

BETHEL COLLEGE MONTHLY

Newton, Kansas

November, 1933

Our Social Science Program

By Dr. E. L. Harshbarger

The Training of the Mennonite Ministry

By Dr. E. G. Kaufman

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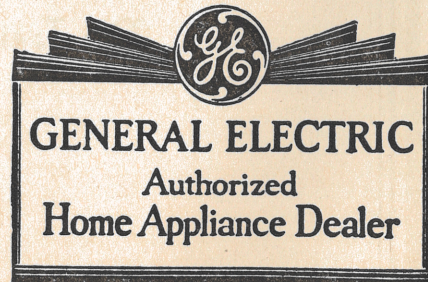
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No. 3

But see! the fading many-coloured woods,
Shade deepening over shade, the country
round,
Imbrown, a crowded umbrage, dusk and dun,
Of every hue.

—James Thompson.

Bethel College Does Its Part

in furnishing scholars, scientists, missionaries and various other kinds of Christian workers. This fact was clearly brought out on Founder's Day. After Dr. J. W. Kliewer, Rev. C. H. van der Smissen, Rev. P. H. Richert and Mr. R. A. Goertz had briefly reviewed various phases of Bethel's history, Rev. Arnold Funk showed what place Bethel holds in the educational field. We quote below some of the facts he presented.

More than a thousand teachers, not all of them graduates, have gotten their training here. Of the 265 college graduates, 95 have been making their contributions as high school teachers or administrators, 3 as college presidents, 6 as teachers at universities, 13 as teachers in colleges, making a total of 45 per cent of Bethel's graduates that have taken their place of leadership in the educational field. Among the others are ministers, 18 missionaries and 8 doctors; while the remaining include bankers, lawyers, research workers, engineers, etc. Their contributions have been carried into 37 states and 9 foreign countries.

How Bethelites are recognized as leaders in their special fields was shown by pointing out what positions some of them hold and what contributions they have made. One is pastor of the famous Edwards

Church in Massachusetts, the church of the late President Coolidge; another is co-author with David Starr Jordan of a syllabus on International Relations; others are active in the literary field, one of whom has written textbooks in English literature. One, a physicist, has to his credit a new electric cell theory. Another is an expert archeologist to whom has been offered the position of curator of the U. S. National Museum. Another was granted a medal by the Chinese government for outstanding educational work, while still another had conferred upon him the Kaiser-Hind medal by a personal representative of the King of England for exceptional work among the lepers in India. There are those who are excelling in music and others in the medical field making contributions to leading medical journals; one has written a prize-winning book on European conditions just before the World War.

* * *

Worldwide Mobilization For Disarmament

A worldwide intensive effort towards a fresh mobilization of public opinion for the success of the Disarmament Conference has been launched recently by an international group in Geneva.

Our Social Science Program

The world of today is a "blooming, buzzing confusion." Our social destination is uncertain. The terrific speed at which we are traveling toward that unknown goal is breath-taking. We say we are in the midst of an economic depression, when in reality we are remaking the world. Not only our financial, but also our social, our educational, our political, and even our religious life is being transformed before our startled eyes.

What has brought us to this period of anxiety?

The last generation has seen the mechanization of civilization. Success has been measured in terms of bank accounts. Religion glorified the courage and enthusiasm of business men who, in turn, fill the coffers of the church. Education's primary function has been to train youth to live in industrial society in such a manner as to increase his yearly income. National prestige and individual patriotism have been closely allied with the expansion of industrialism. Nations sought out the backward areas of the earth and established protectorates to insure a plenteous supply of raw materials and a market for manufactured products. Nationalistic arrogance and imperialistic aggression led to armament races and entangling alliances. Finally, in 1914, the storm broke. For four years mankind was engaged in bloody conflict, fighting for—they knew not what.

On November 11, 1918, the Germans agreed to the cessation of hostilities. The victorious Allies forced an unfair peace upon the defeated Central Powers and, at the same time, appealed to idealism by creating peace machinery to preserve that iniquitous status quo. Then the lessons of the war were all but forgotten. The world was eager to return to "normalcy." This meant a renewed scramble for economic supremacy and self-sufficiency. Speculation became rife.

Industry expanded unwisely. High tariff barriers stopped the international flow of commodities which was indispensable for the liquidation of the war obligations. Revolution here, unrest there, confusion everywhere seemed to warrant continued expendi-

tures for war materials. Tax burdens increased. Heavy taxes, speculation, poorly regulated production, armament races—those were the forefathers of the crash which came in 1930, in the backwash of which we are still floundering.

Just as the world was startled by the coming of the war in August, 1914, so it seemed astounded at the financial crash of 1930. What caused it? Why did not our scientific advance, our huge business organizations and financial concerns, our vaunted educational system, our organized religious forces—why did not all these forces build more wisely the new world which the world war was supposed to create? For once, we have stopped to think! That is, most of us.

And when we survey the wreckage, not a few of us have come to the conclusion that our scientific achievements have made the whole world our next-door neighbors, without teaching us how to be neighborly. In the realm of science we lived in the twentieth century, in the realms of morality and religion we are still in the nineteenth century. We insist on political independence and nationalism in the face of the accomplished fact of economic interdependence. Science has proved a false messiah in that it carries little moral healing in its wings. It is in keeping with this conclusion that our President and even the hardened captains of industry are exclaiming that what we need is a real moral and spiritual revival.

This rather lengthy introduction is really intended to show that the social science faculty of Bethel College realizes very keenly the tremendous task confronting it. We cannot halt the natural sciences and ask them to wait until we are socially able to use them to advantage. Nor would we do so if we could. We are called upon, however, to realize the goals toward which we must strive, and to redouble our efforts toward the acquisition of those goals.

Aside from the purely academic aim of proficiency in a chosen field, the social sciences must seek to achieve two other aims, which will aid in pulling us from our present maelstrom of despair. The first of these is the development of integrated

personalities. Truly this is a relative term, but the aim is to develop well-rounded personalities which, as near as possible, will be able to adjust themselves constructively to changing conditions. The second aim is the development of the art of living together in a heterogeneous but harmonious society.

To the achievement of these aims our whole social science program is dedicated. We hope to realize our aims by encouraging a look upward, a look inward, a look backward, a look about us, and by preserving the sanctity and increasing the efficiency of the home.

The look upward is furnished by the fields of religion and philosophy. There is no stabilizing power equal to that of a virile Christo-centered religion and a communion with the great minds of all ages who were engaged in a search for truth. These fields both illustrate the dynamic force of an ideal and furnish the ideals for our lives. The theologian and the philosopher furnish the blueprints of life.

Psychology and education provide the vehicles for the inward look. The field of psychology is a new one. Its possibilities are unlimited. The measuring of our abilities and a study of human behavior are fundamental to an understanding of our place in life. These are the tasks of psychology. Moreover, the possibility of determining human action by the choice of provocative stimuli is a phenomenon which fills the hearts of faculty members with a reverent awe. In such a manner psychology can aid in developing integrated personalities and a brotherly attitude among men. The technique of peace and cooperation can be developed by methods similar to those used for the development of the technique of coercion and violence. Both are accomplished by the selection of suitable stimuli.

Education and psychology are inseparable. The former field makes use of psychological principles and teaches prospective teachers to apply them. The new education considers the school years as life rather than a preparation for life. It is interested in principles and their meaning to the individual and society rather than in the mere memorization of numerous facts. It emphasizes the problem-solving ability as the

best preparation for democratic living. It teaches man how to behave to his own advantage and that of society.

The look backward is furnished by the fields of history and political science. The pages of history may be an invaluable aid in helping us to avoid the pitfalls into which man has formerly fallen. An unbiased study of history clearly reveals the continuity of race experience, the inevitability of change and the universality of culture. All these principles are vital in a training which seeks to develop integrated personalities and world brotherhood.

Political science, by its study of political theories and their application, seeks to establish the reign of law in such a manner as to gain the maximum protection for society with the minimum restriction on the individual.

The look about us is stimulated by sociology and economics. The former studies the composition of society, its maladjustments and probable reforms. It furnishes a knowledge of the formation of social institutions and the means of social control. A knowledge of such facts should enable the individual to meet inevitable change in an adequate way.

Economic activity is one of the most important activities of life. Each age has been characterized by adherence to some economic theory. It is generally conceded that we are witnessing a change in the economic structure of society. A study of economics should, therefore, enable the student to understand the present economic life and to build more wisely for the future. There should be a greater effort made to remove unnecessary competition and other friction-producing phenomena. A socialization of economics is taking place and can be promoted by a wise use of the subject.

The classing of Home Economics with the social sciences rather than with the natural sciences is indicative of a new emphasis. Home economics is the science of home making. The home is the cradle of civilization. Man's actions, individually and collectively, are largely determined by home influences. There was a time when family home life was more or less a thing taken for granted. However, in these days when economic, educational and recreational

activities are carried on outside the home it is necessary for us to revise home life. If the home is to maintain its place in personality development and social training it must be more than a place to eat and sleep. It is that wider conception of home life which the study of home economics is designed to instil in its students.

By the look upward, the look inward, the look backward, the look about us, and by a revitalized home life we hope to develop integrated personalities and teach men to live together in peace and cooperation. Only in this manner can we hope to atone for the follies of the past generation.

The social science curriculum in Bethel College is at present made up of the following courses:

I. Religion:—History and Literature of the Old Testament, History and Literature of the New Testament, The Life of Jesus, History of the Hebrews, Life and Teachings of Paul, The Hebrew Prophets, The Teachings of Jesus, Introduction to Religious Education, Problems of Religious Education, Beginnings of Christianity, and The Growth and Development of Christianity.

II. Philosophy:—Introduction to Philosophy, History of Ancient and Medieval Philosophy, History of Modern Philosophy, Psychology of Religious Experience, Ethics, and Philosophy of Religion.

IV Education:—School Management Methods of Teaching, Supervised Teaching, Educational Measurements, Principles of Education, History of Education, High School Teaching, Special Methods, and School Administration and Kansas School Laws.

V. History and Government:—History of Civilization, American History, American Government, The Making of Modern Europe, The Remaking of Modern Europe, Contemporary World Problems, The Making of the American Nation, Testing the American Federal State, Recent American History, Comparative Government, International Relations, Oriental History, Latin American History, and Mennonite History.

VI Sociology:—Elements of Sociology, Social Problems, The Family, Rural and Urban Sociology, Criminology, Social Theories and Movements, Race and Culture, and Social Psychology.

ics, Economic Problems, Economic History of the United States, General Accounting, Business Organization, Business Law, Money and Banking, Labor Problems, Transportation, Government Finance, and Marketing.

VIII Home Economics:—Color and Design, Costume Design, Clothing, Foods, Textiles, Advanced Clothing, Food Chemistry and Nutrition, Dietetics, Child Care and Training, Hygiene and Home Nursing, and Home Management and Decoration.

It is the aim of the social sciences to offer adequate courses for majors in any of the above fields. By a reorganization we hope to improve both the curriculum and the teaching staff. Through the education of youth, the offering of school courses and extension work we hope to render service to church, community and society. We hope to do our share in rebuilding a world.

* * *

MONTHLY MAILING LIST OVER 3000

The last few issues of the Bethel College Monthly have been sent to over 3000 persons—ex-students, alumni members and others who have at one time or another shown an interest in Bethel College. We wish to keep in touch with all former students, donors and friends of the College and we want them to get the "Monthly". If you are not getting your copy send us your address and we will see that it will be sent to you. If more than one copy of each issue comes to your home please notify us in order that we may economise by sending only one copy to each home.

We have received a number of \$1.00 contributions to pay for the monthly and we trust that others will send us their's in order that the Monthly will pay for itself. The new Monthly is an experiment and its success will depend, in a large measure, upon your \$1.00 contributions.

* * *

Prussia And Anti-National Youth

According to press reports from Berlin, Dr. Bernhard Rust, Prussian Minister of Education, has issued a decree barring all "Marxists and anti-national students from Prussian high schools and universities." The decree was issued with the aim of "purging academic youth".

The Training of the Mennonite Ministry

By Ed. G. Kaufman

(A paper read before the General Conference held at Bluffton, Ohio, August 22-30, 1933.)

In the discussion of this paper it is assumed that the program committee expects certain aspects of the Mennonite minister's preparation to be taken for granted, because in many respects the qualifications of the Mennonite ministry are no different from those of any other church. In the first place a minister must have been born again as a child of God and have accepted Christ as his personal Savior. Then he must have a definite call from God to the particular work of the Christian ministry. Again, he must at least sufficiently know and understand the Bible in order to be able to feed his flock with the Bread of Life. Furthermore, he must have an ever-growing vital and increasingly rich Christian experience himself.

Besides these qualifications which are so fundamental that they apply to the ministry of every Christian denomination there are also other items that would be helpful to a minister of any given group. For example—natural leadership; good social qualities; interest in and understanding of human nature; acquaintance with the background of Christianity and other religions as well as their development up to the present time; understanding of economic, social and political institutions, movements and processes; ability in public address and private interview; appreciation of modern scientific method and concepts; knowledge of, and ability to help the individual soul in its problems as well as those of the group; etc.—in general the broader his experience, the wider his knowledge, the more exact his skill and the more consecrated and devoted to Christ and His cause he is, the better minister and pastor he ought to make.

But in the statement of our subject, "The Training of the Mennonite Ministry" the implication is very evident that perhaps there are some special and peculiar items which should be stressed in the training of the Mennonite ministry which would not apply to the training of the ministry of another

denomination. This view the writer holds to be correct. These peculiarities are to be found nowhere but in the historic Mennonite background as applied to the needs of our people in the modern world in which they must live, preserve themselves, and make their contribution.

God has preserved the Mennonites for over 400 years. They have been kept a small group but they have been kept for a purpose. This historic background makes them different from every other group and makes it possible for them to make a contribution no other group can make. God has entrusted to them certain ideals and attitudes, as well as interpretations and applications of certain aspects of Christian truth and life, for the safe-keeping and propagation of which they as a people in a peculiar way are responsible. However, Mennonites are still not one people, but a very much divided people. Although this condition exists for good historic reasons, nevertheless in this state of affairs their high mission cannot be realized. It is even questionable if they will be able to retain their own group identity for any length of time unless they become more unified.

Therefore, the important item in the training for the Mennonite ministry which will differentiate it from training for other denominations would be an acquaintance with and an appreciation of our Mennonite background, the present status of our people and institutions, and our possible future contribution to mankind. If we are increasingly to become one people then our ministers must learn to emphasize the best elements of historic Mennonitism that we all have in common and not so much those aspects that separate us from each other.

When a congregation thinks of calling a pastor, or in any examination of a candidate for the ministry, certainly his knowledge of and loyalty to his denomination should not be overlooked. The Mennonite church will not make much progress as long

as they tolerate ministers or other leaders who get their living from Mennonites but at the same time "boost" non-Mennonite publications, non-Mennonite missions, and non-Mennonite schools to the detriment and exclusion of their own. After all our publications, missions, schools and other institutions are, or should be if they are not, our chief means of conserving and propagating the best elements of our heritage. Certainly it is time that we become concerned about this matter of ministerial loyalty to and appreciation of our Mennonite heritage if we are interested in the future of the Mennonite church as such.

II

The question naturally arises as to just what are some of the best elements of our peculiar heritage. We have time here only to suggest a few. There is for example, the emphasis of our fathers on the fact that the individual soul has direct access to God the Father and the Lord Jesus Christ without any intermediary, such as the State, Bishop, or even the church. They have died for this conviction and it is a precious heritage which will again be appreciated more if conditions in the world continue in the course that they now seem to take.

Or, take the fact that due to persecutions our people have developed certain social institutions and forms of social action. We do not have many waywards or poor people, and have devised rather effective ways of taking care of those we have. Divorce is still very uncommon among us. Our family life is still on a high plane. A Mennonite minister ought to know something as to how these things came to be, why they are so now, and how to conserve them and other values of our Mennonite social life.

Or again, consider the fact that most of our people are engaged in agricultural pursuits. In the past kings and emperors have given them the highest recognition along this line. No minister can serve our people as effectively as he could if he is ignorant of our past along this line and does not appreciate God's great and open out-of-doors. An intelligent interest and understanding of the problems of modern rural life should be of great help to any of our ministers.

Our Peace principle one should not for-

get to mention. Our fathers have stood and suffered for it in spite of all opposition. Thousands have followed the Prince of Peace even unto a martyr's death. How tragic it is when one considers the number of Mennonite ministers today who have little understanding of and less faith in the possibility of replacing the War System as a method of settling international disputes by more peaceful methods and institutions. Certainly an understanding of the problems of Peace and an intelligent working for this great cause should be one characteristic of a Mennonite minister.

Then there is our past emphasis on the simple life. In this day we hear much about over-production on the one hand and over-indebtedness on the other. Our country is poor, we are told, because it is so rich—all due to the increasing and insatiable wants of the luxurious life, although there is still much suffering in the world caused by poverty. What an opportunity for us to re-emphasize our historic position on the simple life with few material wants of a disciplined soul whose wealth consists rather in spiritual values.

III

Let these illustrations suffice to indicate what is meant when we say that the chief item which should differentiate a Mennonite minister's training from that of any other is an appreciative acquaintance with the heritage of his own church which will result in consecrated loyalty to his people, their institutions and organizations, and in devoted effort to help realize the contribution they can make to the Kingdom of Christ.

In no sense do we mean to advocate a narrow and cheap fanatical Mennonitism. We have had too much of that in the past. There is need of balance which comes from acquaintance with and appreciation of other denominations and even other religions. But rather increase intelligent loyalty to ones own heritage and better qualify one to help conserve and make the highest possible contribution based upon that heritage.

To summarize:

1. The Mennonite Church has been kept by God for over 400 years.
2. Mennonites have been kept for a purpose and mission for which they are responsible.

3. Because of, and based upon their long peculiar history, due to their peculiar ideals, attitudes and applications of the Christian life, Mennonites can make a peculiar contribution to the world which no other group can make.

4. In order that Mennonites might have a future and best make their peculiar contribution they must become more unified as a people, for in unity there is strength.

5. To do this we must get a more unified ministry which knows and appreciates our heritage and is capable of making the most fruitful applications of it to present day needs of individuals and society.

6. In order to get a more unified and capable ministry, we must, I believe, continue our own seminary, where under Christ our Lord and Savior, the future ministers of the church would have an opportunity to get acquainted with each other and their common heritage, but also learn to appreciate and properly evaluate the modern world from the Mennonite point of view,—all in order to make them most effective leaders in building the future Mennonite church and making the best possible Mennonite contribution toward the upbuilding of Christ's Kingdom among mankind.

Auszüge aus Ansprachen gehalten am 12. Oktober 1933, dem fünfundvierzigsten Gedenktag der Gründungsfeier von Bethel College.

Bethel College als Frucht des Glaubens in intellektueller Beziehung.

Rev. G. N. Harms

Diese Feier erstreckte sich über den ganzen Tag. Die Ansprachen am Vormittag waren in der deutschen Sprache, die am Nachmittag und am Abend in der englischen. Wegen Mangel an Raum können wir die drei deutschen Ansprachen hier leider nur in Auszügen wiedergeben.

Die Russen erzählen sich ein sinniges Geschichtlein. Ein Vater hatte drei Söhne. Er war bestrebt sie zu brauchbaren Männern zu erziehen. Als Jungen in den Zehnerjahren nahm er sie mit in den Wald. Nach gemeinsamen Festmahl ließ er sie sich zerstreuen, mit der Weisung, ein jeder solle sich einen Baum auswählen, der ihn am meisten interessiere. Nach einiger Zeit rief der Iwan den Vater heran und zeigte ihm einen Baum, der ihn besonders imponierte, weil er darin das passende Holz zum Bau eines Wagens sah. Ein Teil paßte zur Deichsel, ein anderer zum Langwagen, wieder andere zu Achsen, Speichen und Räder. „Iwan, du sollst Stellenmacher und Wagner werden,“ war des Vaters Urteil. — Dann kam der Ustap und zeigte dem Vater seinen Baum, der nach seiner Vorstellung das nötige Holz für eine Mühle darbot. Ein Teil, erklärte der Junge, sei geeignet für das Mühl-

rad und für anderes Räderwerk, wieder andere für Wellen, Rinnen u.a.m. Darauf der Vater: „Gut, Istap, du sollst Müller und Mühlenbauer werden.“ — Wo aber war der Grehor, der dritte Sohn, geblieben. Man fand ihn unter einem krummen, knorpeligen Baum, schlafend. Auf die Frage des Vaters, wo sein Baum sei, deutete er auf den, worunter er geschlafen hatte, pries dessen Schatten und die reiche Grasmatte darunter. „Grehor,“ rief der Vater, „mit dir ist nichts anzufangen. Was wird aus dir werden!“

Die Erklärung des Stückleins liegt auf der Hand. Iwan und Ustap hatten Träume über ihre Zukunft, Grehor verträumte die Gegenwart. Jene sahen Möglichkeiten, dieser suchte Gemächlichkeiten.

Vor 59 Jahren kamen unsere Väter in dieses Land. Aus dem alten Boden entwurzelt, in einen neuen Boden versetzt, ist es da ein Wunder, daß es ihnen nicht leicht ging? Aber sie sahen Möglichkeiten in den hiesigen Prairien und das meinte glauben, denn was ist glauben anderes als Möglichkeiten sehen. Sie sahen Möglichkeiten auf kirchlichem Gebiet; sie meinten hier ihres Glaubens leben zu können, was ihnen in Rußland nicht mehr vergönnt war. Und man richtete Gottesdienste ein, ehe man mit Wirtschaften begann.

Die erste Konferenz, die hier unter den Ansiedlern gehalten wurde, war eine Lehrer-

konferenz. Aus dieser ging dann die Kansas Konferenz hervor und auf derselben bildete die Schule mehrere Jahre den Hauptgegenstand der Beratung. Unsere Väter waren nicht bloß darauf bedacht, daß ihre Kinder Christen wurden, sondern daß sie intelligente Christen sein sollten. Das will ja Gott von uns. „So wendet allen euren Fleiß daran und reichet dar in eurem Glauben Tugend, in der Tugend Erkenntnis,“ Petri 1,5. Und Paulus betet für seine Epheser, daß sie doch begreifen möchten, welches da sei die Breite und die Länge und die Tiefe des gottergebenen Lebens.

Im September 1882 wurde die von der Kansaskonferenz erstrebte Schule in Emmetal, zehn Meilen nördlich von Newton, mit etwa zwanzig Schülern eröffnet. Ein Jahr später wurde sie nach Halstead verlegt und zehn Jahre darauf, in 1893, nach Newton. Diese scheinbar kleinen Anfänge haben große Opfer und Anstrengungen gekostet, wovon unser heutiges Geschlecht wenig Ahnung hat. Gerade das Jahr 1893 wurde von einer der schlimmsten Krisen heimgesucht, die unser Land je erlebt hat. In so einem Jahr ein College anzufangen, war ein kolossales Unternehmen. Aber es ging eher, weil man sich damals mit wenigem zufrieden gab, und weil wir Männer hatten, die viel wagten und angelegentlich beteten. Wo aber viel gewagt und innigst gebetet wird, kommt auch was zu Stande. Bethel College ist eine Frucht des Glaubens.

Daß Bethel College auf intellektuellem Gebiet sich als Frucht des Glaubens bewährt hat, darüber hier einige Andeutungen. Aus Bethel College kommen die meisten Prediger der Westlichen Distriktkonferenz, eine große Zahl unserer Missionare, viele Hochschullehrer in Kansas und andern Staaten, Professoren in Colleges und Universitäten, Ärzte, Bankiers, Geschäftsleute, Elementarschullehrer, Diakonen, Farmer und Hausfrauen. Die Lehrer und die Leiter unserer Sonntagsschulen haben größtenteils Bethel College besucht. Eine kleinere und weniger bemittelte Gemeinde zählt unter ihren Gliedern, einschließlich einiger gewesenen, siebenzehn Lehrer und Erlehrer, drei Missionare, einen Prediger und drei Diakonen. Diese alle haben in Bethel studiert.

Haben unsere Väter die Möglichkeiten vergessens gesehen? für Bethel College umsonst gewagt, ungehört viel gebetet? umsonst viel geglaubt? Nein, und abermal nein! Sollten

wir weniger beten, weniger glauben, die wir die schönen Resultate vor uns sehen?

Bethel College als Frucht des Glaubens in gesellschaftlicher Beziehung.
Jacob Isaac.

Als Beweis starken Glaubens wurde vor fünfundsiebenzig Jahren der Eckstein von Bethel College gelegt und dann das Hauptgebäude aufgeführt; als weiterer Beweis wurden auch andere Gebäude errichtet. Und heute, wo schwere Zeiten den Fortgang der Schule erschweren, heißt es wieder im Glauben und Vertrauen beharren. Mit Gottes Beistand hat das Werk gedeihen können und wir können mit dem Dichter singen: „Es hat bisher gut gegangen; herrlich stritt Jehova Zebaoth.“

Was ist uns Bethel College in gesellschaftlicher Beziehung gewesen? Der bildende Einfluß einer höheren Schule reicht in alle gesellschaftlichen Kreise hinein. Die Studenten kommen aus den verschiedenen Ansiedlungen zusammen, gehen dann wieder zurück oder sonstwo hin, machen ihren Einfluß geltend, und so verbreitet sich der Geist der Schule schnell. Und man setzt voraus, daß was Studenten in einem christlichen College gewonnen haben auch wert ist in ihrer Umgebung verbreitet zu werden. Durch die vielen Prediger, Sonntagsschullehrer, Lehrer in Hoch- und Distriktschulen, die von Bethel College ausgegangen sind, ging und geht noch ein heilsamer Einfluß hinaus in alle Kreise der Bevölkerung. Auch die Geber und Gönner der Schule haben durch die Fühlung, die sie mittelst ihrer Liebesgaben und Gebete mit ihr pflegten, wohlthuende gesellschaftliche Kontakte erhalten. Vereint an einem Werk zur Bildung der Jugend teilzunehmen, wirkt erfrischend, verjüngend.

Unter den Namen derer, die für Bethel College großes geleistet haben, stehen die der Brüder David Goerz und C. H. Wedel hervor. Auf sie wurde die Schule sozusagen gebaut. Daß der Verkehr mit diesen beiden für mich persönlich, wie für alle andern, von großem Nutzen war, nahm ich bald wahr. So drängte es mich, wo immer möglich, ihren Predigten zu lauschen und gesellschaftliche Verbindung mit ihnen zu unterhalten. Und da fand ich aus, daß man bald anfängt, sich für die Aufgaben und die Arbeit solcher Männer zu interessieren; daß es aber dabei nicht bei den

Vorrechten bleibt, sondern auch Pflichten gibt.

Als im Laufe der Zeit Bethel zum vollen College erhoben wurde, durften auch meine Kinder mit vielen andern jungen Freunden hier unterrichtet werden und ihre Kurse fertig machen. Diese jungen Leute, die zum Teil jetzt nicht mehr so ganz jung sind, haben immer noch ein gutes Wort der Erinnerung an ihre Alma Mater, wenn sie an das gesellschaftliche Leben jener Zeit denken. — So kommen und gehen neue Studenten und genießen das Gute, das ihnen hier geboten wird. Der Geist, der hier weht, ist noch immer anziehend fürs junge Volk und so soll es auch in Zukunft bleiben. Gläubige Professoren und gläubige Direktoren werden Sorge dafür tragen. Treue Schulfreunde werden weiter mit Gebet und Gaben unterstützen. — Nicht zu vergessen, daß die Stadt Newton schon längst erkannt hat, wie gut und heilsam es ist, so eine Anstalt angrenzend zu haben. Und ihr gebührt Anerkennung für die reichliche Unterstützung, die sie unsrer Schule hat zukommen lassen.

Was Schulfreunde zuweilen Sorgen macht, ist die Frage, ob auch der Zeit- und Weltgeist zu sehr eindringe in unsere Schule. Es ist uns alten von Herzen darum zu tun, daß unsre jungen Leute in echt christlicher Weise beeinflusst werden. Wie müssen wir da kämpfen im Familienleben, im Gemeindeleben gegen diesen eindringenden Weltgeist. Im Collegenleben nicht weniger. Der gesellschaftliche Verkehr mit vielen gleichgesinnten, frommen jungen Leuten wird helfen, diesem Welt- und Zeitgeist entgegen zu treten. Für uns Alte ist es zuweilen schwer zu entscheiden über das, was erlaubt und nicht erlaubt werden sollte, besonders im Spiel und Sport. Wollen aber solches gerne der Schulleitung überlassen, im vollen Vertrauen, daß ihnen ebenso wie uns das Wohl der Studenten am Herzen liegt.

Sehr viel hat der Gesang, wie überhaupt die Musik, die in Bethel College von jeher mit Nachdruck gepflegt worden ist, als starker Ansporn und Einfluß zum geselligen Leben unter der Jugend unsrer Kreise, und durch sie auch unter den Alten, gewirkt. Wenn es irgendwo ein Mittel gibt, daß uns alle, weit und breit, Alt und Jung gesellschaftlich verbindet, dann ist es Gesang und Musik.

Der liebe Gott wolle Gnade geben, daß nach, wie vor, unser Gesellschaftsleben durch unsre werthe Schule heilsam beeinflusst wird.

Bethel College als Frucht des Glaubens in geistlicher Beziehung.

Rev. Abraham Kahlhoff

Als uns in Rußland die Privilegien zur Ausübung unsres Glaubenslebens genommen wurden und wir nicht mehr den Lehren des Wortes Gottes gemäß ungestört leben konnten, gab es dort unter unserm Volk große Aufregung. Durch vielseitiges Beraten und vieles Beten kam man schließlich zu dem Entschluß, eine Deputation nach Amerika zu schicken, um dort Umschau nach einer passenden, neuen Heimat zu halten. Die Berichte, die die Brüder zurückbrachten, waren befriedigend und man entschloß sich zur Auswanderung nach Amerika. Welch einen schweren Abschied es dann gab, werden wohl die meisten Beteiligten zeit ihres Lebens nicht vergessen.

Der Herr unser Gott brachte uns sicher und wohlbehalten hierher. Manche Lehrer und Prediger waren mit herübergekommen. Besonders die liebe Alexandergemeinde hatte der erhabenen Brüder manche, die auch bald an die Arbeit traten. Zu unsrer Selbsterhaltung und geistigen sowie geistlichen Entwicklung fehlte uns aber doch eine eigene Schule. Und bald wurde unter der Leitung von Bruder S. S. Ewert, der nach mehr als fünfzig Jahren noch immer im Segen an einer Schule in Canada arbeitet, die gewünschte Schule angefangen. Nach einem Jahr in Alexanderwohl, wurde sie in Halstead eingerichtet. Prof. Ewert und andere Brüder setzten hier die Lehrarbeit fort. Die Schule wirkte im Segen und noch heute, wenn die damaligen Schüler darauf kommen, werden sie ganz begeistert und sprechen mit Freuden von dem Unterricht, den sie dort genossen haben.

Nun ist die Schule, die mittlerweile ein College geworden, schon fünfundvierzig Jahre in Newton. Bethel College wurde gebaut, unsre Gemeinden haben das Geld dazu gegeben, in dem Vertrauen und Glauben, in der Anstalt die Lehrkräfte für unsre Schulen, Sonntagschulen, Jugendvereine, sowie auch unsre Prediger und Missionare heranzubilden.

Wir fragen uns heute: Ist das Vertrauen unsrer Gemeinden gerechtfertigt worden? Haben sie bekommen, was sie von Bethel College erwarteten? Ja, sie haben fast ohne Ausnahme die Lehrer für ihre Distriktschulen, Hochschulen und auch für ihre Sonntagschulen, die Leiter für ihre Jugendvereine, die Predi-

ger in den Gemeinden und die Arbeiter in der Mission aus Bethel College bezogen. Sie sind uns vom Herrn aus unserm College geschenkt worden. Und sie haben sich im großen und ganzen gut bewährt.

In diesem Zusammenhang möchte ich eine Begebenheit erwähnen, die wohl sonst kaum bekannt ist. Nach Schluß einer Kansas Distriktkonferenz kam hernach das Direktorium von Bethel College zusammen. Da erklärte sich Br. J. J. Krehbiel, unser Präsident, daß er so niedergeschlagen fühle. Ja, was war es denn, worüber er so weh fühlte? Hatte er etwa bangen, ob unter unsern jungen Brüdern, die im College studiert hatten, der eine oder der andere Neigung zum Modernismus habe? Daß er vielleicht die Bibel nicht mehr ganz glaubte. War es dieses, das ihm so schwer war? Nein, das war es nicht, weil er eigentlich wohl wußte, daß wir keinen Professor hatten, der diese Richtung lehrte. Ja, worüber fühlte er denn niedergeschlagen? Nun, er fürchtete, daß unser College es nicht dahin bringe, daß unsere jungen Brüder fähig werden würden, hernach unsere Konferenzarbeit zu übernehmen und weiterzuführen. Denn, obzwar sie jahrelang studiert hätten und viel wüßten, sagten sie zu allem kein Wort in der Konferenz. Es wurde ihm entgegnet, es sei vielleicht Bescheidenheit, daß sie sich zurückzogen und nichts sagten.

Wie ist's nun geworden? Nun die alten Konferenzbrüder weg sind und uns ein unvollendetes Tagewerk zurückgelassen haben, sind die jungen Brüder wieder daran tätig und bewähren sich wenigstens ebenso gut wie ihre Vorgänger. Ist das nicht eine Frucht des Glaubens aus unserm College?

* * *

THE ANNUAL MEETING

The officers of the Bethel College Corporation announce that the forty-sixth regular annual meeting of this organization is called for 9:30 A. M. on Friday, December 1st, 1933, to be held in the chapel of the college. Since this is a regular meeting, any business pertaining to the operation of the college can be introduced. All members are urged to be present if at all possible. If members cannot be present in person, they should be represented by proxy.

A noon meal, the net proceeds of which will be used to purchase Dining Hall equip-

ment, will be served on that day.

(Signed) C. C. Wedel, President.

H. T. Unruh, Secretary.

* * *

CONTRIBUTIONS RECEIVED DURING AUGUST AND SEPTEMBER

Below is a list of new gifts and payments of pledges received during the months of August and September, the first two months of the new fiscal year. They give us the assurance that our friends are going to support our college enterprise generously, in spite of the depression.

Adams, Walter G.	\$ 12.50
Alexanderwohl Mennonite Church ..	25.65
Balzer, P. B.	200.00
Bartel, Mrs. Leonard	30.00
Banman, Jacob F.	2.50
Becker, B. E.	3.00
Berger, Katherine M.	45.50
Bergthal Mennonite Church	15.00
Boese, Marie	11.50
Brandt, John	25.00
Dart, Mrs. A. H.	25.00
Dirks, Peter P.	8.00
Emmaus Fellowship	1.00
Enns Super Service	15.00
Goessel Mennonite Church	3.50
Halstead Fellowship	1.50
Hebron Fellowship	65.00
Hoffnungsaus Fellowship	5.00
Jost, P. G.	5.00
Krehbiel, Rev. C. E.	12.75
Ledig, Louis M.	200.00
Lehigh Mennonite Church	4.57
Leisy, Wm.	14.00
Nelson, H. J.	5.00
Nickel, G. P.	25.00
Ortman, Henry	5.00
Penney, J. C. Co.	50.00
Reimer, J. C.	5.00
Richert, C. J.	16.15
Riesen, E. R.	4.00
Schmidt, Sister Anna	10.00
Schmidt, D. L.	5.00
Smith, W. K.	25.00
Toews, A. F.	79.50
Unruh, Henry H.	13.00
Voth, A. S.	20.50
Voth, Leo.	84.00
Wiebe, John	5.00
	<hr/>
	\$1,083.12

All gifts are gratefully acknowledged.

By J. F. Moyer, Asst. Treasurer.

« « Alumni and Ex-Students Notes » »

If any reader of these columns knows any news about any Bethelite, graduate or ex-student, faculty or ex-faculty member, or some close friends of the school, please send it in. We are one big family circle and are interested in what befalls the rest of the members of our household. Any contribution by telephone, card or letter will be gratefully received.

Helene Riesen Goertz, Alumni Editor.
Bethel College, Newton, Kans.
Phone: 13K11.

Hazel McAllister ('17) who has been teaching in the Puebla Normal School, Puebla, Mexico, has the interesting news to tell that she is teaching music! She writes: "Teaching music was the last thing I expected to do when I came to Mexico, altho my mandolin had been used for years in a Sunday school for Mexican children in Newton. Last year in one of the village groups, a boy asked for lessons. . . . When school began in February, I was surprised by a request to teach the mandolin to all the normal seniors. They have come to see the advantage of it in village schools and churches where there is no other instrument. . . . So I have the seven senior interas, in two divisions. . . . the seven learning on three instruments. . ."

Mr. D. S. Pankratz, a Bethel College graduate of the class of 1923, has recently been given joint credit for an important discovery in medicine. According to the scientific publication "Science News Letter" a group of Scientific investigators at the College of Medicine of the University of Tennessee have made the discovery that the function of the red cells of the blood is to prevent the escape of the hemoglobin or oxygen carrying constituent of the blood from the blood stream. The names of the scientists who are credited with this discovery includes that of David S. Pankratz, A. B. Bethel College, 1923. Mr. Pankratz received his Ph. D. from the University of Kansas, and has since been connected with the Medical School of the University of Tennessee. A summary of the investiga-

tions made by the four scientists appears in "Science".

After spending the summer with her parents in Newton, Miss Beulah Lindgren will go back to New York where she has a position as secretary to the president of Union Theological Seminary.

Mr. and Mrs. G. A. Linscheid of Canton, Oklahoma came to Newton recently where Mrs. Linscheid entered Bethel Hospital for X-ray examination. They went back home after a few days visit with relatives in Newton.

On August 25th Paul D. Voth (C'29) received his Ph. D. degree from the University of Chicago in the department of Biology. He has had the good fortune to be asked to take the place of the professor in his department from which he graduated while the professor is on a research trip to Europe, which speaks well for the quality of work done by Mr. Voth while a student. Mr. and Mrs. Voth have recently made a vacation trip to South Dakota and the Black Hills for a much appreciated rest.

Miss Anna Margaret McCuish visited with relatives in Newton during the summer after her work had been interrupted by illness some months ago. Miss McCuish has again gone back to resume her duties as dietitian at a New York hospital.

Miss Louise Royston has accepted a position in the advertising department of the Catholic Advance weekly publication at Wichita.

Ed Langenwalter and family have moved to Halstead from Wichita, and will make their future home on the home farm south of Halstead.

Mr. C. D. Penner and family are in Chicago where Mr. Penner is working on his Ph. D. degree at the University of Chicago.

Miss Jeanette Brooker has a position as stenographer and service order clerk at the Southwest Bell Telephone company on West Fifth St. Newton.

Miss Wilhelmina Claassen is teaching in the North Garden school near Moundridge, Kansas.

Adina Goering teaches music and English in Burden, Kansas high school.

Miss Margaret Wedel, daughter of Prof. and Mrs. P. J. Wedel, has a position as assistant to the nurses in the Newman Hospital, Emporia, Kansas.

P. R. Schroeder (C '12) was elected chairman of the conference for the next three years at the August meeting of the General Conference of Mennonites which was held in Bluffton, Ohio.

Miss Esther M. Voth (Acad. '26) took a six weeks trip with the Omnibus College this past summer. She went as far south as Memphis, Tennessee and as far north as Quebec. She feels that the trip has stimulated her interest but that it was too brief to make a clear impression on her mind of individual places she visited. She will again teach in the Lake City schools.

Miss Luella Krehbiel (Acad. '11) spent some time during the summer near the Bethel College campus at "The Pines" with her cousin, Miss Alice Martin. She will again teach English at Fort Smith, Arkansas, in the High School and Junior College at that place.

Miss Ann Suderman (C '22) spent several weeks visiting with her parents, Mr. and Mrs. H. E. Suderman, during the latter part of August. She has again gone back to her position in the research department in the laboratories of Yale University.

Rev. J. M. Suderman, (C '21), has accepted the charge of the Buhler Mennonite Church, beginning October first. Mr. and Mrs. Suderman have sold their house on the college campus and have moved to Buhler.

Lester Bauer and Hazel Kitch Bauer are again in Canton, Kansas this winter where Mr. Bauer is teaching. Due to the ruling against hiring married women Mrs. Bauer will not teach this year. Mr. Bauer spent this summer in his father's blacksmith shop at Burdette, Kansas.

Mrs. Cora Nicodemus (C. '30) teaches in the Kellas school three miles East of Newton this winter. Mrs. Nicodemus is a member of the Kansas Authors Club and has written a number of plays. She has just finished another play recently entitled "The Calling of Matthew". There seems to be need for plays that can be used in church work and Mrs. Nicodemus has had no difficulty in selling all she writes.

Mr. D. C. Ewert is one of two teachers

at the "Zoar Academie und Bibelschule" near Inman this winter.

Mr. and Mrs. Sam F. Langenwalter have come back to Kansas after having spent seven years in Mississippi. They are making their home on the Haury farm near Halstead.

Miss Elaine Suderman is teaching art and music in the grade school at Montezuma, Kansas.

Dora Riesen from Hillsboro is again teaching in the second grade at Montezuma, Kansas this winter.

Mr. and Mrs. Albert C. Voth and small son, Harold have made their home in Lawrence for the school term. Mr. Voth is attending Kansas University.

Paul L. Kliewer has gone to Kansas University to study law. His position that he left in Chicago is now being filled by Kenneth Byler.

Chester Linscheid (C '32) entered the library school at Oklahoma University, Norman, Oklahoma this fall and hopes to get his degree of Bachelor of Library Science in spring.

Abraham Albrecht (Ac. '10 and C. '23) and family have moved to Hillsboro where he is principal of the Hillsboro Academy.

Alvin Reimer of Buhler, Kansas is teaching in Durham, Kansas High School.

Miss Wilhelmina Bixel, formerly of the Bethel College Music Department, now has a full time position in the Buhler High School, teaching music. She makes her home with Mr. and Mrs. P. R. Voth.

Otto Moyers have moved from Deer Creek, Oklahoma to Miami, Oklahoma.

Maravene Phillips, a last year's student, has been selected a member of the String Choir at Southwestern college. The choir includes twenty one members this year.

* * *

Nationalism

"in the sense of being anti-everybody," says Frederick Libby, "is as stupid and as unprofitable as cut-throat competition and labor wars have been. Just as France and Great Britain have come to recognize their need of a prosperous Germany, so we all need to realize that in the present interdependent world general prosperity is advantageous to all and should be sought by all."

Two Enjoyable Events

took place at Bethel this month. The first was the Parent-Students Day, November 5, when parents from seven communities outside of Newton attended the program arranged for this day. Miss Luella Smith, representing the students, pointed out that unity develops only through fellowship, and that cooperation will help Bethel to grow towards its Christian goal. Mrs. W. G. Adams from the city of Newton assured the school that this city appreciates what Bethel is doing and that it is much interested in the progress of this institution. President Kaufman called attention to the fact that the home is the most important institution in society, while a Christian college is a home on a larger scale, and it is important for this large Bethel family to get together at least once a year. In this way we learn to know each other and begin to appreciate the fact that we cannot do our best unless we help each other.

The musical numbers consisted of an organ solo by Miss Olga Hiebert, a vocal solo by Professor Anderson, a number by the Bethel Octet, and a choral number by the Bethel choir under the direction of Professor Hohmann.

After the program the parents, students and faculty members spent a pleasant social hour at Alumni Hall where light refreshments were served.

The second enjoyable event was Homecoming Day on November 11. The beautiful autumn day brought the people out from far and near. A feature of special interest was the game between Bethel and the Deaf Mutes from Olathe. The score turned out 14 to 0 in favor of Bethel. The banquet in the evening, in charge of Mrs. Phillips, provided an opportunity for graduates and ex-students to renew campus acquaintances. The toastmaster, Mr. Carl Krehbiel, introduced the following speakers: Brooks Terry, '25; Gerald Pearson, '29; Elizabeth Vaughn, '33; Aileen Hennessy, '34, their general subject being "Looking Back". Dr. E. G. Kaufman, '16 then spoke on "Looking Ahead". The musical numbers were furnished by Frances Goerz, '32, the Bethel Octet under the direction of Professor Anderson; the last number was "Alma Mater" under the direction of Professor Hohmann.

Professor A. J. Regier Honored at K. U.

Quoting from the Kappa News Letter received by Dr. Schellenberg recently, we have the following statement: "At the first meeting this year, October 5, Mr. A. J. Regier was elected to the vice-presidency, made vacant by Mr. Opperman, who is not in school." Professor Regier is a member of the class of 1912. In 1922 he received his A. M. degree from the University of Minnesota.

* * *

FORTY-FIVE YEARS AGO

the following visitors on Founder's Day were among those that attended the corner stone laying festival, October 12, 1888:

Jacob Isaac, J. W. Kliewer, H. P. Peters, P. J. Wedel, D. D. Unruh, C. C. Wedel, Mrs. Clara Ruth Haury, Mrs. Elizabeth Buhler Enns, John C. Nicholson, P. R. Voth, C. Frey, J. D. Gaeddert, G. N. Harms, John Buller, Bernhard Regier, Mrs. Katie L. Voth, P. H. Richert, Mrs. P. C. Schowalter, Mrs. W. J. Nickel, Fred B. Riesen, P. P. Buller, G. R. Toevs.

* * *

A Proposed Amendment To The U. S. Constitution

In order that even the conservatives in the United States Senate might serve there and render useful service to the American people and in order that these conservatives be given no further opportunity to serve the profit takers, former Congressman Thomas R. Amlie would suggest the following amendment to the U. S. Constitution:

Article XXII

Section 1. Upon the ratification of this article the absentee ownership of any industrially useful article by any person or persons not habitually employed in the industrial use thereof is hereby disallowed within the United States and within all territory subject to its jurisdiction.

Section 2. Any provision of any law, state or federal, in conflict with this article is hereby declared inoperative.

Section 3. Congress shall have the power, and it shall be the duty of Congress to set up the machinery for the administration of said property, in which absentee ownership has been cancelled, for the common welfare of the people of the United States.

—Common Sense.

THE FIVE-YEAR PLAN

On Founder's Day President E. G. Kaufman presented a five-year plan for Bethel with reference to the following points: to increase the student body, to strengthen the faculty, to better campus and dormitory life, to revise the curriculum so as to be in line with the trends of the times, and to pay off indebtedness as soon as possible and increase the endowment.

With respect to the latter, Dr. Kaufman expressed the hope that by 1938, the fiftieth anniversary of the founding of the school, pledges will have been secured to bring the endowment up to \$500,000.

* * *

Education

does not mean teaching people to know what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth of England the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It is, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual, and difficult work! to be done by kindness, by watching, by warning, by precept, and by praise,—but above all—by example. —John Ruskin.

* * *

The Milky Way

or Galaxy is shaped generally like a disk, or like two saucers placed rim to rim and bottom outwards. The thickness of this disk is 30,000 light years and its diameter about 300,000 light years. The solar system, comprising the sun, nine planets with their satellites, comets, meteors and shooting stars, is far inside this disk. The sun is one of the 40,000,000,000 stars contained in the Galaxy. The sun, even though it is 864,000 miles in diameter, is only a small star compared with the other stars of the Galaxy. Antares, for example, in the constellation of Scorpio, is 400,000,000 miles in diameter. Other celestial objects in the Milky Way are the bright-line nebulae which are composed of luminous gases such as hydrogen, helium and other gases. As to what is outside the Galaxy, we may say something at another time.

Eine Kinovorstellung von Schillers Wilhelm Tell

Nächsten Mittwoch, den 22. November, beginnend um acht Uhr abends, wird das „National Bureau for Religious and Educational Films“ Schillers berühmtes Drama Wilhelm Tell im Newton Stadtauditorium zeigen. Das geschieht unter den Auspizien des deutschen Departements von Bethel College, und der Ueberfluß von den Einnahmen fließt in die Bibliothekskasse. Der Eintrittspreis ist 15 Cents für Erwachsene und 10 Cents für Kinder.

Obige Firma hat sich das Ziel gesetzt, an Stelle des vielen wenig wertigen, oft schädlichen Stoffes, der im Kino geboten wird, Vorstellungen zu geben, die bildend und erhebend wirken. Ein anderer ihrer Filme, der große Zuschauermengen anzieht, ist das Oberammergauer Passionsspiel. Der Tell Film wurde mit viel Mühe und Kosten und unter Mitwirkung der schweizerischen Regierung in jener romantischen Gegend der Urschweiz aufgenommen, wie sie im Drama dargestellt ist. Der Film schließt sich eng an Schillers Drama und Rossinis große Oper an. Die Vorstellung ist erhaben aufgebaut, sehr lehrreich und bildend, und nimmt ziemlich zwei Stunden in Anspruch. Rev. L. A. Lambert, ein begabter Redner und Sänger wirkt erklärend und singend mit. — Zu zahlreichem Besuch wird freundlich eingeladen.

* * *

THE COLLEGE AND ITS FUNCTION

When we say "college" we do not mean "university". In the American language a college and a university are two different things. The terms are sometimes confused in popular speech, and because of this, odd notions have arisen as to what a college should teach.

Ideally, a university is a place where anybody may learn everything. A university consists of a central college surrounded by a cluster of professional or technical schools, where special branches are pursued, chiefly with reference to some particular calling.

A college, on the other hand, is a place where young people, whatever their future occupation may be, may first of all receive that more or less complete development which we call a "liberal education". While the professional schools of the university provide that a person may go as far as possible in some one line of knowledge,

which constitutes his specialty, the college provides that he shall get such a complete possession of himself—in all his powers: mind, body, and that total of qualities known as “character”—as is essential to the highest success in any specialty or profession whatever. He may get this broad preparation elsewhere than in college. It may come through private study. It may come sometimes—but only to men of extraordinary endowments—from the discipline of life itself. But to the ordinary man, the “average man”, it comes most surely and most easily through a college course. Without some such broad preliminary development, some such “liberal education”, he will fail not only of his best possible special work, but—what is worse—he will assuredly fail of that best service which any man can do for the community, the living in it, whatever his profession, as a complete and roundly moulded man. He will have entered the world without being equipped for that great common profession, the profession of living. The college, taking youth as he is, proposes to make of him something that he is not. It proposes no less a miracle, in fact, than the changing of a crude boy into an educated man.

An educated man—what is it that we understand by that phrase? It would not be easy to set down all that it connotes in our various minds, but we should probably agree that it includes, among other things, such qualities as these: a certain largeness of view; an acquaintance with the intellectual life of the world; the appreciation of principles; the power and habit of independent thought; the freedom from provincialism, and the recognition of the other point of view; an underlying nobleness of intention; the persistence in magnanimous aims. If there has not been found a system of culture which will give this result every time and with all sorts of material, it may at least be asserted that a course of study—whether in college or out—somewhat corresponding to the course pursued at our best colleges has a visible tendency to produce this result. Whether it might be produced, also, by some entirely different course, is certainly a question not to be rashly answered in the negative. All we

can say is, that any course which as yet has been proposed as a substitute has proved, comparison with it. Our wisest plan is to on experiment, to have serious defects in hold fast what we already know to be good studies, making farther experiments with candor and fairness; avoiding, on the one hand, the limid pre-judgements of those who are afraid of all that is not ancient and established, on the other hand, the crude notions of those half-educated persons who think that nothing old can be good, and nothing new can be bad.

No doubt there is an immediate practical advantage in sending a boy of eighteen, who means to be an engineer or to devote his life to any of the applications of science, at once to the schools where the curriculum is designed to fit him for such work. If our object in education were alone to make men effective craftsmen, then such short-cut would be the ideal road. A little consideration of the large problem of education, however, will convince any reasonable person that this is a narrow view of the province of education, and unjust to the youths who are advised to follow this road. For it is the moral, spiritual and intellectual achievements of man that afford the most precious heritage which it is the privilege and duty of each generation to transmit to its successors. All our material wealth, all the machinery by which that wealth is created, are but dust beside this store of intellectual wealth which has descended to us from the past or has been created in our time. Whoever fulfills this duty of transmitting the intellectual gains of men to its successors is faithful to one of the most serious obligations which comes to a man. This is a great and difficult task; one which should be approached reverently and without overmuch consideration of the debit and credit of the world's account-books. To do this work our colleges and schools of liberal culture have been instituted, or rather, have been evolved through the centuries of experience.

—Atlantic Monthly.

* * *

Some students learn from books, some from class-room lectures, and some learn not at all.

A Scientist Views Immortality

A life spent in the study of astronomy inclines Dr. Edwin B. Frost to a belief in God and immortality.

Dr. Frost, one of the nation's most famous astronomers and the director of the great Yerkes Observatory, says he sees no scientific inconsistency in the conception of a dominant spiritual power behind the universe touching and modifying the human spirit.

"If the universe and its energy are immortal, should not spirit also be as enduring?" asked Dr. Frost.

—Evening Sky.

If eighty years be yours to dwell on earth,
Expect not 30,000 days of mirth.

—Chips of Jade.

BETHELITES

It is not too late to buy a season ticket for the Young Folks Lyceum Course. Buy now and see a good program.

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