

School and College Journal.

Vol. V.

NEWTON, KANSAS, December, 1900.

No. 12.

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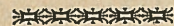
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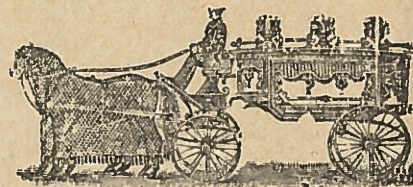
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School and College Journal.

Vol. V.

NEWTON, KANSAS, December, 1900.

No. 12.

School and College Journal

Published every month by the
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NEWTON, KAN.

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Farewell, 1900.

DEAR READERS: December and white snow will soon be covering all things. Pure and beautiful it looks; and yet, seeing it, our thoughts grow sad for the old year, though it began so brightly but a little time ago, is dying now.

What changes this short year has seen! Life and death have been busy around us. Truly an echo of life it seems—yes, a picture of life in its ever-varying, ever-changing scenes. First the sunshine and then the shadow; summertime fragrance and then the chill of winter; the little child laughing in innocent glee and then the man, feeble and bent, half impatient to depart; again young hearts thrilled with the touch of hope, and youth blessed with the glad strains of goodness; bridal wreaths and burial flowers have bloomed alike.

The recollection of all this should make us eager to do what we can to dispel all the vague ideas of the future life and make it seem natural and beautiful as God meant it to be.

How swiftly the months have fled while our twelve leaflets, devoted to your and our interest, have been entering your homes. How thrilling it is to us to know that our words have

flown to your far-away home and found a welcome there. Very sweet to us is the assurance we have not written in vain, and for every word of encouragement or cheer given we send you a heart-felt "Thank you."

No sooner than the distant echo of merry-pealing Christmas bells will have died and the last night wind of this century and year will sink to rest when we say to you all "Good-night," not "Farewell," for still we hope to meet you all another year.

What that year may bring, none of us know, but let us try that it brings to each a truer and more beautiful garb of manhood, with more earnest consecration to all things good and pure, more steadfast faith in the unchanging love of the Father.

To all, a merry Christmas and a happy New Year.

God be with you every one.

Physical Education.

[By A. S. Hirschler.]

Education in its broadest and truest sense is the harmonious development of all that constitutes man. We distinguish three kinds, namely: physical, intellectual and moral or religious education, in accordance with the threefold classification of the self—into body, mind and soul. Selfpreservation and growth are the first laws of man's being. So long as he is in the normal state, he will not wantonly do violence to his self, neither can he—even if he would—add or take away one cubit from his stature. Since, then, life and growth are inseparable, how shall we account for the fact that the members of the human race never have stood on the same plane of development? Why is it that growth is not uniform? A twofold reason presents itself to my mind. Growth, although natural, is not altogether

spontaneous, and is modified by environment. To attain a high degree of development, a conscientious and deliberate use of the faculties and functions to be developed, and of the sources of power is necessary. Mightiest in the retardation of growth, however, is the evil in man. Constantly it harrasses him, and if unrestrained will in time make him its wanton tool and helpless slave. It degrades his moral nature, pollutes his mind and deprives his body. Did man not possess the tenacious instinct of selfpreservation, were there not in his breast a spark of the divine, and a sense of duty and responsibility he would inevitably occupy a lower position than he does.

The fact remains, however, that an entirely wrecked people is not to be found on the pages of history. The races low intelligently and morally were generally possessed of a healthy and robust physique. Most of the nations of antiquity belong here. Of all these people, however, the Greeks and Romans were the only ones who, in addition to physical prestige, possessed intellectual greatness. And in this respect the Greeks may still serve as a model. Omitting mention of any of the other nations, we come at once to the present day. By common consent this, the age in which we live, is an age of progress. The nineteenth century, now rapidly drawing to a close, stands unparalleled in history as a century of enlightenment and advancement, both intellectually and morally. But what shall we say as regards advancement along the line of physical education? I apprehend that this part of the philosophy of life has not been heeded as it should. The consideration of this fact induced me to write these columns on physical education and its value.

At the outset, I will say that I write from what some will call the ideal standpoint. Should this be made as an accusation, I would say in defense that man without ideals is at best a mechanism, and, therefore, good and lofty ideals have their place. Without any further introduction let us go at the heart of the question. What is the status of health at the present day? Official statistics show that the number of frail bodies, morbid frames and sickly constitutions is on the increase. Could the causes of disease, enervation and premature death be calculated with the certainty of mathematics, we should find the record and numbers immensely large. True it is that medicine and surgery have reached a stage of perfection in the prognostication and cure of disease that is nothing short of remarkable. But while many more are being restored to health and vigor than formerly, larger numbers transmit their weaknesses to posterity, and as the population is steadily increasing the number of puny and sickly persons increase likewise. What is even more significant, Nature is a severe master to deal with. She plies the scourge without mercy or discrimination alike upon all who trespass upon her ordinances. Taking all this into account, the conclusion is warranted and supported by actual conditions that there is a manifest tendency toward physical degeneration in the present age. This becomes very evident when we note conditions in the larger cities.

The question at once arises: How may this tendency be counteracted? I have no new theory to suggest. I heartily concur in the resolution adopted by the National Physical Recreation Society of Great Britain, of which Hon. Herbert Gladstone was chairman at the time, which reads as follows: "Any system of education in which mental training is excessive and bodily training is neglected, is injurious to health." This statement receives additional weight when we consider that the

conditions and environments of modern city life—which appertain to a large proportion of the entire youth—are unfavorable to physical development. Furthermore, student life is a sedentary occupation affording in itself little opportunity for exercise, and taxing the mind and straining the nerves to the utmost. In consideration of this, it is certainly a noble step that many of our colleges and universities have taken when they put physical culture into their curriculum. But what percent of the rising generation does this reach? Evidently only a small proportion. Physical training will become available to all only in so far as it is made obligatory in the public school; and that time, I believe, is surely coming. In England school boards were long handicapped by foolish legislation, but now teachers are permitted to teach physical exercise to their pupils. The school system of Germany has for years offered better advantages along this line than any other. The United States also has earnestly taken hold of the matter, and physical education is gaining ground.

Even in carrying out national compulsory physical education we would not be venturing upon an untried experiment. It is the prestige of the Grecians to have been the most beautiful, and of the Romans to have been the strongest race. How did they attain this? By systematic persistent physical training at public expense. Shall we imitate them to the letter? That, indeed, would be unwise and impracticable, for modern conditions are radically different from ancient ones. We do not want the prowess of Spartan soldiers—what we do want, however, is a strong and vigorous man and womanhood, thoroughly equipped to stand the strain of the professional and mercantile avocations of life. This condition will be realized if extremes are avoided and a proper mean adopted. Plato has these excellent words: "The excess of corporeal exercises may render us wild and ex-

travagant, but the excess of arts and sciences makes us too trifling and effeminate; only the right combination of both makes the soul circumspect and manly."

What, then, should be the definite object to be kept in mind and pursued in a system of physical training? This question ought not to be difficult to answer, for the very advocacy of the need of such training implies the existence of certain defects, which to remove must be its object. In brief, this object may be defined to be, such development of the body as will be conducive to the highest possible development of mind and soul. In other words, the aim should be so to co-ordinate and balance the various functions and faculties of self, that the maximum of efficiency and usefulness may be attained. Is that perfect relation of unity and reciprocity attainable? Not absolutely, for perfection is not in man's reach; but relatively and approximately. We could furnish numerous instances of single individuals who come reasonably near the realization of this ideal, men of stout and healthy physique, fine intellect and scholarly attainments, and pure spiritual and noble lives. History also furnishes examples of persons of naturally delicate frame who became strong and healthy by exercise. We are told that Herodotus, the teacher of Hippocrates, and Galen, the medical philosopher, became strong through gymnastics. Cicero was of lean and slender make, and had a weak stomach, but he resorted to the schools of Greece, and Plutarch tells us that "his body was strengthened by exercise and brought to a good habit." These instances, each and every one, go to show that the results of persistent exercise more than doubly repay the time and energies expended, for generally in proportion as the physical constitution is healthy and strong, will the quantity and quality of intellectual labor and moral achievements be. General physical training would bring in larger returns and be more far-reaching in its

results than almost any other investment that this nation could make.

More specifically the object of such training is to develop and strengthen all the various muscles of the body. The nature of these exercises, if properly chosen and used, cannot fail to cultivate a good eye, a steady nerve and skill in general. Along with the direct results, systematic exercise also has a marked influence upon the mental and moral nature. It cultivates and promotes resoluteness of will, coolness of mind, promptitude and courage; withal it makes the intellect stronger and the soul sweeter. William De Witt Hyde puts the value of physical exercise in a nutshell when he says: "The end of physical exercise is the development of the body, strong to support, prompt to obey and efficient to execute the thought and purpose of the mind."

Of the nature and character of the exercises little need be said. As there are different grades of intellectual development depending upon age, ability and advancement, so are there different stages in the culture of the body. The fundamental principles for mental development, to proceed from the easy to the difficult and from the known to the unknown, are also applicable here. The various gymnastics and drill exercises used in some of our schools—dumb-bells, Indian clubs, horizontal bars and turning pole—are mostly excellent, so are also the various outdoor exercises. More can easily be devised by the ingenious and specially trained teacher.

Lastly, what results would general physical education bring about? Actual statistics obtainable certainly furnish the best argument. Of the numerous ones that could be given, I will cite only a few. Dr. Sargent, of Harvard, says: "Of 3,537 measurements taken since 1879, I found 248 men each stronger than the strongest in 1879, and so on in proportion down the scale." The results of athletics in colleges generally, sustain me in the statement that the average

bodily strength of students has notably risen in the last twenty years. Moreover, statistics from Bowdoin college show that rank in scholarship tends to coincide with rank in physical development. The rarest combination found is first-class scholarship with third-class physical ability. Of course to infer from this that scholarship and physical development are related as cause and effect would be unwarranted. Nevertheless, it shows all it shall and need show, namely: that excellent physical culture is favorable and conducive to scholarship. In other words, an excellent system of physical culture is guarantee for a larger quantity and better quality of work in the schools, and afterwards in the avocations of life, than would be the case without such system. Universal physical training would not only make us a race more healthy and vigorous, but it would bring into use and action many a squandered talent and latent energy, and thereby usher in an era of broader intelligence and purer morality.

First Recital of the Music Department for the Year 1900-1901.

Miss Clara Rupp, acting dean of the Music Department during the absence of Prof. Welty, made it possible that so early in the year the students and friends of the institution should be given the opportunity of devoting an evening to the language of Apollo.

The date of same had been announced on Saturday evening, Nov. 10, at the close of a term's work, and after a week's buzz of examination questions when the student would gladly give himself up to the excellencies of music.

The entertainment was in particular arranged in honor of Prof. Welty, whose return from an European tour was awaited, but on account of some misunderstanding could not arrive in time. The selections chosen by Miss Rupp for the performance are all of a high grade, as can be gained

from the program, and every performer did justice to his part. Prof. A. S. Hirschler conducted the chorus in the opening number, "Hear Us, O Father," which proved to be one of the best. The participants in the Ladies' Quartette also deserve credit for their work.

PROGRAM FOR THE EVENING.

- "Hear Us, O Father".....Palmer
Chorus Class.
- "Allegro," Op. 55, No. 3.....Kuhlan
Miss v. Steen.
- "Brook in the Woods".....H. Wenzel
Mr. Wenger.
- "On the Hills".....P. Nowozek
Miss Knott.
- "In the Hour of Softened Splendor".....Pensirti
Bethel Ladies' Quartette.
- "Prelude," Op. 45, No. 14.....Heller
- "Triumph," Op. 47, No. 20.....Heller
Mr. Hirschler.
- "Sailor Boy's Dream".....Le Hache
Miss Trask.
- "Witches' Dance".....Concone
Miss Wirkler.
- "Simon's Wife's Mother".....
Miss Krehbiel.
- "Prelude," Op. 28, No. 15.....Chopin
Miss Ruth.
- "Allegro," Op. 2, No. 1.....Beethoven
Miss Spangler.
- "Toccatella".....
Miss Reynolds.
Bethel Ladies' Quartette.

Local Notes.

— Ex-students also in attendance at the Association were Misses Bertha Krehbiel, Anna Hirschler, and Mary Wedel and Messrs. P. P. Buller, D. H. Richert, J. H. Langenwalter, J. J. Banman, J. H. Franzen, F. F. Jantzen, and J. Frey.

— Very famous lecturers who appeared in the city during the past month are Col. Z. T. Sweeney, Dr. Quayle, and Byron W. King and also the well-known musical companies the Earnest Gamble Co. and the Newton Male Quartette.

— The corps of officers elected at the business meeting of the Belles Lettres society are as follows: Pres., D. J. Brand; Vice-Pres., D. A. Hirschler; Sec., Dora Haury; Treas., P. Ewert; Ushers, Emma Goerz and Ida Ruth; Prog. Com., Prof. Hirschler and J. J. Ruth.

Schul- und College-Journal

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An unsere Abonnenten in Rußland.
Bestellungen und Zahlungen auf das „Schul- und College-Journal“ können gemacht werden an Ältesten Heinrich Dirks, Gnadenfeld, und auch an dessen Sohn, David Dirks. Einz. Exemplare kosten 75 Kopfen per Jahrgang, wenn aber mehr als zwei Exemplare in einer Banderolle an eine Adresse geschickt werden können, so kostet der Jahrgang nur 65 Kopfen.
Die Herausgeber.

Die Office des Geschäftsführers von Bethel College

ist aus der Stadt Newton nach dem College Gebäude hin verlegt worden, und ist baselbst im Süd-Ostzimmer des Erdgeschosses (Basement) zu finden.

„Willkommen Dahcim!“

Das war der schöne Gruß, den Schreiber dieser Zeilen nach seiner Heimkehr von seiner Indienreise in diesen Tagen schon so oft hat vernehmen dürfen. Und wie wohl thut es, nach einer Abwesenheit von mehr als sieben Monaten seine lieben Angehörigen, Freunde und Bekannte wieder wohl und munter begrüßen zu können. Gerade 31 Wochen waren verflossen zwischen dem unvergeßlichen Abschiedsabend am 6. Mai in Bethel College und dem Abend meines Wiedereintreffens an meinem Heimatorte am 9. Dezember.

Gar manches giebt es da zu erzählen und zu hören von Veränderungen, die hüben und drüber in dieser Zeit stattgefunden haben in bekannten und unbekanntem Kreisen, aber viel mehr noch giebt es da zu rühmen von dem ewig unveränderlichen Gott, dessen Güte für und für währet, und dessen Gnade auch ich auf der weiten Reise bis über die Hälfte des Erdkreises zu Wasser und zu Lande in so reichem Maße erfahren durfte. Augenblicklich fehlt es ja an Raum im Blatt und auch an Zeit und Müße zum schriftlichen Ausdruck der Gefühle, die auf einen einströmen, wenn man sich nach langem Weilen in der Freude wieder in die trauten Räume

und Kreise zurückversetzt findet, die einem dadurch nur teuer und werter geworden sind, daß man ihrer eine zeitlang entbehren mußte. Nach und nach aber hoffe ich die Masse angehäufter Arbeiten soweit überwältigen und in ein ruhiges Geleise wieder einlenken zu können, daß es mir möglich werden wird, von meinem Reisegewinn und meinen Reiserfahrungen, die in großer Mannigfaltigkeit mir geworden sind, eingehendere Mitteilungen veröffentlichen zu können. Für heute muß ich mich auf die kurze Notiz beschränken, daß ich nach einer stürmischen Fahrt über den atlantischen Ozean den heimatlichen Boden wieder betreten durfte mit freudigen Gefühlen für Gottes väterlich freundliches Leiten auf allen meinen Reisen durch England, Frankreich, Italien, Preußen etc., mit teuren Erinnerungen an alle lieben Freunde und Glaubensgenossen, deren Gastfreundschaft zu genießen und deren Bekanntschaft zu machen ich Gelegenheit gefunden habe, und mit herzlichem Danke gegen alle die treuen Väter hüben und drüber, die mit glaubiger Fürbitte mich auf meinen Reisen begleitet haben und mir zum großen Segen geworden sind. Der treue Bundesgott, der unser aller Vater, und unsre Zuflucht und unsre Freude ist, sei allen ein reichlicher Vergelter.

Ankündigung für 1901.

Das Schul- und College-Journal ist bereit, auch im kommenden Jahre seine Besuche fortzusetzen bei allen, die solchen Besuch wünschen und gerne sehen. Es ist der Gedanke angeregt worden, eine ganz deutsche Ausgabe für Europa zu veranstalten, jedoch kann aus Mangel an Raum und Zeit in dieser Nummer auf die Einzelheiten dieses Planes noch nicht weiter eingegangen werden. Zu geeigneter Zeit wird mehr darüber bekannt gegeben werden. Auch bezüglich Prämien-Offerten an neue Abonnenten und vorausbezahlende Leser müssen wir auf Bekanntmachungen in der nächsten Nummer verweisen.

Das verspätete Erscheinen

dieser Nummer des Journals ist verursacht durch den Umstand, daß man gerne die Heimkunft des Geschäftsführers

und Redakteurs von seiner Indienreise abwarten wollte, ehe man das Blatt schloß. Weiterhin soll das Blatt wieder früher im Monat erscheinen.

„Sprich, daß ich dich sehe!“

Mit diesem Wort redete einst der weise Sokrates einen fremden jungen Mann an, der zu ihm kam und als Schüler aufgenommen werden wollte. Es liegt eine ganze Fülle von Lebensweisheit in diesem kurzen Wort und es zeugt dasselbe von einer bewunderungswürdigen Menschenkenntnis seitens des Philosophen. Er legt hiermit der menschlichen Sprache eine tiefgehende Bedeutung zu; denn es ist offenbar seine Meinung, daß der innere Mensch sich offenbare in der Sprache.

„Sprich, daß ich dich sehe!“ d. h.: „Zeige mir dein inneres Wesen, deinen Charakter, dein eigentliches „Ich“ in deiner Rede; ich weiß nicht eher, wer du bist, als bis ich dich habe sprechen hören.“ Die eigentliche Philosophie dieses Wortes liegt also in der Voraussetzung, daß Sprache und Geist in der engsten Verbindung miteinander stehen, indem sie sich in gewissem Sinne zu einander verhalten wie Körper und Seele. Die Sprache ist gleichsam eine Verkörperung des Geistes, also die äußere Erscheinung des innern Menschen.

Wenn das nun wirklich so ist — und wer wollte es verneinen — so erklärt sich daraus auch die Thatsache, daß die Zunge als Sprachorgan von jeher in allen Tonarten besungen worden ist, sowohl in Prosa wie in Poesie, sowohl vom Dichter wie vom Volksmund. Alte und neue Schriftsteller, weltliche und christliche Philosophen haben sich mit diesem Thema von der Zunge beschäftigt und sich förmlich einander überboten in Kraftausdrücken über die Bedeutung der Zunge.

So wird z. B. von dem griechischen Weisen Aesop erzählt, daß ihm der Auftrag geworden sei, das Beste vom Markte zu holen, da kaufte er eine Zunge. Ein anderes Mal sollte er das Schlechteste holen und — wieder brachte er eine Zunge. Wie genau stimmt diese Ansicht mit dem, was der Apostel Jakobus sagt: „Aus einem Munde gehet Loben und Fluchen.“ Jakobus findet

in dieser Thatsache etwas Unnatürliches, und mit Recht, denn es liegt ein Widerspruch darin. Aus diesem Widerspruch erklärt sich auch so ein Wort, wie das eines ironischen Schriftstellers:

„Die Sprache ist uns gegeben um unsere Gedanken dahinter zu verbergen.“ Dieses Wort steht auch in direktem Widerspruch mit unserem Thema. Aus diesem Widerspruch erklärt sich auch zum großen Teil der unberechenbare Einfluß, den die Zunge sowohl zum Guten wie zum Bösen ausübt. Eine der tiefsten und kräftigsten Abhandlungen über den Einfluß der Zunge finden wir in Jak. 3, 4-12, wo die Zunge teils mit einem Ruder teils mit Feuer verglichen wird: „Siehe die Schiffe, ob sie schon so groß sind und von starkem Winde getrieben werden, werden sie doch gelenkt mit einem kleinen Ruder, wo der hin will, der es regiert. Also ist auch die Zunge ein kleines Glied und richtet große Dinge an. Siehe, ein klein Feuer, welches einen Wald zündet es an! Und die Zunge ist auch ein Feuer, eine Welt voll Ungerechtigkeit. Alle Natur der Tiere und der Vögel und der Schlangen und der Meerwunder werden gezähmet von der menschlichen Natur, aber die Zunge kann kein Mensch zähmen, das unruhige Übel voll tödtlichen Giftis“

Ein „Feuer“ ist die Zunge. So wie das Feuer beides nützlich und schädlich sein kann, so auch die Zunge. „Reden bringet Ehre und reden bringet Schande,“ sagte schon der weise Salamo.

Soviel über die Bedeutung der Sprache im allgemeinen. Wir gehen jetzt über zum Speziellen, indem wir die Sprache als Bildungsmittel etwas näher ins Auge fassen. Wenn es wahr ist, daß die Sprache den Charakter eines Menschen offenbaren kann, so liegt es auf der Hand, daß sie eben durch diese Offenbarung etwas mitteilt. Mitteilung aber ist ein Hauptfaktor aller Bildung. Wenn diese Mitteilungen auch zunächst nur dem Erkenntnisvermögen gemacht werden können, eben weil sie selbst an und für sich nichts weiter als Erkenntnisse und Kenntnisse sind, so sind Worte doch die Träger nicht nur von Kenntnissen, sondern auch von geistigem und sogar geistlichem Kapital. Die Sprache ist

eben das Mittel, wodurch nicht nur alle abstrakten, sondern auch die meisten konkreten Begriffe dem Geiste zugeführt werden können. Man kann wohl sagen, die Hälfte aller Kenntnisse haben wir dem Sprachvermögen zu verdanken. Wo ist ein Fach in der Schule, in welchem die Sprache nicht eine Hauptrolle spielt und für welches die Sprache nicht als Fundament unbedingt nötig ist? Dies ist eine Frage, die besonders den Studenten wichtig sein sollte, denn ein jeder von ihnen ist wohl mehr oder weniger mit dem Studium der Sprache beschäftigt, sei es nun die eigene oder eine fremde. Sprachstudium erscheint vielen als ein trockenes und darum auch schweres, ja, wohl gar überflüssiges Fach. Es ist wahr, Sprachenarbeit an und für sich ist trocken und schwer; es ist daher auch einerseits kein so großes Wunder, wenn mancher Student nutzlos wird und am liebsten kein Grammatik, kein Latein oder gar Griechisch treiben möchte. Wenn man aber die Sprache als Bildungsmittel des Geistes und als Grundlage aller Wissenschaften ins Auge faßt, so wird das Studium derselben hochwichtig und interessant. Namentlich ist dies der Fall, wenn man bedenkt, daß die Hälfte von dem, was der Mensch in seinem Leben thut, Zungenarbeit ist. Die Hälfte des Einflusses, den ein Mensch auf den andern ausübt sowohl zum Guten wie zum Bösen, ist auf die Sprache zurückzuführen. Wort und That, das sind ja bekanntlich die beiden Hauptmittel, wodurch einer den andern beeinflussen kann. Eine Hälfte des Einflusses also geschieht durch unser Thun, die andere Hälfte durch unsere Rede. Dies gilt nicht nur mit Bezug auf Bildungsanstalten, sondern auch im täglichen und gesellschaftlichen Verkehr. Die Sprache erweist sich überall als ein Mittel, wodurch nicht nur der Charakter offenbar wird, sondern wodurch er auch gebildet wird. Ohne Sprache ist es unmöglich einen Menschen allseitig auszubilden. Ohne Sprache bleibt der Geist des Menschen ein Krüppel. Wie bedauernd ist ein taubstummer Mensch! Er kann gar keinen Gebrauch von der Sprache machen. Er kann weder selbst sprechen, noch das bewerten,

was andere sprechen, es sei denn, er kann lesen. Wie arm aber bleibt der Geist, wenn ihm durch Blindheit auch noch die geschriebene Sprache unzugänglich ist! Vermittelt der Sprache, sei sie nun gesprochen oder gedruckt, wird nämlich dem Geiste die Nahrung zugeführt, welche auf den Charakter bestimmend einwirkt. Alles, was wir reden, daß andere es hören, übt einen Einfluß auf dieselben aus. Wie ist das möglich? Das ist darum möglich, weil die Sprache mehr ist als ein leerer Schall; sie enthält etwas von dem Geist dessen, der da spricht. Dies bezeugt schon Salamo, wenn er sagt: „Ein Narr schüttet seinen Geist gar aus.“ Wieso? Eben durch sein Reden. Ist es nicht wahr, daß bei der Unterhaltung die Geister entweder in einanderfließen oder aufeinander stoßen? Wie oft hat nicht schon ein einziges Wort eine ganze Umwälzung in der Seele des Hörenden verursacht und wohl gar einen andern Menschen aus ihm gemacht!

Doch noch eins ist der Beachtung wert: Es kommt nicht nur darauf an, was man spricht, sondern auch wie man spricht, wennes sich um die Beurteilung eines Charakters handelt. Oberflächlichkeit, Sorgfältigkeit, Vorsicht, Energie, Trägheit, Nachlässigkeit u. s. w. verraten sich sehr oft in der Sprache. Ein alter Mann erzählte mir einst, daß er den Charakter eines Menschen schon daran kennen lernte, wie derselbe die Butter aufs Brot schmieren. Mit einem noch größeren Recht kann man den Mann nach seiner Rede beurteilen, wie auch schon das Sprichwort sagt: „Man empfängt den Mann nach seinem Kleide und entläßt ihn nach seiner Rede.“ Wer nicht einmal soviel an seiner Sprache thut, daß er sich anstrengt, deutlich, klar und verständlich zu sprechen, der ist entweder träge oder gleichgiltig. Wer schon so viele Wörter nur halb ausspricht, der wird auch manches andere nur halb thun. Es giebt ja Fehler an den Sprachorganen, die an der deutlichen Aussprache hindern; wo aber die Organe vollkommen sind, da muß auch die Sprache deutlich sein. Wenn nun die Sprache von solcher Wichtigkeit ist, sowohl für andere, (wie für uns selbst) so ist es auch sicherlich

der Mühe wert, sich eine gewisse Sprachfertigkeit anzueignen, selbst wenn es auch etwas Schweiß und andere Ausgaben kostet. Die Sprache ist es wert, daß man es sich sauer werden läßt, um ihrer mächtig zu werden. Jeder Mensch sollte wenigstens einer Sprache mächtig sein. Es liegt ein groß Stück Wahrheit in dem Wort Max Müllers: „Gedanken ohne Worte sind nichts.“ Man sagt wohl oft: „Ich weiß es, aber Ich kann es nicht sagen,“ dennoch ist es in den meisten Fällen so, wie ein englischer Schriftsteller sagt: „Wem die rechten Worte fehlen, dem fehlen auch die rechten Begriffe.“

B. H. R.

„Als die Zeit erfüllet war zc.“

(Eine apologetische Erfahrung aus dem Lehrleben.)

Wenn ich des Spruches gedenke: „Als die Zeit erfüllet war, sandte Gott seinen Sohn zc.“ (Gal. 4, 4), so tritt alsbald das Bild eines alten lieben Schulfreundes vor meine Seele, der mir darum vor andern teuer war, weil wir in unserm Bildungsgange sowie auch in unsern Neigungen wesentlich übereinstimmten.

Er hatte das Gymnasium seiner Vaterstadt bis zur Prima besucht und war daselbst einer der tüchtigsten Schüler gewesen. Aber nach dem plötzlich eingetretenen Tode seines Vaters mußte er auf die weitere akademische Laufbahn, die er im Sinne gehabt, verzichten und trat bald darauf mit mir zugleich als Zögling in das Lehrerseminar zu E. ein.

Auf dem Gymnasium hatte er durch den Einfluß eines trefflichen, in Kunst und Litteratur vorzüglich bewanderten Lehrers ein lebhaftes Interesse für die Klassiker-Lektüre gewonnen. Daher war es mir nicht befremdlich, wenn er bisweilen äußerte, daß er den alt- und neutestamentlichen Schriften, bezw. der biblischen Geschichte, wohl darum keinen rechten Geschmack abgewinnen könne, weil sie von der klassischen Litteratur nicht nur an Anmut und Pracht der Darstellung, sondern auch an Gedankenreichtum übertroffen würden.

Im zweiten und dritten Jahre unserer Seminarbildung übernahm der Di-

rektor der Anstalt, Herr St., den Religionsunterricht. Er war ein Lehrer, der Gott und sein heil. Wort herzlich lieb hatte und von der Herrlichkeit desselben eindringlichst zu zeugen wußte. Und so konnte es nicht fehlen, daß unsere jugendlichen, leicht beweglichen Herzen von dem aus lebendigen Glauben kommenden Zeugnis mitunter nachhaltig ergriffen wurden.

„Es sind,“ so versicherte mein Freund nach einer von unserm Direktor gehaltenen Bibelstunde, „in der heil. Schrift Tiefen, wie ich vordem noch nie geahnt habe. Und welch eine gewaltige, bewundernswerte Persönlichkeit ist dieser Apostel Paulus! Wahrhaftig, der kann es einem anthun!“

Mit besonderer Spannung folgten wir unserem wadern Direktor, als er in einer der folgenden Bibelstunden, wie von einem innern Drange bewegt, mit besonderer Gründlichkeit bei der Auslegung des Spruches Gal. 4, 4 „Als die Zeit erfüllet war zc.“ verweilte. Was der treffliche Mann damals sagte, ist in meiner Erinnerung noch so lebendig, als ob ichs gestern gehört hatte. Zunächst wies er darauf hin, daß mit der Erscheinung Jesu, nach dem Apostelzeugnis, die Zeit gekommen war, auf welche die Propheten des Alten Bundes unverkennbar hingedeutet hätten. Dann zeigte er, was uns besonders interessant war, wie nach insofern „die Zeit erfüllet“ war, als damals die beiden bedeutendsten Kulturvölker des Altertums in Kunst und Wissen die höchste Stufe erreicht hätten, die von Menschen überhaupt erreicht werden könnte.

„Wir sind seit der Zeit,“ so legte er dar, „in diesen Stücken nicht wesentlich weiter gekommen. Es ist sehr bemerkenswert, daß unsere begabtesten Dichter, Geschichtsschreiber, Bildhauer, Architekten zc. voll Staunen und Bewunderung zu jenen Werken der Alten, denen eines Homer, Sophokles, Thukydides, Tacitus zc. hinaufblicken. Unsere Mathematiker bewundern den Euklid und finden die Erfolge, die ein Archimedes erzielte, so überaus großartig, daß sie dieselben zum Teil in den Bereich der Fabel verweisen. Die Bauwerke jener Alten sind

mächtig und stark und zum Teil auch voll erstaunlicher Pracht und Anmut. Und welche Tiefen in ihrer Philosophie, welche Weisheit in ihren Staatseinrichtungen und Gesezen, wie genial selbst schon ihre Kriegführung! Nur in den sogenannten Erfahrungswissenschaften und in der praktischen Verwertung derselben waren sie ein wenig hinter uns zurück.“—„Wie merkwürdig ist es übrigens,“ so fügte er hinzu, „daß die geistige Frische und Schaffenslust, durch die sich jene alten Kulturvölker auszeichneten, nun, wie es scheint auf immer, aus der Heidenwelt entschwunden ist; denn sie baut gegenwärtig keine kunstreichen Tempel zc. mehr; stumpfsinnig steht sie vor den riesigen Bauwerken der Väter. Es sind ihr auch, seitdem der Weisheit höchste Fülle in Jesu erschienen ist, keine Weisen mehr gegeben worden, die wie einst ein Zoroaster oder Konfucius oder Sokrates zc. die Erfahrungen des Lebens und die Ahnungen des Herzens in sinnvolle Sprüche kleiden. Sie hat wegen hervorragende Künstler noch Dichter; alle geisterhebende und herzerwärmende Poesie scheint ihr genommen zu sein.—So war also vor den 1800 Jahren in mehr als einer Hinsicht die Fülle oder die Höhe der Zeit gekommen. Weiter vermochte die Menschheit aus eigener natürlicher Kraft im Wissen und Können sich nicht emporzuschwingen. Was ihr fehlte, war eben das Eine, das not thut, das Eine, das von den Edelsten aller Völker sehnlichst erwartet wurde und ganz besonders in jener Zeit, da man den Druck der eisernen Römerherrschaft so schwer fühlte: Erlösung, Verköhnung, die Gerechtigkeit, die vor Gott gilt, der Friede mit Gott! Ja fürwahr, eine unaussprechliche Sehnsucht, zum Teil durch die Propheten Israels angefaßt, ging durch die Seelen der Edelsten aller Geschlechter. Nun mußte, so hofften sie, endlich der kommen, der die große Schuld des Menschengeschlechts wegnehmen und den Frieden auf Erden bringen sollte. Mit allem Fasten und Opfern, womit so viel Tausende sich müde gemacht hatten, war es nicht zu erlangen, und alle diese Opfer waren doch nur ein Sehnen und Schreien nach dem Welterlöser; er mußte endlich kom-

men, dem alle Völker anhangen und durch den sie gerecht, frei, froh und selig werden sollten.“ (Der römische Geschichtschreiber Suetonius: „Durch das ganze Morgenland hatte sich die alte und feste Meinung verbreitet, es sei vom Schicksal bestimmt, daß zur damaligen Zeit aus Judäa Leute hervorgehen sollten, die sich der Herrschaft der Welt bemächtigen würden.“ Ähnlich Tacitus.)

Als ich am Abende des Tages, da wir diese Auslegung gehört hatten, vor unsern gemeinsamen Bücherschrank trat und die von meinem Freunde so hoch geschätzten Klassiker in der nordern Reihe bemerkte, konnte ich mich nicht enthalten zu sagen: „Siehe da, deine Lieblinge, Homer und Virgil, Xenophon und Sallust, Lessing und Schiller etc.! Ich meine, die müßten von heute an ein wenig in den Hintergrund treten; ihr Schein verblaßt vor dem Glanze der majestätischen Sonne, die im Evangelium leuchtet.“

„Nun ja,“ antwortete mein Freund, „warum sollte ich es nicht gestehen: es ist mir heute gewisser geworden, daß Jesus der Mittelpunkt der Menschheitsgeschichte ist und das alle Völker für ihn (zu ihm) geschaffen sind! Sehr sympathisch berührte mich das Citat unsers Direktors: ‚Im Judentum sollte das Heil für die Menschheit und im Heidentum die Menschheit für das Heil vorbereitet werden!‘ Mir kamen ähnliche Zeugnisse meines Lieblingslehrers vom Gymnasium in den Sinn. Er sagte eines Tages, als wir Homer übersetzten: ‚Ist nicht die ganze Dichtung dieses unsers Homer ein Lobgesang auf die Tugend, zielt nicht bei ihm alles, was nicht Nebensache ist, auf dieselbe hin?— Derselbe Gott,“ so ungefähr fuhr er fort, „der uns die beide Testamente gegeben, hat den Griechen die schöne Kunst und die Philosophie gegeben, und wie er unter den Jüden Propheten erweckt hat, so hat er auch die Trefflichsten unter den Griechen ange-regt, daß sie ihm dienten als Propheten unter ihrem Volke in ihrer eignen Sprache. Und so steht das Evangelium mit der von den Heiden gewonnenen Erkenntnis nicht im Gegensatz,

sondern sie sind Bruchteile gemeinsamer Wahrheit, Stücke eines zerplitterten Ganzen, Samenkörner des Logos. Wie nahe kommt insbesondere die Philosophie Platons der christlichen Weltanschauung! Sie läßt den Menschen seine gottverwandte Natur ahnen, führt ihn über die Sichtbarkeit und Sinnlichkeit hinaus zu den ewigen Urbildern alles Schönen, Wahren und Guten, von denen er abgefallen ist und erweckt in ihm ein tiefes Heimweh nach den verlorenen Gütern.‘ Andererseits wieder hat Aristoteles dem logischen Denken und Systematisieren der spätern christlichen Wissenschaft eine freiere Bahn eröffnet. So kann man wohl die göttliche (geoffenbarte) Lehre mit der Frucht des Baumes vergleichen, die heidnische Kunst und Weisheit aber mit dem Blätterwerk, welches den Früchten Schatten und gefälliges Aussehen verleiht. Darum mußten ein Moses die Weisheit der Ägypter, ein Daniel die der Chaldäer, ein Paulus die Kunst und Philosophie der Griechen genauer kennen lernen und sich darin üben und Vorbilden zu einer freieren und allseitigern Erfassung der göttlichen Wahrheit. Ohne den Humanismus des Heidentums wäre das Christentum schwerlich von den beengenden Schranken des Judentums frei geworden.“

„Ich meine,“ versetzte ich darauf, „daß dein alter wackerer Lehrer die Bedeutung der von den alten Kulturvölkern, insbesondere den Griechen, mit Gottes Hülfe erworbenen Bildungselemente trefflich dargelegt hat. Aber um so bedeutungsvoller ist es auch, daß, wie wir heute gehört und erkannt haben, mit der Erscheinung Christi“ die Zeit der Heiden, d. h., also auch die Zeit der freien Weiterbildung der Wissenschaften und Künste seitens derselben, vorüber ist. Nun gebietet er,“ so bezeugt Paulus, wie wir neulich Apg. 17, 30 etc. lasen, „allen Menschen an allen Enden Buße zu thun und sich dem in der Welt erschienenen Erlöser und zukünftigen Richter (in dem aller Weisheit höchste Fülle!) zuzuwenden.“

Als ich nach einer Reihe von Jahren meinen Freund in seinem Heim besuchte und daselbst in seinem Bücher-schranke in der obern Reihe eine Luther- und

eine Polyglotten-Bibel nebst den Kommentaren von Gerlach und Lange, weiter unten aber eine Reihe von Klassikern älterer und neuerer Zeit bemerkte, konnte ich mich nicht enthalten zu sagen: „Diese Bücherordnung gefällt mir besser, als wie wir sie vorzeiten in unserm Seminar-Bücher-schranke hatten; denn so gehört es sich: die religiösen oben an und darunter die profanen!“

„Ja wohl,“ erwiderte er, „du hast recht! Und wenn ich vor diesem Schrank stehe, gedente ich oft unserer gemeinsamen Freude an den Klassikern und auch unsers trefflichen Direktors S.; der uns treulich geholfen hat, die Weisheit und Wahrhaftigkeit des Gotteswortes und des Herrn, der Kern und Mittelpunkt desselben ist, tiefer zu erfassen.“ — „Aber,“ fügte er hinzu, „ich will es nicht verschweigen; denn warum sollte ich nicht vor dir ganz offen von meiner Schwachheit und Thorheit und von Gottes Kraft und Barmherzigkeit reden! Ich will es nicht verschweigen, daß es noch ernstliche innere Kämpfe gekostet, bis ich voll und ganz erkannte, wo meines Herzens wahres Licht und bleibender Trost zu finden ist. In den ersten Jahren meiner Lehrthätigkeit war ich, zum Teil durch den Einfluß einiger sogenannten ‚Hochgebildeten‘ in meiner Umgebung nahe daran, in meinem Glaubensleben vollständig Schiffbruch zu leiden. Da ist noch einmal dasselbe Wort „Als die Zeit erfüllt war etc.“ zu einem Weckruf und Stachel in meiner Seele geworden.“

Es geschah das an einem Sonntage nach Neujahr, der gerade auf den Epiphaniastag fiel. Der bekannte vortreffliche Kanzelredner Br., den ich damals in Berlin hörte, hatte als Predigttext die Geschichte des genannten Festtages gewählt und zeugte, anknüpfend an die Worte: „Als die Weisen den Stern sahen, wurden sie hoch erfreut“—von der Freude, die allem Volk widerfahren und zwar 1. wie diese Freude nicht verdient oder erworben, (sondern „widerfahren“), 2. wie sie so außerordentlich groß und 3. wie sie allen Völkern bestimmt sei. Mich ergriff ganz besonders der Hinweis auf die überaus gnädige Herablassung und Leutseligkeit unsers Gottes und

Heilandes. „Eine wunderbare Demut in diesem heiligen Gottesgeiste,“ so ungefähr bezeugte der Redner, wie weiß er die Eigenart, die besondern Neigungen und Erfahrungen der mannigfach gearteten Menschen zu berücksichtigen und zu einer Handhabe für seine Heiligungszwecke zu benutzen! Ein Priester Zacharias wartet auf die Wiedererrichtung des Reiches Israel und siehe, der heilige Geist verkündigt ihm durch Engelsmund, daß die Zeit gekommen sei, da sein Volk, entündigt und von den Feinden erlöst, dem Herrn wieder rechten Gottesdienst leisten werde; der Maria, der Davidstochter, wird von dem Sohne Davids, der auf seines Vaters Stuhle ein ewiges Reich haben werde, geweissagt. — Und wie Jesus die Fischer durch Wunder an den Fischen (Luk. 5, 1 ff.; Matth. 17, 27; Joh. 20, 6), die Kranken durch Heilung ihrer Gebrechen, die Schriftgelehrten durch Auslegung der Schrift (Luk. 10, 26; Matth. 22, 29. 37. 43) und die Menge des übrigen Volkes durch Gleichnisse aus dem täglichen Leben zu fesseln und achtsam zu machen wußte, so zog er die Weisen, die Sternkundigen, zu sich, indem er sich zu ihrer natürlichen Weisheit herabließ, um ihnen seinen Sohn zu offenbaren. —

Wiederholt citierte sodann der Redner den Pauluspruch „Als die Zeit erfüllt war z.“, und kam im Anschluß an denselben im weitem darauf zu sprechen, daß die Alten trotz ihrer bewundernswerten Kunst und ihres reichen Wissens doch zu einer tiefen, bleibenden, das ganze Herz ausfüllenden Freude nicht gelangt wären —, so daß manchmal die Edelsten unter ihnen gar in den Klageruf ausbrechen: „Ach, das Beste wäre, nie geboren zu sein!“ Diese Großen und Edeln in Hellas und Rom, so hezeugte der wackere Redner, waren wie Sterne am Nachthimmel, sie leuchteten einzeln, traten auch wohl zu Sternbildern zusammen, aber es fehlte ihnen die centrale Sonne, nach der sie sich sehnten, und um die sie kreisen sollten. Jene Weisen aus dem Morgenlande waren die ersten unter den Heiden, die in ihrem Wunderstern den deutlichen Abglanz, Vorläufer und Herold der ershnten Centralsonne er-

kannten, und darum weiß die heilige Schrift gar nicht Worte genug zu finden, um das große Maß ihrer Herzenswonne zu zeichnen: „Sie freuten sich,“ heißt im Evangelium, „in höchster Freude, über die Maßen sehr.“ —

Wie gesagt, ich wurde durch die gehörte Predigt tief bewegt. Still ging ich nach Hause, nahm meine Polyglottenbibel, die ich vor kurzem gelegentlich erworben hatte, zur Hand, las die Geschichte des Tages und blieb in tiefster Rührung bei den Worten stehen Matth. 2, 10: „Sehend den Stern, freuten sie sich mit einer großen Freude.“

Vor meinen Augen gingen sie noch einmal vorüber, die Größten und Edelsten von Hellas und Rom, ein Sokrates und Plato, Homer und Virgil zc. — und ich gedachte schmerzvollen Suchens und Sehens, wie es unter andern ein Sophokles in den Versen ausgesprochen hat:

Nur einer ist in Wahrheit, ein einziger Gott;
allein wir Sterbliche, in eitlen Sinn verirrt,
errichten zahlreich uns zu unsrer Leiden
den Trost der Götter Ebenbilder,
sei's von Stein, von Holz, von Gold
mit Kunst gebildet oder Elfenbein;
wir bringen solchen Opfer und sammeln
uns zu unsern Festen —
das ist unsre Frömmigkeit —

und ein Virgil:

Sieh, mit gewölbter Last das hoch
erschauernde Weltall,
Länder rings und die Räume des
Meers und die Tiefen des Himmels,
sieh, wie alles sich freut des kommenden
de Wonnejahrhunderts zc. —

Ja wahrlich, so erkannte ich, jene Alten wollten heiter sein in ihrer Kunst; aber es liegt über allen ihren Kunstwerken wie ein dunkler Schleier, wie ein trübes Gewölk; ja gerade ihre herrlichsten Schöpfungen gleichen einer Frühlingslandschaft voll lieblicher Blumen und Düfte, aber darüber Frühnebel und Dämmerchein, und darum fingen die Vöglein daselbst noch so leise und zögernd und unschlüssig; sie warten auf den Aufgang der Sonne. Und als diese gekommen und emporgestiegen war und leuchtete über der weiten Flur,

da begann es zu fingen und zu erklingen und zu jauchzen in allen Höhen und Tiefen, und das ganze Land ringsum stand in voller lichter Herrlichkeit, und es erglänzten die Angesichter der Menschekinder, denn sie sahen nun alle Rätsel des Lebens und Todes gelöst. —

Ich konnte die Thränen nicht zurückhalten, als ich an jenem Sonntag-Nachmittage vor meiner Polyglottenbibel saß. O diese unbegreifliche Demut des heiligen Gottesgeistes! so mußte ich ausrufen. Auch zu mir hat er sich herabgelassen und angeknüpft an die thörliche Vorliebe für jene Großen, Hochbegabten unter den Menschen und hat mit unendlicher Geduld mein Auge von den Profan-Klassikern zu den heiligen, religiösen hingelenkt, daß der Glanz jener erleichen mußte wie der Monden- und Sternenschein, wenn die Sonne emporsteigt. Ich verstand, was die Seele des Angelus Silesius bewegte, als er sang:

Ich lief verirrt und war verblendet,
ich suchte dich und fand dich nicht,
ich halte mich von dir gemendet
und liebte das geschaffne Licht;
nun aber ist's durch dich geschehn;
daß ich dich endlich hab' ersehnt.

„O welch eine Tiefe und Kraft und Lieblichkeit in deinem Worte, mein Herr und mein Gott!“ so mußte ich lobpreisend ausrufen. — Und über ein Kleines, so wird die Zeit erfüllt, die letzte Zeit erfüllt sein, und du wirst dann gewißlich kommen, Herr Jesu Christ, in aller Herrlichkeit mit viel tausend Engeln, offenbar vor aller Augen, und deine Erretteten werden die Häupter erheben und singen: Halleluja, nun ist auch diese Zeit erfüllt! hochgelobt sei, der nun endlich kommt im Namen des Herrn!

— Während der Danktagsferien war es sehr ruhig und stille in den Hallen und Studenten-Wohnungen. Die Ferien dauerten von Mittwoch 2.45 Uhr Nachmittags bis Montag Mittag.

— An der Trauer, welche unsern Studenten J. Gerbrand betroffen durch den plötzlichen Tod seines Bruders in Rußland, den 9ten November, nahmen die Mitstudenten und Freunden herzlich Anteil.

School and College Journal.

Our Alumni and Ex-Students.

The interest which a school takes in the welfare of the students ought not, and does not cease with the departure of the students from the institution in which were spent so many happy hours. Bethel College certainly continues her interest in the welfare of the men and women who in past years sojourned in her halls, and is ever pleased to hear from them. A special invitation is therefore hereby extended to all of the alumni and other ex-students to drop us a line occasionally, giving us such personal information as may be of interest or profit to others who were here in those days of the past. News concerning other ex-students may also be added, in order to enable Bethel College to come in closer touch with the constantly increasing number of men and women who prepared themselves for the struggles of life—partly, at least—at this college. May we not have the pleasure to hear from all of our ex-students and alumni?

C. C. Wall, class of '86, was a welcome visitor on the 15th of this month. He is now located on Catalina Island, California. The island is located 25 miles out in the Pacific ocean, and is one of the most delightful spots on the coast of the "Land of Flowers." The water of the ocean is there so clear that fish may be readily seen swimming about far beneath the surface. Game abounds, and for this reason visitors are attracted to the island from far and near. If any of the readers of the College Journal should be tempted to stop off at the large hotel located on the island, within sight of the beach, they will receive a hearty welcome from Mr. Wall, who will be found occupied in keeping the books of the inn. Mr. Wall is at present visiting friends and relatives in this part of Kansas, but expects to return to California in a few weeks.

We have been credibly informed that marriage bells have been ringing for several of Bethel's ex-students since our November number began its journey to the homes of its friends. Mr. H. L. Janzen and Miss Agnes Hauke will begin married life at Inman, Kans., and Mr. P. Warkentin and Miss Sarah Sudermann will receive friends at their home north of Newton. The Journal desires to offer congratulations and the best of wishes for long life and happiness.

David Buhler is reported as a stu-

dent of medicine in the Kansay City medical college.

As might have been expected, F. F. Jantzen, class of '00, has not been able to keep entirely aloof from school work. He is teaching the young ideas to shoot in a school near Hillsboro. We welcome Mr. Jantzen's return to the teacher's profession, and should he decide to favor us with his presence he will find the latch-string on the outside and a hearty welcome within.

J. B. Ediger, the genial member of the class of '00, reports himself engaged in teaching the German boys and girls of the O. K. district. He finds his work pleasant enough, but leaves his O. K. quarters occasionally to spend a few hours on Saturday with his Bethel friends. We are glad to receive these occasional visits, and extend an invitation to repeat them in the future. (Incidentally we may remark that Mr. Ediger manifested his interest in his alma mater by making a very welcome cash contribution to the science department. As that department is much in need of additional apparatus to enable it to do its best work, Mr. Ediger's example is hereby recommended for imitation.)

J. H. Langenwaller and J. H. Bachmann were present at the recital given on the day on which Prof. Welty was expected back from his European trip. Mr. Bachmann illustrated the old adage, "where there is a will, there is a way," as the entire distance between his home and Bethel was covered a-foot. We are sorry that both were disappointed in reference to the prime purpose of their call, but trust they will repeat their visit at an early date.

D. H. Richert and J. H. Bachmann are teaching in adjacent school houses east of Moundridge. They are spending their leisure time in reading advanced German classics. Mr. Richert contemplates entering upon a professional teachers' course in the spring.

Among those of our alumni whose welcome visits were frequently enjoyed by Bethel friends, may be mentioned J. H. Langenwaller, class of '00. His bicycle usually does him excellent service for this purpose, but he is by no means limited to this means of locomotion, as past experiences have proved. Mr. Langenwaller presides in a school some twelve miles north of Newton, and thoroughly enjoys his work.

We have been informed that Mr.

David Harder, class of '00, has equipped himself with a home of his own, from which he makes his daily journey to his school near Hillsboro. We are glad to learn that Mr. Harder is pleased with his work, and that he is meeting with merited success in his chosen calling.

E. B. Krehbiel, class of '00, reports satisfactory enrollment and work at the State University. He is determined to complete the work of the Junior year by next June, and will no doubt succeed in his determination. Mr. Krehbiel also informs us that M. D. Baumgartner made satisfactory arrangements in reference to credits for work done at Bethel College. We are glad to notice the satisfactory arrangements of both, and will be pleased to learn of continued success in their work.

Miss Lizzie Wirkler, class of '00, is taking a special course in music, besides making herself useful at home. She still keeps up her interest in the fine arts, and possesses one of the best collections of paintings in this vicinity.

We have heard but little of G. A. Linscheid since he left Kansas to repair to his field of labor among the Cheyenne Indians, but have been told that he is in the midst of mission work, to which he is not a total stranger, having formerly been stationed at Cantonment. His present station is Hammon. We wish Mr. Linscheid success in his labors.

Local = Notizen.

— Die Studenten = Zahl belief sich auf 128 den 3ten Dezember.

— Sechszwanzig Studenten fanden sich in Halstead ein über Danksgivingstag.

— Dieses Jahr ging Bethel auch nicht ohne Zuwachs an Gebäuden vorüber und zwar eine Scheune auf Prof. Haurys Besitztum.

— Herr M. Wenger wurde freudig überrascht durch den Besuch seines Onkels, Herr Wenger und Frau, bei ihrer Durchreise von California nach ihrer Heimat, Keokuk, Iowa.

— The students who have entered the institution since the beginning of the second term are Messrs. Unruh, Andreas, Jantz, Kaufmann, Reimer, Congdon, and Grumbling.

— Prof. Arnold, president of McPherson College, and Prof. Harnley

of the same institution, paid our college a short visit during the meeting of the C. K. T. Association held at Newton, November 29 and 30, and December 1.

Programm

der 30. Konferenz des Menn. Lehrervereins von Kansas, abzuhalten am 28. Dezember 1900, in der Mennoniten-Kirche in Hillsboro.

- I. Eröffnung.
- II. Aufrufen der Glieder.
- III. Verlesen des Protokolls.
- IV. Ernennung der Komitees.
- V. Zeiteinteilung.
- VI. Ausführung des Programms.
 1. Thema: Das Gefühlsleben.
 - a) Wesen der Gefühle.
 - b) Ihre Bedeutung in der Erziehung. Ref.: P. C. Siebert. Prof. C. F. Dürfen.
 2. Thema: Wer darf Lehrer sein? Ref.: C. C. Heidebrecht. C. C. Epp.
 3. Thema: Einige astronomischen Betrachtungen. Ref.: Prof. A. S. Hirschler.
 4. Thema: Was und wie sollte gelesen werden. Ref.: F. F. Janzen. H. D. Schröder.
- VII. Beantwortung eingereicherter Fragen.
- VIII. Geschäftliches. Berichte der Komitees, u.
- IX. Schluß.

Zur Beachtung: Am Vorabend der Konferenz werden Vorträge über Schule und Erziehung gehalten werden von den Pred. J. A. Pantraz und H. B. Krebhiel. Im Auftrage des Komitees. P. B. Buller, Schreiber.

— Die Beamtenwahl des Germania Vereins, welche kürzlich abgehalten wurde, ergab folgendes Resultat: Präsident, J. Gerbrand; Vice-Präsident, D. J. Brand; Sekretär, Edith von Steen; Schatzmeister, F. G. Baerg; Thürhüter, Mary Both und A. L. Weber; Programm-Komitee, Dora Haurly und Prof. Hirschler.

— Pred. P. R. Both, Ex-Stunent, hielt Sonntag Abend, den 25ten November einen sehr interessanten Vortrag über das Leben und Thun der Moqui Indianer in Arizona. Dabei wurde eine Zauberlaterne gebraucht und in den hundert Bildern, die dargestellt worden sind, war der Zustand der Indianer leicht begreiflich.

Wunschumschläge



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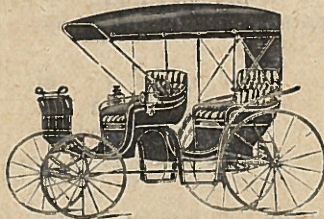
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SCHOOL AND COLLEGE JOURNAL

December, 1900

"Welcome Home!"

That is the lovely greeting that I have heard many times since my return from the trip to India. How wonderful it is to mingle with home folks, friends, and relatives again after being gone for more than seven months. Between the time of my never-to-be-forgotten farewell evening on May 6 in Bethel College and the time of my return on December 9, there was a lapse of exactly 31 weeks.

There have been many changes we have heard about both in this area and in more distant places. However, of far greater importance is the goodness of God who is eternal and invariable. His grace always abounds whether we are at home or on an extended trip across land and sea. Currently there is little space for reporting in this paper. Furthermore, it is difficult to concentrate on my feelings and impressions on the distant settings when I am so happy to be back in my own home and in my place of work after being gone so long. After a while, however, I hope to catch up with my obligations, fall into a calm routine, and sit down to reflect upon the many things I want to write about my eventful trip. It was filled with so much adventure, so much enlightenment, that I shall make every effort to share it with the public. Today I must limit myself and merely say that after a stormy trip over the Atlantic Ocean I was overcome with gratefulness to God for his fatherly guidance when I set foot on solid ground again. Then I was so happy to be able to go on through England, France, Italy, Prussia, etc. There I was with dear friends and with so many fellow believers who showered me with their hospitality. They promised to be faithful in praying for me as I pursued the difficult part of my journey. I would so much like to return to them and thank them personally for their intercessory prayers that meant so much to me. The God of all nations, the Father of us all, is our refuge and our strength in all circumstances.

Announcement for 1901

The School and College Journal is ready to appear in all places where it is desired this coming year. The suggestion has been made that a completely German issue should be published and sent to Europe. However, the space is limited right now and the details will have to be worked out later. More about this will be printed in the future. There will be premium offers to new subscribers again as well as to those who pay their subscription fee ahead. Readers, please watch for announcements in the next issue.

The Late Appearance

of this issue of the Journal is caused by the fact that it was the desire of the publisher to await the return of the business manager and editor from his India trip before he put out this issue. Next month it will be on schedule again.

"Speak, that I May See You!"

Those were the words the wise Socrates used to greet a young man whom he did not know. This young man came to be accepted as a student. There is a depth of meaning to these words as has been indicated by an admirable knowledge of human nature since that philosopher's time. These words can reveal a deep meaning to the human language because it is obvious that a human being can have a deep inside self.

"Speak, that I may see you!" That is, "Show me what is inside you, your character, the actual meaning of 'I' when you speak. I can not tell who you are before I hear you speak." This bit of philosophy takes for granted that speech and spirit are closely related, and that they remain in constant touch much like body and soul. Language is like the personification of the spirit, or like the emerging of the inner man.

Now if this is real - and who wants to deny it - then it is clear to us that the tongue has been extoled as a vocal organ from the beginning. It has been used in prose and in poetry, by poets and by speakers. This philosophy has been discussed by old and by young writers, by worldly as well as Christian philosophers. They have tried to outdo each other in using powerful expressions to describe the importance of the tongue.

For instance, the wise Greek Aesop related that when it became his duty to procure the best thing on the market, he bought a tongue. The next time, when he was supposed to obtain the worst thing available he purchased a tongue again. This agrees so perfectly with what the Apostle James said, "Out of the same mouth cometh forth blessing and cursing." James goes on to say that there is something not quite right in this statement - there is a contradiction. However, this same contradiction is an explanation of the words of an ironic writer, "Speech has been given to us for the purpose of concealing our thoughts." This too is contrary to our logic. This idea also proves to a great extent just how influential the tongue can be both for good and for evil. One of the best discussions of the influence of the tongue is in James 3:4-12. There the tongue is compared both with a rudder and with fire. "Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue also is a little member and boasteth great things. Behold, how much wood is kindled by how small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. For every kind of beast and birds, of creeping things and things in the sea is tamed, and hath been tamed by mankind. But the tongue can no man tame; it is a restless evil; it is full of deadly poison."

The tongue is "fire". Just as fire can bring about both good and evil, so can the tongue. The wise Solomon said, "Speech can result in honor but it can also bring about disgrace."

So much for the meaning of speech in general. Now we go to the specific by considering speech as an asset to education. If it is true that speech reveals the character of a person, then it should be required of that person to reveal something of significance. Information is the

main factor of all education. Even if this information is only a matter of cognition the words of the speaker can convey not only knowledge but also spiritual and even clerical information. Speech is the medium that conveys not only all abstract concepts of the spirit but also the concrete ones. It is safe to say that half of all knowledge has been conveyed through speaking. Where is there a class in school in which speech does not play the main role in conveying knowledge? This should be important to all students because they are more or less involved with this form of speech exchange. The study of speech itself seems to be a boring and therefore difficult subject for some students. It is true, the study of speaking itself is boring and difficult so it is no wonder that some students avoid that subject as well as grammar, Latin, and even Greek. If, however, you want to make use of speech as a practical learning medium, it becomes interesting and worthwhile. This is especially true when one realizes that half of what a person learns is language related. Half of this influence which is both good and bad goes back to the spoken word. Word and deed are the two main ways of influencing others. Half of this influence is through action and the other half through speech. This refers not only to educational facilities but also to daily social intercourse. Speech everywhere is a means of revealing character as well as a means of obtaining knowledge. Without speech it is impossible to obtain a well rounded education. The spirit of man remains crippled without speech. How pathetic is the plight of a deafmute! He cannot utilize the gift of speech neither for himself as a person nor as the recipient of other people's speech. It is wonderful if he can read. How sad if his sight is also gone and he cannot read what others have written. It is language, either spoken or printed, that furnishes food for the spirit and is so influential in building character. Everything we say that is heard by others exerts some sort of influence upon someone. How is that possible? That is because speech is more than a meaningless echo. Speech contains a bit of the spirit of the speaker. Even Solomon was aware of this when he said, "A fool uttereth all his mind." How does he do it? By speaking. Isn't it true that during a conversation the spirits of the participants either flow in the same direction or they clash in disagreement? How often has it happened that a single word has caused a revolution in the mind of a listener. As a result he became a different person.

One more thing is noteworthy. Not only what is spoken is important but also how it is spoken, especially when it has to do with character. Very often there are sly indications of superficialities, scrupulousness, circumspection, caution, energy, indolence, negligence, etc. in a person's conversation. One time an old man told me that he could discern the character of a person who was buttering his bread. However, it is much easier to judge a person by his speech as the saying goes, "We form our first impressions by his appearance, but we accept him by what he says." A person who does not even try to speak clearly so he can be understood is either lazy or indifferent. Anyone who is careless in his speech is also careless in other things. Of course, there are weaknesses in speech organs that a person cannot change, but if he is normal he should be careful about his pronunciation and his expression. If what you say is of importance to others (as well as to yourself) then it is certainly worth your while to express yourself clearly, even if it takes a great deal of effort. A person's speech is so important that he should allow nothing to make it indistinct. Every person should develop efficiency in at least one language.

There is a lot of truth in Max Müller's words, "Ideas without words are fruitless." Many times we say, "I know but I can't say it." However, in most cases it is like the British writer said, "If a person cannot express his ideas in correct speech, he does not convey the correct concepts."

PHR

"When the Time was Fulfilled"

(An Apologetic Experience from the Life of a Teacher)

When I read Gal. 4:4 I always have to think of a dear old school friend, "but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law." This friend was dearer to me than many others because we had so much in common, both in the education field and in other fields.

He attended the high school (Gymnasium) in his state up to the "Prima" class. He was an excellent student. Then due to the death of his father, he had to give up his advanced educational ambitions and enter the teachers training college with me in E.

Back in the "Gymnasium" he had been influenced by a well informed Art and Literature teacher and had developed an intense interest in classic literature. That explained the fact that he could not develop a taste for the Old or the New Testament in connection with Bible History. They just don't have the elegance that he finds in classical literature, nor do they contain the wealth of ideas that he finds in his work.

During the second and third years of our studies in the Seminary the director of the institution, Mr. Sl., was the instructor in religion. He was a teacher who dearly loved God and his holy word. He would elaborate endlessly on the splendor of the scriptures in connection with his personal witnessing. He could not fail to impress his students with his glowing faith, especially since we were young and impressionable.

My friend finally assured me that our director was so thorough in his teaching that he had learned some things he had never thought could be possible. "What a powerful instructor he is! His personality is so outstanding he seems to be another Apostle Paul! What a powerful influence!"

We were almost spellbound by our gallant instructor as he developed his interpretation of Gal. 4:4, "but when the fulness of time came", etc. What that dynamic man said then is still as vivid in my memory today as if it had been yesterday. His next point was that with the appearance of Jesus, after the Apostle's witness the time had come to which the prophets of the Old Testament had unmistakably referred. Then he showed us something that was most interesting to us. As far as "the fulness of time" is concerned, that was a time that the two most important cultural nations of the era of knowledge and art had ever existed, or could ever exist.

"In these respects", he explained, "we have made no visible progress. It is noteworthy that our most talented poets, historians, sculptors, architects, etc. still admire and stand in awe of the works of the ancient

Homer, Sophocles, Thukydidies, Tacitus et al. Our mathematicians admire Euclid; they think the height reached by Archimedes is exceptional; they consider it phenomenal that they accomplished so much. The structures of those wizards are so strong and to some extent even attractive and beautiful. What depths we find in their philosophy; what wisdom in their forms of government and their laws! Even their warfare was carried on brilliantly. They were a bit behind us in the so-called empiricism and in the practical use of its power. "How strange", he added, "that the spiritual freshness and energy that those nations excelled in seem to have vanished forever into a heathen world. There are no ornate temples being built; what is built now looks stupid by comparison. Since that time when wisdom hit its peak in Jesus' day, there are no wise men like Zoroaster, Confucius and Socrates who embellished the very hearts of men with their descriptions that were so fraught with meaning. Our age has neither artists nor poets. All spirits stirring and heart warming poetry seems to have been written. Actually, the high point in many respects was reached before 1800. Since then man has not succeeded to improve in either talent or ability to get anything accomplished. What was lacking was that one factor, that great something that was anticipated by even the most noble of all time, especially when the power of the Romans was so oppressing, and that is salvation. The nations needed reconciliation; they needed the peace that could come only from one source - the powerful peace of God! Indeed, the unspeakable yearning was expressed by the prophets of Israel. It permeated the souls of the noblest of all races. They were all hoping that finally there would be the coming of the one who would relieve the guilt of mankind. There would be peace on earth without all the fasting and sacrificing that has possessed so many thousands of lives. Then in the end all the sacrifices and the days of fasting were in vain - a mere sign of the longing in men's hearts for a redeemer. This longing was so intense and so widespread that progress was stifled." (The Roman historian Suetonius said, "Throughout the orient the old adage had penetrated as if it were the truth, that in those days people would come from Judea who were destined to rule the earth." Similar to Tacitus)

That evening after we had heard this explanation I walked up to the jointly owned bookcase and noticed those very books from the classics that were treasured so highly by my friend. I could not refrain from saying, "Look, these are your favorites - Homer and Virgil, Zenophon and Sallust, Lessing, and Schiller! I think they should be shoved back a bit. Their gloss is minimized by the majestic light of evangelism."

"Well yes", answered my friend, "why should I not admit that I have been enlightened to the fact today that Jesus is the focal point of the history of all mankind, and that all nations have been created for him." I was very sympathetic with the quotation of our director: "In Judaism there should be salvation of mankind, heathendom should be replaced by salvation!" I got the same impression from my favorite teacher in that school. One day when we were translating Homer he said, "Isn't this entire poem by Homer a song of praise for virtue? Doesn't everything else become secondary to that? The same as God!" That is how he responded and then went on, "The one who has given us both Testaments; he gave to the Greeks the lovely art and philosophy we read about. He awakened the prophets among the Jews; he motivated the most alert of the Greeks; he wanted them to be an asset to their own people in their own language. As a result, the gospel of those heathen who were converted is that contrary to the truth, but is in direct relationship with the truth. It is a split portion of the seed of logic. How close the philosophy of Plato is to the philosophy of life! It lets

people get a feeling for their own God related nature. It leads man away from visibility and sensuality and toward eternal ideals. This would include the lovely, the true, and the good from which he has fallen. It awakens in him a deep longing for those lost qualities. On the other hand, Aristotle has opened a freer track for logical and systematic thinking for later Christian knowledge. A person can compare godly (revealed) teaching with the fruit of a tree, but the heathenish knowledge is more like the leaves. They provide shade and attractiveness. For this reason a Moses had to appear to give wisdom to the Egyptians, a Daniel to the Chaldeans, and a Paul to bring the knowledge and the philosophy to the Greeks. At the same time this was the road to an all inclusive knowledge of the godly truth. Without the humanism of heathendom Christianity would have had difficulty freeing itself of the limiting bounds of Judaism.

"I think", I said shifting ideas, "that your old but upright teacher, really did spell out the elements of education with respect to the old nations of culture, especially the Greeks. He did it all with God's help. However, what is more important, is as we know today, that as Christ came the time for the heathen was over." We should add that the time for further free development of the knowledge and of the liberal arts is over. In Acts 17:30 the Apostle Paul says, "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent." (The God in whom lies all wisdom)

After a number of years when I visited my friend in his home I saw on the top shelf of his bookcase a Lutheran and a Polyglot Bible right next to the Bible commentaries of Gerlach and Lange. Then when I saw a whole row of classics both new and old I could not keep from saying, "I like this arrangement of books better than what we saw in our Seminary bookcase. This is the way it should be, the religious books on top and the secular ones on the bottom!"

"Yes, indeed", he answered, "you are right!" When I stand in front of this bookcase I often think of our common friends and of the classical writers as well as of our excellent Director Sl. He always tells us faithfully to comprehend fully the wisdom and the truth of God's word and to grasp the very kernel and central points of the Bible."

"But," he added, "I do not want to be quiet. Why should I not be completely aware of my weakness and my foolishness at the same time that I expound the power of God and his mercy. I do not want to deny that there were serious struggles with this in my lifetime before I was completely willing to admit where the true and constant light of my heart lay and where I could find peace. In the early years of my teaching I was still under the influence of the so-called highly educated in my area. As a result, I was close to a mental shipwreck. Again the word came to me, 'When the time was fulfilled' and it became an alarm and a good thing for my soul."

It happened on a Sunday after New Year that was the same as the day of Epiphany. The well known excellent pulpit speaker Br. whom I heard in Berlin, used the story of the holiday Epiphany as his text. His witness was combined with the words, "When the wise men saw the star they rejoiced and with the joy that was proclaimed to all people." In the first place,

this joy had not been earned or deserved (but rather had just happened); in the second place, it was so exceedingly exceptional; and in the third place, this joy was meant for all nations. I was especially touched by the reference to the graciousness of our Lord to come down as he was sent by God to be our Saviour. The speaker said something like, "This result of the Holy Spirit's work shows such wonderful meekness." How did he know just how he could fit in with the characteristics and especially the inclinations and experiences of the complex make up of ordinary man? Added to this, he also knew the ways and means of making his holiness known to man. A priest, Zachariah, was waiting for the restoration of the Kingdom of Israel, and behold the Holy Spirit revealed it to him through the voice of an angel that the time had come. His nation had been purified and released from their enemy. Now if his people would serve their God again, then to Mary a descendant of David will be given the Son who will sit on his Father's chair and establish a kingdom as had been predicted. Jesus performed a miracle for the fishermen (Luke 5:1ff; Matt. 17:37; John 20:6); the sick were healed of their infirmities; the Scribes worked through the explanation of the Scriptures (Luke 10:26; Matt. 22:29-37 and 43); the multitudes learned through the daily life and through the parables of Christ to restrain themselves and give heed to the wisdom of Christ, to the report of the stars and to God himself who let himself down to their level in the form of his son.

The speaker quoted Paul's words repeatedly, "When the days were fulfilled" etc. Eventually he reached the conclusion that he would some day speak in greater detail about the older people. In spite of all their talents and wealth of knowledge they did not reach the complete satisfaction they had hoped for. Their hearts remained heavy. Sometimes even the noblest of them would complain, "Oh, it would have better not to have been born at all!" According to this gifted speaker, "These famous and noble people in Greece and Rome were stars in the sky; they did their shining individually; some advanced to be constellations but what they all needed was a central sun for which they yearned. They needed to circle around it for their source of light. Those Wise Men from the East were the first among the heathen to focus upon the miracle star and to benefit from its brilliance. They were the ones who proclaimed its importance; they knew it was a messenger that proclaimed the coming Lord. Therefore, the holy Scripture hardly has the appropriate words to describe its heart warming effect. "They rejoiced", it says in the Gospel, "and they marveled at the multitude."

As I stated before, I was deeply moved by the sermon. I went home quietly; I took my Polyglot Bible that I had acquired recently, and I read the story that had been discussed. Those words in Matthew 2:10 stirred me deeply, "And when they saw the star they rejoiced with exceeding great joy."

I could visualize them filing past me, those great and noble people of Greece and Rome - Socrates, Plato, Homer, Virgil et al. I thought of their searching and their longing. Sophocles, among others wrote about it:

There is only one true God
The God of truth.
We on earth are mortal and as
such we go astray.

We constantly reach for comfort and we
 build the idols in despair.
 They may be made of stone, of wood, of gold,
 or even of artistic ivory.
 We bring our precious offerings as we
 gather for our feasts.
 That is our form of piety.

And Virgil writes:

See this fascinating universe
 with its arched burdens.
 Continents all around separate the
 seas and depths of the sky.
 See how everything marvels at
 the thrill of the century.
 etc.

Indeed, I realized that those aged ones wanted to find joy in their accomplishments. However, above all their creative works there was a dark screen resembling a dreary cloud formation. Yes, their very lovely creations resemble the landscape in the spring with its gorgeous flowers and aromas. Then very early comes the fog and the gloaming. Then the birds begin to sing, but only very quietly and uncertainly. They are waiting for the sun to rise. Then after it has risen, and is stepping up to its accustomed heights, its rays are penetrating the entire meadow. Then the real singing started along with shouts of acstasy from the heights to the depths. The entire countryside was enlightened in splendor. The faces of all the people were lit up because it seemed as if all their burdens of life and death were lifted.

I could not control my tears as I sat with my Polyglot Bible that Sunday afternoon. Oh this unbelievable meekness of the Holy Spirit! That was my exclamation. This spirit has also descended upon me and has connected me with the ridiculous preference for the famous, highly talented few among our people. It showed endless patience in guiding my eyes away from the secular classics to the spiritual and religious writings. That way the attraction of those will be faded out as the moon and the stars fade when the sun rises to its height in the sky. I understand now what stirred the soul of Angelus Silesius when he sang:

I was running around lost and confused;
 I was looking for you and could not find you,
 I had turned away from you
 And loved the artificial light;
 Now, however, you have brought it about
 That I have finally found you.

I just had to exclaim, "Oh what depth and power and loveliness there is in your words, my Lord and my God!" It took but a trifle and the time was fulfilled, and eventually the last of the times will appear. Then you will come, Lord Jesus Christ, in all your splendor, with thousands of angels; you will be visible to all mankind. Your saved souls will lift their heads and sing, Hallelujah, now even this time is fulfilled! Praises be to the Christ who comes in the name of God!

Local News

It was very calm and quiet in the halls and in student housing during the Thanksgiving vacation. The vacation started on Wednesday at 2:45 and ended at noon on Monday.

The students and friends of one of our students, J. Gerbrand, shared his grief at the death of his brother. He died very suddenly in Russia on November 9.

On December 3 the student enrollment stood at 128.

Twenty-six of our students spent the Thanksgiving vacation in Halstead.

Bethel did not neglect its building program this year. A shed was built on the Prof. Haury property.

Mr. M. Wenger had a welcome surprise visit from his uncle and aunt, who stopped here on their way from California to their home in Keokuk, Iowa.

Program

of the 30th conference session of the Mennonite Teachers to be held on December 28, 1900, in the Mennonite Church of Hillsboro:

- I - Opening
- II - Roll Call of Members
- III - Reading of the Minutes
- IV - Appointing Committees
- V - Division of the Time
- VI - The Program
 - 1. Topic: Life's Emotions
 - a. The Essence of the Emotions
 - b. Its Importance in Discipline
 Speakers: P. C. Hiebert
Prof. C. F. Dürksen
 - 2. Topic: Who Should Be a Teacher?
 - Speakers: C. C. Heidebrecht
C. C. Epp
 - 3. Topic: Some Astronomical Considerations
 - Speaker: Prof. A. S. Hirschler
 - 4. Topic: What and How Shall Things Be Read?
 - Speakers: J. J. Franzen
H. D. Schröder

VII - Answering the Questions that Were Handed in

VIII - Business
Reports of the Committees

IX - Close

Notice: Addresses will be given during the evening preceding the conference by J. A. Pankratz and H. P. Krehbiel. These will be concerned with school and discipline.

At the request of the committee

P. P. Buller, Secretary