

A decorative border with a repeating floral or scrollwork pattern surrounds the central text and emblem.

BETHEL
COLLEGE
MONTHLY



NEWTON, KANSAS
SEPTEMBER, 1924

RORABAUGH-KENNEL D.G.CO.
NEWTON, KAN. PEABODY, KAN. INCORPORATED

NEWTON'S BIG DEPARTMENT STORE

DR. FRED M. BROWN
DENTIST

Successor to
Dr. Arthur O. Haury
Phone 112, 527½ Main
Over Midland National Bank
Newton, 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.

AMERICAN ACE

"THE FLOUR OF THE NATION"

The GOERZ FLOUR MILLS CO.

Newton, Kansas

**THE GOERING-KREHBIEL
MERCANTILE CO.**

Dealers in
**YARD GOODS, CLOTHING
AND GROCERIES**
Moundridge, Kansas

HEADQUARTERS FOR
Notions, Hosiery, Underwear, Chinaware
Aluminum and Tinware. A complete line
of Toys and Holiday Merchandise
in season.

QUIRING VARIETY STORE
Quiring & Stewart

Farm Loans, Municipal Bonds, Insurance.
Drafts to Germany, Steamship Tickets

Sold by

J. G. REGIER
Newton, Kansas

N. BARNUM & CO.

Newton's Strictly
One Price Clothiers

**HANDTAILORED SUITS
HATS AND CAPS**

Home of
Hart Schaffner & Marx Clothes
POPULAR PRICES

THE RIGHT PLACE

to buy **LUMBER, SHINGLES,**
LIME and CEMENT is at

S. M. SWARTZ LUMBER CO.
Telephone 10. Main St. Newton, Kans.

Bethel College Monthly

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

Price of Subscription, 50 Cents a year.

Editor-in-chief and Editor of German Department	J. R. Thierstein
Assistant Editor of German Department	August Schmidt
Editor of English Department	J. E. Linscheid
Student Editor	Walter H. Foth
Business Manager	G. A. Haury

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

Volume 30

Newton, Kansas. September, 1924

Number 7

Preparing to Meet the Call of the Times

By Dr. J. R. Thierstein

(An address given at the opening of Bethel college, Wednesday evening, September 10, 1924.)

It is fitting that an address introductory to a new school year in this Christian College should be based on a word of Scripture. This word is recorded in the book of Esther, the fourth chapter, part of the fourteenth verse:

"Who knoweth whether thou art not come to the kingdom for such a time as this?"

This very momentous question was put to Esther, the queen of the Medes and Persians, by her cousin Mordecai, at a time when her kinsmen, the Jewish people, were doomed to destruction at the hands of their arch-enemy, Haman.

And, strange as it may seem, the situation which that bit of sacred history places before us and the situation here to-night have many points of similarity. There we see the first lady of a great and mighty empire, pure, virtuous, whole-hearted, bright-minded, charming in her matchless beauty and in the freshness of young womanhood, ready to do anything that her modesty and her moral rectitude might permit. Facing her is a great crisis, imperiling her race as well as herself, a situation

which makes it incumbent upon her in her exalted position to find relief. In other words, we have there a person singularly equipped and highly favored facing the rare opportunity of doing a task that no one else could do quite as well and as effectively as she could.

We have here in this hall to-night, several scores of young men and women, bright, virtuous, sound in body and mind and moral endeavor, the flower of young American manhood and womanhood, come here to prepare themselves, as we have reason to believe, for the momentous tasks that the world holds in store for them, and for the execution of which no one is so uniquely fitted as they are.

We have there Esther, the beautiful, the virtuous, in a land whose court is outwardly all gayety and pleasure, and glitters with the tinsels of oriental wealth and luxury, but inwardly ferments with evils that spell corruption and ruin to the land, and would seriously threaten her own life, were it not for her faith in the living God.

You, too, my young friends are charming in your healthful freshness and strength. Most of you are earnest, serious-minded, like Esther, and will be ready to do good as far as you are able and know

how. You, too, are living in and before long are to struggle on in a world in which there is much that is good and beautiful, but on the whole probably as much that is bad, a world that is bleeding in wickedness and sin, that needs physicians to bring it cures.

Haman's treachery threatened the lives of the Jews and the charge to Esther was: "Who knoweth whether thou art not come to the kingdom for such a time as this?" Today there are treacherous men lurking about everywhere. There are organizations whose sinister designs threaten the very existence of orderly, civilized society; there are those who engender race hatred and factional strife; there are men who would widen the chasm of discord between capital and labor; there are men, and women too, who sow and nurture the seeds of radicalism and anarchy; there are forces at work that slowly but surely undermine the once sacred institution of marriage, that destroy the sanctity and purity of the home, and make filial and parental obligations a mere mockery; there are those who poison the minds and hearts of good, honest people with strange theories of government, and new, dangerous theologies intended to rob us of the only sure faith and the only lasting hope given to men. Yes, the Hamans are setting traps and entanglements everywhere to ensnare innocent and unwary folks in schemes of destruction, and the call comes to you, the representatives of the coming generation: Get ready to help stop the iniquitous work of the Hamans and liberate the world from their decadent influence. — "Who knoweth whether thou (or thou or thou) art not come to His kingdom for such a time as this?" Esther had her God-appointed work and you will have yours, if with the help of God you will strive to meet certain requirements. And it is the purpose of my message to-night to point out to you, as far as I am able, how you may meet the call of the age in which your lot has been cast.

First of all, it behooves Christian young men and women, such as you are, to put first things first. Esther did that. How she might please and serve her God

was the chief concern of her life. To put first things first, means to give Christ and all that he stands for the first place in your life, "Seek ye first His Kingdom and His righteousness and all these (other) things shall be added unto you." Christians are apt to be so intensely occupied with temporal affairs that Christ does not get the recognition due him. They are so engrossed with the tasks of making a living that they have little time left to make their lives what God intended them to be. Christ and His cross are the only genuinely uplifting and regenerating forces that the world has and ever will have. No man nor woman can be truly useful and happy without yielding to their influence.

Unfortunately large bodies of young people in our good land do not put first things first. The Hamans are busy trying to side-track them. Listen to what Dr. Philip Yarrow says: "The amusement life of America reveals an age of general decadence. The stage, the moving pictures, the literature, the dance reek with unclean conceptions of sex. Degenerate producers have thrust lustful thoughts into the minds of American youths in such a way that never before in the history of our country was there such a wild abandon of uncontrolled impulses as marks the life of this generation."

The attorney general of Kansas says the saddest thing about our good state is that the penitentiary is filling up to overflowing with beardless young men, and the reform schools and reformatory need more room. What is the cause of this? Evidently the youthful wrong-doers in these institutions have not been taught to put first things first. Our error lies in allowing children too much liberty when young and in over-emphasizing intellectual training in our schools. The Bible has been lawed out of the schools and loose living, misconduct and crime increase at alarming rates. At the Boston session of the Department of Superintendence some years ago the question was up: What is the greatest need in our schools today? And the answer that developed out of the discussion when put in a few words was: Real character products. The training of citi-

zens with a strong and sound moral character being the ultimate aim of all education, our schools lack the real basis and source of all such training, instruction from the book of books, the Bible.

A former superintendent of schools at Sedgwick, this county and later for several years superintendent of the Soldiers' Orphans Home at Atchison, lost his position in that institution through a change in administration. And in order to keep busy while looking for a worth-while position he sought a livery business that yielded good returns. Asked how well he was doing he replied, "Oh, I am making a great deal more money than I did as superintendent of the Home, but I am longing to be back among the children, where I can make lives and characters rather than money." Putting first things first, was the ideal of this man's life.

The calls for teachers that come to Bethel increasingly insist on candidates that are positive active Christians, Christians in deed not merely in name. Let me quote from two of them. One superintendent says in part, "We employ only teachers who are of strong personality, high type of Christian character, good habits, non-users of tobacco, actively engaged in the social and religious life of the community. They must be active members of some protestant church and be willing to work in and with the churches of their choice in the community to the extent of teaching Sunday school classes if called on to do so." Another man, himself a former teacher and now the secretary of a school board writes, that they would like another teacher from Bethel, and has this to say concerning a former Bethel student now teaching in their high school, "We are well satisfied with Miss X. She prepares thoroughly for class work and has her classes working, too. The pupils like her well. Miss X. is a good asset religiously. She teaches a class in our Sunday school. She does that with great willingness and zeal. During the week she teaches a Bible class in the high school Y. W. C. A. At first she was singled out a little by the other lady teachers. They thought her not gay enough. Matters have changed very radical-

ly. One of the lady teachers who enjoys a gay time is now left by herself, while the remaining three of them make up very intimately with Miss X. Miss X. has consented to stay another year." This proves our assertion that it pays to put first things first.

In the next place you need to be unmistakably aggressive Christians. Of half-and-half Christians we probably have enough. They often hinder rather than help the cause of righteousness. Mr. Ghandi, the liberator of India, tells Europe and America very emphatically, "We don't want any of your brand of Christianity, but we want Christ. You have the name but not the spirit of Christ. A christianity that has in its train whisky and opium and gambling and empty pleasure is little if at all better than Brahamanism or Buddhism, and is not good for India." What the world needs is men of high principles, like Ghandi, and men who persevere until their cause has won. It is Columbases and Luthers and Lincolns it is in need of. In the archives of the Atheneum at Hartford, Conn., there is carefully preserved a small strip of poor paper that has a most wonderful interest for the thoughtful. To a casual observer it is nothing but a simple telegram sent to Baltimore from the Supreme Court Chamber at Washington, D. C. on May 24, 1844, by the daughter of the then Commissioner of Patents. In telegraphic symbols it reads, "What hath God wrought?" It is the first message ever sent across a wire. It is the first public message by Samuel F. B. Morse, the inventor of the electric telegraph. This man suffered untold toil, privation, poverty and ridicule during the long years that he was working on this instrument, but he doggedly stuck to it, with an aggressiveness that had to bring results, and with these he became one of the world's great benefactors.

Nor is the world in any urgent need of more of that class of people who spend their lives in hugging their Christian graces and wondering why they don't make any progress. How much robustness of health would a man have if he were to hide himself in a dark closet? A great deal of the piety of the day is rather too

exclusive. It chiefly occupies itself with auto-analysis and with feeling the pulse of one's emotions, instead of going out into earnest, aggressive, everyday work that God can bless, and the good effects of which others can feel and be bettered by it. If a stalwart Christian character is wanted, it must be planted out of doors in the great field of genuine usefulness, just as Christ did, who each day went about doing good. Then if storms pass over it, it will not be wrecked, if the sun looks down upon it, it will not wither, but thrive and become a great tree in which the fowls of heaven may have a habitation.

We want meditation, but we don't want the recluse; we need the quiet hour, and need it badly, but we need longer hours of strenuous activity, if we are to be useful to the fullest measure; we need the soothing ministries of mercy at our sickbeds and in our hospitals, but we don't need flower-pot Christians for ornamentation. The century plant is wonderfully beautiful, but think of its parsimony. It lets whole generations go by before it puts forth one blossom, while the modest violet greets us with its sweet, blue-eyed blossoms every spring. Now, as never before, time is money. The world moves more rapidly each day and we with it. Recent statistics show that human lives now average between thirty-three and thirty-four years. We must subtract all the time that we take for sleep and the taking of food and recreation and social intercourse; that will leave us about seventeen years. From these we must subtract all the time that we necessarily need to earn a livelihood. That will leave us about nine years, and from these we must take all the days and weeks and months that we are sick or otherwise incapacitated, which leaves us about eight years in which to work for God. What a brief span of time to make our definite contribution to the betterment of humanity! Truly, the young man and woman who would live a life of usefulness have need of being wide awake and strongly aggressive; They have no time for lethargy or inertia.

Again, if you would be adequately prepared to meet the call of the times you will

of necessity have to be honest with yourself, honest with your fellowmen, and honest with God. God has blessed most of you with good health and a sound body, with a very valuable mental equipment, with a good home, a splendid country to live in, and hundreds of other helps and conveniences thrown in for good measure. You are easily the most favored young people in the world today, just because you happen to live in America. You are aristocrats of a more genuine type than any the world has ordinarily seen. And on top of all the other good things that you enjoy, you are now privileged to attend a Christian college which in a special manner is to help you awaken and develop the powers and capacities within you, and direct them into worth-while and truly useful channels.

But not all young people appreciate the good things they enjoy and the opportunities that are theirs. There are young men and women that don't know what work is. They have been playing their life long, while their parents have been slaving and drudging along to give them food, clothing, shelter and all the other comforts of life. They lack all sense of duty and responsibility. They have never seriously thought how they are going to manage getting along in the world without work. They expect the world to give them a living on easy street, somehow. I have known young ladies who daily parade in shining white dresses laundered and ironed by their perhaps over-indulgent mothers. I have known young men spend most of their waking hours taking and giving joyrides in their father's car. Are such young people honest with themselves, their parents, their community, and God who has given them the talents to be and the capacity to do? Is it honest to live a life of mere drones?

Again, young people are often tempted to spend their father's and mother's hard earned money altogether too readily. When they get away from parental control or restraint, they develop all sorts of unnecessary if not altogether unwholesome wants, and the money that has been earned by the callous hands of a good father or saved bit by bit by the privations of a devoted

mother is scattered foolishly and with little or no concern for useful returns. And what is worst, they develop habits of squandering and spending with all their attendant dangers and evils. Are such young people really honest with themselves? Are they treating their good parents honestly, who sacrifice their all to give them every help they can to become real men and women? Are they justified in the eyes of God who has surrounded them with all their blessings and opportunities? I admire the parents who demand that their children away at school give monthly written accounts of their receipts and expenditures, so that they may know where their money goes.

When young people are sent to college it is the most reasonable thing in the world to expect them to go there for study, for real genuine study. But there are those who either get too wise to study and even poke fun at the students who take study seriously, and then there are those who load themselves down so much with extra-curricular activities that there is no time left for study. Study is always the last thing they do, if they do it at all, and then usually under constraint from their instructors. Does a young man or woman who is too wise to study or too proud or too busy with other more trivial things really deserve the name of student? Are such honest with themselves? Are they getting the preparation that they need to adequately meet the demands that their age will make upon them? Will they be ready when the call for real service comes to them? "Who knows whether thou art not come to the kingdom for such a time as this?" Some colleges are beginning to refuse admission to people who will not make study their serious concern.

Once in a while we find students who are hypocritical, who feign that they are real busy-bodies with their studies. They will carry piles of books and other reading material home or to their rooms for study and probably bring them back without having looked inside their covers. Some of us teachers, especially those older in service, have also known what might be termed the bluffer, who comes to class trying to make it appear that he is faithfully doing his

work, who talks freely, but usually off the lesson, and who seems to find delight in sidetracking the class discussions onto fields of which he may know something, but which are foreign to the topic under consideration. Then there is the student who works but does just as little as he can, just to get through, always afraid of doing too much. He slavishly puts a half hour or perhaps even an hour on each of his studies, without the real initiative of getting to the bottom of things, he never makes enough effort to get at the heart or core of the lesson. He is like a machine that never does more nor differently than it was intended to. Is such a student honest with himself, or with the faculty? Can God approve of such application to work? Yes, and there is the crammer, too, who somehow doesn't wake up to his responsibilities until examination time. Then he makes frantic efforts to acquire in a few days time or even hours the facts that he should have gotten in a semester of diligent, painstaking study. Is he honest? Is he getting ready for the steady pull of work, honest work, that the times in which he lives will expect of him?

No, deception, indolence, half-hearted application, and mere trifling have never brought real genuine success, and never will. It takes honest, steady endeavor to prepare for life's serious duties and responsibilities.

To prepare yourself to answer the call to real service you will constantly need to remember that men can attain true greatness only by raising others with them. Men have tried to rise on the shoulder of others and have miserably failed. We have either forgotten them or think of them rather meanly. Napoleon had purely selfish motives in ambition to become the lord of all Europe, and the world has put the stamp of disapproval on his career. Alexander the Great made himself the master of Asia, thereby wrecking his own life and the hopes and happiness of countless thousands. Lasting fame can never come to such men, because they were thinking only of themselves. Real, lasting renown comes to men who are thinking least of themselves, as to Moses whose only con-

cern in life was the welfare of his people and who spurned the offer that he be made father of a new and better race. Cromwell, utterly forgetful of self and staking all for the good of his country; Washington, denying himself to his own loved ones and risking all in the service of his country to make it an abode for all liberty-loving people. These are what we come to look upon as real heroes, who through their unselfish endeavors have done lasting good to mankind.

The older the world gets the more it builds its monuments to those who have rendered humanity conspicuous service. There have been ages that have worshipped mere power, but we are learning that power is not the highest, but sacrifice. Duty and sacrifice are the surest road to real greatness. Duty nearly always means crucifixion of some sort. There is reason for it. "Ignorance resents instruction; wrong resents righting, privilege resents liberty; intrenchments in rights yield slowly to calls of duty. So that a leader out of ignorance into wisdom, a fighter against wrong, an uncompromising defender of right, a devastator of oppressive privilege, an establisher of liberty, and a champion of a life of duty are sure enough of curses if not of the cross; hence the duty which brings abiding glory is nearly always for the time utterly inglorious. "The doers of the duty, lovers of their kind, and sacrificers of themselves — these are they who lost their lives, and have found them. Our perfect example of such a man is He who came to give himself that through Him we might live, and have life more abundantly. To live a life in imitation of Him, men have had to go it single-handed, and you may have to do the same, but it is well worth the prize.

With all of our getting ready for some large service, perhaps, let us not forget that we owe our first duty to our families, to our community, and our country. There is a likelihood of work right at our very doors. We have duties and responsibilities as neighbors and as citizens of our commonwealth. We can render service, first, carrying fully and willingly all the duties and responsibilities that fall to our lot. We

have no excuse to be shirkers. Secondly, we can help the progress of the good by never hindering any one else in his attempt to bear his duties and responsibilities, and, thirdly, we ought to be prepared and willing to help carry the duties and responsibilities of those who may be too weak or have by some misfortune been incapacitated for doing so.

Lastly, in order to be qualified to meet your duty in this particular age, you want unbounded faith in the triumph of the truth and in the overthrow of wickedness. "Truth crushed to earth shall rise again." When we consider it all, Christian folks do wrong in becoming discouraged or despondent. Have we not Heaven on our side? How long did it take God to slay the hosts of Sennacherib, or burn Sodom, or shake down Jericho? How long will it take Him, when once He arises in His strength, to overthrow the forces of iniquity? Between this time and that there may be long seasons of distress; the mill of God grind slowly though surely; but there is the promise and yonder is the throne. Both will stand unshaken. Hamans may continue to scheme evil designs; armies may yet march, congresses and leagues and world courts may think they are adjusting all the affairs of the world, but such agencies are merely as the dust beneath the chariot wheels of God's providence. Out of difficulties, out of turmoils, God will make a path for His own triumph. If God be for us, who can be against us.

If we put first things first; if we pursue our God-given tasks vigorously; if we endeavor to be honest with self, with men and with God; if we go on doing our duty unmindful of self, but bent on doing good; if we shoulder our share of duties and responsibilities, hinder no one else from carrying his, and help those who are unable to carry theirs; if we take courage in the promise that God's truth will eventually triumph over all: then we shall be prepared to meet whatever call to service may come to us. And may this school year help you, help us all, in an especial manner to make great progress in preparing for the service that we can render to make this world better, to make us a power for righteousness!

Dr. Langenwalter on Leave

Dr. Langenwalter, President of Bethel College, finds himself compelled to give up his work in connection with Bethel for the current year. He spent the summer in Idaho where he found the climate quite favorable for his condition. After a recent short visit to the campus he went, with his family, to spend the winter at Colorado Springs, and will give his system an opportunity to regain its normalcy. During his absence the administration of the school will be in charge of a committee of four members of the faculty of which Professor G. A. Haury, Sr., will be the chairman.

Facts of the Enrollment

Up until September 15 the office of the registrar has the following facts to report of the enrollment:

College:	
Seniors	13
Juniors	17
Sophomores	49
Freshmen	71
Special	10
Total	160
Academy:	
Seniors	19
Juniors	19
Sophomores	23
Freshmen	9
Special	3
Total	73
Art: Total	10
Grand total	243
College:	
Men	87
Women	75
Total	160
Academy:	
Men	30
Women	43
Total	73
Art:	
Men	2
Women	3
Total	10
Grand total	243

Men: Total	117
Women: Total	126
Grand total	243

These figures reveal some rather interesting comparisons regarding the relative interchanging of growth in the college and the academy. In 1912, which was the first year in which a full college course was offered, there were 10 college freshmen and 70 academy freshmen. Today there are 71 college freshmen and 9 academy freshmen. That time, too, there were approximately 25 in the college and 160 in the academy. Today there are 160 in the college and less than half that number in the academy. Again, in 1912 the majority of the students were men. Today the majority are women.

New Members of the Faculty

Even tho the faculty is ordinarily a more permanent fixture of a school than is the student body, Bethel nevertheless has new members to report each year. This year there are several.

Professor A. D. Schmutz, after an absence of six years, has returned to become the dean of the department of music and professor of instrumental theory and music.

Reverend A. Warkentin, recently from Russia and a graduate from some of the best schools of Europe, will have classes in biblical literature and in Greek.

Mrs. Cora Haury, who has been absent from the faculty for three years, will assist in the department of history.

Mr. David S. Pankratz, who has completed two years of medical work at the University of Oklahoma and the University of Kansas, will conduct classes in biology and assist in the laboratory.

Miss Elsie M. Esther, a teacher of considerable experience, will succeed Miss Carol Knostman as instructor in home economics and supervisor of the dining hall.

Mr. John Thut, who has spent several summers at the Northwestern Conservatory of Music, Chicago, will succeed Mr. Kesselring as instructor in voice and public school music.

Mr. Duff Middleton, a noted violinist and a cousin to the famous baritone Mr.

Arthur Middleton, succeeds Mr. Sands as instructor in violin.

Miss Alleen Woodbury, a student of the Art Institute, Chicago, is instructor in art.

Work of the Field Secretary

The College Field Secretary, Reverend Henry Riesen, worked steadily and strenuously thruout the entire summer collecting funds for the college, and is still at work. He has found people, on the whole, very kindly disposed toward the school and willing to make contributions. Now, that the Science Hall is under actual construction, people give more gladly and more generously than they did before, when they did not know definitely just what disposition would be made of their money. Mr. Riesen's success in working in the interests of the college has been quite phenomenal and merits much favorable comment. Following is a brief summary of his financial accomplishments:

From November 15, 1923 until September 15, 1924

Receipts in cash -----	\$ 7,224.24
Receipts in notes -----	13,870.15
Total -----	\$21,094.39

This amount has been designated for the following purposes:

For the Science Hall -----	\$ 5,427.00
For Current Expense -----	15,077.39
For Sundries -----	590.00
Total -----	\$21,094.39

Besides the above amounts collected by Reverend Riesen there has come in thru the work of the Science Hall Committee, from November 15, 1923 until September 15, 1924, \$18,323.11. This amount added to the \$5,427.00 collected by Mr. Riesen, makes a total of \$23,750.11 for the Science Hall, and a grand total of \$39,357.50

In the form of loans, aside from the above gifts of \$39,357.50, the college has \$26,150. From \$25,000 to \$30,000 more is needed in the form of loans or gifts in order to meet the expenses on the Science Hall which will result before the campaign pledges are due.

The Science Hall

The slogan "A new Science Hall by the fall of 1924." has become realized. Altho the building is still incomplete, work on it is progressing so rapidly and funds are coming in so constantly and so satisfactorily that its completion is assured within the near future. Thruout the summer months work on the building was carried on practically without interruption. The weather for construction purposes was quite ideal. Whenever any building material which was urgently needed had not arrived the men employed were given work and so lost no time. Mr. M. R. Staufer, the contractor, is an engineer of no ordinary ability. Efficiency, economy, and constancy seem to be his guiding principles; consequently work on the building is progressing with entire satisfaction.

At present the bricklayers are completing the walls for the first story, and forms are being placed for the second floor. Part of this floor has already been poured. Enough of the stone has arrived to complete the building to the roof, while bricks and other materials are arriving so constantly that the work will in all probability be carried on without interruption.

Laying the Corner-Stone

The Board of Directors have designated October 12 of this year as the day on which is to take place the laying of the corner-stone of the new Science Hall. Incidentally this is also the day of the Jubilee which is to commemorate the fiftieth anniversary of the arrival of the Mennonites from Europe to this community. The program of the Jubilee will take place in the Newton Auditorium and will continue thruout both forenoon and afternoon. The plan of the board is to have the ceremony of the corner-stone laying follow immediately the afternoon program in the auditorium. Everybody will be invited to come out to the college and witness the event. The ceremony will necessarily be very short but certainly interesting and impressive.

Music Department

In keeping with the general expansion program the Music Department made additions both to its courses and faculty. Courses in the following departments are offered:

Voice
Piano
Organ
Violin
Cup mouth-piece Instruments
Public School Music
Usual branches of Theory.

The faculty:

W. H. Hohmann, Instrumental Music and Theory.

A. D. Schmutz, Instrumental Music and Theory.

John Thut, Voice and Public School Music.

Duff Middleton, Violin and Cup Mouth-piece Instruments.

The department has acquired three new Vose practice pianos, and the organ has been thoroly overhauled and tuned. The Oratorio Society will be organized Thursday evening, September the eighteenth, after which regular rehearsals will begin under the direction of Mr. Thut. Mr. Middleton has organized an orchestra which will be an additional feature of interest. The enrollment in the various departments is gratifying and altogether we are looking forward to a profitable and interesting year's work.

NEW BOOKS

(Following are some of the new books received by the Bethel College Library since Commencement Day in June.)

Athearn — Malden Survey.

Brown — Quest of Life.

Burton — Bernard Shaw, the Man and the Mask.

Burton — Forces in Fiction.

Burton — New American Drama

Butterfield — Farmer & the New Day.

Calkins — Good Man & the Good.

Clarkson — Industrial America in the World War.

Companion to Latin Studies.

Cole — Aids in Practical Geology.

Dyer — Pompeii, its Buildings and Antiquities.

Enelow — Jewish View of Jesus.

Faxon — How I Did It.

Frank — Vergil.

Geister — Fun book.

Gering — After Fifty Years; a brief discussion of the history and activities of the Swiss-German Mennonites from Russia who settled in South Dakota in 1871.

Gibson — Chemistry and Its Mysteries.

Gibson — Romance of Modern Electricity.

Gibson — Romance of Modern Manufacture.

Glover — Virgil.

Henry — Working Plan for the Church.

Manner and Conduct in School and Out.

Mead — Learning & Teaching.

Muelbach — Historical Novels 13 volumes.

Murray & Others — Legacy of Greece.

Newell — Inorganic Chemistry.

Owen — Pedagogical Pep.

Penniman — Book about the English Bible.

Short Story Classics 9 volumes.

Strahan — The Marechale, Founder of the Salvation Army in France and Switzerland.

Watson — Yearbook of the Churches 1923.

Wells — Pleasant Day Diversions.

Williams — Romance of Modern Engineering.

Williams — Romance of Modern Mining.

Wyatt — One Hundred Mass Plays.

Maupassant — Stories 10 volumes.

Besides the above books there have been a number of additions thru gifts.

The College Bus

It is with much pride and satisfaction that Bethel College and the city of Newton are enjoying the excellent services of a real bus. Mr. Henry Unruh, who resides between the college and the city, has purchased a large, up-to-date bus, of the larger-city type, which he operates between the college and the Bethel Hospital. The body is large, roomy, is fully lighted from both sides, has well cushioned seats, and is painted new with the genuine yellow cab color.

Mr. Unruh has decided to run the bus for a five cent fare per passenger. For people who wish to ride daily he has agreed

to sell a ticket at \$1.50 for the month. On this ticket a person may ride as often as he pleases between the hours of 7:45 a. m. and 6:00 p. m. The ticket is not transferable. Campus children who attend the city schools may buy such a ticket at \$1.00 per month. This is reasonable enough to permit them to come home for their lunches. The bus answers a most urgent want for college and city people and it is sincerely hoped that Mr. Unruh will have sufficient patronage to operate it thruout the school year.

Department of Fine Arts

The art department, which was discontinued at Bethel a number of years ago, has been re-created this year and has met with a well marked degree of appreciation. Miss Woodbury, the instructor, found more students enrolled in her classes than she could accommodate without additional arrangements. This goes to prove that the work offered will answer a long felt want on the part of students, especially such who have been here several years. Students who plan to teach welcome the opportunity perhaps even more than others since they will have occasion to make practical application of art in their profession.

The art studio is temporarily established in one of the rooms of the Science Hall. One of the basement rooms with east light has been roughly equipped sufficiently to meet the needs of the department until more permanent arrangements can be made.

Defense Day

The call by President Coolidge for a general mobilization on September 12 of all citizens of military age to declare their

willingness to serve in case war should be declared was an act that was, and still is, most grievously deplored. It is certainly regrettable that an otherwise sane and peace-seeking administration should be unexplainably marred by this one blot, and that just prior to the approaching election, too. There was a decided opposition to the president's call on the college campus and for that reason the students and faculty of the college had a mass meeting on the evening of September 9 and drew up resolutions of emphatic protest which were wired to President Coolidge, as well as Governor Davis of Kansas. It was well known that such protest would be totally disregarded by the administration, at least at Washington, but it was felt that the school never wanted to be approached with the charge that it was quiet and submissive at this time, should any future military emergency arise. Bethel College esteems highly the traditional principles of her forefathers and her founders who have regarded as a sacred heritage, non-resistance.

At the college the day was observed as one of commemoration of the dead instead of a mobilization of the living. In his chapel talk on that morning Dean Moyer called attention to the fact that the day marked an anniversary of the event in which American soldiers bore responsibility alone for the first time in battle, and in which battle thousands on America's young men fell, for what they then firmly believed to be the cause of democracy and the universal brotherhood of men. Those who survived that event see today how they were disillusioned at that time and probably feel that their comrades fell in vain so far as a permanent world peace is concerned.

Deutsche Abteilung.

Der Schulanfang.

Dienstag, den 9. September, nahm in Bethel das 32. Schuljahr seinen Anfang. Schon tags zuvor fanden sich die Vorposten der Lernlustigen ein und am Dienstag und Mittwoch strömten sie daher von allen Seiten. Viele

der Gesichter waren bekannt, aber fast ebenso viele neu. Gefunde, intelligente, hoffnungsvolle Jünglinge und Jungfrauen! Es war eine Lust sie zu sehen und zu begrüßen.

Die Tage der Registration sind recht geschäftige Tage. Ein paar Hundert Studenten

mit Angabe aller nötigen Auskunft einzuschreiben, mit jedem ein genaues Arbeitsprogramm aufzustellen, das seinen Bedürfnissen und Neigungen entspricht, den richtigen Auskauf der Zeit und rege Tätigkeit vorsieht, erfordert tieferes Denken und mehr Arbeit als sich mancher vorstellt, nimmt daher auch die ganze Fakultät anhaltend in Anspruch und man fühlt erleichtert, wenn die Tage der eigentlichen Schularbeit anfangen. Wie immer sind weit aus die meisten Studenten aus Kansas, 208; aus Oklahoma 16, Missouri 1, Nebraska 7, Iowa 1, Süddakota 3, Minnesota 8, Idaho 1, Kalifornien 1, Canada 2, Texas 2, Indien 2, zusammen 251 am Tage, da dies geschrieben wird, den 22. Sept. Das ist gewiß eine erfreuliche Zahl, die größte, die das College um diese Zeit jemals hätte. Die Akademie zählt 72, das College 165 Studenten. Solche, die nur Musik nehmen, sind 14.

Das Eröffnungsprogramm erfolgte Mittwoch abend, den 10. Sept., beginnend um 8 Uhr. Prof. J. J. Moher, der amtierende Dekan, präsidierte in Abwesenheit des Präsidenten. Rev. J. M. Suderman machte die Einleitung. Prof. J. M. Thierstein hielt die Eröffnungsansprache über das Thema, „Prepairing to Meet the Call of the Times“ (Sich vorbereiten um dem Ruf der Zeit entgegen zu kommen), basierend auf den Gedanken in Esther 4, 14: Wer weiß, ob du nicht um dieser Zeit willen zur königlichen Würde gekommen bist.“ Prof. John Thut, der neue Gesanglehrer, sang ein schönes Tenorsolo, worauf der Vorsther nach herkömmlichen Brauch die Mitglieder der Fakultät der Reihe nach vorstellte.

Die Eröffnungstage waren durchwegs von schönem kühlen Wetter begleitet und die Arbeit hat unter günstigen Auspizien ihren Anfang genommen.

Die diesjährige Fakultät weist nur wenige Veränderungen auf. Prof. Albert D. Schmutz hat die Stelle als Dekan des Musikdepartements eingenommen und wird Unterricht auf der Orgel und in der Harmonie und Theorie der Musik geben. Prof. John Thut von Goshen College und Spezialstudent in Konservatorien wird Gesang lehren und die Chöre dirigieren. Frä. Elsie Ester aus der Akkerbauschule in Manhattan und den Universtitäten von Colorado und Wisconsin, ebenfalls mehrjährige Lehrerin in Hochschulen, wird in der Koch- und Nähkunst unterrichten und dem

Kostgeben vorstehen. Frä. Meen Woodburg, gewesene Studentin in verschiedenen Kunstinstituten, wird Kunst lehren. Prof. Duff Middleton von Wichita wird Violinunterricht geben und das Orchester dirigieren. Prof. David Pantraz, Bethel Graduant und angehender Mediziner, wird in den Abteilungen der Naturwissenschaften als Lehrer ausshelfen. Rev. Abraham Warkentin, ein erfahrener Lehrer, unlängst aus Deutschland, resp. Rußland einwandert, wird um die durch die Abwesenheit des leitenden Präsidenten der Schule entstandene Lücke in etwas ausfüllen zu helfen, je eine Klasse in der Bibel, Griechisch und Deutsch lehren. Frau Cora Saury lehrt eine Klasse in Weltgeschichte.

Verschiedenes aus dem College.

So hoffnungsvoll wie das neue Schuljahr anbricht und die Zukunft der Schule vor uns zu liegen scheint, so geht es auch hier nicht ohne eine getrübe Einmischung ab. Dr. Langenwalter, das Haupt der Schule, mußte ja gegen Schluß des letzten Schuljahres seiner gebrochenen Gesundheit wegen um Urlaub auf ein Jahr anhalten, der ihm auch gewährt wurde, und die offizielle Verwaltung der Anstalt wurde einem Fakultäts-Komitee anvertraut. Nachdem der Patient einige Wochen im Hospital zugebracht hatte, zog er, begleitet von seiner Familie, nach Idaho zu Verwandten und brachte dort die Sommermonate zu. Vor Anfang der Schule kamen sie zurück nach Newton und er konnte zu unsrer Freude berichten, daß er Besserung fühlte, die Ärzte aber dennoch drauf bestehen, daß er sich der Ruhe ergebe und vom Ort seiner Tätigkeit fern halten. So ist nun die Familie am 12. September nach Colorado Springs abgereist, wo sie zusammen den Winter zubringen und die Kinder die Schule besuchen werden. Der liebe Patient und die Familie sind herzlich zu bedauern und man wünscht ihnen von Herzen Gottes Beistand und Fürsorge und dem leidenden Doktor eine baldige gründliche Genesung. Wir die wir seine rege Natur und seinen unternehmenden Geist kennen, ahnen wie schwer es sein muß, sich zur Ruhe und zur Untätigkeit zu begeben. Möchten doch die vereinten Gebete aller Freunde und Geschwister unter Gottes Wahrung ihm bald wieder zu voller Gesundheit erstarken lassen.

Rev. S. Riesen, der Feldsekretär der Anstalt, ist nun mit seiner Familie in die Lan-

gentvalter Residenz eingezogen, während das neuvermählte Paar, George und Esther (Mouttet) Nachtigall in das Haus einzuziehen. das Rev. Niefens bewohnten.

Prof. J. G. Doell brachte den Sommer im Studium auf der Chicago Universität zu. Es ist immer schön, wenn Lehrer sich bemühen, sich durch weiteres Studium zu bereichern.

Die Professoren D. C. Harder und J. M. Suderman, resp. Vorsitzender und Schreiber der Kolonisationsbehörde, brachten den Augustmonat in Mexiko, im Interesse unserer bedrängten russischen Brüder, zu. Glücklicherweise können sie berichten, daß sie Kaufrecht auf ein 30,000 Acker Stück gutes Land im Staat Chihuahua, nur 30 Meilen von der Ansiedlung der kanadischen Mennoniten, erstanden haben. Alle, denen das Wohl der russischen Brüder am Herzen liegt, werden sich freuen, daß auf diese Weise der Weg geöffnet und gebahnt wird, unsere Pflicht an ihnen zu tun.

Frl. Alice McAllister verbrachte ebenfalls den August in jener Gegend in Mexiko, teilweise zur Erholung und teilweise im Interesse der Schulsache. Einige frühere Bethel Studenten lehren an dortigen Missionschulen Englisch und Spanisch.

Prof. D. S. Richert und Familie machten nach Schluß der Sommerschule einen zweiwöchentlichen Besuch in Beatrice, Nebr., bei Frau Richerts Mutter.

Prof. Gaurys, Sr. und Jr., Mohers, Wedels und Thiersteins waren die Zeit über auf dem Campus beschäftigt. Prof. Vinscheid spielte einige Wochen Junggeselle, während seine bessere Hälfte mit dem kleinen Eröhlitz bei ihren Eltern in Nebraska besuchten.

Frl. Elisabeth Vinscheid brachte den Sommer im elterlichen Heim bei Arlington zu.

Frl. Irma Gaury studierte auf der Chicago Universität Deutsch und Englisch.

Frl. Helene Niefen war nach Sommerschluß einige Wochen bei ihren Eltern in Hillsboro.

Prof. C. W. Wedel und Gattin besuchten einige Wochen Freunde in Süddakota und Prof. W. Hohmann und Familie ihre Eltern in Nebraska. Prof. L. L. Redmond ruhte sich zu Hause in Newton aus.

Rev. Niefen war fleißig an der Arbeit, Gaben zum Unterhalt der Schule zu sammeln und sein Bemühen ist durch Gottes Hilfe von Erfolg begleitet gewesen. Wenn die Gaben und Versprechungen, die er während seiner Tä-

tigkeit fürs College eingebracht hat, alle realisiert sind, so wird das bestehende Defizit bis auf \$2000.00 reduziert sein. Rev. Niefen war einige Wochen im Norden, in Minnesota, tätig und die Geschwister dort haben macker gegeben und gezeichnet, worüber wir uns herzlich freuen und ihnen danken.

Es tagt! In den Newton Schulen wird dieses Jahr regelmäßiger Religionsunterricht erteilt werden, und zwar geschieht dies durch die verschiedenen Kirchen der Stadt, denen die Kinder ein paar Stunden wöchentlich, während der Schulstunden, überlassen werden.

Etwas eine Viertelmeile ab vom College oft auf dem Goerz Land, wird jetzt nach Öl gebohrt. Man sagt, es sollen hier mit von den besten Öladern im Staat unterliegen. Hoffentlich gelingt der Versuch. Man ist gespannt; denn von so einem guten Ölfund könnte vielleicht auch fürs College etwas abfallen.

Herr Bernhard Borgen, der sich im Frühsommer mit Frl. Esther Kiewer aus Burrton, vermählte, ist mit seiner Braut in das sogenannte „Janitor“-Haus eingezogen. Die Wohnung ist renoviert und mit einem neuen Dach versehen worden, so daß die jungen Leute es recht schön und bequem haben. Herr Borgen wird seine Zeit dies Jahr ganz der Defizinarbeit widmen. Da er so tüchtig ist in dem Fache, so ist dies eine große Hilfe für die Schule jetzt während der Bauzeit.

Rev. J. W. Kiewers brachten drei Wochen in Colorado zu.

Den Professoren Richert und Doell ins besondern, auch C. W. Wedel und W. Hohmann gebührt unser verbindlicher Dank für ihre Mühe, den Campus vor Anfang der Schule von Unkraut und Gras gereinigt zu haben.

Science Hall.

Das Gebäude, wenn vollendet, wird aus dem Erdgeschoß, das sich über der Erdoberfläche befindet, und zwei Stockwerken bestehen. Der Bau desselben macht erfreuliche Fortschritte. Das Erdgeschoß steht schon längere Zeit. Bald sind die Mauern des 1. Stockwerkes mit allen Zwischenwänden aufgeführt, und auch die Die-

CONKLIN FOUNTAIN PENS
THE SATISFACTORY KIND
A complete assortment at
DICKEY'S JEWELRY STORE
611 MAIN STR.

len dieses Stockes, resp. Böden des 2. Stockes, sind schon zum Teil gegossen. Die Form des massiven, stattlichen Gebäudes läßt sich immer mehr erkennen. Ein paar Zimmer im Erdgeschoß konnten soweit hergestellt werden, daß sie zu Unterrichts- und Laboratoriumszwecken gebraucht werden können. Auch haben sich eine nette Anzahl Freunde gefunden, die versprochen haben, kleinere und größere Summen zum Ausbau des Gebäudes zu leihen. Die gesegnete Ernte hilft dem Fortgang dieses Unternehmens sichtlich mit. Es ist auch höchste Zeit, daß wir dieses Gebäude bekommen, denn nur mit den nötigen Räumlichkeiten, Einrichtungen und Ausstattungen kann Bethel auch fortan die Jugend anziehen. Gute Lehrer sind das größte Erfordernis, aber auch diesen andern Bedürfnissen muß Rechnung getragen werden, sonst gehen die jungen Leute dahin, wo wo man besser ausgerüstet ist. Die diesjährige Schülerzahl ist erfreulich groß, aber man darf annehmen, sie würde um 50 weitere Studenten größer sein, wenn das neue Gebäude vollendet wäre und ganz dem Gebrauch übergeben werden könnte.

Bethel Lehrer.

Folgende Personen, die letztes Jahr hiebei Studenten waren und zum großen Teil durch die Vermittlung unseres „Teachers Appointment Bureaus“ als Lehrer engagiert wurden, halten jetzt Stellungen, wie unten angegeben:

Augusta Balzer, Hochschule, Clavin, Kanf.
 Honora Becker, Hochschule, Attica, Kanf.
 John Gaedbert, Hochschule, Fowler, Kanf.
 Edwin A. Galle, D. Bible Academy, Merc. Oka.
 Adina Goering, Hochschule, Buhler, Kansas.
 Minnie Harms, Missionschule, Chihuahua, Mexico.
 Ruth Harms, Hochschule, Buhler, Kansas.
 Howard Johnson, Hochschule, Benton, Kanf.
 Edna Krebbiel, Hochschule, Henderson, Nebr.
 Selma Rich, Hochschule, Moundridge, Kansas.
 Menno Schmutz, Hochschule, Canton, Kansas.
 Rose Mary Stuch, Hochschule, Sublette, Kanf.
 Dora Bartel, grades, Aberdeen, Idaho.
 Lillie Eiby, second grade, Newton, Kansas.
 Clara Latichar, Hochschule, Deer Creek, Oka.
 Emma Belts, first grade, Attica, Kanf.
 Katie Block, Landschule, Montana.
 Mildred East, Junior Hochschule, Augusta, Kansas.
 Frank Enns, Landschule, Junman, Kansas.

Elma Schmidt, grades 5—8, Brainerd, Kansas.
 Stella Schmidt, grades 1—4, Bessie, Oka.
 Selma Schmidt, Landschule, Bloomfield, Mont.
 Edwin Schrag, Landschule, Richey, Montana.
 Philip Woran, Landschule, Lehigh, Kansas.
 Cornelius Woth, Landschule, Bloomfield, Mont.
 Louise Entz, grades 1—4, Brainerd, Kansas.
 Lena Graber, Landschule Moundridge, Kansas.
 Louis Linscheid, grades 5—8, Tampa, Kansas.
 Elizabeth Richert, grades 5—8, Canada, Kan.
 Clara Wiebe, Landschule, Aberdeen, Idaho.
 Herman Schroeder, Landschule, Halstead, Kan.
 Hulda Pantratz, Landschule, Goessel, Kansas.
 Lizzie Schmidt, Landschule, Goessel, Kansas.
 Marie Webel, Landschule, Goessel, Kansas.
 Mary Lohrenz, Landschule, Moundridge, Kanf.
 Mary L. W. Regier, Landschule, Bloomfield, S. Dakota.
 Esther Pantratz, grades 5—6, Moundridge, Kansas.

Frühere Studenten:

Dora Kliever, Hochschule, Rockyford, Colorado.
 Abraham Albrecht, Acad. & Bible School, Heston, Kansas.
 John C. Kaufman, Pastor Zionskirche, Donnellson, Iowa.
 Laura Dester, Redfield College, Redfield, S. D.
 David S. Pantratz, Instruktor, Bethel College, Newton, Kansas.
 Leon Tahrt, Hochschule, Hardtner, Kansas.
 William Bergh, Hochschule, Rockyford, Colo.

Eine Abhängigkeitserklärung.

Es gibt viele ernste Christen, die der Ansicht sind, daß die Vereinigten Staaten, die als ein christliches Land gelten, Schritte tun sollten, um eine öffentliche Erklärung abzugeben, daß wir als Nation die Bibel glauben und Gott in Jesum Christum als unsern Herrn und Meister anerkennen. Bekannt ist es ja, daß unsre Konstitution Gott mit keinem Worte nennt. Man hat aber gewußt den Namen Gottes mit dem Molochs zu verbinden, indem unser Silber-Dollar die Prägung „In God we trust“ (auf Gott vertrauen wir) tragen. Wäre es nicht viel schöner, wenn wir Gott diesen Tribut in der Staatsverfassung des Landes darbrächten?

Man arbeitet daher darauf hin, der Konstitution ein Amendment hinzuzufügen, in der Form einer Abhängigkeitserklärung, etwa wie folgt:

„Wir erachten diese Wahrheiten als selbst-

verständlich: Daß alle Menschen ihrem Schöpfer die höchste Verpflichtung schulden und daß diese Verpflichtung im Gesamtleben wie im Leben des einzelnen besteht.

Daß alle Organisationen von menschlichen Geschöpfen und alle Stiftungen von menschlichen Gesellschaften, die Zivilregierung mit eingeschlossen, unter der Autorität des Schöpfers stehen.

Daß diese Autorität einem vermittelnden Herrscher, Jesum Christum, übergeben worden ist, und daß Er der Zivil-Gouverneur unter den Nationen sowohl wie der Erlöser des einzelnen ist.

Daß wir ihm Untertanentreue als Menschen und als Nationen schulden.

Und daß unsre Nation und alle Nationen auf dem Erdenrund von ihm abhängig sind in dem Genuß unseres Lebens, unserer Freiheit und im Streben nach Glückseligkeit."

Die Sozietät der Quäker über den Krieg.

Die Sozietät der Quäker hat einen denkwürdigen Apell an die christlichen Kirchen aller Länder ergehen lassen. Er enthält so viel Wahres und Gutes, daß wir ihn hier in der Uebersetzung wiedergeben:

„Mitschriften und Schwesterkirchen aller Länder! Der kleine Bruchteil der christlichen Kirche welcher es wagt diesen Apell an Euch zu richten, tut dieses im Geiste der innigsten Hoffnung, daß wir unsre vereinte Kraft mit ganzem Herzen dazu verwenden mögen, die Prinzipien des Friedens, welche die Nachfolger Christi so lange als Fundamentallehre gelehrt haben, hoch zu halten und zu fördern.

Es will uns scheinen, die Christenheit stehe vor einer großen Krisis und vor einer heiligen Pflicht. In dieser Machernte des schrecklichsten aller Kriege in der Weltgeschichte sehen wir zwei Wege vor uns. Der eine führt unermüdlich zu einem neuen Krieg, unter erneuerten Vereinmachungen der wirksamsten militärischen, ökonomischen, erzieherischen und religiösen Mittel, der andere beginnt mit einer völligen Verwerfung des Krieges und aller Vorbereitungen darauf, zu irgend einem Zweck und gegen irgend ein Volk. Er verlangt eine definitive Organisation zum Frieden.

Diese zwei Wege liegen in entgegengesetzten Richtungen, wir können unmöglich beiden folgen. Es ist keine Spur von Zweifel auf welchem die Fußstapfen unsers Meisters Jesu Christi zu finden sind. Christus würde seine

Jünger nicht dahin weisen, wo er selber nicht führt. „Folget mir nach,“ ist immer sein Lösungswort gewesen. Sollte dann die christliche Kirche ihrem Führer nicht mit völliger Hingabe auf diesem Wege folgen?

Solche Loyalität Christum gegenüber verfrägt sich mit der Loyalität zum Vaterland. Die höhere Loyalität schließt die untere mit ein und gibt ihr dazu den besten und schönsten Inhalt. Des Christen Liebe fürs Vaterland findet ihren Ursprung, ihre Inspiration und ihren Wegweiser in der Liebe zu Gott und Nebenmenschen. Christus lehrte die Vater-schaft Gottes und die Brüderschaft der Menschen. Seine Kirche übersteigt alle Teilungen nach Nationen, alle Vorurteile und allen Haß einer Nation gegen die andere und einer Klasse gegen die andere. Sie muß empor steigen zu den Höhen ihrer gottgewollten Mission. Sie darf sich nicht weder auf die Führung von Generälen oder Admirälen oder Finanzierern noch auf die wechselnden Schachzüge der Politiker und Diplomaten verlassen. In Zeiten des Krieges, wie in Zeiten des Friedens, muß sie ihr Augenmerk auf Gottes Befehle gerichtet haben und fortwährend ihres Gründers ewigen und erstaunlichen Gegensatz zwischen dem was Cäsars und dem was Gottes ist im Auge haben.

Als Christen streben wir nach einer „krieglosen Welt.“ Wir sind tief überzeugt, daß dieses Ziel nur durch die Weigerung aller Teilnahme am Krieg erreicht werden kann, einfach weil der Krieg in seinem ganzen Wesen im Widerspruch steht mit dem Geiste, dem Leben und Tode Jesu Christi. Wir vereinigen uns zur Unterstützung von Schiedsgerichten und Vermittlungsverträgen, zur Beschränkung und Reduktion von Kriegsrüstungen, zu internationalen Schiedsgerichtshöfen, zu einer Liga oder einem Verbands der Nationen, zur Erhaltung des Friedens. Das ist schon gut; es ist eine große Errungenschaft für Staatsmänner dies zu erreichen, aber es ist nicht genug für die Kirche Jesu Christi.

Ein Prinzip ist größer als alle seine Anwendungen. Das fundamentale Friedensprinzip der Christenheit verlangt die absolute Ablehnung des Krieges, unzweideutig und ohne Kompromiß. Mit diesem Prinzip in ihrem Schutzbrief kann die christliche Kirche immer ein klares und unverkennbares Urteil gegen irgendwelche Verfassungsweise der Staatsmannskunst, die vorgeschlagen wird, abgeben.

Sie (die Kirche) läßt sich nicht verführen oder zwingen, weder durch Argument noch durch Gewalt, zur Teilnahme an irgend einer Art von Vorbereitung zum Krieg oder zum Gutheißen des Kriegführens seitens der Christenheit.

Das Zustandebringen aller großen moralischen Reformen in der Geschichte hat auf die Entwicklung einer tief religiösen Ueberzeugung in den Herzen der Völker gewartet. Eine lebendige, nicht nachgebende Christenheit, wenn auf große moralische Fragen konzentriert, hat niemals verfehlt, das Reich Gottes auf Erden seiner Verwirklichung näher zu bringen.

Die dringendste Reform unsrer Zeit besteht darin, den Krieg zu beseitigen und ausschließlich friedliche Mittel zur Schlichtung aller Streitigkeiten und zur Förderung des Zusammenwirkens unter den Nationen zu verordnen. Die friedlichen Mittel können aber nicht vorwalten bis die Nationen ihre Schwerter zu Pflugshare gemacht haben und hinfort nicht mehr kriegen lernen. Um diese Resultate zu erreichen, muß die christliche Kirche im Bekenntnis und in der Tat das ganze Kriegssystem unabweislich und endgültig verwerfen, und sich nicht auf gewaffnete Bereitschaft sondern auf das aufgewachte Gewissen der Menschheit verlassen.

Mitchristen, wir können den Verlust und die Leiden des Weltkrieges kaum übertreiben. Es ergeht in unsrem betrübten Zeiten ein bitterer mazedonischer Ruf nach körperlicher Hilfe und Heilung, aber noch viel mehr nach Dingen des Geistes — nach Glauben, Liebe, Hoffnung. Welch größere Botschaft der Aufmunterung und der Wiederaufrichtung könnte der Menschheit gebracht werden, als die Zusicherung daß alle diejenigen, die den Namen Jesu Christi tragen, in allen Ländern feierlich beschloßen haben, keinen Anteil mehr zu nehmen am Krieg nach an Zubereitungen für den Krieg, sondern von jetzt an vereint für Frieden durch friedsame Mittel eintreten werden? Soll die Fackel des geistlichen Heldentums von der Kirche des lebendigen Christus getragen werden oder soll die Leitung zur gänzlichen Verwerfung des Krieges aus unsern Händen auf bravere und aufrichtigere Geister übergehen? Welchem Meister wollen wir, die wir uns Christen nennen, vor der Welt zu Diensten stehen, dem Gott der Schlachten oder dem Friedensfürsten?

Mit Liebe und Grüßen an alle, sind wir

Eure aufrichtigen Freunde.

(Mehrere Unterschriften)“

Die Bibel in der deutschen Literatur.

Von J. N. Thierstein.

I. Teil—In der älteren Zeit.

Gleich zu Anfang der Behandlung dieses Themas müssen wir gewisse Schranken ziehen. Wir haben es nicht bloß mit Literatur, sondern mit der Literatur zu tun.

Die Literatur eines Volkes im weitesten Sinne umfaßt seine gesamten aufgezeichneten Geistesprodukte; im engeren und gewöhnlichen Sinne jedoch beschränkt sie sich auf die freie Produktion in der Poesie und in der Erzählung, währenddem z. B. die Geschichte, als solche, sowie die Philosophie, die Naturwissenschaft und die Theologie nur insofern in Betracht kommen, wie sie ihren Einfluß auf die Literatur geltend machen oder, umgekehrt, von der Literatur beeinflusst werden.

Die Literatur in diesem engeren und eigentlichen Sinne schließt ein (1) die Poesie mit ihren Zweigen, nämlich die lyrische oder Gefühlspoesie, die didaktische oder lehrhafte Poesie, die epische oder heroenhafte Poesie und die dramatische oder die Poesie des Wechselgesprächs. (2) Die prosaische, dichtende Erzählung, darunter den Roman und die Novelle.

Wiederum müssen wir uns in der Literatur auf das beschränken, was bleibenden Wert hat und müssen daher mit der Abschätzung der neuesten Produkte solange warten, bis sie sich bleibend kristallisiert haben.

Bei allen Völkern, die eine aufgezeichnete Literatur haben, findet man mannigfaltige Niederschläge in derselben aus ihrer Religion. So z. B. sind die Iliade und die Odysse der alten heidnischen Griechen eine Art von Kompendium ihrer Religion; ebenso ist Virgils Aeneide eine Art Bibel der alten Römer und das Nibelungenlied enthält manche Niederschläge aus der Religion der alten Germanen.

Und da im deutschen Charakter der Gefühlssinn und der Sinn fürs Erhabene und Religiöse stark hervortritt, so ist zu erwarten, daß die deutsche Literatur des christlichen Zeitalters auch viele Niederschläge aus der Bibel der Christen zu verzeichnen haben muß.

Interessant sind von vornherein die Berührungspunkte zwischen heidnisch-germanischer und christlicher Anschauung. Die Religion der alten Germanen war im großen und ganzen er-

habener als die anderer heidnischer Völker. selbst die der Griechen und Römer nicht ausgenommen. Die Götter der Germanen waren meist unsichtbar, sie wurden als Geister angebetet, die zwar in gewissen Naturkräften ihre Gewalt und ihre Majestät zum Ausdruck brachten. Fast alle germanischen Stämme beteten einen Gott oder höchstens einen Gott und eine Göttin an, so z. B. den Wodan und die Nerthus oder Hertha, den Baldur und den Thor und die Freija (Fria). Sie wußten auch von einem Weltende, wie wir es aus den Fragmenten eines uralten Gedichtes „Muspillie“ — Weltende — vernehmen. Danach soll die Sonne schwarz werden und die Erde versinken — spülen — und darauf soll ein unvergängliches Reich des Friedens erstehen, die Erde erneut aus dem Meer auftauchen — grün und wunderschön — Korn und andre Früchte sollen ungesät wachsen, alles Böse schwinden und ein unschuldvoller Gott oder Götter sollen herrschen ohne Ende. Wir wissen auch, daß sie zwischen dem 20. und 25. Dezember das Fest der Sonnenwende, das Wiederaufkommen des Sonnenlichtes feierten und daß darum das Weihnachtsfest, das Fest der Erscheinung des ewigen Lichtes, später bei ihnen besonderen Anklang fand. Auch das Geheimnis der Menschwerdung Christi war den Germanen nicht schwer begreiflich, hatten sie doch auch einen sündlosen Gott, den Baldur, der durch die Hand finsterner Mächte schuldlos gestorben war. Daher war ihnen das Wort vom Kreuz keine Torheit, wie den Griechen und Römern. Sie verstanden die unendliche Tragik des Opfertodes auf Golgatha, sie weinten um den gekreuzigten Heiland, wie sie um Baldur geweint hatten. Auch glaubten die Germanen an ein Lichtreich für die Guten, Asenheim, und ein Nachtreich für die Bösen, Helheim, und vermochten ihre Begriffe daher leicht auf die Vorstellungen von Himmel und

Hölle zu übertragen. Die germanischen Seher hatten Lieder gesungen und auf das Kommen eines neuen Lichtgottes hingewiesen, also daß sich auch bei ihnen das Wort bewahrheitete. „Und als die Zeit erfüllet war, sandte Gott seinen Sohn.“

Auf der andern Seite wieder fanden sich auch merkwürdige Kontraste zwischen dem germanischen Heidentum und dem Christentum. Erstens waren sie mit ihren Göttern nicht zerfallen, nicht so bankrott, wie z. B. die Römer und Griechen. Und als der Christenglaube zu den Germanen kam, hatte er in der römischen Welt schon durch drei Jahrhunderte hindurch große Veränderungen erfahren und viel von seiner ursprünglichen Reinheit eingebüßt. Das Ideal der christlich mittelalterlichen Welt war nicht mehr Christus und er allein, sondern der Papst und seine Vertreter, der Mönch und die Nonne.

Die Germanen, ein Kriegsvolk von jeher, konnten den weltverneinenden Geist der römischen Kirche nicht begreifen. Sie saßen Christus als mächtigen Volkskönig, als großen Kämpfer und Helden auf, der mit seinen Jüngern als seinen Fürsten oder Vasallen gegen Sünde und Hölle siegreich kämpfte und seine Getreuen reichlich beschenkte.

Das Christentum widersprach dem deutschen Sinn ferner in folgenden Punkten:

- 1) In dem Gebot, die Feinde zu lieben und von der Rache abzustehen.
- 2) In der niedrigen Geburt Christi.
- 3) In der Kirchenlehre, daß die heidnischen Vorfahren, ja selbst die Helden, Priester und Sänger in der Hölle seien.

Somit ist es ganz natürlich, daß die ersten Uebersetzer der Bibel in die germanische Sprache diesen Umständen Rechnung tragen mußten, wie das in der Bibelübersetzung Ulfilas (Wölflein) der Fall ist.

(Fortsetzung folgt.)

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

W. A. Sterba

Optometrist and Optician Watches Jewelry Stationery

HORACE W. REED

The House of Good Clothes

CAYOT MERCANTILE COMPANY

SUCCESSORS TO

Hanlin-Lewis Mercantile Co.

KANSAS GAS & ELECTRIC CO.

Light your Home Right
And Use An Electric Iron

Phone 52

ECONOMICAL, SAFE AND CONVENIENT

MENNONITE MUTUAL FIRE INSURANCE CO.

The oldest mutual fire insurance company in the state. Is doing a conservative business, paying just losses promptly. Its policies are protected by a strong reserve fund.

January 1, 1924

Members ----- 9,240
Total Risks ----- \$31,217,202.57
Losses paid during the year ---- \$46,816.61

J. H. Richert, President
P. W. Bartsch, Secretary

Kansas State Bank

Newton, Kansas

C. F. Claassen ----- President
C. B. Warkentin ----- Vice President
C. W. Claassen, ----- Vice President
Glenn Miller ----- Cashier
J. J. Ediger ----- Asst. Cashier
Geo. D. Deschner ----- Asst. Cashier

DIRECTORS

C. B. Warkentin, J. H. Linn, Frank S. Hupp, S. A. Hanlin, Paul R. Hubner, J. G. Regier, O. Moorshead, C. A. Seaman, C. F. Claassen, C. W. Claassen.

Capital and Surplus \$120,000.00
Deposits Guaranteed

M. E. WALLACE

610 Main St.—Newton, Kansas

Trunks, Suit Cases, Handbags and Gloves
Manufacturer of Harness

— All Competition Met —

SOUTH SIDE FEED STORE

306 Main St., Newton

John Ensz, Prop.

Garden Seed, Onion Sets in Store now.
Leave your Order for Sudan Grass,
Cane Seed, and other Field Seed.

PALACE OF SWEETS

Headquarters for

The Best in Candies

Ice Cream

Refreshments of all kinds

508 Main Street—Newton

THE RICH MERCANTILE CO.

Hardware and Implements

Overland Autos

Hood Tires

NEWTON

KANSAS

Stovall's Studio and Art Shop

Portraits, Kodak Finishing
Films, Mottoes, Picture Frames
Ground Floor, 621 Main St.

THE LATEST in the
Mennonite Weekly Review

Will interest you

published by

The Herald Publishing Co.

Newton, Kansas

Richard S. Haury, M. D.

PHYSICIAN AND SURGEON

Newton, Kansas

McGRAW & WOULFE

COAL

312 MAIN STREET

DUFF & SON

HOUSE FURNISHERS
Undertaking and Embalming

ADDRESS: 124-126 E. FIFTH

NEWTON, KANSAS

See me for
ALL KINDS OF COAL
at
SCHROEDER'S COAL YARD
717 Walnut Phone 19

SCHMIDT AUTO SUPPLY
Replacement Parts for all
Makes of Autos.
Tires and Vulcanizing
116 W. 6th St. Phone 264

ROBERTS FURNITURE STORE

519-21 Main
NEWTON, KANSAS
Telephone 86

THE BOOTERY

for
CLASSY FOOTWEAR
SHOES FOR ALL OCCASIONS
UNRUH & LINSCHIED

Bargains in New and Second
Hand Tires

WELSH

TRANSFER & STORAGE CO.

Oil by the Barrel — Low Prices
Moving Vans — Garage
Taxi and Baggage

129-31-33 W. 6th St Phone 47

The Midland National Bank

Newton, Kansas

CAPITAL and SURPLUS \$100,000.00

H. E. Suderman - - President
J. C. Nicholson - - Vice President
John O. Getz - - 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,
H. G. Hawk, H. A. Ingold, Dr. R. S.
Haury, Walter J. Trousdale.

YOUR BUSINESS SOLICITED

BISHOP FURNITURE STORE

W. B. BISHOP, Prop.

Furniture, Rugs, Mattresses, etc.

626 Main Phone 98

Lehman H. & I. Co.

Safety Razors, Pocket Knives,
Safety Blade Sharpeners
Razor Straps

GUARANTEED GOODS

When you want a present or something to use in the house
Come to

THE RACKET

Newton, Kansas

SPRINKER MORTUARY

Funeral Home: 117 West Sixth

Telephone 87.

Telephone Res. 615