

*Lois Gunden*

# The College Record



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# THE GOSHEN COLLEGE RECORD

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## Christian Life In Its Relation to Faith

Professor G. H. Enss

The matter under consideration is as old as the Christian church and as new as the youngest Christian born, perhaps this very moment, into the kingdom of God. It is one of those problems which will engage the attention of the Christian Church until the Lord will come again in glory. Then faith will be crowned with the Crown of Life, for real faith always issues in life. There is, therefore, little use in trying to solve a problem logically or theologically which in its very nature is a personal matter. No final solution is aimed at in this paper, yet as disciples of Christ we are duty bound to give witness of the faith that is within us.

All through the centuries there has been a tendency to objectify faith, to make it a separate entity, an isolated thing in itself, so that it could be handled as an object and used for a medium of propaganda and discipline. For that reason faith was sometimes identified with creeds or confessions, sometimes with elaborate systems of Christ doctrines. Not that we wish to minimize the importance of creeds or of systematic statements of Christian doctrines. They have been and still are of great help to Christian thinking. They are honorable attempts to think clearly in matters of Christian truth, statements of honest convictions concerning historical facts and their interpretation. But when such statements of abstract thought, formulated and objectified in writing, are classified as sacred things and declared to be symbols of perfection and immutability, when they are declared to be sacred treasures intrusted to the saints for safe-keeping and defense; then we are on the road to idolatry, then these treasures almost invariably become weapons of death and destruction in the hands of religious fanatics and the blood of the saints is made to flow in rivers of blood. Our forefathers have had a bitter taste of such experiences and the early centuries of the Christian Church furnish many examples of just such erroneous conceptions of faith.

A similar error of objectification of faith is hidden in the dualistic conception of Christianity in terms of theory and practice. This was known already in the days of the Apostles. James exposed it in his letter and called it "dead faith" arguing that faith without works really is not faith. Still this misconception of faith as an intellectual product divorced from life has haunted the Christian Church throughout all the centuries of her existence, and it is primarily out of this error that the so-called "problem of practical application of faith" has arisen. On the one hand we have faith objectified in one form or another, and on the other the duty of practical application. The theory implies that faith and works exist separately and that the Christian life consists in the attempt at a successful bridging of the two. A careful analysis will reveal the fact that faith thus conceived assumes the role of a law

and becomes a taskmaster to the believer. In this aspect it touches also the problem which the apostle Paul had to face in the Galatian churches. In his famous letter to the Galatians the apostle views this tendency as an attempt to substitute law for faith and tells the believers that they had fallen from grace, which meant as much as complete separation from Christ. It was nothing less than a return to bondage. Such are the bitter consequences of the dualistic conception.

For the sake of students of theology it might be well to add that the division of systematic theology into Dogmatics and Ethics is not to be understood as a dualistic interpretation of our problem. Though it may seem to suggest a dualism referred to above it is not necessarily the outcome of such division. Theology as a scientific study must analyse, divide and subdivide for the sake of detailed investigation. It must systematize in harmony with logical principles. But when we are through with the study of details and in this way have gained a more thorough knowledge of a given subject then we must again see things in their organic relationship. Dogmatics and Ethics are after all only two aspects of the same thing. And in addition to that we must clearly understand that Christian Dogmatics is not Christian faith, it is only a rational statement of beliefs. And Ethics is not Christian life. It is only a rational statement of what we feel we ought to do in view of what God has done for us. In other words, in Dogmatics we treat of the work of God and in Ethics we treat of the expected response of man. Both are in the last analysis nothing but theoretical treatments in the interest of clear, intelligent thinking. Their purpose is either educational or apologetic, in the service of real faith, for the perfecting of the saints, to the glory of Christ through works of faith.

What then is real Christian faith? In the first place we must clearly discriminate between faith and beliefs. Beliefs are more or less logical intellectual achievements which indeed play an important part in Christian faith, but they are not to be identified with faith. Beliefs there are many, faith, the apostle Paul tells us in Ephesians 4, is one. Whether Catholics or Baptists or Methodists, if they are Christian, their faith is one, no matter how much they may differ in their beliefs. The term faith, like the term love, should never be used in the plural form. We rightly speak of acts of faith in the plural but the form "faiths" is a linguistic blunder. For faith itself is an act, it lives only in action and ceases to be faith as soon as we attempt to rest in it. The beginning of faith, therefore, is not believing in some document, but a matter of decision. "Faith," says Brunner, "is the life-utterance of the total self in its unanalyzable unity. Faith is the totality—act of personality." As such it becomes a complete change of life, resulting in conversion and regeneration. It is the human response to the divine challenge, a personal decision of man for God.

Faith, in this light, cannot be conceived as something unrelated to life, on the contrary, it must be definitely identified with life. It is that life-utterance, which, as a response to the voice of God, is characteristically Christian, and nothing less than this is Christian faith. As said before, its very nature is action. On the other hand life also can only be defined as action. Therefore

Christian faith is Christian life, and whatever is not of faith is sin.

Another aspect of real Christian life is expressed in the words of Paul, when he says "Not I but Christ liveth in me." This complete identification of the believer with Christ can be achieved only through faith. To quote again from Dr. Brunner's "The Word and the World", "The miracle of faith happens only where Jesus Christ is no more object of my knowledge, but He Himself has become subject within me." This "Christ becoming subject" in the believer, Brunner later identifies with "the miracle of the inward speaking of the Holy Spirit." The truth of these statements can never be over emphasized. As long as Christ is only an object of knowledge faith is not present. It is only when the voice of God penetrates into the inner chamber of the heart and there receives a decisive response, when hearing and obeying flow into one, it is only then that the act of faith is really achieved.

This complete identification with the Savior is expressed also in the words of Christ in John 6:53-58: "Verily, verily, I say unto you, except ye eat of the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he shall also live because of me. This is the bread which came down out of heaven: not as the fathers ate and died; he that eateth this bread shall live forever." This is the kind of faith which Christ demands of His followers, and many who had followed Him up to this time and who had counted themselves believers and disciples of Jesus, because of this demand left Him forever for they said "This is a hard saying, who can hear it." The Christian life cannot be lived unless it be faith actualized. These followers were unwilling to do this, and the result was separation from Christ. At another time Christ said "Without me ye can do nothing", indicating that Christian living is possible only as long as the believer is in Christ, that is, as long as he acts in faith. When faith, which unites the believer to Christ, is broken, then the fruit-bearing is at an end. "Try your ownelves, whether you are in the faith; prove your ownelves. Or know ye not as to your ownelves, that Jesus Christ is in you? Unless indeed ye be reprobate." II Cor. 13:5.

The proof of faith is in the living. No doubt that is also the meaning of Paul's words of admonition to Timothy, "Fight the good fight of faith." And he could say of himself, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but also to all them that have loved his appearing, II Timothy 4:7-8.

## College Hymn

(Dundee)

Teach me Thy truth, O mighty One!  
From sin, O make me free.  
Prepare my life to fill its place  
In service, Lord, for Thee.

Accept my talents, great or small.  
Choose Thou the path for me.  
Where I shall labor joyously  
In service, Lord, for Thee.

Help me to show the glorious Way,  
That leads in hope to Thee.  
Till other souls their joy shall find  
In service, Lord, for Thee.

Tho' life with trials hard may press,  
Thy promise still I plead,  
Strength as the day, I always find  
In service, Lord, for Thee.

Grant me Thy grace for every task,  
Until Thy face I see.  
Then ever new shall be that joy  
In service, Lord, for Thee.

Edith Witmer

# Program For The Christian Life Conference

## 7:30 Song Service

### The Christian's Thanksgiving

"What shall I render to the Lord?" -----J. W. Shank  
Pehuajo, Argentina

### The Christian's Motive

"The love of Christ constraineth" -----J. D. Mininger  
Kansas City, Kansas

## SATURDAY AFTERNOON

## 2:30 Song Service

### The Christian's Ministry

Healing -----Melinda Liechty  
Archbold, Ohio

Teaching -----Mahlon O. Krabill  
Louisville, Ohio

Business -----Orie O. Miller  
Akron, Pennsylvania

Preaching -----Milo Kauffman  
Chicago, Illinois

## SATURDAY EVENING

### The Christian's Spirit

"Let this mind be in you" -----Albert J. Steiner  
North Lima, Ohio

The Power of a Look -----C. A. Hartzler  
Tiskilwa, Illinois

## SUNDAY MORNING

## 9:30 Sunday School

10:45 Sermon -----C. A. Hartzler

## SUNDAY AFTERNOON

## 2:30 Song Service

### The Christian's Duty

"What Doth the Lord Require of Thee?"

Righteousness—"Do justly and love mercy" -----J. L. Stauffer  
Harrisonburg, Virginia

Fellowship with God—

"Walk humbly with they God" -----S. F. Coffman  
Vineland, Ontario

## SUNDAY EVENING

### The Christian's Duty

Making Disciples

A world in need -----Orie O. Miller

Who will go for us? -----Clayton F. Derstine  
Kitchener, Ontario

Moderator -----Milo Kauffman

Assistant Moderator -----C. L. Graber  
Goshen, Indiana

Chorister -----Walter E. Yoder  
Goshen, Indiana

The College Choruses provided music for the evening programs.

## The Christian Life Conference

The three outstanding events of the year at Goshen College are the Home-coming at Thanksgiving time, the Christian Life Conference in February, and Commencement. Of these, the one whose influence goes the farthest is, no doubt, the Christian Life Conference. This year, as usual, the students had for a long time been looking forward to this event, not only because they hoped to see many of their old friends, but because a time of spiritual refreshment was anticipated.

The primary purpose of this series of meetings was to deepen the spiritual life of the young people. This was evident throughout the entire series. It was inspirational to notice that the predominant tone was "Forward," and for various reasons: for gratitude, in response to constraining love, to know His will concerning our life, to become more intimate with God, to answer the call of a needy world. It reminded one of the statement once made by E. Stanley Jones that before the Christian Gospel can go any wider, it must go deeper.

Of especial interest was the "vocational" session on Saturday afternoon when a nurse, a school superintendent, a manufacturer, and an evangelist pointed out the Christian opportunities in their respective fields of service. The healing profession is strategic on account of the personal confidence it demands; the teaching profession for its respect, and for the responsibility of moulding the plastic minds of youth. The business man makes personal contacts with a wide range of intelligent people, especially Jews, who are interested in religion. The business man has an opportunity to witness to them. A suggestion was made that if all our people who go to the cities and into business would constitute a mission station, they would, in all probability accomplish much in our cities, instead of, as is often the case, being swallowed up by the city. We were reminded, furthermore, that any type of means of gaining a livelihood, including farming, is a business and offers similar opportunities. In the last discussion of the afternoon, the fact was emphasized that everyone is a minister, and therefore evangelical work need not be confined to the ordained ministry.

There were stirring messages at all of the sessions, giving a spiritual impetus to our campus life.

Although the main purpose of the conference was to deepen the spiritual life, there were other beneficial results. Many new friends were made on the campus. Some who were here for the first time left with a warm spot in their hearts for our college. Other old acquaintances were renewed. A fine spirit of fellowship prevailed between the visiting ministers and the student body—a superior opportunity for mutual appreciation and understanding.

There was great interest in all of the meetings, as was shown by the continual increase in attendance, about 850 being present at the last session.

H. Clair Amstutz, '33

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## EDITORIAL



The alert scholar, no doubt, is aware of existing conflicting thoughts among theologians concerning the interpretation of Christology. While this problem is only one among many, yet it touches the very heart of Christianity and therefore salvation. At once it becomes of vital interest to every Christian. In attempting to formulate a doctrine or theory about Christ, many theologians during the last two hundred years have attempted to get rid of what Dr. Brunner, Professor of theology at the University of Zurich, calls "the stumbling-block of the message of Christ." Later he says, "When the New Testament speaks of Jesus the Christ—it contradicts, so to speak, the essence of historical existence, which is relativity. Jesus the Christ means eternity in time, the absolute within relativity—It means the absolute paradox;—'unto the Jews a stumbling-block, and unto the Greeks foolishness.'" Briefly consider these attempts to get rid of this stumbling-block. In Harnack's **Essence of Christianity** (1899) we have **Jesus the Teacher**. He claimed that Jesus has brought us a certain ideal of human life and His significance lies **only** in the fact that He brought this ideal. Later was added the idea of **Jesus the Example**. Not only did he teach the ideal: He lived it, and lived it more perfectly than any other man. This conception of Jesus the teacher and example was displaced later; **Jesus is a Religious Genius**. That is, religion is more completely realized in

Him than in others. Finally, the idea of Troeltsch and recently Tillick was presented that **Jesus is the Symbol of the Divine**. When we assume that Jesus is only a symbol, He ceases to be an object of our faith. These are only a few interpretations of Jesus to illustrate the trend of thought—Jesus is only man. At once the deity of Jesus and the foundation of Christianity with all hope of salvation is lost.

It is not the matter of the stumbling-block that is of concern here; it is the effect that the attempt to remove the stumbling-block on the part of some theologians has on us and on humanity as a whole. Truly, these views, which are taught freely in many colleges and universities, become cleverly concealed traps, especially for the young believer. How can we fortify ourselves? How can we protect others from these dangers? Must we not understand the meaning and significance of such views to be able to avoid disaster? Should not our churches and especially our church schools enlighten the youth on the dangers of such non-Christian teaching and ground them well in the fundamental teaching of Christianity, by giving them a general knowledge of Christian theology? —B.

The many remarks which were heard both from the students and from the visitors on the campus as to the spiritual benefit derived from the Ministers' Week and Christian Life Conference just passed, are sufficient proof that such meetings are very valuable. The talks and sermons were deeply spiritual and carried messages which we can not soon forget. But aside from the intrinsic value of the meetings themselves there come concomitant benefits which should mean a great deal to us as students. The opportunity to meet and converse with the leaders of our church and to to entertain on our campus men whom we have learned to respect because of their work in the church, should be a distinct honor. We come to appreciate their problems more fully at the same time that they are being introduced to our difficulties. Since a mutual understanding is necessary for effective cooperation, we believe that such contacts are most valuable in establishing this cooperation by helping the students and faculty to realize that Goshen College is an institution of the Mennonite Church and owes her allegiance to that church, as well as helping our constituency to feel a real responsibility and concern for our welfare. We should appreciate the fact that these visits to us are a manifestation on the part of the church at large of their interest in us. Such meetings prove to us that cooperation between the church and her various institutions is possible and will bring a great blessing to both. We should welcome every opportunity to become acquainted with men and women who are able to aid us in our school problems as well as give us direct help spiritually. Hence, we are looking forward to more such contacts.

—E.

Change in staff—Professor John S. Umble has been elected to act as faculty advisor to the Record Staff. Professor Umble takes the place of Professor Samuel Yoder, who has been granted a leave of absence to continue his graduate work at Michigan University.

## CAMPUS OPINION

Of great importance to the development of spiritual life of the individual are our religious meetings. It has been considered well, therefore, to obtain student opinions of such meetings as an aid in providing better programs and creating greater interest in this work. Five individuals have been asked to discuss this problem and suggest means of increasing the worth of our religious meetings.

An assiduous student is apt to amass an encyclopaedic type of knowledge, and to have a circumscribed experience. Hence, he will meet with disappointment when he tries to apply himself to everyday life. Goshen College, however, takes every precaution to save her sons and daughters from such a dilemma. She makes every provision to supply the social, ethical, psychic, and spiritual needs of her students.

The religious meetings on our campus are of a very refreshing type. The programs in general could possibly be improved somewhat if the various committees, by investigation and interviewing, would sense the needs of the students and then vary the subjects to meet the needs. Each student should be acutely aware of his responsibilities in making the meetings a success and in improving the interest and attendance. There seems to be a growing interest, especially among the men, in the discussion type of meeting. Why could not a series of half a dozen interesting topics be prepared and discussed under the direction of some capable leader? If every program given makes a definite contribution toward raising the spirituality of the group, surely the interest will grow and will keep on growing. Let us support our religious activities whole-heartedly.

Menno E. Miller, '33

Attending the Thursday morning devotional meetings and other religious activities gives one inspiration and spiritual refreshment. The social relationship of the students is a great aid to the devotional committee in finding out the needs and attitudes of the student body. Even though we may be extremely busy without participating in extra-curricular activities, we are not so busy that we are unable to partake of religious activities. Perhaps we do not need to take less interest in our secular studies and activities, but it may be necessary to utilize our time more efficiently, and take more interest in the religious activities. I think the devotional committee should work out a tentative program for one semester or for a whole year. The members of the devotional committee should be frank in presenting opinions and problems they notice by observing the students, and then work out a program according to the needs.

Oswin Gerber, Academy '33

In many communities people have had the idea that religious attitudes are expressed only by the older people. The younger people and children are silent. When I came to school here, I was greatly impressed when I learned that the student body attended Bible study classes on Tuesday night, prayer meeting on Wednesday evening, devotional on Thursday evening and Christian Workers' Band on Saturday evening, besides attending chapel daily and services on Sunday. These meetings are a big part of school life. Students study every other kind of lesson in mathematics, history, science or English, but in chapel there is a daily opportunity to come directly to God who is the foundation of learning. These various meetings give ample opportunity to correlate school life and religious life. All the religious meetings on the campus have been very helpful and interesting this year—just what we need to strengthen our spiritual life. Especially do I enjoy chapel services because we all meet together and unite in reverence and worship. I think all of us should endeavor to be present every day just as faithfully as we attend classes.

Ada Lapp, '32

After living on the campus a few weeks, I became intensely interested in the religious meetings. I was eager to attend each meeting for I knew that there I could receive good food for my spiritual body. Since these meetings were informal and interesting, I always enjoyed myself too. These meetings, which usually took the form of round table discussions, centered around everyday problems that each one has to solve. In these discussions every one was given a chance to present his thoughts, and, given such freedom, it was rather easy to enter into the discussions.

It seems to me that these meetings could be somewhat improved if every student were present. A larger group certainly would make the discussion even more interesting. It would also heighten the Christian spirit and aid us in learning to know our fellow students and their problems.

Edwin L. Schumucker, '35

Spiritual growth is very essential in the life of a Christian. R. A. Torry has said that it is as true in the spiritual life as it is in the physical life that health and growth depend on what we eat and how much we eat. Since I believe this to be true, I would say that we do not have too many religious meetings on our campus. Of course, the amount of food we get depends on our attendance at religious meetings. Often our special difficulties are discussed, or some student tells about an experience he has had that just fits our need. But I should like to add something to Torry's statement. We also need to digest the food if it is to do us any good. We need not only to hear, but also to understand and put into practice what we have heard. It is our privilege to acquire this habit and thus learn the art of having the intellect and the heart working in perfect harmony. Our religious meetings are what we make them.

Lena Graber, '35

## Ministers' Week

Milo Kaufman

Four days of what was pronounced by many ministers as a most helpful and inspirational minister's conference was held at Goshen College February 16-19. About fifty bishops, ministers, and deacons attended one or more of the sessions, some of them attending every session. There were also in attendance each day a number of students and visiting lay-members. The number of these who benefited from the meetings was perhaps nearly as large as the number of ministers. At some sessions as high as seventy persons were present.

In the body of ministers in attendance were the hoary heads, the middle aged, and the youthful soldiers of the Cross. Older brethren like J. S. Hartzler, D. J. Johns, D. D. Miller and others were present, shedding an influence that was inspirational and helpful to the younger ministers. Also, the most recently ordained ministers of the conference were present, yearning for something that would make them more efficient preachers of Jesus Christ. Ministers were present from Indiana, Michigan, Illinois, Ohio, Pennsylvania, Kansas, Minnesota, California, Ontario, South America, and India. At least four of our City Missions were represented.

Those who had come for inspiration and help were not disappointed. Many were the expressions of appreciation as: "How I enjoyed these meetings"; "These were the best Ministers' Meetings I ever attended"; "These meetings are certainly helpful"; "I'm glad for these meetings", etc. No doubt the influence of these meetings will be felt church-wide.

The program had been well worked out, and the speakers came to give their very best. A fine spirit and keen interest characterized every session. There was no lagging in the periods open for discussion. Questions were asked freely, and suggestions and testimonies offered readily. Those present were impressed by thoughts presented on the minister's responsibilities; of the importance of proper preparation, preaching and pastoral work; the dangers of formalism, worldliness, and modernism were forcibly pointed out. The emphasis throughout was strongly evangelistic and evangelical.

There was a conviction in the hearts of many that such meetings are greatly needed and could fill a real place in the Church. They would no doubt contribute to the unity of the Church, to the spirit of loyalty to God and the Church, and to the spirit of evangelism. May God grant us more Ministers' Weeks of the type that we have just enjoyed.

## THE GOSHEN COLLEGE RECORD

### Y. P. C. A. MISSIONARY DRIVE

"Missions for Christ" was the theme of a challenging missionary program given at the devotion meeting Thursday, February 18. The first two topics "Impelling Forces for Missionary Activity" and "My Response to These Forces" were discussed by H. Clair Amstutz and Irene Lehman, respectively, members of the Foreign Volunteer Band. They emphasized the fact that there are forces from within and without which require a response. Without there is a world dying in need of a Savior; within there is the constraining love of a Savior who is able and willing to save. My response to these forces is "I am willing to be sent."

A men's quartette sang "Under the Mango Tree" which has been dedicated to Jacob Burkhard who gave his life on the mission field in India.

Lilly Esch and Robert Bender discussed "Our Activities of the Past" and "Our Present Possibilities and Support." Interesting information given here brought to our minds the fact that the Y. P. C. A. was organized in 1898 primarily for a missionary purpose. In 1900 the Y. P. C. A. supported an orphan in India; in 1906 the organization began contributing \$75.00 toward the support of M. C. Lehman; and in 1930 the South American work was supported by a contribution of \$75.00.

The annual missionary drive was held at the close of the program. The \$200.00 provided by the budget for 1932-1933 will go directly to mission work; \$75 to India, \$75 to South America and \$50 to cover the expenses of the mission study and extension committees of the Y. P. C. A. Previous budgets have provided \$100 for Y. P. expenses in general while the expenses of the above mentioned committees came from the treasuries of the individual cabinets.

Alta Housour, '32

### FRESHMEN-SOPHOMORE WOMEN'S DEBATE

"Resolved, That the United States should give the Philippine Islands immediate promise of complete political independence in ten years" was the question for debate, Wednesday evening, February 10, in the College Auditorium.

The Sophomore team composed of Vera Snyder, Marie Yoder, Hope Stutsman, and Mary Grose, alternate, upheld the above statement by three main contentions. First, the Filipinos desire independence and have a right to it; second, a definite promise of independence would benefit them and us economically and socially; third, ten years of intensive preparation would stabilize their economic situation sufficiently for independence.

The Freshman team composed of Leona Yoder, captain, Mildred Schrock, Marion Hamm, and Ruth Ebersole, alternate, contended that the United States was under no moral or legal obligations to promise independence at a definite time; that international conditions in the Orient make it unwise to make any definite



## RELIGIOUS



Sermon, February 7—"For it pleased God that in Christ Jesus all fullness should dwell," Col. 1:19. The Godhead was pleased to dwell in him. The tenor of the scripture is that man has gone astray and is alienated from God. God has a controversy with man because of sin. Men today are rejecting the Word of God, the Christ who came to bring Salvation; they are rejecting and grieving the Spirit of Truth. It is the Christian's happy privilege to present this Christ to the world. All things shall be subject to Him. Jesus shall reign. Every knee shall bow and every tongue shall confess that he is Lord. It is His desire that we be filled with the knowledge of His will to the glory of God. To those who accept Him, will be imparted that peace which passeth all understanding. Through Him we have his own righteousness imputed unto us.

Silas Weldy, Wakarusa, Indiana

Sermon, February 14—The strong arm and the glorious power of the Lord is revealed to us in the leading of Israel from Egypt. When Moses went to lead them out in his own strength he suffered a miserable defeat. But as he went out in the fear and strength of Jehovah, and the glory and power of God was bestowed upon him, Israel was led out in glorious triumph. The glory of the Lord is the absolute perfection of God. It pleased him that in Christ should the fullness of God dwell. This glory is revealed to us in the person of Christ.

I. W. Royer, Orrville, Ohio

Christian Worker's Band, February 14—Christ at the Sea of Galilee calls his disciples to come and to feast on the bounteous riches of his blessings. Christ singled out Peter and asked him a direct question. The church, the school, our group has singled out individuals, and from every one certain things are expected. We are constantly bearing a silent testimony for Christ. In our everyday life we constantly make contacts which can mean a great deal to encourage the one who is in need of encouragement.

I. W. Royer, Orrville, Ohio

Christian Worker's Band, February 28—The college is frequently criticised because it tries to train men for leadership. We need to train men for service, rather than leadership. There is a crying need for leadership—a need for men who are able to sense situations, who are able to see the needs of the day, and to apply Christian principles to present-day problems. We need all that. But when James and John came to Christ asking for the chief place, he told them that it was not his to give the chief place, but that it would be given to the one for whom God had prepared it. God prepares leaders. If we catch the vision of the need of the world, enter into active service, and do our part, God can prepare leadership. An ambition for leadership disqualifies one for that task.

Only through service is it possible to gain a wholesome regard for our efforts. It is only as the ability to serve is manifested that one is brought into the plane of leadership. The College must give men a vision of the needs of the people and a whole-souled desire to serve in supplying those needs. To be a true leader, one must be able to lead men out in their thinking so that they will see the virtues of the program as he is advocating it, rather than resorting in his authority in putting his ideas across.

Dean Bender

Foreign Volunteer Band, February 21—"What is your life? For ye are a vapor that appeareth for a little time and then vanisheth away." James 4:14. Life is truly a serious and important thing to consider. The need for adequate preparation is great. One often meets individuals who regret and bemoan the fact that they have neglected and squandered precious opportunities. Vapor is truly a source of power. The earthquake which ruined Messina was caused by vapor. The trains rushing past here are moved by steam. So likewise a life when given to the service of Christ, led and directed by his Spirit becomes a mighty power. Vapor is freed of all impurities. A life, to be a power must be purged of all its dross. There is beauty in the massive, rolling billows of vapor as we see it in the clouds. The Christian life shining forth the glorious beauties of the Sun of Righteousness through the dark clouds of life has an attractiveness which far surpasses earthly beauties. One of the prime essentials for the foreign volunteer is the showing forth of this beauty. Vapor ascends. We must rise to God in prayer. Our prayer life is the means through which we can attain this strength, this beauty which is a vital part of the Christian life.

P. A. Friesan, Dhamtari, C. P. India

Minister's Week, February 17—The need for help in India is more urgent than ever before. The reason for this is that the people as a whole are seeking true religion. India is religious to an extent that far surpasses anything to be seen in our country. Religion is first in everything. Nothing is done without a religious ceremony. The Mennonites have an open door in India. She wants to see what the Christian Religion is. Many of her people are on the border line. They are waiting to be shown the way of life. They may soon come over to espouse the cause of Christ. The India church needs workers. When this change takes place this need will be greatly multiplied. May we ever entreat the Lord of the harvest to send forth laborers unto the harvest.

P. A. Friesan, Dhamtari, C. P. India

The world today needs Christians who are not depressed, in spite of the depression.

## CHRISTIAN LIFE CONFERENCE

The Christian's Thanksgiving, February 19—"What shall I render to the Lord?" We can only give ourselves in gratitude for what he has done for us.

J. W. Shank, Pehuajo, Argentine

The Christian's Motive, February 19.

"The love of Christ constraineth." "Love in loving finds employ, in obedience all her joy." The Christian's motive is stimulated by a fair conception of the Father's love; an appreciation of Jesus Christ himself. The results of a properly motivated life are fulness of joy, the smile of God's approval, and the victorious life.

J. D. Minninger, Kansas City, Kansas

The Christian's Ministry, February 20.

Healing—Sickness comes to men in all walks of life, it often brings us face to face with God. Christ's ministry was a ministry of healing. In our ministry of healing we can witness for Him.

Melinda Leichty, Archbold, Ohio

Teaching—The teacher has the child during the formative period of his life. The character of the teacher should be above reproach. There is ample opportunity to influence the child for Christ. If we work upon the immortal soul we work upon something that shall last through eternity.

Mahlon O. Krabill, Louisville, Ohio

Business—In business we can both minister and witness for Christ. The way you do business and the way business is conducted is a measure of your witness. The depression brings mellowness of heart—men are more ready to talk of the deeper things of life. There is need of more consecrated Mennonite men in business. There is no limit to what such a man can do.

Orie O. Miller, Akron, Pennsylvania

Preaching—This does not refer to the minister primarily, but to all Christians. Our message is a message of good tidings, but it must bring sinners to repentance. The gospel saves those who are lost, through faith in Christ. Let each of us do our part in the ministry of preaching.

Milo Kauffman, Chicago

The Christian's Spirit, February 20—"Let this mind be in you." When we know the mind of Christ we know the standards of life Christ taught. In order to have the mind of Jesus we should make God as real as He is. Jesus' revelation of God was from the human side of Christ. He had a personal relationship with God. We should have God in our hearts and submit our wills to Him as Christ did.

A. J. Steiner, North Lima, Ohio

The Power of a Look—There are a number of kinds of looks some of which are convicting, enlightening, defeating, transform-

ing, and inspiring. The convicting look gives us a knowledge of ourselves; the enlightening one gives us a knowledge of other's condition. The defeating look is the backward look, and the transforming one puts the imprint of God in our souls.

C. A. Hartzler, Tiskilwa, Illinois

Sermon, February 21—"And the peace of God which passeth all understanding keep your heart and mind in Christ Jesus," Phillipians 4:7. The wonders of man-made things are far surpassed by things of God. The beauty of the lily is hid in the soil until it bursts forth. The beauty of our lives is hidden until it is brought forth by tests. Daniel did no special praying before he went into the lions den. He had prayed up to date. If we do so our peace shall be like a river.

C. A. Hartzler, Tiskilwa, Illinois

The Christian's Duty—"What doth the Lord Require of Thee?", February 21.

Righteousness—"Do justly and love mercy." We should be merciful to others' failures but demand justice toward our own. We cannot be just and shield people in things which are wrong. God never shows mercy at the sacrifice of justice. Do not demand justice in the avenging of wrong or evil. We should show mercy for Christ's sake.

Fellowship With God—"Walk humbly with they God." Humility shows a spirit of submission. It is not an inferiority complex but is the foundation of all good. Forced submission is not real submission. It is dangerous to be axalted—dangerous for the individual and for others. In walking with God let Him be the big man and you the little one; by looking at the greatness of God we become truly humble.

S. F. Coffman, Vineland, Ontario

The Christian's Duty—Making Disciples.

A world in need—Christians first of all accept the fact of God. As Christians we accept Jesus' revelation of God as the truth. The whole world has sinned, there is only one way to win our ultimate aims which are happiness, peace and truth. That is by the way of the cross.

Orie O. Miller, Akron, Pennsylvania

Who will go for us?—Christ is our challenge. He said "go ye." Each one of us must carry the message, some of us in the foreign field, some in the cities, and some right at home. The world is hopeless without Christ.

Clayton F. Derstine, Kitchner, Ontario

 LITERARY 

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## THE AVON-AURORA SOCIAL

In keeping with the bicentennial celebration of George Washington's birthday, February 22, the Avons entertained the Auroras at a six o'clock dinner served in "True Colonial Style." The tables were artistically decorated with the suitable colors, red, white, and blue,—none other than George's own choice. The tasty food would have gratified the most exacting tastes of our colonial ancestors. The menu consisted of Virginia baked ham, old-fashioned baked potatoes, cottage cheese, cherry pie—memory of that fatal tree martyred by little George's hatchet—and coffee.

After our hunger was well satisfied we listened to the capable toastmistress, Emma Rohrer, introduce the speakers. The program was fitting for the occasion, consisting of speeches and musical numbers. Valeria Barnard gave a "Characterization of Martha Washington"; A reading, "My George Washington" by Lois Gunden and a talk "Lives (Lies) of Great Men!" by Lilly Esch proved to be very interesting. In the latter we were greatly surprised to find that it was not a long narration of lies of some great heroes, but a humor-tinged look into the future at the trials and successes of the Auroras by an imaginative mind.

Carl Hostetler, '33

## AVON

No recent program has furnished the Avons with as much enjoyment as that presented February 29. The entertainment was in the form of a debate. The subject was "Resolved, That a system of co-education is desirable in colleges." Miss Ida Yoder presented the affirmative case and Miss Mildred Risdon the negative. Miss Yoder spoke conversationally and made each of her points count. Miss Risdon made each of her points equally forceful, in a quick energetic manner that kept the Avons "on their toes" every minute. Both sides gave their arguments so convincingly, and each was so well enforced with proof that it was extremely difficult to decide the winner. Miss Verna Enns, the critic judge, declared the affirmative to be the winner of the debate, while a vote of the society gave the decision to the negative.

## ADELPHIAN

Th programs of the past month have been both instructive and entertaining. At one meeting J. W. Shank told us about the school system of the Argentine. A very timely talk "Keeping Fit" was given by Orie Miller. On February 22, the life and work of Washington were presented from several angles. A quartet composed of Harold Smith, Marvin Hostetler, Harold Buzzard, and Omar Rhodes rendered a patriotic selection.

On the evening of February 12, the Vesperians entertained us at a Valentine social in the Vesperian room. The ladies very appropriately took advantage of the privileges leap year offers them, and the gentlemen were the object of their most careful solicitude.

## VESPERIAN

Those of you who have had occasion to call at the Vesperian room within the past few months perhaps noticed that the floor was newly painted. Several industriously-inclined Adelphians were responsible for the work, and the Vesperians attempt to show the society's appreciation resulted in a Valentine party, which proved to be very enjoyable—to the hostesses. More we dare not venture to say.

Our meetings this month have been timely indeed, this being the month of anniversaries of some of our country's great men. The last program, on Washington, was especially interesting, when, under Ada Lapp's supervision, each Vesperian was asked to write all she could about George Washington in five minutes. Some of the information would have surprised even the "father of his country," could he have heard it. It was a new kind of historical data, and quite easy to digest!

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*Continued From Page 12*

promise; that political conditions in the Philippines do not warrant independence in ten years; that social conditions in the Philippines make it inadvisable to give promise now; that economic conditions in the Philippines are unsatisfactory; and that it would in no case be wise to promise a definite date for independence.

The main clash of the argument seemed to be on the point as to whether or not the political, social, and economic conditions of the Filipinos were such as to warrant a promise now of complete independence in ten years.

Mr. Merle Shanklin, debate coach at the Goshen high school, judged and evaluated the debate. According to his critique the negative excelled in delivery and case, while the affirmative had the better adaptation.

Both teams deserve commendation for the work done and the debate should have been an inducement to others for more debates on this campus.

Ida Yoder, '33

## Confidential Information



Is the old theory true: that you are not responsible for what you say in your sleep? Repeated demonstrations on the part of a certain Coffman Hall resident certainly "put this theory on the ice." It was just recently that the one in question held his arm high, during the still of the night, and earnestly begged his roommate to "hold his hand." But the other night his sentimental attitude was suddenly reversed, for he demanded that the window be closed because the "moon was shining in." Shall we hold Nase accountable for his strange actions?

Some interesting news was obtained while rummaging thru some old copies of the Words of Cheer. In some instances it was necessary to go back as far

as 1919, but nevertheless the results were gratifying.

Vera Snyder writes: "Both of my grandpas are preachers."

Leon Greenawalt says: "I live in the city so I don't have anything such as horses, cattle and other farm animals."

We believe Rufus Amstutz has conquered the impossible, for he says: "I help to milk cows. I like to milk. I milk 2 or 3 cows at a time."

Sara Esch relates how they wash clothes in India. "They get a nice clean flat stone and pound our clothes on that and they don't even use soap at all. Even our clothes are done like that and all our buttons break."

Marvin Hostetler wished some boy nearly his age would write to him.

In 1919 Blanche Brenneman shed a little light on international problems when she relates: "the poor Hindus are starving from an awful famine they are having at present."

From Flanagan, Illinois, Elva Gunden presents a problem. "We had 2 pigs but papa sold them and now we haven't any."

Clair Amstutz's family roll call reads thus: "I have 2 brothers and 5 sisters. Their names are Paul, Ira, Fairy, Nettie, Persis, Frieda, and Verdie. We have a dog and five kittens for pets."



## ALUMNI



The college community was saddened to learn of the death of Lewis J. Yordy, B. A., '31, February 10, 1932. About two weeks before his death, he suffered a complete nervous collapse, and later developed bronchial pneumonia. Funeral services were conducted by Warren Long of Peoria, Illinois, and S. M. Kanagy of Chicago at the Roanoke Mennonite Church, Roanoke, Illinois. In the two years Mr. Yordy spent at Goshen, he participated in the musical, forensic, and religious activities of the college. He spent his senior year at Eureka College, Eureka, Illinois.

The Hesston Journal records that Maurice A. Yoder, B. A., '27, has purchased the Yost Grocery in Hesston, Kansas, and has given the store a complete renovation. His latest improvement is the installation of a frigidaire display case.

Mrs. Howard Musselman, B. A., '30, visited on the campus February 6-8. The following week she returned to her home in Orrtanna, Pennsylvania, to prepare for a trip with her husband to La Junte, Colorado, where Mr. Musselman, B. A., '29, will undergo treatment at the sanitarium.

Ellis Zook, ex-'27, and his wife, Mary Graber, Academy '25, with their two children, Erma and John Mervin, are living on a farm near Noble, Iowa. Mr. Zook is an able minister in the Sugar Creek Mennonite Church near Wayland. In addition to his farming and ministerial work, he conducts a tri-county male chorus.

Cecil K. Bender, B. A., '29, a student of medicine in Northwestern University, visited with

his mother. Mrs. Elsie Bender, Goshen, Indiana, over the weekend of February 27-28.

A number of alumni and ex-students attended the Christian Life Conference. Those taking part on the program were: J. W. Shank, B. A., '10, Buena Vista, Argentina; A. J. Steiner, '00, North Lima, Ohio; Orie O. Miller, B. A., '15, Akron, Pennsylvania; and Mahlon O. Krabill, B. A., '22, Louisville, Ohio. Other alumni from a distance were: Mr. and Mrs. Chauncey Smucker, B. A., '28, and B. A., '29, respectively; Leahbelle Smucker, B. A., '30, and Dula Roth, B. A., '29, West Liberty, Ohio; Kattie Smucker, B. A., '30, Smithville, Ohio; Ora Keiser, B. A., '31, Peoria, Illinois; Alta Brenneman, B. A., '30, Wellman, Iowa; Mary Widmer Wenger, Academy '29, Wayland, Iowa; and Jonathan G. Yoder, B. A., '27, Indianapolis, Indiana.

Five alumni attended the recent meeting of the Mennonite Board of Education held at the Forks church near Middlebury, Indiana. H. S. Bender, B. A., '18, and Dr. Silas Hertzler, B. A., '13, represented the Alumni Association; J. W. Shank, B. A., '10, represented the South American Mennonite Conference; Orie O. Miller, B. A., '15, represented the Lancaster Mennonite Conference; and A. J. Steiner, '00, proxy for M. C. Lehman, represented the Indian Mennonite Conference.

A message was received here Friday evening, March 4, that John Phillip, son of Professor and Mrs. Guy F. Hershberger passed away in Boston, Massachusetts, where Mr. and Mrs. Hershberger had him under the care of a specialist.



## COLLEGE NEWS



The Vesperians furnished the program for the Dining Hall, Thursday, February 4. They gave a vivid demonstration of how the family reads the newspaper.

On Thursday evening, February 4, the Home Economics Club met in the social Room of Kulp Hall. A short business session was held after which four new members, Florence Shirk, Verna Schertz, Anna Hertzler and Irene Eschliman, were admitted into the club. During the social hour valentines were constructed and exchanged and dainty refreshments were served.

The Mennonite Historical Society held its first meeting of the school year in the reading room. Friday evening, February 5. Dean Bender gave an illustrated lecture on "The Distribution of Mennonites Throughout the World." Professor Umble gave a brief discussion and recommendation of the two latest books published by the society. These are, **The Hutterian Brethren**, by John Horsch, and **The Mennonites of Illinois**, by Dr. Harry F. Weber. During the business session it was voted to retain the present officers for the ensuing year. H. Clair Amstutz was elected as the student member of the board of directors. Tea was served at the end of the program.

The feminine element of Goshen College made its annual raid on Coffman Hall Saturday evening, February 6. The girl's appreciation of the thoughtfulness and consideration of the Coffman Hall inmates was not diminished, but rather their admiration for the boys' ingenuity increased by leaps and bounds

when they finally discovered that the broadcast was coming from third floor of the dormitory. The tour of inspection of the rooms occupied the remainder of the evening. Refreshments were served in the social room.

Miss Miller and Miss Wyse entertained the Y. P. C. A. Cabinet at a buffet luncheon at four-thirty P. M. Sunday, February 14.

La Cercle Francais met in the Social Room of Coffman Hall at four o'clock Tuesday afternoon, February 9. The members of La Petite Cercle were initiated into the society and given an address of welcome by Barbara Coffman, which contained many sisterly admonitions. A few French games were played and home-made Valentines with French sentiments were exchanged.

A quarette consisting of Mary Gingerich, Evelyn Emmert, John Hartzler, and Harold Smith sang at a literary in the Yellow Creek Community Thursday evening, February 11. The Literary was held at the home of Edwin Ramer, one of the Short Bible Term students. All the Special Term students attended.

Orpha Lehman and Niva Miller spent the week-end of February 13 and 14 at the David O. Miller home. Fern Miller, Ralph and Atlee Beechy also took Sunday dinner there.

The Special Term Students held a farewell social at Virgil Weaver's home Tuesday evening, February 16.

Members of the Audubon Society have started recording the arrival of spring birds on the campus. No regular hikes have been taken, but five members of the society accompanied Pro-

fessor Witmer on a hike Saturday afternoon, February 27.

The Home Economics Club served a delightful three-course dinner in the dining hall, Thursday evening, February 25. They also presented a short program.

Fourteen Kulp Hall girls spent an enjoyable evening at the Hooke residence on South Main street as the guests of Helen Moser, Friday evening, February 26.

Nase kept continually dropping his knife and fork while at the table the other day, and on being asked why, he replied that picking up silver was one way of lifting the depression.

Under the paternal supervision of John Nase, Bob Bender and Ralph Beechy, the Sophomores had the time of their lives at a party held at the home of President Sanford Yoder, Friday evening, February 26. Some new and interesting facts were revealed during a game of personal opinions.

Mrs. S. E. Smith of Eureka, Illinois, arrived here, Friday, February 19, on account of her daughter's illness. The following Monday Ferne underwent a mastoid operation at the Goshen Hospital, but we are glad to say that she is improving rapidly and expects to be back in school very shortly.

Everybody wear your best smiles and sweetest expressions; keep your shoes shining and your hair combed. Here is the secret: On Friday, February 26, the Maple Leaf Snap Shot Contest started and it will last until April 1. A good chance to make some money, but just see that you are always on your guard.

Irene Lehman and Gladys Burkhart entertained the Misses Tyler, Stewart and Loshbaugh from Elkhart, Friday evening.

February 26. They all agreed that they, too, would like to live in Kulp Hall sometime.

La Verne Yoder, Mildred Risdon, Emma Rohrer, Lilly Esch and Ida Yoder, members of the Avon Literary Society, presented a "Pennsylvania-Dutch program at the dinner hour in the dining hall Thursday evening, February 11.

Barbara Thut entertained a group of Kulp Hall girls at a waffle and ice cream party at the Soldner home on South Main street, Saturday evening, February 13.

Dean Bender addressed the members of the Men's Club of Temple Beth-El at South Bend on "The Russian Peasant and the Five-Year-Plan," Wednesday, February 10. He gave the same address in the LaGrange High School Auditorium, Wednesday, February 9.

Orie Miller and Omar Rhodes were the dinner guests of Mr. and Mrs. Jonathan Hostetler of Elkhart, Indiana, Sunday, February 28.

Jacob Sundermann, Robert Bender, Carl Hostetler, and Ezra Hershberger made a business trip to South Bend, Plymouth and Culver, February 29, to engage a bus for the coming trip of the Men's Chorus.

February 29, 1932—"Little" Joseph Swope celebrates his seventh birthday!

At present the Men's Chorus is doing intensive practicing for the coming spring tour which will begin on March 19 and will last for two weeks, taking that organization thru Canada, Eastern Pennsylvania, and Ohio,—about 2,000 miles.

The College Debating Squad attended the debate tournament held at Manchester College,

North Manchester, Indiana, February 27 and 28. Thirty-three teams from various colleges and universities of Indiana, Ohio, Michigan and Illinois were present. The team representing the varsity affirmative team consisted of H. Clair Amstutz, Atlee Beechy, and Otto Binkele. A Freshman affirmative team consisting of George Luther, Marvin Hostetler, and Virgil Blosser attended. The varsity negative team was unable to debate, being represented by only one of its members, Niemann Brunk. Mac Cripe and Robert Welty, the other two members of the team, were barred from attending because of illness. The first affirmative team entered into four debates with Evansville College, Indiana State Teachers' College, Hanover College, and Defiance College, respectively. The second affirmative met Bowling Green and Manchester College. The tournament was held in preparation for the coming debating season. The question for debate is: "Resolved, That the United States Government should extend political recognition to the present government of Soviet Russia (U. S. S. R.)."

Barbara Coffman, Barbara Thut, Lena and Esther Graber, Irene Lehman, Mildred Risdon, and Mary Gingerich attended the annual Frances Willard Memorial Service of the W. C. T. U., held in the home of Mrs. C. L. Landgreaver on South Seventh street, February 13.

A group of students from Bluffton College, Bluffton, Ohio, visited Blanche, Evelyn, and Leland Brenneman, all from Elida, Ohio, Sunday, February 28.

An intruder was going to take advantage of an extra room on third floor in Coffman Hall one night. Suddenly a disturbance

awoke him!—Two students from Bluffton College had reserved the room. Before aid could be summoned the farmer had mysteriously disappeared!!???

Professor U. Grant Weaver has returned to Goshen to resume his work as instructor in the college. He had been granted a leave of absence the first semester to continue his work on his M. A. degree at the University of Colorado.

President Sanford Calvin Yoder spent the week-end of February 6 in La Junta, Colorado, on business, and the week-end of February 26 in Iowa.

### Twenty-Five Years Ago

Prof. D. A. Lehman favored a group of his students with an instructive lecture on "Astronomy" Tuesday evening, February 12.

The ingenuity and skill of one of the professors has resulted in a newspaper rack which has recently been placed in the reading room. By making a convenient place for all the daily newspapers it saves much time for the busy reader in acquiring a familiarity with the current events.

Two new dailies, The Chicago Tribune, and The Cleveland Plaindealer" have been added to the newspapers of the reading room, through the generosity of some instructors.

J. S. Hartzler and wife are spending several days visiting at Topeka, Indiana.

Friday evening, February 9, the Auroras were very pleasantly entertained by the Avons in the reading room, which had been tastefully decorated with the Aurora colors, navy blue and scarlet.



## ATHLETICS



### MEN'S ATHLETICS

The Sophomores outpassed and outfought the Seniors in the final game to win the first semester championship by the score of 22 to 18. As a result of the loss the upperclassmen were pushed into second place. The Juniors copped third place honors and the Freshman A team fell to fourth when the third year men beat the Freshman A squad 23 to 22. The Freshman B finished in fifth position with no wins.

The second semester elimination tourney began with the Sophomores winning from the Freshman B by the score of 26 to 15. At the finish of the third quarter the score stood 18 to 14, but the Sophomores had their own way in the final ten minutes and outscored the yearling Bees 8 to 1. The second game found the Freshman A winning from the Seniors in one of the most thrilling games of the year. The final score of 19 to 16 was reached only after two overtime periods had been played. The first year men will now meet the Juniors for the right to play the Sophomores in the finals. The Freshman B and Seniors will settle the cellar positions in the consolation game.

The Auroras won the inter-society championship by twice beating the Adelphians: first, 13 to 11; second, 33 to 21. The Beechy brothers and Nase played a brilliant offensive ball and led the Red and Blue in both wins.

The Central team won the division championship by beating both the West and East by scores of 19 to 14, respectively. The East took second place by winning from the West.

Professor Walter Yoder's Warblers, representing the chorus lost to the Non-Songsters by the "tune" of 28 to 18. Nase led the Harmony Boys with four "pitches" for eight points. Bradford and O. Miller with five "discords," ten points, each, starred for the winners.

### WOMEN'S ATHLETICS

The Seniors cinched first place in the round-robin tournament by sweeping five games into the victory column while losing none. One game remains to be played with the Freshman B. The Junior-Sophomore team climbed into second place by virtue of three wins and two losses. They also have one game on the schedule with the Freshman B. The B team by winning one of its next two games could go into third place ahead of the A team; but by losing both games the Freshman B would remain in the cellar in a tie with the Freshman A squad with one win and five losses each. All games have been exceptionally close as the final scores show. The results of all games to date are:

Seniors 22—Frosh A 13  
Frosh B 34—Frosh A 26  
Seniors 27—Juniors 24  
Juniors 27—Frosh A 18  
Seniors 35—Frosh B 28

Juniors 29—Frosh B 19  
Seniors 40—Frosh A 35\*  
Frosh A 30—Frosh B 22\*  
Seniors 30—Juniors 18\*  
Juniors 31—Frosh A 16\*

(\*Signifies that is was the second game.)

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