

Bethel College Monthly



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Facing The School Year 1919-1920

Address by Dr. J. H. Langenwalter at the
Opening of School



Not much more than a year ago a leading educator of this country said: "It will take some nerve to face school-work this fall." That was before the armistice was signed and the war ended. There were forceful reasons at that time for making such a statement, and there are potent reasons for making similar statements today. The war has ended, but the issues of the war have yet to be met. If it took courage and faith to look forward to the school year twelve months ago because of the war, it takes courage and faith to look forward to the ensuing year because of the problems which the war has raised but not solved. This fact intensifies the responsibilities of educational work and does so all the more because of the prevailing tendency to act as tho the ending of the war had solved our problems and had brot back to us the conditions which prevailed a little more than five years ago.

The opening of schools and colleges is an event in many lives this year. The new student will find it such. He has always found it so but this year he will find it more emphatically so because those who are to furnish him his new environment this year are themselves facing conditions which they have never faced before, and they are con-

ditions of no little moment.

The former student cannot thotfully face the opening of this school-year without feeling that somehow there are changes and new emphases to be reckoned with of which he little thot when he entered college for the first time.

Nor will the opening of the school-year 1919-1920 impress itself as an event upon the minds of students alone. Members of faculties everywhere feel more or less keenly that important readjustments in the educational world are in the making. This may still be more vaguely felt than clearly realized but it is indicated by the widespread feeling of unrest among faculties.

Our's is not the first era of its kind but it is one worthy of serious consideration. The conditions indicated are not true of school-life only. They permeate the life of human society in general today. That is why they are present in school life and are likely to be felt more keenly there than in most groups of human kind because men feel most keenly where they think most clearly, not to say severely.

Many centuries ago a young man faced a bewildering host of unsolved problems. His name was Timothy. He was a student in the real sense of the word. He had a

teacher. His name was Paul. This teacher gave his pupil a bit of advice which is worthy of our consideration at the beginning of this school-year. He said: "Remember Jesus Christ, risen from the dead." This was equivalent to saying: "Remember Jesus Christ, the Living One". I do not think that Paul was so much concerned here about any particular theory concerning the resurrection of Jesus as he was about the fact that Timothy needed the assurance that he was fighting his life's battle in the presence of the great, living Helper in that realm where a man meets the most intense conflicts of his life. Timothy was in danger of forgetting this, especially when depressing events crowded in upon him. We are in danger of doing the same.

But how are we to remember the living Christ? Are we to erect some monument to Him as did the inhabitants of Chili and Argentine and then permit immediate interests of a selfish nature to compel us to tunnel the mountain upon which we have placed His likeness so far below that we lose sight of His monument and forget Him? Nay, we shall not remember the living Master of Men if we depend upon some physical reminder.

Shall we then remember Him by His individual characteristics of peculiarities? However attractive such a course may appear in some of its possibilities, in history it has ever and anon induced in some walk separately instead of walking with Him, unitedly.

Shall we not then learn to remember Him by His attitudes born of experience? Jesus spoke very little until He had given Himself much opportunity to think thru and to live out many experiences which often cause men to speak freely under the influence of an easy impulse. During 30 years he "grew and waxed strong, and the grace of God was upon Him"! Then He deliberately faced the supreme decision of His life upon earth and subjugated His will to the Father's. Nor did He rush into the presence of men even then in order to speak to them of the things He had in mind. Instead He permitted the Spirit to take Him into the seclusion of a little frequented spot that He might again face definitely the issues which His decision had raised.

When finally Jesus appears in public life He has a world-view which does not have to be subjected to changes at every turn of the road in order to be just. He knows the political situation of His day. He does not deal with its frills and petty politics, which interest most men so much. He strikes at the heart of the matter and insists upon the moral responsibility of the group as well as the individual. Jesus is not blind to the economic mal-adjustments of His day and would have justice for all. The fact that He did not present a final program of economic adjustment does not argue that He was blind to the facts or that He took the attitude of one who does not care. He was not blind to the social problems of His day. He uncovered the sins of men, not to see them squirm but to heal them. He likewise uncovered the prejudices of men in order that the mass might see the motives of such men and withdraw itself from their evil influence. He ministered unto the socially depressed, even tho it meant arousing the wrath of the self-righteous oppressors. He appealed to the sense of responsibility of the socially favored. He made opportunity mean responsibility instead of privilege, and He does so today.

In the field of religion He supported John the Baptist in the bringing in of a new conception of the real meaning of religion. He taught men how to relate the essentials of the old and the new in the experiences of men with God. He laid a new emphasis on prayer. He took for granted that men pray but He wanted them to pray so that God and their fellow men would not be counted out. He gave men a new interpretation of faith and showed them the necessity of a loving, reverent confidence in God, if they wished to be, rather than pose as, children of God. He restated forcefully the age-long principle that mercy is greater than sacrifice. Without depreciating the value of a definite program, Jesus placed the spirit which characterizes a right relationship with God above any form, and even above any institution, however, time-honored it might be.

As He faced things which were not as they ought to have been, Jesus did not attack conditions so much as He set about re-adjusting the interests of men who might

help in setting matters aright. He re-directed the thinking of such men before He asked them to attack the evils of their day. He awakened in them a new kind of confidence in God and man. One is increasingly impressed with these facts as one studies the way in which Jesus invited twelve men to join Him in His work; the way in which he met a representative of the nominal leaders who, as a class, were failing so pathetically in leading the people aright and in the way in which He dealt with an outcast from respectable Jewish society, as well as in a number of other cases which we find recorded in the Gospels.

Then, after so much experience, which concerned Him and many others, Jesus spoke concerning the eternal truths of life in a more formal way. The more thoughtful we are in relating the various facts concerned, the more we are glad to accord to such an One the right to speak, especially when we see with what forethought He approaches the problems of life.

We shall subject a few of his statements to a brief examination in the light of Paul's suggestion to Timothy to remember Him as living.

If you should find that you lack some of the essentials necessary in order to meet the expectations of God in your life, and feel that lack as one who is in poverty, remember that Jesus Christ encourages such as potential members of the Kingdom of Heaven. Men supposed then, and many do the same now, that poverty was a misfortune which of necessity makes unfit, Jesus taught them that when a man realizes his poverty in spiritual essentials there is hope for him. Without that a man lacks the necessary eagerness to use his opportunities for becoming a good student, as well as a follower of Jesus Christ. His encouragement does not apply to the man who seeks the easiest way of being ranked as a student or a Christian and who is satisfied if he be merely called the one or the other or both.

If you feel the sting of sorrow because of lost and unattained values, remember that Jesus Christ promises the satisfactions of consolation and comfort which not only strengthens but also repays for energy expended. Some of you may be

fighting against trying discouragement, because of conditions which seem to have barred you from realizing your hopes and ambitions in the past. You may be as such who mourn. You may feel as men have always been inclined to feel under such conditions, that the best of life is gone. The living Christ would have you think that your realization of your past losses gives Him an opportunity to help you most effectively.

If you long to be a person of gentle spirit, recognizing that you have a place to fill rather than to keep, remember that Jesus Christ approves of such as those who lead out the world, accomplishing what aggressive force cannot. Men are inclined to look upon meekness as a type of weakness found in people who, on the whole, are usually very admirable persons but lacking in the element of virility. Jesus whole attitude on the subject indicates that He considered meekness as a type of moral strength which was destined to win out in its warfare against blustering force even tho it depended on the "sofe answer" and honest persuasiveness for its weapons.

If there is a pain like hunger in your soul as you desire to see righteousness succeed; if you are willing to count life more than any of its interests and ready to meet humanity's needs without losing your sympathy or your capacity for holy conviction remember that Jesus Christ promises to such a sufficient measure of satisfaction as a result of righteous endeavor and achievement. When young Lincoln saw helpless blacks sold in the slave marts of the South his soul was fired with a burning hunger to hit the institution of slavery and hit it hard. He has not been the only youth whose soul has been set afire by a keen sense of righteousness. I doubt not that some of you are here because of such an experience in your own lives. The experiences of the year should intensify the determination born of such an event in your life. Do not nurse the pain but neither dread it as it continues to be a part of the price you pay to nurse the conviction. The promised satisfaction of the Master may sometimes seem a long time in coming; the work of the year may now and then seem like a dreadful grind and in danger of taking you far afield from the object for which you that

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you had come here, but remember that you may have opened up a wider field of life's possibilities than you have hitherto dreamt of; that you are under the guidance of those who are more interested in your largest possible success than you can now understand and that the living Master abides helpfully with those in whose lives He has been able to start a sacred conviction.

If you strive honestly for the power of sympathetic self-control, under provocation, whether it rise from ignorance, malice or circumstances, remember that the living Christ shows such that God and others, when so provoked, will show the same kind of self-control toward them.

If your motives have been made clean who has most clearly revealed the character as you have faced God, remember that He, of God, claims that purity of heart gives one the key to the understanding of God. The present conditions in the world will increasingly show you how much encouragement one needs to maintain a full appreciation of this trait of character because of which Jesus called men blessed, but the experiences of the school-year will likewise give you opportunity to strengthen that trait within yourself.

If you are willing to aid in building up conditions which give to each the greatest amount of freedom, with the least possible amount of friction, remember that the Master ranks such as "Sons of God". Much has been said about peace during the last five years. Frequently that meant little more than the desire to keep out of this war. Now is the time to do something about peace. If we are peacemakers then our work is still ahead of us. Men of deep insight into the present situation tell us "The war is ended, now let us win the war." One of these men is Dr. Oscar Maurer of New Haven, Conn., whom some of you know and with whom I had the privilege of spending ten days during the past summer. He brot this idea home to hundreds of students and members of faculties on the evening of June 28th. The news of the signing of the Treaty of Peace by Germany had just reached the secluded spot where we were. Dr. Maurer was delegated to break the news to the large Audience. He was eminently fitted to do this because of his experiences

in Europe during the war. He told us of the scene at the Cathedral at Verdun when the roar of the cannon and other engines of war ceased at eleven o'clock. The men made for the Cathedral, not to collect souvenirs as they had sometimes done before, but to worship. As chaplain Dr. Maurer was made leader of this informal but impressive service. "Praise God from whom all Blessings Flow" seemed to be in the hearts and minds of all, and they sang it as it could have been sung only under the stress of the hour. Then the men wanted to pray and they knelt down, all of them, Roman Catholic and Protestant and Moslem and Jew and even those who called themselves Atheist aforetime, and united in the Lord's Prayer. After different delegations had sung the national hymns of the various nations represented and they had been addressed briefly by their leader this motley group of men filed out of the ancient House of God probably unconscious of the fact that they had no doubt attended the most remarkable service ever held there.

One would think that, after such an experience, a man like Dr. Maurer would feel that the dangers which might meet a new world peace would be small indeed. But that was not the impression he left as he concentrated his whole strength upon the effort to impress his audience that, tho the war had ended, it had not been won. You do not know what share you may yet have in the possible solution of the problems which the war has uncovered but not solved. You are now preparing to do that share some day. That thot should make your work more worth while this winter. There is much danger now that the American people shall fall into the snare of a thotless optimism. We need the forethotfulness of the Good Samaritan who not only saved a victim of evil men from death but also from the dire discouragements of a convalescence without the provision of needful things. Dr. Maurer also impressed this upon a few of us on the morning after he had spoken to the large group. He appeared late and looked as tho he were ill. We at once feared that he was suffering from some of the after-effects of having been gassed in France, but he shook his head sadly and said that he had lain awake most of the night troubled by the

fact that our nation was apparently not ready to take the great problems of peace seriously enough.

Let us then prepare ourselves to become makers of peace who are willing to aid in building up conditions which shall give to every one the greatest possible amount of freedom with the least necessary amount of friction, remembering the while the estimate which the living Prince of Peace places upon such.

If you have been unsettled because you have seen men maliciously pursued by others, being smitten where it hurts most, remember that the Christ encourages such particularly and ranks them with men who have made extraordinary achievements in the interest of God and men. This means martyrdom. It means the "cross." It means a path of thorns, to figure of speech may be fully able to describe what it may mean for you. If you are to become the possessors of the reward promised for such testimony to the truth it cannot mean a mysty halo for far-off suffering nor any satisfaction which might come to one because of mere personal attacks by others. Much less can it mean any reaction which one might get from a morbid bidding for persecution. This generation will not lack those who will some day stand beside the prophets of old. They will stand there for no nominal or professional reason but because they caught the spirit of the living Christ and walked with Him on the paths of life's every-day-ness with open mind and warm heart, never flinching.

Finally, if you have committed yourself to His program and sometimes, as you face modern events, just stand and wonder, remember that the Christ points out such as men who are as necessary to life as the light and to food, the sustenance of life, as the salt.

May you face the school-year before you with courage and a keen desire to meet what the days of work and of comradeship may bring you with that fortitude which is born of an intimate relationship with the Master Who encourageth such and disappointeth not.

THE KNOWLEDGE OF THE GLORY OF
THE LORD. Hab. 2. 14.

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Sermon by President Kliever

We have met here to-day for the first divine service for the present school year. Really we have not met for service direct, but rather for the preparation for service. There was some point to the answer given by the man who, on the way home from the Sunday morning meeting, was asked by a man whether the service was over, and he made reply, "No, the preaching is over, but the service is only to begin." Thus a preaching service is like school. It is a place and time of preparation for service. Like school, too, it is to add to our store of usable knowledge. Ignorance is never an index to godliness. The Bible represents knowledge as something desirable, and the lack of it as producing results that are undesirable. The prophet Hosea says: "My people are destroyed for lack of knowledge" (46). One of the woes that Christ pronounces over the leaders of Israel is because they have taken away the key of knowledge (Luke 11. 52). According to Romans 10. 2 even the zeal otherwise godly is at a discount if it is without knowledge.

Our text is one of the passages in which knowledge is represented as something advantageous. Let us see in what connection it was spoken. There was much wrong in Judah. The prophet asks whether this shall go unpunished. The answer comes to him that it shall be punished by the Chaldeans. But they were known to be cruel in their march of conquest. The prophet therefore is puzzled, that the Chaldeans should go unpunished. He is given to understand that Chaldea too will be punished, but something better and more constructive is ahead too, something that will lessen the likelihood of the repetition of cruelties: the earth is to be filled with knowledge. This knowledge is designated as the knowledge of the glory of the Lord. Let us not be too hasty and conclude that this means only the knowledge

that is known specifically as religious knowledge. All true knowledge is knowledge of God. All true knowledge of God is knowledge of His glory. A school like Bethel College would fail of part of its mission if it did not teach its students to see the glory of God in history, in geology, in botany, in biology, in astronomy. Such an aim for school or individual cannot be contrary to the spirit of the Bible when it says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

It is very natural to ask when this prophecy of the knowledge of glory of the Lord filling the earth will be fulfilled. We can answer that it has been and still is in the process of fulfillment. The person must be blind or without faith in God who does not see progress in knowledge among men. All progress presupposes progress of knowledge in the particular realm in which the progress is made.

There is no denying that in material things mankind has made wonderful strides forward. Compare, for instance, the homes in which we live to-day with the homes of our remote ancestors. They had a cave, bare of all adornments and lacking all but the rudest of comforts, we have the modern equipment of steam heat, electric lights, pressure water. If we do not glorify God for these comforts then there is something amiss with our piety. In the matter of travel the same progress is noticeable. A few generations ago, if a man would get away from his home in a life time as far as he can travel in a few hours to-day then he would be considered as a much traveled man. And not only speed has been increased but also comfort. A man going from here to the interior of China starts in a Pullman sleeper but finishes in a wheelbarrow. The former mode is modern, the latter is antiquated. The former method prevails where the knowledge of the glory of the Lord prevails, the latter where this knowledge is lacking. Think of modern surgery, made possible through anesthetics, and remember the pain and loss of life that have been lessened by them. This science is most developed where the knowledge of the glory of the Lord is the greatest. Progress in sanitation may be considered in the

same way. Explain it as you will but the open sewer disappears in our day where people go who have the knowledge of the glory of the Lord. Modes of communication are far superior to those of former days. Two of our mission workers wanting to sail for India from San Francisco found that their passports had not arrived in time from Washington. They adjusted matters by phoning from San Francisco to Washington and thus saved themselves from missing their sailing. In parts of the world that are still pagan such communication would be impossible. The knowledge of the glory of the Lord is covering the earth more and more.

Intellectual progress leads to the same conclusions. The growth of knowledge in the purely intellectual realm is absolutely amazing. It is not good form to boast of our own knowledge. It is a sign that we do not yet know as we ought to know. The man who must be counted among the keenest of the world's thinkers, the Apostle Paul, spoke of knowing in part only. When we compare the scant store of human knowledge with the vast unknown then the comparison is discouraging and humiliating but a look at the greater lack of knowledge in the past reconciles us to our present state. We do not only see that men know more to-day than formerly, but more men know to-day than formerly. We are not only heirs of all the past, but all are heirs of the intellectual accomplishments of the past. Among the parents of the two hundred students here to-day there were likely hardly half a dozen who had a college education. I believe God is pleased with this changed condition because it brings with itself at least an opportunity of an enlarged knowledge of the glory of the Lord.

Ethically and socially our thinking is more and more showing a knowledge of the glory of God. Of course, no one can deny that a true recital of some social and ethical conditions would appal us by their horribleness. But again a comparison with the past brings hope. Some of the same conditions that are considered horrible to-day would not have been considered so in the past. Some things tolerated formerly would not be tolerated now. In the at one time most civilized country in the world a citizen is

reported to have crucified 2000 slaves. Where could such a thing be done to-day? In larger parts of the world than ever before social equality is presupposed as being at the bottom of all laws. Ethics nearly everywhere takes it for granted. The theory that the doctrine of the brotherhood of man is a dangerous doctrine is being exploded more and more. And how can it be otherwise when considered in the light of John 1:9, "That was the true light, which lighteth every man that cometh into the world" and Acts 17:26, "And hath made of one blood all nations of men for to dwell on all the face of the earth. . . ." Men are beginning to realize more and more that that is God's glory that He planned this to be thus. Social distinctions are seen to be artificial, unjust and therefore not of God and thus not for the godly.

Religious progress also proves that the prophet saw clearly when he foresaw that knowledge of the glory of the Lord should cover the earth. Churches, orthodox churches, used to burn witches and heretics. They do so no more. They know better. There are unmistakable indications that Christ is becoming more and more the center of Christianity. Christianity is realizing as never before that having no higher ambition than trying to save one's self is a sure road to lose one's self. Christians are trying more from day to day to realize in their own lives their Master's principle to serve rather than to be served even if this means loss of opportunity, advancement and even life itself. This kind of Christianity is destined to grow. There is no power on earth or in hell that can stop it. It is not a mere coincidence that during the past century, which was the missionary century of all the Christian era, Christianity should have experienced its largest numerical increase. In our country there was one Christian to fifteen persons not Christians one hundred years ago. To-day there is one to three. In the whole world there were 100,000,000 Christians in 1500 A. D. It took three hundred years to double this number so that in 1800 there were 200,000,000 Christians in the world. The latest available statistics give the number of Christians of the world as being 564,510,000 or one third of the world's population. This

is considerably more than doubling the number in one century whereas before that it took three centuries merely to double it. In fact more Christians were added to the church in the last one hundred years than in the preceding eighteen hundred years. Some, of course, will say that not all of these are genuine Christians. The same comment, however, will apply to any past age. In the first little group of followers of Christ one twelfth of the number was irredeemably bad and a goodly portion of the remainder was weak. And yet, the knowledge of the glory of the Lord was increased. No matter what deductions we are compelled to make one account of faithless members of our churches, we still must believe that this prophecy is in the process of being fulfilled. There was no time in the past that was a better time for us in which to live and work than is the present time. Some will not agree with this statement. I will let Ecclesiastes 7:10 answer them: "Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." Most persons hold historical events of recent date too closely before their eyes to interpret them correctly.

Now I have not told you all of this to make you believe that all is well on earth and that the church is perfect. All will not be well on earth until that time has arrived of which the holy seer say (Rev. 21:1) not only that he saw a new earth but also a new heaven. The church of Christ never was perfect and never will be as long as it is the church militant. We must wait for its perfection until it has become the church triumphant. But though I have not told you all of this to prove all is well on earth or that the church is perfect, I have told you this that you may know we are not in a boat drawn by the suction of the river towards a cataract over which we will be helplessly dashed to pieces. The Bible opens with the statement, "In the beginning God", Then when God had dwelt among us in His Son and His Son was about to leave the world as to His visible form, He said, knowing that our shortsightedness would lead us to believe He was not with us any more, "Lo, I am with you always even unto the end of the world." "Thus we are in a

world in which the Triune God reigns. His purposes cannot fail in it.

But there is a tremendous task before you young people and others like you. It is the task of bringing a saving knowledge to the world. This knowledge is the knowledge of Jesus Christ, whom to know is life indeed. In Colossians 2. 3 we read that in Him are hid all treasures of wisdom and of knowledge. In Ephesians 3. 19 we read that to know the love of Christ passeth knowledge. Such statements should like exaggerations, but they are absolutely within the limits of possibility of verification. The events of the recent past prove that when the philosophy of a nation becomes materialistic and militaristic instead of Christian a crash will come. They prove that Bolshevism follows if a people long held in ignorance has its feelings stirred by agitators. No mere force will remedy such a condition. For Russia there is to-day but one of two alternatives: it is either Christ or chaos. India is seething with unrest. China is a sleeping giant giving signs of an awakening. All of these and other backward countries will have better material conditions, but woe unto the rest of us if we give them of our good things so stintingly that they get a mere Christless civilization. The social unrest we notice in the world to-day is not a bad sign, but we cannot content ourselves with the attempts at a mere social solution. All lasting settling of social difficulties must be Christian in method and spirit.

There are attempts being made to have us pass from nationalism to internationalism. We cannot but wish such attempts Godspeed. If successful the attempt will be a greater step forward than the one from feudalism to nationalism. If, however, we erect this structure without Christ it will ere long collapse and kill its occupants. My heart recently leaped for joy when I saw that our international thinking had sufficiently crystalized that someone felt inspired to coin the phrase "planetary patriotism." But this phrase will remain a mere alliterative jingle if we do not insert the Christ spirit into our international relations. Such relations will be impossible if we permit the military clique in our coun-

try to ape the militaristic program of Europe that has brought unutterable woe to all the world and that will make us hear the clank of spurs and sabers on every hand even in times of peace.

Again I wish to call your attention to the fact, my young people, that there is a great task before you. Your duty here in school will be to acquire knowledge so that you may help disseminate it to the glory of God. All true knowledge leads to know God better. All knowledge of God is knowledge of the glory of God. The timidity that bids you beware of getting knowledge from any legitimate field is of ignorance and not of faith. I invite you therefore to explore widely and search deeply in the fields of knowledge. I can assure you if you do so with a purpose pleasing to God you will gain ability to show this glory to others.

REPORT

of the Business Meeting of the Bethel College Alumni Association, held June 5, 1919 in Alumni Hall.

After the annual banquet of the Association, the president called the meeting to order. The minutes of last year's meeting were read and approved. The members of the graduating classes of the Academy, the College, and the Music Department were received into the association by motion. The president spoke a few words of welcome to the new members and called upon representatives from the Academy and the College for a few remarks. Miss Elizabeth Funk spoke for the Academy Seniors and Mr. G. A. Haury, Jr. for the College Seniors.

Prof. Doell, chairman of the Committee on Campus plans, gave a report of the committee's work. The report was adopted.

The election of officers for the year 1919-1920 shows the following results:

Pres.	R. A. Goerz
Vice Pres.	E. W. Penner
Sec.	Helen Riesen
Treas.	Helen L. Isaac.

The question of whether or not the Association wished to draw up a constitution was discussed. The concensus of opinion seemed to be that none was needed.

The officers of the association suggested

that in the future a separate committee be appointed whose sole duty it should be to arrange for the banquet. After some discussion the suggestion was made that the president of the Alumni Association appoint a special banquet committee next spring.

Prof. Doell called the attention of the Alumni Association to the fact that something needed to be done to the roof of the Alumni Hall if the building were to be saved from serious damage. The motion was made and carried that Prof. Doell be given authority to repair the building since all expenses of repairs for the gymnasium are to be carried by the Alumni Association.

Mr. R. A. Goerz next gave a report of the Alumni Hall expenses. Mr. Goerz reported that there is money in the treasury to pay for the repairs that Prof. Doell had referred to. There are, however, a good many pledges on the gymnasium still unpaid. Those still having unpaid pledges should remember to pay them as soon as is possible for them to do so. The financial report of the Alumni Hall expenses was adopted.

The question of raising the Alumni dues was brot before the meeting and discussed. The opinion of an absent member who sent in his dues with the remark, "Raise the dues to a dollar. Any alumnus who kicks on a dollar is a dead one," seemingly found unanimous support. The motion was carried to raise the annual Alumni dues to one dollar and that those who attend the banquet pay their ticket in addition.

The time for having the Alumni banquet seems never to have been settled satisfactorily. The motion was made and carried that for next year the Executive committee work out a plan for a different time of having the Alumni dinner and an extra community dinner.

Pres. Kliever made a splendid suggestion to the Association concerning local Alumni meetings in the various communities. He suggested that Bethel College Alumni members and ex-students get together in the various localities so that the Association can feel the pulse of the school.

At the last year's business meeting it

had been decided to have a card catalog of all Alumni members made and to hold the officers of the Association responsible for the work. Because of unusual conditions during the school year this work had not been done. Therefore it was decided that the secretary do this cataloging during the summer and be paid for the work.

The meeting then adjourned.

Pres., A. B. Schmidt.

Sec., Helen Riesen.

LIBRARY NOTES

The average number of students using the library per hour during the month of Septemeber is 35.

More than 1500 magazines were shipped to our library this summer from the magazine clearing house at Topeka. The only cost connected with this valuable addition to our library is the freight and the cost of shelving and taking care of the material. Since every one of these magazines is indexed in the Reader's Guide we are now more likely to find references on current topics than we were before we had these magazines.

One of our students is proving a good friend to the library by bringing his copy of the Wichita Eagle to the reading room every day.

One of our College Alumni sent us a list of books from which we might select any that we might wish to have for library property.

A card index of Bethel Alumni members may be found in the library. This is an alphabetic and also a chronologic arrangement of the Academy, College, Commercial, and Music graduates of the school. The index contains such information as their home address, when they graduated and from what course, later degrees, if known, their later address, occupation, etc. If, while examining the index, you detect any errors or are able to supply some later information concerning any of the Alumni members — please notify the secretary of the Alum-

ni Association, Helen Riesen.

Wanted — More money for the library.

Wanted also — Works of Henrik Ibsen.

STUDENT COUNCIL

The following students compose the Student Council:

College Seniors,	L. J. Horsch
College Juniors,	Ed. Goering
College Sophomores,	Arthur Graber
College Freshmen,	Oscar Horsch

Representatives of the Student Body at large:

John D. Epp,	Paul Dyck
Paul Smith,	Karl Hohman,
Herman Nickel	

Martha Kliewer,	Anna M. Lohrentz
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The Student Council had its first meeting Sept. 26, 1919 for the purpose of organization. The meeting was called to order by J. D. Epp. The following is the result of the election:

Pres., L. J. Horsch.
V. Pres., Arthur Graber,
Sec., Anna M. Lohrentz,
Treas., J. D. Epp.

The Student Council decided to take a page in the Kansan every Tuesday and again call it the Bethel Breeze. Miss Alice Martin was elected as editor. The price for the Bethel Breeze is 35 cents per semester.

The following were candidates for editor of the Student section of the Bethel College Monthly: Emma Linscheid, Laura Dester, Oscar Horsch, Hannah Dick. Emma Linscheid was elected.

Roy Schowalter was appointed as advertising manager.

Henry Vogt was elected as yell leader and Roland van der Smissen as assistant.

The following three committees were appointed by the president:

Athletics:

Paul Dyck—Chairman
Karl Hohman
Herman Nickel.

Oratory:

Oscar Horsch—Chairman
Ed. Goering

Debate:

Arthur Graber—Chairman
Martha Kliewer,
Paul Smith

The Student Council has its regular session at 4:30 P. M., the last Thursday in every month.

A LETTER FROM FRANCE

The following is a copy of a letter addressed to Bethel College and received a few weeks ago. It is interesting to note that a copy of our Graymaroon found its way into far-off France and there kindled in a soldier boy's mind a desire for further education. Who of our boys was it that left the book in the Y. M. C. A. hut in a military camp somewhere in France? The letter follows verbatim et literatim.

A. P.O. 712
Aug. 5th, 1919.

Dear Sir:—

Upon my entering the Y. M. C. A. in this camp which I am stationed I had the intentions of getting a good book to read, which by chance I glanced upon a book titled Gray-Maroon. It looked to be a book of interesting matter, I took the book to the bunk-house the barracks of ours and I sat from 6 in the evening until 1:30 in the morning reading this little book. Upon entering the middle of the book I became more interested and wished I were there to share in the same sports and studies of a scholar-student.

Sorry to say I had not the chance to work my way up in this world. I left school when I was 14 years of age at that time being in the 8th grade. Now what caused me to write and take these privileges on my own account without invitation. I always wanted to work my way up in this world and I still have the study-fever on my mind. Would you kindly send me the applicant papers relating full particulars of how to enter. My chief wish was to always learn music. Now could I start from the bottom of the scale and work my way up to a musician in your college. You can either write to me in France relating to the applicant affair, or you can write to my mother who resides at Paterson, New Jersey which

I will complete address of mother in closing of letter. Hoping to hear of my inquiry soon and also begging pardon for writing without invitation.

I remain,
 George J. Van Loon
 P. W. E. 253rd. Co.
 A. P. O. 712., A. E. F.
 Mothers address, Mrs. J. Van Loon,
 92 George St., Paterson, N. J.
 P. S. The P. W. E. Co. means prisoner of war Escort Company.

material rewards. The teacher may be willing, and generally is, to take the vow of poverty; but he will not continue always to take that of penury. He can not give out the virtue that is in him if he is never free from petty and sordid harassment. If we are anxious to Americanize — and there is nothing that we should be more intent on doing, in our own interest, if for no loftier reason—we must not be blind to this vital method, must not neglect it in favor of methods of more immediate impact but of less fundamental and less comprehensive character.

—The Review.

EXCHANGES

THE TEACHER

The agency par excellence for Americanization is the public school. It is the formative years that produce the complex of ideas, ideal habitudes, and traditions which make the American. Said a shrewd Roman priest: "Give me the first six years of a child's life, and you others can have the rest." It is, therefore, in the highest degree necessary, if the "melting-pot" is to turn out a consistent and genuine product, that the public school shall be kept up to the highest possible level of excellence. But a school, like a home, is not a geographical location—a mere matter of latitude and longitude—nor yet is it the mass of inorganic matter which we fashion and pile up and call an "institution." It is an atmosphere. And, as the atmosphere of the home is generated by the guiding personalities in it, so is the atmosphere of the school generated by those who supervise and give instruction. If we want good schools, the sine qua non is good teachers. But the good teacher is a specialist or an artist comparable with the good doctor or preacher, and cannot be picked up at any street-corner. He must also possess character, in addition to technical equipment. He must have quality, and quality is something that must be paid for. The laborer of this order is certainly worthy of his hire. Yet the profession of teaching stands a chance of progressive impoverishment by reason of the inadequacy of its

COLLEGE ACTIVITIES

The school year of 1919—1920 opened on Sept. 10 with every indication that it would be one of the best years in the history of Bethel.

The enrollment at present hovers near the two hundred mark—because of the backward season many of the young men have been compelled to enter late. The student body differs from that of other years in the decided preponderance of college students to that in former years. The College Freshman class, which numbers 53, is the largest in the history of Bethel.

The students started work with zest from the first day and have shown conclusively that they are here for a serious purpose. The prospect for good work is decidedly encouraging at the close of the first six weeks.

Bethel's facilities for taking care of students are being taxed to the utmost. Every available rooming place—even some that a year ago would not have been considered available, is occupied. The boarding hall is filled to the utmost—as are also the chemical and biological laboratories.

The opening exercises, which were held on Thursday of the opening week were well attended by the students as well as by friends and former students of the college. Dr. Langenwalter delivered the address of

the evening— (his address will be found elsewhere in this issue).

The school activities of the year are in full swing. The Y. M. and Y. W. held their annual social in the Alumni hall the first week of school. The Bible classes under the auspices of these associations have been organized under capable leadership. The majority of the student body have enrolled in these Bible classes—which is always a favorable index of the religious attitude of the students. Saturday Oct. 19, twenty-nine of the young men left to attend the Y. M. Convention at Emporia.

ALUMNI and EX-STUDENTS

C. '19 P. E. Frantz is attending the Divinity School at Yale University this year. He has been admitted to the second year of the department and expects to get his B. D. in two years.

C. '16. Alfred Habegger writes from Busby, Montana, that they are gradually getting hold of the Cheyenne language. Their address after this will be Birney, Mont.

Mus. '19. Elma and Elda Ringelman, who are staying at home in Geary, Okla., this winter, are giving music lessons.

A. '13. John C. Dester of Deer Creek, Okla., and Miss Gussie Weber of Cucamonga, California, were married in September.

C. '17 Born in September to Ernest L. Penner and Elizabeth Wiebe Penner, a son, Harold Ernest.

A. '16. Albert Penner and Elizabeth Riesen were married at the Bruderthal church near Hillsboro, Kansas, on September 29.

A. '12. Katherine Krause and Frank Klassen were married at Lehigh in Aug.

A. '17 Clara and Elizabeth Linscheid now live at McPherson, where they are attending college.

A. '17 Alfred Haury has been discharged from the army and is now working for the Pacific Coast Steel Company at San Francisco.

A. '09. Ernest Leisy and Elva Krehbiel

Leisy are both teaching in the University at Urbana, Illinois.
C. '19. G. A. Haury, Jr. is superintendent of schools at Buhler, Kansas.
A. '16. The engagement of Elsie C. Dyck and Lukas J. Horsch has been announced.
C. '17. Karl Friesen and Frieda Balzer Friesen have been ordained as missionaries to the Indians in Arizona.
A. '17. D. H. Rempel is superintendent of schools at Dwight, Kansas.
A. '16. Elsie C. Dyck and Sarah Lorenz entered the Bethel Hospital in June to take the two-year training course.
C. '12. Born to Ferdinand Isaac and Anna Penner Isaac at Los Angeles, a daughter, Esther LaVerne.
C. '14. John E. Linscheid is professor of English at Freeman College, Freeman, S. Dak.
Anna Suderman and Sue Thimm, who are teaching in the grades at Hillsboro, are directing the girls glee club there.
Agnes Richert and Rudolph Warkentin were married at Lehigh in September.
Otto Hirschler is now an instructor in music at Torrey Bible Institute, Los Angeles.

A BIT OF MENNONITE HISTORY

The following is taken from "The Mennonite" and will be of great interest to all students of Mennonite History.

On July 12th, there will be unveiled at the Germantown, Pa., Mennonite meeting house, a monument to William Rittenhouse, the first Mennonite minister in America. Governor William C. Sprout of Pennsylvania will make the principal address. The inscription on the monument reads "The Mennonites arrived in Germantown, October 6th, 1688. William Rittenhouse was chosen their first minister in 1688. In 1689 he drew No. 19 lot, and on it in 1691 he and his fellow-members built the 'Little log church.' In 1702 he donated part of lot, and later the present church lot and burial ground. He was the first papermaker in America. He died in 1708, aged 64 years. Erected by the Pennsylvania Historical Commission and the Rittenhouse Memorial Committee, 1919."

The following statement, prepared by the Memorial committee, appears on the program:

So much available material has been published concerning this church that only a very brief account shall be given. For additional data reference can be had to the writings of William Penn, Francis Daniel Pastorius, John F. Watson, Samuel W. Pennypacker, Julius F. Sachse and Daniel K. Cassell. Many others, too numerous to mention here, have also furnished valuable contributions to its history.

As it is well recognized the early settlers of Germantown were mostly Mennonites. They largely came from the Palatinate, and sailed by way of England, on June 10th, 1683, arriving at Philadelphia, October 6th, 1683. There they stopped temporarily with Francis Daniel Pastorius, living in "Dug-Outs", located near the present site of Front and Spruce Streets. On October 24th, 1683 fourteen lots of land were surveyed for the Frankfort Company by Thomas Fairman, and the next day the first settlers began to dig cellars and erect "Log Houses," which were completed and occupied before the winter set in. This tract, surveyed for immediate settlement, extended on both sides of the present Germantown Ave., between what are now Logan and Manheim Streets.

The earliest meetings for worship were held in the homes of the settlers; but in 1686 a small building, was erected as a Meeting House, probably in conjunction with some Friends who were then living in the neighborhood. However, house meetings appear to have been still continued; for in 1688 from the home of Thonas Kunder's* the first formal protest against human slavery was issued. After the arrival of Wm. Rittenhouse from New York in 1688 through his issued. After the arrival of William Rittenhouse from New York in 1688, through his efforts, the organization of the Mennonite Church seems to have been perfected. He

had purchased lot No. 19, and on a part of it a log church was built, the first Mennonite church in America. In it, April 26th, 1692, was solemnized the first marriage in Germantown — that of Heinrich Frey and Anna Katharine Levering. In 1702 William Rittenhouse donated this land for the purposes of the church, with additional plot for an accompanying burying ground. On October 8th, 1702, he was chosen to serve as the minister, becoming later the first Bishop of the Mennonite Church in America. And in this church, begun under conditions of hardship that we cannot realize, the succession has been maintained by a line of worthy ministers.

In addition to his religious interests, William Rittenhouse, in association with some others, in 1690 built near the Wissahickon Creek the first paper mill operated in America. The mill was destroyed by a freshet in 1700; but in 1702 it was replaced by another, some portion of whose foundation still remains.

On this hallowed ground, for more than 200 years, the best and most worthy citizens of this borough came to worship. Here gathered those who helped to make Germantown a respected community of home lovers and beautiful characters, and in this burying ground many of them now sleep. As the Marker indicates, William Rittenhouse was an active, useful and progressive citizen both in the affairs of the church and the community. He was born in 1644 in the Principality of Broich, near the city of Muelheim, on the River Ruhr. He died February 18th, 1703, aged 64 years.

The Memorial Committee

The Thonas Kunders House is No. 5109
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Editorielles

Wieder hat ein neues Schuljahr angefangen und zwar das 27te. Am 10. und 11. Sept. wurden die angehenden Studenten klassifiziert und eingeschrieben. Da sich eine schöne Zahl gleich zu Anfang eingefunden hatten, gab es eine sehr beschäftigte Zeit während der zwei Tage. Da man aber nicht ganz herum kam und manche sich etwas verspätet einfanden, mußte man auch einen Teil des dritten Tages nehmen um den Studenten ihre Plätze anzuweisen. In der darauf folgenden Woche kamen eine ganze Anzahl Nachzügler, ebenso in der Dritten. So ist jetzt um diese Zeit, da dieses geschrieben wird, die Zahl ganz genau auf 200 gestiegen. Manche andere werden noch in den folgenden Wochen kommen. Obwohl in Bezug auf diese späten Ankömmlinge das Sprüchwort sich bewährt, „Besser spät als gar nicht, so sind sie doch unbedingt im Nachteil. Die Klassen sind schon ziemlich vorangeschritten und das Verzeichnis muß nachgeholt werden — eine Arbeit, die nicht immer zufriedenstellend ausfällt.

Da die Zahl der Studenten, die im College Gebäuden logieren, bedeutend größer ist dieses Jahr als sonst, gebricht es an Raum. Wo bisher gewöhnlich zwei Studenten zusammen waren, sind jetzt in vielen Fällen drei bei einander, und deshalb ist in manchen Zimmern der Raum ziemlich knapp zugemessen. Doch unsere Studenten fügen sich ohne viel Murren in das Unvermeidliche. In anbetracht dieses Mangels an Raum stellt man sich die Frage: „Wie wird es weiterhin sein?“ Ohne Zweifel wird der Zustand in den folgenden Jahren derselbe sein und unsere jungen Leute werden sich, wie in andern Schulen, in immer größerer Zahl einfänden. Man muß daher dran denken, wie für weiterhin Raum zu schaffen. Der einzige Weg dieses zu tun, ist neue Gebäude aufzuführen — solche, die genügend Raum bieten für eine größeren Schülerzahl und die bequemer eingerichtet sind. In den ersten Jahren der Schule waren die Holzgebäude, die jetzt noch im Gebrauch sind, gut genug; man war froh, daß man sie hatte. Aber heutzutage sind sie nicht modern genug. Sie sind nicht „up-to-date“, und die jungen Leute, die die Schule besuchen, sind von zu Hause aus

ganz anderes gewöhnt. Somit steht die Schule vor dem wichtigen Problem, wie Mittel und Wege zu schaffen, mehr Raum zu bieten.

Allerlei

Fräulein van der Smitten, als Aufseherin im Kostdepartment, nebst ihrem Lehramte, hat alle Hände voll zu tun. Etwa 170 werden beschäftigt, und das heißt was.

Der Preis für die Kost wurde am Anfange auf \$3.75 gesetzt, aber man sah bald, daß man damit nicht auskommt. Somit ist der Preis jetzt auf \$4.00 die Woche gesetzt.

Rev. C. J. Goering hat sich als einen Wohltäter für die Mädchen erwiesen. Er hat nämlich der Waschküche eine elektrische Waschmaschine mit doppeltem Behälter geschenkt, wozu sich die Mädchen ungemein freuen. Besten Dank dem freundlichen Geber.

Die literarischen Vereine sind auch wieder in den Gang gebracht worden. Die Zahl der Studenten sollte es möglich machen, etwas Ordentliches zu liefern. Am 31. Oktober soll ein öffentliches Programm gegeben werden.

Die „Bethel Breeze“ hat auch schon ihr Erscheinen gemacht. Den Studenten gebührt alle Ehre für die Anstrengungen, die sie in dieser Beziehung machen. Alice Martin ist Haupteditor und Arthur Graber Geschäftsführer.

Der Jugendverein hält seine Sitzungen Sonntagsabends alle zwei Wochen. Die Programme werden in der englischen Sprache geliefert und bieten manches Interessante und Lehrreiche.

Verschiedene deutsche Klassen sind eingerichtet worden. Helena Isaac und Naomi Nelson lehren Grammatik und Literatur und Professor Kliever hat Klassen in Zeitgeschichte und Bibelfunde. Etliche Klassen sind sehr groß.

Hoffentlich giebt es keinen Kohlenmangel dieses Jahr. Für das Hauptgebäude und das Mädchenheim ist reichlich Vorrat da aber für die Studentenvohnungen noch nicht. Trotz allen Anstrengungen ist es noch nicht gelungen Kohlen für dieselben zu bekommen. Schon früh im Sommer wurden sie bestellt.

Die neuen Lehrer.

Jedes neue Schuljahr bringt mancherlei Veränderungen im Gefolge und das gegenwärtige machte keine Ausnahme. Besonders bemerkbar macht sich die Veränderung im Lehrpersonal. Sechs unserer vorjährigen Lehrer sind dieses Jahr anderswo tätig. S. Burkhard ist nach Bluffton, Ohio, übergesiedelt, wo er am College lehrt. C. C. Regier lehrt am Simpson College in Iowa. A. B. Schmidt ist Superintendent der Hochschule in Inman. J. S. Doell hat sich aus Gesundheitsrückichten Urlaub für ein Jahr erbeten und ist einem Rufe nach Honolulu gefolgt, wo er eine Stelle in dem dortigen Schulen hat. Fräulein Luella Warren lehrt in der Sedgwick Hochschule und Fräulein Fern DeMar giebt Privatunterricht im Singen hier in Newton. Die neuen Lehrer sind folgende: Dr. J. S. Langenwalter, der aber nicht neu ist, da er schon früher hier tätig war. Er hat aber eine neue Würde, dem Doktorittel, mitgebracht. Dann sind D. L. Ratterjohn, Lehrer der Erziehung; C. C. Janzen, Geschichte; Alfred Brauer, an Professor Doells Stelle; Naomi Nelson, Englisch und Deutsch; Cora Gaurb, Normalfächer und „Bookkeeping“; Justina Regier, Singen; Rev. J. E. Amstutz von Halstead, drei Stunden Philosophie die Woche. Somit ist das Lehrpersonal so ziemlich vollständig, ausgenommen, daß die Stellen für Holzarbeit und körperliche Übungen nicht besetzt sind. Es war einfach unmöglich solche Lehrer zu bekommen, es sei denn, man wäre willig gewesen, das Doppelte zu bezahlen, was manche andere Lehrer bekommen.

Die Zeit der Selbstsucht und Lieblosigkeit.

Unverkennbar wie es ist, daß in allen Weltreichen infolge der Unrast der Völker, der enttäuschenden Friedensverträge, der allgemeinen Teuerung, der Streiks und der vielen Aufruhere eine wahre Sorgenzeit hereingebrochen ist, ebenso unleugbar ist es auch, daß wir heute in einer schier beispiellosen Zeit der Selbstsucht und der Lieblosigkeit leben. In starkem Maße geht es genau so zu wie einst damals, als der Heiland, von einem Obersten der Pharisäer am Sabbat zu Gast geladen, vor den Augen aller einem armen Wassertrüchtigen, mit dem sie ihm eine Falle stellen wollten, seine erbarmende Liebe erwieies, ihm half und ihn heilte: als es zu Tische ging, da drängelten sie allesamt, und jeder „erwählte obenan zu sitzen“. Selbstsucht, schamlose

Selbstsucht beseele sie alle. Treffend setzt ihnen der Herr auseinander: „Wenn du von jemand geladen wirst zur Hochzeit, so setze dich nicht obenan, daß nicht etwa ein Ehrlicherer denn du von ihm geladen sei; und so dann kommt, der dich und ihn geladen hat, spreche zu dir: Weiche diesem; und du müßtest dann mit Scham untenan sitzen. Sondern wenn du geladen wirst, so gehe hin und setze dich untenan, auf daß, wenn da kommt, der dich geladen hat, spreche zu dir: Freund, rücke hinauf! Dann wirst du Ehre haben vor denen, die mit dir zu Tische sitzen.“ Und sofort setzt er die Warnung hinzu: „Denn wer sich selbst erhöht, der soll erniedrigt werden.“ Das sind so wahre Worte, daß sie jeder von uns erlebt hat — an sich selbst, an andern, an Nachbarn oder Bekannten, sonderlich aber in der jüngsten Zeitgeschichte der Nationen. Was machte denn, so fragt man sich, die Pharisäer so aufgeblasen, lieblos und selbstüchtig? Sie hatten Geld! Ei, was macht unsere Zeit so voll Selbstsucht und Lieblosigkeit? Sie hat — erst recht — Geld! Zu den schrecklichsten Schäden, die der Weltkrieg hinterließ, zählt die erleichterte Möglichkeit des Gelderwerbs. Unter allen Völkern, drüben wie hier, hat sie Tausende und aber Tausende der Bürger völlig entfittlicht. Geld, lehrte man einst in den Schulen, ist nichts als ein Tauschmittel, also Ware; dasselbe sagen noch heute Bankiers und Wirtschaftslehrer. Aber schon lange hat es sich als ein notwendiges Uebel bekundet, das nur dann keinen Schaden anrichtet, wenn es völlig und ausschließlich seiner Bestimmung als wertbeharendes Ausgleichsmittel u. als einfacher Rechenbehelf dient. Durch Mißbrauch, wie bei Bestechung, Erpressung, Unterschlagung, Raub, Wucher usw., wird es ein Mittel schwerer Schädigungen. Durch seine heutige Unbeständigkeit, da in vielen Ländern sein Kurswert fällt, in allen seine Kaufkraft stark zurückgeht, hat es große Schädigung zur Folge. Aber vor allen Dingen hat sich das Geld heute zum Herrscher über die ganze Menschheit aufgeschwungen, und das ist gerade dadurch geschehen, daß es den Menschen — ähnlich wie einst den Pharisäern, die ein Haus an das andere reichten, einen Acker zum andern zogen, — leicht wurde, durch Spekulation, Wucher, Ausbeutung und Preistreiberei unerhörte Profite zu machen. Der Handel ist zum Herrbilde geworden. Unter Handel versteht man vernünftigerweise den Austausch von Waren und Gütern,

und dabei ist das Geld das bequeme Hilfs- und Rechenmittel. Daß derjenige, der den Austausch besorgt, sei es im Groß- oder Kleinhandel, sich dafür eine Vergütung anrechnet, ist so gerecht, wie daß der Tagelöhner seinen Arbeitslohn erhält. Aber ehrlicher, legaler Handel vermeidet jeden ungerechten, übermäßigen Profit, während die Selbstsucht den Wucher gebiert, der die Gelegenheit grabstehend ausnutzt, sich auf Kosten des Nächsten und der Gesamtheit bereichert und in krasser Lieblosigkeit unersättlich zusammenrafft, was nur in Bereich kommt. Wie diese Zustände geändert werden sollen, die eine maßlose Selbstsucht der ganzen Welt beschert hat ist bei der heutigen weitgehenden Entsittlichung kaum abzusehen. Mit Befürchtung wird es ausgesprochen: Nur ein großer Krach, eine Panik, oder gar nur eine Revolution wird diesen unhaltbaren Zuständen ein Ende machen können. Dann erst, sagt man, wenn das Wort wieder allgemeine Geltung hat: "Im Schweiß deines Angesichts sollst du dein Brot essen", werde Volk und Wirtschaftsweise wieder gesunden. Doch der Schade liegt viel tiefer! Selbstsucht, Lieblosigkeit, Geiz ist die Wurzel des Übels. Die Selbstsucht ist es, die den Wucher und Grabstch gebiert und nährt; die Lieblosigkeit ist es, die die andern verachtet und nur das eigene Vorkommen sucht; der unersättliche Geiz ist es, der

Geld auf Geld zusammenhäuft. Jedenfalls sollte ja jeder mühelose Gelderwerb, wie er heute so üppig ins Kraut geschossen ist, sowohl durch Gesetz wie auch durch das Zusammenhalten ehrlich geliebener Menschen verhindert werden,— aber weder Gesetz noch Bemühung der Redlichen ändert die Herzen! Erst wenn die christliche Grammatik die Sprachlehre des Selbstfüchtigen und Lieblosen aus dem Herzen verdrängt, verlernt der Mensch solch Obenansehen. Wir alle haben gelernt zu sagen: „Erste Person ich, zweite Person du, dritte Person er.“ Des Christen Grammatik ist: Erste Person er, zweite Person du, dritte Person ich. Und zwar bedeutet „er“ Gott—er kommt an erster Stelle. Beim „du“ haben wir an unsere Mitmenschen zu denken. Und „ich“ soll erst zuletzt an der Reihe sein. Ach, welch schwere Grammatik! Habt ihr es schon ernstlich damit versucht, Sie allein wehrt der erschrecklichen Selbstsucht und Lieblosigkeit. Der die Herzen gewinnt, mahnt in Liebe: „Setze dich nicht obenan, setze dich untenan!“ Und seinem so viel bewahrheiteten Ausspruch: „Denn wer sich selbst erhöht, der soll erniedrigt werden.“ fügt er den ebenso wahren und gewissen Gegensatz an: „und wer sich selbst erniedrigt, der soll erhöht werden!“ Wie lieblich aber gestaltet sich da jedes Verhältnis, wenn statt der Selbstsucht die Liebe regiert!

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