

BETHEL COLLEGE MONTHLY

Newton, Kansas

March, 1934

The Church and Roman Civilization

By J. F. Balzer



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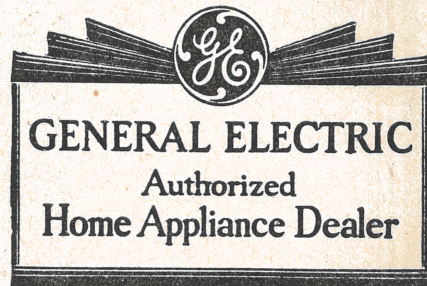
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No. 7

O God within whose sight
All men have equal right
To worship Thee,
Thy will from none withholds
Full liberty.

—John Oxenham.

Church and State

The question as to the relation between church and state has recently come very much into the foreground in several countries. We all know what has happened in Russia. For many churches in Germany this question is a vital one at the present. When six thousand pastors, encouraged by the example of Karl Barth, tell Herr Hitler that the Church must be free to preach the gospel, and that in this respect the

Church must obey God rather than man, there must have been a valid reason for such statement.

The readers will find in this issue of the Monthly an article closely related to this same question. "The Church and Roman Civilization", by J. F. Balzer, formerly a member of the Bethel College faculty, is an article written by a scholar who has made this subject his special field of research.

The Church and Roman Civilization

Foundations are not usually built to be seen. The foundations of Christianity were laid in the submerged part of the social order away from public gaze. The early history of the church was a steady pushing up from below. The period from the death of Nero to the death of Marcus Aurelius (68-180) was a century of silent growth. It was only at the close of the second century that members of Roman aristocracy began to seek entrance to the church in larger numbers. By that time

Clement of Alexandria thought it fitting to write a lengthy pamphlet in which he argued that the rich man had peculiar advantages and opportunities in the institution whose founder had said "Woe unto you that are rich" (Luke 6:24).

Like the Jews before them, early Christians remained a people apart. They were "a chosen race, royal priesthood, a holy nation" (I Peter 2:9). From Judaism they inherited the age-long conflict with the State. This happened in spite of Paul's

generous appraisal of Rome (Rom. 13). Paul was willing to speak so approvingly of the Empire, not only because Rome was defensible as the creator of order and peace, but also because of Paul's conviction that the political and social arrangements of his day were facing certain destruction by God through the mediation of the heavenly Christ.

Persecution by imperial order first appeared in the city of Rome when Peter and Paul suffered death along with other Christians (64 A. D.). According to Tacitus' Annals (15,44) Nero desired to make room for some imperial palaces and he quickly cleared the appropriate sites by setting fire to the buildings that occupied this portion of the city. When he accused the Christians of this deed, he gave the Roman rabble an object on which to exercise its hatred and the result was a persecution characterized by deeds of cruelty of which only a temperamental Nero was capable.

The death of Nero was followed by a year of civil war. Vespasian was finally called upon to save the day for imperial unity. It was while he was in charge of the siege of Jerusalem that he was asked to assume the office of emperor. In the following year Titus annihilated the Jewish national shrine. During the siege the Jewish Christians removed themselves from the scene and by this act declared themselves opposed to Jewish revolutionary tactics. The Jewish Christians in the vicinity of Jerusalem continued to direct their lives partly in accordance with Jewish tradition and partly under the inspiration of the new spirit that revealed itself among the disciples of Jesus. Jewish Christian leadership continued in Jerusalem until the twelfth year of Hadrian (135 A. D.). So Eusebius reports. In 135 A. D. the Jews again rose up against Rome and the city was leveled and renamed Aelia in honor of Aelius Hadrian. There had been fifteen bishops of Jewish extraction but after this Gentiles took the lead.

Outside of Jerusalem Gentiles had taken an important part in the church from the very beginning. Paul's concern about the place of the Jews in the Kingdom of God, as revealed in Romans 10, is evidence that the Gentiles were beginning to assume a dominant place. Possibly the destruction of

Jerusalem in 70 A. D. may have meant the end of missionary efforts among the Jews. The churches were not associated with revolutionary movements and in general took to heart Paul's word of appreciation of the Roman State as the preserver of order, this in spite of frequent manifestations of hostility on the part of pagans. Persecution was most frequently instigated by local communities, largely because Christians refused to participate in the ordinary patriotic activities of Roman cities. When such persecution set in, appeal was frequently made to the Roman emperor, whose decisions were usually in line with Roman ideas of toleration and justice. Pliny, who was sent by Trajan to set in order the finances of the cities of the province of Bithynia, reveals in his letters to Trajan how bitter the hostilities of local communities and how just the decisions of the emperor.

However just Trajan (d. 117) may have been, there was an earlier emperor, the last of the Flavian dynasty (d. 96) who was a tyrant. We know this because under his rule the philosophers of the empire felt the heavy hand of his despotism. They were ordered to keep out of Rome and out of important cities of the empire. They had to wander about in disguise from city to city and learned many things about the empire during their journeys. This conflict between the emperor and the philosophers was paralleled by a conflict between Christian groups of Asia Minor and imperial authorities of the province of Asia. The emperor in question was Domitian, a son of Vespasian.

Hans von Arnim, in his volume *Leben und Werke des Dio von Prusa*, has given an excellent account of one of the philosophers who suffered exile during the reign of Domitian. It is known that he was a member of a well-established family in the city of Prusa of the province of Bithynia. His education consisted of the usual advantages that fell to a young man of ability in the upper social levels. He listened to lectures in the well-known centers of culture like Smyrna, Ephesus and Miletus. Here he learned to know and appreciate the Greek tradition. Naturally he did not choose to belong to the class of street philosophers found on every corner begging a meager support and at the same time giving ex-

pression to bitter hatred against the rich. There was a second group of philosophers. These limited their activities to the lecture hall. They were the professors of the day who were satisfied in the main to discuss some particular philosophic system. A third class of philosophers was engaged in the task of presenting to popular audiences the more or less superficial gleanings from many fields. Dio joined himself to none of these groups. The first class, the Cynics of the day, moved on a level far below his own status. The second class, the professors of the day, were "trockene Schulmeister", so absorbed in academic quarrels that they lost all understanding of their own times. The third class, the Chautauqua speakers of the time, knew so little about so much that they failed to win Dio's support.

About the time that Paul was making his first journey from Troas to the European mainland Dio was probably in the midst of his period of preparation and was probably casting his eyes in the direction of Rome. He finally did come to Rome where he moved in the best circles with worldly poise and with some pride of his own independence as a citizen of the Greek world. His wealth, his reputation as a public speaker, and his character saved him from the humiliation so frequently experienced by Greek literary artists in Rome. The imperial city made a deep impression upon him. Its material wealth, the glory of its temples, the luxury of its palaces and of its baths stood in sharp contrast over against the life of the smaller cities of Asia Minor. Dio was too much of a Greek to be carried away by such outward splendor and his later writings reveal that his experiences here became for him a starting point for ethical judgments about Roman civilization.

However, in his reactions against all forms of speculation, he was not a Greek. His practical point of view seems to have made him a determined enemy of the philosophers of the day. In this he was of the same mind with the average Roman of his own class. His own sympathy with the monarchical form of government made him very impatient with the anti-monarchical trends among some of the philosophers who were still dreaming about the return of democratic traditions. Dio was probably

one of the leaders in the anti-philosophic movement of the day. For him "gesunder Menschenverstand" was a more adequate guide than any sort of philosophy. It is very likely that he became a friend of Vespasian under whose leadership the empire was brought to a new sense of unity after the crucial days following the death of Nero Vespasian, sometimes called the second founder of the empire, placed implicit confidence in the loyalty of the wealthy educated class of city dwellers distributed all over the empire. Dio was counted among these.

As an educated and wealthy citizen he was able to travel whenever he had the desire. Prusa continued to be his headquarters. Upon his return from Rome he was ready to plan journeys to other parts of the empire. However, an experience in Prusa changed his plans. His father's death shouldered the son with the duty of managing the family fortune. As a citizen he was called upon to render services in keeping with his station. His sense of civic patriotism was controlled by the best Greek tradition. He was led into making promises that meant heavy demands not only upon his time but upon his fortune. He spent beyond his immediate income. His own resources suffered because of conditions of drought, so that he was unable to sell grain in sufficient quantities. The high price of bread made the situation critical for poor people. As a result the proletariat of Prusa was led to stage a hunger riot. Naturally the hatred of the masses was directed against the wealthy and the privileged who were still able to buy bread. Dio, as the wealthiest of his class, along with a wealthy citizen associated with him in business, became the chief object of attack. The leaders of the mob pointed out Dio's vast expenditures for public buildings, while the poor were perishing for want of bread. The populace was ready to set fire to his house, when for some reason, panic seized the crowd and it moved in another direction. The next day a public meeting was called, where Dio made a speech in his own defence. In this speech he maintained that there were others, wealthier than he, who had not done their part. He offered further assistance to the poor but he was not willing to condone the acts of the mob, even

though there were those in his own class who lacked a sense of justice. Eventually Dio became an object of suspicion among members of his own class. They accused him of undue sympathy with the proletariat and advised ruthless suppression of any signs of revolt. They were much opposed to meetings that were called for the purpose of discussing issues. Dio, on the other hand, was driven into a more thoughtful consideration of these matters. The grandeur and splendor of Rome had raised up questions about the value of contemporary civilization and now the suffering and violence of class conflict in his native city forced these questions to their logical conclusions. His experiences as a responsible citizen led him to think more deeply about the conditions that determine the ultimate welfare not only of the state but of the individual as well.

He not only fell into disfavor with his own class but became an object of suspicion in imperial circles. He was ordered to keep out of Italy and his home province. Apollonius of Tyana, a contemporary of Dio suffered the same fate. His biographer, Philostratus, tells how prominent members of the Senate were cut off by Domitian and how "philosophy was reduced to cowering", so that men had to disguise themselves and had to seek refuge in the desert. Domitian ruled on the assumption that suspicion was the best safe-guard of the people against the tyrant, and of the tyrant against the people. So Philostratus states the case.

In 82 A. D. Dio began his period of wandering. He wandered all over the empire and was satisfied to accept the lowliest kind of labor. He tells how this turn in events drove him into a new role. Those who met him on his wanderings called him a beggar and a tramp. Others honored him by calling him a philosopher, especially when they talked with him upon questions concerning the finer distinction between good and evil. Soon we find him using his powers of oratory as a Cynic street preacher. He experienced a conversion that meant a very real shift of values. Thus he lived, a penniless wanderer, over a period of fourteen years. He saw the contradiction between a material civilization as exhibited in Rome and the deep-seated class conflict that existed not only in his native city but throughout the

East, wherever he went. This paradox was heightened when he himself became the victim of the tyrant at Rome. The main theme of his utterances during the period of exile was his hatred of tyranny. Dio called Domitian "the evil demon surrounded by flattering animals." His cruelty, his distrust and his self-claim as "lord and god" suggested the ways of Nero and he came to be known as "the other Nero".

Other members of the upper class felt the hard hand of the emperor. Wealthy individuals were forced to support a growing imperial bureaucracy. At the same time an intense rivalry between the cities of Asia Minor made heavy demands upon urban patriotism. The cost of beautifying the cities and of sustaining a hungry proletariat mounted. The tyrannical methods of the emperor did not help matters. The upper class frequently resorted to Domitian's autocratic methods in their treatment of those from whom taxes had to be collected. Order was maintained by an appeal to a patriotism buttressed by a religious devotion to the supreme symbol of devotion, the worship of the deified emperor.

How had this close association between religion and patriotism come about? The coming of the monarchy after the confusion of republican rule had presented a happy change. This was particularly true in the East where the greatest suffering had taken place during the last century of the Republic. The rule of Augustus brought a sense of exultation and relief throughout Asia Minor. Prosperity returned when the emperors succeeded in controlling the pirates and the tax collectors. There seemed to be no real alternative to monarchy. Enlightened Stoics defended it. Senators at Rome might look with longing eyes to republican days when they had the freedom to do as they pleased. The emperor symbolized justice and mercy when compared with the rule of senators and business men in the days of the republic. The coming of Augustus was as the coming of the rule of deity. The office virtually became separated from the man who occupied the office. Worship of the emperor came as a natural consequence and found its support in the monarchical traditions of the East. Dio had nothing to say in defence of democratic traditions; for him the enlightened

monarchy was the ideal government.

After the death of Domitian the philosophers were called back to Rome. Dio eventually became the chief advisor of Trajan. His speeches before the emperor reveal his view of the ideal ruler. Tyranny, oligarchy and mob rule are all condemned. Democracy is opposed because it assumes the ability of the common people to practice self-control and virtue under the law. The ideal is the rule of one good man's judgment, whether over a city, or a number of peoples, or of the whole world. In Dio's judgment "God has everywhere appointed the superior to care for and rule over the inferior". When such superior being is surrounded by friends there is nothing that will be able to defeat him. The philosophers became the friends of the emperor. We have here the evidence that "brain-trusts" are not the invention of a twentieth century president. Domitian had completely contradicted everything that went to make a good king. The philosophers could save the empire by helping the kings to be good. Philostratus tells how Dio sat in the golden chariot with Trajan during a triumphal procession. As they rode along they were engaged in conversation and often Trajan would turn to Dio and say, "I do not understand what you are saying, but I love you as I love myself". How fortunate, according to the philosophers, to have the empire ruled by such humane men as Nerva, Trajan, Hadrian. Doubly fortunate the empire, they may have thought, that was ruled by a philosopher-emperor like Marcus Aurelius. Domitian had refused to bend before the ideals of humanity.

It was during the reign of Domitian that John was an exile on the island of Patmos. From there he writes his letters to the churches of Asia. He wants to be a companion to them in their distress. He wants to inspire his fellow Christians to endure the suffering that has befallen them. Prophecy proclaims that the end is about to come and the Christian's main duty is to keep himself unspotted from the world and not to bow his knee to any other god. "You are worthy, our Lord and God, to receive glory, honor, and power, for you created all things; by your will they existed and were created" (4:14). Here is expressed the monotheism of the Christian, as that of his

Jewish contemporary. This monotheism brought with it a sense of superiority that made both Jews and Christians an object of hatred among pagans. This was particularly true in a time when religion and patriotism were blended into one pattern. The tolerance of the Roman imperial mind permitted a convenient fusion of all religions under one symbol without materially affecting the parts. The cult of the emperor served to symbolize the unity of the empire in spite of its diversities. Jews and Christians alone seemed to stand apart.

John of Patmos recognized the fact that the cult of the emperor had many loyal followers, for he says that "the whole world followed the animal in wonder and worshipped the dragon" (13:3,4) This is the heart of the prophet's problem. How can followers of Christ join the throng of those who are willing to bow their knees before the image of the beast? Just as "the great dragon, the ancient serpent, who is called the devil and Satan" at one time pursued the Jews, it now pursues the Christians. Rome is the animal that has come out of the sea and to her has been given the power and the authority of the dragon. Rome destroyed Jerusalem and now it makes war on Christians. The animal sits on the throne and his local representatives make everybody worship and it is difficult to escape because every effort is made to place the mark of the beast on the right hand or on the forehead in ordinary business transactions. Christians must remember that this animal on the throne is Nero come to life again. For the Christians there is only one symbol of salvation. "the Lamb standing on Mount Zion" (14:1) About this Mount stands the new Israel made up of twelve tribes of twelve thousand each. These have not bowed before the image of the dragon and "have never been known to utter a lie" (14:5) They are the first fruits before God and the Lamb.

What of the future? John receives a divine revelation from an angel flying mid-air. This angel brings the good news that is to go "to every nation, tribe, language and people"—the judgment of God is about to come and mighty Babylon is about to fall. "On this fact rests the endurance of God's people, who obey God's commands and cling to their faith in Jesus" (14:12)

Rome, the great idolatress, the representative of the dragon, sitting on her seven hills is "drunk with the blood of God's people" (14:8) and makes war upon the Lamb. The great city with all her show of wealth will be hurled into the sea and the prophet is prepared to sing the funeral dirge (ch. 18). In no uncertain terms Rome's selfishness, her immoralities, her pride and her luxury are held up to derision. The sea captains may say, "What city was like the great city?" but, whatever may have been its beauty and its greatness, the city is doomed. John presents these sea captains as they throw dust on their heads and as they weep and cry out, "Alas! Alas for the great city, where all who had ships on the sea grew rich through her extravagance! For in a single hour she has been destroyed. Gloat over her, heaven! and all you saints, apostles, and prophets, for God has avenged you upon her." (18:20ff.) "Your merchants were the great men of the earth and by your magic the heathen were led astray, and in you was found the blood of the prophets, saints, and all who have been slaughtered on the earth". Here is an indictment of a material civilization out of the mouth of a Christian saint. For the prophet John it is an assured fact that God only is able to deal with such conditions. It is upon the assurance that God is about to deal with such a world that the endurance of God's people rests. (14:12) The success of the new religion depended upon the resistance of God's people.

Death soon removed Domitian from the scene. There followed five emperors who put themselves at the disposal of the philosophers. Rome rose to the peak of her material splendor under Hadrian (d. 138 A. D.) but the historian is impelled to inquire what was going on below the surface of this external greatness. During Dio's exile he had been a witness to the prevalence of class conflict all over the Roman empire. Underneath the splendor of imperial civilization was an ever-increasing population that had to go to itself for help. In the face of growing famine and pestilence, of earthquakes and war the humane legislation inspired by the philosophers seemed inadequate and futile. Meanwhile the patient masses sought help wherever it could be found. It was here that the Christian

groups were serving the needs of human life. The demands upon charity overwhelmed the State. The suffering and confusion became so persistent that the philosopher-emperor, Marcus Aurelius, was driven to the seclusion of his diary in which he comments on the anti-social and fanatical character of the Christians. These Christians had a gospel of charity as well as a message of salvation. Preaching of salvation went hand in hand with the practice of giving. Rice-Christians abounded without a doubt, but we may be sure that the churches did not sacrifice the sacredness of human life to the sacredness of property.

John of Patmos and Dio of Prusa both were exiles before the despotism of Domitian. Dio wandered from city to city making his plea against the tyranny of the Roman state. John hurled his invectives against its idolatry and its materialism. Dio lived long enough to become the advisor of kings. John of Patmos, the uncompromising saint, remained a witness against the wisdom of the world. How futile, he thought, a reformation at the top when God had sealed the doom of the great city. Dio would save Rome by advising its king and by making him "the shepherd" of his people. Dio knew the suffering of the masses and he would make the king an agency of mercy and justice. John of Patmos was satisfied only with the cataclysm of God's judgment. The bestiality of the Roman state demanded something else than compromise. Over against the throng that surrounded the Lamb on Mount Zion he saw the throng about the seven hills of Rome bending its knees before the dragon. The Church against the State. Domitian's cruelty against the Christians was to be matched by that of the rider upon the white horse ch. 10. John of Patmos was "God's Angry Man" but for him vengeance belonged to God. He placed over against the State "a chosen race, a royal priesthood, a holy nation." This meant a social dualism. For him the Church had a divine destiny, otherwise the suffering of the present was meaningless. Dio and the philosophers proposed a social program which should care for all classes, especially the poor of the city (7th or Euboean Discourse). The Church and the State were racing with universal disaster. Saints like John of Pat-

mos helped the Church to maintain its identity and its morale. Soon bishops instead of philosophers were advisors to kings. The Church deserved to win because it fed not only the souls of men but their bodies as well.

Whether the Christian religion faces strong political leaders, captains of industry, or the masses in their manifold needs, it is well to remember that our present civilization may be no more secure than the civilization that Dio tried to reform and that John turned over to God's judgment. The fate of the church in Russia seems well-deserved. What will be the fate in Germany when its courage and insight completely fail? What about America? Are we assuming too readily the church's freedom and independence in our present crisis? The Church's measure of divine strength is revealed only when it is supported on foundations that are not built to be seen of men. There are occasions when the danger of following the impatient idealist is exceeded only by the danger of following the advice of practical men of the world. Churches may lose their right to speak unless they speak on time.

* * *

IMPRESSIONS OF THE BIBLE-WEEK

Since I have been asked to give a few impressions of the Bible week, I gladly do so, because I immensely enjoyed it. First, I want to congratulate and thank those who sponsored it for the rich program they provided. The only disappointment to me was that not more folks took advantage of the good things that were offered. Even the ministers were more conspicuous for their absence than their presence. It certainly was not a very commendable example that we ministers set the laity by the interest we manifested in the College Bible week.

I found the things that were offered inspirational, instructive, and indeed helpful. It was my privilege to hear most of Mr. Lehman's messages, all of Prof. Harshbarger's lectures and all of Dr. Kaufman's lectures and discussions.

Mr. Lehman, although discussing many of the older questions and problems of life, was very interesting and enlightening, because he presented them from a rather un-

usual and fresh viewpoint.

Prof Harshgarber's lectures in my judgment drew the largest attendance of all the courses offered during the day. His lectures on some modern political and social movements were especially interesting, because of present day world conditions. It was a course designed especially for ministers, and I feel every minister who possibly could should have heard these lectures, because they indicated the signs of the times we live in. We are living in momentous times fraught with deep and grave significance. No one can take an intelligent attitude of leadership toward present day conditions who does not know something about these far-reaching social movements.

Dr. Kaufman's course on religious education too was immensely worth while for everyone interested in Christian education. One of the outstanding things in this course was that it presented the newer conception of religions and secular education. Anyone who wishes to be informed on the present day trends in religious education should have attended these lectures. Dr. Kaufman presented them in a unique, forceful and gripping way.

P. E. Frantz

* * *

PRES. KAUFMAN TO LECTURE IN OHIO

President Kaufman will deliver a series of seven lectures at the Grace Mennonite church of Pandora, Ohio, beginning March 11 and continuing to March 18.

Rev. Paul Whitmer, pastor of the Pandora Mennonite church, invited Dr. Kaufman to be the principal speaker during their Bible week. Rev. Whitmer and Dr. Kaufman being old acquaintances, their week together will be the more gratifying.

The general theme of the meetings is to be the Sermon on the Mount. The lectures will include such subjects as Our Daily Lif, Christians and the World, Personality and Truth, Why Men Fail, The Divine Offer, Our Part and Eternal Values."

Bethel Collegian.

« » Alumni and Ex-Students Notes « »

When the mail brings me a letter I find myself wishing it might be someone sending some Alumni news so these columns may be more interesting and more representative. Keep on sending us news. We are grateful for your cooperation.

Helen Riesen Goertz, Alumni Editor.

Bethel College, Newton, Kansas.

Phone: 13K11.

Our readers will be interested in the following item from the Kansas Commercial Teacher, a bulletin published for commercial teachers by the Publicity Committee of K. S. C. T. A. Winfield, Kansas. Feb. 5, 1934. Vol. 1, No. 1:

"Mr. Bernhard Barga, head of the commercial department in the Oxford (Kansas) High School, has written a book on the teaching of tabulation work in typewriting, which is published by the Gregg Publishing Company and advertised very highly by them. Congratulations to one of our Kansas authors."

Jacob A. Flaming (Ac. '22) is back in St. Louis since last August. He has a position as plant operator for the St. Louis Oxygen Company. This company manufactures oxygen and hydrogen gases which are sold for commercial uses. He finds his work interesting and enjoys it very much. His address is 2317F Montgomery St., St. Louis, Mo.

Mr. and Mrs. Carl K. Suderman are making their home at 312 East Third St., Newton, Kansas after March 1st.

A. J. Regier (C. '12) has been quite ill at his home in Lawrence, Kans. but we are happy to hear that he is improving again.

Wesley Hansen, ten year old son of Mina Rempel Hansen and P. F. Hansen died a short time ago following a hernia operation in a Wichita hospital.

On Feb. 9, 1934 Sister Dora Richert from the Bethel Hospital with several other Sisters had the misfortune of an automobile accident. How serious the consequences has probably not yet been determined.

Fritz Goertz Hiebert (Ac. 1920) is making his home at 13711 Victory Blvd., Van Nuys, Los Angeles, California.

On February 17, 1934 Mrs. J. P. Linscheid died at her home near Arlington, Kansas. Mrs. Linscheid was the mother of J. E., Elizabeth, Emma Alfred, Eddie and Pete Linscheid. Many friends enjoyed the hospitality of her home during her lifetime and these many friends will testify that hers was an unusually friendly one which will be remembered with pleasure by those who visited there. All of the children were present at the time Mrs. Linscheid passed away. Mrs. Linscheid might be called one of Bethel's one hundred per cent monthers for every one of her children not only attended Bethel but is an alumnus.

Leona Baumgartner, daughter of W. J. and Olga Leisy Baumgartner (Ac. 1895) is to receive her M. D. degree from Yale University this coming June; this means that she will have taken her Ph. D. and M. D. degrees from Yale in the last four years. She is to do her Internship in Medicine at Cornell Hospital in New York City. She has done considerable research work in her field, "having published fourteen scientific papers". Mr. and Mrs. Baumgartner have shown their interest in Bethel in various ways, one of them being the fact that with few exceptions they have had the Bethel College Monthly in their home for over thirty years. Who can equal that record?

Daniel S. Thiessen (C. '28) is making quite a success of raising White Indian Runner Ducks. He received first and second prize at the Kansas State Fair in 1933; first, second, and third prizes at the Western Colorado Show 1934; all prizes in Marion and Harvey County Shows. His ducks won him thirty six ribbons in all. Besides this interest in duck raising Mr. Thiessen has other occupations that make him busy and useful. He farms 120 acres of land; serves as Secretary of the Tabor Mennonite Church; is a student of Mennonite history and says he is attempting to write the history of the Alexanderwohl Mennonite Church, which is an interesting as well as profitable hobby.

C. C. Janzen, one-time instructor in Economics at Bethel, is at present head of

the Economics department at the State Teachers College, Milwaukee, Wisconsin. Mr. Janzen with his co-author Dr. Stephenson has written an elementary text called "Everyday Economics" which is now used in forty states and in Hawaii. The revised edition has been published in January and a workbook which is to accompany the text is to be ready for use by next fall. Besides his work at the Teachers College Dr. Janzen is teaching an evening class on "Modern Economic Problems and the New Deal" in the Shorewood Opportunity School. Dr. Janzen's name is represented in the Who's Who in America".

Due to ill health Otto Loewen (Ac. '14 and C. '18) was compelled to resign his position at Ottawa University which he held so many years. He is now under the doctor's care at the Halstead Hospital.

Charles Hand has a position as night clerk at the Del Mar club in Santa Monica, California. This club entertained 1700 people at a party on a Saturday night. One night Governor Rolph was a guest at the club with 1000 others. Mr. Hand had an opportunity of meeting Anita Loose, author of "Gentlemen prefer Blondes" when she was a guest at the club.

Mr. and Mrs. Menno Penner are the parents of a son born March 4, 1934. They have named him Donald Eugene.

Marie Flaming (C '33) was a patient at a Kansas City Hospital for almost nine weeks but has recovered sufficiently to go to her home in Buhler, Kansas.

Walter Regier and Elma Regier ('30) lost their father thru death quite recently. Rev. J. B. Epp (Ac. 1897) of Meno, Okla. conducted a short service at the home. Mr. Epp is a brother to Mrs. Regier.

Mr. and Mrs. J. P. Suderman and son John Mark recently arrived from Oraibi, Arizona. They report rather encouragingly about their work among the Hopi Indians there.

On March 8, 1934 occurred the funeral of Mrs. Bruno Goertz (nee Helen Bartel "Blondie") in the Hillsboro Mennonite Church. Mrs. Goertz had been seriously ill for some time so the relatives were prepared to expect her death. Her husband and three children survive her.

Mr. Herman A. Becker "Aaron" (Ac. '19 and C. '23) took a law course at the

University of Oklahoma, then practiced law in Oklahoma City for a time. He has been married a short time ago and is now reported to be living on his mother's farm in Oklahoma.

Clarence Unrau has a position in Wichita, Kansas where he represents C. J. Claassen of Omaha, Neb. "in a system of farm management for landlords". C. J. Claassen, who originated the plan has "2500 farms under his control of tenant farming all of which are making money for their owners and providing a living and revenue for the tenants, according to an article which appeared in a farm magazine of recent date." Mr. Claassen is a brother of Mrs. J. E. Linscheid of the college campus.

"Walter S. Janzen, son of Mr. and Mrs. P. P. Janzen, 319 So. Pine St. Newton, has been appointed civil works certifying officer of Saline county at Salina. The appointment was made by the state civil works administration in accordance with the custom of hiring non-residents of the county for that position. Mr. Janzen's duties include certifying the weekly payroll, certifying identification cards and similar routine matters."—Eve. Kansan Republican, F. 5, '34.

* * *

THE RHIND MATHEMATICAL PAPYRUS

The Bethel College library is in possession of a facsimile of the oldest known mathematical document. This work, in two volumes, is of great interest and value not only to the student of mathematics but also to almost anyone interested in a civilization of nearly four thousand years ago. Through the courtesy of the British Museum, Mr. Chase has given for the first time a complete photographic reproduction of this important mathematical work written about 1650 B. C. in the hieratic language. Under the hieratic writing, which is from right to left, is given the corresponding hieroglyphic transcription and translation, while on the opposite page is the transliteration from left to right and the literal translation.

* * *

"A great man quotes bravely, and will not draw on his own invention when his memory serves him with a word as good."

—Emerson.

Ansätze aus Bibelbetrachtungen

die während der Bibelwoche unter der Leitung von Predigerbrüdern abgehalten wurden.

Der Brief an die Galater,
Rev. J. S. Epp

Galatien war eine römische Provinz in Kleinasien und bekam ihren Namen von den Galieren oder Kelten, die schon einige Jahrhunderte vor Christus ihren Wohnsitz am Rhein verließen und sich in dieser kleinasiatischen Landschaft ansiedelten.

Hier in dieser Provinz hatte Paulus schon auf seiner zweiten Missionsreise mehrere Gemeinden gegründet, die er sodann auf seiner dritten Reise noch einmal besuchte. Mit offenen Armen und wärmster Liebe hatten diese Galater ihn aufgenommen. Ihr keltisches Blut zeigte sich in ihrem warmen Enthusiasmus, mit dem sie Paulus und seine Botschaft von dem gekreuzigten Christus begrüßten.

Aber mit derselben Begeisterung und Neugier hörten sie auch auf falsche Lehrer, die sich dort einschlichen und Paulus und seine Lehre verdächtigten, indem sie ihm seine apostolische Würde absprachen, und zugleich das alte jüdische Gesetz den von Natur wankelmütigen Galatern aufzuzwingen suchten.

Der große Heidenapostel erkannte aber gleich die Größe der Gefahr, sowohl für die Irrenden als auch für die Botschaft vom Gekreuzigten. Und mit heiligem Ernst und bewegter Sprache, scharf gegen die Verführer, zärtlich gegen die Verführten, herzlich bittend, wie ein Vater, schreibt er daher diesen kurzen aber körnigen und gewaltigen Brief. In demselben stellt er mit der ganzen flammenden Kraft seines Geistes das Verhältnis ins Licht, welches zwischen Gesetz und Gnadenverheißung, zwischen Knechtschaft und Freiheit besteht. Damit beantwortet er sodann auch zugleich die zu allen Zeiten auftauchende Frage: Was muß ich tun, um selig zu werden? Wie komme ich in das richtige Verhältnis zu Gott? Ist es der persönliche, lebendige Glaube an Christum allein, oder ist es sowohl Glaube als auch Beobachtung des Gesetzes und Annahme eines Systems von Lehren, „die reine Lehre“? Ist es Glaube sowohl als auch eine Buße, Befehrung, Taufe nach einer bestimmten Form? Ist irgend etwas, das der Mensch tun muß irgendwelche notwendige Bedingung zum Seligwerden?

Oder ist alles schon getan worden durch Christum, und bedarf es nun von Seiten des Menschen nur noch der einen, großen Erfahrung, in welcher er sich das von Christus erworbene Heil aneignet?

Nar und bestimmt zeigt hier der große Heidenapostel, daß weder der Versuch durch eigne Tat, noch durch Erfüllung des Gesetzes der Mensch vor Gott gerecht wird, sondern daß allein durch Christum die Kraft eines heiligen Lebens zu finden ist. Dies sind nun zugleich auch moderne Fragen und wir gehen nicht fehl, wenn wir in diesem herrlichen Galaterbrief nach Antwort auf dieselben suchen.

Plan des Buches. „Von der Freiheit in Christo.“ Kap. 3, 13. Christus hat uns erlöst von dem Fluche des Gesetzes, da er ward ein Fluch für uns.

Der Brief an die Philipper
Rev. B. S. Anruh

Die Stadt Philippi war eine Festung, erbaut von Philipp dem Großen von Mazedonien. Später wurde sie durch Kaiser Augustus eine römische Stadt. Die Juden wurden hier nicht sesshaft, deshalb war hier auch keine Synagoge.

„Die Befehrung der Lydia, ihre Gastfreundschaft, die Heilung des besessenen Mädchens, die Leiden des Paulus und Silas als Folge davon, die Befehrung des Kerkermeisters sind interessante und gesegnete Erinnerungen, die sich mit dieser Gemeinde verknüpfen.“

Paulus war sehr eng mit dieser Gemeinde verbunden. Sie dagegen unterstützte ihn mit Gaben, wenn sie auch arm war.

Der Brief ist von Paulus von Rom aus in der letzten Zeit seiner Gefangenschaft geschrieben worden, so etwa ums Jahr 63 A. D.

Die Einteilung des Briefes in vier Kapitel ist die richtige: 1. Christus, die beherrschende Kraft im Leben des Christen, Kap. 1—2. Christus, das Vorbild (pattern) des Christen, Kap. 2—3. Christus, des Christen Weg und Ziel, Kap. 3—4. Christus, der den Christen mächtig macht, alles zu tragen, Kap. 4.

1. Hier nennt sich der Apostel einen Diener des „Christus Jesus“. Damit deutet er auf ihn als den Auferstandenen. Das ist die Kraft des Dienstes. In den Versen 12—20

schreibt der Apostel, was ihm alles widerfahren ist; aber wir lesen kein Wort der Klage. Durch Leben oder Tod erhebt er den Herrn. So beherrscht ihn Christus. Christus in ihm! Daher sieht er auch die Leiden als eine Gabe Gottes an, die um Christi Willen ertragen werden.

2. In Kapitel zwei wird klar gezeigt, wie der Weg, den Christus ging, auch der Weg des Jüngers ist. Der Weg ist nicht immer angenehm, und doch ist es eine Ehre, den Weg geführt zu werden; denn er führt wohl zuerst hinab, aber hernach auch hinauf zur Herrlichkeit. Zuerst bedeutet es: „Lernet von Mir, denn ich bin von Herzen sanftmütig und demütig.“ Hernach heißt es aber auch: „Es ist noch nicht erschienen, was wir sein werden. Wir wissen aber, daß, wenn es erscheinen wird, wir ihm gleich sein werden.“ Es ist also für den Jünger sehr wichtig, das Vorbild nicht zu verwechseln oder zu verlieren, und darum die Mahnung hier: „Schaffet eure Seligkeit mit Furcht und Bittern.“

3. Christus ist Weg und Ziel. Er ist der ganze Inhalt des Lebens. „Endlich lieben Brüder, freuet euch im Herrn.“ Nicht freuen über das, was er für uns getan hat, sondern im Herrn selbst. Er in uns und wir in ihm. Das ist das Werk der neuen Geburt. Diese hatte der Apostel auf dem Weg nach Damaskus erfahren. Wer diese erfahren, hat nach Vers elf eine schöne Hoffnung, die Hoffnung der Auferstehung von den Toten. Die Mahnung ist daher ganz am Platz: alle gleich gesinnet zu sein; denn sie haben ja alle einen Weg zu gehen und ein Ziel vor sich.

4. Christus, der uns mächtig machende. Die Christen werden ermächtigt, sich in allen Lagen des Lebens zu finden und zufrieden zu sein. Der Apostel hatte gelernt, mit wenig oder viel auszukommen. Der Christen Sorgen sind auch des Herrn Sorgen, denn er sorget für sie. Ach, das ist gerade was unsere Zeit verlangt und sucht. Es wird aber alles andere versucht, nur nicht Christus. Unsere Gegenwartsprobleme werden jedoch auf keinem andern Weg ihre Lösung finden. Möchte diese Gnade unseres Herrn Jesu Christi der heutigen Welt werden.

Der Brief an die Kolosser
Rev. F. J. Menert

Allen Anzeichen nach schrieb Paulus diesen Brief gegen das Ende seiner Gefangenschaft in Rom.

Die direkte Veranlassung dazu war diese: Obgleich Paulus eigentlich nicht in persönlicher Verbindung mit dieser Gemeinde stand, ging ihm, dem Hauptvertreter seines Meisters unter den Heiden, das Wohl und das Wehe derselben doch ans Herz. Und als Epaphras, ein Arbeiter an der Gemeinde, ihm Nachricht von den kezerischen Einflüssen brachte, die die Gemeinde bedrohten, schrieb und sandte er ihr durch Tychikus diesen seelsorgerischen Brief.

Die Glieder dieser Gemeinde waren meistens phrygischer Abstammung. Und sie waren von Natur sehr religiös, das heißt, wenn die Furcht vor dem Uebernatürlichen als Religion gelten darf. Dieser natürliche Gang brachte sie in Versuchung, sich in sündigen Schwelgereien und sinnlich rohen Ausschweifungen unter dem Deckmantel der Religion zu ergehen. — Es waren aber auch Juden an dem Ort.

Der Zweck und der Inhalt des Briefes ist ein zweifacher: 1. Enthält er im allgemeinen eine frohe Botschaft, die zugleich die Gläubigen ermahnen und aufmuntern soll. 2. Soll er den Irrlehren, die sich aus einer Mischung von jüdischen Lehren und philosophischen Spekulationen entwickelt haben, entgegenwirken, weil diese die göttliche Herrlichkeit Jesu Christi verdunkeln.

Wenn man diesen Brief mit andern Schriften Pauli vergleicht, so findet man, daß ihm das Feuer, der leidenschaftliche Eifer und das tiefe Gefühl, die andere kennzeichnen, zum Teil abgehen. Dies läßt sich wohl dadurch erklären, daß die Gemeinde ihm ziemlich fremd ist, und daß er gegen Fehler auftritt, die er nicht direkt kennen gelernt hat. Bei den Ephesern legt der Apostel besonderen Nachdruck auf die Gemeinde als den Körper Christi und hier auf Christum als dem Haupt der Gemeinde. Die Warnung gegen das Vertrauen auf weltliche Weisheit im Korintherbrief ist auch hier zu finden.

Eine kurze Skizze des Briefes ergibt Folgendes:

A. Einleitender Teil: 1. Zuschrift und Segensgruß. 2. Dankagung für den Christenstand der Gemeinde, ihren Glauben, ihre Liebe und ihre Hoffnung, 1,3—8. 3. Fürbitte für das Wachstum der Gemeinde: a. in der Weisheit und Erkenntnis Gottes, in guten Werken und in göttlicher Kraft, 1,9—14; b. in dem Begriff der unbeschreiblichen Herrlichkeit der Person Jesu Christi und des durch ihn

geschaffenen Heils, 1,14—20; c. mit Hinweis auf den Segen, der den Kolossern durch Christi Veröhnung und durch die Heilsbotschaft des Evangeliums zuteil geworden ist, 1,21—23; 4. Pauli Beruf und Recht, trotz aller Leiden und schweren Kämpfe als Heidenapostel an der Verkündigung des Heilsrats Gottes zu wirken, 1,24—23.

B. Lehrhafter Hauptteil: Warnung vor der Verführung durch die Lehrer der falschen Weisheit, 2,4—23: 1. Uebergang zum Hauptteil, 2,4—8. 2. Der Antwort der Lehren und Gebote der Irrlehrer. a. Durch Christi Verdienst (Kreuzestod und Auferstehung) haben sie das Heil erlangt und sind von der Herrschaft der Geistesmächte freigemacht, 2,9—15; b. die äußerlichen Bräuche und das scheinheilige Wesen der Irrlehrer sind wertlos und fleischlicher Art, 2,16—23.

C. Ermahnender Hauptteil: 1. Allgemeine Ermahnungen zum Leben in Christo, zum Trachten nach himmlischem Sinn, zur Heilung und Erneuerung im Gegensatz zur heidnischen Vergangenheit, 3,1—17. 2. Mahnungen das christliche Familienleben betreffend: Pflichten der Frauen, der Männer, der Kinder, der Väter, der Diener, der Herren, 3,18—4,1. 3. Eine besondere Ermahnung zum Gebet: zur Fürbitte für die Predigt des Worts und für die Nichtchristen 4,2—6.

D. Mehr Persönliches: Sendung des Thymis und Onesimus, der Schluß des Briefes, Grüße und Segenswunsch, 4,7—18.

Nutzanwendungen: 1. Das wahre Evangelium ist für alle und wir tun unrecht, wenn wir seine Wohltaten und Segnungen monopolisieren, 1,6. — 2. Ein treuer Prediger freut sich, wenn er Gutes von seinen Gliedern sagen kann, 1,7—8. — 3. Eine gründliche Erfahrung in göttlichen Dingen ist sehr vorteilhaft zu einer erhabenen und nützlichen Laufbahn. — 4. Die Ausöhnung einer disorganisierten Welt ist nur durch Jesum möglich, 1, 19—20. — 5. Der Prediger sollte ein Meister in allen Lehrmethoden sein, um Erfolg erzielen zu können, 1,28—29. — 6. Jede Weisheitslehre, die die Seele von Christo abzieht, ist zu meiden, 2,8. — 7. Alle äußerlichen Verordnungen das Herz zu ändern, sind machtlos, 2, 11. — 8. Die Seele ist mit unermesslichen Kräften ausgestattet, die es ihr ermöglichen, das Höchste anzustreben, 3, 1—2. — 9. Die Zustände in der Welt bieten Gelegenheit zur

Ausübung aller christlichen Tugenden, 3,12—13. — Um weise regieren zu können, müssen wir erst gehorchen lernen, 3,20—21. — 11. Wahre Höflichkeit kostet wenig und bringt viel zustande, 4,7—11.

Der Brief an Titus Heb. H. J. Dha

Der Apostel Paulus, der Verfasser dieses Briefes, sagt in Galater 2,20 „So lebe nun nicht ich, sondern Christus lebt in mir.“ Er weiß, daß sein Glaube an Christus in ihm eine Lebenswendung gewirkt hat, und lehrt nun in diesem wie auch in anderen seiner Briefe, ob an Einzelpersonen oder an Gemeinden gerichtet, daß ein Glaube, der nicht Lebensänderung wirkt in sich selber tot, ja gar hinderlich ist für die Förderung des Reiches Gottes. Diesen Gedanken will er auch Titus, an den er diesen Brief schreibt, tief einprägen, damit auch die Leiter der Gemeinden, die er als Älteste einsetzen soll, dieses lernen und lehren sollen.

Er spricht in den kurzen Einleitungsworten dieses Briefes, Verse 1—4, tiefe Gedanken diesbezüglich aus. Er sagt, er lebe als Knecht Gottes und Jesu Christi und wisse, daß das Evangelium auch bei anderen dieses wirken kann, daher er das Evangelium eine Botschaft der Kraft nennt mit den Worten „Zur Gottseligkeit“ d. h. die Erkenntnis Gottes und Jesu Christi wirkt gottseliges Leben. 2. Kennt er das Evangelium eine Botschaft der Hoffnung des ewigen Lebens und drückt damit den Gedanken aus, daß unser Leben Ewigkeitswerte zeitigen soll. 3. Kennt er das Evangelium eine Botschaft der Wahrheit oder der Treue, weil es in Ewigkeit erdacht und in der Zeit gepredigt und ausgeführt worden ist. Diese Botschaft nun sollen die Lehrer predigen und ihrer Predigt gemäß leben.

Der Apostel Paulus lehrt den Titus, den er seinen Sohn, seinen Bruder, seinen Gesellen und Gehilfen nennt, den er auf der Insel Kreta ließ, um die Gemeinden zu befestigen und mit Ältesten zu besetzen, wie er es in der Gemeinde bezucht halten soll, beides im Lehrstand und im Laienstand. Mit den Worten, die er als Lehre niederlegt, will er den Gedanken besonders betonen, daß die Gemeinde Jesu Christi zu allen Zeiten Gegner haben wird und mit Widerwärtigkeiten wird kämpfen müssen, und daß der Lehrstand und auch der Laienstand vorsichtig wandeln soll, damit die Gegner in ihm nicht die

Fehler finden können, deren sie selber schuldig sind. Diese Lektion gilt auch uns und besonders heute. Somit finden wir Regeln für Lehrer, für alte Männer, für ältere Frauen, für jüngere Leute, für Sklaven, für die Stellung aller der Obrigkeit gegenüber und auch für das geheiligte Familienleben. Die Regeln galten jenen auf Areta besonders, und haben für uns die Lehre, das wir der Arbeit im Reich Gottes nicht Hindernisse in den Weg legen, oder gar dem Spötter Raum zur Lästerung geben sollen. Die Gemeinde Jesu Christi zu allen Zeiten soll heilig und zu allem gutem Werk bereit sein, weil auch Christus Großes für sie gegeben hat, nach Kapitel 2, 14a. „Der sich selbst für sie gegeben hat.“

Die Hauptlehre liegt dann in Kapitel 2, 10 und 14b. „Auf daß sie die Lehre Gottes, unseres Heilandes zieren in allen Stücken.“ „Und reizte sich selbst ein Volk zum Eigentum, das fleißig wäre zu guten Werken.“

Des Christen Leben soll dem Werke Christi ein Schmuck sein. Das Christentum ist ein System der aktiven Wohltätigkeit und der Reinheit. Unsere Wohltätigkeit und Reinheit ist ein Gradmesser unseres gottgeweihten Lebens.

Der Brief an Philemon Rev. P. P. Wedel 1. Einleitung 1—3

In der Einleitung haben wir den Namen des Autors, die Adresse derer, an die dieser Brief gerichtet ist, und die Begrüßung.

Paulus nennt sich selbst als Autor, gedenkt aber auch des Timotheus, der sein Mitarbeiter war. Er schrieb als Gefangener, wahrscheinlich während seiner ersten Gefangenschaft in Rom, etwa 61 N. D. Selbst Gefangenschaft hielt ihn nicht davon ab, Christum zu dienen.

Er schrieb die Epistel an seinen geistlichen Sohn Philemon, nennt aber auch Appia, wohl die Gattin des Philemon, und Archippus, der vielleicht ein Sohn dieses Heimes war. Nach Kolosser 4, 17 war er Leiter, vielleicht Prediger. Dann nennt Paulus in seiner Adresse die Gemeinde in Philemons Haus. Wahrscheinlich war Philemon wohnhabend, hatte ein großes Wohnhaus, und die Gemeinde hielt ihre Versammlungen in demselben.

2. Pauli Dank und Fürbitte im Blick auf

Philemons Glauben und Liebe, 4—7. Von welcher großer Bedeutung sind diese zwei Stücke, Glauben und Liebe in der Gemeinde sowie im Leben überhaupt. Besonders sollen die „Heiligen“ sich untereinander lieben. Philemon muß durch Wohltaten seine Liebe gegen die „Heiligen“, vielleicht die Gemeinde in Jerusalem, bewiesen haben.

3. Paulus fleht für Onesimus, 8—20.

Onesimus, ein Sklave des Philemon, war demselben entlaufen, kam auf seinen Wanderungen nach Rom, traf mit Paulus zusammen und bekehrte sich unter Pauli Predigt. Nun sendet Paulus ihn zurück und bittet, Philemon möchte ihn aufnehmen. Er hätte ein Recht, es zu gebieten; aber um der Liebe willen mahnt er 8—9.

Durch Onesimus Befeuerung ist eine neue Verwandtschaft entstanden. Er ist nun Pauli Sohn, des Philemon Bruder, also nicht bloß sein Sklave. Als Bruder möchte Philemon ihn aufnehmen, 10 und 16. In Christo sind die Christen Kinder Gottes und unter einander Brüder und Schwestern.

Onesimus (nützlich) ist zwar seinem Namen nicht treu gewesen. Er war früher unnütze. Jetzt aber wird er seinem Namen treu sein. Er wird nützlich sein. Ein treues Bild des Sünders: Vor der Befeuerung unnütze, nach der Befeuerung Gott und Menschen nützlich.

Das Christentum steht über allen sozialen Verschiedenheiten. Es fragt nicht nach Reichtum, Nationalität, Ansehen, Beruf, Stellung; es sieht in jedem Gotteskinde einen Bruder. Darum möchte Philemon den Onesimus nicht als Knecht sondern als Bruder in Christo aufnehmen, 12—16.

Paulus stellt sich in den Riß und will bezahlen, wenn Onesimus dem Philemon Schaden getan hat oder etwas schuldig ist. „Das rechne mir zu,“ 17—18. So stellt sich Christus für uns in den Riß und bittet den Vater: „Das rechne mir zu; denn ich habe es am Kreuze mit meinem Blut bezahlt.“

4. Pauli Vertrauen in den Philemon, 21—22.

Er wird seinen Wunsch erfüllen, ja noch mehr tun als er bittet. Etwa den Onesimus befreien? Er glaubt immer noch, im Heim Philemons willkommen zu sein, und hofft, auf die Fürbitte hin frei zu werden. Welch eine Macht ist das Gebet und die Fürbitte. Brauchen wir sie?

5. Schluß, 23—25
In feinen Schlußworten übermittelt Paulus die Grüße seiner Mitarbeiter und spricht dann den Segen.

* * *

CONTRIBUTIONS RECEIVED,
FEBRUARY 1934

We are glad to publish the names of our friends whose we received during the month of February.

Baergen, P. G. -----	\$ 30.00	Ewy, H. O. -----	12.00
Balzer, Linda Anne -----	10.00	Eymann, Mrs. Mary -----	15.00
Becker, D. D. -----	56.00	Flaming, Jacob A. -----	5.00
Becker, Honora -----	30.00	Franklin, Mrs. Ruby -----	5.00
Becker, Sister Mollie -----	10.00	Goering, Zacharias -----	2.50
Bethel College Mennonite Church--	15.68	Haury, Elizabeth -----	10.00
Brandt, John -----	25.00	Jantz, Henry W. -----	25.00
Buhler Mennonite Church -----	18.36	Klaassen, Herman -----	20.00
Busenitz, J. A. -----	30.00	May, W. D. -----	5.00
Challans, Ruth E. -----	10.00	Mierau, D. J. -----	100.00
Claassen, Ben A. -----	12.50	Pankratz, Peter A. -----	10.00
Corby, Walter M. -----	10.00	Reimer, Alvin J. -----	10.00
Dester, Laura -----	100.00	Rempel, Mrs. Auguste -----	50.00
Dirks, A. D. -----	1.00	Richert, Edna -----	1.00
		Richert, Ruth -----	25.00
		Smith, Rev. Fred -----	1.00
		Thomas, Lucille -----	5.00
		Toews, Rev. G. J. -----	10.00
		Voth, Rudolf D. -----	3.00
		Total -----	\$673.04

All gifts are gratefully acknowledged.

Bethel College

By J. F. Moyer, Custodian.

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Bethel College

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| 1. Lumber for dairy barn (supplied.) | 16. One walking plow. |
| 2. Lumber for chickens house (supplied). | 17. One sulky plow. |
| 3. Lumber for hog house (supplied). | 18. One Farm-All with plow. |
| 4. Fifty sacks cement for foundations. | 19. One harrow (supplied). |
| 5. Fifteen loads sand for foundations. | 20. One dirt scraper (supplied). |
| 6. Four kegs nails for buildings. | 21. One grass mower. |
| 7. One hundred days of labor. | 22. One hay rake. |
| 8. Ten milk cows. (one supplied) | 23. One lumber Wagon. |
| 9. Two horses or mules. | 24. One wagon running-gear. |
| 10. One set harness. | 25. One grain drill. |
| 11. 150 laying hens. | 26. One binder. |
| 12. Five pigs. (one supplied) | 27. One bushel alfalfa seed. |
| 13. One cream separator. supplied) | 28. Ten cow stanchions (supplied). |
| 14. One butter churn. | 29. Hay track and carrier (supplied). |
| 15. One refrigerator. | 30. One water tank. |
| | 31. One Silo. |

Cut Public School Study?

A drastic revision of the public school curriculum which would eliminate 30 to 50 per cent of the subjects now taught in the average American public schools was recently proposed by Professor H. B. Bruner of Teachers College, Columbia University in a public address.

According to Professor Bruner, most courses given in the schools of the country "skim blissfully over the surface", while even the better courses are merely descriptive and historical in character, containing little value as far as economic and social problems are concerned.

—New York Times.

ASK ABOUT KANSAS

The Kansas State Chamber of Commerce, headquarters in Topeka, received 50 per cent more inquiries from farm families in other states about opportunities in Kansas in 1932 than were received in 1931. Most of the inquiries were from states east of the Mississippi and North of the Ohio. The inquirers have sold their high priced land and want to buy lower priced land for a new start. The State Chamber of Commerce is well equipped with data for making replies to inquirers. Few job hunters inquire for labor information.

—The Earth.

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<p>Sunflower Hatchery A. P. A. Inspected Chicks that live and grow</p>	<p>Gustin's Market 702 Main Phone 636 The Busy Store Patronize a Newton Owned Store. Keep Newton Money in Newton</p>

THREE CHEERS

"For the first time in the history of the University of Minnesota," says the first paragraph in a front page story of the Minnesota Daily of October 26, "a student has been excused from military drill on the grounds of 'conscientious objection.'" The dramatic story goes on, showing how Ray W. Ohlson, of Minneapolis, freshman, was notified by President Lotus D. Coffman that he could be excused on moral grounds. Aided only by a letter from his mother, Ohlson took his calm stand, offered to take "anything else in substitution, even though it requires longer hours and means a heavier burden." His quiet determination, his sincerity, and his lack of the agitator at-

titude won the attention of dean and president.

"I can go on with my education now," he said, as reported in the Daily; "I want some day to teach others how to live—not how to kill."

—News Bulletin National Council for Prevention of War.

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