

# BETHEL COLLEGE MONTHLY

NOVEMBER, 1934

NEWTON



KANSAS

**THE CHURCH AND THE SOCIAL ORDER**

By Ferry L. Platt



**BERNHARD WARKENTIN**

By Dr. J. R. Thierstein





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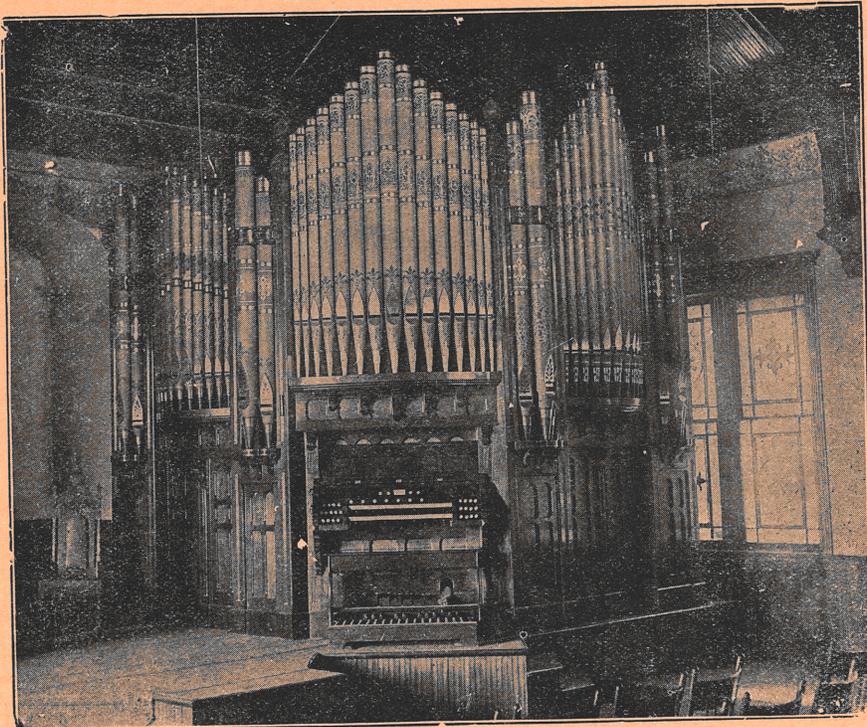
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## The Prayer of the Organ

*I heard the organ's prayer.  
 First, it rose in a clear, plaintive whisper.  
 Ah, yes, it was praying, for I distinctly  
 heard  
 The soft, suppliant "God" burst forth, faint,  
 but unblurred.  
 In a soul-embodied, heart-felt cry, for you  
 and me,  
 It blazed forth in resplendid sound:*

*"Oh, God, Thou hast created a wonderful  
 world,  
 But into it, the bomb of greed has been  
 hurled."  
 Once more, the melodious voice was subdued  
 to a vibrant, beseeching cry,  
 Became humble, humiliate, and continued in  
 mournful sigh:*

*"The wires, dear God, Thou must tighter  
 draw,  
 Or Thy puppets will dangle, tangle.  
 They will become lost souls—neither under-  
 standing order, nor obeying law.  
 Thou must shorten the wires, touch those  
 bewildered, with Thine hand,  
 For they love Thee, God, and want to un-  
 derstand."*

*From that hushed voice, rose thundering  
 aloft  
 Jubilantly, triumphantly, exultantly, as in  
 answer to a dare,  
 The sound of a great Amen.  
 The close of the organ's prayer.*

*—Delia Anne Ragland*

*(Miss Ragland is a college Sophomore)*



*Mr. and Mrs. Warkentin*

## The Mennonites

*They have brought out bleeding Kansas with flying colors. They have made it the banner wheat state. They have made their section a garden of affluence and contentment. They have built a college in Kansas and missions among the Indians in the Indian Territory.*

—C. B. Schmidt in "Reminiscences of Foreign Immigration Work for Kansas."

\* \* \*



*The characteristic feature of the American Mennonite remains, as fifty years ago,—farming. But now the old ox plow has been replaced by a tractor, and where the humble hut once stood, now looms a prosperous farm house.*

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# BETHEL COLLEGE MONTHLY

Published ten times a year, in the interest of Bethel College.  
Price of Subscription, \$1.00 a year.

Editor-in-Chief ----- D. H. Richert  
Associate Editor ----- J. R. Thierstein  
Associate Editor ----- P. E. Schellenberg  
Alumni Editor ----- Helene Riesen Goertz  
Circulation Manager ----- J. H. Loganbill  
Treasurer ----- J. F. Moyer

(Entered as Second-Class Matter at the Newton, Kansas Postoffice)

Volume 40

Newton, Kansas, November, 1934

No. 3

*He who would introduce into public affairs the principles  
of primitive Christianity, will revolutionize the world.*  
—Franklin

## The Church and the Social Order

By Ferry L. Platt

(Mr. Platt is a graduate of the Chicago Theological Seminary, studied at Marburg and Berlin, and at present is Pastor of the First Congregational Church, Manhattan, Kansas. Mrs. Platt will be remembered as Selma Rich, (C. '24).

Liberal religion in the last century or more has been strongly subjective. Interest has concentrated on religious consciousness, religious experience, mystical states, and prayer as an exercise for the development of the inner life. The psychology of religion has been a prominent field of study. Worship as a method of inducing such states has been developed. Halford E. Luccock remarks that even the sermon was intended to produce an emotional state, rather than to give information about the truth.

Parallel with this, has been a subjective theory of ethics. Morality has been considered obedience to the inner voice of conscience, or living in accord with value-judgments which were supposed to be wholly independent of objective facts.

Now both these theories are very individualistic, suitable for that highly individualistic era which seems to be passing. Man in solitude had his religion in himself. The individual obeying his individual conscience had his morality in himself. However, as a matter of fact, man is no such self-sufficient being. We are beginning to realize that this religious experience of

which the psychologists of religion spoke was an emotional hang-over of discarded beliefs, a hang-over which cannot be propagated indefinitely after the beliefs are gone. As Pitt Van Dusen points out in his "The Plain Man Looks For God", the grandfathers had a faith and a religious experience related to it, the fathers had no faith but merely the religious experience, and the children have neither, because all the theory to the contrary, we do not get emotionally stirred in solitude without regard to anything objective. Similarly, the conscience and the value-judgments were reflections of the current social standards, and now when society is rapidly changing and the old standards need revision, this conscience which passes judgment supposedly regardless of objective experience, merely on the basis of a law within, is proving as helpless as might have been expected.

Such living merely by the inner spirit was necessarily conservative or fanatical. As long as the old symbols continued to stir religious reverence and to elicit moral consecration, it was conservative. But let a person turn against the old forms and continue to ignore everything but his own feelings,

and an impractical fanaticism must result. In fact, Reinhold Niebuhr in his very thought-provoking book, "Moral Man and Immoral Society," seems to see the chief significance of religion for social reform in its fanatical character, inspiring its devotees to follow hopes in spite of the actual impossibility of their achievement. I propose that neither such sentimental conservatism nor such fanatical radicalism are the best attitudes in which to study and determine the best social procedures in this very complex crisis in which we are at present involved. These decisions must be made on the basis of objective, factual results of different courses of action. If religion is to have a part in this social reconstruction, it must have a clearer relationship to facts.

No small number of our preachers have been confronted with this problem. They have been concerned with social reform. They have read the studies and the conclusions of the sociologists and the economists who have investigated the matter. They have been convinced of the wisdom of some of the proposals and have wanted like the prophets of old to bear witness for the cause of social righteousness. But, if religion is essentially a certain emotional state induced by sunsets, or star-lit skies, or organ music in dimly lighted chapels, if God is primarily a Being who produces certain feelings of peace, and joy, and assurance in the individual heart under such circumstances, what relation does that have to wheat surpluses and international loans? It is significant that even this subjective morality had a hard time making contact with these problems, as is evidenced by books in which after the economic and political reasons for a certain line of action are developed, there is an appendix in which the writer adds "moral" reasons as if it were a matter of happy chance that morality agreed with sound social policy. Our liberal preachers have tried to bridge the gap by adding to the voice of the Spirit within the example of Jesus as a guide of action. However, when we get into the problems of specific social policy, we find that Jesus has not spoken. Who can discover by the most careful analysis of the Jesus' sayings whether there should be a moratorium on agricultural or international debts, whether armaments or public utilities should be pub-

lic or private control? Jesus has not spoken on these questions because they were not asked in his time.

Now it is my contention that this confusion is due to the fact that liberal religion has dwelt too exclusively on God, the Holy Spirit, and God, the Son, and has not adequately recognized "God, the Father, Almighty, Creator of Heaven and Earth" who is "greater than all" (John 10:29, cf. 14:28), and whose ways and decrees must be studied if our religion and morality is to achieve the necessary degree of realism. In this paper, I shall develop certain implications of this principle.

#### The Creator Is the Ordainer of Morality

In the first place, God the Father Almighty Creator of Heaven and Earth has made man with his capacities and needs, and this world with its denials, and opportunities for fulfillment, of those needs. By placing such people in such a world, he has made certain conditions necessary for the maintenance and development of life. Now faith in the Almighty includes such trust in Him and self-surrender to Him that we are willing to accept and conduct life on conditions on which He offers it. We shall come to that again. But morality is submission, grounded in such faith to these conditions which the Almighty has imposed. There would be no point in restricting my life by my conscience, if conscience were a mere arbitrary subjective whimsy. But conscience is the body of my opinion as to these objective conditions which the Almighty has placed on life and as to the course of action which subjection to these conditions demands. Like any other body of my opinion it may be erroneous, and needs to be constantly corrected by the objective facts. No one can guarantee the truth of his statement by affirming his honesty in making it; he may be uninformed or misinformed. No one can guarantee the morality of his action by affirming his conscientiousness; his conscience may be in error. This does not mean that we should not obey our consciences. A man who tells what he believes to be the truth is more liable actually to tell the truth than the man who tells what he believes to be falsehood. A man who does what he believes to be right is more liable actually to do right than the man who does what he believes to be wrong. But this

consideration does deprive man of that moral self-sufficiency which seems to be his if morality is described as a mere reaction to an inner voice. This fact that we may sin without conscientious scruples will humble us. The people who are being injured by our evil, but not evilly intended acts will look upon our moral self-content and accuse us of hypocrisy or deny the value of the faith or moral principles which we profess. In fact, the Church can destroy its appeal and its influence, if its leaders and members support through ignorance and therefore with good conscience social institutions and procedures whose effects are obviously un-Christian. The way in which the main body of the Protestant ministry, not the Mennonites of course, fell for the war propaganda during the late war, has doubtless greatly reduced their influence. That their war enthusiasm was conscientious I would not doubt. That it was grossly misguided and misinformed many of them now publicly admit. That it was contrary to the will of God, I firmly believe. Sin thus may be witting or unwitting, with the approval or the disapproval of conscience. Realizing the disastrous effects to the Church which may result from ignorantly giving evil causes the support of a Christian benediction, we may repeat with hearty fear and trembling, "Who can discern his errors? Clear thou me from hidden faults" (Psalm 19:12). Then we can set out to study as accurately as possible the conditions which God has laid on life, to correct that body of opinion we call conscience by the objective facts we find and to govern our lives accordingly. Thus, the objective real facts of life and the knowledge of those facts becomes a significant part of religion, has a justified place in sermon and Sunday School class. However, in spite of our most careful study, after our most conscientious acts—especially after our most conscientious acts,—we need to remember the Psalmist's question, "Who can discern his errors?" We never know which of the things we believe to be right are wrong.

#### Human Interdependence, a Basic Condition of Life

For the purpose of the present discussion, the most significant condition which God has placed on life is that He has made us "members one of another" (Eph. 4:25).

There is no self-made man, and no man who maintains himself independently. So essential is human contact to human personality that people, kept long in solitary confinement, are liable even to lose their minds. Thus, the maintenance of the well-being of any individual depends on the maintenance of proper relations with other individuals. The tolerable health of the social order is essential to individual well-being.

Thus, all efforts to separate conclusively various parts of society is impossible. It is impossible for the church to prosper in a vicious society. If the nation goes to war and demands that all public pronouncements be in keeping with the war hysteria, the freedom of the church is infringed upon. If the economic system is so unjust that the members of a Church do not earn enough to maintain a church, the church has its life curtailed. If the economic system is so unjust that other classes are driven to desperation, and riots, the Church will find its life interfered with. No individual and no institution is independent of the rest of humanity, and therefore it is essential that all should be concerned for the rest, that all should be concerned for the maintenance of decent relations in the social order, because without these no individual and no church can long prosper. Thus, "thou shalt love thy neighbor as thyself" is the basic law of morality, grounded on the basic condition of life, the mutual interdependence of myself and all my neighbors.

#### Sin Is Corporate

So deep is this interdependence that even sin and virtue cannot be completely described in terms of individual conduct. Certain moderns, notably Schleiermacher and Rauschenbusch, have called our attention to the corporate nature of sin. Let me illustrate. I am a citizen of the American nation, and parenthetically be it said, that after a year of travel in Europe I am more than ever convinced that I would rather be a citizen of the United States than of any other great nation I know. I pay taxes to the support of this government and accept its protection. Now the government, in spite of its supposedly democratic character, is very largely controlled by wealthy people and the general trend of our legislation is of a capitalistic nature, that is, it is more concerned to protect the owner of

capital than the laborer, the creditor than the debtor. It assures to the owner of a business the right to conduct it as he will regardless of the effect on his workers—except for some minor restrictions which are gradually getting adopted. Hence, when the workers demand more equal treatment, they naturally have to fight against the whole tenor of the law and the government, and the police and the soldiers whom I help support by my taxes and who are called out to put the laborers back in subjection, protect me in life and property. Thus, I am very really a participant in the efforts to suppress the just demands of these workers. I support and am protected by the government, by the economic order which is guilty of all the injustices of which our government and economic order are guilty. My contributions to charity funds for the help of the destitute does not make up for the injustices of this system which I support. It was very fine for the Good Samaritan to help the man who had fallen among thieves. But suppose in return for personal immunity from attack the Good Samaritan had been paying an annual tribute into the coffers of the thieves which helped to keep them going. Suppose that he purchased this immunity further by refusing to give any information against them. Suppose the poor man whom he picked up half dead along the road had known that. Do you think he would have been very grateful to his benefactor? If we support an economic and political system which throws thousands out of work and on to charity lists, will they consider it a great evidence of love when we give them their dole of charity?

However, our comparison oversimplifies the problem. Our economic and political order is not merely a robber system. It is also the system by which the necessary order is maintained in society and the necessary production of economic goods is carried on. It is a field of wheat mixed with tares and it is folly to pull up all the wheat in order to eradicate the tares. Yet when we profit by the goods of this order, we become an accomplice in its sins by which those goods are produced. It has been an understandable principle of some groups in Christianity, the Mennonites for example, to abstain so far as possible from the public life in order to avoid participating in its sins. If

the Church is to be able to pass its judgment on the sinful world, it must cherish this independence. A church without too great financial commitments can speak out more freely about the economic order than a church which depends on that order for large gifts to support churches, missions, hospitals and colleges. There again is a great dilemma. The more the church tries to do in the world, the more it becomes involved in the world and in the world's sins.

Nevertheless, because of our interdependence we cannot escape involvement in the world, and in its sins, however much we try. When I buy coal, I profit by the exploited coal miner. The Church ought to keep alive in its membership a recognition of this sin of theirs. "Forgive us our sins," ought to be made a prayer with real content. The Church ought to recognize humbly that the exploited who denounce it for sharing the profits of their exploitation have reasons for their charge. Then it ought to lend its influence to support their efforts to establish a greater degree of justice. We are unavoidably accomplices to the sins of society. We can at least refuse to be silent accomplices.

#### Virtue Also Corporate

But if our social interdependence is so great that we participate in the corporate sin, it is also true that our social interdependence is so great that frequently we cannot do the right thing alone. Let me illustrate. During the war, agricultural production in this country was greatly expanded to provide for the needs of the warring armies. Since the war, European countries have tried to produce their own agricultural goods, and Australia and Argentina have entered into competition with us. Therefore, our export market was lost and surpluses kept piling up in this country, surpluses which drove prices down to such levels that thousands of farmers lost their farms on mortgages and delinquent taxes. Now what could an individual farmer do about that matter? The only thing he could do was to attempt to produce more intensively, to raise more wheat at less expense in order to try to keep ahead of the tax and interest payments. But any time he succeeded in raising more wheat, he was increasing the surplus, aggravating the basic problem for himself and his neighbors.

and driving himself and his neighbors nearer the poor house. Now I submit that driving your neighbor to the poor house is a strange way of showing your love to him. Unless all the farmers could get together and limit their total agricultural production to the available market and, if possible, find new markets for their products by such co-operation, all that they could do was to show their love in this strange way. Thus, it appears that under some circumstances, we cannot even do the loving thing alone, that only through proper social organization is it possible to make our Christian good-will effective. If the Church wants its members to be able to serve each other and the rest of society, it has got to insist that the social organizations which are necessary for such service are created and maintained.

Now in a complex order like our own, the effects of any particular action are very many and very involved. When God created us in such a complex world as we have today, he made the difficulty of serving the neighbor much greater than it was for those who lived in more simple times. If we are to live by His will, as revealed in these conditions which He has imposed on life, rather than by our own moral prejudices as revealed in our uninformed consciences, we are going to have to inform ourselves about these actual conditions and the actual effects of various lines of action.

#### God, Determiner of the Destiny of Societies

But some one will say, the conditions of contemporary society are man-made, not God-given. To the superficial observer, that appears true. However the ancient Hebrew prophets could connect their religion so closely with politics because they held that God and not the merely human actors, were the ultimate Determiners of Destiny. The tenth chapter of Isaiah contains a noteworthy statement of this belief, "Ho Assyria, the rod of mine anger, the staff in whose hand is mine indignation! I will send him against a profane nation and against a people of my wrath. . . . Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and to cut off nations not a few. . . . Wherefore it shall come to pass that, when the Lord hath performed the whole work on

Mount Zion and on Jerusalem, I will punish the stout heart of the king of Assyria." (Isaiah 10:5, 6, 7, 12). In fact, no man and no group of men ever accomplish what they intend in society. We do our part and an overruling destiny determines what shall come of it. The sands sweeping over the proud inscriptions of the Assyrian monarchs and Napoleon pacing the shores of St. Helena are dramatic evidences of this truth. God, the Creator, by making us as we are and placing us in a world such as He places us in, uses us for ends which we do not intend, sometimes disappointing our fondest expectations and sometimes opening up unexpected successes. At all events, Carlyle's theory that heroic individuals make history is wrong. God makes history out of the contributions of individuals, heroic and less heroic.

Notice the prophet's faith that the haughty cruel Assyrian king is in God's hands. Jesus seems to have shared a similar faith and when he saw his enemies gathering strength to destroy him, he accepted his fate as the will of God. When Peter told him that God could not treat his Messiah that way, He turned on him saying, "Thou mindest not the things of God, but the things of men" (Mark 8:32). For The Lord God Almighty, Determiner of Destiny, is an awful God and does not act as we would expect good men to act. However the end of humanity is in his hands, not under the arbitrary control of his finite creatures, and when the situation, superficially the creation of men and sometimes of notably sinful men, demands a certain line of action from us, we see in that demand the demand of God. John makes Jesus say even to the vacillating, unscrupulous, brutal Pilate, "Thou wouldst have no power against me, except it were given thee from above." (John 19:11).

#### Sin and Our Ideals for Society

Up to the last section, we were proceeding in a very rational and clear fashion. But the fact that the Creator created man sinful or if that appears too bald statement, the fact that the Creator created man so that he would become sinful, introduces an irrational element into all our thought of God and social planning. At any rate, as the old theology used to say under the heading "Original Sin," we are all born

with more or less violent passions conflicting with these conditions which God has laid on life. The natural man is always in conflict with these restraints. He is born that way. Yet if he gives way to those impulses which he did not implant himself and for which he is not responsible, he stands to be punished. He is not responsible for his sinful nature but he must take responsibility and control it. Now the individualistic side of religion—and an important side it is—is concerned with helping the individual get this control. Some say that the church's sole contribution to social welfare should consist in converting and inspiring men to righteousness. However, as we have seen the welfare of the church and of every individual member in it is dependent on the general social health. If we postpone our attack on the current social ideals until the mass of our nation has been converted, we will wait a long time, for sin is very strong and very tenacious. During this time we will be the unresisting accomplices of its social sins and will be forever hindered in the expression of our love of our neighbor by an inadequate social implementation.

Now it is false that a society can be made better only by improving the individual characters of its members. A society may be so organized that the forces of evil have an unnecessarily great influence. For instance, if bosses generally have an unrestricted right to hire or fire any of the young women under their supervision, many young women employees are going to be put to sore battle to maintain their purity, because some bosses are going to use that control over the bread and butter of their underlings to satisfy their own lusts. If the young women could organize under the protection of the government so that they could resist being discharged until good reason was given, an improvement in the general character of society would occur without any noticeable improvement in the individual character of any one concerned. In general society can be so organized that selfish greed is unrestricted in its self-expression, or the weaker who would be exploited can be organized so as to restrain the selfishness of the stronger. Society can be so organized that the only regular way to settle international disputes is by war, or it

can be organized so that the council table has a chance to intervene. Now these improvements, by which the sinful members of society are restricted in the exercise of their sinfulness, are not to be minimized because they do not rest on a rebirth of spiritual powers. For if social catastrophe comes because of this excessive power held by some individuals perhaps not more greedy than others but permitted to exercise more power than necessary, the church and all other institutions working for the spiritual rebirth are going to be weakened and handicapped by the catastrophe.

#### **In Conclusion, What Shall the Church Do?**

First, the Church must proclaim the existence of the sin-spots in society, proclaim its own involvement in them, and its own share at that involvement. No Christian may denounce the sins of others without confessing his own. Second, the Church must give its support to the organization of such institutions as are necessary for the expression of mutual good-will and to the re-organization of such institutions as give the sinful impulses of mankind an unnecessarily large field for expression. Third, the Church must seal its sincerity by accepting such martyrdom as may be involved in the espousal of such unpopular causes. Here comes one of the most serious tests of faith. How can God, the Father Almighty Creator of Heaven and Earth care for his children, when he sends Jesus to a cross? Many seeing that cross cannot believe that it is the way to life provided by a loving Father. It is a paradoxical faith as all real faith is, and yet Jesus saw one of its solidest grounds when he said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." The contemplation of Jesus crucified, as Douglass Horton has said, does not make us pity him as a deluded fanatic, but makes us despise ourselves for not having the faith to make such a sacrifice. That He who was sent, to use John's phrase, should have love, strong enough to stand such a test, is our strongest assurance of the Sender's love. As the Christians continue to "fill up that which is lacking of the affliction of Christ," they will be showing in the present age those good works which will make men glorify the Father in heaven. I doubt if there is any more effective means

of bringing about individual conversions than this. It is not the teachings of Jesus that have moved the heart of the world. It was when he was lifted up on a cross that he began to draw all men to Him.

\* \* \* \*

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The month of October brought us a great many generous gifts, one coming from the Estate of Herman Suderman Jr., who passed away a number of years ago. This brings his contributions to our college to a total of more than \$16,000.00.

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Still remains an established method of human procedure in spite of the fact that the concensus of intelligent people everywhere is that it is a monstrous folly and wickedness. It is the cancerous overgrowth of a once permissible system of group protection that now has to be extirpated very speedily, unless mankind is to bleed and wane and die.—H. G. Wells

## Bernhard Markentin

Bleibt den Taten eurer Väter Treu!  
Bernhard Markentin

Bernhard Markentin stammte aus Altoona, Südrussland, wo er im Jahr 1848 geboren wurde. Er war der Sohn mennonitischer Eltern, wurde aber hier in Amerika Glied der Presbyterianer Kirche. Er war intimer, lebenslanger Freund von Rev. David Goertz. Sein Vater war, wie so viele der deutschen Kolonisten in Südrussland, ein tüchtiger Weizenbauer. Als der weiche Weizen in jener Gegend nicht mehr recht geraten wollte, machte er Proben mit dem Anbau harten, türkischen Weizens, der anderswo in der Krim guten Ertrag gab. Dieser neue Weizen tat auf diesem Gebiet so gut, daß er den Kolonisten vermehrte Prosperität brachte. Ähnliches geschah später hier in Kansas, durch seinen Sohn Bernhard, wie wir später sehen werden.

Herr Markentin kam schon 1870 nach Amerika und wohl schon im Jahr 1871 nach Kansas. Da er sich für den Getreidebau interessierte, ersah er in den ertragsfähigen Prairien dieses Staates wohlversprechende Möglichkeiten nicht nur dafür, sondern auch für die Mühlenindustrie. In Halstead ließ er sich nieder und baute dort im Jahre 1873 eine einfache Mühle mit Wasserbetrieb, die erste Mühle in Harvey County. So gering war aber damals der Weizenbau in der Umgegend, daß er den Weizenbedarf von Atchinson beziehen mußte.

Schon im Jahr 1778 hatte sich dies Mühlegeschäft derart entwickelt, daß Herr Markentin im Verein mit seinem Schwiegervater, Conrad Eisenmeier, die „Halstead Milling and Elevator Company“ organisierte die eine größere, mehr den Bedürfnissen entsprechende Mühle baute. Mit Freunden aus Halstead und Newton organisierte er später auch die „Newton Milling and Elevator Company“, erwarb sich hier ein Mühlegeschäft, vergrößerte und betrieb es mit Erfolg. Dasselbe tat er noch später auch in Blackwell, Oklahoma. Mit den Mühlen verband er Getreidespeicher (Elevators) und die Markentin Unternehmen zählten bald zu den erfolgreichsten im Südwesten, besonders als der Sohn Carl nach dem Tode des Vaters noch die „Midland Flour Milling Company“ in Kansas City gründete, die eine Kapazität von 2000 Faß pro Tag entwickelte.

Die Erfolge, die Herr Markentin mit den Mühlen erzielte, kamen verschiedenen, philanthropischen Werken, wie Bethel College, dem Newton Diakonissen Hospital zu Newton und andern Anstalten zu gut; denn er wie auch seine aufs Wohltun bedachte Gattin interessierten sich für derartige Werke und unterstützten sie reichlich. Auch das Bethelheim für die Betagten hier in Newton wäre schwerlich zustande gekommen, wenn Frau Markentin nicht die unermüdlische Triebkraft beim Entstehen der Anstalt gewesen wäre.

Herr Markentin trug viel dazu bei, Mennoniten aus Rußland, die wohl in manchen Fällen ihr Augenmerk nach andern Staaten gerichtet hatten, nach Kansas zu bringen. Und als diese neuen Ansiedler einmal hier waren, ging er ihnen wie ein Bruder dem andern mit Rat und hilfreicher Tat zur Hand. Und im vereinten Wirken mit ihnen hat er dem Staat und dem Land wichtige Dienste geleistet. Da er konstatiert hatte, daß der Kansas Boden wie der in der Krim besonders zum Anbau von hartem Weizen geeignet war, ließ er schon mit der ersten Gruppe von Immigranten Weizen aus Rußland kommen, und als das Experiment sich lohnend erwies, ließ er einige tausend Buschel neuen Saatweizens von dort kommen. Mit diesem harten türkischen Weizen wurden die Mennoniten bald zu weithin berühmten Weizenbauern und verwandelten die als untauglich verschrienen Kansas Prairien in die Weizenkammer des Landes.

Ueber diesen Aufschwung im Staat durch die Mennoniten drückt sich Noble Prentiss, der Nestor unter den Kansas Historikern folgendermaßen aus: „Kaum sieben Jahre sind verflossen und Welch eine Veränderung! Die rohen Prairien jener früheren Jahre waren in herrliche Felder von wogendem Getreide umgewandelt worden.“

Das „Lawrence Record“ vom 16. Oktober 1890 berichtete:

“It is worth noticing that after ten years the Mennonites are with us still. Through all the changes that these years have brought about, they turned neither to the right hand nor to the left. They abided

and toiled in Marion, McPherson and Harvey counties.—Every fall, no matter what the seasons, wheat has been brought to the Newton market in untold quantities from the (Mennonite) settlement. Day after day, through all the fall and winter, the Mennonites came in with wheat. The native American stands at the corner and complains, but the Mennonites come in with wheat. The Farmers' Alliance holds its secret and noiseless session and nothing breaks the silence save the chuck of the Mennonite's wheat-laden wagons. The wild-eyed orator incites his hearers to boycott the press, and asks them to appeal to the arbitration of arms, but the Mennonite keeps coming in with his wheat. While the dunghill statesman explains how the Government robs the masses, the Mennonite comes in with wheat."

Prof. G. D. Bradley von der Toledo Universität sagt in seiner Schrift „The Story of the Santa Fe“: „Das Kommen der Mennoniten war ein Ereignis von großer Wichtigkeit für Kansas. Sie haben ein großes Gebiet des südzentralen Teils von Kansas in herrliche Farmen umgewandelt. Es war ein Mennonit, Bernhard Warkentin, der den berühmten Türkei-Weizen in Kansas einführte. Diese verbesserte Sorte von Weizen haben sie mit solchem Erfolg gezogen, daß Kansas der größte Weizen produzierende Staat in Amerika ist. — Dies ist einer der wichtigsten Faktoren, die den Getreidebau in Kansas vom Fehlschlag in Erfolg umgewandelt hat.“

Leider wurde das Leben dieses Mannes, Bernhard Warkentin, durch ein jähes Unglück zu früh dahin gerafft. Am 2. April 1908, auf einer Reise durch den fernen Osten, kam er unerwartet um. Er befand sich mit seiner Gattin auf einem Zuge zwischen Damaskus und Beirut, Syrien. Im nächsten Abteil des Waggons, in welchem sie dahinfuhren, hantierte ein türkischer Prinz mit einer Pistole herum, in der Meinung, sie sei nicht geladen. Aber auf einmal ging sie doch los. Die Kugel drang durch die Wand in Herr Warkentins Rücken, dann abwärts durch Lunge, Magen und Leber. Der Zug wurde angehalten und dem Verwundeten alle mögliche Nothilfe zu teil. Leider befand sich kein Arzt im Zug oder in der Nähe. In Beirut angekommen, wurde der gefährlich verletzte Patient schnell ins deutsche Hospital überbracht, wo ein geschickter Wundarzt, Dr. Post,

alles tat was in seinen Kräften lag, um das Leben des Mannes zu retten. Aber dies sollte nicht sein; denn schon gegen Mitternacht desselben Tages erlag er seinen Wunden und zwar in dem Hospital, das Herr und Frau Warkentin aus der Ferne mit ihren Gaben unterstützt hatten.

Die Witwe brachte die Leiche unter sympathischem Entgegenkommen von Beamten und Mitreisenden nach Neapel, wohin ihr Sohn Carl und Rev. David Goerz von hier, und Herr und Frau J. J. Krehbiel, die damals grade in Europa waren, ihr entgegen eilten. Am 30. April erreichte man mit der Leiche New York und ein paar Tage darauf Newton. Am 5. Mai fand in der Warkentin Residenz unter großer Teilnahme von nah und fern eine einfache Leichenfeier statt und der Verbliebene wurde auf dem Greenwood Friedhof bei Newton beigesetzt.

Die Zeitung berichtet, die ganze Stadt und Umgebung hätten teilgenommen an dem stillen, aufrichtigen Tribut, das man dem Toten entgegen brachte. Freunde und Bekannte, Farmer, frühere Kunden und Arbeiter, die ihn als sympathisierenden Nachbarn, aufrichtigen Geschäftsmann und hochgeachteten Mitbürger kennen und schätzen gelernt hatten, fühlten sie hatten einen Wohltäter und Freund verloren. Der Prediger sagte unter anderm von ihm:

“Measured by every standard Bernhard Warkentin was a rare man and a rare citizen, and in his death Harvey county suffers a grievous loss. In a modest and quiet way he took a very substantial part in developing the resources of this community, and he was great in his benevolences and his charity.”

Frau Warkentin folgte ihrem braven Gatten vor zwei Jahren in die obere Heimat. Sie fand besondere Freude im Wohltun an Leidenden. Das Bethel Hospital und Altenheim lagen ihr sehr am Herzen. Ihre prächtige Villa, dem Hospital als beständiges Andenken vermacht, um betagten Ehepaaren als Ruhestätte zu dienen, ist ein schönes Denkmal einem wohlthätigen Zweck gewidmet.

\* \* \* \*

#### CHRIST OR CHOAS

With the cry, “Christ or chaos,” the church's answer to the spiritual unrest of a troubled world, Episcopal leaders pleaded today for unrestricted continuance of foreign and domestic missions.

## « Alumni and Ex-Students Notes »

Has your name appeared in these columns lately? Might there not be something to report, either about yourself or some friend? My supply is exhausted every month. If you enjoy hearing about other Bethelites keep us informed about those you know. We are grateful for all help given us thus far.

Helene Riesen Goertz, Alumni Editor  
Bethel College Monthly.

Telephone: 13K11

J. E. Langenwalter (Ac. '06) of Twin Falls, Idaho was seen on the Bethel Campus early in November.

"When James Liu (C. '34) was traveling to the summer resort a bomb suddenly exploded in the same car in which he was riding. Several of his fellow passengers were instantly killed, and several others fatally wounded. He was an eye witness of the whole scene. It was certainly a narrow escape and he praised the Lord for the special grace of protection. He returned after a summer Bible conference refreshed in body and soul. He is the principal of the Junior High school at Kai Chow. . ." (China).—From Missionary News and Notes. Nov. '34.

Rosa Duerksen (Ac. '27) of Hillsboro and Mr. Abraham V. Voth were married on October 17, 1934 in the Alexanderwohl church.

Elmer Linscheid (C. '32) has a position at Freeman Junior College, Freeman, S. D. coaching athletics and teaching a course in General Science.

Ruth Romine is teaching in the Walton, Kansas school.

Paul D. Voth (C. '29) has been promoted from an assistant Professorship to professor of botany at the University of Chicago. Mr. and Mrs. Voth live at 5602 Dorchester, Chicago, Ill. and they sent a dollar for the Monthly.

"Miss Bobbie Barrett has returned from a three weeks' trip to the south and east which included a visit to San Antonio, Texas where she visited the Alamo Mission and into Old Mexico for a stop at Loreda and

Mexico City. Here she visited the pyramids, floating gardens and art galleries and many other interesting spots. Going from Mexico City to Vera Cruse (?), she sailed for Havana, Cuba and from there to New York. In New York she attended stage plays and visited the "open house" afternoon at the Waldorf-Astoria where she heard Carrie Chapman Catt, Pearl Buck, Amelia Earhart and other notables talk, after an introduction by Mrs. Roosevelt."—From Eve. Kans. O. 6, '34.

J. B. Epp (Ac. '97) is moving from Meno, Oklahoma to Fairview, Oklahoma, in order to be nearer his present charge: the Orienta Mennonite church.

Miss Walburga Goertz of Hillsboro, Kansas is at present making a home for her brother Bruno Goertz and his three boys who lost their mother last March. Mrs. Goertz who left three motherless boys at her death will be remembered as Helena Bartel ("Blondie") by her classmates. Miss Walburga formerly had charge of a beauty parlor in Hillsboro, Kansas, for about nine years.

Milton Kliever (C '29) is a student of the state school at Manhattan, Kansas this year.

Theodore Ediger is at present assistant editor of the daily Tulsa Tribune, Tulsa, Oklahoma.

Gustav A. Linscheid (Ac. '00) and Anna Hirschler Linscheid (Ac. '98) are on their third Kansas trip visiting the Mennonite churches. In all they expect to speak in thirty-four churches. They arrange their program so that they never are absent more than one Sunday at a time from their station in Oklahoma in order that the mission work among the Indians need not suffer too much because of their speaking tour thru the churches.

"Harold Boggess, baritone of the Munny Opera, who has been singing a series of song recitals over KMOX, will be heard for the last time Wednesday (Oct. 3?) from 5:30 to 5:45 p. m. He will leave for the East within a few days, where he will fill many concert and orchestra dates, including an engagement with the Elizabeth, N. J.,

Symphony orchestra, and recitals at the smart resorts, Essex, N. J., and Sussex, N. J. Mr. Boggess is a member of the New York Opera Comique and the Chautauqua Opera association. He is a pupil of the Juillard Graduate School of Music. His parents, Mr. and Mrs. Newton Boggess, recently went to Alton, Ill., to reside, where his father has recently gone into business." From Eve. Kansan O. 6, '34.

Stella Wentzel (C '28) is teaching her fifth year in the Indian Reservation school at Chemawa, Oregon, located about five miles from Salem. Miss Wentzel spent the summer here in Newton and in travel. While in Newton she attended the Bethel College summer session.

Waldo R. Wedel (Ac. '26) has been employed since early in May doing research work for the Nebraska Historical Society, operating in southern Nebraska and northern Kansas.

Miss Emma Harling is working with the Visiting Nurses Association at Denver, Colorado.

Henry Gaeddert (C '32) is teaching in the Anthony, Kansas Junior High school for the second year.

George N. Duerksen (Ac. '24) and Viola Krehbiel Duerksen (C '26) are located at Girard, Kansas this winter.

Minnie Harms (C '24) is teaching in a Nazarene college in Bethany, Oklahoma.

Martha Harms (C '30) is again an enthusiastic voice student at the University of Oklahoma this winter.

Ida Mae Nickel is employed in the R. A. Goerz home in Newton, Kansas, and is seen on the campus occasionally.

Fayette E. Niles (C '17) is at present spending his time on a forty acre farm near Prairie Grove (?), Mo. Due to health reasons Mr. Niles has given up teaching.

Walter E. Niles (C '17) has been trying to farm in summer and teach in winter for several years. That meant moving the family several times each year. This year he has decided to stay on his farm near Sedgwick, Kansas, and is having a good time. He recently visited his brother Fayette.

P. H. Richert (B. C. Faculty 1889—1913 and 1920—21) was elected president of the Western district conference of Mennonite

churches at the recent session of the conference held in Newton.

On November 1 Morris R. Hogan (C '33) and Alice Mae Billings were married. Mr. Hogan is employed in the A.O.U.W. offices in Newton, Kansas, and so the couple will make their home in this place.

Mrs. Frieda Regier and Mr. Gerhard Entz were united in marriage at the First Mennonite church of Newton on November 6. The couple left on an extended wedding trip to the Southern coast and upon their return will be at home to their relatives and friends in their newly remodeled and re-decorated home at 317 East Fourth. The bride will probably best be remembered as Mrs. J. G. Regier. Mr. Regier died some years ago.

Herbert R. Schmidt (Ac. '23 & C. '27) and Mariam Penner Schmidt (C '25) are making their home at 1901 Lafayette Ave., St. Louis, Mo., where Mr. Schmidt is doing his work as an Interne. He got his M. D. degree last spring.

Adrian Shull (C. '32) is again teaching at Kiowa, Kansas, this year.

Hilda Wedel Osburn and family has just moved to Shelbyville, Mo. where her husband is employed by the state road maintenance department. His work is to be to look after the roads leading out of Shelbyville and hence promises to be more permanent than his work with the new roads department was so far.

E. S. Sanderson (C. '31), Newton, is a member of the Materials Committee for the Thirty-third All-Kansas Music Competition Festival to be held next April as Emporia Teacher College. The work of the committee is to select contest numbers for the festival. The committee is composed of sixteen high school music supervisors over the state.

Mabel Goering (C '34) presided at the Young People's meeting of the Western District Conference held in Newton on October 24.

A. J. Graber (B. C. Faculty 1925-33) spoke at the Hesston-Tabor-Bethel Reunion dinner held in the Y. M. C. A. building in Hutchinson at the time of the teachers' meeting. His subject was: "Mennonites Tomorrow". The other two schools had presented "Mennonites: Yesterday and Today."

Last summer Bethelites got together in

Chicago like they so often have done in the past. They met at the home of Waldo Kliever and Mary Schmidt Kliever at 4722 Greenwood Ave. Those attending were: Mr. and Mrs. Paul D. Voth, 5602 Dorchester Ave., Chicago; Mr. and Mrs. A. Warkentin, University of Chicago. Mr. and Mrs. D. S. Pankratz, University of Tennessee, Memphis, Tenn. Miss Minnie Harms, Cordell, Oklahoma. Miss Marie J. Regier, missionary on furlough from China. Miss Augusta Schmidt, missionary on furlough from India. Miss Marie Flaming, Buhler, Kansas. Now International House, U. of Chicago. Mr. and Mrs. August Schmidt, Fairview, Okla. There were also present Mr. and Mrs. Henry Unruh, Enid, Oklahoma and Mr. Erwin Wedel, Gotebo, Oklahoma and Dr. Kroeker, the latter a prospective Bethel faculty member.

Herbert Isaac, son of J. P. Isaac (Ac. 1895) and Helen Goerz Isaac of Glendale, California visited with relatives in Newton while on his way home from New York where he studied voice under the famous voice teacher, Oscar Seagle. While in Newton he delighted the Bethel College chapel audience with several solos.

Early in August Jonas W. Graber (Ac. '14) was chosen to head the federal housing corporation organization in Kansas. His new title is state director of better housing conditions for the national Emergency council.

On October 23 occurred the marriage of Miss Dorothy Tholl and Mr. Gerald Gillett at the home of the bride's parents in Omaha, Nebraska.

Herschel Hawley is branch manager for the Travelers' Insurance company in Omaha, Nebraska. He attended the Lions' club international convention where Mr. Hawley sang with the Omaha Lions' club quartet in an international contest winning third place.

Peter I. Thiessen (C '31) is now in Minneapolis, Minnesota. He recently had word that it will be possible for him to become an American citizen.

Last month we reported that John Bekker (C '34) was soon to give a talk at the Cosmopolitan Club of Kansas City, Kansas. He has since given another talk at Kansas City, Kansas, the second one being at a

general assembly of the high school and Junior college student body. Besides these, he has addressed young people's groups in the Lawrence, Kansas churches.

Five former Bethel students have helped sponsor a Community Library in Arlington, Kansas. The Community Y. W. C. A. of Arlington was the organization thru which the project received its impetus. Friends of reading donated used books, the city council offered the use of the City Hall, and the proceeds of an entertainment provided funds with which to purchase the first book shelves. The library was opened in July 1933. Since that time more contributions in books and money have been received until the total number of new and used volumes is close to one thousand at the present time. A library board is in charge of the organization and administration of the library. Members of the Y. W. C. A. take turns at checking out books on Wednesday and Saturday afternoons of each week. The average circulation per week during the year is between 75 and 100. Collected fines and rental on new books make it possible to keep on hand two sets of Traveling library books from the State Traveling Library Commission at Topeka. The five Bethel students who are members of the Arlington Community Y. W. C. A. are: Elizabeth K. Linscheid, Emma Linscheid, Martha Ewy Berger, Selma Riesen Linscheid, and Elizabeth S. Linscheid(?).

Miss Mary E. Hooley (B. C. Faculty '20-'24 & '26-'34) of the Bethel English Department until last June, has accepted a position in a "local federal emergency junior college" in her home county in Ohio. She is teaching a course in Beginning German besides her regular English courses. She attended a state meeting of the Fellowship of Reconciliation at Columbus, Ohio recently where she heard T. Z. Koo as well as such other celebrities as Muriel Lester (English), Nevin Sayre, and Dr. Chalmers.

A baby boy was born to Dan P. Penner (Ac. '10) and Sara Wiebe Penner on Oct. 19, 1934 whom they have named Herbert Dwayne.

\* \* \* \*

**WEDEL DEFINES CHRISTIANITY**

Dr. Theodore Wedel, the son of the first president of Bethel college, and now secretary of the Student College Work of the Episcopalian church, was the guest speaker in chapel Tuesday morning.

The subject of Dr. Wedel's talk was "What Is Christianity?" He began by comparing the modern religious attitude with that of the earlier Christians, and then explained how this newer attitude is not the real center of our religion.

"The general attitude of modern youth," said Dr. Wedel, "toward Christianity is very interesting. It is not an attitude of scepticism or antagonism, but one of ignorance—ignorance of traditional Christianity. Most Christians, if asked to define Christianity, would be at a loss for an adequate definition." He explained that since most of us have grown up in Christian homes, we find it hard to define just what Christianity is, because we have been in it all of our lives.

"The modern scientific attitude toward religion is not complete," continued Dr. Wedel. "It is based on natural laws. True religion involves some supernatural belief that cannot be explained in terms of our material existence. That is why all religions based wholly on social idealism ultimately vanish."

Dr. Wedel concluded by saying that in Christianity all humble toil—even suffering—can be made an expression of the divine, and that there is a divine power who really loves and cares for us.

Dr. Wedel spent most of his childhood on the campus and was at one time a student

in the college. He received his doctor's degree from Yale university. At present he is traveling over a great territory working principally with the attitude of modern college youth toward religion. Dr. Wedel gave the commencement address at Bethel in June 1933.

\* \* \* \*

**HEFFELFINGER SPEAKS IN CHAPEL**

In the Education Week lecture last Thursday J. B. Heffelfinger, Newton city schools superintendent and member of the State Board of Education, commended the faculty, students and constituency of Bethel College as to the high regard which the state board holds for Bethel College.

He spoke on the subject "Education—a New Skill, Understanding and Attitude." He said that the test of true education is the ability to think independently, to think for yourself. He contrasted the conservative type of student, who says, "Come wheel or woe, my status is quo," with the more extreme type, pointing out that the student that our modern educational setup demands is not merely a book learner, but one who applies his knowledge to practical situations.

\* \* \*

It is a good thing to be clever to be able and smart; but it is better to have the qualities that find their expression in the Decalogue and the Golden Rule.

—Theodore Roosevelt

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**STUDENTS HEAR MISS WILDER**

Jean Wilder, Bethel student in '32-'33 and graduate of the University of Missouri, spoke in chapel Monday on the subject "The Science of Seeing."

She gave the history of our modern lighting system, pointing out that the candle as the first type of lighting device was followed by the oil lamp, and that in turn by the gas lamp. Eventually Edison created the modern electric bulb which burned in any position, with no smell, and no open flame. She pointed to differences in light intensity, showing that eye strain uses up nervous energy.

"Human vision is a delicate, priceless gift," continued Miss Wilder. She brought out forcefully the importance of capitalizing seeing as a science. She is at present an employee of the Kansas Gas & Electric company.

Records show that Miss Wilder had an exceptionally high rating while she attended

Bethel. She took active work in journalism and participated in dramatics and debate.

\* \* \*

**THE WINDS OF LIFE**

One ship sails East and one sails West  
By the selfsame wind that blows,  
It's the set of the sail and not the gale  
That determines the way it goes.  
Like the winds of the sea are the ways of  
fate,  
As we journey on through life,  
It's the set of the soul that determines the  
goal

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