

Miss Emma Krehlitz

School and College Journal.

Vol. IV.

NEWTON, KANSAS, July, 1899.

No. 7.

**Wand Papier (Tapeten),
Haus-Farben und Glas.**

H. J. Toevs & Co. 712 W. St.
Newton.

J. G. ROGERS.

Blank Book Manufacturer and
Printer.

Printing and Binding of all Kinds Done
in all the Latest Styles.

All Kinds of County Supplies
Constantly on Hand.

..... Old Books Rebound in all Styles

Gilt Edges, Marbling, etc., done on short notice.

Over Midland
National Bank, Newton, Kans.

The Kansas Lumber Co.,
—DEALER IN—

**Lumber, Lath, Shingles,
Sash, Doors, Mouldings, Posts,
Lime, Cement, Hair, etc.**

Office and yards,
125 W. 5TH ST. NEWTON, KANS.

One Price Clothiers and Hatters.

N. BARNUM & CO.,

517 MAIN STREET.

To be absolutely certain of securing the very best values, come
to us and we will show you the difference in the prices of a strictly
one price Store and what others ask.

**CONRAD'S
DRUGS, JEWELRY,**

501 Main St., Newton, Kas.

Coal.

Nicholson & Ball,

311 Main St. Phone 34.

JOS. STEINKIRCHNER,

Proprietor of the
Palace Meat Market.

708 Main St., Newton, Kans.

THE EAGLE MILLING CO.

(Successor to John Dick.)

Kauft Weizen und Korn zu höchsten Markt-
preisen, tauscht Mehl für Weizen aus.

Highest Market Price paid for wheat
and corn. Wheat exchanged for flour.

J. E. RUTH, MANAGER.

**James Howard,
Blacksmithing & Wagon Shop,**
116 W. 5th St., Newton, Kansas.

H. M. WALT, Kleider-Geschäft, Herrenkleider.

Ich eigne selbst mein Gebäude und brauche keine Rente zahlen. Ich kaufe meine Waren direkt von den Fabrikanten
und zahle dafür bar. Aus diesen Gründen kann ich meinen Kunden mindestens 25 Prozent an ihren Ein-
käufen bei mir sparen.

Ich habe die größte Waren-Niederlage zu den billigsten Preisen in Newton.

Jeder Artikel ist garantiert, daß er so ist wie er angepriesen wird.

H. M. Walt.

The Hanlin Mercantile Co.

Man kann 15 bis 25 Prozent sparen,
wenn man feine

**Schnitt = Waren, Schuhe,
Groceries u. s. w.**

bei uns kauft.

Wir überschätzen weder die Qualität
noch den Wert unserer Waren.

S. A. Hanlin, C. M. Beachy,
John Olinger.

MCGRAW & CO.,

Coal, Building Stone and Grain.

YARDS AND SCALES

Third Street near Newton City Mills.

NEWTON, KANSAS.

The Midland National Bank.

Capital \$50,000.00,
Newton, Kansas.

W. J. Trousdale, Pres. J. C. Nicholson, V. P.
Don Kinney, Cashier.

BOARD OF DIRECTORS.

W. J. Trousdale, J. C. Nicholson, J. H. McNair,
Amos Hess, Don Kinney.

Does a General Banking Business

All Business, consistent with sound,
conservative banking solicited.

Sterling Bicycles---

Are made in one grade only—THE BEST.
Price \$50.00.

Also many other Good Bicycles at
\$25, \$35 and \$40.

Full line of Bicycle Sundries. Repairing
done and guaranteed.

508 Main Street. C. H. HOAG.

Volksblatt Pub. Co., Printers, Newton, Kans.

REESE'S PALACE DRUGSTORE

NEWTON, KAN.

Pure Drugs and Fine Jewelry.

C. W. Chase.

Hauptniederlage von

Stiefeln und Schuhen.

Gute Waren zu billigen Preisen.

Nichts wird mißrepräsentiert.

511 Main Strasse, Newton, Kan.

In der deutschen
Material u. Specerei-Handlung

Heinrich Toevs,

502 Main Str., Newton, Kan.

findet man stets einen guten Vorrat frische
Ware zu billigen Preisen.

School and College Journal.

Will May,
Neues Schuh- und Stiefelgeschäft.
Newton, Kansas.

J. J. KREHBIEL,
Nos. 123 and 130 East Sixth Street,
NEWTON, KANSAS.
Blacksmith & Repair Shop.
Schmiede u. Wagen-Werkstätte.

THE RAY BOOT AND SHOE CO.,
DEALERS IN
FINE BOOTS and SHOES,
No. 515 Main St.
NEWTON, KANSAS.

S. M. SWARTZ LUMBER CO.,
Südlich vom Santa Fe Depot,
Holz, Schindeln und Kohlen
zu billigen Preisen.
Newton, Kansas.

J. R. LOWE,
DENTIST
Corner of Main and Fifth Streets,
NEWTON, KANSAS.

MRS. T. E. YOUNG,
Fashionable Millinery
and Hairdressing.
NEWTON, KAS.
Hier wird Deutsch gesprochen.

**The Newton
Milling and Elevator Co.,**
NEWTON, KANSAS.

We do an exchange business and
will try to please everybody.
Are always in the market for
wheat and pay the highest prices.

Wir kaufen zu jederzeit Weizen
und zahlen die besten Preise; auch tau-
schen wir Mehl für Weizen um.

B. Warkentin,
Manager.

GERMAN PRINTING
of all kinds and at the most reasonable
rates, at
THE VOLKSBLATT OFFICE,
Newton, Kansas.

P. N. WING.
HARNESS,
Sattlergeschäft, Pferdegeschirre u.
Newton, Kansas

A. L. GREENE,
ATTORNEY AT LAW,
Rechts - Anwalt.
NEWTON, KAN.

Bretch Bros.,
Cash Grocers.

High Class Goods a Specialty,
Chase & Sanborn's
Teas and Coffees.
Ralston Health Flour.
624 and 626 Main Street,
Newton, Kansas.

DUFF & REPP,

DEALERS IN

Furniture, Carpets, Curtains, - - - -

Queensware, Stoves and Undertaking.

CALL AND GET PRICES. * * * * *
W. C. Powers' Old Stand---512-514 Main Street, Newton, Kansas.

S. S. HAURY, M. D.,
.....Physician and Surgeon.....
OFFICE: N. E. Corner Sixth
and Main Streets.
NEWTON, KANS.

Newton Lumber Co.,
DEALER IN.....
Lumber, Lath, Shingles, Sash
Doors, Mouldings, Posts, Lime, Cement,
Hair, Stucco, Plaster Paris.
Office Yards 113-116 East Sixth Street.

THE MOOSEHEAD
Carries the Largest Stock of
**Drugs, Jewelry, Watches and
Diamonds.**
Prices are always the lowest.
W. G. PEARSON.
518 Main St., Newton, Kansas.
Hier wird Deutsch gesprochen.

C. F. Claassen.
Land, Loan and Insurance,
522 Main St., Newton, Kan.
Verkauft auch Schiffsbillete.

The Moundridge Lumber Co.,
Dealers in
BUILDING MATERIAL AND FUEL.
Moundridge, Kansas.

H. D. WELLS,
DENTIST — Zahnarzt.
Office over (über) Barnum's Store.
NEWTON, KANSAS.

Chas. Kunde,
Fresh and Cured Meats Always on
Hand.
Fish, Poultry, Game and Oysters in
Season.
616 Main Street. Phone 142.

GRAYBILL
Verkauft billig für Bar,
Schuhe, Stiefeln, Pantoffeln.
525 Main St., Newton, Kans

The Lehman Hardware & Implement Co.,
Dealers in
Hardware, Cutlery, Stoves, Tinware, Farm Implements, Windmills, Etc.
Newton, Kansas.

DIETRICH FUNK & BERNH. BARTEL,
Contractors and Builders.—Zimmer- und Baumeister.
122 E. 4th street, Newton, Kansas.
All work guaranteed to be first-class. General repairing promptly attended to.

School and College Journal.

Vol. IV.

NEWTON, KANSAS, July, 1899.

No. 7.

School and College Journal

Published every month by the
BOARD OF DIRECTORS OF BETHEL COLLEGE,
NEWTON, KAN.

All Correspondence may be addressed to:
"SCHOOL AND COLLEGE JOURNAL,"
Bethel College NEWTON, HARVEY, CO., KAN.

SUBSCRIPTION PRICE: 25 cents a year.

Entered at the Post Office at Newton, Kan., as
second class mail matter.

THE FALLS OF NIAGARA.

BY G. A. HAURY.

A few miles down the river from the Whirlpool is Lewiston. From this place, where the Gorge takes its beginning and where the river again is navigable, a ferry carries passengers to Queenston, a town on the Canadian side. Here the electric cars may again be taken, which, after winding up to Queenston Heights, lead back towards the Falls. On the Heights our attention is first attracted by a lofty monument, erected in memory of General Brock, who fell here in 1812 in the battle named after the place; then on looking northward we may pursue the course of the Niagara until in the distance it merges into the broad expanse of Lake Ontario. Moving along on the top of the bluff, we get a view of the river different from that obtained at the water's edge as we came down the Gorge. Since the distance at which we look down upon the seething mass of water, takes away much of that awe by which the spectator is overcome when he stands at the very brink of the Rapids and the Whirlpool, the view is

not such an impressive one; nevertheless it presents some interesting features. It appears more in outline than in detail—a view necessary to comprehend each particular.

Soon we approach the Falls; and as they burst upon our sight, a thrill of awe overruns our whole being. There is now the wonder before us in all its grandeur. We hear the thunder and roar of the waters; we see the huge liquid wall, the "water piled up against the heavens," and the mist rising upwards in clouds. We leave the cars and draw nearer; we do not mind the spray which falls upon us in copious showers. Here we might stand for hours and look, and in the observation become oblivious of everything else around us—in fact, of our own existence.

This is historic ground. There was a time when the thunder of Niagara found a mild accompaniment in the thunder of battle. In 1814 the Americans made this locality the center of operations against the British; and only one mile west was fought the bloody battle of Lundy's Lane, and a few miles south, that of Chippewa. There are numerous other places of historic interest in this vicinity.

But we cross over to the American side by means of the great suspension bridge, which here spans the chasm.

Preparatory to looking at the Falls from a position near by on the American side, one does well to take a bird's-eye view of the whole scene. This can be done by ascending a steel tower especially erected for this purpose.

From an elevation of 300 feet every point can be distinctly seen. Below lies the town, being in appearance a collection of low houses peopled by miniature men; eastward and southward we trace the broadening stream, dotted here and there with islands; a little towards the southwest the whole outline of the Falls appears distinctly to view; and if our visit be made in the forenoon, a beautiful circular rainbow can be seen in the rising mist.

From the tower the way naturally leads to Prospect Park, which lies in the angle formed by the turn of the river. Along the path, a number of Indian women are standing or sitting. They have come in from the reservation of the Tuscaroras a few miles off, and offer beadwork and other articles of Indian handicraft for sale. In the Park we successively reach Hennepin's View and Prospect Point. Here we are in the angle of the Falls, only a low barrier separating us from the precipice. We look down into the gulf below and shudder. We wonder at the audacity of man; for right in the midst of the boiling, seething mass, we see the little steamer, the Maid of the Mist, nothing but a frail shell, poking her venturesome nose almost into the edge of the Falls. The nearness of the falling mass of greenish water fills us with terror; yet this terror has a peculiar fascination, and we do not care to withdraw ourselves from its influence. Again and again fixing our gaze upon some speck of foam or the crest of a wave coming down stream, we watch its progress till it reaches the

edge, hovers a moment over the precipice, and then plunges down into the abyss. We seem to have become a part of Niagara. We feel ourselves hurrying over the brink, and then, going down, down, we lose all self-consciousness in the turmoil.

If the peculiar charm and fascination which water, especially if flowing, exerts over the spectator be considered, one no longer wonders that the ancients peopled spring, river, lake, and sea with nymphs, always attempting to lure human beings to destruction. In story and song we find this idea repeated. The sirens of the Greeks, and the Lorelei of the Germans, are personifications of such dangers. The thought also comes to one's mind whether this charm does not partially explain the fact that so many accidents and suicides occur at Niagara. Visitors who have, perhaps, before entertained thoughts of self-destruction, or who are of weak, nervous organization, fall for the moment under the influence of the charm and yield to the temptation; then comes "the fearful leap, the midway repentance, the despair of the plunge," and they are swallowed by the relentless gulf.

A little farther up the river there are several bridges, one leading from the main land to Bath Island, and the other thence to Goat Island. The first offers a very good opportunity for observation. Looking up the river you see the American part of the Upper Rapids. The river here descends about fifty feet over a series of shelves, some of them forming fair-sized cataracts. As the foam-crested waves in succession dash over the rocks and alternately rise and fall, they appear like so many huge dolphins in playful pursuit of each other. Anyone coming within reach of this dangerous torrent, has very little chance of escape. Turning

your eyes down the river, you will notice a number of rocks and small islands. One of the former is of particular interest because of the tragedy which occurred there. It is Avery's Rock. In 1853 a man named Avery was drawn into the current and carried downward, but he succeeded in grasping a log which had lodged on the rock. After a struggle of eighteen hours, during which several vain attempts to rescue him were made, he was carried over the American Falls.

Goat Island, which itself is of great interest, contains about sixty acres. Its vegetation is very rich. It is said that a greater variety of plant life is found there than in any other locality of equal space outside of the tropics. A carriage road makes the circuit of the island, and footpaths lead to all points of interest. Luna Island is the first to be reached. It lies between Goat Island and the American shore, thus separating the American and the Center Fall. Then, a little farther on toward the Horseshoe, are the Biddle Stairs, which you may descend. Here you obtain good views of the Falls from below, and if you have any inclination for the adventurous, you may enter the Cave of the Winds, and pass through behind Center Fall. I myself did not take that trip; in such things I must confess myself a coward. It did not seem worth while to me to endanger my life simply for the sake of boasting "I went through the Cave of the Winds," and I know that is about all the good it does to many who pass through. I did not care for that distinction as long as I could find pleasure and profit in beholding the grandeur of the Falls from a safe position.

From the Biddle Stairs a short stroll brings us to the Horseshoe

Fall. A frail wooden bridge leads out to some large rocks lying in the water at the edge of the precipice. Passing out to the end of the bridge, one is in the midst of the uproar; but the constant tremor of the rocks and the proximity of the abyss produce a feeling of insecurity and apprehension too great to permit a long stay. After retracing our steps, we follow the path up the island and come to the most romantic spot on the place, the Three Sister Islands. In their wild and rugged aspect they present all the characteristics of mountain scenery, barring, of course, the elevation. The channels between the islands are the dashing mountain streams with here an eddy and there a cascade. There are rocks, bare of every vestige of vegetation and intersected by deep clefts; there are hidden dells, made pleasant by grass and trees which find sustenance in the spare soil. Altogether it is the artist's paradise, a place where one would like to spend days instead of minutes or even hours. But as a long stay is out of the question, we hurry on to the head of the island, where the waters divide and where was the only approach before the bridges were built. To affect a landing here requires a daring and skillful boatman. Turning our footsteps downward again, we come to a spring, the water of which we must taste; then, having completed the circuit of the island, we recross the bridges to the mainland, take a last look at the Falls, and then away.

BETHEL CLOSES.

After nine months of faithful and earnest work without any interruption, Bethel holds her closing exercises, Wednesday, May 31. The number of students enrolled in all was 118, coming from Russia, Canada,

Minnesota, Pennsylvania, Dakota, Nebraska, Oklahoma and Kansas. The teaching force was increased this last year, there being in all nine instructors. A new department was also introduced, namely, the business department under Prof. Parsons.

Prof. H. O. Kruse, as principal, labored very hard during the entire year to make his first year at Bethel felt.

Visitors from various parts of Kansas and several from Minnesota arrived a few days before, and during the entire day guests came in from the neighborhood to attend the exercises. The attendance at all the meetings was the greatest ever known at Bethel. All rooms were thrown open for the friends of the school, and in many rooms, such as the art room, office, museum, chapel, Belles Lettres Hall, reception, and Prof. Kruse's recitation room decorations were made to welcome the guests as much as possible.

At 8:40 A. M. the students and friends assembled in the chapel for the usual devotional exercises, led by Prof. G. A. Haury. Prof. H. O. Kruse immediately read the program for the forenoon, after which the students assembled in the various rooms for oral examinations. These examinations have been the custom for many years at the institution; their object is to show to the patrons the method and work done at the school.

From 9 to 9:45 examinations were held in Homiletics under Prof. Wedel, in German; in General History, under Prof. Kruse, in Arithmetic under Prof. Webster.

From 9:45 to 10:30 an examination was given in Mennonite History, under Prof. Wedel in German.

From 10:30 to 11:00 examinations were held in American Literature under Prof. Haury, and German Grammar under

Prof. Richert. Prof. Welty now played a number on the organ, while all were seated in the Chapel.

Rev. Goertz and Prof. Kruse made announcements of the further exercises of the day and especially the noon period. Meals were served in the dining hall at Mr. Wenger's. Over 175 gathered here and were furnished with dinner.

At 1:30 P. M. the chapel and gallery and halls filled to their utmost. Prof. Welty played a beautiful selection on the organ, during which time the graduates, preceded by the faculty, entered the Chapel and took their respective places in the front.

After opening song and prayer, Mr. D. H. Richert, from Alexanderwohl, the first speaker of the graduates, was introduced to the audience. "Is Life Worth Living," was the subject of his oration.

Mr. J. J. Banmann, second speaker, addressed the assembly in German on the subject "Difficulties as a Factor in Education." The gentleman brought forth many appropriate examples. The chorus class under the leadership of Prof. Welty sang "Ave Verum" unaccompanied.

An essay, "The Power of Sympathy" was now read by Miss Selma B. Eymann, of Newton.

"Codex Teplensis," was the subject of the next oration, given in German, by Mr. P. J. Friesen, of Minnesota. The subject is a new one and required special efforts on the part of the speaker to bring forth his theme in such a short time.

After another selection of music, Miss Bertha M. Krehbiel, from Moundridge, read an essay entitled "Loyalty to Principle."

Mr. J. J. Becker, from Minnesota, delivered his oration in German, on the subject "The Historical Development of Pedagogy." For the short time, Mr. Becker very successfully touched

upon the various steps that Pedagogy has made to reach its present position, and he made mention of the causes and results at the different periods.

The chorus class sang a selection in German, entitled, "Praise Ye the Lord."

"The Influence of Events Upon Individual and National Life," was the subject of A. D. Schrag's oration.

Mr. J. F. Kroker, from Russia, the last orator, spoke on the subject "The Apostle Paul as a Type of a True Missionary." Mr. Kroker presented the traits of the famous missionary and introduced the Apostle's work done in the vineyard of the Lord. He closed his address in well chosen and appropriate words. The president of the faculty presented the diplomas and in a few words addressed the class.

Rev. Penner, of Hillsboro, as the representative of the Board of Directors, then spoke a few moments to the graduates, showing them the value of their preparation for life.

Rev. D. Goertz was the last to address the class, and in touching sentences related many difficulties against which they must struggle, and encouraged them never to lose sight of the golden harvest before them.

After prayer by Rev. Ratzlaff and the farewell song, "God be With You," the commencement exercises were ended.

The chapel was neatly decorated with flowers, roses, evergreen, and lace curtains, and the motto of the class, "Vive ut Vivas," "Live that you may live."

DONATIONS RECEIVED.

(Giebesgaben erhalten.)

Jacob Haury 10 Cts.—Miss Katie Krehbiel \$3.—Mr. D. T. Eymann \$5.—Rev. P. H. Richert \$5.

(See page 8 for "Alumni Meeting" and "Journal Subscriptions Received"; also 3rd cover page for "Belles Lettres Final" and "Local Notes".)

Schul- und College-Journal

Monatlich Herausgegeben vom:
Bethel College Direktorium,
Newton, Kansas

Subskriptionspreis 25 Cents per Jahr in Voraus-
bezahlung.

Bestellungen, Korrespondenzen, Adressveränderungen und Geldsendungen sind zu adressieren wie folgt:
School and College Journal,
Bethel College, Newton, Harvey Co., Kan.
Money-Orders, Wechsel und anderweitige Geldsendungen bitte zahlbar zu machen an den Editor und Geschäftsführer
David Goerz.

Die Office des Geschäftsführers
von Bethel College
ist aus der Stadt Newton nach dem College Gebäude hin verlegt worden, und ist daselbst im Süd-Ostzimmer des Erdgeschosses (Basement) zu finden.

Der Codex Teplensis.

(Vortrag, gehalten beim Schlußexamen in
Bethel College 1899.)

Um sich über eine kirchliche Richtung oder Gemeinschaft ein richtiges Urteil bilden zu können, ist es vor allem notwendig, mit ihrer Geschichte bekannt zu werden. Und eine der ersten Fragen, die uns bezüglich einer Gemeinschaft nahetritt, ist wohl die: Was hat sie geleistet. Denn Thaten sind's, welche den Völkern der vergangenen Zeiten ein unvergeßliches Andenken bewahren. So wie es in der Welt-Geschichte überhaupt der Fall ist, so findet dieses auch in Bezug der Geschichte der christlichen Kirche Anwendung.

Wir haben nun auf dem Gebiete der Kirchengeschichte einen großen Haufen Material vor uns, aus welchem wir Gelegenheit haben, die Vergangenheit kennen zu lernen. Denken wir nur an die katholische Kirche, deren Gliederzahl die irgend einer andern kirchlichen Richtung weitüber flügelt.

Von derselben haben wir auch lange und ausführliche Berichte. Neben der katholischen Kirche finden wir dann, besonders nach der Reformation, verschiedene andere kirchliche Abzweigungen Lutheraner, Zwinglianer, Calvinisten und wie sie weiter heißen mögen.

Daß uns von diesen ausführliche Berichte aufbewahrt geblieben sind, läßt sich leicht erklären, weil sie unter staatlichem Schutz standen und somit gesetzliche Rechte hatten. Daher waren auch ihre litterarischen Produkte nicht in Gefahr, vernichtet zu werden.

Ganz anders aber verhielt sich mit

den Waldensern, den Vorfahren der Mennoniten. Gehäßt und verfolgt von der Staatskirche, standen sie wehr- und schutzlos da auf dem Plan der Geschichte, angeblich als eine verdammungswürdige Sekte, deren Existenz höchst gefährlich für die Kirche zu sein schien.

Diese sogenannten Sekten finden wir schon seit den ersten Jahrhunderten neben der Kirche. Nur haben sie zu verschiedenen Zeiten verschiedene Namen gehabt, welche ihnen gewöhnlich ihre Feinde als Spottnamen anhängen. Sie selbst nannten sich meistens nur „Christen“ oder „Brüder“, die auf ein in der Bibel begründetes, und auf persönliche Erfahrung ruhendes, praktisches Christentum drangen.

Thatsache ist nun, daß es unter diesen sogenannten Sekten manche verkehrte Ansichten und irrtümliche Ideen gab. Dieses hat jedoch nicht die Wahrheit auf, daß der Kern derselben ein reines, lautes Christentum anstrebte. Um aber dieses thun zu können, mußten sie eine gründliche Kenntnis der heiligen Schrift haben, welches auch ihr größtes Verlangen und höchstes Bestreben war.

Nun aber hatte im Laufe der Zeit die katholische Kirche das Lesen der Bibel verboten. Da standen nun die Waldenser, die im Mittelalter die Hauptträger dieser sogenannten Sekten waren, vor einem gar schwierigen Problem. Das höchste Gut, das sie besaßen (die Bibel) war ihnen somit entzogen; zudem war dieselbe auch nur in der lateinischen Sprache zu haben, so daß sie von den meisten auch nicht gelesen werden konnte.

Da war es nun, um ihren christlichen Glauben fest zu halten, unbedingt notwendig, eine eigene Bibelübersetzung anzufertigen. Daß dieses unter solchen kritischen Umständen kein leichtes Unternehmen war, läßt sich leicht denken. Und doch ist es dem ernstesten Bemühen dieser Leute gelungen, eine Bibelübersetzung in unsrer Muttersprache herzustellen, wovon der „Codex Teplensis“ uns heute einen unumstößlichen Beweis liefert. Es steht daher dieser „Codex Teplensis“ als ein unvergeßliches und unübertreffbares Denkmal in der Geschichte unserer Vorfahren verzeichnet.

Männer in unsrer Zeit, die diesen Codex wissenschaftlich und unparteiisch untersucht haben, bezeugen daß wir in

diesem Werk eine höchst sorgfältige und genaue Bibelübersetzung vor uns haben; die nicht nur einen Vergleich mit Luthers Übersetzung aushält, sondern an Genauigkeit dieselbe überragt. Hat doch selbst Luther bei seiner Bibelübersetzung den Codex Teplensis vor sich liegen gehabt und zum großen Teil daraus nachgeschrieben.

Wenn wir uns nun diese Thatsachen vorführen: einmal, daß wir in diesem Codex eine so musterhafte Arbeit vor uns haben, und zweitens, daß dieselbe schon an 200 Jahren vor der Reformation angefertigt wurde, so fragen wir uns wohl mit Recht: Warum haben wir heute denn nicht eine Waldenserbibel anstatt Luthers? Diese Frage läßt sich bald beantworten. Wir haben uns zu Anfang gemerkt, in welchen Verhältnissen sich die Waldenser damals befanden; wie sie nicht nur ohne staatlichen Schutz ihnen Dornenpfad zu gehen hatten, sondern daß sie auch von allen Seiten von ihren Feinden bedrängt und bedroht wurden. Ganz besonders war die katholische Kirche hinten ihren litterarischen Produkten her. Fast jede Schrift der Waldenser wurde dem Fegfeuer übergeben, sobald dieselbe einem katholischen Beamten in die Hände kam. In einigen Fällen, wo sich das Vernichten nicht mehr gut thun ließ, wurde die Schrift von einem Priester in der Weise umgearbeitet, daß die katholische Kirche dieselbe als unschädlich betrachten konnte. Es ist daher nur ein Wunder, daß uns unter solchen Umständen dieses wertvolle Werk unsrer Vorfahren aufbewahrt worden ist.

Wie die katholische Geistlichkeit keine Mühe gescheut hat, alle Schriften der Waldenser zu vernichten, so hat sie sich auch mit ihrer ganzen Energie an den Codex Teplensis gemacht. Da derselbe aber schon zu weit verbreitet war, um gänzlich vernichtet werden zu können, so fanden sie doch einen andern Plan, diesem Werk die Spitze zu brechen.

Zwei Hauptgründe hatten sie, weshalb die Waldenserbibel vernichtet werden sollte. Einmal, weil die Bibel dadurch eine zu große Verbreitung fand, welches ja entschieden von der Kirche verboten war. Der zweite Grund war dieser: Wenn die Verbreitung denn nun einmal nicht mehr zu verhindern

war, so muß, doch der Inhalt umgeändert werden, so daß das Werk einen katholischen Anstich bekam und nicht waldensische Ideen verbreitete.

So gingen sie nun mit großem Eifer ans Werk und schrieben, wo ihnen die waldensischen Ausdrücke nicht paßten, den katholischen Sinn an den Rand, und ließen dann nach gründlicher Durcharbeitung dieses Werk als eine expurgierte Bibel gelten.

Wir haben heute noch diesen Cödex Teplensis mit seinen katholischen Randbemerkungen, welche uns einen klaren und sichern Beweis dafür liefern, daß das Original ein waldensisches ist.

Wenn wir uns daran erinnern, wie viel es diesen Leuten gekostet hat, wie viel Ernst, Fleiß und Mühe sie daran gewendet haben, in jener so verhängnisvollen Zeit eine Bibelübersetzung anzufertigen, ja, daß sie sogar ihr Leben aufs Spiel setzten, um nur in den Besitz der Bibel zu gelangen, so können wir nicht anders als mit Ehrerbietung und Hochachtung an diese Leute, die Waldenser, denken. P. J. Friesen.

Die Witwe im Tempel.

Matth. 12, 41—44.

(Dieser Aufsatz wurde im Bethel College Jugendverein verlesen von Maria Wirkler.)

Die Erzählung von dem Scherflein der Witwe macht in dem Zusammenhang, in welchem sie hier steht, einen ähnlichen Eindruck, wie ein freundlicher Sonnenstrahl an einem dunkeln Gewitterhimmel oder wie eine einzelne Rose auf einer Heide voller Disteln und Dornen.

„Und Jesus setzte sich gegen den Gotteskasten und schaute wie das Volk Geld einlegte.“ Wir lernen aus den Sitten und Gebräuchen der Morgenländer, daß sie sehr freigebig waren. Die christliche Kirche hat diese Sitte mit Recht sich zum Vorbild genommen. Eine Synagoge hatte 9 Kasten für die gesetzliche Tempel- und für Opfersteuern. Vier waren für freiwillige Gaben zur Beschaffung von Holz, Weihrauch, von Tempel Verzierungen und dem Zubehör zum Brandopfer bestimmt. Vor Ostern wurden außer der Tempelsteuer am meisten freiwillige Gaben gebracht. Keiner trat wohl in den Tempel ohne etwas einzulegen. Und da sahe Jesus,

daß die Reichen auch kamen und viel Silber einlegten. Aber Jesus beobachtete nicht nur die Reichen, sondern auch die Armen, denn es heißt: „Er sahe aber auch eine arme Witwe, die legte zwei Scherflein ein; die machen einen Heller. Alle gaben reichlich, die Reichen legten viel Silber ein, und die arme Witwe alles was sie hatte. Der Herr tadelt durchaus nicht die Gaben der Reichen noch achtete er sie gering. Aber er erhebt über die Wohlthätigkeit der Reichen, weit die Gabe der dürftigen Witwe, indem er sagt: „Wahrlich ich sage euch, die arme Witwe hat mehr in den Gotteskasten eingelegt denn sie alle.“ Die Reichen gaben alle von ihrem Ueberfluß, aber sie hat ihre ganze Nahrung eingelegt. Das Scherflein war einerseits die kleinste Gabe, dann aber auch wieder die größte Gabe. Wenn wir an ein Scherflein denken, so war das zwar sehr wenig, aber Jesus schaute auf das Herz der Geberin, und ihre Herzensgesinnung, auf diese machte die Gabe groß. Wir können uns diese Frau kaum anders denken, als daß sie daherkam im Witwenschleier, den thränenschweren Blick niedergesenkt, in demüthiger Beugung vor dem Herrn, der sie durch den Tod ihres Gatten so schwer heimgesucht hatte; sie kam daher, wo Sünd und Brandopfer zum Gedächtnis der Sünden dargebracht und Psalmen gesungen worden waren, in welchen es hieß: „Höre ich bin sehr gedemüthigt; erquicke mich nach deinem Wort.“ Ihre Seele muß aber auch nach Gott, nach dem lebendigen Gott und seiner Gnade verlangt haben. Mit den zwei Scherflein, die sie allein noch übrig hatte, wirft sie ihr ganzes Vermögen in den Gotteskasten, da muß sie doch gedacht haben, wiewohl sie der Herr demüthiget, er sei es doch wert daß sie ihm Alles zum Opfer bringe. In der That übergab sie neben den zwei Scherflein Gott auch ihr Herz, ein Herz voll Liebe und Dankbarkeit, zugleich aber auch ein Herz voll kindlichen Gottesvertrauens denn ihre ganze Nahrung hatte sie eingelegt. Wovon wollte sie morgen noch leben? Und wenn sie nun Heim kam und ihre Kinder schrienen nach Brod, womit sollte sie ihren Hunger stillen? Ja der Liebe ist kein Opfer zu groß. Die Größe

einer Liebesgabe wird also nicht nach ihrem finanziellen Werte, sondern nach der damit verbundenen Opferwilligkeit bemessen. Jesu Worte zeigen, daß er das Lieberwerk aufmerksam beobachtet hat und es anerkannt, weil er weiß, aus welcher Quelle es geflossen. In Gottes Augen ist kein Opfer der Liebe zu klein. Menschen beurteilen das Herz nach den Thaten; der Herr aber die That nach dem Herzen. Wie Gott die Person nicht ansieht, so sieht Er auch die Gaben und Geschenke nicht an, sondern das Herz und die Einfalt des Glaubens. Jesus giebt wohl Acht auf der Menschen Almosen darum sollen sie willig sein, zu geben und wohl bedenken, wie sie geben. Christen müssen gerne ihre Gaben in den Gotteskasten legen und mit beitragen zur Erhaltung des Gottesdienstes, der Kirchen, Schulen und der armen Leute. Wo an die Armen etwas ausgeteilt wird, da sieht Jesus zu und hat seine Lust daran. Ein großer Mann rief einst: O, Gott, ich habe nichts mehr denn 2 Scherflein, einen Leib und eine Seele! O, daß ich sie dir vollkommen aufopfern könnte! Christus sieht bei den Gebenden auf ein mitleidiges und gläubiges Herz. Die am meisten zu geben meinen, geben oft am wenigsten und die da meinen am wenigsten zu geben, die geben oft am meisten.

Die Geschichte der zwei Scherflein ist ein neuer Beweis von der Macht des Kleinen in Gottes Reich und von der Gnade, mit welcher der Herr auch das geringste Opfer ansieht. Durch das Vorbild dieses Weibes sind die Pfennigvereine der Mission sanktionirt. Nun braucht ein armer doch frommer Mensch nicht mehr bei sich denken: Jesus befiehlt zu geben, aber ich kann nicht, denn ich habe nicht viel, und was ich habe, dessen bin ich selbst sehr bedürftig. Solchen dienet es zum Trost, daß Gott nicht sieht auf das äußerliche Thun, sondern auf den Grund des Herzens und das, wozu dasselbe geneigt ist. Auch siehet Gott nicht auf die Größe oder Menge der Gaben, sondern auf das Herz und die Aufrichtigkeit desselben. Hier können fromme Arme sehen, daß es nicht liegt an dem Viel geben, denn nur, wer viel hat, der kann auch viel geben, sondern wer wenig hat, der

gebe das wenige doch mit willigem Herzen. Wer seinem Gott mit einem solchen Vertrauen entgegenkommt, wie diese Witwe, der darf auch alle seine übrigen Sorgen auf ihn werfen. O daß doch auch wir alle unsre Gaben also dem Herrn opfereten. Möchte es noch viele Solche geben, welche wie diese Witwe, bereit sind, von dem, was sie als das Ihrige ansehen, zur Förderung und Unterhaltung des Reiches Gottes beizutragen.

Kannst du wenig nur verwenden,
Soll't es nur ein Scherflein sein,
Auch die kleinsten deiner Spenden,
Ist dem Heiland nicht zu klein.

Reiseflitzgen und Handglossen.

VII.

Von Basel aus machten wir mehrere Ausflüge nach der einen und andern durch Naturschönheit oder historische Merkwürdigkeit ausgezeichneten Örtlichkeit. Zunächst hatten wir eine Reise nach Konstanz geplant und bald saßen wir im Eisenbahnkoupe' und fuhren mit der badischen Bahn am rechten Rheinufer dahin. An der malerischen Landschaft kann man sich hier nicht satt sehen. Links strecken sich die Ausläufer des Schwarzwald vor, mit herrlichem Wald bestanden, rechts hat man den Rhein vor sich, wo ein idyllisch gelegenes Dörfchen und Städtchen dem andern die Hand reicht. Hinter dem Rhein steigen grüne Berggelände sanft in die Höhe. In den Thälern schwamm noch der Nebel, als wir in den Morgenstunden dahin fuhren. Anstatt sich aber zu heben, wurde er dichter und schwerer und wir waren noch keine Stunde gefahren, da war der ganze Horizont grau verhängt und bald rieselte feiner Regen herab. Zudem wurde die Luft recht kühl und mit einem großen Stück der Reiseromantik war es vorbei. „Wenn's nur schön Wetter geblieben wär!“ seufzte man, „es wär dann so schön gewesen,—doch hat's nicht sollen sein.“ Mittags kamen wir zu dem kleinen Städtchen Waldshut. Mir war es eine Pflicht historischer Pietät, hier auszusteigen und mir den Ort anzusehen, der in der Täufergeschichte ja so einen wehmütigen Klang hat. Hierher kam ja Hubmeier 1521 als römischer Priester, schloß sich

aber im Jahre 1524 an die Reformbewegung Zwinglis an und trat im nächsten Jahre förmlich zu den Täufern über. Hunderte empfingen sodann von ihm die Bekenntnistaufe und eine roße Täufergemeinde blühte auf. Die Gewalt der Waffe Oesterreichs machten aber der segensreichen Bewegung ein Ende. Der treue Reformator mußte in einem kleinen Kahn über den Rhein flüchten und das Städtchen erlitt dasselbe Schicksal wie später Münster und Köln, wo jede Sprr evangelischer Lehre ausgerottet wurde, die sich dort so kräftig Bahn gebrochen hatte. Trotz des jetzt starken Regens schritten wir die Straßen entlang und schauten uns die altgeformten Häuser an, in denen i. B. Glaubensgenossen gewohnt und um ihres Glaubens willen so viele Anfechtungen erfahren hatten. Recht sehr fesselte uns ein altes Thor, das in früherer Zeit wohl die Grenze der Stadt gebildet hat, nun aber mitten drin stand. Es ist 200 Fuß hoch. Einem gingen manche Geschichten durch den Kopf von Türmern, die hoch oben in so einem Gemäuer Jahrelang gewohnt hatten. Man spürt so etwas von dem Zug der alten Zeit, wenn man so einen Steinbau betrachtet. Jenseits des Thores ging die Straße abschüssig hinunter dem Rhein zu. Wir hielten uns nur kurze Zeit im Gasthof auf, wo sich eine kleine Stammgesellschaft zur Mittagstafel einfand und machten uns dann aufs neue auf die Wanderschaft. Diesmal nahmen wir die zweite Straße in Augenschein. Sie bildete einen wirklich merkwürdigen Gegensatz zur ersten, der Geschäftsstraße. Eng, mit schlechten Seitensteigen, voller Misthaufen und Pfützen, gewährte sie ein recht verwahrlostes Aussehen. Die Häuser waren auch verfallen, standen windschief und wackelig. Die Scheuern und Ställe längs der Straße erschienen wie armselige Buden. Das Ganze machte den Eindruck unbehaglichster Dürftigkeit und Verkommenheit. Hier konnte man den Begriff des Wortes Proletariat lernen. Freilich, es ist für arme Leute in dieser Gegend trotz aller Romantik, die sie umgiebt, nicht leicht, zu etwas Besitz zu kommen, aber Sauberkeit findet sich doch auch oft bei

der Armut, selten aber wohl in erzrömischen Gebieten. Am Ende der Straße stand die Kirche, freilich nicht mehr diejenige, in der Hubmeier gepredigt hat. Die ist längst zerstört. Aber sie hat der jetzigen jedenfalls sehr ähnlich gesehen. Die Thür war nicht verschlossen und so traten wir ein. Ein starker Weihrauchduft schlug uns entgegen. Das Innere war im ganzen einfach. Ich setzte mich in einen der Sitze und gedachte der vergangenen Zeiten. Wenige jedenfalls nur wissen hier, was für ein Gnadentag voll evangelischen Lichtes vor 350 Jahren diesem Ort aufging, dem leider so schnell die tiefe Nacht römischer Irrtümer wieder folgte. Warum hat denn Rom solche Gewalt über das Menschenherz? Darum, weil sie es versteht, dem nach Gott und inneren Frieden dürstenden Gemüt den Wahn einzuprägen, als könne sich der Mensch das ewige Heil teils erarbeiten durch Gebete, Fasten, Almosen, teils es sich von der Kirche äußerlich verbürgen lassen, also unsre Hoffnung auf die Seligkeit auf das Sichtbare zu stellen anstatt auf das Unsichtbare.

Von Waldshut reisten wir weiter nach Konstanz, vorbei an so wunderschön gelegenen Städtchen, daß man alle fünf Minuten hätte aussteigen und sich umsehen mögen. Besonders Säckingen hatte für mich viel Fesselndes, dachte man doch sofort an Scheffels Meisterwerk: „Der Trompeter von Säckingen,“ das schon über 100 Auflagen erlebt hat. Ja, hier hätte man herum wandern mögen und von hier aus jene Orte besuchen, die Scheffel in seinem „Eckehard“ uns so spannend vor das Auge rückt—namentlich auch die Höhen besteigen, die er in seinen „Bergpsalmen“ gefeiert. Doch, schon der weitere Gedanke an den Lebensgang dieses genialen Dichters sagt es einem, daß kein Naturgenuß die Seele dauernd sättigt. Einsam ist ja Scheffel in seinen spätern Jahren dahin gegangen und innerlich—nicht glücklich. Er suchte den Seelenfrieden in der Natur, und da hat ihn noch keiner gefunden—trotz allem Gefasel, das man hierüber in Romanen und Novellen lesen kann. Es war zu unserer Freude in Konstanz

sonnenhell, als wir dort ankamen. Also fort auf die Jagd nach Merkwürdigkeiten. Hoch ragte vor uns der Turm des Münsters empor, in dem ja die Sitzungen des großen Konzils von 1414—1418 stattfanden, von dem es mit Recht hieß: „Da waren viele Pfaffen zusammengekommen, aber den besten haben sie verbrannt. Die Kirche selbst ist fünfschiffig, hohe Säulen tragen das Dach, Inschriften auf den Fußboden besagen daß hier der und jener Bischof begraben liegt. Einer der großen Pflastersteine im Hauptgang, wird als der Platz bezeichnet, wo Huz auf seinen Knien lag, während ein Bischof auf Grund von Röm. 6, 6., auf das der sündliche Leib aufhöre,“ das Konzil ermahnte, den schlimmen Kezer zu töten. Wie lebhaft trat einem die ganze Szene vor Augen! Sonst trat einem überall römischer Krimstrams entgegen, der ja so einen Ort zu einer Art von Göztempel macht. Die blasse Kastellanin führte uns sodann, mehrere Gewölbe durchschreitend, in den eigentlichen Konziliensaal, wo ja Kaiser Sigismund und sogar ein Papst den Sitzungen beiwohnten. Interessant war sodann die Schatzkammer mit den hohen Schränken, angefüllt von goldenen und silbernen Potaten, Kelchen, Randelabern u. s. w., welche der Kirche von reichen und armen Leuten geschenkt worden waren. Dazu kamen alte Handschriften in sorgfältigster Ausführung. Hier waren Millionen aufgespeichert. Rom liefert auch damit einen Beweis davon, daß es eher ein Reich von dieser Welt ist als ein wahres Stück der christlichen Kirche, daß es viele Reichtümer anhäuft. „Rom hat ja Land und Leute aufgefressen und doch noch nie sich übergeben.“ Die Straßen entlang gehend, fesselte uns an einem einfachen Hause in der Nähe eines hohen Thors die Inschrift: „Hier wurde Huz am.....1515 gefangen genommen.“ Um auch seinen Hinrichtungsplatz zu sehen, gingen wir weiter eine Straße entlang bis ins stille Feld, wo, umgeben von Wiesen und Gemüesfeldern, ein mächtiger Stein, der „Huzstein“ den Ort bezeichnet, wo dieser evangelische Zeuge und ein Jahr später der Edelmann Hieronymus von Prag den

Flammentod starben. Wir setzten uns und gedachten jener Tage. Ja, ja, wären jene Reformatoren nicht so überzeugungstreu gewesen, so würden wir heute wohl nicht im Besitz so vieler geistiger Reichtümer sein. Auf dem Rückwege besahen wir uns noch das gewesene Dominikanerkloster, in dem Huz gefangen lag. Es ist jetzt ein aristokratisch geartetes Hotel. Gerne hätten wir den Bodensee besahen und uns seine reizenden Küsten beschaut, aber auf solchen Touren muß man sich eben auch auf einige Hauptsachen beschränken, und so führte uns der Zug abends noch bis Schaffhausen.

Hier statteten wir am nächsten Morgen dem berühmten Rheinfluss einen Besuch ab. Er bildet ein einzigartiger Phänomen und ist in manchen Beziehungen fesselnder als der Niagara-fall. Dieser ist natürlich viel kolossaler, aber die Großartigkeit des Eindruck ist auch förmlich erdrückend. Man kommt kaum zu Einzelheiten. Dazu fehlt ihm die malerisch schöne Gebirgswelt als Einfassung, die den Rheinfluss in solch zauberhafter Weise einrahmt. Wir erklimmen das Schloß Laufen und betraten dann die verschiedenen Aussichtspunkte, von welchen aus man das entzückende Schauspiel betrachten kann. Schließlich steht man ganz unten und hat die wie in Silberschaum zer Schlagenen Wassermassen zu seinen Füßen. Den Rheinfluss kann man übersehen, analysieren und als ein Ganzes studieren. Ja, hier hätte man Quartier nehmen mögen, um sich mal in die Betrachtung so eines Naturwunders zu versenken. Aber—wie schnell eilen die Stunden bei solchen Genüssen! Bald mußten wir wieder fort. Sonst hätte ich gern den hier wohnenden Pfarrer Dehminger aufsuchen und ihm sagen mögen, daß ich es sehr bedaure, daß er in seiner „Geschichte des Christentums“ den Abschnitt über die Täufer nicht nach den Resultaten der neuern Forschungen auf diesem Gebiet geschrieben hat.

Mittags an diesem Tage waren wir wieder in Basel. Wir wollten noch nach der Chrißhona hinauf. Aber bald entlud der hier düster verhängte Himmel anhaltenden Regen und bannte uns ans Haus. Dazu wurde es so

ungemütlich kühl, daß man sich recht unbehaglich fühlte. So sonnig wie in Kansas ist's nicht in der Schweiz und auch nicht so warm. Am nächsten Morgen aber suchte uns der liebe Reisprediger von der Smisson auf und nahm uns mit nach Chrißhona. Das war Reiseglück. Einmal lernten wir den lieben Bruder kennen und zweitens gewannen wir in ihm einen ortskundigen Führer. Chrißhona liegt ja hoch auf den Bergen und schauet still ins Thal hinab. Von dem unermüdlischen Spittler gegründet, ist es eine Segensstätte geworden für Tausende. Mir war es etwas wert, den greisen In'pektor Rappard persönlich kennen lernen zu dürfen. Er ist eine ehrwürdige, patriarchalische Erscheinung. Mit großer Sachkenntnis sprach er von den kirchlichen Schäden der Mennoniten, namentlich auch ihrem ihnen fatal gewordenen Gegensinn gegen jede fachmäßige Vorbildung ihrer Prediger. Er steht ja selbst in Gegensatz gegen irgend welchen Wissenschaftskultur, wie es in der Staatskirche herrscht, aber eine solche Stellung, wie sie bei uns im allgemeinen eingenommen wird, daß man bei der Wahl eines Predigers auch nicht das geringste Maß von Kenntnissen zur Bedingung macht, ist ihm denn doch unberechtigt, weil sie unbiblisches ist. Er erklärte sehr eingehend, daß ein Prediger neben innern Gnadenerfahrungen auch eine entsprechende Bildung haben müsse. In solchen Fällen, wo der erste Punkt noch sehr zurück ist, ersetzt ein gutes Maß von biblischen Kenntnissen etwas. Wenn aber beides fehlt, dann ist die Sache doch mißlich. Natürlich widerlegten wir ihn nicht, sondern freuten uns über die Teilnahme, die er für unser Wohl zeigte. Sodann besahen wir uns einige Anstaltsräume, nahmen teil an ihrem Mittagsmahl und machten uns dann auf den Heimweg.

W.

† Gronemann. †

Den 4ten Juni 1899 starb bei Bethel College Frau Justina Gronemann im Alter von 70 Jahren und 2 Monaten. Sie war im Jahre 1829 in Wachenhausen, Provinz Hannover geboren, und im Jahre 1848 mit Heinrich

Gronemann in den Ehestand getreten. Mit ihrem Gatten wanderte sie in 1878 nach Amerika aus und zwar zunächst nach Minnesota. Ein Jahr später kamen Gronemanns nach McPherson Co., Kans., und wohnten daselbst, bis sie 1897 in der Nähe von Bethel College sich niederließen und zur Ruhe setzten. Die Leichenbegängnis der Frau Gronemann fand den 6ten Juni statt, bei welcher Gelegenheit Prediger D. Goerz über Röm. 9, 4-16 und Prediger C. H. Wedel über Ebr. 13, 14. Ansprachen hielten. Die Verstorbene verließ dieses kummervolle Erdenleben in der Hoffnung, ein besseres zu ererben, das Jesus am Kreuz erworben. Sie hinterläßt einen Gatten und acht Kinder. Drei Kinder sind ihr bereits in die Ewigkeit vorangegangen.

Germania Verein.

Der Germania Verein hielt seine letzte Sitzung für dieses Jahr den 29ten Mai. Der schöne Abend so wie der gute Ruf des Vereins brachte nicht nur viele Ex-studenten, sondern auch viele andere Gäste zum Besuch.

Die Halle war geschmackvoll dekoriert und von Seiten des Komitees war keine Mühe gescheut worden. Alles möglichst einladend zu machen. Um 8 Uhr Abends wurde die Versammlung durch J. F. Kröter als Vorsitzender zur Ordnung gerufen und nach einigen gut gewählten Worten seinerseits, wurde folgendes Programm ausgeführt:

Musik.....	„Langsam wandern wir hinab“
	J. F. Banmann.
Deklamation.....	„Fünf Jahre Geleern“
	Maria Wirtler.
Vortrag.....	„Wenn's immer Frühling wär“
	A. D. Schrag.
Tenor Solo.....	„Der Wanderer“
	J. H. Bachmann.
Aufsatz.....	„Charakter“
	Lizzie Dietmann.
Debatte: Behauptet, daß im Streben mehr	
	Genuß ist als im Besitzen.
Affirmativ.....	J. F. Becker.
Negativ.....	J. A. Becker.
Piano Solo.....	„Moments Giotto“
	Emma Goerz.
Zeitung „Die Vinde“. Editoren: J. B. Ediger,	
	Helena Krehbiel, Helena Pantraz
	und H. R. Schmidt.
Abschiedsrede.....	P. F. Friesen.
Musik.....	„Schlafet in Ruh“
	J. B. Epp.

Die Vorträge waren wohl vorbereitet

und wurden gut geliefert. Vokal- und Instrumentalmusik bildete wie immer, einen wichtigen und schönen Teil des Programms. Die Uebungen zeigten einen großen Fortschritt in den Leistungen des Vereins und derselbe kann mit Genugthuung auf seine Bestrebungen zurückblicken.

Local Notizen.

— Student J. A. Becker ist im Erntefeld bei Alexanderwohl beschäftigt.

— J. B. Ediger, welcher sich in Artel-Hospital zu Newton befindet, ist auf dem Wege der Besserung.

— Der Student, welcher Bethel College zuletzt verließ, war P. B. Dyer von Canada er trat in wichtigen Geschäften eine Reise nach Ohio an.

— Prediger D. Goerz und Frau waren etliche Tage auf Besuch bei Hillsboro. Ersterer wohnte auch der Einweihung des Bethesda-Hospital zu Goeßel bei.

— Prof. Welty gedenkt den 3. Juli nach Detroit, Michigan, abzureisen um der Christlichen Jugendvereins Konvention von den Vereinigten Staaten und Canada beizuwohnen.

— J. A. Schwalter, welcher in Newton eine Anstellung als Ladendie-ner hat nahm Logis im „Schweizerhü-tele“ um während der heißen Sommermonate die frischen Nachtlüfte von Mt. Hebron zu genießen.

— Am Montag nach Schulschluß im College begann Lehrer D. Richert die deutsche Gemeinde Schule im Bethel College mit ungefähr 20 Schüler. Wie viele Graduenten aus dieser Schule hervorgehen werden, wird die Zeit lehren. Gesang ist ein wichtiger Teil im Programm der Schule und es wird geübt, als ob es gelte eine Cantate vorzubringen.

ALUMNI MEETING.

Preparations were made for the entertainment of the graduates by the Alumni in the Belles Lettres Hall on the same day. The members having assembled in the Hall, the business meeting commenced with Mr. R. A. Goerz in the chair. The report of the secretary was read and

approved; then they proceeded to miscellaneous business.

The result of the election of officers was as follows:

President, R. A. Goerz, "Class '92;" Vice President, W. B. Unrau, "Class '93;" Secretary, Selma Eymann, "Class '99;" Treasurer, D. H. Richert, "Class '99." After the business meeting the members and guests, about fifty in number, amused themselves in the spacious Hall with a sociable talk, interspersed with music. At a late hour they were ushered to the three long tables for refreshments, consisting of ice cream, lemonade and many kinds of cake. During the refreshments witty and humorous speeches were given by the representatives of the graduating classes of the different years. As R. A. Goerz read the names of the members of the classes, the following persons responded:

Class '85, Prof. G. A. Haury.

Class '86, Prof. B. F. Welty.

Class '97, Prof. H. O. Kruse.

Class '90, J. W. Kliever, by letter.

Class '91, R. S. Haury.

Class '92, Pres. R. A. Goerz.

Class '93, W. B. Unrau.

Class '95, Prof. Webster.

Class '97, J. B. Epp.

Class '98, P. R. Voth.

After the banquet the meeting was ended, all departing and carrying with them a long remembrance of the day. Thus closed the day at Bethel, the last meeting carrying with itself as much interest as the first.

JOURNAL SUBSCRIP. RECEIVED.

(Journal-Subskription erhalten.)

Becker, John;—Buller, John;—Glaassen, C. F.;—Dallke, P.;—Epp, C. C.;—Ewert, W. J.;—Eyman, Lizzie M.;—Friesen, H. B.;—Flaming, P.;—Haury, Jac.;—Heidebrecht, C. C.;—Jansen, Corn.;—Krehbiel, J. J.;—Kauffman, Joh.;—Kliever, G. G.;—Lehman, G. A.;—P. C. A.;—P. P.;—Loganbill, John;—Miss Lemmon;—Lathar, J. P.;—Mouttet, Paul;—Regier, Jac.;—Riesen, F. B.;—Schmidt, I. B.;—Unruh, Dav.;—Waltner, Andr.;—Wenger, Ira.

School and College Journal.

BELLES LETTRES FINAL.

The special meeting of the Belles Lettres Society was held May 30 at 8 o'clock P. M.

The meeting was well attended, the hall being filled to its utmost. The hall decorations were beautiful. They consisted of evergreen wreaths, jasmine, roses and other flowers. Many flags were also used. Three large flags on the walls spread forth the red, white and blue, and smaller flags peeped out here and there, displaying their tiny stars and stripes. An arch was also used; it was set to one side and marked the entrance to the stage. The decorations throughout, which seemed to breathe an air of welcome and greeting to all, were in keeping with Memorial Day.

The program was carried out as it appeared in the last JOURNAL. At the time set, Prof. H. J. Webster, chairman of the evening, appeared on the stage to call the meeting to order for the final work of the society. He made a few introductory remarks, after which the Ladies Chorus under the leadership of Prof. Welty, sang a very beautiful selection entitled, "No Evil Shall Befall Thee." The number was short and very effective and showed great effort on the part of the professor to make the opening number as successful as possible. Miss Bertha M. Krehbiel delivered a declamation entitled "The Drummer Boy." The selection and the mode of delivery are well worthy of mention. An essay, "The River Hastens from the Hill," was read by Miss Lizzie Wirkler. The treatise was well written and the reading of the same was good. Prof. Welty played a piano solo entitled "Lost Hope." Mr. Welty, in his usual but still desired way, gave a short description of the work of Gottschalk before playing, and revealed to the audience the won-

ders and the language of an instrument. The oration which followed, given by Miss Linda Krehbiel, was entitled "Fidelity to Conscience." Miss Krehbiel spoke very fluently and presented her points very emphatically. She made a grand appeal in behalf of the memorial dead, and those of the late war. Then came the discussion of the question: "Resolved, That the warrior does more good for his country than the statesman." Each speaker was given fifteen minutes time for discussion, and they made good use of the time allotted. Mr. D. Harder, the speaker on the affirmative addressed the audience with great patriotism and he very skillfully presented the good deeds of the warrior. Mr. D. H. Richert, the speaker on the negative raised the statesman in line with the warrior and even stationed him somewhat above as shown by the decision of the judges, Messrs. Detmore, Haury and Becker.

The Cecilia Quartette again distinguished themselves in the beautiful song, "Ave Maria." The quality of tone and the harmony were excellent, and the pronunciation was very distinct. Prof. Welty played the accompaniment. With the next number, the paper, the program rapidly drew to a close.

The editors of the paper, "Bethel's Breezes," were Messrs. M. D. Baumgartner and C. Goering, and Misses Mary Dallke and Bertha Haury. The witticisms and the anecdotes were well written; the correspondence and latest events were a special feature of the paper. Prof. Webster then gave his "farewell address." He summed up the work of the society during the past year and made an appeal "that the ladies should take an active part in the debate in the coming year." Then he turned the students' attention

toward home and at this point bid them farewell.

The program was closed by a selection of music by J. E. Wirkler and others. "Hymn Before the Battle," was sung by twelve male voices, who rendered it very effectively. The exercises throughout proved to be the best yet given by the society, although a few left before the exercises were over, due only to the storm which was raging in the north.

LOCAL NOTES.

—Mr. Chr. Wirkler spent about two weeks transacting business on his farm near Wichita.

—Mr. Ira Wenger has undertaken to introduce Missouri customs in Kansas, and especially those of farming; he can be found in the neighborhood of Hesston.

—Mr. P. R. Voth presented a very valuable radiometer to the College lately. THE JOURNAL, as an organ of the institution, herewith sends forth its thanks to the giver.

—Mr. D. Harder has been busily engaged in painting at the Students' Home and Western Home. Mr. Harder says he is a painter by birth and also thinks that he is some relation to the "Painter" of literary fame.

—Miss Linda Krehbiel has been secured as the instructor in Elocution and Physical Culture, and Miss Mary Wirkler as instructor in the Art Department. The former will soon leave for further preparation in Kansas City; the latter is at present studying in Wichita.

—During the past month the Kidron has twice been turned into a large river. To give an exact description of how high the water stood would be very difficult; nevertheless, we mention this one fact to avoid any over-estimation, that the top of the telegraph pole which is found in the College Park was not hidden under the water.

School and College Journal.

Eisenbahn Fahrpläne,

Atchison, Topeka und Santa Fe Bahn.
(In Kraft vom 28. Jan. 1899 an.)

Westlich gehende Züge.

	Ankunft	Abfahrt
No. 7, Kansas und Texas Express	6 40 Morg	7 15 Morg
No. 39, Güterzug	1 00 Nachm	2 45 "
No. 71, Lokalfrachtzug	3 45 "	4 20 Nachm
No. 6, Colorado und Utah Express	4 30 "	4 50 "
No. 1, Mexico und California Express	4 52 "	5 00 "
No. 17, Mexico und California Express	8 35 "	8 45 "
No. 115, Schnellpostzug	7 10 Morg	

Östlich gehende Züge:

No. 72, Lokalfrachtzug	9 30 Morg	10 30 Morg
No. 6, Kansas City und Chicago Express	11 40 "	11 50 "
No. 80, Vieh-Express	4 52 Nachm	
No. 8, Kansas City und Chicago Express	10 45 "	11 00 "
No. 126 Kansas City Express	4 52 Nachm	
No. 2, Atlantic Express	12 35 Nachts	12 40 Nachts
No. 368, Gemischterzug	9 25 Abend	

Südblich gehende Züge:

No. 407, Oklahoma und Texas Express	7 15 Morg
No. 417, Lokalfrachtzug	9 45 "
No. 415, St. Louis und San Francisco Passagierzug	11 45 "
No. 405, Texas Express	5 00 Nachm
No. 441, Frachtzug	5 50 "
No. 427, Gemischterzug	7 25 Morg

Nordwärts kommende Züge:

No. 406, Chicago Express	11 35 Morg
No. 416, Denver und California Passagierzug	4 45 Nachm
No. 418, Lokalfrachtzug	5 50 "
No. 428, Gemischterzug	8 15 "
No. 40 8, Kansas City und Chicago Express	10 30 "

No. 71, 72, 417 und 418 gehen nicht am Sonntage.
No. 7 und 368 gehen am Sonntage nicht westlich von Newton.

No. 31 verläßt Newton um 6 50 Morgens und nimmt nur am Sonntage Passagiere zwischen Newton und Hutchinson.

Die folgenden Züge nehmen Briefpost: No. 1, 2, 5, 6, 7, 17, 368, 405, 406, 407, 408, 115, 116, 415, 416.
No. 5 ist jetzt ein „solid vestibule“ Zug zwischen Chicago und Denver mit Stuhlwagen und Pullman Schlafwagen.

No. 6 ist ebenso ausgestattet wie No. 5.
No. 1 ist der Californiazug mit Pullman- und auch mit Tourist-Schlafwagen, die bis Los Angeles und an Francisco durchlaufen.
No. 2 läuft durch bis Chicago und hat ebenfalls Schlafwagen erster und zweiter Klasse.
E. C. Gorkh, Agent, Newton, Kans.

Ein Neues Buch —für— Agenten.



Charakterzüge.

Eine Charakterzeichnung in Wort und Bild von Sachen und Personen, in 180 Capiteln, mit sinnreichem Bild über jeder Sache, und trefflichem Holzschnitt von jeder Person, deren Charakterzüge in obigem Buche beschrieben sind. Jedes Kapitel enthält nur zwei Seiten. Jedes Kapitel "ein sinnreiches Bild."

Kostet nur \$1.00.

Agenten verdienen von \$2.00 bis \$5.00 den Tag. Ist auch in englischer Sprache zu demselben Preise zu haben.

Man schreibe sofort für Territory an
Mennonite Book Concern,
Berne, Indiana.

Newton City Business Directory and Index to Advertisements.

BAKERY.
Thad. Mitchner, 616 Main St. (See ad.)

BANKS.
First National Bank. (See ad.)
First State Bank. (See ad.)
Midland National Bank. (See ad.)

BLACKSMITH SHOPS.
J. J. Krehbiel, East 6th St.
James Howard, 116 West 5th St. (See ad.)

BOOTS AND SHOES.
C. W. Chase, 511 Main St. Fine Boots and Shoes.
John Graybill, 525 Main St. (See ad.)
Ray Boot and Shoe Co., 515 Main St. (See ad.)
Will May, 609 Main St. (See ad.)

BUTCHERS.
Jos. Steinkirchner, 708 Main St. (See ad.)
C. Kunde, 620 Main St. (See ad.)

COAL DEALERS.
Nicholson & Ball, 311 Main St. (See ad.)
M. McGraw & Co., 121 E. 3rd St. (See ad.)

CLOTHIERS AND FURNISHERS.
H. M. Walt, 5-9 Main St. (See ad.)
N. Barnum & Co., 517 Main St. (See ad.)

DENTISTS.
J. R. Lowe, Cor. Main and 5th St. (See ad.)
H. D. Wells. (See ad.)

DRUGS.
W. G. Pearson, 513 Main St. (See ad.)
Conrads, 501 Main St. (See ad.)
John Reese, 426 Main St. (See ad.)
Charles Johnson.

FLOUR MILLS.
Newton M. & E. Co. (See ad.)
Eagle Mills, E. 6th St. (See ad.)

FURNITURE STORES.
Edwards & Schumacher, 705-707 Main street. (See ad.)
Duff & Hepp, 512-514 Main St. (See ad.)

GENERAL MERCHANTS.
Bretch Bros., 624 Main St. (See ad.)
H. Loevs, 304 Main St. (See ad.)
The Hanlin Merc. Co., 605 Main St. (See ad.)

GROCERS.
W. S. Dotson, 616 Main St. (See ad.)
W. F. Grove, 502 Main St. (See ad.)
Wallace & Farrington, 602 Main St. (See ad.)

HARNESS DEALER.
P. N. Wing, 520 Main St. (See ad.)

HARDWARE.
T. B. Atchison, 424 Main St. (See ad.)
Lehman H. & I. Co., 604-608 Main St. (See ad.)
G. R. Follett & Co. (See ad.)

LAWYER.
A. L. Greene, over First Nat'l Bank. (See ad.)

LUMBER YARDS.
S. M. Swartz Lumber Co., S Main St. (See ad.)
Newton Lumber Co., 1 3 6th St. (See ad.)
Kansas Lumber Co., 125 West 5th. See ad.

MILLINERY.
Mrs. T. E. Young 621 Main St. (See ad.)

PHOTOGRAPHERS.
C. E. McDaniel. (See ad.)
Will Murphy (See ad.)

PHYSICIANS AND SURGEONS.
Dr. S. S. Haurry, 600 1/2 Main St. (See ad.)

RESTAURANT.
Bon Ton, 616 Main St. (See ad.)

STEAMSHIP AGENCY.
D. Goerz,
C. F. Claassen. See ad.

MISCELLANEOUS
Dietrich Funk, Carpenter. See ad.
B. O. Hagen, Jeweler.
W. L. D. Hagen, Watchmaker.
W. I. Plumb, China Emporium, 613 Main St.

The Goering-Krehbiel Mercantile Co.
—Dealers in—
Dry Goods Clothing, Groceries
MOUNDRIE, KANSAS.

McDaniel, Artist.

The Up-to-Date Photographer.

Call and see our display of Photographs, and get our prices before going elsewhere.

City Photograph Parlors,

C. C. McDANIEL, Prop. 515 1/2 Main Street.

W. S. DOTSON

—SELLS—

GROCERIES, DRY GOODS,

Boots, Shoes, Etc.

610 Main Street, Newton, Kan.

Studebaker Wagons. Wood Pumps.

T. B. ATCHISON.

Eisenwaren-Geschäft.

Champion Selbstbinder, Nähmaschinen, Wagen, u. s. w.

624 Main St., NEWTON, KANSAS.

Wallace & Farrington,

Sattler-Geschäft.

Pferdegeschirre, Sattel, Decken, Peitschen und alle einschlägigen Artikel stets an Hand.

602 Main St., Newton, Kans.

WILL R. MURPHY, Photographer.

116 West Fifth St., Newton, Kan.

The Only Ground Floor Gallery in Newton.....

Die einzige photographische Galerie zu ebener Erde in Newton.

First National Bank

Of Newton, Kansas.

Exchange issued on all parts of Europe at lowest rates.

S. LEHMAN, President. C. W. GOSS, Vice-Pres.
A. B. GILBERT, Cash. TH. KAESTNER, Ass't cash

J. W. EDWARDS,

der einzige Leichenbestatter in Harvey County, der das Einbalsamiren praktisch versteht. — Steht Tag und Nacht zu Diensten.

Wohnung: 124 Ost 7. Straße.

Edwards & Schumacher,

Möbelhändler,

705-707 Main St. Newton, Kansas
Im Opera Haus-Blod.

BON TON RESTAURANT,

614 Main St., Newton, Kan.

THAD. MITCHNER,
Proprietor.

Bakery, Confectionery and Ice Cream Parlors.

W. E. GROVE.

Proprietor of

PEOPLES' GROCERY,
Material- und Spezerei-Handlung.

No. 502 Main St., Newton, Kansas.

Man veräume nicht bei

G. R. FOLLETT & CO.

vorzusprechen, ehe man seine Einkäufe von Eisen- und Blechwaren, Oefen, Ackergeräte und Buggies macht.
Main Str., Newton, Kan.

SCHOOL AND COLLEGE JOURNAL

July, 1899

The Codex Teplensis

(Address given at the closing examinations in Bethel College, 1899)

In an effort to become acquainted with a denomination and to formulate correct judgments about it, it is imperative that we study its history. One of the first questions we should ask in considering this denomination is, what has it accomplished? It is the deeds that have been done that have made the impressions on historic nations and remain with present day people. That is the way it is with world history and that is the way our church history leaves its mark.

In the area of church history we have stacks of material that provide us with information of the past. The Catholic Church comes to our minds first because in membership it surpasses all other church groups by far.

We have long and comprehensive reports of the Catholic Church. Then after the Reformation we find reports of various branches of church organizations: Lutheran, Zwinglian, Calvinism, etc.

It is easy to understand why their history has been preserved since they were protected by law and had every right to function as a denomination. Therefore their literary productions were not in danger of being destroyed.

It was a different matter entirely with the Waldensians who were the forerunners of the Mennonites. They were hated by the government. They were persecuted and were defenseless against it. They were considered to be a sect under condemnation by the state church whose very existence seemed to be a threat,

We find the sects mentioned above to be in existence as far back as the first century, although they were known by several names. Some of these included abusive names by their enemies. They themselves called each other "Christians" or "Brethren" as the term originated in the Bible. All they wanted was to be left in peace to practice what they believed to be right.

The true fact remains that among these sects there were perverted ideas and some irrational thinking, although basically the people were striving for the truth. This means they searched the scriptures for their foundation and that was what determined their high ambitions.

In the course of time the Catholic Church had forbidden the reading of the Bible. This put the Waldensians, who by then were the principal so-called sects, into a precarious situation. They were robbed of their prize possession, the Bible. Furthermore, it was available only in Latin so most of the people could not read it.

Now it became evident that there must be a translation of the Bible so that their people could remain steadfast in their faith. It is obvious that this would be no easy matter under existing circumstances. However, we know that our serious minded forefathers were successful in getting a Bible translation into our mother tongue. The "Codex Teplensis" is living proof of this. Therefore this book remains an unforgettable and unsurpassed memorial left by our forefathers.

There are men now who have searched through this Codex in an impartial and scientific manner and have found it to be an accurate translation of the Bible. It not only compares with the Luther translation, but it even surpasses it in accuracy. Perhaps Luther had the Codex Teplensis in front of him and to some extent used it as a guide in his translation.

Now when we take all these facts into consideration, first that we have the Codex before us as a masterpiece, and second that it was already completed 200 years before the Reformation, we have a right to ask: Why don't we have a Waldensian Bible instead of Luther's? This is not difficult to answer. We have been told just how dangerous it was for the Waldensians to become visible in those days when they were given no protection by the government. They were walking on a path of thorns, as it were, and were being threatened by their enemies all the time. The Catholics were constantly trying to confiscate their literary productions. Most of them were burned as soon as they got into the hands of a Catholic official. In some cases when it was too late to destroy, it was revised by a priest until it was no longer offensive to the Catholic Church. It is a miracle that this precious book has been preserved for our denomination.

The Catholic Church has done everything in its power to abolish all Waldensian literature and it certainly spared no energy in doing it to the Codex Teplensis. Then when they realized it had gone beyond their control, they decided to stop its influence.

The Catholics had two reasons for wanting to destroy the Waldensian Bible. In the first place, it was getting to be so widespread - that in itself was against the church rules. In the second place, anything that had that kind of circulation must be changed in content so that it would be an asset to Catholicism rather than to the Waldensian faith. When they were through they let it circulate again as a revised edition of the Bible.

We still have this edition of the Codex Teplensis with its Catholic revisions. It is clear proof that the original was Waldensian.

We have to admit a great admiration for the Waldensians when we realize how great an effort they had to put forth in order to get possession of their own Bible. It took a huge amount of determination, hard work and perseverance. In fact, it was life threatening for them to obtain their own translation of the Bible and then to keep it in their possession.

P. J. Friesen

The Widow in the Temple
Mark 12:41-44

(This essay was read by Maria Wirkler at the Christian Endeavor meeting in Bethel College.)

When the story of the widow's mite is related it makes the same impression upon people as a friendly ray of sunshine in a cloudy threatening sky or a single rose in a meadow filled with thistles and thorns.

"And Jesus sat down over against the treasury, and beheld how the multitude cast money into the treasury." We learn from the customs and habits of the orientals that they are generous givers. The Christian Church has used this as an example with good reasons. A synagogue had 9 chests placed there for both legal and sacrificial giving. Four of them were for freewill offerings. They were made of wood and were made to hold incense and were embellished to match the temple ornaments. Before Easter most of the gifts were freewill offerings with the exception of the temple taxes. Hardly anyone walked in without putting something into the container. Jesus could see that the rich people were putting in much money, but He could also see what the poor were doing. "And there came a poor widow, and she cast in two mites, which make a farthing. And He called unto him his disciples and said unto them, Verily I say unto you. This poor widow cast in more than all they that are casting into the treasury, for they all did cast in of their superfluity; but she of her want did cast in all that she had, even

all her living." The Lord in no way rebuked the gifts of the rich, nor the givers. However, He did uphold the gift of the poor widow as being more generous when He said, "This poor widow cast in more than all they that are casting into the treasury." The rich people were giving of their surplus, but she gave her very living for the Lord's work. In a way the mite was a very small gift, but on the other hand it was an enormous gift. When we see a mite we see a tiny thing, but Jesus looked at the heart of the giver which was open wide and that made the gift a big thing. When we imagine this taking place we see the woman in her widow's veil, tears in her eyes, bowed down in humility before her Lord who had offered her salvation before her husband's death. She came from a place where sins were being paid for with burnt offerings, where psalms were sung in which she sang. "I am afflicted very much; Quicken me, Quicken me, O Jehovah, according unto thy word." Her soul must have been longing for God, the living God and his grace. She put her all into the coffer of God and even though it was only two measly mites, it was all she had. She must have thought her Lord was worth the sacrifice. This act was equivalent to giving her heart, a heart filled with love and thankfulness and at the same time a heart filled with childlike faith because she put all she had into the offering. What was there now to sustain her? What will happen when she gets home and her children are crying for bread? What can she do to satisfy their hunger? Indeed, love is worthy of any sacrifice! The size of a love offering is not measured according to its financial value but by the willingness of the donor to give it. The words of Jesus prove that He weighed this offering of love very carefully and recognized its importance because He knew the source from which it came. No gift of love is too small in God's eyes. People judge other people's hearts by their deeds - the Lord judges the deeds by their hearts. Just as God does not judge a person by his gifts and donations but by his heart and the simplicity of his faith. Jesus is well aware of the alms people give and that is why our gifts should be given with joy. Christians must be cheerful givers and cheerfully maintain the support of worship services, the churches, schools, and the poor people. Jesus watches every gift that is given to avoid poverty and He is pleased. A famous man once said, "Oh God, I possess only two mites, a body, and a soul. Oh, would that I could sacrifice them all to ~~thee~~ thee!" Christ recognizes a donor's sympathetic and sincere heart. Those who think they give the most often give the least, and those who feel they give the least actually give the most. The story of the widow's mite is a proof of the power of a little in the kingdom of God and of his grace with which the Lord extends his love to the giver. The financial organizations of mission efforts were organized as a result of this widow's example of giving. A poor but pious person no longer has to think that Jesus demands a lot of donations that he cannot afford. He can realize that God does not look upon the size of gifts but rather upon the depths of his heart and the desires that come out of it. God does not look upon the size of a gift but upon the heart and its sincerity. Thus the pious poor can see that they are not required to give beyond their means. The person who has a lot can give a lot, but those who have less can give less. Anyone who goes to his God in the same spirit as this widow can cast all his needs upon the Lord. Oh, that we may all do our giving with this kind of sincerity so that we are ready to do that which is required of us to sustain the kingdom of God.

Is there little you can give,
Is it but a mite or two,
Even if your gift is small,
The Lord our God can make it grow.

Travel Sketches and Passing Remarks

We took several excursions out of Basel either to enjoy nature's wonders or to search out historic events and outstanding places. Next we had planned a trip to Konstanz so we took a train that took us along the right shore of the Rhine.

A person just cannot get enough of this gorgeous scenery. To the left are the foothills of the Black Forest with its beautiful trees. To the right we see the Rhine and its idyllic villages and towns that seem to be shaking hands. Behind the Rhine the green hilly terrain gradually rises in elevation. The valleys were foggy that morning when we were going through them. Instead of clearing as time went on, the fog grew denser and denser, and before long it began to rain. It also turned very cool so our enjoyment of the changing panorama was over. "I wish the weather would have been as nice as it was before" was a common comment, or "If only the weather had not changed - but it was not meant to be." By noon we were in the little town of Waldshut. It was an obligation of historic piety for me to get out and see this place that has such a ring of sadness in connection with Anabaptist history. Hubmeier came from here as a priest back in 1521. Then in 1524 he joined the Reformation movement of Zwingli and a year later he was a full-fledged member of the organization. Hundreds were baptized by him on the confession of their faith and a large Anabaptist Church was established as a result. The military power of Austria put an end to this very fine movement. This loyal reformer had to flee across the Rhine in a small boat; the fate of the little town was the same as that of Münster and Köln later on. Every trace of evangelical doctrine was destroyed even after it had had such a firm beginning. In spite of the steady rain we trudged along the streets and looked at the old-fashioned houses in which perhaps one of our fellow believers had lived and had met much opposition. We were intrigued by an old gate that many years ago had probably served as the boundary of the town but now stood in the center of it. It is 200 feet high. Numerous stories entered my mind about watchmen who had lived far up inside a watch tower in the wall for many years. Even inside the train I could feel the antiquity of the area when we passed an old stone building. On the other side of the gate the street went down toward the Rhine. We spent a short time in an inn where we ate our dinner and met a small group of regular customers and then left again. This time we took a good look at the second street, which was a striking contrast to the first which was a business street. Here we saw a narrow street with poor sidewalks, many manure piles and pot-holes that made the place look unkempt. The houses were in disrepair, standing on crooked and shaky foundations. The sheds and barns along the street looked like miserable shacks. The whole street gave us the feeling of unpleasant poverty and neglect. Here a person could comprehend the words of the lower class of people. Actually, it is not easy for the people in this area to own anything in spite of what has been written about it. We do find cleanliness in spite of poverty in some areas but usually not in the Catholic areas. At the end of the street was a church but certainly not the one in which Hubmeier preached. That one was destroyed many years ago, although this one did resemble it. The door was not locked so we walked in. We were met with a strong odor of incense. The inside was quite simple. I sat down and pondered over the past. Very few people are aware of the fact that a day of grace filled with evangelical light started to glow here 350 years ago. Sadly enough, it slipped back into the darkness of erroneous Catholic beliefs again. Why does Rome possess such powers over the human heart? It is because the Catholics know how to create an illusion that when a person has a thirst for inner peace he can attain eternal salvation through prayer, fasting, and giving alms. He must let the church guarantee this salvation by putting his trust in visible things instead of invisible.

We went from Waldshut to Konstanz and in between we saw so many beautifully situated little towns in which we could have stepped out every five minutes or so to look around. For me Säckingen was especially interesting because it reminded me of Scheffel's masterpiece, "Der Trompeter von Säckingen" (The Trumpeter from Säckingen) that has had over 100 editions printed by this time. Yes indeed, I would have enjoyed walking around there and see the place that Scheffel describes so vividly in his "Elkehard". In fact, we were just passing those very hills that were mentioned in his "Bergpsalmen". Of course, this writer developed the very idea that there is no phase of nature that really satisfies the soul in the long run. Scheffel returned to this place in his later years but he was never happy there again. He

searched for soul satisfaction in nature and no one has ever done that in spite of all the nonsense that has been written about it in books and novels. The weather was sunny in Konstanz so we hurried off to go sightseeing. The high tower of the cathedral loomed up ahead. That is where the sessions of the great council of 1414-1418 took place of which it was said, "Many priests got together there but they burned the best one." The church has five stories with tall pillars supporting the roof. The inscriptions on the floors indicate that various bishops were buried here. One of these huge stones forming the entrance way is marked as the place where Huss knelt while the bishop advised the council to kill this terrible heretic. He based his verdict on Romans 6:6, "that the body of sin might be done away". How vividly it all came to me! There were other things in this place as well that reminded us of Catholic gibberish because the whole thing was sort of an idol's temple. A pale steward led us through several arches into the regular worship area where Kaiser Sigismund and even the pope had attended. It was interesting to see the vault with its high shelving filled with gold and silver cups, goblets, candelabra, etc. They have been donated to the church by both rich and poor people. Besides this, there were old documents in meticulous order. Millions were stored here. Catholicism seems to be more attached to worldly possessions than to true artifacts of Christianity. "Rome has always devoured its own, without ever uttering a moan or a groan." As we walked along the streets we were intrigued by a simple house near a tall gate with the inscription, "Here Huss was taken prisoner in 1515." We went on so we could see the place of his execution. We had to go on beyond the streets into a field that was overgrown with meadow grass and strips of vegetable gardens. There we saw the huge stone called the "Huss Rock" that designated the spot. Here that evangelical witness, and a year later the nobleman Hieronymus of Prague, both suffered death by being burned at the stake. We sat down and pondered over these events. Indeed we realize that if those reformers had not been so faithful to their convictions we would not have such a legacy of spiritual wealth. On our return we saw the former Dominican Monastery in which Huss was captured. It has been converted into an aristocratic hotel. We would have enjoyed going to Lake Constance to see its loveliness, but a person is limited on a tour of this kind. The train took us to Schaffhausen that evening.

The next morning we went to the famous Rhine Falls. That is a unique phenomenon; in some respects it is more fascinating than Niagara Falls. The latter is much larger, but the overall impression of the Rhine Falls is just as great. We had little time for details. For that we would need a framed painting of this magic world of hills and valleys that would designate its points of interest. We walked up to the Laufen Castle and looked out upon the panoramic views from there as though it were a drama in action. Finally we were far down below where we had the foamy mass of water at our feet. The Rhine Falls could be observed, studied, and analyzed. Actually, we should have spent the night here and really enjoyed the wonders of nature. Now, let us be sure to make use of this hour! Then we had to leave again. I would have enjoyed looking up Pastor Oehminger. I would have told him it was unfortunate that he did not make use of the new research material that was available when he wrote his "History of Christianity". The section on the Anabaptists that he wrote was not accurate.

By noon of that day we were back in Basel. We intended to go up to the Chrischona, but the weather was threatening so we stayed inside. Later it got so cold we were downright uncomfortable. In Switzerland it is not as sunny and warm as it is in Kansas. The next morning our dear itinerant minister van der Smissen contacted us and took us to Chrischona. That was a bit of good luck. In the first place, we became acquainted with this dear brother, and in the second place we had a good tour guide. Chrischona is high up on a hill and one looks down into the valley. It was founded by the tireless Spittler and has become a place of blessings for thousands of people. I was glad to be able to meet the aged Inspector Rappard personally. He is a dignified patriarchal personality, and he spoke with authority on the wrongs done by the Mennonites against the church. This included all the opposition to the

training given our ministers. Actually, he is opposed to any scholarly culture that is recommended now by the state church. A position such as we have now is unbiblical according to him and he has no right to speak against it. He is referring to voting on a minister regardless of his spiritual experience and his amount of education. He said a minister must have both of these qualities. In case the former is missing, a good amount of Biblical knowledge is a good substitute. However, if he lacks both, his situation is hopeless. Naturally, we did not oppose him verbally but we were grateful for the courtesy he showed us. Then we viewed all the rooms in the institution, ate the noon meal there, and returned to our own quarters. W

Gronemann

Mrs. Justina Gronemann died at Bethel College on June 4, 1899. She reached the age of 70 years and 2 months. She was born in Wachenhausen, Province of Hanover, in 1829. In 1848 she was married to Heinrich Gronemann. Together they emigrated to America in 1878 and settled in Minnesota. However, a year later they moved to McPherson County, Kansas. In 1897 they moved into the Bethel College area for retirement. The funeral services for Mrs. Gronemann were held on June 6 with Min. D. Goerz and Min. C. H. Wedel officiating. The former spoke on Romans 9:4-16, and the latter spoke on Hebrews 13:14. The deceased left a woeful life behind in the hope of inheriting a better one basing her hopes on Christ who died on the cross for her. She leaves to mourn her death her husband and eight children. Three children preceded her in death.

Germania Society

The Germania Society held its last session of the year on May 29. The lovely evening, as well as the good reputation of the society brought many former students and other guests to this meeting

The auditorium was attractively decorated - no efforts were spared by the committee to make it inviting. The meeting was called to order at 8 p.m. by the chairman J. F. Kroeker. After his pleasant words of welcome, the following program was enjoyed:

Music "Langsam wandern wir hinab"	J. J. Banman
Declamation "Fünf Jahre Geleern" (Five Years of Study)	Maria Wirkler
Address, "Wenn's immer Frühling wär" (If it would always be Spring)	A. D. Schrag
Tenor Solo, "Der Wanderer"	J. H. Bachmann
Essay, "Character"	Lizzie Dickmann
Debate: Resolved that there is more Satisfaction in Striving than in Achieving	
Affirmative	J. J. Becker
Negative	J. A. Becker
Piano Solo, "Moments Geotoso"	Emma Goerz
Newspaper, "Die Linde" (The Linden Tree)	
Editors:	J. B. Ediger
	Helena Krehbiel
	Helena Pankratz
	H. R. Schmidt
Farewell Speech	P. J. Friesen
Music "Schlafet in Ruh" (Sleep in Peace)	J. B. Epp

The addresses were well prepared and well delivered. The vocal and the instrumental numbers were enjoyable as always and contributed to the worth of the program. The preparedness of those on the program indicates good progress of the organization, and we can all think of this program with pleasure.

Local Notes

Student J. A. Becker is busy in the harvest fields in the Alexanderwohl area.

J. B. Ediger who is a patient in the Axtel Hospital in Newton is showing signs of improvement.

P. P. Dyck was the last student to leave Bethel College. He is from Canada, but he left for Ohio on an important business trip.

Minister D. Goerz and wife spent several days visiting in Hillsboro. He attended the dedication service of the Bethesda Hospital in Goessel.

Prof. Welty is planning to go to Detroit, Michigan, on July 3 to attend the Christian Endeavor Convention for the United States and Canada.

J. A. Schowalter, who is employed as a store clerk in Newton, has taken lodging in the "Schweizerh usle" for the summer months. He wants to enjoy the cool breezes of Mt. Hebron.

On the Monday after the close of school Teacher D. Richert began teaching the German Church School in Bethel College. He has about twenty pupils. It remains to be seen just how many will graduate from this school. Singing is an important part of the curriculum. According to the rehearsals there may be a cantata in the offing.