

H. A. Bachman

School and College Journal.

Vol. V.

NEWTON, KANSAS, October, 1900.

No. 10.

Man verschäume nicht bei

G. R. FOLLETT & CO.

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

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, Maroling, 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, com
to us and we will show you the difference in the prices of a strictly
one price Store and what others ask.

CONRADS'

DRUGS, JEWELRY,

501 Main St., Newton, Kas.

Coal.

Nicholson & Ball,

311 Main St. Phone 34.

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 Einbalsamieren 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-Block.

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 seine

**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.

WILL R. MURPHY, Photographer.

116 West Fifth St., Newton, Kan.

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

Die einzige photographische Gal-
lerie zu ebener Erde in Newton.

Volkshblatt 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 misshandelt.
511 Main Strasse, Newton, Kan.

In der deutschen
Material u. Specerei-Handlung
— von —

Heinrich Toevs,

302 Main Str., Newton, Kan.
findet man stets einen guten Vorrat frischer
Ware zu billigen Preisen.

Will May,

Neues Schuh- und Stiefelgeschäft.

Newton, Kansas.

J. J. KREHBIEL,

Nos. 128 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,
— verkauft —
Holz, Schindeln und Kohlen
zu billigen Preisen.

Newton, Kansas,

J. R. LOWE,

DENTIST

Corner of Main and Fifth Streets,
NEWTON, 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. 515½ Main Street.

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

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.

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.

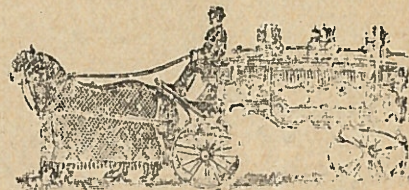
No. 502 Main St., Newton, Kansas.

DUFF & DUFF.

Furniture, Carpets, Stoves and Queensware.

**UNDERTAKING
& EMBALMING.**

Hier wird Deutsch gesprochen.



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. V.

NEWTON, KANSAS, October, 1900.

No. 10.

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 Immortality of Influence.

(Oration by J. H. Lange-walter—Class of 1901.)

That influence is one of the strongest powers in shaping human weal or woe, can hardly be denied; that it is the power which leaves impressions that time apparently cannot blot out, the why's and wherefore's of men's actions tell us every day.

Some persons are more independent than others; but as long as there will be society, there will be persons to influence others and to be influenced themselves.

Impress one principle of life upon the mind of a child, and he will show that impression in his ripe old age. But that is not all, throughout all these years he will not only have continued to act in accordance with that impression, but will also have fixed it upon the minds of many others, who in turn will do the same. Although a person may receive lasting impressions at any stage during life, childhood is the time when impressions are deepest and consequently less likely to be obliterated by time or counterinfluence. This fact shows that formation is better than reformation; it shows why thoughtful minds are willing to sacrifice so much that youth may receive a proper training and why hearts full of love

and pity prefer to leave the drunkard or vagabond to his lot and rescue his helpless child from a similar fate.

Much depends upon what position one holds in life, whether his influence shall be far-reaching or not. But however lowly ones position, the fact that he is remembered long after earth's life has ended shows that his influence is not dead, it may not be strong but it is alive and active.

The reason why we call certain men great is, because they have left widely felt impressions upon the world, which have not been obliterated. The fact that a man has long since passed from the arena of life and that possibly his ideas and acts are now generally condemned, does not argue that his influence is dead. His ideas may be, and probably are, so deeply rooted in the popular mind that one is surprised that one mind can make such changes in the ideas of the world.

Some of the most popular ideas concerning facts in the Bible are due to Milton's works, and yet many of these ideas give a wrong impression of Scripture. But let a historian present the facts as they are stated in the Book of books itself, and you will see how quickly even intelligent people are ready to criticise him as being irreverent. Such is the influence of his works today, although Milton has been dead for more than 200 years, and he was by no means our most influential author.

No strong mind, whether that of warrior or statesman, author or divine, has ever lived, the result of whose work might not still be traced.

History is like a piece of cloth, draw out one thread and you have marred it; remove the results of one life and you have changed history. When we wish to study history pro-

perly, we study the lives of the men who made it.

Influence is like a seed; plant it and it will grow. The plant might have been started some other way, but usually that does not happen. A boy may take his first downward step alone, but he is not likely to do so. Just as the seed multiplies its kind through the plant it has started, so man immortalizes his influence by giving direction to the decisive step in the life of another. We often speak of self-made men and then get the idea that they are also self-started, but this is seldom true. The turning point of one's life is very often caused by another.

Aaron Burr had the advantages of a Christian home; he was well trained; was a fine scholar and a boy promising to fulfill the fondest hopes of loving parents until he was fifteen years of age. Then came the turning-point of his life. His young heart having been stirred by the question as to his soul's need, he asked the advice of his college president and was told that his fervor was fanaticism. That was the blow which caused young Burr to desert the faith of his father and mother and to follow the pernicious ideas of Lord Chesterfield.

A scornful word by an influential man was the seed, and the man that struck down one of the pillars of our nation in its infancy and caused the ruin of many an innocent person, was the fruit. As long as the name of Aaron Burr remains upon the pages of our history, the influence of that college president will be felt, whether his name is remembered or not.

As the world grows older and the number of its inhabitants increases, the influences of individuals become

so blended that we naturally attribute the results of their works to the nations from which they come, this only serves to show more strikingly that the influence is not only there, but that it is there to stay.

Rome has long since laid down her scepter and taken off her crown to be worn by fitter brows, but her laws are by no means set aside. They have become the basis for our laws and there seems to be no reason why they should not continue to be so for ages to come.

Egypt has given us more than her massive pyramids, the ruins of her once beautiful temples and her great sphynx, which stand as silent but sad reminders of the once grand nation. We are taught the methods laid down by her mathematicians; her civil engineers have left us problems yet to be solved and her astronomers have shown us how to study the wondrous grandeur of the heavens.

Greece has long since lost her importance as an active nation in the history of the world, but the influence of her art and literature to-day will compare favorably with that of the nation itself in its most flourishing days.

The Jews have not only ceased to exist as a nation but have been scattered to the ends of the world. Yet the doctrines of that nation have become the basis of the doctrine, which has wrought the greatest change for the better which the world has ever experienced.

What has happened in the past will happen in the future. The world will some day look back to our age and speak of the impressions made by the people living in it. It depends upon us what those impressions shall be.

The fact that we wield an influence, places a responsibility upon us; and the fact that that influence is immortal, makes that responsibility infinitely great. But we should not look at it as though it were a great burden while it should really be an incentive.

If one prepares himself well for

life, he need not think of how awful it is to have people follow his words and actions ages after he is gone, but rather what a grand privilege it is to know that his deeds, be they great or small, shall live long after his hands and mind have become weary and gone to their rest.

A Letter from Prof. Welty.

A few days ago, in company with a large number of other tourists from almost all parts of Europe and from America, I boarded a train at Munich for Ober Ammergau, a secluded little mountain village in the Bavarian Tyrol. After a ride of about five hours we reached the quiet peaceful valley in which this village is hidden away amid the sheltering mountains. The Kaffelberg, on whose towerlike summit, stands a white wooden cross fifty feet high, keeps watch over it to the south, while to the east and to the west, lower mountain ranges enclose it giving it an air of sheltered security.

The houses, whose whitewashed walls are often embellished with paintings from scriptural scenes, are irregularly grouped around the church which forms the keystone center of the place. The scene in the evening when the red tile roofs and the green window shutters of the houses glow in the last rays of the setting sun, and when the long procession of cows, each with her tinkling bell, coming home at milking time from the pasture grounds on the hills, is one, the like of which for poetic beauty is rarely seen. And then, when the mellow-toned church bells ring out the Angelus, the villagers uncover their heads and remain bowed in devotion until the bells cease ringing.

It is a homely, simple and unspoiled village and the inhabitants possess, in an eminent degree, that perfect contentment which one seldom finds in these days of the nineteenth century rush and bustle. There is something particularly pleasant in the smile and the cheery "Gruess Gott" with which you are met in

the streets and in the shops,

On account of the high elevation of the valley the inhabitants cannot depend on agriculture for their subsistence and they have therefore for many years supplimented the income from their flocks and herds by carving crucifixes and other objects of devotion (the people are Roman Catholic) in wood and ivory. We doubt whether this work has done much to develop that artistic instinct or feeling which manifests itself so remarkably in the decennial performace of "a spectacle which, as an embodiment of old world faith and piety is without parallel in our day."

The event which attracts the attention of the world to this secluded village is the performances every ten years of the Passion Play, a dramatic representation of the suffering and death of our Lord and Saviour. The villagers do not regard it as a play in the usually accepted sense of the term, but a very solemn religious service.

The Passion Play or Miracle Play is the forerunner of our Oratorio, and during the Middle Ages it was very common in the church. Before printing was invented and when the means of instructing the masses in the truths of the Scriptures were still very meager, the priests arranged Biblical scenes and especially the events of the last days in the life of the Saviour in a dramatic form and performed them on a stage for the people. Originally these plays, no doubt, were pure and wholesome in their tendency, but abuses crept in and ludicrous scenes were introduced to the low and vulgar taste, until, finally, they were forbidden by the church. Only at Ober Ammergau through a special dispensation of the Pope and the Bavarian government they were allowed to continue.

The origin of the Ober Ammergau Passion Play is as follows: Over 260 years ago at the time when the cruel thirty years war was devastating Germany, a great pestilence broke out in the villages surrounding Ober

Ammergau. Whole families were swept off and the plague spread to village after village. The people of Ober Ammergau enforced the most rigid quarantine and for a while they were successful in their efforts to ward off contagion; but suddenly the disease broke out here also and spread with such fatal haste from house to house that the Ober Ammergauers assembled in despair to discuss their deplorable situation. Preventive and curative measures were utterly useless. When the plague entered, death followed. They appointed days of fasting and prayer for deliverance, and vowed as a token of gratitude for deliverance, (if they were delivered) to give every ten years, with all due reverence and solemnity, as perfect a performance of the Passion Play as lay within their power. "And then," asserts the historian, "from that hour the plague was stayed, those already stricken recovered and no others fell victims to the pestilence." Ever since that time with a few variations due to wars, the play has been given, and survives as the one solitary example of what was at one time a great instrument of religious teaching almost throughout Europe.

As has been said before, the villagers regard the play as a solemn religious service. The priest Daisenberger, who revised the play and stripped it of everything that was farcical and irreverent, has left on record that he undertook the work "for the love of my Divine Redeemer and with the only object in view the edification of the Christian world." Herr Anton Mayr, at whose house we were entertained and who took the part of Thomas in the play, also told us that every performer regards his work with the utmost seriousness and strives to "live himself into the 'rolle' which he is to impersonate." In the morning of the days on which the representations take place the performers gather very early in the village church where mass is said especially for them.

And now a few words as to the play itself. The auditorium, or theater, in which the Passion Play is performed stands in a meadow just outside the village. The whole stage end is left open and the adjoining mountains thus form an effective natural background for the scenery. The performance begins at eight in the morning and the first part closes

at twelve; after an intermission of an hour for lunch, it is resumed and closes at about half past five. Although long, the play is of such intense interest that you do not realize the passing of the time.

There are some eighteen or twenty scenes and each one is preceded by one or more typical tableaux to prepare the audience for what they are about to witness. These tableaux are taken from Old Testament history and in order that the connection and meaning may be understood explanatory lines are read or sung by a choir drawn up in a long line on the front of the stage. At the sound of a little bell the singers draw back to either side and the curtain rises, displaying the tableau, during which the singing proceeds. Then the curtain falls and the choir again resumes its position in line continuing the singing while doing so. When the end of the chorus is reached the singers file off the stage half to the right and half to the left and the play proper begins. At the close of the first scene the singers again take their places and resume their song explanatory of the next tableau. The music is simple and at first impresses one as almost crude, but hearing it again and again you begin to feel its force and pathos.

Some of these tableaux are marvelous in the arrangement of the grouping and the force with which they illustrate the scenes which follow them. Among the finest are "The gathering of manna in the wilderness" foreshadowing the Last Supper, and "Moses raising the Brazen Serpent" typifying the "Elevation of the Cross". In each of these two great living pictures there are 400 persons, including 150 children, and so motionless are they that they remind you of a great group in colored marble. Others, also very effective, are: "The sale of Joseph by his brethren for twenty pieces of silver," which naturally suggests Judas' bargain with the Sanhedrim for the betrayal of the Master, and later his despair is vividly prefigured by the despair of Cain after he had slain his brother. In another tableau Abraham and Isaac are going up the slopes of Mt. Moriah. Isaac is carrying the wood with which he is to be burnt, thus typifying how Christ was made to carry his own cross. But it is impossible to allude to

all these remarkable tableaux and their significance.

The first dramatic scene opens with Christ's triumphant entry into Jerusalem and his driving the money changers from the temple. Immediately the hatred of the Scribes and Pharisees and the desire for revenge of these same traders and money changers begin to plot for the destruction of "The Gallilean", and as their plots progress in a series of stormy gatherings, and finally succeed, we can realize more than ever before the utter depravity of these outwardly respectable high priests.

The various scenes in the trial of Jesus are terrible in their appearance of reality. It is as if Munkacsy's "Ecce Homo" or "Christ before Pilate" had suddenly become animated on a colossal scale. But what shall be said of the final tragedy itself; Although the crucifixion is not actually played, the dull blows of the hammer behind the scenes as the story is told, fall with sickening force on the audience and, when afterward the curtain rises, disclosing three crosses on Calvary it is almost more than can be endured and sobs and groans are heard all over the house.

During these scenes the choir comes out in deepest mourning, but after the triumphant Resurrection they appear again in bright costumes, and with a Jubilant Gloria and Hallelujah the Passion Play comes to a close.

While the original intention was, and perhaps to a great extent still is, that of a religious service, through the great throng of tourists which it now attracts, so much of the element of a great show has crept into the excursions to Ober Ammergau, that it was heard from various sources that further representations would perhaps not be given. Personally I am glad that I have seen it, but I do not care to witness such a performance again. While it has perhaps given me a deeper understanding of the events represented, there was something almost repulsive in witnessing them upon the stage, no matter what the motives in the production may have been.

B. F. W.

Dresden, Ger., Aug. 31.

Schul- und College-Journal

Monatlich Herausgegeben von:

Bethel College Direktorium,

Newton, Kanjas

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 Geld-
sendungen bitte zahlbar zu machen an den Editor
und Geschäftsführer **David Goertz.****

An unsere Abonnenten in Rußland.
Bestellungen und Zahlungen auf das „Schul-
und College-Journal“ können gemacht werden an
A l t e s t e n H e i n r i c h D i r k s, G n a d e n s e
s e l b, und auch an dessen Sohn, D a v i d D i r k s.
Einz. lne Exemplare kosten 75 Kopeken per Jahrgang,
wenn aber mehr als zwei Exemplare in einer
Banderolle an eine Adresse geschickt werden können,
so kostet der Jahrgang nur 65 Kopeken.
Die Herausgeber.

Die Office des Geschäftsführers von Bethel College

ist aus der Stadt Newton nach dem College Ge-
bäude hin verlegt worden, und ist daselbst im Süd-
Dizimmer des Erdgeschosses (Basement) zu finden.

An Bord des Dampfers „Caledonia“ auf dem roten Meere am 3. Aug., 1900.

Teure Gemeinde! Liebe Geschwister
und Freunde!

Gnade und Friede sei mit Eurem
Geiste nach der Wirkung des, der Jesum
Christum von den Toten auferwecket
hat, zum Lobe seiner Herrlichkeit.

Acht Wochen sind nahezu verflossen,
seit ich zum letzten Male an Euch ge-
schrieben. Ob ich in dieser Zeit Eurer
weniger gedacht habe als zuvor? Ach
nein, gewiß nicht. Aber das ist es,
was ich schon in meinem Schreiben
vom 10. Juni andeutete: In Indien
gab es nicht so viel Zeit und Muße
zum längern und anhaltendern Schrei-
ben. Da galt es Zeit und Stunden
sorgfältig auszukaufem zum Sehen und
Hören, zum Beobachten und zum
Sammeln, und es mußte auf eine ge-
legeneren Zeit verschoben werden, von
dem Eingehemsten wieder auszuteilen
und wiederzugeben. Und gerade um
letzteres thun zu können, mußte ich zur
Zeit meines Weilens in Indien Augen
und Ohren offen halten für das, was
ich dort zu erfahren und zu sammeln
Gelegenheit hatte. Für diese seltene
Gelegenheit bin ich von Herzen dankbar,
und achte es deshalb auch als meine

Pflicht, mit dem Erlangten treulich
Haus zu halten, d. h. nicht es unter
dem Schweißtuch zu behalten, sondern
damit zu wuchern, soviel der Herr dazu
Gnade und Gelegenheit giebt. Daß
ich dieser Pflicht zunächst denjenigen
gegenüber zu genügen mich veranlaßt
fühle, die mir zu meiner Reise herzliche
Teilnahme, fürbittende Liebe und
freundliche Handreichung erweisen,
darf wohl als in der Sache selbst ge-
nügend begründet angesehen werden.
Euch, lieben Geschwister, gegenüber
wird mir nun diese Liebespflicht zu
einer um so angenehmeren, als mich das
freudig dankbare Bewußtsein nie ver-
lassen hat, daß Ihr treulich meiner in
Euren Gebeten gedenkt, und daß diese
Gebete wie eine Schutzmauer auf mei-
ner Reise mich umgeben. Treu, sehr
treu und gnädig hat Gott mich bisher
geführt, daß ich am 16. Juni glücklich
Indiens palmenreiche Ufer betreten, und
nach sechswöchentlichem Aufenthalte da-
selbst wohlbehalten wieder meine Rück-
reise antreten konnte. Manche Lücke
hat in dieser Zeit der Tod nicht nur in
der großen Menschenmasse Indiens,
sondern auch in den Reihen der dortigen
Missionsarbeiter gerissen. Ein
Missionär, welcher kurz vor meiner
Ankunft dort den Dr. Klopsch von
New York in einem Hungerdistrikt be-
gleitet hatte, und welchen der Doktor
bei dieser Gelegenheit beglückwünschte,
daß die Cholera ihn noch immer ver-
schont hatte, sank wenige Tage später
als ein Opfer dieser schrecklichen Krank-
heit ins Grab. Schon in den ersten
Tagen meines Weilens in Bombay
hatte ich Gelegenheit, dem Begräbnis
einer treuen Missionsarbeiterin beizu-
wohnen, welche ebenfalls der Cholera
erlegen war. In Calcutta brach mein
eigener Reisegeährte, Dr. Page, krank
zusammen, so daß ich ihn im Hospital
zurücklassen und allein meine Reise
fortsetzen mußte, und mich ließ der
Herr vor aller Krankheit so gnädiglich
verschont bleiben, trotz dem ich in meh-
reren Cholera-Lazarethen an den
Krankenbetten vorüberging, einem Pest-
Hospital nahe gekommen bin, und in
mehreren Ausfälligen-Äyhlen die Kran-
ken besucht habe. Und jetzt habe ich
Indien schon wieder hinter mir, be-

finde mich bereits wieder auf dem
atlantischen Meere, und der Bug des
Schiffes das mich über die Wellen trägt,
ist bereits heimwärts gerichtet. Heim-
wärts! o welch schönes Wort, welch
holder Klang, welch süßer Zauber—
welch wonniges Gefühl weckt es in der
Brust, in welcher ein Sehnen nach der
Heimat sich bereits geltend macht. O
wie groß ist Gottes Güte! Sein Er-
barmen ist jeden Morgen neu!

Doch auch nach Indien muß noch
einmal der Blick zurück gerichtet werden,
nach Indien, dem Lande des stehenden
Sonnenscheines, der schönen Palmen-
haine, der zahlreichen historischen Alter-
tümer, die an Sitten und Gebräuchen,
wie die heilige Geschichte sie aus dem
Völkerleben grauer Vorzeiten uns auf-
gezeichnet hat, so lebhaft auf Schritt
und Tritt erinnert, aber auch dem
Lande dunkler Todesschatten, wo die
stummen Götzen und ihnen geweihte
Altäre nach Tausenden, und ihre ver-
blendeten Anbeter nach Millionen
zählen, wo Teuerung und Hungersnot
an Stätten unennbaren Elendes ihre
Opfer fordert, wo die Pestilenz im
Finstern schleicht und die Seuche am
Mittag verderbet. Ach, welch eine
Fülle des Stoffes bietet sich da nicht
dem aufmerksamen Beobachter, dem
lernbegierigen Reisenden dar! Auch
mir ward das seltene Vorrecht zu teil,
in verhältnismäßig kurzer Zeit von
Indiens Licht- und Schattenseiten so
viel wahrnehmen zu dürfen, daß mir
heute noch der Rahmen fehlt für das
reichhaltige Gesamtbild, das ich an
meinen staunenden und bewundernden
Blicken vorüberziehen sah, und die
Wahl wird mir schwer, wenn ich aus
der Menge des vorliegenden Materials
einen einzelnen Gegenstand herausgrei-
fen soll, um ein Einzelbild meinen
lieben Zuhörern und Lesern heute vor-
führen zu können. Da müßt Ihr,
lieben Geschwister und Freunde, es mir
heute schon zu gute halten, wenn ich
absehe von korrekter Form und steifen
Regeln und in ungebundener Weise
aus dem Stegreif Euch etwas zu erzäh-
len versuchen will. Ich bringe es mir
dabei vor Allem zum Bewußtsein, daß
die nächste Aufgabe meiner Reise nach
Indien nicht die war, angenehme son-

nige Pfade und fühle Schattengänge aufzusuchen, sondern den Stätten des Elendes meine Schritte zuzuwenden, und in diesem Sinne galt auch mein erster Ausflug aus Bombay wenige Tage nach meiner Ankunft daselbst einem der schlimmsten Hungerdistrikte Indiens. In Br. Neplers Gesellschaft, der mir bis Bombay entgegen gekommen war, ging's per Bahn zunächst nach dem etwa 300 Meilen nordwärts liegenden Ahmedabad.

Hier unterhält die Regierung ein Armenhaus nebst Lazareth und da gab es der menschlichen Jammergestalten gar viele zu sehen. Täglich hält der Tod hier seine Ernte, und jed'n Tag werden eine Anzahl dem Hungertode oder der Cholera Erlegenen weggeschafft, d. h. verbrannt. Am Tage unsres Besuches daselbst sah ich 14 Leichen auf einem Holzstoß im Freien aufgeschichtet, die auf einmal verbrannt wurden. Und jeden Tag um 11 Uhr morgens wiederholt sich solch ein Feuerbegräbnis.

Am Nachmittage desselben Tages fuhren wir noch zurück bis Broach, wo sich ein großes „Relief Camp“ befindet. An 12,000 Menschen arbeiten hier für einen Hungerlohn, um ein nach unsrer Meinung elendes Dasein zu fristen. Die schon zu sehr Ausgehungen, welche aus Mangel an Kräften nicht mehr arbeiten können, werden in „Freiküchen“ unentgeltlich gefüttert. Es wurde uns spät abends, bis wir unter der freundlichen Führung eines zuborkommenden Regierungsbeamten die ausgedehnten Anlagen des großen Lagers besichtigt hatten, und es wurden uns daher zwei Führer mit Laternen beigegeben, die uns den Weg zur Stadt und zurück zur Eisenbahnstation zeigen sollten. Schweigend gingen wir quer über die Heide unsern Führern folgend dem Städtchen zu, als ich plötzlich glaubte einen schwarzen Gegenstand neben dem Fußsteige, den wir eben eingeschlagen hatten, liegen zu sehen. Ich machte Br. Nepler darauf aufmerksam, und als er einen der Führer zurückrief, gewahrten wir im Scheine der Laterne ein bis zum Skelett abgezehrt's Weib am Boden liegen. Mit kaum vernehmbarer

Stimme konnte sie eben noch auf Br. Neplers Fragen die Auskunft geben: daß sie tageläng nichts mehr zu essen gehabt und vom Hunger getrieben sei sie eben auf dem Wege zum Relief Camp gewesen, um etwas zu essen zu suchen. Aber ihre Kräfte hätten nicht mehr ausgereicht, und so habe sie sich hier niedergelegt, um zu sterben. Sofort wurde einer unsrer Führer ins Camp zurückgesandt, um Leute mit einer Tragbahre herbeizurufen und die Ärmste ins Lager zu tragen. „Was wäre aus dieser Jammergestalt geworden, wenn wir sie nicht gefunden hätten,“ fragte ich Br. Nepler. „Ohne Zweifel hätte man morgen hier eine Leiche, vielleicht von wilden Hunden und Schakalen bereits angefressen, gefunden,“ war die Antwort. „Ob man das schwindende Leben wohl noch wird erhalten können?“ „Vielleicht kaum, denn wenn bei Hungernden erst ein Grad völliger Erschöpfung eingetreten ist, sind sie selten mehr zu retten.“ So hatte der Herr mir auf nächstlichem Pfade ein Beispiel des schrecklichsten Hungertodes in Indien vor die Füße gelegt, und aus eigener Anschauung durfte ich kennen und beobachten lernen was es heißt, thatsächlich Hungers zu sterben. Aber auch Br. Nepler hatte eine Frage zu stellen, als wir unsern Weg zur Eisenbahnstation wieder fortsetzten, um unsern Zug nicht zu verfehlen. „Wie find wir an dieser am Wege liegenden Person heute vorübergegangen, wie der Priester und Levit an den unter die Mörder Gefallenen, oder wie der barmherzige Samariter?“ „Doch wohl mehr im Sinne des letzteren, als des ersteren,“ erlaube ich mir zu antworten, „denn wir haben versucht für sie zu thun, was sich unter obwaltenden Umständen für sie menschlicherseits thun ließ. Doch ließ ich bei diesem Gedanken nicht bewenden, ein anderes Wort aus heiliger Schrift schlug mahnend an mein geistiges Ohr, es mag auch hier einen Platz finden und uns zur gemeinsamen Mahnung und Erbauung heute dienen. Wir finden es in Jesaja 58, 7:

„Brich dem Hungrigen dein Brod und die, so im Elend sind, führe ins Haus.“ Das

solte Israels rechtes Fasten, das sein wahrer Gottesdienst sein; so wollte der Herr haben, damit sollte sein Volk seine eigene Besserung suchen und des Herrn Wohlgefallen sich erwerben, denn: „als dann, spricht der Herr (W. 8), „wird dein Licht hervorbrechen wie die Morgenröte, und deine Besserung wird schnell wachsen und deine Gerechtigkeit vor dir hergehen und die Herrlichkeit des Herr wird dich zu sich nehmen.“

Keine Mahnung ohne eine freundliche Zusage, keine Aufforderung ohne eine Gnadenverheißung, das ist die väterliche Weise unsres Gottes, wenn er sich Kinder zu erziehen sucht zu seinem Dienste, wann er um Menschen wirbt zu Schafen seiner Weide und zum Volk seines Eigentums.

Auch uns Christen gilt des Textes Mahnung samt der darauf folgenden Verheißung. Auch praktisches Christentum soll darin sich erweisen, daß den Hungrigen das Brod gebrochen und die Elenden ins Haus geführt werden. Der Christenheit Amerikas und anderer Länder im großen ganzen, und auch uns Mennoniten in unserm Teile, bietet das hungernde Indien eine so gute Gelegenheit und eine offene Thüre, der Mahnung unsres Textes in praktischer Weise nachkommen zu können, und wir sollten es nicht versäumen, diese Gelegenheit so auszunutzen, daß Gottes Ehre dadurch gefördert, sein Reich erweitert und unsere eigene Besserung erreicht wird.

Doch nicht nur an die leibliche, sondern auch an die geistige Hungersnot Indiens dürfen wir durch unser Textwort uns erinnern lassen, denn auch für Indien hat das prophetische Wort seine Bedeutung: (Amos 8, 11.) „Siehe, es kommt die Zeit, spricht der Herr, Herr, daß ich einen Hunger ins Land schicken werde, nicht einen Hunger nach Brod, oder Durst nach Wasser, sondern nach dem Wort des Herrn zu hören.“ Hier und da macht auch in Indien dieser geistige Hunger nach dem Wort des Herrn zu hören sich in besonderer Weise geltend, und da gilt es dann, nicht nur den leiblich Hungernenden irdisches Brod zu brechen, sondern auch den geistig Hungernenden in treuer Missionsarbeit das Brod des Lebens im

Worte Gottes darzureichen. Gottlob, daß auch in Indiens Erntefeld die Sichern bereits fröhlich erklingen und das Rufen der Arbeiter in der Ernte den Sieg verkündet, den die Rechte des Herrn auch dort bereits errungen hat. Gewiß erfreulich sind Nachrichten wie die, daß in der alten bewährten Goshmermission von über 1000 Taufkandidaten die Rede sein darf, die sich neuerdings wieder zur Aufnahme in die christliche Kirche gemeldet haben, und unter den Völkern kommt es vor, daß ganze Dorfschaften in ihrer Gesamtheit zu den Missionaren kommen und sich bereit erklären, Christen werden zu wollen. Ganz eigentümlich wohlthuend berührt es einen auch, wenn man Gelegenheit hat, an Sonntagen den Gottesdiensten eingeborener Christen in den Missionskapellen beiwohnen, und dem Gesange alter deutscher Kirchenmelodien lauschen zu können, nach welchen diese braunen Christen Indiens in ihrer eigenen Sprache ihre Lieder singen. Versteht man auch die Worte nicht, die sie aussprechen, oder in welchen ihnen das Evangelium gepredigt wird, so steht man doch an ihrer Aufmerksamkeitskraft, mit welcher sie der Predigt lauschen, an ihrem Interesse, das sie in kräftigem Singen bezeugen, daß hier schon ein Hunger und Durst nach dem Worte Gottes sich zu erkennen giebt. Gott segne diese Christen Indiens, die in ihrer Weise Gott dienen.

Ich bekenne es gerne, daß meine Besuche auf verschiedenen Missionsstationen in Indien mir zum Segen geworden sind. Neue Anregung zum eifrigeren Arbeiten in dem mir zugewiesenen kleinen Kreise daheim, frischer Impuls zum Brechen des Lebensbrotes aus dem Worte Gottes unter denen, die in meinem beschränkten Haushalte der Heimgemeinde mir zur geistigen Versorgung zugewiesen sind, durfte ich schöpfen aus dem, was ich als Resultate treuer Missionsarbeit in Indien schauen und beobachten konnte. Und nun wünschte ich so gerne, daß ich von diesen empfangenen Anregungen auch andern etwas übermitteln könnte, ihnen zur Aufmunterung und Ermutigung in der Arbeit, die auch ihnen der Herr in seinem großen Arbeitsfelde zu-

gewiesen. Da denke ich an Euch, Ihr lieben Mitarbeiter in der S. Schule. Ihr seid auch Speisemeister und Brotträger in unsres Gottes großem Haushalte, ihr sollt den Kindern in Euren Klassen das Brot des Wortes Gottes recht brechen, damit der Hunger und Durst ihrer Seele nach Gott, nach dem lebendigen Gott recht gestillt und sie auch ins Haus des Herrn geführt werden. O thut auch Ihr in Treue und Ausdauer Eure mühsame Arbeit, damit auch Euer Licht hervorbreche wie die Morgenröte und Eure eigene Besserung schnell wachse. Ich denke an Euch, Ihr I. Väter und Mütter, die Ihr Kinder zu versorgen habt, nicht bloß mit irdischem Brot, sondern auch mit dem Brot des Wortes Gottes. O werdet nicht müde in Eurer geistlichen Fürsorge für Eure Kinder und Hausgenossen, der Herr wird auch Eure treue Arbeit nicht übersehen noch unbelohnt lassen. Ich denke an Euch, Ihr lieben Studenten in Bethel College, die Ihr Euch rüftet für des Lebens ernste Aufgabe und für den Dienst im großen Reiche unsres Gottes. Ein gar liebliches Echo aus Bethels Hallen klang neulich bis nach Indien an mein Ohr von einem, der dankbar es ausgesprochen hat: Bethel sei ihm zum Segen geworden, in Bethel sei er ein besserer Mensch geworden. O daß noch Viele solche Anregungen aus Bethels Lehrgängen mit ins ernste Leben nehmen und auch anderen eine Ursache zu einem Gott geheiligten Streben werden möchten. Gott segne Euch, Ihr Jünglinge und Jungfrauen in Eurer Werdelust, in Eurer Lernbegierde und senke edle Triebe in Eure jugendliche Brust.

Ich denke an Euch, Ihr lieben „Dreizehn“, die Ihr ein ernstes Gelübde vor Gott und Menschen abgelegt, und wünsche Euch von Herzen nicht nur Standhaftigkeit und Treue, sondern auch ein gesundes Wachstum nach dem inwendigen Menschen. Ja an alle denke ich, die wir gewohnt sind, in Bethel uns gemeinsam zu bauen und zu erbauen auf unsern allerheiligsten Glauben, und meines Herzens Wunsch und Gebet ist, daß nach der unserm Text beigegebenen Verheißung unser aller Besserung schnell wachsen möge,

und die Herrlichkeit des Herrn auch uns alle einst zu sich nehmen möge in jenes bessere Land des Lichts, wo Freude die Fülle, und liebliches Wesen vor dem Angesichte Gottes sein wird immer und ewiglich, Amen.

In aufrichtiger Liebe Euer geringer Diener
David Goerz.

Nachschrift am Montag, den 6. Aug., auf der Höhe von Suez. Nach einer ideal schönen Seefahrt über das rote Meer nähern wir uns bereits Suez, am nördlichen Ende des roten Meeres und an der südlichen Einfahrt in den engen Suezkanal gelegen. Während ich diese Zeilen schreibe, kann ich in geringer Entfernung zur linken Seite des Schiffes die Ufer Egyptens, zur rechten Seite Arabiens sehen. Die See ist ruhig, das Wetter hell und klar, und eine willkommene Brise aus Nordwesten weht uns angenehme Kühlung zu. Unter solchen günstigen Umständen ist eine Seefahrt ein Hochgenuß sondergleichen. Ich bin darum auch von Herzen dankbar für das seltene Vorrecht, solchen Genusses mich erfreuen zu können. In meiner Seele hallen die Worte des Psalmisten wieder: „Lobe den Herrn, meine Seele, und was in mir ist, seinen heiligen Namen. Lobe den Herrn, meine Seele, und vergiß nicht, was er dir Gutes gethan hat.“
Euer dankbarer
David Goerz.

Glias.

(Vortrag von D. E. Harder-Klasse 1900.)

In der alt-test. Heilsgeschichte stehen die Propheten da als Träger der Wahrheit und Zeugen wider die Sünde und Ungerechtigkeit. Unter allen Propheten ist Elias besonders merkwürdig, als eine der wunderbarsten Erscheinungen der Geschichte. Ähnlich wie bei Melchisedek finden wir bei ihm keinen Stammbaum; keine Kindheits- und Jugendgeschichte gewährt uns einen Blick in das Werden und Wachsen dieses Mannes, keine Berufung offenbarte dem Volke seine göttliche Sendung, kein Grabhügel erzählt spätern Geschlechtern von seinem Dasein auf Erden. Wir haben nur eine Hindeutung auf seine Herkunft, indem er als der Thisbiter aus den Bürgern Gilead bezeichnet wird.

Elias Wirksamkeit fällt größtenteils in die Zeit der Regierung des gottlosen Königs Ahab, welches die dunkelste Zeitperiode in Israels Geschichte ist. Der durch Jesabel eingeführte phönizische Baalsdienst hatte den Kälberdienst noch überboten und die Verehrung des wahren Gottes fast bis auf die letzte Spur verwischt. Mitten in diese Nacht des Heidentums hinein tritt plötzlich Elias vor Ahab hin mit dem Strafgericht: „So wahr der Herr, der Gott Israels, lebet, vor dem ich stehe, es soll diese Jahre weder Tau noch Regen kommen, ich sage es denn.“ Und was er so aus göttlicher Gewißheit heraus geredet, es geschieht. Es wird Abend und es wird Morgen, aber es fällt kein Tau; die blühenden Gefilde Samariens fangen an sich zu entfärben. Man hofft umsonst auf den Beginn der Regenzeit. Der Himmel wölbt sich Monat um Monat in wolkenloser Bläue, oder wenn der Westwind auch mal vom Meer her Gewölk herauf bringt, es zieht von dannen gesegnetern Gegenden zu. Israel und die umliegenden Länder schmachten in sengender Glut, und so geht ein Jahr, so gehen zwei und drei Jahre herum und die Not wird entseßlich. Dieses soll den Ahab zur Buße leiten, gereicht ihm aber mehr zur Verstärkung. Voll Unmut muß er sich in den Ernst der Sache fügen, und der, den er in seiner Verblendung als den Urheber dieses Jammers betrachtete, blieb trotz alles Suchens fort. Der Herr hatte ihn geborgen. Auf Befehl des Herrn ging Elias an den Bach Crith, wo ihn die Raben auf Gottes Geheiß mit Nahrung versorgten und der murmelnde Bach ihm den labenden Trant darbot. Mit der Zeit nimmt das Bächlein ab und versiegt endlich vor seinen Augen. Gottes Befehl weist ihn nun nach Zarith, welcher Ort bei Sidon, dem Lande der Jesabel liegt. Er nimmt Abschied von der öden Felschlucht des Chriththales und zieht durch das wüst gewordene Land mitten durch ein Volk hindurch, das ihn am liebsten zerrissen hätte. Trotz aller Gefahr geht er still und getrost dahin, weil er ja von einer höhern Hand geführt wird. Er trifft schon vor den Thoren der Stadt ein Weib an, von welchem er aufgenom-

men wird und bei welchem er dann bleibt. Hier zeigte der Herr ihm, daß sich auch dort im Heidenlande noch Empfänglichkeit für das Gute finde, wie konnte sein Werk in Israel zu Schanden werden? Und dieses besonders gewährt dem Propheten Kraft und Mut für die ihm bevorstehende Reformationsarbeit. Wie die Wüste für Moses so war Sarepta für Elias eine Vorschule. Hier in der Stille kann er sich recht vertiefen in die Heilspäne seines Gottes.

Doch sein hoher Beruf läßt ihn dort nicht lange verweilen. Mit einem Trennungsschmerz verläßt er das ihm liebgewordene Zarith. Von der Stille gehts in die Doffentlichkeit; da steht er allein der Arbeit mit einem großen und sehr verdorbenen Volke gegenüber. Er begegnet dem Ahab. Er erhält von diesem zum Gruß die Worte: „Bist du, der Israel verwirrt?“ Er ist durch des Königs hochfahrendes Wesen nicht in Verlegenheit gebracht, sondern antwortet ihm mit der ihm eigentümlichen Ruhe und giebt ihm der Befehl, alle Propheten Baals auf dem Berge Karmel zu versammeln. Hiedurch wird das Gemüt Ahabs besänftigt, ja noch mehr, der Unterthan wird Gebieter und der Monarch gehorcht. Auf dem Berge Karmel soll es sich entscheiden, wer der rechte Gott in Israel sei.

Dort tritt Elias vor das Volk mit dem Vorschlag, durch ein vom Himmel erbetenes Zeichen diese Entscheidung herbeizurufen, damit des Schwankens zwischen Baal und Jehovah ein Ende werde. So machen sich denn zuerst die Baalspriester an das Werk, aber ihr Schreien vermag weder Stimmen noch Antwort vom Baal zu erwecken. Nachdem nun Elias sein Opfer fertig gemacht, ruft er mit inbrünstigem Gebet den Namen Gottes an, und der hat kaum geendet, so fällt das Feuer vom Himmel und verzehrt Opfer, Holz und Altar und leckt das Wasser aus der Grube. Mit dem Rufe: „Der Herr ist Gott,“ bekennt sich das Volk zum Herrn und ergreift auf Elias Befehl die Baalspriester, damit sie nach dem Befehl ihre Strafe empfangen.

Machtlos muß Ahab dieses geschehen lassen. Er muß sich aber auch überzeugen, daß, wie Elias Wort den Him-

mel verschlossen hatte, es ihn auch wieder aufthut; denn bei völlig wolkenlosem Himmel verkündigt der Prophet den schnell herannahenden Regen mit einer Bestimmtheit, die die Gewährung der Bitte herausnimmt, noch ehe er sie seinem Gott vorlegt, und in derselben Kraft eilt er dem Wagen Ahabs voran und erreicht noch vor diesem die Stadt Jesreel, um hier das angefangene Werk der Wiederherstellung des Reiches Gottes zu vollenden.

Hier sah er sich plötzlich in seiner Bahn gehemmt. Sobald Jesabel von den Vorgängen am Karmel gehört, bricht ihr gekränkter Stolz in hellem Grimm gegen den Propheten los. Sie schwört ihm den Tod. So nahe am Ziel droht seinem Werke das völlige Scheitern desselben. Da wankt sein Glaube. Ohne eine Weisung Gottes abzuwarten, verließ er das Reich Israel und irrte ohne Ziel und Plan, das Reich Juda durchwandernd, der Wüste zu. Ganz allein, hoffnungslos und erbittert über die ihm zu teil gewordene Verfolgung erwartet er jetzt den Tod, da er ja nichts mehr für den Herrn zu thun weiß. Aber es fehlt nun auch hier der himmlische Trost nicht. Zweimal stärkt ihn ein Engel mit Himmelspeise. Die alte Kraft strömt ihm wieder durch die Seele und läßt ihn in 40 tägiger Wanderung den Berg Gottes Horeb erreichen. Dort an der Stätte uralter Offenbarung öffnen sich ihm neue Blicke in ungeahnte Höhen. Er soll auf dem Berg hintreten vor den Herrn. Und der Herr ging vorüber und vor ihm her Sturm, Erbeben, Feuer. Aber der Herr selbst ist nicht darin. Hat er sich doch, als er an derselben Stätte an Mose vorüberging, selbst als den Gott des Erbarmens und der Gnade bezeichnet. Auch Elias soll ihn als solchen verstehen lernen. Denn nun nahte sich der Herr in stillem sanftem Säusen. In demütiger Verhüllung seines Angesichts steht der Knecht des Herrn da gebeugt u. gehoben von dem überwältigenden Gefühl der Nähe seines Gottes. Elias muß bekennen, was ihn hergeführt hat. Er wiederholt die Klagen über die Hoffnungslosigkeit der Zustände in Israel. „Gehe wiederum hinab,“ heißt es jetzt, da ihn schon Himmelsluft umweht hatte. Der

Herr hat neue Pläne für Israel. In scharfer Scheidung treten hier Menschen- gedanken und Gottesgedanken auseinander. Elias denkt an Feierabend. Gott zeigt ihm, daß noch Arbeit genug auf ihn wartet. Elias glaubt das Ende des Reiches Gottes gekommen, nun muß er hören, daß das Reich Gottes noch eine Zukunft vor sich habe. Elias glaubt, mit ihm werde der letzte Prophet sterben, und nun erfährt er, daß nicht nur Tausende von Verehrern Gottes noch übrig sind, sondern auch, daß das Prophetenamt nach ihm wieder einen Mann finden werde, den sich der Herr schon ausersehen.

Elia geht wieder an die Arbeit. Mehrermal tritt er auf in Fällen, die das besondere Eingreifen Gottes erfordern. Von jetzt an verinnerlichte und vertiefte sich seine Arbeit besonders, teils in persönlichem Einleben in Gott, teils in gesegnetem Wirken im Kreise seiner Prophetenschüler, die sich zahlreich um ihn und Elisa gesammelt hatten.

Nach einer thatenreichen Arbeitszeit kam endlich die Stunde seines Abscheidens. In voller Kenntnis dessen, was ihm bevorstand und im Verlangen, die letzten Stunden zu eruster Sammlung in Gott für sich allein zu haben, und wohl auch, um ohne menschliche Zeugen in den Himmel einzugehen, bat er den Elisa dreimal, vergeblich, ihn zu verlassen. So ergab er sich darin, ihn bei sich zu haben. Zusammen wandelnd kamen sie an den Jordan. Elias, ein zweiter Moses, schlägt das Wasser mit seinem Mantel und es teilt sich vor ihnen. Am andern Ufer nimmt er Abschied von Elisa, nicht wie ein Mensch, der nur Segenswünsche zu hinterlassen hat, sondern wie einer, der göttliche Vollmacht hat, das Erbetene zu gewähren. Und nun kommt im Wetter der feurige Engelwagen, nimmt den Elias vor Elisas Augen hinweg und er sah ihn nicht mehr.

Im Leben und Wirken des Elias tritt uns eine ungewohnte Häufung von Wundern entgegen, die manchen befremdend ja sogar unglaublich erscheinen. Aber betrachten wir den Standpunkt und die Zeit etwas näher, so wird das Befremdende schwinden. Das nördliche Reich war in die tiefste Gottes-

vergeffenheit gefallen, vom Tempelkultus, vom Priestertum und vom Gesetz war es durch die politische Trennung losgekommen. Es waren somit fast alle Anknüpfungspunkte für das Mittel, durch welche der Herr die Rettung Israels ausführen konnte, verloren gegangen. Mithin bedurfte es eines Propheten, reichlich mit Mut-, Glaubens- und Wunderkraft ausgerüstet, um in diesen Zeitraum einzutreten. Unter den Wundern im Leben des Propheten haben besonders diejenigen, die an ihm verrichtet wurden, ein merkwürdiges Gepräge. Das Wunderbare darf uns aber um so weniger in Verwunderung setzen, da das größte Wunder der Prophet selbst ist. Ein Charakter wie dieser — Eisen sein Wille, Blitz seine Blicke, Donner sein Wort, dabei mild und freundlich, wo er in seiner Umgebung solche Eigenschaften entfalten konnte, spottet namentlich jeder natürlichen Erklärung. Es ist der Charakter des Außerordentlichen, Wunderbaren, der sich an die Person des Elias in besonderer Weise heftet, fast als wäre sein Bild in Ueberlebensgröße gezeichnet. Auf der andern Seite zeigt uns sein Bild doch auch wieder Züge genug, die ihn uns menschlich nahe bringen und ganz in die Reihen der übrigen Menschenkinder stellen. Er ist der ausländischen Witwe ein väterlich teilnehmender Hausfreund, dem Elisa ein geistlicher Vater, seinen zahlreichen Schülern ein herzlich verehrter Lehrer; kurz in seinem ganzen Leben, in seinem Thun und Leiden, in seinem Mut und in seiner Verzagttheit, in seiner Todesbetrübnis und in dem Hochgefühl seiner göttlichen Sendung vernehmen wir doch das Anklingen der Saiten, die auch sonst im menschlichen Gemüt in Schwingung geraten, und erkennen Stimmungen der Seele, die wir unmittelbar nach fühlen können, denn er war ein Mensch wie wir.

Mit verbindlichem Danke

wird hiermit bescheinigt, daß während der Ferien für die Anstaltsbibliothek eingegangen sind:

1. Von den Alumnen unserer Schule für den Ankauf deutscher Bücher \$7.00

2. Von Schulfreunden aus Minnesota folgende Bücher: Von N. Penner Frommel, Einwärts; und Weitbrecht, Der Fels in den Wellen. Von P. A. Penner:

Coneybear and Howsen, Life of St. Paul

Howsens Ilias, 3 Bücher

Wolfs, Boetischer Hausbuch

Wolfs, Prosaischer Hausbuch

Von H. P. Gerz:

Garfields Leben

Palestine Illustrated

Egypt Illustrated

A. P. Roe, The Opening of a Chestnut Burr.

“ “ “ Barriers Burned Away Sheldon, The Twentieth Door.

3. Von der Germania Publishing Co. in Milwaukee, Wisc.: Die Biographie v. Bismark.

C. H. Webel.

Local Notizen.

— Otto Lichti, Ex-Student von Bethel College, reiste Mittwoch, den 19. Sept., ab nach Bloomfield, N. Y., um dort das Studium der Theologie aufzunehmen.

— Die Klasse in der biblischen Geschichte zählt gegenwärtig einundfünfzig Schüler, während die zweite griechische Klasse nur einen hat.

— Unter den Besuchern während der ersten Woche des neuen Schuljahres waren Herr und Frau von Steen von Beatrice, Nebr., welche ihre Tochter, Frä. Edith von Steen, hierher zur Schule begleitet.

— Die Postverwaltung ist für eine Anzahl von etwa hundert Personen sicherlich eine wichtige Sache, und daher können sich die Studenten von Bethel College gratulieren, dieses Jahr einen Mann, wie Herrn J. A. Becker, als Postmeister zu haben, der bei allen das Vertrauen hat, dieses Amt nach allen Seiten hin trefflich verwalten zu können.

— J. Franz und P. Schroeder waren Sonntag, den 16. Sept., heimgefahren, um zu sehen, ob während ihrer Abwesenheit daheim auch schon große Veränderungen vorgegangen seien.

School and College Journal.

Open Doors.

(From "Newton-Kansas Republican" Sept. 5.)

The formal opening of Bethel College took place last night, the services beginning about 7:30. Many friends and patrons of the school and a greater number of students than was ever present at a similar occasion, assembled in the chapel to listen to the opening number of the program, a piano selection, played by Miss Clara Rupp, who will officiate as the musical director, until the return of Prof. Welty.

The opening address by Prof. G. A. Haury was well received, as were also the speeches by other members of the faculty. The program was interspersed by songs, in which the members of the congregation joined.

Prof. Haury's address treated of the subject: "Education to the Student." It was brim full of encouragement and was replete with advice to the beginner. The other members of the faculty followed with short talks along the same line of thought. The evening was one of pleasure as well as profit to those in the school of life, yet preparing for life's school.

Ninety enrolled on the opening day. Only sixty-seven enrolled on the first day of the fall term last year, and the increase in the attendance is very encouraging to the faculty as well as to the board of directors.

Local Notes.

— Friday, Sept. 21, 106 names had been placed on the list.

— This year speaks in very inspiring terms of the greatest enrollment at Bethel.

— Former Bethelites, who entered the Kansas University this fall are Messrs. M. D. Baumgartner, E. B. Krehbiel, and Lee Spore.

— Mr. J. E. Sprunger of Berne, Ind., who has been traveling for the Mennonite Book Concern during the summer, remained at Bethel a short time. He was also present at some of the school work.

— Mr. J. B. Welty of Lathem,

Mo. on a trip to Kansas was the guest of Mr. Wenger for a few days. He was accompanied by his daughter Miss Elma, who has been added to the list of students.

— Rev. B. Ewert and wife of Gretna, Manitoba on their visit to Kansas honored Bethel with their call. Mr. Ewert has returned on account of his school work, Mrs. Ewert will remain a few weeks longer.

— Messrs. D. H. Richert and J. Dellenbach were permitted to remain with us but a short time. The former, having completed his work in Solid Geometry, began teaching, Sept. 24; the latter has been secured as an employee by the Hanlin Mercantile Company of the city.

— The following ex-students paid our institution a visit during their summer vacation.

Messrs. J. W. Kliever, R. S. and S. D. Haury of the North Western University, Chicago, Mr. F. L. Krehbiel, Cornell University, Ithaca, N. Y., and Mr. Otto Lichti, Bloomfield Seminary, N. J.

— On Friday evening, Sept. 7, a large number of students assembled in the lecture hall to resume the meetings of the Belles Lettres Society.

Mr. D. H. Richert and Miss Ida Ruth served as officers pro tem. After the reading of the constitution and soliciting of new members, the election followed:

President, Prof. A. S. Hirschler;
Vice President, M. S. Kuehny;
Secretary, Stella Haury;
Treasurer, Ira J. Wenger;
Ushers, Edith von Steen and H. Riesen.

— Immediately after the adjournment of the society, Prof. H. O. Kruse held the floor for a few moments announcing the following program as an introduction to the social gathering which had been previously arranged for.

Piano Duett....."Charge of Uhlans"
Misses Emma E. Goerz and
Dora C. Haury.
Reading....."The Judgement Day"

Miss Linda Krehbiel.

Recitation (German)....Mr. P. H. Unruh.
Upon completing the program every one was at liberty and the remainder of the evening was given to hearty hand-shaking and lively conversation in general.

— Program of Belles Lettres Society, Sept. 21, 1900.

Music.....Emma E. Goerz
Address.....Prof. Hirschler
E-say.....Dora C. Haury
Reading.....H. Enns
Recitation.....Clara Rissler
Music.....J. A. Becker
Extempo.....D. H. Richert
Debate: Resolved, That the introduction of machinery has been generally beneficial to mankind.
Aff: P. H. Unruh and P. D. Gaedert.
Neg.: M. S. Kuehny and A. C. Weher.
Music.....Ida Ruth

— Freitag Abend, den 14. Sept. 1900, hielt der Germania Verein seine erste Sitzung ab. Daß schon gleich am ersten Abend sich so viele jungen Leute einfanden, um sich dem Verein anzuschließen und später regeln Anteil zu nehmen an den Versammlungen desselben, kann nur als ein erfreuliches Zeichen dienen davon, daß sie der deutschen Sprache nicht gleichgültig gegenüberstehen, sondern daß es ihnen drangelegen ist, auch das Deutsche ordentlich zu lernen. Herr J. D. Brandt, der temporäre Vorsitz, ernannte Herrn D. H. Lichti als Schreiber für den Abend. Darauf wurde die Konstitution vorgelesen, um diejenigen, welche sich dem Vereine anzuschließen wünschten, mit den Regeln desselben bekannt zu machen. Der Hauptzweck dieser ersten Versammlung war die Beamtenwahl. Das Ergebnis derselben ist folgendes:

Vorsitzer, H. Riesen,
Veh. Vorsitz, P. H. Unruh,
Sekretär, Frl. Emma Goerz,
Schatzmeister, H. H. Adrian,
Thürhüter, Frl. Ida Ruth und
J. H. Epp.
Programmit: } J. Gerbrandt u. die
Frl. Lizzie Wirtler
und Emma Goerz.

— Eine seltene Gelegenheit wurde den Studenten hier eines Abends geboten, die Sterne und den Mond zu betrachten. Ein gewisser Reisender, nämlich, kam mit seinem Fernrohr,

Cl
Boc
.....
Acc
Th
wis

School and College Journal.

stellte es neben dem Hauptgebäude auf und ließ einen jeden für eine kleine Vergütung sich den Saturn mit seinen Ringen, den Jupiter und den Mond ansehen. Da gab es denn die aller- verschiedensten Fragen, unter andern auch diese, ob man den Mann im Monde auch sehen könne.

— Der Bethel College Jugend-Verein hielt am Sonntag, den 16 Sept., 1900 seine erste Versammlung im neuen Schuljahr ab. Folgendes Programm wurde ausgeführt:

Hauptthema: Die Notwendigkeit der gegenseitigen Erbauung.
I. Thema: Durch das Wort Gottes.
F. A. Becker.

- Lesen: Pfl. 19..... F. H. Anruh.
- Chorgesang..... Lizzie Wirtler.

II. Thema: Durch geistliche Lieder.
Prof. A. S. Hirschler.
Freie Besprechung.

— Einer von den Studenten, S. Wartentin, ist gegenwärtig auf der Krankenliste.

— Die Studenten vom Western Home im zweiten Stock freuen sich, die Gelegenheit zu haben, oben in ihren Zimmern mal recht „mäuschenstill“ gehen zu lernen.

- Programm des Germania Vereins abzuhalten den 28. Sept., 1900.
- Musik..... Stella Paury
 - Lesen..... Menno Kühny
 - Aussatz..... Emil Riesen
 - Gedicht..... F. J. Bärig
 - Musik..... H. A. Kaplaff
 - Erzählung..... H. Riesen
 - Steggetriebe..... B. D. Gaedert
 - Debatte: Behauptet, daß das Mikroskop größere Wunder enthüllt hat, als das Teleskop.
Vff.: B. H. Anruh und D. H. Licht.
Reg.: G. R. Toews und J. P. Epp.
 - Musik..... F. Gerbrandt.

— Programm des Bethel College Jugend-Vereins abzuhalten den 30. Sept., 1900.

- Hauptthema: Nur zwei Wege den Menschen.
Matth. 7, 13. 14.
D. F. Brandt.
- I. Thema: Der breite Weg. Matth. 7, 13.
D. Anruh.
- II. Thema: Der schmale Weg. Matth. 7, 14.
B. A. Dick.
- Chorgesang..... Frl. S. Wenger
- III. Thema: Die persönliche Entscheidung.
5. Mose, 11, 26. 28.
F. Gerbrandt.
- Lesen, Spr. 3, 1.-26.
F. S. Epp.
- IV. Die Bibel, der rechte Führer.
Pfl. 119, 9. Frl. Nettie Harms.

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.

Werner's Dictionary of Synonyms & Antonyms, Mythology and Familiar Phrases.



A book that should be in the vest pocket of every person, because it tells you the right word to use. **No Two Words in the English Language Have Exactly the Same Significance.** To express the precise meaning that one intends to convey a dictionary of Synonyms is needed to avoid repetition. The strongest figure of speech is antithesis. In this dictionary the appended Antonyms will, therefore, be found extremely valuable. Contains many other features such as Mythology, Familiar Allusions and Foreign Phrases, Prof. Loissette's Memory System, "The Art of Never Forgetting," etc., etc. This wonderful little book bound in a neat cloth binding and sent postpaid for \$0.25. Full leather, gilt edge, \$0.40, postpaid. Order at once. Send for our large book catalogue, free.

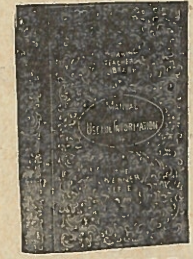
Address all orders to
THE WERNER COMPANY,
Publishers and Manufacturers, AKRON, OHIO.

Studebaker Wagons. Wood Pumps.
T. B. ATCHISON.

Eisenwaren-Geschäft.

Champion Selbstbinder, Nähmaschinen, Wagen, u. s. w.
624 Main St., NEWTON, KANS.

The Working Teacher's Library



Under this general title has recently been issued a collection of five standard volumes of unexampled interest and value. No other collection so happily covers the whole field of pedagogical literature or meets so fully and satisfactorily **All the Actual Needs of the Public School Teacher.** The Library Contains:—The Theory and Practice of Teaching, The Teacher in Literature, Practical Lessons in Science, Practical Lessons in Psychology, The Manual of Useful Information. Each volume is in itself a complete study of the subject of which it treats and taken together they form a set of five of the most helpful, useful and valuable books ever published for the use of teachers. They are endorsed and recommended by leading Educators everywhere and every teacher who wishes to keep thoroughly up to the times should have these books. Handsomely printed on heavy paper and elegantly bound in uniform style in twilled silk cloth with gilt back and side stamps, marbled edges, boxed or sold separately. The regular price for this set is \$6.00, but for the next 60 days we are going to make a Special Offer Price of only \$3.00. This is a grand offer that every teacher should not fail to accept. Single volumes \$1.25. Send for our large illustrated catalogue, quoting lowest prices on books, FREE. Address all orders to

THE WERNER COMPANY,
Publishers and Manufacturers. AKRON, Ohio.
[The Werner Company is thoroughly reliable.]—Editor.

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

W. S. DOTSON
—SELLS—
GROCERIES, DRY GOODS,
Boots Shoes, Etc.
610 Main Street, Newton, Kan.

Wallace & Farrington,
Sattler-Geschäft.
Pferdegeschirre, Sattel, Decken, Peitschen und alle einschlägigen Artikel stets an Hand.
602 Main St., Newton, Kans.

LARGEST AND MOST COMPLETE BUGGY FACTORY ON EARTH WRITE FOR PRICES AND CATALOGUE

OUR GOODS ARE THE BEST
OUR PRICE THE LOWEST

PARRY MFG. CO. Indianapolis, Ind.

SCHOOL AND COLLEGE JOURNAL

October, 1900

On Board the steamer "Caledonia" on the Red Sea

Dear Congregation, Dear Brothers and Sisters and Friends,

May peace and grace be with you in spirit according to the works of Jesus Christ who was raised from the dead for the glorification of his majesty.

Almost eight weeks have passed since I last wrote to you. Did I think of you less frequently than before? Indeed not. The reason is as I indicated in my letter of June 10: In India there was no time for leisure nor for sitting down and writing letters. There the time was carefully budgeted for seeing and listening, watching and gathering information. Things like letter writing had to be postponed. The massive amounts of grain had to be distributed. In order to do this well I had to be alert to the needs and to be patient in listening and observing. This opened my eyes in many ways. I am really thankful for this unusual experience. At the same time, I feel obligated to be open minded and to be active in reporting things as they are - in other words, not to sweep things under the rug. I must try to do as much as the Lord lets me do. I must be faithful and get as much done as possible so that this trip which was assigned to me in faith will be as productive as possible. I am not concerned that you will be critical, my dear brothers and sisters, because you have made it an act of love for me. That awareness has never left me. Besides that, you have assured me of your constant prayers and that has been a wonderful comfort and encouragement throughout my trip. God has been so faithful in watching over me. I reached India's palm lined shores safely on June 16. After six busy weeks there I was able to start my journey back. During this time death caused many a gap, not only in the population of India but also in the missionary personnel. One missionary who accompanied Dr. Klopsch of New York into the district of famine had succumbed to the horrible cholera plague shortly before I arrived. The doctor had just expressed his pleasure that they had been spared from that disease and a few days later it attacked the missionary. I had been in Bombay only a short time when I attended the funeral of a faithful lady missionary helper who also contracted cholera. In Calcutta my own travel companion Dr. Page became so ill that I left him in a hospital and went on alone. The good Lord protected me from all illness in spite of the fact that I visited several cholera hospitals to encourage the patients there. I also visited several leprosy hospitals to encourage patients. Now I have left that country and find myself on the Atlantic Ocean again, and the bow of the ship that is carrying me over these waves is headed for home. Home! Oh what a precious word, what a lovely sound, what charm! It awakens a warm feeling within me, but it also tugs at the heart with a longing to be there. Oh how great is God's goodness! Every morning his compassion bursts forth again!

Now a backward glance to India is necessary at this time. India is a land of piercing sunshine, lovely palm trees, innumerable historic antiquities, old customs and habits that resemble the bygone days of biblical

history. It is also a land of many deaths and where the mute gods and the sacred altars have lured thousands and millions of worshipers. It is the place where scarcity and famine claim innumerable deaths after horrible suffering has taken place. Pestilence and darkness prevail and sneak in to strike anyone at any time. Oh what a multitude of sights challenge the newcomer who is willing to observe! It was my rare privilege to view India's bright side and dark side in a comparatively short time. I am still at a loss for words to describe both the shocking and the admirable sights I saw. I am at a loss to choose one of the incidents I have listed and to describe it adequately for my readers and later for my listeners. So, dear listeners, please overlook if I forget to follow the rules of writing when I relate something extemporaneously here. I am very sure of one thing now, that my greatest responsibility in this trip to India was not to travel in comfort, to take easy pleasure trips, but rather to go to the places of misery and try to relieve the situation. I happened to hit the worst place of suffering on my trip out of Bombay just a few days after my arrival in India. I was with Br. Ressler who met me in Bombay and we rode the train for about 300 miles north to Ahmedabad.

There the government supports an almshouse close to a hospital and that is a place of great misery. The grim reaper comes to harvest there daily. Every day a number of bodies that have succumbed either to starvation or to cholera are hauled away and burned. I saw 14 corpses lying on a stack of wood out in the open the day I was there. Every day at 11 o'clock a.m. this process of burning bodies takes place.

In the afternoon of the same day we drove to Broach where there is a large relief camp. About 12,000 people work here for starvation wages just so they can barely exist, it seemed to me. Those who are close to actual starvation and are too weak to work are taken to the "free kitchens" where they are fed without cost. It was late that night before a friendly government official had shown us the entire institution. He provided two leaders with lanterns to guide us through that large place. Then he directed us back to town to the railroad station. Silently we followed our guide diagonally across the meadow toward the town. Suddenly I thought I saw a black figure lying close to our path. I called Br. Ressler's attention to it. He called to the guide who focused the light of his lantern on it, and we saw it was the skeleton like form of an emaciated woman lying on the ground. She could barely speak enough to answer Br. Ressler's questions. She had not eaten for days. Finally she had started to walk to the relief camp to see if she could get some food. Her strength had given out so she had lain down to die. Immediately one of the guides was sent back to the camp to get someone with a stretcher and carry this desperate woman to the camp. I asked Br. Ressler, "What would have happened to that poor woman if we had not come by?" He replied, "Without a doubt there would have been a corpse here by morning. Maybe it would have been torn to pieces by wild dogs or by jackals." "Do you think she was strong enough to be revived?" "Perhaps, although when starvation has gone so and so far it is very difficult to survive." In this way God showed me a case of the worst result of this famine in India that there could possibly be. Now I have seen with my own eyes that people actually die of starvation. Even Br. Ressler had an interesting question for me on our way to catch our train, "Just how did it happen that we were on that path where that woman was lying? Were we like the Priest

and the Levite who passed by the man left by the murderers, or were we like the good Samaritan?" "I hope more like the latter than like the former", I dared to answer, "because under the circumstances we tried to help her." But somehow this did not satisfy me. I had to think of another passage in Scripture that might be a word of warning to us. We find it in Isaiah 58:7, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" That is what Isreal's fasting was about, that would be a true service to God. They were supposed to improve by trying to do God's will: "Then shall thy light break forth as the morning (v.8) and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of Jehovah shall be thy reward."

The fatherly manner of our Lord is never to issue a warning without a promise, no demand without a promise of grace. That is an example of the fatherly way of doing. When He looks for children who are to be trained for his service, that is his discipline, He works with and allows them to go to his meadow and to graze like sheep.

The warning of this text pertains to us as Christians, as well as the promise that follows. Practical Christianity includes the feeding of the hungry and the leading into shelter. The feeding of the starving people in India is an excellent opportunity for all Christians in America and in other countries, as well as us Mennonites to enter the open door and to follow through with what our text says. We should not neglect this opportunity to earn God's promises and thus to extend his kingdom on earth.

Our text does not limit us to the physical assistance to our brethren in need in India. Let us look at another prophetic work, (Amos 8:11) "Behold the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah." Once in a great while this type of spiritual hunger shows up in India. Then someone must be there not to satisfy physical hunger and thirst but to break the spiritual bread that is the bread of life. This is the work of a mission project that passes out the word of God as bread is passed out in a famine. Praise God that the sickles are clicking in India's harvest fields. That means there are workers in the field and that there is a prospect for a harvest. The reports are so gratifying when we hear that in the Gossmer Mission there are over a thousand baptismal candidates who want to belong to the Christian Church. Among the Kols there are entire villages that have asked the missionaries to accept them as candidates for Christianity. It gives us a wonderful but a bit strange feeling to attend a worship service on Sunday where native Christians are attending and the brown Christians are singing the old German sacred melodies in their own language. Even though we do not understand the words of the songs nor the words of the message that is brought to them, it is obvious by their attentiveness to the sermon, and to the singing that here the hunger for righteousness is being satisfied. May God bless these Indian Christians who serve God in their own way.

I am glad to admit that my visit to the different mission stations in India has been a blessing to me. I am thankful for the renewed vigor I have gained so that when I return to my home congregation that is so limited in foreign experiences, I can share with my loved ones what I have seen of the

mission work in India. Now it is my desire to inspire others to be enthusiastic and eager to help along with what the Lord has in mind for us. I think of you dear coworkers in Sunday School. You are leaders in providing food and water in God's great household. You are to break the bread of the word of God in such a way that their hunger and thirst for the true God shall be satisfied, and they shall be led into the fold of God. Oh, that you may do your work faithfully so that your light may shine like the morning sun and that growth may be the result. I think of you, you dear fathers and mothers who have children to nurture, not only with physical food but also with the bread of the word of God. Oh, do not be weary in the spiritual nurture for your children and other household members. The Lord will not overlook you in his reward. I think of you, dear students in Bethel College. You are preparing yourselves for life's serious assignments and for the services you plan to do in the furthering of God's kingdom. I had a pleasant echo from the halls of Bethel lately clear out here in India. A man testified that Bethel had been a real blessing to him - he was a better man for having attended our school. We pray that many will be thus inspired when they emerge from Bethel's classrooms. May they be serious in their ambitions and in pursuing the godly truths they have learned there. God bless you, the youths and the young ladies, in your eagerness to learn, and may this send deep convictions into your hearts.

I think of you, dear precious "Thirteen" who have made a serious covenant with God and man. With all my heart I hope you can remain steadfast and loyal as well as being blessed with healthy growth toward inner strength. Yes, I think of all of you because in Bethel we have a fellowship of believers in spiritual faith. My heartfelt wish and prayer is that in accordance with our text we may constantly improve in our glorification of the Lord. Then our eternal reward will be a better land of light where our joys will be fulfilled, where we will be in the presence of God eternally. Amen

With sincere love, your humble servant,

David Goerz

Elijah

(Address by D. E. Harder, Class of 1900)

In the Old Testament account of the Passion and Salvation of Christ, the prophets serve as ambassadors of truth and they testify against sins and evils. Elijah is especially prominent among all the prophets and stands out as a manifestation of history. We cannot find his genealogical background, similar to the case of Melchisedek. His childhood and youth give us a view of the future of this man, but no call was extended to him to show his godly mission; no burial mound gives any information of his coming and going. We have only one hint of his origin and that he was called the Tishbite from the citizenship of Gilead.

Elijah's active life was mostly during the time of the rule of the godless King Ahab. This was a period of darkness in Israel's history. At this time Jezebel was influential in bringing in the worship of Baal that overshadowed the calf worship. Practically all vestiges of the true God were

erased at this time. Right in the midst of this darkness of heathendom came Elijah to Ahab with these strong words of judgment: "As Jehovah the God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." It occurred exactly as he said it would. Morning followed the night regularly but there was no dew on the ground. Those blooming fields of Samaria were starting to deteriorate. The hope of a rainy season failed to come. The sky arched month after month without a cloud to hide the blue. Sometimes the west wind would blow clouds their way but no rain came out of them. Israel and its surrounding areas were suffering from intense heat. This kept up for two, then three years and the famine grew intense. This was supposed to lead Ahab to repentance, but actually it produced more stubbornness. Finally he has to face the situation no matter how he feels. He failed to find the originator of the problem in his estimation because it was actually only a delusion. The Lord had sheltered him. Upon God's request Elijah went to the brook Cherith where the ravens fed him as they were told to do by God. He drank the water from the brook, but after a while the brook dried up right before his eyes. Then God sends him to Zarephath which lies near Sidon. He bids farewell to the barren rocky gorge of the Cherith Valley and moves right through the desert to a group of people who would have liked to tear him to pieces. He remains calm in spite of the danger because he knows he is being protected by a higher hand. He meets a woman sitting in front of the city gates who greets him and takes him into her home. Here the Lord shows him that even here in a heathen country there is receptiveness for good things. How could his work in Israel be degraded? This gives renewed energy and courage to him for the coming reformation work. As the desert was a preparation for Moses so Sarepta was for Elijah. Here where it was quiet he could immerse himself in the service for the Lord.

His higher calling, however, prevented him from remaining there. With sadness he left the Zarephath he had learned to love. From solitude he goes to public places and there he stands out as a worker in a large and corrupt nation. He meets with Ahab who greets him with the words, "Are you the last man of Israel?" He is not discouraged by the arrogance of the hierarchy but rather gives a calm reply of confidence. He requests them to have all the prophets of Baal gather on Mt. Carmel. Soon the mood of Ahab is softened. More than that, the subject gives orders and the monarch obeys them. Now the decision is to be made on Mt. Carmel: Who is the true God in Israel?

There Elijah stood before the crowd with the recommendation that when a sign came down from heaven that would be the designated time to make the decision to be for Baal or for Jehovah. That is when the priests of Baal went to work but in spite of their loud shrieks there was no response from Baal. Then Elijah made his offering and then he prayed fervently in the name of God. He was barely finished when fire dropped down from heaven and consumed the offering, the wood and even the altar itself, and then it licked up the water from the trench. At the call, "The Lord is God", the people confessed that God was their choice. They responded to Elijah's request to inflict punishment upon the priests of Baal as the law demanded.

Ahab was helpless and had to see this happen. He simply has to be convinced now that Elijah had literally opened the heavens. Without a cloud in the sky the prophet had proclaimed the heavens to open and bring about a

downpour that answered the plea that was barely uttered. At the same time Ahab's wagon rushes off but Elijah overtakes him and gets to the city of Jezreel. There he continues to carry on the work of restoring the kingdom of God.

Finally he felt stopped in his tracks. As soon as Jezebel had heard of the incident on Mt. Carmel her pride was hurt and her wrath turned with a vengeance upon the prophet. She swore to have him killed. So just when he is in full swing with his work he is threatened and his faith wavers. He leaves Israel even without waiting for direction from the Lord. He leaves the kingdom of Israel and wanders through Judah without a plan of any kind. He enters the desert all alone, without hope and quite embittered. He even feels persecuted to the point of death because he does not know how to return to the Lord's work. However, connection with the Lord is not lacking because twice an angel comes down to feed him. The old strength slowly returns and his spirit is renewed. After 40 days of wandering he reaches Horeb the Mount of God. There in the place of ancient manifestations he renewed his faith and reached new heights. He is supposed to go up the mountain to meet the Lord. The Lord remained ahead of him in storm, earthquake and fire, but the Lord himself was not present. Had He identified himself as a God of mercy the same as He had to Moses whom He had met in this very place? Elijah must learn to know Him as such, for now the Lord is appearing to him in a quiet manner. He stands in humble disguise as the servant of the Lord; he bows in humility and obedience when he feels the nearness of God. Elijah must admit what led him here. He reviews in his mind how he complained about the hopelessness of the conditions in Israel. "Go down now", he heard because he was encouraged again. The Lord had new plans for Israel. There was a definite conflict of man's ideas and God's ideas here. Elijah is thinking of leisure time, but God shows him that there is plenty of work waiting for him. Elijah is thinking that the end of the kingdom of God has come, but now he hears that there is a future for the kingdom of God. Elijah believed he is the last of the prophets; now he realizes that there are not only thousands who are honoring God but also that the position of prophet will be filled again by someone whom the Lord has chosen.

Elijah goes to work again. He experiences a number of things in which he needs the Lord's help. From now on his work intensifies and he gets more involved especially in his relationship with God. Some of this is the blessed work with his circle of students of prophecy who have surrounded him and Elisha.

After an eventful span of time for him to do his work the hour of his departure came. He was aware of this and he knew what was ahead. In his desire to be alone with God in this sober meeting with Him he wanted no human witnesses around to see him enter heaven, so he asked Elisha three times to leave but he would not leave. He finally resigned himself to remain with Elisha. They traveled together to the Jordan. Elijah, a second Moses, strikes the water with his coat and the water becomes divided before their eyes. On the other side he says farewell to Elisha, not as a person who merely wishes him God's blessings, but as one who has godly power to bring about the answers to prayers. And now the elements of the weather produce an angel wagon of fire that takes Elisha right from his side never to be seen again.

We see an abundance of miracles performed during the lifetime of Elijah. Some seem not only strange but downright unbelievable. However, if we consider the times and the circumstances more closely the amazement gets less. The northern kingdom had slipped into a period of godlessness. Due to the political separation it had forsaken all temple worship, the priesthood, and the laws. Just about all the points of contact with the ways the Lord had decreed for saving Israel were lost. Consequently, it took all the courage, faith, and miracle power for a prophet to exist here at this time. Among the miracles in this prophet's life were those who came in touch with him and left with wonderful impressions. The greatest miracle perhaps was the prophet himself. His character was filled with an iron will, a lightning sharp outlook, and thunderous words that were still mild and friendly. These rich characteristics defied all natural explanations. It takes an extraordinary person who will attach himself to Elijah and remain a constant admirer of him. On the other hand, we see traits in him that are so human that we can appreciate them. He was a fatherly image to the foreign widow; he was a spiritual father to Elisha; he was a highly esteemed teacher to his numerous students. In summarizing, we say the chords of his life were in harmony with his surroundings. His whole life held both courage and despair, high spiritual hopes and disparaging fears of death, human traits in every respect. In any case, we can always feel that he was as human as we are.

WITH SINCERE THANKS

We want to publish the acknowledgment of the following donations to the school library during the vacation:

1. From the alumni of our school for the purchase of German books - \$7.00
2. From school friends from Minnesota - "Frommel, Einwärts" from A. Penner, and "Weitbrecht, Der Fels in den Wellen" from P. A. Penner. Coneybear and Howsen, Life of St. Paul Howsens Ilias, 3 books. Wolf's "Poetischer Hausschatz", Wolf's "Prosaischer Hausschatz" From H. P. Goerz: "Garfields Leben", Palestine Illustrated, Egypt Illustrated.
A. P. Roe, The Opening of a Chestnut Burr
A. P. Roe, Barriers Burned Away
Sheldon, The Twentieth Door
3. From the Germania Publishing Co. in Milwaukee, Wis.: "Die Biographie v. Bismark"

C. H. Wedel

Local News

Otto Lichti, former student of Bethel College, left Wednesday, Sept. 19, for Bloomfield, N. J. to begin his study of theology there.

There are fifty-one students presently enrolled in Bible History. Greek II has only one so far.

Among the visitors here the first week of the school year were Mr. and

Von Steen of Beatric, Nebraska. They brought their daughter Miss Edith von Steen to attend school here.

Mail distribution for about 100 people is an important matter here in school. We are happy to tell our students that this year we have a man, Mr. J. A. Becker, who is our postmaster. He is trustworthy and capable of handling this position.

J. Franz and P. Schroeder went home on Sunday, Sept. 16, to see whether there were any changes that had taken place during their absence.

Friday evening, September 14, 1900, the Germanis Organization held its meeting. The fact that so many young people attended this first meeting with the intention of becoming members is a good sign. It indicates that they are not willing to forsake the German language but rather to learn it more thoroughly. Mr. J. D. Brandt, the temporary chairman, appointed Mr. D. H. Lichti to be secretary for the evening. Then the constitution was read so that those who wished to join the organization would be familiar with the regulations. The main purpose of this first meeting was to elect officers. The result is as follows: Chairman, H. Riesen, Vice chairman P. H. Unruh, Secretary Miss Emma Goerz, Treasurer H. H. Adrian, Doorkeepers Miss Ida Ruth and J. H. Epp, Program Committee J. Gerbrandt and Miss Lizzie Wirkler and Miss Emma Goerz.

A rare opportunity was given the students here one evening. They were asked to join a certain traveler who came here with his telescope and showed the students the stars and the moon at close range. He set the telescope up near the main building and let each one take a turn at seeing Saturn with its rings, Jupiter and the moon. This provoked the most versatile questions such as whether the man in the moon was visible.

The Bethel College Christian Endeavor met for the first time this new school year on Sunday, September 16, 1900. The following program was given:

Main Theme: The Necessity of Mutual Edification, Col. 3:10

Topic I: Through the Word of God" J. A. Becker

Scripture: Psalm 19 P. H. Unruh

Choir Number Lizzie Wirkler

Topic II: Through Spiritual Songs Prof. A. S. Hirschler

General Discussion

One of our students, H. Warkentin, is currently on the sick list.

The students of the Western Home, second floor, are happy for the opportunity to be able to walk around "quiet as a mouse".

This program of the Germania Society was held September 28, 1900:

Music

Stella Haury

Reading	Menno Kühny
Essay	Emil Riesen
Poem	F. J. Bärg
Music	H. A. Ratzlaff
Narrative	H. Riesen
Extemporaneous Speech	P. D. Gaeddert
Debate: Resolved that the microscope produces more sur- prises than the telescope. Aff. P. H. Unruh and D. H. Lichti; Neg. G. R. Toews and J. H. Epp	
Music	J. Gerbrandt

Program of the Bethel College Christian Endeavor Organization

held on September 30, 1900

Main Theme: Only Two Roads for Humanity, Matt. 7:13,14

D. J. Brandt

I Theme: The Broad Way, Matt. 7:13

D. Unruh

II Theme: The Narrow Way. Matt 7:14

P. A. Dick

Choir Number

III Theme: The Personal Decision, Deut. 11:26-28

J. Gerbrandt

Scripture - Proverbs 3:1-26

J. H. Epp

IV Theme: The Bible, the Correct Guide, Psalm 119:9

Miss Nettie Harms