

# Bethel College Monthly



NEWTON, KANSAS

February, 1921

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# Bethel College Monthly

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## Report of Special Bible Term.

By Marie Regier.

It is always rather difficult to give a report of a conference for several reasons. In the first place there is always a danger that you misinterpret a speaker by placing your own thoughts into his words; in the second place it is impossible to give information satisfactorily second hand, for the personality of the speaker is lacking, and the reader cannot get the inspiration which emanates from the speaker. The daily program of the Short Bible Course has been published before, it is therefore not necessary to restate it. I will attempt however to take each set of lectures as a whole, and endeavor to give the general trend of that of each series. In this I am somewhat limited, however, since it was impossible for me to attend a number of lectures of some series because of conflict with our regular classes, hence there is another difficulty in giving an adequate report.

Prof. Hartzler gave the opening address for the Bible course Friday morning on "Jesus the great historic person." There are many reasons which vouch for the fact that Jesus actually lived, that He was not merely a great idea; for ideas always originate with some individual. In the second place, the gospel writers who testify to Christ's historicity lived among people who were contemporaries of Christ and consequently knew whether they were telling the truth

or not, but a statement to the contrary has never come. Paul's writings all take for granted that Jesus actually lived. Even Roman writers mention Jesus, but the greatest evidence for the fact that Jesus is a historical person, who lived, died, and rose again, and lives today, is the fact of Christian experience as a whole, and the personal experience of every individual believer. When we come to the teachings of Jesus we must remember that there is a difference between what Jesus actually said and taught, and what people think He said. The only way to come nearest to what Jesus actually taught is by studying his own words and life; the four gospels are the best books written upon this subject. One of the most fundamental, if not the most fundamental, doctrine of the Christian faith is that of the atonement. The word "atonement" is not used in the gospels; the word "ransom" is the nearest to it. Jesus never said anything about the "how" of the atonement, with the exception that it was to be accomplished thru death. We may never know the "how", but the "what", which is salvation, is the most important thing. We cannot learn the "how" completely until we see God. "Now we know in part, but when that which is perfect is come, then we shall know even as we are known." The Christian view of the atonement is a sacrificial view because

salvation is on the divine plane, not the human plane. There are only two themes in the Bible; the one is how God made man, which is covered by eight hundred words, while all the rest deals with how He saved us. The atonement has its roots in the old testament. The whole arrangement of the ark of the covenant points to the cross. The altar was a symbol of sacrifice, the laver meant cleansing which symbolizes regeneration; the showbread was fulfilled in Christ who was the bread of life; the candlesticks were symbolic of Christ who is the light of the world, while the ark itself was the mercy seat. With Jesus the day of the high priest is gone; the veil is torn; no one can stand between you and God, Christ is the only high priest. Christ has saved us, however, not only from sin, but He has saved us for a purpose. Our next question therefore is, "What is the supreme Good in Life?" It is interesting to note, how differently this question has been answered thruout the ages. Some people have even asked whether it is worth while to live at all; whether death is not the only way to freedom. Primitive people were satisfied if they had shelter, plenty of food, and group privileges. The Old Testament people found their greatest happiness in material prosperity and a good long life. The epicureans sought their highest goal in life in a good time. The stoics again felt that to crush your feelings was the highest accomplishment in life. Plato's ideal was still higher, he recognized virtue, temperance, courage and wisdom, as the only good, worth striving for, while Aristotle believed that happiness came only thru friendship. When Jesus came, he said that the highest goal was eternal life, which is to know God, or as the synoptics state it, the Kingdom of God which means individual and social salvation. The Kingdom of God is a great spiritual ideal, it is the reign of God in the hearts of men. The conditions of entrance are Faith, Mark 11:22, Repentance, Luke 13:3, Forgiveness, Mathew 6:12, Conversion, Mathew 18:3, Regeneration, John 3: 1—3, and Righteousness, Math 5:20. Righteousness, or Love, is the one unifying principle of conduct in Christian living. All our actions, be they small or great are to be determined by love. It

is in this light that we take the right attitude towards questions, such as marriage and divorce, and the question of war and peace. As to the first question, marriage is an original institution ordained of God, in which one man and one wife are united for life, sanctioned by law and custom. The purpose of marriage is threefold: 1. To perpetuate the race. 2. To regulate relations between sexes. 3. To properly care for children. This duty cannot be met on the principle of free love. According to the Old Testament, Gen. 2:24, marriage was an indissoluble union for life. Later divorce was permitted, but Moses did not institute divorce; he merely sought to regulate it. It was a means of preparing people for Jesus' later teaching. He taught that marriage is indissoluble, hence it should not be entered into thoughtlessly and husband and wife should do nothing to rupture that union. Moreover, they should remember that there is no specific wrong which can exceed forgiveness, and there is nothing so wrong which will permit divorce. Jesus did permit separation under certain conditions, if love would so direct, but not divorce in the legal sense of the term. They still remained husband and wife.

The next question is, Jesus on war and peace. The worst thing to do to an individual is to kill him, because then you take away something which you cannot restore. Nonresistance does not take the fighting spirit out of a man, but governs it by love rather than by hatred. War is brought on thru the avenue of hatred. "War is an antiquated method of settling individual or national disputes by systematically killing men." It is a sad fact that the appropriations of taxes of the United States is as follows. Past wars 68%, future wars 25%, Civil Department 3% Public wars 3%, Education 1%. It is now time that we write to our representatives at Washington and let them know what our attitude on war is. Jesus attitude towards nonresistance may be summed up under these points 1. Hate towards none. 2. Anger towards those who need it. 3. Forgiving spirit always.

The next series of lectures was given by Rev. P. H. Richert on the book of Joshua. He emphasised the fact that we can never

separate God's love from His holiness, but that the two go hand in hand, that God is holy because He is love. God has manifested his love not only in the new testament but also in the old. We sometimes overlook this fact. Just because God dealt differently with the people of that time than He does to-day is a sign that the race was in its childhood, rather than that God was different. The better we understand God's dealings the more we see that He is a God of Love. Mr. Moody relates an experience a young preacher who preached five sermons cut of the Old Testament on the text, "For God so loved the world." This was an eye-opener for him, altho he was at that time an experienced Christian. Another point which is brought out in connection with the Israelites when they were unwilling to obey God's command altogether, is that we as Christians are very often not willing to surrender ourselves completely to God. God honors even a small spark of faith as is seen in his dealings with the Gibeonites. Altho they lied, nevertheless they were not destroyed but were permitted to be water carriers for the temple; nevertheless we shall never be able to enjoy the fullest blessings and power of a Christian life, unless we do surrender.

Prof. Moyer gave a series of lectures on the Sunday-School. The purpose of the Sunday-school is to spread the Christian religion. The organization is the tool. The most important factor to make the S. S. a success is the consecrated, trained, educated teacher. Hence completeness of equipment is not the most important thing, but the teachers are able to do better work if they have this. Some of the most important factors in equipment are first the library. Besides the general reading matter there should be books for the workers, such as "The Sunday School in the Development of the American Church" by Michael. This can be obtained from The Young Churchman Co., Milwaukee, "The Sunday School at Work" from the Westminster Press, Philadelphia. "The Sunday-School movement and the American Sunday School Union" by Rice from American Sunday school Union, also of Philadelphia. Every teacher should read at least

one book on teacher training each year. The S. S. should also have good hymn books, the average revival hymnals are not good for S. S. singing. Too lively music does not do for worship. The best musicians say that the old, tried hymns have a far better influence and arouse higher emotions than the new songs which are written merely to sell. There should also be maps of Palestine, of Paul's journey, and of our own mission fields. Musical instruments can also do a great deal for the worship of the pupils. There should of course be ample room for all the different classes, if the best work is to be done. Another very important feature in the S. S. work is the worker's conference. At this meeting part of the time should be spent with the lesson if the ungraded lessons are used. The remainder may be very profitably spent by studying good books on the Sunday school, by discussing the different problems, or by giving reports of some conventions. The S. S. should also supervise the social gatherings. The young people will have their social gatherings, and if the S. S. does not supervise them, they are inclined to degenerate. This is a point where the S. S. has often failed to realize its duty and its privilege. Another important point of course is that the S. S. teacher should not think that his work is confined to Sunday, but that he should pray, work, and prepare for his class all week. He has also opportunities to visit his pupils during the week and do personal work.

Dr. Langenwalter gave a series of lectures on the Psalms. The psalms are a complete expression of the emotions; they speak of age and youth. David gave tone to the psalms. His early experience as a shepherd brought him into the solitude of nature, where he met God. In the One-hundred and twenty-first psalm the poet looks up to the mountains where the watchman gives the sign to the shepherd to come home if danger is near, and he bursts out in a song and says "I will lift up mine eyes to the mountains from whence cometh my help." His help comes from God who will protect him, but God is a more dependable helper than even the watchman, for he never slumbers nor

sleeps. He pictures God as the God of benediction. What a fine thing it is that we can go out in the morning with the feeling that the Lord blesses our going forth and our coming in. There are those psalms which are a plea to others to come and find out what God has meant to him. "My trust in this God" is the key to all his thots. When he has won a person for God, he encourages him and tells him that he will be blessed, that he has made a great decision, the only right decision. There are again some songs of sorrow as for instance the 137th psalm. Sorrow intensifies our sacred experiences of life; sorrow deepens our emotions, but we must watch and pray, that when our emotions are very high, that they may not become a curse. There is a close connection between high exaltation and a spirit of hatred. There are also joy songs. The Israelites sang the 126th psalm on their return to Jerusalem. This is a beautiful poem, it shows how closely sorrow and joy are intertwined, so that often, you cannot tell which is which, but those who sow noble seed, even if it is with tears, will return and reap with joy.

Some of the special features of the Bible Course were first an illustrated lecture on the mission field of Arizona given by Missionary Duerksen. Such a lecture which can make its appeal to the eye, showing what our missionaries are actually doing, what the difficulties and the joys of the missionaries are, will bring home to us much more vividly the actual needs of the field.

Another special feature was the series of lectures on the first epistle of John by President Lohrentz of Tabor College. He emphasised the fact that the apostle John wants to bring Christ into the life of people, hemakes Christ very practical so that they may live a life of Justice and of Love and of Light. Our knowledge and education can never be too broad, but it is of great importance, where our education leads us. God is perfectly good, and in His light we may have complete satisfaction. It is necessary however that we confess our sins if we are to have peace with God. Christ is our mediator. We are saved from the law, but yet we must keep the laws of God if we want to be

in communion with Him. If we do not keep his commandments there will be no light; without a religion there is no light. Moreover, we must be separated from the world if we are to live with God. He who has really seen this Light, will leave it no more; he who does see it, does not fully realize what it means in his life. To walk in His light the future seems hopeful.

Lastly, on Friday Dr. Kurtz gave two lectures. The first one in the afternoon was a report of the World's S. S. convention at Tokio. Since Dr. Kurtz had delivered several lectures at the convention, he was well fitted to speak upon this subject. He related how the Japanese had arranged everything so beautifully. It seemed that they had thot of everything that could possibly make the convention more attractive. He also mentioned the pageant which the Japanese children gave, illustrating the story of the Christian church, beginning with the story of Bethlehem. Another feature of the program was the splendid music. Dr. Kurtz said that he received a new vision of what music could do for worship. Thus far the externals of the meeting. The devotional part of the convention was probably of just as great significance as the program itself, according to Dr. Kurtz's estimation, since the leaders were such deeply consecrated men who could bring all their problems close to the heart of God. The main theme of the actual program was "Christ the uly savior of the world." The needs of the world are greater than ever before in history. Every philosophy has failed to meet these needs; science and education have failed; governments have failed; war has not solved the problems nor has war brought peace. Christian education is the only solution; the Gospel of Christ alone can save, Jesus is the only opportunity for the world. "Teach an old man and you write in water, teach a child and you write in marble. The next step of course is the Sunday school because thru Christian education alone can we bring Christ to the world. In the evening Dr. Kurtz spoke on the problem of the Orient.

## OUR DEBATES

On Feb. 18th our college debaters defeated Friends in a dual debate on the question "Resolved, That the principle of the open shop should be made obligatory by federal statute." Prof. Gerig, debate coach, with Messrs. Hugo Wall, Philip Wedel, and Ed Franz, alternate, went to Wichita upholding the negative and winning a 2 to 1 decision. The affirmative was upheld here at Bethel by Messrs. Chas. Smolt and O. K. Galle, G. R. Gaeddert alternate, and they won a 3 to 0 decision. Bethel was the only college in the state winning both decisions that evening on the above question. The next college debates will be on March 4 and 25th, with Fairmount and Southwestern respectively.

In the Academy four single debates have been arranged with Central, McPherson, Tabor and Bethany. The debates will be held on March 11, 12 and 17. Central and Tabor will come here and our teams will go to McPherson and Bethany. The question is "Resolved, That labor should be given a share in the profits and management of incorporated industry." The affirmative will be upheld by Miss Esther Voth and Messrs. Otto Unruh and Ferdinand Voth. The negative will be upheld by Miss Mabel Wedel and Messrs. Arnold Funk and H. W. Jantzen.

## OUR GLEE CLUBS.

We often hear it said that one of the best ways to advertise a school is to send out a glee club. Undoubtedly there is much truth in this opinion. Oberlin, for instance, owes much of its popularity to the fine work of the glee club that goes out on a singing tour every year. The attention of young people is thus drawn to the school and many will make plans to attend who otherwise might attend somewhere else.

For some years our own glee clubs have gone out into our communities with the purpose of bringing Bethel College to the attention of the people, and to a considerable extent they have succeeded in winning friends for the school and favor for themselves. This, however, was not always the case; for

in some instances the opposite effect resulted. The reason why for this difference in the effect upon our constituents perhaps is not far to seek. At times a lack of taste or tact in the selections of the numbers in the program may have been to blame for some adverse criticism, while at other times thoughtlessness or carelessness on part of the members of the club aroused bad feelings.

At the present time it is rather difficult for an ordinary glee club to find a hearing in a place where they have had some experience with glee clubs; for, with very few exceptions, there is a certain sameness of programs which enables people beforehand to tell very nearly just what will be the nature of the program. There will be some very good selections of a general sort, also a group or two of college songs, which are always in place if well-chosen and well rendered. As encores, almost invariable, funny selections are given; that is, they are supposed to be funny, but some of them can hardly be called so even by a wide stretch of the imagination.

A short while ago the glee club of Harvard University made a departure from the conventional program, and the concerts given by the club were so unusual that newspapers and magazines found the matter important enough to commend on the fact. The program rendered was of such a nature as to rank the club among choral societies of highest standard. Their experience goes to show that people in general prefer programs of a different type than those usually given by glee clubs.

Now, what we should like to see and what the patrons of our school would like to see is that our young people would raise their programs to a higher level. Not everybody thinks that if a program does not contain a considerable number of funny pieces it is not good, nor is loud applause a sign of a meritorious production. Often it is the very opposite; the more foolish the selection, the louder the applause. It is not to be understood, however, that all humor should be excluded. Not at all. Just as in our meals we often require some relish and some dessert to make the food more palat-

able and enjoyable, so in a general concert a carefully selected humorous song will add much to the pleasure of the program. What must be especially guarded against is the excess of humorous pieces, and the numbers chosen must not violate good taste.

CAMPUS NOTES.

Among the visitors who appeared on the campus during the month were the parents of the Misses Esther Hohman and Elsie Martin from Deer Creek, Okla.

The attendance during the Short Bible Course was very good, especially for the lectures by Pres. Hartzler and by Pres. Kurtz.

Lately measles have made their appearance on the campus. The parties concerned have been properly quarantined, but it is uncertain whether we may not expect a spread of them before we are able to control them completely.

The oratorical contest was held on the —of February, Messrs. C. D. Penner, G. R. Gaeddert and O. K. Galle competing and winning in the order mentioned.

Pres. Hartzler is on the Pacific Coast during the month in the interests of Bethel College.

Prof. P. J. Wedel has been giving a number of lectures in the nearby communities.

Professors Gerig and Janzen spoke in the Christian Endeavor Society of the First Mennonite Church of Newton recently on Reconstruction in Europe and the principles underlying that kind of work.

"NOW IT CAN BE TOLD."

On the evening of Feb. 22 Miss Wollmann invited the unsuspecting unmarried members of the faculty to the dormitory for a little candy making. After the greater part of the evening had been spent in candy making Miss Wollman invited the guests to a breakfast. Breakfast at 10 P.

M.! Rumors and suspicions began to circulate at once behind Miss Wollmann's back. Sure enough, there were the eggs on toast—only they consisted of apricots and whipped cream on cake! Now the guests were ready for an announcement. Nor did Miss Wollmann disappoint them. Soon the place cards revealed the secrete: Miss Wollmann announced her engagement to Doctor A. M. Lohrentz of Washington University, St. Louis. Dr. Lohrentz is an A. B. of Bethel '16, and an M. D. of Washington University, 1920.

Das Buch Josua.

Das Buch Josua schließt sich eng an die Wüstenreise Israels an und ist im Vergleich zu jener Reise recht erfrischend und glaubenstärkend. Während auf der Wüstenreise der Glaube „10 mal“ dem Unglauben und Kleinglauben unterlag, ist die Einnahme des Landes unter Josua gekennzeichnet durch einen sieghaften Glauben.

Es gingen der Geschichte Israels wie in dem Leben des einzelnen Gläubigen noch heute; zwei Perioden des Glaubens sind mehr oder weniger zu unterscheiden, ähnlich wie Paulus sie an sich erfahren hat nach Röm. 7. und 8. Daher fragt heute oft ein Christ den andern: „Bist du noch im Röm. 7 (in der Wüste) oder schon in Röm. 8 (in Kanaan)?" Das heißt: Fährst du bloß ein Kampfesleben mit wenig Sieg oder ein Siegesleben und Geistesleben? In der Wüste heißt es: „Ich elender Mensch, wer wird mich erlösen von dem Leibe dieses Todes?" (Röm. 7) In Kanaan heißt es: So ist nun nichts Verdammliches an denen, die in Christo Jesu sind, die nicht nach dem Fleisch leben sondern nach dem Geist." Röm. 8, 1. —E i n e Niederlage erlitt Israel in Kanaan, weil ein Bann unter ihnen war—Achan.

Sowie der wunderbare Durchzug durch das Rote Meer nach Pauli Worten die Taufe vorbildete, so mag wohl der Durchzug durch den Jordan die völlige W e i h e und S i n g a b e vorbilden, eine Versiegelung und Befestigung, so daß ein Rückzug nicht mehr gut möglich ist. Nachdem Israel über den Jordan gegangen, sprechen sie nie mehr von Umkehr nach Aegypten, wie sie das wiederholt in der Wüste getan.

Der sieghafte Glaube muß zuerst durch den Jordan gehen, ehe er die Sünde richten und be-



siegen kann in der Welt. Sowie das Rote Meer ein Absterben bedeutet im Prinzip, d. h. dem Anfange nach, so bedeutet der Jordan ein Absterben der Vollendung nach, eine gewisse Reife, die nötig ist zum Siegesleben.

„Es soll dir niemand widerstehen den Leben lang.“ Jos. 1, 5. So leitet Gott selbst dies Buch ein. Insofern es sich hier um ein Gottesgericht handelte über die Kanaaniter, ist dieser Sieg ein Vorbild auf die letzten großen Gerichte der Offenbarung, besonders des sieghaften Reiters auf weißem Pferd in Offenbarung 19, dessen Kleid mit Blut besprengt war vom Treten der Kelte des Weins desgrimmigen Jorns Gottes.“

Es gibt viele Bibelforscher, die nehmen Anstoß an diesem Gericht über die Kanaaniter als zu grausam, weil sogar die unschuldigen Kinder sterben mußten. Man erklärt es hin und mit der Kritik über Israel, das eben nicht ganz nach Gottes Willen handelte, und also im Irrtum war mit der Behauptung, daß Gott es befohlen habe. Doch das ist nichts anderes als „höhere Kritik.“ und stimmt nicht mit Josua 1:8, wonach Josua genau handeln sollte „nach dem, das geschrieben steht.“ Der Gott, der Leben geben kann, hat auch ein Recht es zu nehmen, und wenn es auch das Leben kleiner Kinder ist.

Daß Gott auch in diesem schrecklichen Gericht ein Gott der Güte und Liebe war, zeigt sich auf Schritt und Tritt. Güte und Ernst sind so eng verbunden, daß man oft kaum sehen kann, wo das eine anfängt und das andre aufhört. Wie er n i t verfährt er mit Jericho, und wie g ü t i g mit der Rahab, die anfängt zu glauben! Wie schrecklich das Schlachten in Jericho und wie verheißungsvoll und hoffnungsvoll das Blasen der Halljahrsposaunen, die den großen V e r s ö h n u n g s t a g ankündigen und das E r l a ß j a h r, während Jericho gerichtet wird, wie die Leute zur Zeit Nochs durch die Flut.— Petrus nennt diese Wasserflut eine „Taufe“ und läßt einen Hoffnungsstrahl ins Totenreich fallen durch Christum. 1. Petri 3, 19, u. 4, 6.

Es handelt sich um einen Kampf zwischen Glauben und Unglauben, Heiligkeit und Unheiligkeit. Darum findet eine dreifache „Heiligung“ statt bei Gilgal, ehe der Kampf beginnt. Es ist 1. eine Reinigung von s i e s l i c h e r S e s i n n u n g, symbolisiert durch Beschneidung; 2. von unreinem G e w i s s e n, symboli-

siert durch das Passah mit dem Blut des Lammes u. 3. vom unreinen Wandel, symbolisiert durch Ausziehen der Schuhe.

Netzt erst beginnt der schon oben erwähnte Sieg über Jericho u. s. w.

Wie absolut notwendig diese Heiligung als Frucht des Glaubens ist, zeigt der Bann durch Achans Sünde. Sofort gibt es eine Niederlage, wo Sieg sein sollte. Dasselbe gilt auch heute. „Es ist ein Bann unter dir.“ gilt auch der heutigen Kirche; dieser Bann ist die Welt in der Kirche in ihren drei Hauptwurzeln; Augenlust (Habsucht) Fleischelust (Genußsucht) und Hofärtiges Wesen (Chrsucht) mit all den andern Nebenjuchten wie Ratsucht, Spielsucht, Eifersucht, Streitsucht u. s. w.

Dieser Bann im eignen Lager muß fort, ehe Gott Sieg geben kann. Und ohne Sieg kein E r b e und keine R u h e.

Erst nach den drei großen Hauptsiegen der ersten 12 Kapitel teilt Josua das Erbe aus. Auch hierbei wird immer wieder das Land als ein Glaubenserbe betont, besonders in der Geschichte Aalebs.

Endlich kommt Israel zur R u h e; „es fehlte nichts an allem Guten.“ Diese Ruhe brauchte Josua zur Befestigung des Glaubens. Nach Ehr. 4 ist diese Ruhe ein Vorbild auf die die Ruhe, die noch vorhanden ist dem Volk Gottes am Weltabbat und Welt-Halljahr.

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#### Campus Neuigkeiten.

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Student Jakob Flaming ließ sich kürzlich an der Nase operieren. Er ist schon gesund und an der Arbeit.

Prof. Janzen besuchte am Sonntag, den 20. d. M. seine Schwester nahe bei Moundridge. Am Montag wurden die am Lehrertisch angenehmen überrascht als ihnen Hühnerbraten aufgetragen wurde. Niemand schien schuldig zu sein, bis Prof. Janzen endlich doch zugab, daß er der Geber sei. Er wurde ermutigt noch einmal oder mehreremale hinzufahren, wenn dies das Resultat sei. Es hat sehr gut geschmeckt!

Frl. Eulalia Kaiser, A. '20, die dieses Jahr N. S. A. C. in Manhattan besucht, stattete ihren Freunden auf dem Campus kürzlich einen Besuch ab.

Am 19. d. M. wurde Esther Mouttets Ge-

huriſtag gefeiert. Die eingeladenen Freunde verlebten einen fröhlichen Abend.

Miſſionar Suckau gab Sonntagabend, den 20. d. M. einen illuſtrierten Vortrag über Indien. Nebenbei lehrte er die Anweſenden auch ein kurzes Hindu Liedchen und jetzt kann man es faſt überall auf dem Campus ſingen hören.

Am 24. d. M. hatte das Direktorium hier eine Sitzung.

O. wie freundlich und warm ſcheint die Sonne und wie fröhlich zwitſchern die Vögel! Iſt der Frühling ſchon hier? Muß wohl ſein, dem Wetter nach. Wir Studenten haben ſolch ſchönes Wetter gern, aber wenn nur die Oſternzeit nicht wieder eine verſpätete Weihnachtszeit wird.

Ruth Harms, Katie L. W. Regier und Sara Franzen ſind wieder geſund und fröhlich ſie litten nämlich alle drei an Mandelentzündung.

Am Dienſtag Abend den 15. d. M. war für uns ein wichtiger Abend, obwohl ſehr wenig Lärm deſwegen gemacht wurde— es war der Abend der erſten College Debatten dieſes Jahr. Unſere Vertreter der Negativen Seite maßen ſich mit Friends in Wichita, während hier die affirmative Seite gegen Vertreter von Friends verteidigt wurde. Prof. Gerig und die Debattierenden haben vorher tüchtige Arbeit getan und das Reſultat war, unſere Zungen gewannen beide Debatten. Nur ſo weiter, wir ſind für euch bis auf den letzten Mann.

Präf. Harpler iſt gegenwärtig nicht zu

Haufe, er arbeitet im Weſten im Intereſſe der Schule. Er ſoll in mehreren Gemeinden eine Serie von Vorträgen halten.

Unter den männlichen Studenten ſind die Maſern ausgebrochen, aber es ſoll den beiden Kranken ſchon recht gut gehen. Nettie Loganbill hat ſie jetzt auch bekommen— wohl von ihrem Bruder. Ihr geht es jedoch auch ziemlich gut.

Den 28. Januar bis zum 6. Februar wurde hier der kurze Bibel Kursus abgehalten. Der Inhalt der Anſprachen war verſchieden. Präf. Harpler ſprach über die Lehren Jeſu; Doktor Langenwalter über die Pſalmen; Dr Kurz von McPherson College über Japan und der Sonntagſchul Konvention, die letzten Herbst dort abgehalten wurde und der er beiwohnte. Präf. Lohrenz von Lador College behandelte die Briefe Johannes, Prof. Moher ſprach über die Sonntagſchularbeit, und Prof. P. S. Richter lieferte Vorträge über „Joſua“. Einen kurzen Inhalt der letztgenannten iſt anderſwo in dieſer Nummer zu finden. Prediger Muſſelman von Bluſſton hielt auch zwei Vorträge über die Miſſionſſache. Im ganzen war der Bibel-Kursus gut beſucht und auch zum großen Segen.

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