

# BETHEL COLLEGE MONTHLY

Newton, Kansas

October, 1933

Has the Mennonite Church a Future without  
its own Higher Educational Institutions?

By Dr. P. S. Goertz

Can You Find Your Name?

By Dr. E. G. Kaufman

Echos der Allgemeinen Konferenz

By Dr. J. R. Thierstein

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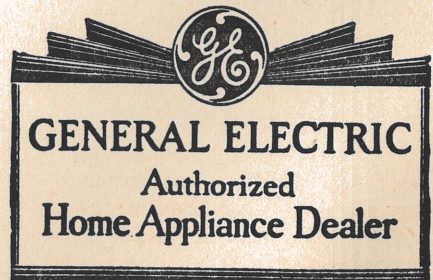
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The human race is divided into two  
Classes—those who go ahead and do some-  
thing, and those who sit and inquire, "Why  
wasn't it done the other way?"

—Oliver Wendell Holmes.

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## October 12, 1888

is the date inscribed on the corner-stone of the main building. Bethel College was 45 years old on the 12th of this month. If we could write down the thoughts which arise on this occasion in the minds of the surviving friends that were present at the dedication festival of this institution, it would make an interesting document. The founders of Bethel College looked toward a realization of their hopes—a standard four-year college, from which would come forth the educational and religious leaders needed in that day.

The founders of Bethel College did their task creditably, but they did not believe that all was done. They expected that the institution founded by them would keep on developing in the right direction to meet increasingly the needs of the times.

Five years hence Bethel College will celebrate its 50th anniversary. Would it not be in line with the spirit of our fathers, if all the alumni, ex-students, old friends and new friends of the school would unitedly make special sacrifices on such an occasion for a bigger and better Bethel?

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## Has the Mennonite Church a Future without its own Higher Educational Institutions?

This question put to representative members in the Mennonite churches would be answered positively by some and negatively by others. It has been put to groups in the speaker's presence and without hesitation some volunteered the opinion that until recently the Mennonites maintained themselves without higher institutions and therefore can do without them in the future.

Others, perhaps a larger number, feel convinced that without a higher educational program the denomination will evaporate as a stream that meanders into the desert.

Let us first turn to history for an answer. What are the facts in the beginning and the expansion of the early Christian church? Has not religion always relied upon educational methods of one kind and another to propagate itself? Only one class of thoughtful persons can be found who willingly ignore education as a very powerful factor in the onward march of the Christian faith. This is the company of people who believe that the development of life is either an ancient or that it is purely the result of divine activity in which intelligent

human cooperation is not required. The religion of the New Testament has been particularly dependent upon the educational process. The ancient Hebrews as well as Jesus of Nazareth and St. Paul relied very largely on educational methods in the spreading of their religious ideals.

The great Jewish ideal was incorporated in the Shema as we find it expressed in Deuteronomy 6:4-9. "Hear O Israel; Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be upon thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house and when thou walkest by the way, and when thou liest down and when thou sittest up. And thou shalt bind them for a sign upon thy hand and they shall be for frontlets between thine eyes and thou shalt write them upon the door posts of the house and upon thy gates." This injunction of the Hebrews had been carried out for centuries in the home, synagogue, and school, and for the more advanced students in the rabbinical schools. The synagogue was the center of all Jewish worship and education long before the birth of Christ, and had constituted the one remaining unifying agency after the temple had been lost to the Hebrews. It was also the synagogue in Paul's day from the ideals of religion and life radiated into every direction in the great centers of Jehovah life such as Ephesus, Antioch, Corinth, Philippi, Rome, and many others.

At this point some one may wish to object to the reference to Jewish education as evidence that higher education is essential. These objectors will say that the synagogue is equivalent only to our more elementary system of education. And this everybody agrees is indispensable. The reply to that objection is simply this that synagogues would have been impossible without higher schools that prepared leadership for them. The Jews have an unbroken history and heritage and that has been made possible by the rabbinical schools that they have loyally maintained not only for centuries, but for millenniums. And these are comparable to our higher institutions of learning without

which the Jewish faith could not have remained so vigorously alive as it has to this very day. The Apostle Paul was the product of such a school under Gamaliel in Jerusalem. And in this year 1933 you can go to our great centers of population and still find these schools operating among the Jews.

Jesus, too, was first and foremost a teacher. He preached to crowds, to be sure, but it is significant that he selected an inner circle of twelve disciples. All the essential elements of a school were there. Teacher, pupils, moral, social, and religious problems to solve, and Palestine with its history and political situation as the laboratory.

After Jesus had completed his earthly ministry new problems were injected into the Christian movement as it faced the pagan world. The church grew largely by virtue of its appeal to this non-Christian environment. Greeks and Romans, more than Jews, joined the ranks. Teachers, elders, and bishops bore other than Hebrew names. Every great Christian center in the beginning of the second century was headed by men converted from non-Christian connections to Christianity. This onward march of the church and this phenomenal turning of multitudes from emperor worship and from pagan faiths to the faith of Jesus of Nazareth is one of the great miracles of all history and we Christians of the twentieth century rejoice that it was so. On the other hand we must remind ourselves that just this constituted one of Christianity's most besetting dangers. The pagan philosophy of life and the pagan religions that Christianity set out to overcome threatened to adulterate the faith that had been preached by Paul and the other Apostles. While the Christian church in the first century was in possession of a warm and impelling message which made its appeals, and though the message was being rapidly carried from place to place the church had not schools to compare with the rabbinical schools of the Jews. Its leaders were converted pagans educated in Greek and Roman schools and they carried with them much of the philosophy that had been there absorbed. We need only to mention Marcion, a powerful leader in the church who had a

great following during the first half of the second century. He was typical of others apparently sincere and in earnest but beside the truth in their distinction between the bad God (as they said) of the Old Testament and the good God of the New, and who by the application of Greek and pagan philosophy dangerously confused the issues presented by the Gospel of Christ. Add to his point of view the Basilidian and Valentinian Gnosticism as well as the appeal made by the Mystery Redemption Religions and we have mentioned a few of the issues that almost disturbed the whole Christian church. That situation obtained, we can say, because the church had not developed its own education program where its leaders could be trained. The leaders were trained in schools of pagan origin. That under those conditions the church did not entirely lose the purity of its message is as marvelous as the fact that it finally won out under the reign of emperor Constantin.

Fifty years later such schools had been formed and by virtue of them the church was prepared to weather the tremendous onslaught that the pagan world made upon it during the third century. The most famous and most influential of these catechetical schools was that at Alexandria of which Pantaenus was its first head. He was followed by Clement of Alexandria and by Origen. Any one acquainted with church history knows what credit belongs to these men and how conspicuous a role the teacher played in the second century after Christ. Justin the Martyr is said to have been the most popular teacher in Rome. Clement of Alexandria, Origen, and Tertullian and others left a record of educational work which constitutes one of the brightest spots in the history of the church. The church was then fighting for its life. It was meeting searching criticism from without and was endangered from within by the introduction of secular and pagan practices which threatened to weaken the moral and spiritual fiber of its membership. Had it not been for these men who sponsored Christian higher education and who thus served as spokesmen for and interpreter and defenders of the Christian faith the pages of church history would be much less bright than they now are. By virtue of these

schools at Alexandria, Rome, Antioch, Nysa and elsewhere the Christian meaning of life was made clear to their crowded student bodies and Christianity was winning its way in the highest intellectual circles of the day. These men gave to the church a literature on doctrine and conduct which could be handed to the youth so that they were enabled to withstand any intellectual assaults that they were called upon to meet.

Should we choose to follow this thread of thought we would be led to see that one plausible explanation for the dark ages and the benighted condition of the church later was the church's failure to maintain such schools as we found under Clement and Origen in the second and third centuries.

History also confirms the assertion that most great reform movements and religious revivals were led by men who had been or were at the time connected with higher institutions of learning. The forerunners of the Reformation were men like Wycliffe of Oxford University, Huss and Jerome of the University of Prague. Luther was a professor of the University of Wittenberg, John and Charles Wesley, founders of the Wesleyan movement both came from Oxford University, the beginning of modern missions dates back to the famous Haystack Prayer meeting carried out by students at Andover Theological Seminary, the Student Volunteer movement was distinctly inspired and carried on by college men, and Francis E. Clark, the founder of the Christian Endeavor movement was a graduate of Dartmouth College and Andover Seminary. The Pietistic movement in Germany in the seventeenth century was inspired by Spener and Francke. The former was student and professor at the University of Strassburg, and the latter was professor at the University of Leipsic, and the movement itself gave rise to the University of Halle. The great revivals of Charles G. Finney led to the founding of Oberlin College of which he was the first president. And what would the missionary movement mean without schools of higher learning? In China alone there are no less than thirteen colleges and universities of first rank that can be attributed directly to missionary work. It is a plain fact that only those missions with an educational program of this kind have produced

leaders able to head a native church that promises to be independent and self-propagating.

Whence come the men in our own day that stir the Christian world to deeper thinking and higher spiritual living? They are college and university men. The list could be a long one. We mention only E. Stanley Jones with his prophetic messages in India. Karl Barth of Germany who seems to give the world a new direction in theological thinking, and the only man in Germany so far who has dared to speak for freedom of religion against Hitler. There is also Buchman of the Oxford movement, and Albert Schweitzer, a very highly educated person and an outstanding professor in German universities and an author of international fame long before he studied medicine in order to serve the black man in Africa where he now is. To him all the world is looking as the man who is exemplifying anew the Gospel of Christ.

And now what can be said about the future of the Mennonites specifically? Denominations other than the Mennonites have universally found that they could grow and serve adequately only as they made provision for higher education. The most striking and telling example of this we find in the Quakers who have their peace ideals in common with us. When the Quakers came to this country they were still being led by Oxford and Cambridge men who were converted to the movement in England. For several decades the Quakers met antagonists in Calvinistic bodies in America. They debated theological questions. These questions gave ample opportunity for all the learning and wisdom they both could gather. But in the course of time the Calvinists, Presbyterians, Congregationalists and the like had the advantage because they had established colleges which perpetuated their ideas. Harvard, Yale, and Princeton owed their origin to the need of a trained leadership in their various congregations "not for doctrinal defense only but also for instruction and inspiration". They well fulfilled their part. Their flocks not only grew in size and vigor, but developed in spiritual and intellectual strength. The Friends, however did not feel the need of a college, especially since the laymen and the clergy

were on a par. Not only did they deem theological training unnecessary but considered it a hindrance. The university trained men had died and the existing leadership considered an elementary education adequate. Several decades of this policy proved that it was detrimental to the life and strength of the Quaker faith. At least a few more forward looking men saw this and to them belonged the credit of organizing Haverford College, the first of the seven or eight colleges founded and maintained by the Quaker fellowship. It can be safely asserted that only thus could the Friends hold the place they have held since that day.

We have tried to show that Christianity has held its own only as it was stimulated by an educational program, and we have seen that all religious and evangelistic movements have either arisen from or led to higher education. Since the Mennonite church, whatever branch it may be, can be no exception to this we are forced to the conclusion that without its own higher institutions of learning it can have no future.

The Mennonite denomination cannot otherwise maintain itself for two reasons; first, it cannot hold its young people and has little hope for a future membership without such an educational program. If the Mennonite church was able to hold its growing generation in the past without its colleges and seminary it was due to the fact that society in general was satisfied with a more elementary education. The youth of today is awake to the premium paid to intellect. The church, therefore, cannot ignore mental culture any more than moral integrity and spiritual fervor. The word Mennonite has not always carried an enviable connotation for them. They have often felt apologetic towards their friends, men and women of other denominations, because their own group seemed to lack this cultural emphasis. It has not infrequently happened that as Mennonite young people entered other groups they hesitated to label themselves as Mennonites. Only as the Mennonites have their own higher institutions of learning that capitalize on the Mennonite heritage and popularize their distinct characteristics will the young people enter the life of today with a sense of pride in their own church. There is no reason why it should not be a

mark of distinction to be a Mennonite. But that can be so only as the Mennonites distinguish themselves intellectually and socially as well as morally and religiously.

Furthermore if Mennonite institutions do not offer a higher education of distinction the younger generation will accept the offerings of other groups and will naturally join them. This loss to the church is significant both because of numbers and quality. Second, only as the Mennonites have their own institutions of higher learning can they be unified in spirit and organization. What a spectacle that 150,000 Mennonites should choose to form seventeen distinct bodies and yet advocate even further divisions. Essentially their heritage is the same. If they would once learn to emphasize the pivotal points that make them Mennonites they could get together. What would Paul say if he wrote to Mennonites instead of to the Corinthians who followed Peter, Appolos, Paul, and Christ? To achieve a unified solidarity of these different bodies is a difficult task, so difficult that some think they can never be brought into an organic fellowship.

If we could do nothing with that we should at least assure ourselves of unity within the existing bodies. But how can we as long as leaders of churches are not agreed on the distinctive marks of a Mennonite church. Those marks are historical, social, and moral more than theological. I do not mean that theological questions are unimportant to them, but I do mean that their theology is not distinctive from other bodies. For that reason two Mennonite churches might have theological differences and yet fellowship because they have their distinctive marks in common. If theological points of view are now emphasized as the all important issues there is really no place for the Mennonites because other denominations stand for identically the same positions. Individual local churches as well as individual members could find some great historic church in which they would be at home if theology and church polity should decide the issue. Believers in the apostolic succession could join the Episcopalians, believers in immersion might go to the Baptists, and if the autonomy of the local church is all important then the Congrega-

tionalists could take care of them. In fact Prof. Williston Walker, a great Church historian and an authority on Congregationalism claims that the Mennonites and Congregationalists came out of the same nest in Holland. But we are aware as we discuss these matters in this way that the fundamental distinction lies elsewhere than theology and church polity. Yet it is the emphasis on theological questions that has divided us and that threatens to hinder us from presenting a united front. Is it not clear that we need institutions in which these distinctive marks be clearly seen and imbibed by each successive generation? Only then will they become popular and attractive to leading and thinking young men and women. Can we expect that to be done in schools of other denominations for our young folks. If they are wise these institutions will foster their own peculiarities and not ours. Mennonites possess a historical, social, and moral heritage that is singular to them and in fostering, edifying, and popularizing them they can make their distinctive contribution to the building of God's kingdom. This contribution should be made and yet no other group is in a position to make it. How much poorer the world would be if there had been no Moravians, no Quakers, and no Puritans. Likewise we should look upon our heritage as a charge to keep and to cultivate until it becomes attractive and beneficial to mankind. No one can effectively dispute the assertion that distinctive Mennonite higher institutions of learning are absolutely necessary to bring about a unified spirit within the group and bring into the limelight those characteristics of life and conduct for which Mennonites should come to be favorably known.

What has just been said likely leaves the impression that we are urging Mennonites to save themselves by preserving their own identity. Should we stop there we could be rightly accused of being selfish. We advocated an intelligent strengthening of our position from within, it is true, but only in order to serve more definitely and concretely the world without. God forbid that we should counsel more aloofness, there has been all too much of that. Paradoxical as it may seem we can never keep the best except as we freely share with others. We

are deeply in debt. We owe the world more foreign missionaries, more prophetic ministers of the Gospel, Christian statesmen, high minded business men, courageous social reformers, men and women who bind up the broken hearted, and those who proclaim liberty to them that are captives in mind and body. We should produce men who will dare to exemplify always the principle of love, who will go the second mile, who give more than they expect to receive, and who make attractive and contagious the Christian way of life. All of that calls for the propagation of a vital and dynamic religious faith. It makes necessary the cultivation of mind and heart. High minded and noble Christian living in so complicated a world demands enlightenment, understanding and a good will. How can the growing generation imbibe them, assimilate them, and exemplify them if they are not

taught and practiced in our homes and in our schools. Again, how can we furnish men and women who are to play their part in a broken, distracted and bleeding world unless we have our colleges and seminary in which to prepare them for it.

From every point of view our own higher institutions of learning are indispensable. The history of Christianity bears witness that flood and ebb tides of an educational program were respectively high and low periods in the spiritual life of the church. All great religious movements were either produced by men of learning or led to the organization of educational institutions in order to conserve the results. And finally it is also true that our destiny as Mennonites will largely be determined by the provision we make for the education of our young people.

**PROGRAM FOR THE FORTY-FIFTH ANNIVERSARY OF THE BETHEL COLLEGE CORNER STONE LAYING,  
OCTOBER 12, 1933**

10:00 A. M.—College Chapel

Haupt Thema: Bethel College als Frucht des Glaubens.

Vorsitzer: Rev. C. C. Wedel.

1. Eröffnung: Rev. C. C. Wedel.
2. In Intellektueller Beziehung—Rev. G. N. Harms. 15 Minuten.
3. Gesang.
4. In Gesellschaftlicher Beziehung—Mr. Jacob Isaac. 15 Minuten.
5. Gesang.
6. In Geistlicher Beziehung—Rev. Abr. Ratzlaff. 15 Minuten.
7. Bekanntmachungen und Schluss—Vorsitzer.

2:30 P. M.—College Chapel

General Theme: Historical Background of Bethel College.

Chairman: Dr. J. W. Kliewer.

1. Devotional Service: Chairman.
2. Wadsworth, a forerunner of Bethel College—Rev. C. H. van der Smissen. 15 minutes.
3. Music.

4. Emmathal and Halstead as forerunners of Bethel College—Rev. P. H. Richert. 15 minutes.
5. Music.
6. Crises in the History of Bethel College—Mr. R. A. Goertz. 15 minutes.
7. Announcements and close—Chairman.

7:30 P. M.—College Chapel.

General Theme: What of the Future?

Chairman: Dean P. S. Goertz.

1. Devotional Service: Dr. H. W. Lohrenz.
2. Some Contributions of Bethel College Alumni and Ex-Students—Rev. Arnold Funk. 15 minutes.
3. Music.
4. Newton's Hopes for Bethel College—Dr. J. T. Axtell. 15 Minutes.
5. Music.
6. A Five-Year Program for Bethel College—Pres. Ed. G. Kaufman. 15 minutes.
7. Close—Chairman.

Note: (1) The German language will be used in the forenoon and the English language in the afternoon and evening meetings. (2) Meals will be served on the campus at noon and evening. Guests may bring produce of any sort or cash to defray the expenses; let's make it a real Bethel College gift day. (3) Loud speakers will be installed in the gymnasium or class rooms to accommodate extra crowds.



## Can You Find Your Name?

Last year and during the summer attention has repeatedly been called to the fact that Bethel needs a greater enrollment. Alumni, ex-students and friends of Bethel College have repeatedly been urged to make themselves responsible for at least one student for the school year of 1933-1934. Many have helped in various ways and, thanks to their help, our enrollment is larger this year than it was last year. Below is a list of our students and to whom they give most credit (besides their parents and members of the Bethel College faculty) for their being here at Bethel this year. It will be noticed that in many cases no name follows that of a given student. This simply means that besides parents and Bethel College faculty members the student in question could think of no particular person who had especially encouraged him or her to come to Bethel. But even with all these gaps this is a good list and shows that many friends are doing their bit. Some have been especially active and their names appear repeatedly. This should stimulate others to "go and do likewise". Some students gave more than one name to whom credit is due, but only the first name given in each case is listed here. Your name ought to be in this list. Can you find it? If not, perhaps you can get it on this honor roll for next year.

| STUDENT               | FRIEND                     | STUDENT             | FRIEND                      |
|-----------------------|----------------------------|---------------------|-----------------------------|
| Anna Andrews          | Dr. E. L. Isaac            | Ella Ediger         |                             |
| Louis Alderton        |                            | Giles Elmore        | Walter Graber               |
| Julia B. Adams        |                            | Eugene Enns         |                             |
| Ernest Bartel         |                            | Dorothea Epp        |                             |
| Velma Adeline Base    | Mr. & Mrs. G. G. Dixon     | Hugo Epp            | Lloyd Penner                |
| Alvin J. Becker       |                            | Elma Friesen        | Waldo Friesen               |
| Junior Baechler       |                            | Wilhelmine Friesen  |                             |
| John Bekker           | Mrs. Mary Hollis           | Lee Fent            |                             |
| Katherine Banman      |                            | Florence Froese     | Dave C. Wedel               |
| Mary Becker           |                            | Dave C. Goering     | Paul Zerger                 |
| Marie Bergman         | Mary Becker                | Ella Goering        | Mr. & Mrs. Paul Dee Kaufman |
| Harry Benfer          |                            | Ena Goering         | Mr. Gerhard Zerger          |
| Linda Brown           | Ralph Kaufman              | Erwin C. Goering    | Jacob J. Goering            |
| Dorothy Bruner        |                            | Elmer Goering       |                             |
| Arnold Buhler         |                            | Mabel Goering       |                             |
| LaWanda Buller        |                            | Marvin Goering      |                             |
| Norman Burkett        |                            | Meta Goering        | Paul Zerger                 |
| Terrance Burns        |                            | Norton Goertz       | Herbert E. Wiebe            |
| Margaret Louise Bryan | Dorothy Bruner             | Elsie Goertz        |                             |
| Frank Buhler          |                            | Harvey Goertz       |                             |
| Esther Buller         | R. R. Buller               | Holly Grace Hamrick | Mrs. J. M. Box              |
| Helen Buser           | Gerald Pearson             | Harold Hall         |                             |
| Isabelle Carson       |                            | Elmer Hanke         | Walter Loewen               |
| Louis Carmouche       |                            | Oscar Hanke         |                             |
| Willard Classen       |                            | Joe Harder          | Herbert Wiebe               |
| Koleen Collins        |                            | Robert Haury        |                             |
| Anna Pearl Craig      | Dr. and Mrs. M. C. Martin  | Frank Harms         |                             |
| Wesley Cunningham     | H. O. Miller               | Robert Hawley       |                             |
| Thomas Devlin         |                            | Helen Harms         |                             |
| Henry Dick            | H. Enns                    | Junior Howerton     |                             |
| William F. Dotson     |                            | Hilda Haury         |                             |
| Andrew Douglas        |                            | Aileen Hennessy     |                             |
| Helen Dirks           | Mrs. Moses Voth            | Elda Hostetler      | Mildred Hostetler           |
| Marvin Dirks          | Willard Classen            | Mildred Hostetler   | Luella Smith                |
| Perla Dix             | Mr. and Mrs. C. H. Gleason | Lucille Hupp        |                             |
| Norma Doell           |                            | J. Marc Janzen      |                             |
| Frederick Dudte       | Fred Tangeman              | Dorothy Jantzen     |                             |
| Marie Dyck            | Mrs. Gus Dyck              | Peter Kaufman       |                             |
| Lucile Erffmeyer      |                            | Linda Kaufman       |                             |
| Nettie Alice Ediger   | Ruby Nitengale             | Verna Kaufman       | Mrs. Bertha Schrag          |
| Wesley Edwards        |                            | Hilda Kliewer       |                             |
| John Eitel            | Walter Graber              | Dorothy Krehbiel    |                             |

| STUDENT            | FRIEND                        | STUDENT           | FRIEND                  |
|--------------------|-------------------------------|-------------------|-------------------------|
| Mildred Krehbiel   |                               | Alfred Schroeder  | Rev. H. T. Unruh        |
| John Krehbiel      |                               | John K. Schroeder | Max Seger               |
| June Krey          | Fern Krey                     | Max Seger         | Mrs. & Mrs. Amos Colvin |
| Herbert Kroeker    |                               | Bonita Sharp      |                         |
| Ferne Krey         |                               | Luella Smith      |                         |
| John Kuehny        | Hrold, Earl and Esther Kuehny | Jack Spaeth       | Helen Buser             |
| Esther Kramer      |                               | Kenneth Sparrow   |                         |
| Harrison Krider    |                               | Wanda Spangler    | Freda Spangler          |
| Art Landes         | Rev. Carl Landes              | LeRay Spore       |                         |
| John Landes        | Rev. Carl Landes              | Glenn Stevenson   | Dave E. Kerr            |
| Lorraine LaGree    |                               | Edna Stucky       | Mr. Gerhard Zerger      |
| Marie H. Leisy     |                               | Mose Stucky       | Mabel Goering           |
| Kathryn Lewellen   |                               | Raymond Stucky    | Dave Goering            |
| Irene Lewis        |                               | Margaret Suderman |                         |
| Ellen Jane Linnens | Mr. Dallas L. Bentz           | David H. Suderman | Floyd Roberts           |
| Walter Loewen      | Jake Dalke                    | Anne Suderman     |                         |
| Roland Loewen      |                               | Dorothy Unruh     |                         |
| Wilbert Loewen     | Harold Loewen                 | Eldon Unruh       | Wilson Rupp             |
| Henry Lohrenz      |                               | Sue Unruh         |                         |
| Mariana Lohrenz    |                               | Neil Vosburgh     | Walter Graber           |
| Santiago Martinex  |                               | Ann Voth          |                         |
| Harry Martens      | Alvin J. Reimer               | Earl Wagner       | Lily Schmidt            |
| Velma Martens      |                               | Tommy Walker      | Marie Flaming           |
| Edmund Miller      | Erland Waltner                | Erland Waltner    |                         |
| Herbert E. Miller  | Mr. & Mrs. R. G. Ferguson     | Arthur Waltner    |                         |
| Herman Moyer       | Roland Loewen                 | Vera Warkentin    |                         |
| Mrs. A. T. Mueller |                               | John Warkentin    |                         |
| Linda Mueller      | Rudy Voth                     | Everett S. Wenger | Mr. W. J. Rich          |
| Melba Napier       |                               | Elizabeth Whitney |                         |
| Anna K. Neufeld    | Mr. A. A. Penner              | Edson Wilder      |                         |
| Ruby Nitengale     | Nettie A. Ediger              | Howard Williams   | Walter Bynum            |
| Evelyne Northcott  | Mr. J. B. Hall                | Mordie Woods      |                         |
| Lois Northcott     | Rev. & Mrs. Logan Martin      | Venard E. Yust    | Dave Wedel              |
| Weir Owens         |                               | Helen Zink        | Esther Bestvater        |
| Theodore Pankratz  | Willard Schmidt               |                   |                         |
| Erna Penner        | Prof. Emil Riesen             |                   |                         |
| Martha Penner      | Miss Olga Hiebert             |                   |                         |
| Orville Penner     | Prof. Emil Riesen             |                   |                         |
| Susie Penner       |                               |                   |                         |
| Gusie Plett        | Annie Plett                   |                   |                         |
| Karl Quiring       |                               |                   |                         |
| Mary Quiring       |                               |                   |                         |
| Prentice Quiring   |                               |                   |                         |
| Ruth Randall       | Mrs. Mary Hollis              |                   |                         |
| Kathryn Regehr     | Henry Regehr                  |                   |                         |
| Ruth Regier        |                               |                   |                         |
| Richard Regier     |                               |                   |                         |
| Olga Reimer        | Alvin J. Reimer               |                   |                         |
| Maria Reimer       |                               |                   |                         |
| Dan Richert        | Mr. Bert Terry                |                   |                         |
| Roland Richert     | Henry Lohrenz                 |                   |                         |
| Glenn Ritter       | Loren Walters                 |                   |                         |
| Floyd Roberts      |                               |                   |                         |
| Helen Robinson     |                               |                   |                         |
| Frank Rosales      | Mrs. G. G. Deroy              |                   |                         |
| Wilson Rupp        |                               |                   |                         |
| Helen Rupp         |                               |                   |                         |
| Herman Ruff        |                               |                   |                         |
| Meredity Sage      |                               |                   |                         |
| Ervin Schmidt      | Herman Enns                   |                   |                         |
| Harold B. Schmidt  | Selma & Carrie Schmidt        |                   |                         |
| Hilda Schmidt      | Mrs. A. A. nielke             |                   |                         |
| Lily Schmidt       | Elma Richert                  |                   |                         |
| Willard Schmidt    | Ted Pankratz                  |                   |                         |
| Felix Schrag       | Ralph Kaufman                 |                   |                         |
| Florence Schridde  | Dr. F. M. Leighty             |                   |                         |

\* \* \*

### A CORRECTION

In the June issue of the Monthly, page 3, in the 35th line column one it should read "class of '93", and in column two the fourth line should read "the class of '98".

\* \* \*

### Fifty Years Ago

The New Mennonite college at Halstead is now in progress. Professor H. H. Ewert a resident of this city for some time past is principal of the school.

—Newton Evening Kansan.

\* \* \*

"I do not see any method of improving our social and economic relations except through the teaching of religion. In fact it is my belief that we have gone as far as we can in progress and reform until we have a more general acceptance of the truths of religion. If these are permitted to slip away from us, the progress and reform we have already accomplished will vanish with them".

—Calvin Coolidge.

## Echos von der Allgemeinen Konferenz

Eine Konferenz am Sitze eines unserer Colleges von dem mancher, besonders aus dem Westen, schon oft gehört, es aber noch nie gesehen hatte, das hatte einen gewissen Reiz mit einer nicht geringen Anziehungskraft. Da mußte man dabei sein. Und da der Weg so leicht durch Chicago mit der Weltausstellung ging, war der Drang mitzureisen noch um so stärker. Es haben daher recht viele aus Kansas die Sitzung mitgemacht. Die Santa Fe brachte in einem großen Waggon einige fünfzig, und wohl ebenso viele führen mit Familien oder Freunden auf Autos.

Bluffton ist ein Städtchen von etwa 2300 Einwohnern. Es liegt am vielbefahrenen Dixie Highway, der sich durch das westliche Ohio, von Cincinnati im Süden, durch Dayton, Lima, Toledo im Norden nach Detroit, Michigan, dahinzieht. Auf demselben werden jährlich Tausende von Automobilen aus Detroit und andern Städten nach Süden, Südost und Südwest versandt. Zuweilen machen lange Karawanen von Autos die Durchfahrt durch das Städtchen.

Der Geschäftsteil des Orts ist nicht anziehend. Viele der Gebäude zeigen schon ziemlich das Alter. Um so schöner und anziehender ist der Residenzteil. Unsere Kansaser mußten immer wieder die stattlichen, wohlgebauten, schön angestrichenen Häuser mit den schönen Rasenplätzen, Bäumen und Gesträuch bewundern. Und man hörte Bemerkungen wie diese: Hier ist wirklich eine Lieblingsstätte für Menschen.

Die Einwohner des Städtchens und der engeren Umgebung sind zum großen Teil Nachkommen von Schweizern, die vor hundert und mehr Jahren hier im Urwald ihr Heim aufschlugen, mit viel Mühe und Arbeit den Wald ausgerodet und das schönste, beste Ackerland daraus gemacht haben. Durch Fleiß und Ausdauer, durch die Anwendung wissenschaftlicher Farmmethoden, Kunstdünger u. s. w. haben sie das Land in einen Zustand großer Ertragsfähigkeit gebracht. So haben sie auch diesen Sommer 25—45 Buschel Weizen vom Acker geerntet und das wunderschöne Korn ließ eine Ernte von 60—75 Buschel zum Acker erhoffen. Ein Vergleich dieses Erntereichtums mit den geringen Erträgen in Kansas erpreßte mehr als einem Besucher die Bemerkung: „Warum haben sich unsere Väter nicht hier angesiedelt?“

Auf der Nordseite des Städtchens Bluffton ist die Anlage von Bluffton College. Zum Teil noch mit Urwald bewachsen und vom kleinen Nileyfluß durchschlängelt, hat sie ein recht anziehendes Aussehen. Die Gebäude, mit Ausnahme von zwei kleinen Häusern, die das Seminar während seines Bestehens benutzte, dem Officegebäude und dem Gymnasium, sind alle aus Backstein und im Kolonialstil aufgeführt. In „College Hall“, befinden sich die Unterrichtszimmer für die Klassen in „Liberal Arts“, in der „Science Hall“ die Klassenzimmer und Laboratorien für Chemie, Physik, Mathematik und Haushaltungskunst. „Lincoln Hall“ bietet Logis für fast hundert junge Männer und für das Musikdepartement, „Ropp Hall“ Raum für etwa vierzig Mädchen. Das neueste und schönste Gebäude ist die Musselman Bibliothek, ein Geschenk von Mr. und Mrs. C. S. Musselman aus Pennsylvania. Bluffton College ist Bethel College vor im Besitz des großen Dormitoriums für Männer, „Lincoln Hall“, wo sich das Leben der männlichen Studenten unter Aufsicht eines Dekans konzentriert.

Die fünf Gemeinden, die die Gastgeber der Konferenz waren, sind: die erste Mennonitengemeinde von Bluffton, mit 430 Gliedern; die Ebenezer Gemeinde, zwei Meilen west von Bluffton, mit 489 Gliedern; die Sankt Johannes Gemeinde, zwei Meilen west und vier nord von Bluffton, mit 282 Gliedern; die Gnaden Gemeinde in Pandora, eine Meile west von St. Johannes, mit 338 Gliedern, und die „New Stark“ Gemeinde einige Meilen ost und süd von Bluffton, mit 67 Gliedern. Zusammen haben die fünf Gemeinden eine Gliederzahl von etwas über 1600. Diese Geschwister haben sich durch ihre herzliche Gastfreundschaft, durch den feinen, systematischen Betrieb der Versorgung der Konferenz, der Delegaten und Gäste, das bleibende Lob und den innigen Dank aller Besucher erworben. Jedermann sprach mit Anerkennung über die feine Einrichtung. Die Blufftoner, Mennoniten und Nichtmennoniten, öffneten bereitwillig ihre Heime und wer da nicht Platz hatte, fand in den College Dormitorien ein gutes Logis. Und man fragt sich manchmal, hätten wir vor vier Jahren in Newton und auf dem College Campus nicht ein Gleiches tun können und sollen? Für fünfzig Cents bekamen die Besucher Nachlager und gutes Frühstück. Und die andern Mahlzeiten wurden im geräu-

migen Erdgeschöß der Methodistenkirche, gegenüber der Mennonitenkirche, zu 25 Cents serviert. Das Essen war überall schmacht und gesund. Von Unwohlsein hörte man eigentlich nicht.

Die Geschäftssitzungen der Konferenz wurden in der Bluffton Mennonitenkirche, die Raum für 700—800 Personen bietet, abgehalten, die Abendversammlungen im Hochschulauditorium, mit Sitzplatz für etwa 2000, und es war jedesmal ziemlich angefüllt. Hier geschah an einem Abend das Unangenehme, daß Individuen mit langen Fingern ihren Unfortrieben und ein paar Besuchern Sorgen und Verlust verursachten.

Am Eröffnungsabend im Auditorium waren einige der Veteranen der Konferenz auf dem Programm, nämlich die Prediger C. G. van der Smiffen, A. M. Frey, G. J. Krehbiel und G. D. Penner. Bruder van der Smiffen machte die Einleitung und Bruder Frey sprach das Schlußgebet. Dr. Krehbiel sprach über das Thema: Inwiefern hat die Allgemeine Konferenz ihren Zweck erreicht? Die Konferenz nahm im Jahre 1860 in Iowa ihren Anfang, wo sich zwei Gemeinden vereinigten, mit dem Ziel im Auge, alle Mennonitengemeinden dieses Landes irgendwelcher Schattierung in Wissens- und Publikationstätigkeiten zu vereinen. Die Konferenz ist also jetzt 73 Jahre alt und wir können in zwei Jahren ihr diamantenes Jubiläum feiern. Verschwindend klein war das Häuflein damals. Heute sind über 140 Gemeinden im Verband. Mit der Zeit hat die Konferenz oder Teile derselben andere Tätigkeiten in Angriff genommen: Erziehung, Nothilfe, Hospitalarbeit mit Krankenversorgung, auch Altenheime u. a. m. Aus der Vereinigung der verschiedenen Zweige unserer Gemeinschaft ist leider bis dahin sozusagen fast nichts geworden. An Stelle der Wadsworth Schule in Ohio, die zum Nachteil der Gemeinschaft nur zehn Jahre bestand, sind die Halstead Schule, Bethel College, Bluffton College, Freeman College und die Akademien zu Gretna und Kothern in Canada getreten und sind die Bildungszentren unseres Volkes geworden. Die Hospitäler zu Newton, Kansas; Beatrice, Nebr.; Mountain Lake, Minn.; Goessel, Kansas und die Altenheime in Newton und Pennsylvania sind vielen zum großen Segen geworden.

Bruder Penner sprach über das Thema: Hat der innere oder geistige Fortschritt der Konferenz Schritt gehalten mit dem äußern Wachstum? Der Bericht der Konferenzen für

die ersten elf Jahre (1860—1890) ist in einem kleinen Büchlein von 29 Seiten enthalten. Heute umfaßt er für eine Konferenzzeitung beinahe 300 Seiten (oder etwa 150 Seiten für eine der beiden Sprachen). Die Gaben für äußere Mission sind vor einigen Jahren auf über \$125,000.00 das Jahr gestiegen, die für innere Mission auf \$30,000.00 und die für Nothilfe über \$100,000.00 jährlich. Nun sind sie Jahr für Jahr gefallen, bis sie nur gut halb so groß sind. Ist dies nicht ein Zeichen geistlichen Rückfalls. Natürlich kann man der Depression ein gut Teil davon zuschreiben. Aber leiden wir nicht mancherorts an Gleichgültigkeit, am Mangel des echten Glaubens und Gottvertrauens? Unsere Schulen haben erfreuliche Fortschritte gemacht.

Als Schreiber dieser Zeilen im Jahre 1920 auf der Konferenzzeitung zu Perkasie, Pa. als Glied des Nominationskomitees demselben Rev. P. P. Wedel als Kandidat für das Vizepräsidentenamt vorschlug und um Auskunft über ihn befragt wurde, gab er zur Antwort, der Mann sei strebsam, beider Sprachen mächtig, ein guter Redner, ein wahres Kind Gottes und habe die Eigenschaften eines Leiters an sich. Als solcher hat sich Bruder Wedel auch bewährt. Nachdem er die volle Zeit, sechs Jahre, als Gehilfsvorsitzer gedient, wurde er in 1926 mit großer Mehrheit zum Vorsitzer gewählt und er hat es verstanden, die Konferenz freundlich und klüglich zu dirigieren, so daß man in gutem Einvernehmen die Geschäfte abwickeln konnte. Ihm zur Seite stand Bruder C. E. Krehbiel als Schreiber und auch er macht seine Sache gut und mit gewandter Umsicht.

Rev. Wedels Konferenzpredigt schlug den rechten Ton an: Er sprach über 1. Chron. 29, 1. Er hob aus diesem Text hervor: Unsere Arbeit ist groß, aber sie ist nicht der Menschen sondern Gottes Werk. Unsere Arbeit ist groß und wir sind klein an Zahl. Unsere Arbeit ist groß und die Zeit in der wir leben ist schwer, voller Unruhe und Widerwertigkeiten. Unsere Arbeit ist groß, denn wir haben es mit unsterblichen Seelen zu tun. Unsere Arbeit ist groß, aber unser Gott ist unvergleichbar größer. Darum haben wir keine Ursache nutzlos zu werden.

Rev. A. C. Kreider, Pastor der Bluffton Gemeinde, sagte in seiner Begrüßung unter anderem: Es ist unser Wunsch, daß der Einfluß, den die Konferenz auf uns zurück läßt, ein wirklicher Ansporn zum Guten und eine Hilfe für unsre Gemeinden sein möchten. Wir sehnen uns

nach einer geistlichen Erweckung. Wir versammeln uns hier als ein Teil des Leibes Christi. Möge er jede Minute fühlbar unter uns sein!

Rev. A. J. Neuenschwanders Antwort darauf: Wir schätzen die freundlichen und viel sagenden Worte. Mögen die ausgesprochenen Wünsche und Hoffnungen in Erfüllung gehen! Wir wollen Zions Mauern mit kostbaren Menschenseelen bauen. Wir wollen die helfende Hand weiter ausstrecken. Vor allem aber müssen wir tiefer gegründet werden im Glauben und Gottes Wort, und Gott in unserm Leben darstellen.

Es wurde nun berichtet, daß 231 Delegaten mit einer Stimmenvertretung von 930 da seien. Von den 145 Gemeinden, die der Konferenz am Schluß der vorigen Sitzung angehörten, waren noch 141 verblieben. Die andern vier, kleine Häuflein, waren eingegangen. Im Bezug auf die Logensache, worüber die Gemeinden berichten sollten, ob sie Anstrengungen gemacht hätten, sich von der Loge zu säubern, war der Bericht wie folgt: 26 hatten Versuche gemacht, 18 nicht, 14 keine Antwort, 56 haben keine Logenglieder, 11 gaben keine direkte Antwort. Da die Konferenz wohl ihre Pflicht nach dieser Richtung nicht in vollem Maße getan hatte, so ließ man es mit dieser Angelegenheit so anstehen. Unter den Empfehlungen des Exekutivkomitees, die die Konferenz zu Beschlüssen erhob, wollen wir zwei erwähnen. Die erste ging dahin daß die Bitte der Geschwister in Paraguah, man möchte ihnen auf einige Monate einen Ältesten schicken, genehmigt werde und daß dieser Bruder bei derselben Gelegenheit auch die Geschwister in Brasilien besuchen solle. Die zweite sah vor, daß man in der Gedenkfeier für verstorbene Konferenzarbeiter weiterhin nur gewesene Konferenzbeamten, Glieder von Behörden und stehenden Komitees berücksichtigen sollte.

Die Berichte der verschiedenen Behörden, die dann der Reihe nach folgten, führten alle mehr oder weniger denselben Klagen, von überzogenen Löhnen und Schulden, infolge deren die Arbeit nicht in der gewohnten Weise fortgeführt werden konnte und eigentlich sehr zu leiden hatte. Die Löhne der Arbeiter mußten zur Hälfte reduziert werden, mehreren Arbeitern in der äußern Mission mußte Urlaub gegeben werden, damit sie zu Hause ihren Lebensunterhalt verdienen können. Auch sogar Entlassungen sind vorgenommen. Im Jahre 1930 beliefen sich die Gaben für äußere Mission noch auf

\$109,000.00, im Jahre 1932 auf nur \$66,000. Die Gaben für innere Mission beliefen sich für die vier verfloßenen Konferenzjahre auf nur \$76,600.00 oder im Durchschnitt auf etwas über \$18,000.00 das Jahr, währenddem früher Summen von \$26—27,000.00 jährlich eintrafen. Mit diesen geringen Mitteln unterhält die Behörde für innere Mission sechs Missionsstationen, verabfolgt zwei Mädchenheimen in Canada einige Unterstützung bezahlt vier Predigern dort volles Gehalt, wenn auch klein, und hilft zehn andern Predigern daselbst finanziell.

Die Behörde für Erziehung hatte über getane Arbeit sonst nicht gerade viel zu berichten. Interessant und belehrend jedoch waren die Berichte von den drei Colleges, Bethel, Bluffton und Freeman, sowie die Referate, die diesen folgten.

Für Bethel College berichtete Präsident E. G. Kaufman. Er gab an, daß Bethel College das vergangene Schuljahr sozusagen ohne Defizit abgeschlossen habe; daß die Schule neben einer Schuld von \$135,000.00 einen Unterhaltungsfond von nahezu \$300,000.00 habe, der bis auf ein paar Tausend ziemlich sicher angelegt sei, und daß während des verfloßenen Jahres \$18,000.00 in Gaben eingegangen seien. Aus diesem und den andern Berichten zog mancher den Schluß, daß Bethel College finanziell ziemlich gut gestellt, ja wohl etwas besser daran sei, als die andern Schulen. Ueberhaupt machte Dr. Kaufman durch sein schlichtes und energisches Auftreten bei diesem Bericht, sowie mit seinem Referat über „Die Ausbildung der Prediger der Mennonitengemeinschaft“ und durch seinen Abendvortrag „Wanted: Two hundred young Mennonites“ den Eindruck, daß er der rechte Mann am rechten Platz sei. Auch die Referate von Präf. S. A. Mosiman über „Der Beitrag des christlichen College zur christlichen Erziehung“, von Rev. A. S. Rosenberger über „Was soll die Gemeinde von den höheren Schulen erwarten“ und von Dr. J. H. Langenwalter über „Welche Beiträge soll die höhere Schule von der Gemeinde erwarten?“ waren instruktiv und interessant. Nur schade, daß diese Behörde fast drei Stunden länger Zeit in Anspruch nahm, als ihr zugemessen war, so daß in Folge hiervon eine Nachsitzung abgehalten werden mußte, um die Zeit nachzuholen.

Die Hauptbürde des Berichts der Publikationsbehörde war eine Schuld von nahezu \$11,000.00. Diese geht zum Teil auf vergangene

Jahre zurück. Ursachen hiezu sind: Unsere Gemeindeblätter bezahlen sich nun einmal nicht. Sie werden zu wenig gelesen, es fehlt an Abonnenten und viele unserer Abonnenten bezahlen nicht. Der Gewinn vom Buchgeschäft in Berne hat abgenommen, weil es den Leuten an Geld fehlt um Bücher zu kaufen. Das große Sorgenkind ist der Mennonite, der in den fast vierzig Jahren seines Bestehens jährlich ein Defizit von zirka \$1000.00 verursacht hat. Mit dem Bundesboten steht es jetzt, unter der umsichtigen, sparsamen Leitung des Editors C. E. Krehbiel besser als früher. Die ganze Sache könnte gut gehen und unser Publikationswerk könnte ohne Schulden operieren, wenn jede Familie im Konferenzverband das eine oder das andere unserer Blätter halten und prompt dafür bezahlen würde. Gegenwärtig besteht ein Rückstand von \$5500.00 in Abonnentengeldern. Es gibt Leute, die nehmen ein Blatt einige Jahre, ohne zu bezahlen und wenn sie gemahnt werden, bestellen sie ab. Um die Kosten zu reduzieren, schlug die Publikationsbehörde vor, die beiden Gemeindeblätter die nächsten zwei Jahre nur zweiwöchentlich herauszugeben. Die Konferenz beschloß aber, der Bundesbote solle doch wöchentlich erscheinen, auch für den Mennonite hegte man den Wunsch. Da man aber, um den Brüdern der Zentral Konferenz (Illinois) entgegenzukommen, deren Blatt, „der Evangel“ monatlich erscheint und die sich in der Publikation mit uns vereinen wollen, in etwas nachgeben mußte, so soll das Blatt vom 1. Jan. 1934 an zweiwöchentlich und 24 Seiten stark unter dem Namen „The Mennonite and the Christian Evangel“ erscheinen. Die Konferenz autorisierte die Publikationsbehörde auch, einen Mann unter die Gemeinden zu schicken, um Beiträge zur Deckung der Schuld zu sammeln, neue Abonnenten anzuwerben und rückständige Beiträge einzukollektieren.

Die Behörde für Nothilfeversorgung (Relief) berichtete, daß sie in den vier Jahren des Konferenz Interims Gaben im Betrage von \$124,895 erhalten habe. Davon ging für Hilfe nach Rußland \$36,693.06, nach Harbin \$25,598.91, nach Canada \$29,161.80, an die Glau-

bensgeschwister in Zentralamerika \$28,051.30, nach dem nahen Osten, China und Rotes Kreuz \$1,632.68, nach Deutschland \$917.63, Verschiedenes \$1,321.07, in Noten und Baar an Hand \$1,159.45.

Der Bericht der Trustees zeigte, daß diese Behörde an Hypotheken und angelegtem Kapital über eine Summe von zirka \$75,000.00 verfügt.

Der Samstag der Konferenzwoche wurde der Sonntagschularbeit und einem Programm der Jugend gewidmet. Verschiedene Gruppen von jungen Leuten hielten separate Sitzungen und besprachen da ihre Probleme. Auch der Sonntag nachmittag war in Händen des jungen Volkes. Diesmal war es ein Friedensprogramm, wo gute Referate über „Die mennonitische Jugend und ihre Friedensbotschaft“ von Rev. G. A. Faust und „Die Notwendigkeit organisierter Friedensarbeit durch religiöse Verbände“ von Ray Newton geliefert wurden. Es ist gut, daß man der Jugend ein gutes Maß der Zeit an unsern Konferenzen zuteilt. Sie machen meist guten Gebrauch davon.

Erhabend, himmlisch schön war der Vortrag von Gauls „Die heilige Stadt“ am Sonntagabend der Konferenzwoche. Ein Massenchor von fast dreihundert Stimmen, einschließlich der Orchesterbegleitung, trug das Stück unter freiem Himmel — die Sängerbühne an prächtigen Urwald angelehnt — vor. Viertausend Personen lauschten dem fast fehlerlos vorgetragenen Stück mit großer Spannung zu.

Es war schon vor der Konferenz von vielen ernstern Christen viel für sie gebetet worden und auch während der Sitzung stiegen viele Gebete zu Gottes Thron empor. Und er hat es in seiner Allmacht und Weisheit so gelenkt, daß alles im Frieden und brüderlicher Eintracht besprochen und erörtert werden konnte.

Am Dienstagabend, einem halben Tag vor der festgesetzten Zeit, kam die Konferenz zum Abschluß. Es wurde gebetet und Gott die Ehre gegeben für seine wunderbare Leitung und der neue Vorsitz, Rev. P. R. Schroeder, sowie der alte hielten kurze Ansprachen.

“No individual, no class, no nation can be great in the world that is not a servant of a high cause and that does work for the whole human family.”

—Winston Churchill.

“Look up and not down;  
Look out and not in;  
Look forward and not back;  
And lend a hand.

—Everett Hale.

## « « Alumni and Ex-Students Notes » »

We appreciate your cooperation in bringing to our attention any news about any Bethelite, graduate or ex-student, faculty or ex-faculty member, or some close friend of the school. If you, or a member of your family or circle of friends has a new name, job, degree, address, farm, wife, baby, discovery, invention, literary production, etc. share the news with the rest of the Bethel family. We all want to know what is happening to other Bethelites and what Bethelites are causing to happen in the world. Any contribution by telephone, card, letter or word of mouth will be gratefully received.

Helene Riesen Goertz, Alumni Editor.

Bethel College, Newton, Kansas.

Phone: 12K11.

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On August 16th Helen Claassen Anderson (Ac '15) and baby daughter, Helen Elvira, called at the J. E. Linscheid home. Mrs. Anderson visited with relatives in Beatrice, Nebraska during the summer. Her home is in California.

Miss Elda Ringelman (Mus. '19), teacher in the Los Angeles schools, spent the summer with her father, Fred Ringelman in Geary, Oklahoma. She spent a week visiting in Newton at the R. A. Goertz home.

Hans Regier (C '29) has again brought home prizes from the various state fairs where he has displayed the famous John Regier Shorthorns. The shorthorns won six prizes at the annual Illinois State Fair, which was held at Springfield, Illinois. They won the same number of awards at the annual Missouri State Fair held at Sedalia, Mo. a week earlier. The Regier cattle are reported to have been entered also in the annual Iowa State Fair at Des Moines. Mr. Regier is not only raising prize cattle, however. He is also making definite contributions to his community in other ways. He is President of the Butler County Farm Bureau and is helping to keep the boys and girls on the farm. In church he takes a leading part in Sunday School work, both as teacher and Superintendent. He is making contributions to society entirely worthy of a college graduate.

Prof. A. Warkentin recently spent a

week in Mountain Lake, Minnesota where he spoke for a week in the Bethel Church. He also was the main speaker at the programs held in connection with a Hospital Day in that town. Rev. I. J. Dick, president of the Hospital Board at Mountain Lake presided at the meetings.

Mr. and Mrs. Leon J. Tiahart are the parents of a daughter born recently.

An item overlooked earlier in the summer is the following: "A winner of "senior honors" in the June class at the Kansas State College of Manhattan is James W. Haupt of Newton, a graduate in the course of mechanical engineering. The honors are awarded each year to the upper ten percent of the graduating class in scholarship based on averages over the four year period."

Miss Olga Hiebert from Mountain Lake, Minnesota, and formerly of the Bethel College Music department, has accepted a position in the Moundridge High School, where she will teach music. Miss Hiebert will also spend one day a week at Bethel College as instructor of pipe organ. Miss Hiebert has been at home in Mountain Lake for the past two years following a bus accident in Emporia more than two years ago in which she suffered serious injury. She is now fully recovered.

Harold Claassen of Newton has enrolled as a junior in the department of civil engineering at Kansas State College, Manhattan, Kansas. Mr. Claassen was formerly a member of the Bethel College basketball and track team and hopes to go out for these sports at Manhattan also.

Karl G. Kliewer (C '29) has secured a position in the Goertz Flour Mill in Newton. He and Mrs. Kliewer have moved to town and are making their home at 1017 High St.

Miss Lizzie Hoover is again teaching Home Economics in the High School at Preston, Kans.

Dietrich Becker (C '27) received his Masters Degree in Physics from Kansas State College at Manhattan on August fourth. He is back in Webster, Kansas where he is for the seventh year serving as high school athletic coach and instructor in science and mathematics.

Sister Lena May Smith (C '30) and Sister Theodosia Harms (Ac. '15) from the Bethel Hospital went to Milwaukee early in September to attend the national hospital convention. On their way home they plan to spend three weeks at the hospital administrative institute.

Miss Lucille Lytton combined a visit to the Century of Progress Exposition and a visit to the Moody Bible Institute in Chicago during the latter part of the summer.

Barbara Jane Claassen, a Freshman at Bethel last year, has gone to Manhattan and according to reports has been pledged to Kappa Kappa Gamma sorority at that place.

Mr. and Mrs. Albert Gaeddert of Nashville, Kansas are the parents of a daughter, Carol Darline.

Miss Lydia Ann Siemens (C '27) and Mr. David P. Ewert were united in marriage earlier in the summer. They will make their home on a farm northeast of Hillsboro. Mrs. Ewert taught in the high schools of Goessel and Hillsboro since her graduation.

The J. F. Moyer family was the guest of the Pandora, Ohio, congregation (where Mr. Moyer served as pastor years ago) during the session of the General Conference in Bluffton. They also visited the World's Fair in Chicago. They seem to have covered a great deal of territory on their overland trip, for one day they took breakfast in Miami, missed Nevada by a few miles, passed through California in the late afternoon, spent the night in Mexico and had breakfast in Louisiana, then ferried across the Mississippi into Illinois!

Esther Pankratz (C '28) is teaching in the Freeman Junior College, Freeman, South Dakota.

On July 30 occurred the marriage of Vella Winger and Carl Benn. They will make their home at 13 S. W. 3d St. Newton.

Mrs. Ferry Platt of Manhattan recently attended the Congregational Women's State conference at Wichita. While she was away her two-year-old son, Dwight, stayed in Newton with relatives. Mrs. Platt will be remembered as Selma Rich (C '24).

Mr. and Mrs. Olin Krehbiel of Porterville, California with their daughter Beverly Ann have been visiting in Kansas at the home of Mr. Krehbiel's parents in Newton

after returning from Bluffton.

On August 11, 1933 at the home of the bride's parents occurred the marriage of Marie Pankratz of Moundridge and John Will of Halstead, Kansas.

Maurice Smolt recently took up his work with the Breon Chemical Company of Kansas City. He spent the summer in Newton with his mother, Mrs. A. E. Smolt.

Rev. P. P. Wedel was elected to the Foreign Mission Board at the meeting of the General Conference of Mennonites at Bluffton, Ohio.

Dr. Abe K. Ratzlaff, who has been serving as an interne in the St. Francis Hospital in Wichita, has been transferred to continue his work in the Sedgwick County Hospital. Mrs. Ratzlaff and the children, Betty Ann and Karl Wayne are at present staying in Hillsboro with Mrs. Ratzlaff's parents, Mr. and Mrs. Abraham Balzer. Karl Wayne was born on July 12.

Amanda Hirschler Hostettler (Mrs. A. H. Hostettler) and her husband from Long Beach made an extensive trip to the East visiting relatives in Bluffton, Ohio, Emporia, Kansas, and Canton, Oklahoma. They also attended the General Conference of Mennonites in Bluffton part of the time.

On September 6 in the College Chapel occurred the wedding of Hilda Klassen (C '30) of Newton and Henry N. Harder (C '30), of Rosthern, Saskatchewan. The couple left for their new home in Rosthern a few days later where Mr. Harder has a position in the Rosthern German and English Academy.

Waldo Wedel, son of Prof. and Mrs. P. J. Wedel of Bethel college, has gone to Berkeley, California where he has accepted a position as teaching assistant in the department of anthropology at the University of California. During the summer he did ethnological research work among the Indians of Oklahoma.

Andrew S. Voth (Halstead 1886) passed away on August 22 at his home in Newton, Kansas. While on an errand to the store he suffered a severe heart attack so he had to be taken home. Mr. Voth was a member of the second class that graduated from the Halstead seminary. Following his graduation he spent ten years in the Mission School at Cantonment and Darlington, Ok-



lahoma. Later he resided on a farm east of Newton until he retired and moved to town. Younger Bethelites will remember the daughter, Lydia (Ac. '15), now Mrs. Rilling, who taught a number of years and now lives near the Garden church.

On September 1 Otto P. Richert (Ac. '27) and Linda Dyck were married in the Tabor Mennonite church. Rev. P. H. Richert, father of the groom, performed the single ring ceremony. Immediately following the wedding the couple went to their new home north of Goessel where they will reside.

A son, Kenneth Dean was born to Mr. and Mrs. Dewey Yoke on September 13th at their home 423 East Second St., Newton, Kansas.

Mr. and Mrs. Leo Brandt spent the summer at Ames, Iowa, where Mrs. Brandt took work at Iowa University. They have moved to 603 High St. and Mr. Brandt is again teaching manual training in Newton Junior High School.

At the recent meeting of the General Conference of Mennonites held at Bluffton, Ohio, Mrs. J. E. Kauffman (Ac '19) of Aberdeen, Idaho, presided at the Women's Meeting. She has been elected president of the Women's Missionary Association for the next three years.

Henry Hege (C'23), now teacher in the Gotebo, Oklahoma high school and also serving as minister of the Mennonite church there, went to the conference at Bluffton, Ohio. While he was away Mrs. Hege visited relatives in Kansas.

At the annual exhibition made by the League of American Penwomen, a portrait by Alice Hulick Preston was included in a group of 125 paintings displayed there. Miss Hulick formerly taught art at Bethel College.

Helen Isaac Moyer (C'15) went to Moundridge on September 21 to give a report of the Women's meeting at the General Conference at Bluffton to the women of the home church.

Alma Waltner (C'31) went to Boulder during the past summer to prepare herself to teach art in the Buhler High School this winter. She teaches also mathematics and German.

Mrs. J. H. Richert (nee Sara Quiring)

is recuperating nicely from an operation that she was compelled to submit to earlier in the summer.

Morgan Hanna, who had been employed for the last five years at the Bishop Furniture store, began work recently at the Newton Finance and Investment company. Bob Hogan, who was formerly employed at his father's store is now assistant salesman at the Bishop store.

Mr. Jacob Suderman of Goshen, Indiana and Mary Byler of Kalvesta, Kansas were married on August 27. Mr. and Mrs. Gustav Enns and daughters Justina and Amy were here for the wedding and also visited with another daughter, Mrs. Herman Andres in Newton. Mr. Enns, father of the groom performed the ceremony. The young couple will make their home in Goshen, Indiana where Mr. Suderman is employed by a rubber company.

Miss Anna Marie Haury of Newton is, teaching in the Spivy, Kansas High School this winter.

Mr. and Mrs. Charles Gleason both received their Master of Arts degrees at the University of Kansas this summer. Mr. Gleason is again principal of the Ingalls grade school in Wichita.

Mr. and Mrs. Ted Claassen have moved into their new home at 400 East Third Street, Newton.

"On August 25th at Corn, Oklahoma in the home of the bride occurred the wedding of Harold W. Linscheid (C'29), son of Rev. and Mrs. G. A. Linscheid of Canton, Oklahoma, and Edna M. Kliever, daughter of Mr. and Mrs. J. F. Kliever." Mr. Linscheid was assistant to the Treasurer from 1925-29 while at Bethel and since his graduation has been principal and teacher of Mathematics and Science in the Amorita, Oklahoma high school and just started his fifth year there. Mrs. Linscheid attended Bethel College three years—from 1928-1931.

Mrs. Christian Wirkler, who lived on the Campus so many years, and helped to supply many students with three meals a day when she and her family were in charge of the college dining hall years ago, was recently visiting on the campus and while here was present in the gymnasium on "Church night" when the Bethel College church held a reception for the new students.

**TWO BETHEL EDUCATORS HONORED**

Professor P. J. Wedel, registrar of the College, was recently elected a fellow in the A. A. for the A. of Science.

John B. Heffelfinger, supervisor of critic teachers in the department of education of Bethel College and superintendent of the Newton city schools has been named a member of the committee of the National Educational Association on "Financing Public Education". We quote from the Newton Evening Kansan: "Considering the high type of school system Mr. Heffelfinger heads, and the modest demand in the way of taxes required to maintain the system, he seems to be a happy choice as a member of such a committee."

**AN EXPLANATION.** Whereas neither Prof. A. Warkentin, instructor in German, and Mrs. Mariam Penner Schmidt, instructor in French, are with us this year, Dr. J. R. Thierstein has more than a full teaching load taking care of the language courses and so gave up the position of Editor-in-chief of the Monthly in which capacity he has efficiently served for many years. Under the circumstances Prof. D. H. Richert has, after repeated urging, kindly consented to serve as Editor-in-chief beginning with this year. We feel confident that he will serve in a most efficient manner and bespeak for him the wholehearted support of the friends of the school.

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