

BETHEL COLLEGE MONTHLY

Newton, Kansas

February, 1934

"Why Do The Nations So Furiously Rage?"

By G. R. Gaeddert

Martin Luther

By Dr. J. R. Thierstein

The Shaker Heights School Program

By A. G. Linscheid

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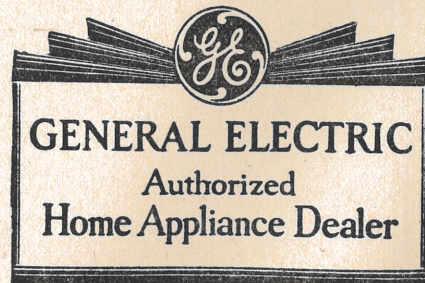
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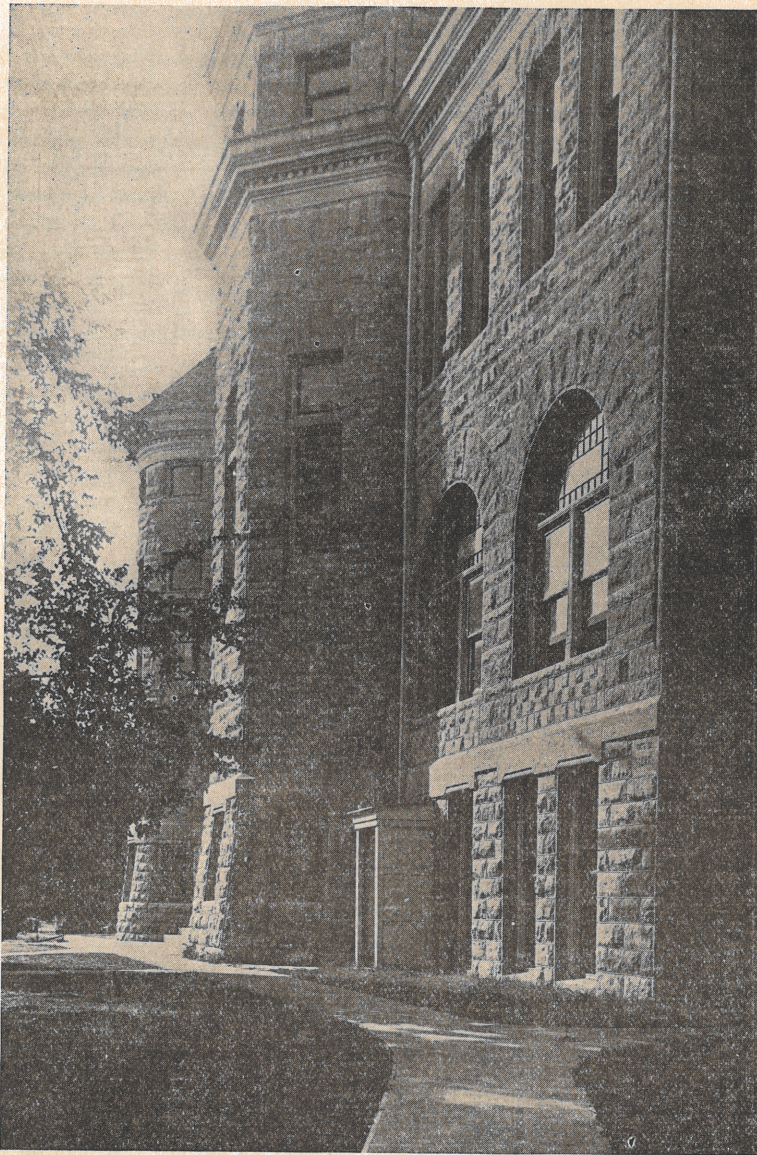
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No. 6.

"Canst thou bind the cluster of the Pleiades or loose the bands of Orion?"

—Job

The Starry Heavens

are never more brilliant than during the winter season. Orion, the only constellation with two first magnitude stars, ranks first among all the constellations of the heavens.

When the ancient Greeks beheld the orderly procession of the myriads of stars and the motion of the planets set like jewels on the surface of hollow 'cyrstalline

spheres', according to the Pythagorians, they imagined celestial music pealing forth into space — the Music of the Spheres — which, unfortunately, only the gods could understand.

It has been said that no astromer can be an atheist. However that may be, there is nothing that seems to lift us out of ourselves like an hour or two under the stars.

"Why Do The Nations So Furiously Rage?"

"Why do the nations so furiously rage, and why do the people imagine a vain thing?"

Sixteen years ago, while in Camp Funston in the midst of the so-called military glamour, I listened to a baritone soloist who sang this wonderful production arranged by the artist, Handel. It was wartime. While I sat there listening, I was mindful of the thousands of soldiers in the trenches, hovering between life and death, sacrificing their life for what purpose? I wondered then why the nations were so furiously raging. To save the world for Democracy; to silverline the pockets of some multimillionaire; to produce countless widows and orphans; to rob the poor of

house and home; to enfeeble the nations with invalids, cripples and children affected with rickets; to burden the taxpayers with insuperable debts; to bleed the nation of its prime youth and hasten its disintegration; to fill the hospitals with the wounded, the maimed and the moaning; or the asylums with the shell-shocked and gassed; to satisfy the wanton politician or the insatiable militarist; to satisfy the desire for lust and adventure; or to perfect and make more efficient our economic system? Out of the entire rendition of the Messiah, this masterpiece remained most vividly in my mind. At the time I gave but little thought to the second phrase: "And why do the people imagine a vain

thing?" What was the vain thing imagined? I did not know. In later years the second phrase too has taken on a new meaning.

Handel lived in a time known to the historian as the period of the second hundred years war, fought between England and France. Although he was by birth a German, he spent most of his mature years in England, where he probably composed most of his work, if not all of it. (He was buried at West Minster Abbey.) Most of his writings were for the world. Consequently he wrote what he observed. He observed the bitter struggles between nations, for wars during his lifetime were waged almost incessantly. But he must also have noticed the same bitter struggles for possessions among men: among the country-gentlemen, the noblemen, the clergy, the courtiers; and transformed his thoughts into music. Hence one of his productions was an interpretation of the war among nations and among men: "Why do the nations so furiously rage and why do the people imagine a vain thing."

Conditions have not changed a great deal from what they were when Handel lived. Oh yes, we enjoy many comforts he never thought of, many privileges he never had, but we are victims of the same economic system. We are but a tool in the hands of a system, and the same processes are at work to-day that were functioning in the 18th century. At the bottom of all is the idea of private property. Around it and the man who has gained it, scrupulously or unscrupulously, we have built and rebuilt our laws so as to protect "life and property." Hence, our political system has shaped itself around and revolves about our economic system. This has created in men an insatiable desire, for wealth represents power and social prestige. With it has come competition—a contest in the striving for goods—land, stocks, bonds or whatever form wealth may take, provided it can be converted into money to buy other commodities. The result has been an endless striving of the individual as well as the nation made up of individuals.

When the colonial settlers landed in America, they fell upon their knees, but before long they also fell upon the aborig-

ines. Why? To get the land which did not belong to them. The process was repeated time and again. The English fell upon the Spanish, the Dutch fought the Swedes, the Spanish fought the French and vice versa, the English fought the French, the United States fought the English, then the Mexicans, and before long we fought the Civil War. That was a terrible fratricide. It was a struggle between an agricultural and a rising industrial system. We had a remarkable man guiding the destiny of our nation during those bleeding days—a real Statesman. He understood the significance of the phrase: "War is hell." Had he arranged for it? No, it came to perfect a system, and as such it had to ruin the one faction and build the other. Already before Grant was negotiating peace terms with Robert E. Lee, the radicals had voiced their insatiable hatred for the South in the Wade Davis Bill which Lincoln had vetoed. Sensing this spirit of revenge Lincoln meant to soften the hearts of the leaders of this movement and took Charles Sumner and Benj. F. Wade along to Petersburg and showed them the maimed, the moaning, and the dying soldiers on the battlefield in the hope that it might appease their wrath. But he was disappointed, for they could not see what Lincoln had seen. They had become a part of the machine which required a complete annihilation of the South so as to insure the unhampered progress of the industrial North-East. Consequently, what the terrible war had not destroyed in the South, the period of Reconstruction did. Meanwhile, the economic system had been at work day and night, and with greater strides than ever before it had moved to concentrate wealth into the hands of fewer and fewer people. The industrial system was protected against state legislation by the 14th Amendment, by the protective tariff, by the gold standard, and by the political boss, who represented the joining of hands of organized capital, industry and politics. Its development was hastened by new inventions, the machine. Thus protected, the industrial system left the farmer and the proletariat far in the background, poorly paid, poorly organized and unprotected. Moreover, the corporations soon combined to form trusts,

holding companies, and interlocking directorates, in spite of legislation to the contrary. Thus the Civil War continued. It was ruthless competition. J. D. Rockefeller, the great philanthropist, told his competitors either to sell out to him or else he would ruin them. Self-preservation became necessary until business men today cry out that honesty is impossible. Groans were heard now and then, voiced by the farmer, the unemployed, a crushed competitor or the proletariat, especially when the panics appeared with almost perfect periodic regularity, giving evidence of the fact that the system of economic competition and exploitation was working perfectly. However, they were at once calmed by the voice of the "trustworthy Republican" that prosperity was just around the corner. And the process went on unabated and uninterrupted.

But alas, this economic system had also been at work in Germany, in England, in France, in Japan, in Spain, in Italy, in Austria-Hungary, in Russia, etc. And not only had there been a constant war within the nations, among the farmers, the business men, institutions of learning, churches, corporations, trusts, professional men; but also among nations. Rival nations were affected by similar desires; they were controlled by the same system that controlled the individuals composing it. But instead of fighting for commodities, they struggled

for colonies, for raw materials, for markets for their finished products, for natural resources and for places or economic projects to invest their capital. This system likewise had to be protected and nourished. Hence nations became militaristic. They built large navies, voted large standing armies, formed offensive and defensive alliances, and negotiated treaties of neutrality. All this was done to protect the nation's interests abroad and to protect it against invasions. Again there were groans now and then, during the Franco-Prussian War, the Russo-Japanese War, the Balkan War, the World War and others, giving evidence of the fact that the capitalistic machine—the economic system—the process of grabbing, was functioning. Although it left ruin and waste in its wake, the system had to be continued, until finally, in 1929 it almost wrecked the most wealthy nation in the world and left the world in chaos.

Fellow citizens, is that Christianity? Yet it is happening in all the so-called Christian nations? Do you wonder why the composer cried out—"Oh why do the nations so furiously rage, and why do the people imagine a vain thing?" Not until the Sermon on the Mount is incorporated into our economic and political system will we have "peace on earth and good will among men." (Given in chapel January 4, 1934.)

DR. KAUFMAN SPEAKS TO THEMIAN CLUB

Dr. Kaufman was the guest speaker at a recent meeting of the Themian Club held in the home of Mrs. Glenn Woods, Newton.

"World-Understanding" was the subject of his address. He pointed out that, among other things, fear, prejudice and misrepresentation were frequently the cause of friction between nations.

* * *

Bethel to Broadcast Over Station KFH

Every other week beginning Wednesday evening, February 14, Bethel college will broadcast from station KFH at Wichita, from 8:45 to 9:00.

On the first program the college octette

will appear. Later on, programs will be given by the girls' quartet, the brass sextette, the chorus and the music faculty. Several speakers will appear also.

Prof. Anderson made the arrangements for these programs which will continue every week indefinitely.—Bethel Collegian.

* * *

WAR RESISTERS ON THE INCREASE

In various parts of the world the war resisters have confirmed their stand against war. More and more young people are prepared to declare their intention never to take part in any war whatsoever. This position was taken recently by 200 students of Columbia University.

Martin Luther

In Deutschland und andern protestantischen Ländern und Kreisen wurde im Oktober des vergangenen Jahres der 450. Geburtstag Martin Luthers ziemlich allgemein gefeiert. Das ist in einer Zeit, wo die christliche Kirche wieder einer Neubelebung bedarf von nicht geringer Bedeutung. Und wohl mancher ernste Christ hat schon im Stillen geseufzt: Möchte doch heute wieder so ein Martin Luther erscheinen!

Wir hätten noch im alten Jahr gern etwas über die Verdienste dieses Mannes im Monthly gesagt, aber es fehlte dazu an Raum. Es ist auch jetzt vielleicht noch am Platz es zu tun.

Was waren die Hauptverdienste Martin Luthers als Bahnbrecher einer neuen Zeit? Man denkt da wohl zuerst an seine Arbeit als Neubildner der christlichen Kirche, die er von den Schläfen bloßer Form, Bilderverehrung und toter Orthodogie befreite und wieder zu ihrem wahren Ursprung, zum wahren kindlichen Glauben an Jesum Christum zurückführte. Er legte das Hauptgewicht seiner Darlegungen auf zwei Lehren: (1) Der Mensch gelangt nur durch den Glauben an Jesum Christum und sein Veröhnungswerk zum Frieden und zur wahren Gemeinschaft mit Gott. (2) Die Bibel ist die alleinige Richtschnur christlichen Glaubens und Wandels. Nach seiner Auffassung ist jeder echte Christ König und Priester vor Gott, und der einzige Mittler zwischen Gott und dem Menschen ist Jesus Christus. Durch ihn haben alle Gläubigen, ohne die Mittlerschaft eines Priesters, eines Heiligen oder Papstes freien Zutritt zu Gott. Auf diese Weise wird Christus und nicht die Kirche der Mittelpunkt der christlichen Religion.

Groß ist Luthers Verdienst als Uebersetzer der Bibel. Seine Uebersetzung war nicht die erste in der deutschen Sprache. Schon fast zweihundert Jahre vorher waren Teile der Bibel ins Deutsche übertragen worden und in 1466 kam die ganze deutsche Bibel zu Straßburg heraus, und dann noch siebenmal bis 1522. Aber alle diese Verdolmetschungen begnügten sich damit, Wort für Wort die lateinische Vulgata zu übertragen. Sie waren leblose, oft wenig sagende, oft den Sinn verdunkelnde Wiedergaben des vorliegenden Textes. Davon einige Beispiele: In der Straßburger Bibel liest die Stelle Matth. 22,

42 in der Vulgata, „Quid vobis videtur de Christo? — Was ist euch geschehen um Christo?“ bei Luther, „Was dünket euch um Christo?“ An Stelle von Matth. 12,34 in der Vulgata, „Ex abundantia cordis os loquitur,“ hat die Straßburger Version, „Aus dem Ueberfluß des Herzens redet der Mund,“ Darüber sagt Luther: „Ist das Deutsch geredet? Welcher Deutsche versteht solches? Was meint das, ein zu großes Herz? oder zu viel Herz?“ und übersezt dann die Stelle: „Was das Herz voll ist, des gehet der Mund über.“ An Stelle von Römer 2,11 in der Vulgata, „Non enim est acceptio personarum apud Deum,“ sezt die Straßburger Version, „Die Empfangung der Leibe ist nit bey Gott.“ Bei Luther: „Es ist kein Ansehen der Person bei Gott.“ An Stelle von Psalm 78,26 in der Vulgata, „et induxit virtute sua africam“ heißt es in der Straßburger Version, „und führt in Africam zu seiner Kraft.“ Bei Luther, „und er erregte durch seine Stärke den Südwind.“ An Stelle von Römer 3,23 in der Vulgata, „Omnes peccaverant et egent gloria dei,“ hat das Straßburger Buch, „Sie haben alle gesündigt und bedorfften der Glori Gots.“ Luther, „Sie sind allzumal Sünder und mangeln des Ruhms, den sie bei Gott haben sollten.“ Man sieht, wie Luther den Sinn vertieft, aufgeklärt und neu inspiriert hat. Nicht ohne Grund sagt er: „Das Dolmetschen ist nicht eines jeglichen Kunst. Es gehört dazu ein recht fromm, treu, fleißig, furchtjam, christlich gelehret, erfahren, geübt Herz.“ Und darin liegt wohl der Unterschied bei den Uebersetzern.

„Welch ein Unterschied zwischen dem Tintendentsch, dem „Papierehen“, und Luthers frisch aus lebendigstem Quell sprudelnder Sprache, voll Einfalt und Kraft und Natürlichkeit! — Alles ist wirkliches Leben, nicht Tinte, nicht Druckerchwärze; es ist gesprochen, es klingt; bald tönt seine Sprache innig, liebevoll und warm und weckt tröstliche Erbauung oder gottselige Begeisterung; bald ist sie klar und scharf in strenger Gedankenfolgerung, bald donnert und blüzt, rollt und grollt sie bitter und grausam —, bald ist sie wieder schalkhaft und humorvoll.“ (Biese).

Durch die Bibelübersezung und besonders durch seine „Flugschriften“, wie durch seine

Schriftwerke überhaupt, wurde Luther der Bildner der neuhochdeutschen Sprache. Vor seiner Zeit existierte keine eigentliche deutsche Umgangssprache. Er mußte eine bilden, aufbauen. Zwar bediente er sich als einer Art von Wegweiser der sächsischen Kanzleisprache oder Gerichtssprache. Aber darin hatte er noch lange nicht eine vollkommene Sprache; denn die Sprache amtlicher Akten und Urkunden war steif und einseitig, ihr Gedankenkreis und ihr Wortgebrauch sehr beschränkt. Solches „Papierdeutsch“ entbehrte die Biegung und Mannigfaltigkeit einer lebendigen Volkssprache; ihm fehlte der Wortschatz des Alltagslebens und der geistigen und geistlichen Welt. Zur Erlangung dieser sagt Luther, mußte man die Mutter im Hause, die Kinder auf den Gassen, den gemeinen Mann auf dem Markt, den Handwerker in der Werkstatt fragen und diesen genau auf den Mund schauen. Er berichtet, daß er und sein Freund Melanchthon oft Tage, ja Wochen lang ein Wort suchten und doch nicht fanden. Im Hiob hätten sie oft kaum drei Zeilen in einem Tag übersezt bekommen.

„Es ist Luthers unsterbliches Verdienst, daß er die deutsche Sprache aus ihrer verachteten Stellung herausriß und ihr bei hoch und niedrig die ihr gebührende Stellung verschaffte; sodann, daß er die verrohte, regellose, barbarische Sprache zu einer schönen, festgefügtten und edlen umschuf, und endlich, daß er dieser Sprache durch die Macht seiner Persönlichkeit in allen Volksschichten eine solche Verbreitung gab, daß sie schließlich die gemeinsame Verkehrs- und Literatursprache aller deutschen Stämme wurde, die heute noch, trotz mancher Veränderungen, jeder Geschulte in ganz Deutschland, auch in der Schweiz und Oesterreich schreibt und spricht.“

Luthers Bibel und andere Schriftleistungen wurden das Fundament und das Gerüst der deutschen Grammatik und Syntax. Darauf bauten dann die Grammatiker und Sprachenlehrer ihre Regeln, daraus nahmen sie ihre Beispiele und bildete den deutschen Stil. Durch sie lernte das deutsche Volk die Macht seiner Sprache und die Gewalt der Feder kennen. An ihr bildete sich das deutsche Sprachgefühl.

Luther wurde der Gründer der deutschen Volksschule und letzten Endes der Elementarschule überall. Er sah ein, daß der Erfolg der Reformation nur dann

möglich sei, wenn das Volk, besonders die Kinder, lesen lernten, so daß sie sich durch die Lesart des Wortes Gottes und das eifrige Studium desselben mit dem Plane Gottes zu einem gottgeweihten Leben bekannt machen konnten.

Seine Schrift „An die Ratsherren aller Städte deutschen Landes, daß sie christliche Schulen aufrichten und halten sollen“ ist eine wahre Goldgrube feiner erzieherischer Gedanken und Ratschläge. „O wehe der Welt immer und ewiglich!“ sagt er. „Da werden täglich Kinder geboren und wachsen bei uns daher, und ist leider niemand, der sich des jungen Volkes annehme und regiere, da läßt mans gehen, wie es gehet. — Ja, sprichst du, was geht das die Obrigkeit an. Ist recht geredet, wie wenn die Eltern aber solches nicht tun. Daß es von den Eltern nicht geschieht, hat mancherlei Ursache.“ Darauf behandelt er drei Gründe, warum Schulen und Lehrer eine Notwendigkeit sind.

Erstens, sind etliche Eltern nicht so fromm und redlich, daß sie den Kindern ein gutes Vorbild sein können; und so wachsen diese leicht in Unzucht aus.

Zweitens, ist der größte Haufe der Eltern leider ungeschickt dazu und weiß nicht, wie man Kinder ziehen und lehren soll. Da sie selbst nichts gelernt haben, außer den Magen versorgen, so gehören sonderliche Leute dazu, die die Kinder wohl und recht lehren und erziehen sollen.

Drittens, wenn auch die Eltern geschickt wären und das Lehren gerne selbst verrichteten, so lassen ihnen ihre Geschäfte und ihre tägliche Arbeit weder Zeit noch Raum dazu, also daß die Not zwingt, gute Zuchtmeister (Lehrer) für die Kinder zu halten.

Einer Stadt bestes und allerreichstes Gedeihen liegt nicht in irdischen Schätzen, festen Mauern, schönen Häusern, sondern darin, daß sie viel feiner, gelehrter, vernünftiger, wohl-erzogener Bürger hat. — Wie kommt es, daß es jetzt in allen Städten so dünn aussieht von geschickten, geschulten Leuten; daß die Obrigkeit die jungen Leute aufwachsen läßt, wie das Holz im Walde?

Gesetzt, der Mensch hätte keine Seele und man bedürfte um der Schrift und Gottes Willen weder Schulen noch Sprachen, so wäre doch allein diese Ursache genug, die allerbesten Schulen für Knaben und Mädchen überall zu errichten: die Welt braucht Schulen, um ferne, geschickte Männer und Frauen zu entwickeln;

sie braucht Männer, die Land und Leute regieren können. Und Männer müssen aus Knaben, Frauen aus Mädchen werden.

Mancher sagt: „Ja, wer kann seine Kinder so entbehren und alle zu Junkern erziehen? Sie müssen alle im Hause der Arbeit warten.“ Auf diese Entschuldigung wendet Luther ein, es sei seine Meinung, daß man die Knaben des Tages eine Stunde oder zwei zur Schule gehen und die andere Zeit zu Hause schaffen und Handwerke lernen lasse. Ueberhaupt bringen sie ja sonst wohl zehnmal so viel Zeit mit „Käulchen-Schießen, Ballspielen, Laufen und Raummeln zu.“ Ein „Mägdlein“ könnte doch wenigstens des Tages eine Stunde zur Schule gehen und dennoch zu Hause tüchtig Hand anlegen.

Zum Stundenplan so einer Schule gehört vornehmlich Bibellese und Studium, Katechismus, Memorieren von Psalmen, Liedern und andern Teilen der Schrift, etwas Rechnen und Naturkunde, denn „die Natur ist ja des lieben Hergotts Kinderfibel.“ Auch Gesang und selbst Turnen waren vorgehoben.

Luther ist auch der Vater des protestantischen Kirchenliedes, der erste Kirchenliederdichter, den man hat. Und nicht nur hat er Gedichte, sondern auch meist die Melodien dazu geschaffen. Da eben keine passenden, christlich-geistlichen Lieder vorhanden waren, so trat er selber als Dichter auf und „mit sicherem Griff verfaßte er die Eigenart des Kirchenliedes,“ das einerseits wahrhaft christlich, andererseits echt volkstümlich sein wollte. Ganz objektiv, ohne den Ausdruck persönlicher, Gemütsstimmung, singt es in naiver, herzlicher, fecker Weise die großen Taten des Heils. In ihm bekennet die Kirche ihren Glauben, preist Gott für seine seligmachende Gnade, freut sich seiner liebevollen Gemeinschaft, trotz aller ihrer Feinde. Das lutherische Kirchenlied zeichnet sich aus durch: (1) Objektivität, (2) reine, intensiv religiöse Begeisterung, (3) Glaubensgewißheit, (4) Schlichtheit und volkstümliche Kraft, (5) Schwung und Gediegenheit, aber auch fernige Einfachheit, und (6), insbesondere den Triumph des Sieges der Kirche über alle Feinde, und Dankbarkeit für Gottes Beistand.

Um den Anfang zu machen, gab Luther früh ein Gesangbüchlein mit acht Liedern heraus. Im Laufe der Zeit dichtete er siebenunddreißig Kirchenlieder und übersetzte andere aus

dem Lateinischen. Die Idee des Gemeindepinzips findet Ausdruck in den Fürwörtern wir, uns, alle u. s. w. besonders in Liedern wie, „Erhalt uns, Herr, bei deinem Wort,“ „Wir glauben all' an einen Gott.“ Die kämpfende Kirche wird veranschaulicht durch das Lied, „Ein' feste Burg ist unser Gott.“ Erzählend sind Lieder wie, „Vom Himmel kam der Engel Schar.“ Mit den Hauptlehren der Bibel befaßten sich Lieder wie, „Dies sind die heiligen zehn Gebote.“ Die kirchlichen Feste werden bedacht in, „Gelobt seist du Jesus Christ, daß du Mensch geboren bist,“ oder „Vom Himmel hoch, da komm ich her.“ Mit der Passion haben Luther und seine dichtenden Zeitgenossen wenig oder fast gar nichts zu tun.

Das Erhabenste an Luther war, daß das deutsche Volk und auch die Welt in ihm vor allen Dingen einmal in langer Zeit einen Mann von Rat und Tat fand, der den Mut hatte, gegen Sünde, Mißbrauch und Ungerechtigkeit aufzutreten; einen Mann, der sich weder vor Menschen noch vor irgend einer menschlichen Macht fürchtete. Und sehr gelungen gibt Scherer ihm folgendes Zeugnis: „Nie hat ein Schriftsteller mit seinen Schriften so große und unmittelbare Wirkungen erzielt, wie Luther. Nie hat ein Professor die gelehrte Bornehmheit so gründlich verleugnet, wie Luther. Der Doktor rief die deutsche Volksschule ins Leben. Der Hochgestiegene Bauernsohn gab den Bauern die göttlichen Quellen der Wahrheit hin. Der Mönch zerstörte die Möncherei, pries den Segen der Ehe und gründete das evangelische Pfarrhaus. Der Priester gab seinem viel verspotteten Stande die öffentliche Würde wieder. Der Diener der Kirche umfaßte mit warmer Liebe die Nation, aus der er hervorgegangen, und sagte: „Für meine Deutschen bin ich geboren, ihnen will ich dienen.“

* * *

A CORRECTION

In the January issue middle of page 8 it should read "West Virginia" instead of "Virginia". And just below this it should read "1912-1914" instead of 1911-12 and 1913-14".

* * *

It needs more skill than I can tell
To play the second fiddle well.

—C. H. Spurgeon

« « Alumni and Ex-Students Notes » »

For all contributions thus far received hearty thanks. Keep us informed about yourself or other Bethelites whom you know. This will give variety to our news column.

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

Mr. Carl F. Haury of Halstead, Kansas has been reelected president of the Harvey County Farm Bureau for the current year.

Edna H. Krehbiel (C '24) and Leonard Young were married on January 28, 1934.

Dr. J. P. Isaac (Ac. 1895) and Helen Goertz Isaac of Glendale, California, were hard hit during the flood on New Years Day. They had to leave their house at about midnight to find refuge in the Doctor's office. When they returned to their home next morning a sorry sight greeted them. There was mud and silt in their rooms to the depth of several feet, beds were knocked to pieces, furniture had to be dug out. In their neighborhood garages were wiped away, some cars were found lying upside down and some sideways while ambulances rushed by all day long. The Isaacs were compelled to store their property until they could decide what plans to make for the future.

Harold Boggess is studying music in New York City and is singing at some church there.

Roy Molzen (Ac '16) and Mrs. Molzen of 1414 Main, Newton, Kansas are the parents of a daughter, born January 10, 1934.

Hazel McAllister (C '17), who was compelled to leave Mexico before Christmas, went back on January 21st, whether she would be able to stay permanently or not was uncertain at the time she left here.

Chris Groneman (Ac. '25) is teaching Manual Arts in Woodward Junior College, Woodward, Okla.

Mr. Ed. McBurney is assistant superintendent of the fish and game project in Lyon State Park, which is erecting an earth dam in the river.

W. F. Unruh (C '25) and Pauline

Schmidt Unruh, missionaries in India, are the parents of a son born September 9, 1933.

On November 8, 1933 Mrs. Paul Wenger had to submit to a serious operation at Lima, Ohio. This experience has delayed their return trip to India somewhat but according to recent reports it seems as if they will soon be able to go back to their field of work.

Eight young men of Newton, Kansas met early in the fall to form a study club whose function it is to be to disseminate scientific knowledge among the members. Among their first projects was the arranging of a display of scientific and mechanical equipment at the Fall Festival. Among the eight young men several Bethelites' names appear: Alfred Woods, Clarence Cook, and Orville Andes.

Clarence W. Schmidt (Ac. '20) and Miss Grace Rubart were married on April 2, 1933 at Milford, Kansas. They are at present making their home at 1301 Poyntz Ave., Manhattan, Kansas.

W. H. Hohmann (Ac. and Mus. '15) is directing the Harvey County Women's Farm Bureau Chorus. This chorus has rehearsals on two Saturdays of the month. They have "appeared on the annual Harvey county farm bureau programs on achievement days, at the state farm bureau program at Abilene, at the Harvey county Federated club meeting in Halstead in 1933. The chorus has been invited to sing at the Farm and Home Week at Manhattan, from Feb. 6 to 9. . ."

Mr. P. J. Schultz, M. D., a Bethel student in 1925-26, is a practising physician in Minneapolis. He was married about a year ago. Hans Regier of Whitewater, his roommate at Bethel, looked him up this fall when he happened to be in Minneapolis.

Miss Annabelle Dyck (C '23) is doing Girl Scout work in connection with her teaching in Colegio Palmore, Mexico. She is also active in Epworth League work in the church there. Her regular teaching duties consist of half time teaching of evening English classes in the social center "Centro Cristiano" and half time teaching

in Colegio Palmore. Her address is: Centro Cristiano, Chihuahua, Mexico.

Miss Gertrude Byler, missionary from Japan, is home on furlough and she visited at the E. P. Robertson home in Newton during Christmas vacation. She has been making speaking trips before Christmas and has now gone to Northwestern University for further study.

Prof. A. Warkentin is doing some teaching "up town" in Chicago as well as supplying the pulpit in a church in that city, while he is continuing his studies at the University of Chicago.

"Our church at Taming, China is observing Home Week, a project stressed by the National Christian Council. Four days were set apart for these special meetings with Mr. Stephen Wang (C '32) in charge. There were songs by children, story telling, scripture reading, several speakers and a pageant emphasizing the blessings of the Christian home. The pageant, in charge of Mr. Wang was a wonderful success. . ."

Selma Graber Voth (Mus. '29) has a part time position as relief office girl in a very fine women's residence hall in Chicago. Among other things she is required to manipulate a telephone switchboard and take care of the tea-room checks in this hall. Mrs. Voth belongs to the "Dames" at the University of Chicago and is group chairman whose duty it is to find and call on all the new university people that come to town and invite them to the club. She also is active in chorus work and belongs to a book review group. Evidently she is busy enough to keep out of mischief.

Paul D. Voth (C. '29), who has been filling the position of one of the professors at the University of Chicago while the latter was in Europe, was planning to do some research work at the University after he was relieved of his teaching duties. His address in Chicago is 5627 Dorchester, Ave.

Paul Erb (C. '18) was president of the Kansas Mennonite Teachers Association this past year and presided at the meeting held in Moundridge on Dec. 28, 1933.

Mr. and Mrs. Gustav Richert are now making their home in Ventura, California. They own an apartment house in Los Angeles which they are renting to others. Formerly they lived in one of the apart-

ments of their property but they have since rented it also.

Adolf Richert is a carpenter in Las Vegas, Nevada.

Erich Richert is at present in Salinas, California.

Mr. and Mrs. Jacob A. Boese are the parents of a daughter, Mary Beth June, born on Nov. 6, 1933.

Louise Krehbiel, daughter of Mrs. D. R. Krehbiel of Newton, is attending Kansas State College at Manhattan, Kansas this winter.

James Liu (C. '32) had a long siege of fifty days in the hospital in Kai Chow, China. He had a seriously infected foot. Eighty-six patches of skin were taken from his left limb and grafted on to his foot. When he left the hospital his foot was about healed over but he was still using crutches. Stephen Wang substituted for Mr. Liu in teaching classes at the Summer Institute the latter part of July.

As is quite generally known Rev. H. D. Penner died at the Bethel Hospital on Oct. 26, 1933 following an emergency appendix operation about ten days before.

John W. Unruh (Ac. '22 and C. '29) who has been employed in the bookkeeping department of the First National Bank has accepted the managership of the Phillips Service Station at the corner of Twelfth and Main, Newton, Kansas.

Theodore O. Wedel (Ac. '10) has given up his home in Northfield Minnesota, and is to have headquarters at 281 Fourth Ave., New York City. He is to do supervisory work as Secretary for College Work in the Episcopal Church. This work will require much travel. The two children, Carl and Gertrude, who had been Mr. Wedel's special care since Mrs. Wedel's death over a year ago, are being taken care of by others at present. Carl is attending an Episcopal Boys' School in New Hampshire and Gertrude is making her home with an aunt. Mr. and Mrs. Ewert, the grandparents who made their home with the Wedels, have gone back to Mountain Lake, Minnesota, to make their home.

Max Weir, Junior at Southwestern, was recently selected to edit the college paper for the next six week period. Editors for this paper are selected from the journal-

ism classes. Mr. Weir is also assistant editor of the Southwestern year book, *The Moundbuilder*.

Charlotte Hiebert (C. '32) has a position as assistant to Mrs. Lundstrom, Relief Worker in Newton, with headquarters at the court house.

In November friends on the college campus were surprised by Sister Magdalen Wiebe from Winnipeg, Manitoba, who was spending her vacation with friends in Nebraska and Kansas. Sister Magdalen is connected with the Mennonite Hospital "Concordia" in Winnipeg.

Born to Dr. V. E. Brown and Edith Goertz Brown at Devereux, Georgia, on October 6, 1933 a daughter whom they have named Nancy Parker Brown.

Lorena Ewert is attending Emporia Teachers College this winter.

A daughter, Louvina May, was born on September 14, 1933 to Mr. Alfred H. Regier (Ac. '27) and Mrs. Regier of Whitewater, Kansas.

On October 10, 1933 Dr. J. H. Enns of Newton had a very serious kidney operation at the Presbyterian Hospital, Chicago. Dr. Enns is recuperating nicely and was seen among the attendants at the Annual Corporation Meeting in the College Chapel on December first. A winter in Florida is now on his program.

Elizabeth Haury (C. '31) is teaching in the week day Bible School in the grades of the Halstead schools.

Norman Arnold attends Kansas City Dental School this year.

Otto A. Epp, who was editor of the Collegian in 1929-30 and editor of the Kansas University Daily Kansan in 1932, is at present co-editor of the Greeley County Republican, Tribune, Kansas. Formerly Mr. Epp was editor of the Geuda Springs News.

Paul Zerger is teaching in Moundridge, Kansas.

George N. Duerksen (Ac. '24) and Viola Krehbiel Duerksen (C. '26) are in Arma, Kansas where Mr. Duerksen is teaching.

Esther Pankratz (C. '28) is teaching at Freeman Junior College at present.

"Carl K. Suderman of the Newton Finance and Investment Company was elected director of the Kansas Association of Cre-

dit Bureaus, at the Mid-West Conference of the National Retail Credit Association in Tulsa, Oklahoma on October 22, 23, and 24, the closing day of which was given over to separate meetings of state associations."

Heinrich W. Jantzen (Ac. '21 and C. '26) was elected Sunday School Superintendent of the Hillsboro Mennonite Sunday School some time ago. Mr. Jantzen has a position with the Chevrolet Company at Hillsboro, Kansas, and occasionally is seen as visitor on the college campus.

Miss Martha Harms (C. '30) has given up teaching and is studying Voice at Okla. University. She visited on the college campus on November 5 and reports great delight in her present occupation.

"Fifty percent of our High School Faculty at Mont Rose, Kansas are now Bethelites", stated Marvin Linscheid (C. '29) when he visited at the college on November 5th. "We hired Lois Hohmann as teacher of Music lately", he added. When asked whether he and Miss Hohmann together made fifty per cent, he nodded his head and smiled.

The 1934-35 edition of *Who's Who in America* contains a sketch of Emil R. Riesen, now Dean of the University of Arizona. His name was included in "Leaders in Education" last year.

Miss Aganetha Fast has gone to Tamingfu where she is doing Evangelistic work, filling the vacancy of Miss Marie J. Regier, who is now home on furlough. All Miss Fast's mail should be addressed to Tamingfu, Chang Hsiao St., Hoepi Prov., North China.

"Arnold R. Friesen, formerly of Henderson, Nebraska, is preaching in the North-Lawrence Christian Church and attending the University of Kansas. The Lawrence paper showed a picture of him and stated that for the last three years he had done boy scout and Y. M. C. A. work in Indiana."

Clinton A. Kaufman (C'29) and Rosa Schmidt Kaufman (C'29) are making their home in Walton, Kansas where Mr. Kaufman is teaching in the Walton High School.

Arthur J. Graber and Marie Miller Graber have sold their home on the college campus to Dr. A. L. Pettis of the Axtell Clinic of Newton.

CONTRIBUTIONS RECEIVED DURING
DECEMBER, 1933.

We are glad to be able to report a gratifying number of contributions for December, in spite of Christmas shopping, tax-paying and delayed Wheat Allotment checks.

Aeschliman, Rev. P. R.	\$ 10.00
Albrecht, Rev. Franz	10.00
Balzer, D. D.	65.00
Cayot Mercantile Co.	50.00
Claassen, E. L.	10.00
Claassen, Jacob E.	1.00
Deckert, P. J.	24.00
Dirks, Jacob A.	52.50
Duerksen, Jacob A.	3.00
Epp, Rev. John H.	5.00
Erfmeyer, Rev. E. E.	10.00
Fast H. B.	1.00
A Friend	15.00
Another Friend	375.00
Friesen, Rev. Karl	5.00
Garden Township Menn. Church ...	4.50
Gnadenberg Fellowship	26.00
Grabber, Walter W.	50.00
Habegger, J. P.	5.00
Heffelbower, Fred	5.00
Hoffnungsaus Mennonite Church ...	13.41
Ingold, Walter	5.15
McLain, E. S.	10.00
Murphy, W. R.	6.00
Nachtigal, G. A.	5.00
Newton Music Company	8.00
Quiring, Martha	3.00
Reese Bros.	25.00
Regier, Rev. J. M.	10.00
Rich, W. J.	20.00
Richert, A. S.	1.00
Schmidt, Paul G.	25.00
Schmidt, Selma	11.25
Stauffer, John	10.00
Suderman, Mrs. Anna F.	10.00
Suderman, H. E.	210.00
Voth, J. A.	3.50
Weber, Dr. A. L.	5.00
	<hr/>
	\$1,113.31

All contributions are gratefully acknowledged.

Bethel College

By J. F. Moyer, Assist. Treasurer.

Contributions received during January, 1934

We are glad to be able to report a long list of generous contributions received during the past month.

Anderson, Phil M.	\$ 25.00
Aurora Menn. Church, Nebraska ...	4.27
Baergen, Elizabeth	7.50
Baergen, P. G.	12.00
Balzer, P. B.	240.00
Banman, Jacob F.	2.50
Bergthal Menn. Church (Kans.) ...	15.00
Bethany Menn. Church (S. Dak.) ...	9.16
Bethel Menn. Church (Minn.) ...	7.70
Bethel Menn. Church (S. Dak.) ...	1.51
Bethel College Church	10.34
Bethesda Menn. Church (Nebr.) ...	10.34
Bethesda Menn. Church (S. Dak.) ...	4.07
Boschart, J. S.	25.00
Busenitz, J. A.	30.00
Butterfield Menn. Ch. (Minn.) ...	5.84
Claassen, J. J. R.	30.00
Community Church, (Montrose) ...	5.04
Dyck, Mrs. Cora M.	124.00
First Menn. Church (Beatrice) ...	20.87
First Menn. Church (Mt. Lake) ...	8.00
Frantz, Rev. P. E.	6.00
Friedensberg Menn. Church (S. D.) ...	4.18
Friend from Ohio	10.00
Friend from Oklahoma	5.00
Friesen, Albert	5.00
Goering, Jonathan J.	7.50
Fast, H. J.	10.00
Guhr, Reinhold	2.50
Harms, Walter J.	40.00
Haury, Dr. R. S.	130.00
Hebron Mennonite Church	312.66
Heffelfinger, John B.	10.00
Heidebrecht, A. S.	2.00
Hubin, Jacob	6.00
Jantz, John M.	3.00
Kaufman, Jacob S.	20.00
Kimball's Women's Wear	10.00
Krause, Peter R.	35.00
Krehbiel, Clara S.	23.00
L. A. L. Drug Co.	5.00
Lindamood, C. C.	20.00
Lingenfelder, John	12.50
Maynard, John	25.00
Meschberger, Jacob	10.00
Penner, Samuel S.	12.00
Reed, Horace W.	15.00
Reiff, T. E.	5.00
Rudiger, Obed	10.00

Ruth, Helen	5.00
Ruth, Oscar P.	5.00
Salem Menn. Church (Nebr.) ----	10.00
Salem Menn. Church (S. Dak) ----	10.48
Salem Zion Church (S. Dak.) ----	11.25
Schmidt, Sister Anna	20.00
Schmidt, Arthur	24.00
Schmidt, David J.	1.00
Schmidt, Henry	5.00
Second Menn. Ch. (Beatrice) ----	32.17
Smith, W. K.	25.00
Sprinker, Henry J.	25.00
Stromberg, Jos. H.	5.00
Voth, Rev. C. H.	1.50
Waltner, Alma B.	10.00
Waltner, P. A.	2.50
Wiebe, Rev. Jacob	31.25
Wiens, F. J.	5.00
Winsky, A. A.	2.50
Wolz, George	10.00

Total \$1,596.13

All gifts are gratefully acknowledged.

Bethel College,

By J. F. Moyer, Custodian.

MATERIALISTIC EXPLANATION

NOT ADEQUATE

“Would you be content with a materialistic explanation of this church building? It is made of the chemical elements but there is more to be said than that. It is mathematical. The very essence of its structure and coherence is mathematics, and mathematics is mental. And there is beauty here and beauty is spiritual. And week after week human souls who know they cannot live by bread alone lift up here their aspirations toward that which seems to them divine. But these same factors are in the universe at large. Mathematical structure, creative beauty, aspiring spiritual life—we cannot sum all that up in a materialistic formula. Plus ultra!”

—Quotation from a sermon by Harry Emerson Fosdick, as quoted in the Mathematics Teacher.

* * *

If you would create something, you must be something. —Goethe.

Shaker Heights School Program

Alfred Linscheid, Ac. '16, graduated from Bethel College, taught in Halstead (Kansas) High School and is now in his field in Cleveland, Ohio.

In the summer of 1926, after having spent two delightful years in Halstead, I received an offer to teach biology in Shaker Heights High School, Cleveland, Ohio. In the telegram asking me to consider the position the Principal stated that I would not find a more ideal community in which to teach anywhere in the country. When we left Kansas for this “inimitable community”, we were naturally a bit skeptical.

Shaker Heights was then in the midst of a boom, land values had doubled, and tripled, school enrollment was growing by leaps, the village population was increasing at a faster pace than any other city in the United States, save one. The village on the hill became a city of beautiful homes. Prosperity was in the air. Teaching was a delight from the beginning; children came from homes of the well-to-do; they were well mannered, eager, responsive. People were friendly. It was more than we had

hoped for. We understood soon after we came why Principal R. B. Patin had been so enthusiastic in his commendation of Shaker Heights.

Even now during these trying days of the depression we find our conditions here, at least by comparison, very desirable. The whole community has suffered severe reverses, the school income has been reduced more than twenty five per cent, salaries have been cut accordingly, and yet, despite all this economic turmoil, Shaker's educational program continues to be strong. Dr. F. H. Bair, Superintendent, has given to our schools an inspired and intelligent leadership. He is to serve as chairman of the Progressive Education Association convening in Cleveland March 1-4.

Since coming to this city we have had many pleasant contacts with Western Reserve University, especially through its Department of Biology. Dr. J. Paul Visscher,

Head of the Department, has been most inspiring to me; he is a keen research student and a teacher of first rank. Mrs. Visscher was Grace Yeomans of Halstead, Kansas; she was a former Bethel student. I have also had the pleasure of knowing rather intimately Dr. Daniel P. Quiring, professor of Comparative Anatomy. He is a native of Newton, Kansas, and attended Bethel from 1910 to 1914. Bethel should be proud of the excellent work he is doing at the University here. Our friendship with Dr. J. C. Meyer of the History Department has likewise meant much to us. Though he has not had training at Bethel he has had a rural Mennonite background much as ours. We find him most stimulating in both our social and professional relationships. You will recall that he served on the editorial staff of the Christian Exponent several years ago. Dr. Meyer is much in demand as a lecturer.

One of the projects of the Shaker Schools during the current year is a lecture-discussion program which we chose to call "Course in Public Thinking on the American Crisis". As a member of the Executive Committee of the Teachers' Association I have had a share in outlining the course. The philosophy back of our program is essentially that of the late H. D. Penner, "Right thinking insures right living". We hope by a series of lectures, fire-side discussion groups in the various homes, and by public discussion on current problems, to clarify our thinking, and thus achieve a basis for intelligent conduct. An informed public opinion is the condition of orderly progress. . . .

In accordance with this program, as outlined by the Superintendent, the Board of Education last fall relieved me of my teaching in the High School and gave me a three-year assignment as advisor in science. It will be my duty, along with a light teaching load at the intermediate level, to organize a well articulated science program from grades 1-12. Our first task will be to develop a science course for the elementary schools. I shall be able to draw freely upon the experience of the elementary schools of the city where for the last five years some excellent work in natural science has been done.

We are happy in our work here. If we

have been able to accomplish anything worth while it is largely because of the wholesome influence of our homes, the Christian training of our Church, and the inspiration of Bethel College.

* * *

Religion In Public Affairs

It is quite common to hear statements to the effect that religion should be kept out of public affairs. If people who mean to be religious would all keep their religion out of public affairs, they would thereby hide their light under a bushel; they would cease to be the salt of the earth. What are public affairs? They are affairs that concern people. There is no sense in missions except as they concern people, there is no sense in farm questions and economic questions except as they concern people; there is no sense in peace societies except as they concern people.

What is it that has inspired sweeping social movements as are exemplified in the abolition of slavery, the abolition of child labor in the coal mines, the reformation of governmental prison management, the establishment of hospitals for the sick and the asylums for the unfortunate, and the endless list of types of social welfare work — what is it that has inspired it? It is the religion of Jesus: Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me. But can religion mix with politics without losing its distinctive power? After all, must religion not be kept out of the every-day affairs of the world? If it is to be kept out of such affairs, what meaning is attached to the saying of Jesus: The kingdom of God is like leaven which must be kneaded into the unleavened mass until the WHOLE is leavened?

* * *

HARVEY COUNTY CHORUS AWARDED FIRST PLACE

The Harvey County Farm Bureau chorus won first place and a silver cup at the state contest held among Farm Bureaus at Manhattan on Tuesday of this week.

Prof. W. H. Hohmann is club director and Mrs. Glen Krider is accompanist.—Evening Kansan.



"Here in the quiet twilight hour"

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| 6. Four kegs nails for buildings. | 21. One grass mower. |
| 7. One hundred days of labor. | 22. One hay rake. |
| 8. Ten milk cows. (one supplied) | 23. One lumber Wagon. |
| 9. Two horses or mules. | 24. One wagon running-gear. |
| 10. One set harness. | 25. One grain drill. |
| 11. 150 laying hens. | 26. One binder. |
| 12. Five pigs. (one supplied) | 27. One bushel alfalfa seed. |
| 13. One cream separator. supplied) | 28. Ten cow stanchions (supplied). |
| 14. One butter churn. | 29. Hay track and carrier (supplied). |
| 15. One refrigerator. | 30. One water tank. |
| | 31. One Silo. |

LET US THINK PEACE

"Let us think peace. We have a neighbor on the north with which we have squabbled off and on for one hundred and fifty years. We are always at loggerheads over something or other with Canada. Sometimes we have quarreled over boundary lines, and sometimes we have a mess of fishery disputes and again and again we struggle furiously over the tariff, but we never think of war—not with Canada. Canada never thinks of war with us. When we get into our dispute we appoint a commission and Canada does the same, and the two commissions sit down together and thresh the matter out.

Why do we do this? We have nothing to fight with along the Canadian border. We have no battleships on the Great Lakes. We have no forts or guns along that extended border line. We have not prepared for war. We have prepared for peace. We do not think war. We think peace. Thinking peace, we have peace.

Let us make a new vow to God. Let us promise Him that by his grace we are going from this time onward to think peace, seeing in every foreigner a possible friend, and in every human being an actual brother, a member of the great family which embraces all races and nations, and whose Head is our Heavenly Father."

—Charles E. Jefferson

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<p>Sunflower Hatchery A. P. A. Inspected Chicks that live and grow</p>	<p>Gustin's Market 702 Main Phone 636 The Busy Store Patronize a Newton Owned Store. Keep Newton Money in Newton</p>

AN ANECDOTE OF LINCOLN

While yet a young lawyer, Mr. Lincoln concluded to run for the state legislature. According to the rule he had to announce himself at a public meeting. As he rode along the street, his attention was attracted to a house, upon the roof of which were erected several lightning rods, it was the house of his opponent. At the meeting his opponent was just speaking, making so much sport of Mr. Lincoln that Lincoln's friends became discouraged. As the meeting was about to break up Mr. Lincoln arose and said he would like to say a few words.

Beginning modestly, he soon engaged and held attention, until, as he concluded,

he added: "My friends, I am a young man, and whether I shall live a few years or many I do not know, but I hope that while I do live I shall so conduct myself that it will not be necessary for me to put lightning rods upon my house to save me from the vengeance of Almighty God." He had struck the key-note, his friends carried him from the meeting and he was elected.

LECTURE NOTES

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