than destruction. His method of saving man was one of construction rather than destruction. To save a man by destruction is like hanging a man to reform him. The society in which we live needs reconstruction rather than our condemnation.

(b) Regard for the supreme value of man. We underestimate the value of man. Man is the biggest creature God has made. He made man in his own image. About 800 words tells the story of how God made man and the world. But all the rest of the Bible is given to the story of how God saves the

man he made. Men willingly spend thousands of dollars on blooded stock for the barn yard but when asked for a few hundred dollars for the education of their children they say it costs too much. A man's love and regard for any institution is measured by what he is willing to do for that institution. The same is true concerning his children. It is tragic to observe what men are willing to spend on a good animal and how little they will spend on their own children. Not until we think more of our children than we do of our cattle can we hope for the best religious and educational results. Nothing on earth is so valuable as man.

(c) Christian brotherhood. The time has come to talk peace and brotherhood. The heroes of peace are as noble as the heroes of war; they are just as patriotic. It is at the peace table rather than on the battle field where the real problems are solved. War breaks down opposition, but peace solves the problem. Men must be taught to love each other. Christianity is the life of God in the soul. Nations must be Christianized; they must become brothers and this means that they will protect the rights of each other the property and the life of each other; and this means in turn that there can be no war. It means justice in the game of life; honesty in education and religion, and equality of rights.

CONCLUSION

May I call again your attention as a graduating class to the words of the wise proverb. The paths of promise lie before you. The religious, the educational and social paths lead to the salvation of man. They are allied forces against the three great enemies of man, viz., immorality, ignorance and industrial inability.

Bethel College has brought you to the hill-top. Will you take the ideals, the aspirations and comradeships and go on to the unattained heights before you? The student world is in the front line trenches. You must move forward. This demands loyalty, courage and action. In a subterranean cave underneath Verdun above the 25 and more allied flags was the motto: "They shall not pass", and the enemy did not pass though 300,000 graves mark the price of victory.

Place this motto in your heart and do not allow the enemy to pass your soul. Do not let God go out of your life. Soon we shall be scattered and it is the set of the soul that will determine your course for the coming years.

THE GRADUATES.

The following are the names of the graduates from the various courses: College, with the degree of Bachelor of Arts; P. E. Frantz, G. A. Haury, Jr., Wanda Isaac, Elizabeth Linscheid, Edward D. Schmidt, John Thiesen and Abr. V. Tieszen. Teacher's Certificate Course in Piano: Elda K. Ringelman and Elma K. Ringelman; Voice and Theory, Ruth Hohmann.

Academy courses: College Preparatory: Peter C. Andres, Herman A. Becker, Helena Ewert, Elizabeth Funk, Harold K. Goerz, Sidney Hawkins, Martha Goering, Marie J. Regier, Otto F. Winsinger, Lydia Zerger; Normal: Augusta Balzer, Margaret C. Epp, Mary Ann Loganbill, Florence Michael, Margaret Unruh, Bertha M. Voran, Mathilda Wedel; General: Aganeta Boese, Ella Lichti, Peter R. Linscheid, Gerhard A. Nachtigall, Addie Alice Siebert, Hugo Wall.

BETHEL'S RECORD IN DEBATE

(Alma Mater Meeting)

It is altogether fitting that at this time something is said in the interest of debate. If we look back over a history of five years, we find that out of twenty-four debates we have lost nine and won fifteen. In the years 1914-15; 1915-16; 1918-19 our slate in debate is a clean one. In '14-'15 we had four debates, in '15-'16 three, and in '18-'19 five, of which we lost none.

The reasons for our failures in the other two years was not due to a lack of coaching, for our coaching on the argumentative side has always been good, but our failures were rather a result of too extensive field—we had too many teams. The coaching could not be concentrated enough. Another reason for our failure was our defective oratory. Our oratorical coaching could never be favorably compared with the strength of argument, due to the lack of an efficient

coach in oratory. Reasons for our success is contained in the fact that our coach would not stand for any haphazard work. Not until it was well done would he smile on the debater with satisfaction. His policy always was rather to anticipate the enemy when they were yet afar off than to have them invade one's territory. This last year's success I would attribute to the competitive coaching in argument but also to the valuable suggestions in oratory given by the head of the English Department, Miss Ligo.

I am certain that I express the sentiment of the debaters in saying that we enjoyed to go with our troubles to our coach for he was always sympathetic, but not only that, he was also able and willing to help us on the right track. But our coach is leaving us and we must form a new hope for the future. This hope is that we put forth efforts to get a man on the faculty who would teach nothing but Oratory, Elocution, Dramatic Interpretation etc. and be coach in oratory and debate. With the realization of such a hope we once more would feel confident that Bethel will soar high in these activities.

It affords me great pleasure to call on Professor Schmidt to step forward at this time. As an appreciation of the services rendered in debate during these five years I, in the name of the Student Council, present this as a souvenir to you. (Presentation of a chain and knife.)

J. D. E.

THE ALUMNI BANQUET.

After the Commencement program Alumni Hall presented a busy scene. The chairs were quickly removed, tables carried in, and eatables soon began to appear on the scene. After a brief wait, the alumni and their friends were admitted to the Hall and seated at long tables. Dr. J. P. Isaac (A5), of Freeman, S. D., acted as toastmaster, and his humorous sallies kept the guests in an appreciative mood. "Eats", toasts, and music followed each other in pleasing alternation. The keynote of all the speeches, the entire program, in fact, was "Boost Bethel". After the first course the toastmaster introduced Prof. D. H. Richert, 99, who spoke

on "Bittersweet." He reminded his audience that the sweet and bitter things of life are always mixed together, and that we must look for the sweet things among the bitter if we wish to get the most out of life. The history and experience of Bethel is no exception to this general rule. Arthur Byler, M. '18, then rendered a piano selection, which added greatly to the enjoyment of the occasion. H. S. Kliewer, '09, responded to the toast "Vision". B. C. is neither a large university nor a technical school. It should aim to develop leaders. Bethel men should be prepared to cope with the new conditions of the future. This was followed by a song by the college quartette. Miss Marie S. Wollmann, '16, then spoke on "Reunion." Plans should be devised to secure an increased attendance on the part of the alumni on these occasions. Regular homecomings for the different classes would help to maintain their interest in Bethel College. The alumni of different localities, especially outside of Kansas, should organize and make their influence felt in favor of their alma mater. Miss Wollmann's toast was followed by another selection by the college quartette. Prof. A. D. Schmutz then delighted the audience with "The Pilgrim's Song", winning by a unanimous vote over the sparrows, which are making their home in Alumni Hall and seemed to try their best to outdo him. Rev. J. M. Regier, '12, was then called on and responded to the toast "Echoes". In his remarks he emphasized especially the fact, that we should be strict with ourselves but tolerant with others. A most acceptable feature, of the program, and one which should be made permanent, were two musical numbers, rendered by all members of former glee clubs present at the banquet.

An interesting feature of the banquet was the presence of a number of the older 'grads' who had not visited their alma mater during commencement festivities for a number of years. We hope the return of the older as well as the younger grads to their alma mater on these occasions will become a more and more firmly established custom with them in the future.

P. J. W.

The number present at the Alumni banquet was 130, including a few invited guests. The later classes of both Academy and Col-

lege were quite well represented, while comparatively few belonging to the earlier classes were in attendance. The classes of 1885, '90, and '92 of Halstead were the only ones represented, the first one by two members and the others by one each. Also of the earlier classes of Bethel there was only a sprinkling. As a whole, however, the attendance may be regarded as having been very good, considering the unfavorable conditions of the weather and the fact that the representatives of the earlier classes are pretty well scattered over the United States.

THE FACULTY DURING VACATION.

President Kliewer will spend the vacation partly at home and partly in traveling in the interests of Bethel College.

Professors Burkhard and Hartzler are attending Chicago University.

P. J. Wedel will be at home most of the time.

A. B. Schmidt and Miss Helen Isaac attend summer school at Boulder, Colo.

C. C. Regier is employed as teacher in the summer session of the State Normal school at Emporia.

Ida Ligo is at her home at Volant, Pa.

Professor Doell teaches in the Bethel Summer school, after the close of which he plans to rusticate a while in the mountains of Colorado.

Helen Riesen is at her home in Hillsboro, Kansas, employed in making a catalog of Bethel graduates.

Frieda van der Smissen supervises the Boarding Hall and the Dormitory during the session of the summer school.

G. A. Haury spent part of his time in getting out the June "Monthly" and figuring up the accounts of the students.

D. H. Richert is teaching in the Bethel summer school and keeping his lawn in shape. Later he plans to visit a while at Beatrice, Nebr.

Mrs. Harriet Blatchley keeps on giving lessons in piano.

Misses Fern De Mar and Luella Warren are spending the summer at home in Wichita and Hutchinson, respectively.

Miss Hazel McAllister has been engaged to take the school census of Newton.

WHAT THE SENIORS WILL DO.

College

P. E. Frantz will pursue a post-graduate in the school of theology at Yale during the next few years.

G. A. Haury, Jr., has accepted the principalship of the Buhler public schools at Buhler, Kansas, for the coming school year.

John Thiessen is planning to attend Chicago University during the next few years.

Edward D. Schmidt plans to do post-graduate work at Bluffton College, Bluffton, Ohio.

A. V. Tieszen has signed a contract for the principalship of the high school at Henderson, Nebr.

Elizabeth Linscheid will assist Mr. Tieszen in the high school at Henderson and will also have charge of the eighth grade work.

Wanda Isaac will be one of the instructors at Bethel during the next school year. She will teach French.

Academy

Will return to Bethel: P. C. Andres, Aganeta Boese, Martha Goering, Harold Goerz, Marie J. Regier, G. A. Nachtigall, Bertha Voran, Otto F. Winsinger. Will attend school somewhere—place not decided: Herman A. Becker, Sidney Hawkins. Will teach school: Augusta Balzer, Margaret Epp, Mary Ann Loganbill, Florence Michael, Addie Siebert, Mathilda Wedel, Margaret Unruh. Will stay at home: Elizabeth Funk, Peter R. Linscheid, Lydia Zerger. Ella (Lichti) Schmidt will be at Bluffton College and Helena Ewert will enter Bethel Hospital.

ALUMNI AND FORMER STUDENTS.

J. S. Schultz attends Minnesota University this summer, doing work chiefly in education and music. For the coming school year he has accepted the superintendency of the Clara City high school in Minnesota.

J. W. Boehr closed his fourth year in the public schools of Hastings, Nebraska, where he has charge of the department of agriculture. He has received leave of absence of one year for advanced study in agricultural lines.

Nelson W. Krehbiel, who was graduated from Oberlin this year, has been employed

in the high school of Buhler, Kansas, for the coming school year.

Rev. M. J. Galle of Rosthern, Sask., has accepted a call to the churches at Schrag and Ruff, Washington, and plans to remove there shortly. His address for the present will be Lind, Wash.

Married at Argonia, Mr. Otto Linscheid and Miss Winifred Boles on Sunday, June 15.

The announcement of the marriage of Alfred Wedel of Aberdeen, Idaho, and Miss Lydia Leisy of San Francisco, Calif., has just been received. The wedding took place at the latter place on June 18.

On Sunday, June 8, and on Tuesday, June 10, occurred two weddings in which the contracting parties were all graduates of Bethel the grooms of the College and the brides of the Academy. On the former date, at Deer Creek, Okla., Edward D. Schmidt and Ella Lichti were united for life and on the latter at Meno, Okla., Jesse Loganbill and Eva Becker. Congratulations and best wishes for a happy journey through life to all these couples.

H. A. Fast and Karl Friesen were both discharged from service recently and returned to their homes.

Alfred C. Haury is still in service at Camp Stuart, Virginia. A few weeks ago he accompanied the body of a soldier to Eureka, Montana.

GRADUATION RECITAL

June 2, 1919, at 2 P. M.

MISS ELDA RINGELMAN, Piano

MISS ELMA RINGELMAN, Piano

MISS RUTH HOHMAN, Voice

PROGRAM

Grand Duo De Concert (2 pianos, 4 hands)

A. Gorla

Elda-Elma Ringelman

O, Thou That Tellest Good Tidings to Zion
(Messiah - - - - Handel)

Ruth Hohman

(a) From a Wandering Iceberg McDowell

(b) To the Sea - - - - McDowell

Elma Ringelman

Ave Maria - - - - Schubert

Serenade - - - - Strauss

Ruth Hohman

Nocturne Op. 9 No. 2	- - -	Chopin	Thou, O God, Art Praised In Zion	- Sealy
Polonaise in A flat	- - -	Chopin	Nazareth	- - - Gounod
Elda Ringelman			CHORUS	
Sonata Op. 2 No. 3 (Allego Con Bria)		Beethoven	June, 4th., 8:15 P. M.	
Elda Ringelman			Bethel Schluß	
Sonata Op. 2 No. 3 (Allego Con Bria)		Beethoven	Das verfloßenen Schuljahr, welches am 5. Juni zum Abchlusse kam, war in verschiedenen Hinsichten ein ganz besonderes. Erstens wurde die Zahl der Studenten durch den Krieg etwas verringert, doch im Ganzen nicht so viel als man erwartete. Das Verhältnis aber von männlichen und weiblichen Studenten gestaltete sich ganz anders als früher. Die Zahl der Letzteren war ungefähr doppelt so groß als der Ersteren. Zweitens machte der Ausbruch der „Influenza“ es notwendig die Schule wiederholt auszuweisen, wodurch die Arbeit sehr unterbrochen wurde. Auch während die Schule im Gange war, blieb der Besuch unregelmäßig seitens mancher der Studenten. Etliche mußten wegen geschwächter Gesundheit die Schule ganz verlassen und von diesen haben einige sich bis jetzt nicht erholt. Leider hat der Tod auch seine Ernte gehalten. Dreimal verbreitete sich die Trauerbotschaft. Einer der Lehrer und zwei der Studenten waren der Krankheit zum Opfer gefallen.	
Elma Ringelman			Trotz aller Hindernisse und Schwierigkeiten konnte die Schule zu einem zufriedenstellenden Abchlusse kommen. Das Resultat der Schluß-examen war im Ganzen befriedigend, und so konnten daher 33 Studenten mit entsprechenden Zeugnissen entlassen werden.	
Love Is Like a Wood Bird Wild		Bizet	Die Schlußfeierlichkeiten wurden sehr gut besucht, obgleich die Witterung oft nicht sehr günstig war. Am Sonntagabend, den 1. Juni, hielt Professor J. C. Garbler die Schlußpredigt an die Studenten über den Text aus Sprüche 4 25-27 und gab ihr die Ueberschrift: „Fuß-pfade der Zukunft“. Er machte die Studenten besonders aufmerksam auf drei derselben, nämlich: 1. Der Pfad der Religion, 2. Der Bildung, 3. Der Gesellschaft.	
My Heart at Thy Sweet Voice		Saint Saens	Am Montag Abend gaben die drie Graduierten der musikalischen Abteilung ein Konzert in welchem sie ihre Kunst meisterhaft zur Schau trugen. Sie zeigten, daß sie unter der geschickten Leitung der Lehrerinnen, Frau Harriet Blatchley und Fräulein Fern De Mar sehr gute Arbeit getan hatten. Der Erfolg der Letzteren als Lehrerin im Singen machte sich	
Ruth Hohman				
The Fauns	- - -	Chaminade		
Butterflies	- - -	Lavelle		
Elda Ringelman				
Sunset	- - -	Dudley Buck		
The Springtide of the Year	- - -	Martins		
His Lullaby	- - -	Bond		
One Golden Day	- - -	Fay Foster		
Ruth Hohman				
Kammerois Ostrow	- - -	Rubenstein		
Prelude, C Minor	- - -	Rachmaninoff		
Elma Ringelman				
Piccolo Fantasia (2 pianos, 8 hands)		Brahms		
Piano I—Elda Ringelman, Emma Schrag				
Piano II—Elma Ringelman, Harry Haury				

BETHEL COLLEGE ORATORIO SOCIETY

A. D. Schmutz, Director
 Harriet Blatchley, Organ
 Fern De Mar, Soprano
 Elda and Elma Ringelman, Piano

PROGRAM

Part One (Secular)

March	- - -	Lemmens.
Meditation	- - -	Kinder
Gavotte	- - -	Lemare

HARRIET BLATCHLEY

Cradle	- - -	McFaden
Spring Is Here	- - -	Dick

FERN DE MAR

The Garden Of Flowers	- - -	LaDenza
-----------------------	-------	---------

CHORUS

Part Two (Sacred)

At Evening	- - -	Buck
Largo	- - -	Handel

HARRIET BLATCHLEY

Leave It With Him	- - -	Ellis
Christ In Flanders	- - -	Stevens

FERN DE MAR

besonders bemerkbar in dem ausgezeichneten Konzert, welches der Mädchen-Gesangverein am Dienstag Nachmittag lieferte.

Am Abend desselben Tages gab die Senior-Klasse der Akademie ihr Programm in der Alumni Halle. Sie trugen eins von Shakespeares Stücken vor und machten ihre Sache gut. Doch waren manche der Besucher, die an etlichen Stellen etwas Anstoß nahmen. Solche Teile hätten auch ein wenig abgeschwächt werden können ohne dem Ganzen viel Abbruch zu tun. Im Vergleich aber mit solchen Stücken die heutzutage in Hochschulen bei solchen Gelegenheiten vorgetragen werden, steht Shakespeares „Midsummer Night's Dream“ ungemein viel höher in Bezug der Sprache, Poesie und Tendenz.

Mittwoch war ein wichtiger Tag für die Studenten. Vormittags wurde die letzte Andacht mit Lehrern und Schüler zusammen gehalten und somit die Schularbeit mit feierlichem Ernste zu Ende gebracht. Nach der Andacht versammelten sich alle im Alumni-Saal zur sogenannten „Alma Mater meeting“. Hier wurden das Wohl und die Bedürfnisse der Schule verschiedenartig besprochen. Ganz besonders wurden die Anwesenden ermuntert für Bethel College ein gutes Wort einzulegen. Die Schule sollte noch mehr Studenten haben und sollte auch finanziell besser unterstützt werden; denn so manche Verbesserung und Erweiterung sei notwendig um unsere Schule im Stande zu halten. Nach den Reden wurden verschiedene Geschenke ausgeteilt als Anerkennung für treu geleistete Dienste: An Fräulein De Mar vom Mädchen-Gesangverein; an Professor A. V. Schmidt vom Student's Council für seine Hilfe in den Debatten; an „Bill“ Dutton für seine Arbeit als „coach“ im Korbball-Spiel.

Die Collegen Seniors lieferten dieses Jahr kein regelmäßiges Programm, hatten aber doch ihre besondern Nebenbungen. Sie pflanzten einen Baum, hielten kurze Ansprachen und überreichten der Schule verschleißbare Schränke aus Stahl mit 50 Abteilungen als Geschenk von allen Graduierten. Professor Kiewer nahm das Geschenk in Empfang und dankte den Gebern im Namen des Direktoriums.

Der Tag kam zu einem würdigen Abschlusse durch das große jährliche Konzert, welches dieses Jahr nur von weiblichen Stimmen gegeben wurde unter den bewährten Leitung von Professor A. D. Schuyk. Das Programm bestand

aus ausgewählten Stücken verschiedener Tonkünstler und verschiedenen Inhaltes und fand allgemeinen Anklang. Fräulein De Mar sang die Sopranstellen auf sehr angenehme Weise. Frau Blatchley spielte die Begleitung auf der großen Orgel und die Fräulein Elba und Elma Ringelman auf dem Piano.

Den Höhepunkt erreichten die Schlussfeierlichkeiten am Donnerstag Vormittag, den 5. Juni; denn da feierte man „Commencement“. Dr. George L. Robinson, Professor der alttestamentlichen Literatur am McCormick Seminar in Chicago, hielt eine inhaltsreiche und interessante Rede an die abgehenden Studenten. Sein Thema war „Visions and Victory“, welches auf Deutsch ungefähr so lauten würde: „Gesichte und Siege“, obwohl die Uebersetzung der eigentlichen Bedeutung nicht ganz nachkommt; denn das Wort „vision“ bedeutet manchmal „Gesicht“ und manchmal „Weissagung“. Nach der Rede überreichte Präsident Kiewer, mit einigen passenden Bemerkungen, die Diplome und Zeugnisse an die Graduierten. Gleich nach Schluß dieser Feierlichkeit wurden die Stühle hinweg geräumt und Tische an ihre Stelle setan; denn jetzt sollte noch das gemeinsame Mahl der Alumni gehalten werden. Nachdem man sich einige Stunden mit Essen, Tischreden, und Berichte über geschäftliche Sachen unterhalten hatte, ging man auseinander und das 26te Schuljahr war zu Ende.

Lohnt es sich?

Bethel College hat jetzt 58 Graduierte, die den vierjährigen College-Cursus absolviert und A. erworben haben. Von diesen stehen jetzt sieben als Prediger tätig oder bereiten sich noch weiter vor für diesen Beruf. Fünf und avanzia haben den Lehrerberuf gewählt und zwei sind Prediger und Lehrer. Die andern verteilen sich wie folgt: dreizehn Missionsarbeiter, vier Aerzte, vier Geschäftsleute, ein Farmer, eine Hausfrau, und einer gestorben.

In Betracht dieser Zahl und der Arbeit in welcher unsere jungen Leute stehen oder stehen werden, darf man jetzt nicht mehr sagen, daß der erweiterte College-Cursus unnötig sei. Ganz gewiß nicht! „Es ist das Ackerle wert“, d. h. alle Opfer, die unsern Leuten sich haben kosten lassen und sich noch kosten lassen sollten, haben eine reiche Rückgabe zur Folge.

Dr. Langenwalter Returns to Bethel

We are very glad to announce that Dr. J. H. Langenwalter will be at Bethel again next year. During the past few years he was Dean of the Bible Department at Bluffton College, Bluffton, Ohio. At Bethel he will hold a similar position. After spending a short time in Pennsylvania he will make ready to move to Newton, where a hearty welcome awaits him.

Owing to various changes in the Faculty the catalog of Bethel College has not been issued yet. As soon as it is published it will be sent to any one requesting a copy.

This is the last issue of the "College Monthly" for this school year. The next issue will appear sometime in September, if nothing prevents. Arrears in subscription, however, can be paid at any time, even in the heat of the vacation months. Please let us hear from you.

On Friday evening, June 20, the Bethel College church had a social gathering in Alumni Hall. The intention was to meet on the lawn, but it was more agreeable to all to observe the downpouring rain from the inside of a building than to be outside. In

spite of the rain nearly all were present and that they had a pleasant time goes without saying.

Life is a growth; but it is also a battle.
And the battle is won only by the brave.

— Abbott

I slept, and dreamed that life was Beauty;
I woke, and found that life was Duty.
Was the dream then a shadowy lie?
Toil on, poor heart, unceasingly;
And thou shalt find thy dream to be
A truth and noonday light to thee.

— Hooper, Life a Duty.

Oh why should the spirit of mortal be proud?
Like a fast-flitting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passes from life to his rest in the grave.

Knox, Songs of Israel: Mortality.

Abraham Lincoln was very fond of repeating these lines.

CONKLIN FOUNTAIN PENS

THE SATISFACTORY KIND

A complete assortment at

DICKEY'S JEWELRY STORE

611 MAIN STR.

It is not Price Inducements
alone that attract patronage
to this Store. It is Quality

Woods & Sterba

Newton's Dependable Gift Store
Watches Jewelry Stationery

The Guymon-Pendroy Dry Goods Co.
Newton's Big Department Store.

HORACE W. REED

The House of Good Clothes

Students will find it to their advantage to trade at our store
 Where the
MERCHANDISE IS RIGHT and THE PRICES DEPENDABLE

HANLIN-LEWIS MERC. CO.

KANSAS GAS AND ELECTRIC LIGHT CO.

Light your Home Right
 And Use An Electric Iron
 Phone 52

ECONOMICAL, SAFE AND CONVENIENT

— Die —
**MENNONITE MUTUAL FIRE
 INSURANCE CO.**

tut große Geschäfte in diesem Staat unter sehr
 günstigen Bedingungen. Die Policen sind gut
 gesichert mit einem starken bar Reserve Fonds.
 Fragt uns oder unsere Agenten im Näheres.
 Geschäftsstand am 1. Jan., 1919

Glieder	10,229
Assets \$29,542,860	Verluste \$64,334
Noten, Mtg. und Bar	\$316,455

John W. Penner, Präsident
 S. S. Nibert, Sekretär

Kansas State Bank

C. F. Claassen	-	President
C. B. Warkentin	-	Vice Pres.
C. W. Claassen	-	Cashier
Glenn Miller	-	Ass't Cashier
J. J. Ediger	-	Ass't Cashier

DIRECTORS

C. B. Warkentin, J. G. Regier, Dr. J. T.
 Axtell, J. H. McNair, J. H. Linn, S. A.
 Hanlin, Thos. Sheridan, Frank S. Hupp,
 O. Moorshead, C. W. Claassen, C. F.
 Claassen.

Capital and Surplus \$120,000.00
 Deposits Guaranteed
 NEWTON - - KANSAS

WALLACE & FARRINGTON
 610 Main St. - Newton, Kansas

Makes every thing in Harness and also sells Whips
 Robes, Blankets, Collars, Saddles, Nets, etc.
 Repairing promptly and neatly done.

— All Competition met —

E. A. Krehbiel
Blacksmith and Repair Shop
 NEWTON KANSAS

PALACE OF SWEETS

Headquarters for
 The Best in Candies
 Ice Cream
 Refreshments of All Kinds
 508 Main Street - Newton

**Claassen's Roller
 Mills**
 Weizenmehl, Roggenmehl stets vorrätig
 Newton, Kansas.

WILL R. MURPHY
Photography
 The only ground floor gallery
 in Newton 116 West Fifth
 Newton Kansas

Evans Bros. Hardware
 THE STORE FOR
 ATHLETIC GOODS

Richard S. Haury, M.D.
 PHYSICIAN & SURGEON
 NEWTON KANSAS

McGRAW & WOULFE
 COAL
 312 Main St.

DUFF & SON

HOUSE FURNISHERS
Undertaking and Embalming

ADDRESS: 124—126 E. FIFTH

NEWTON, KANSAS

A. J. Richert & Co.

Cash Clothiers

The Store that sells cheaper for cash

505 Main Str.

NEWTON

KANSAS

Herold Book Store

Newton, Kansas.

Bibeln, 50c bis \$7.00

Alles für die Schule

The Bootery

for

CLASSY FOOTWEAR
SHOES FOR ALL OCCASIONS
UNRUH & LINSCHIED

WELSH

TRANSFER & STORAGE CO.

Moving Vans Funeral Outfits

Storage Hack and Baggage

129—33 W. 6th St.

Phone 47

The Midland National Bank

Newton, Kansas

CAPITAL and SURPLUS \$75,000.00

H. E. Suderman - President
J. C. Nicholson - Vice President
H. A. Ingold - Cashier
W. F. Decker - Ass't Cashier

DIRECTORS

J. C. Nicholson, I. M. Grant, G. W. Young, H. E. Suderman, R. A. Goerz, E. F. Evans, Dr. R. S. Haury, Walter J. Trousdale.

YOUR BUSINESS SOLICITED

J. K. Wallace

FURNITURE & UNDERTAKING

Low Rent

Low Prices

O. R. SCHMIDT

Manufacturer and Dealer

HARNESS :: ROBES
COLLARS WHIPS FLY NETS

Every Harness guaranteed, made of Oak

Tan Leather. REPAIRING neatly done.

116 W. 6th St.

Phone 264

Lehman H. & I. Co.

Safety Razors, Pocket Knives,

Safety Blade Sharpeners

Razor Straps

GUARANTEED GOODS

Kopke Bros. Merc. Co.

Make this Store your Headquarters.

Phone 524

623 Main St.

Newton, Kansas

BETHEL COLLEGE is a GREAT BIG ASSET for NEWTON

Among others of the Big Things is the Large FURNITURE

and UNDERTAKING establishment of

Henry J. Sprinker