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No. 18



CLASS VISITS CHICAGO

About twenty-six members of the nature study and the science survey classes visited several places of interest in Chicago on Saturday, May 20. The group, accompanied by Professors Miller and Paul Bender, left at 7 a. m. and arrived at the Brookfield Zoo at nine. A very profitable and enjoyable morning was spent there, for the classes saw such things as polar bears, seals, elephants, tigers, birds of all kinds, monkeys, and even the wonderful panda! Everyone admired the beauty of the place.

After lunch at the zoo, the group was driven through Chicago (an experience new to many of them) to make two other short stops. About 45 minutes were spent in the Shedd Aquarium and a very hurried visit was made to Field's Museum.

Y.P.C.A. RETREAT

Members of the retiring and new cabinets of the Y.P.C.A., accompanied by Dean Bender and Professor Mininger, spent an evening of fellowship at Miller's Grove, May 25, 1939. Before supper the time was spent socially. A short program and period of discussion, led by Grant Stoltzfus, followed the evening meal. Lawrence Burkholder, the retiring president, spoke on "Observations from last year." Ruth King gave some thoughts on "What I have received as a member of the cabinet." Brother Mininger awakened each member to his responsibility in a talk "Challenge of the coming year." A very helpful and worthwhile discussion followed.

FACING REALITY

Jesus told a very simple story about two men—a wise man, and a foolish man. Both built for himself a house. The wise man in his wisdom chose to face reality. While the foolish man in his foolishness chose to evade reality, the wise man built for himself a house upon a rock. "The rain descended, the floods came and the wind blew, and beat upon that house, but it fell not because it was founded upon a rock." This is the story of a man who was willing to reckon with life as it really is. He saw life with a full view because he had an open mind, and in the search he found that much of life was pleasant, beautiful, friendly and lovely; and yet on the other hand there are areas of living which are none too pleasant, from which come difficulty, failure, hardship and embarrassment, even to those who are most successful in life, not through the fault of the individual, but it is just part of life. This knowledge did not make him a pessimist but it did set him to thinking, and in his thinking he decided to prepare for the whole of reality—the good and the bad. He knew that a storm might come, because storms had come that way before. It would take a lot of hard labor and sweat to drill a foundation in a rock, but he concluded that it would be better to exert himself now and consequently have the satisfaction of mind and the peace of heart which comes from security against all emergencies, than build for himself a castle upon sand and live in fear and trembling lest a little wind or storm may wreck

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GOSHEN COLLEGE PROFS TO RECEIVE DOCTORS DEGREES

Two members of the Goshen College faculty are being honored at June commencements with doctor's degrees, the highest distinction in the field of academic achievement. Professor Willard Harvey Smith, Associate Professor of History and Political Science was awarded the degree of Doctor of Philosophy at Indiana University at Bloomington, Ind., at the annual spring commencement, Monday, June 5. His degree was secured in the field of American History with a doctoral dissertation entitled, "The Political Career of Schuyler Colfax to his Election as Vice-President in 1868." In his dissertation, Dr. Smith has reversed the process followed in some modern so-called historical research, which consists largely in debunking the heroes of history. Dr. Smith shows that Schuyler Colfax, although discredited by his generation for the part which he played in the Credit Mobilier blunder, was an outstanding, influential, and very popular leader during a trying time in his country's history. Dr. Smith's major during his period of study was history, and minors were economics and government. Professor Smith graduated from in 1928 and from the University of Goshen College with the B. A. degree Michigan with the M. A. degree in 1929. He has been a member of the faculty of Goshen College since September, 1929, except for intervening periods of study at the University of Chicago and Indiana University.

On June 6, President Sanford Calvin Yoder received the degree of Doctor of Sacred Theology from the Divinity School of the Gordon College of Theology and Missions, at Boston, Massachusetts. The subject of President Yoder's dissertation is "Uprooted for Conscience Sake," a study of the migration of various Mennonite groups due to the practice of the Biblical principle of non-resistance. President Yoder has spent the past year at Gordon College completing his work for the S.T.D. at the Divinity School of this college. He holds the B. A. degree from the State University of Iowa; the M. A. degree from the Winona School of Theology, and the B. D. degree from the Northern Baptist Seminary in Chicago where he also received the honorary degree of Doctor of Divinity in 1938. Dr. Yoder has served as president of Goshen College since 1923, also serving during much of this time as Professor of Bible.

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THE GOSHEN COLLEGE RECORD

Editor

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LOOKING BACK

Idly I tossed a small stick into the race and watched the ripples forming where it had broken the calm surface. The movement passed in ever-widening circles, contacting water far from the little stick which had brought about the disturbance. The stick itself floated on, but the water still rippled and quivered where it had passed. And so it is with our school life. We are tossed into the stream of college activity. For one, two, three or four years we drift about. We contact others, our lives touch theirs, and perhaps without realizing it, our influence widens out to affect many of whom we are unaware. And this goes on, and on, out to the sea of eternity into which this stream of life empties. As we glance back, can we still observe the ripples of lasting change and improvement which we have brought about? Or has our momentary stir subsided, leaving the stream of human existence, calm and undisturbed as if we had not passed?

—K.

WHAT MADE OUR COUNTRY SO?

Can you tell me why a country with only eight per cent of the world's population has become great so rapidly? Today after 150 years of constitutional government our country has acquired all the material blessings that go to make life livable, pleasant, and happy. The American family has a chance for a standard of living known only to kings and queens in former ages.

Some people think our country's progress was due to the abounding natural resources. Truly we have fertile land, a fine climate, iron ore, coal and oil in abundance, and these natural resources certainly contribute to our greatness; but the Indian lived here for many generations and why did he lie down on the coal beds and freeze instead of building a great civilization here?

One group of thinkers say this country has made such rapid progress because America was a racial melting pot. The finest of every nationality came here and brought with them the culmination of their cultures; but we have instances of similar mixtures of the human race in history, and in few of them was civilization advanced so rapidly.

Another group of thinkers, whom I think strike more fundamentally, says America's rapid strides in civilization are due to the effects of a free enterprise system, which says to every person in the country: "You may go just as far as your capacity, your energy, your ability, and your ambition let you go. This country will reward you in proportion to your contribution to the common cause of all." To men of unusual capacity our country says: "Make unusual contributions and you may expect unusual rewards." To men of average capacity it says: "Make average contributions and you may expect adequate rewards for the attainment of the good life."

Seniors, to you today our country offers these same rewards.

—G.

Religious Activities

Christian Worker's Band

On Sunday morning, May 14, the Christian Workers' Band met in Chapel Hall. Ralph Hernley was in charge of the meeting. After the singing of a prayer-song, "Spirit of Holiness, Descend," Miriam Stalter led the opening songs and Don Ebersole read from Joshua 14. Phyllis Hartzler spoke on the life of James Hudson Taylor, a deeply consecrated missionary connected with the early work of the China Inland Mission. His life is of great inspiration to us even now. Ralph Hernley was leader of the meeting held May 28, at 6:30 a. m. "Come, Gracious Spirit" composed our opening prayer after which Verda Hershberger had charge of the singing. Glenn Widmer conducted the devotional from Luke 10:29-38. Lena Hostetler reviewed the life of David Livingston. When Livingston died he was in a reverent attitude of prayer, still trying to live true to his life motto—"To make Christ known and more real."

Women's Devotional

The program presented on May 18 had as its theme "The Christian's Growth". Various aspects of the subject were discussed as follows:

Physical Growth	Nora Miller
Mental Growth	Georgia Ellen Loucks
Social Growth	Bessie Benell
Spiritual Growth	Ruth Duerksen
Genevieve Yoder was leader and Mae Orendorff, chorister.	

Men's Devotional

The Men's devotional meeting on May 25 was conducted by Dana Troyer. George Falb was chorister. The theme for discussion was "Is our Christian Testimony Growing?" Vernon Schmidt discussed "Our Christian Testimony in Business." Daniel Diener in a discussion of "Our Christian Testimony in the Home," emphasized the value of knowing how to work together. Arthur Krabill presented "Our Christian Testimony in School."

Devotionals

On Thursday, June 1, the Seniors and Juniors met on the north campus for devotional. Wayne Yeater led the worship which consisted of testimonies and singing. A mixed octette sang two numbers "Alone With God" and "The Hour of Prayer." Howard Blosser gave a short talk on the theme, "Looking Two Ways From Today."

Sophomore Class Devotional

The special sophomore class devotional on Thursday, June 1, was held on the campus west of the administration building. The meeting was in charge of Ralph Hernley, assisted by

the chorister, LaVeta Miller. The theme was the class motto, "God Our Guide, Service Our Path, Success Our Goal." After the reading of Psalm 90 and prayer, the three phases of the subject were discussed. Eunice Weaver spoke on "God our Guide," Roman Gingerich on "Service our Path," and Ernest Smucker on "Success our Goal." The inspirational service was closed with the thought "May we, when we are old, look back and say we have done a good job of it." After the singing of "Near to the Heart of God", Guy F. Hersberger, the class sponsor, closed the meeting with prayer.

Freshman Devotional

Thursday morning, June 1, found the freshman class gathered in the grove south of the administration building for the regular Thursday devotional. Harold Oyer, president of the class, was in charge of the meeting with Lois Erb assisting as chorister. The scripture lesson was taken from the life of Samson. We were led in an opening prayer by Glenn Widmer and Genevieve Warner.

Walter Yoder, sponsor of the freshmen class, then spoke on the subject "The Strength of Youth." To the striking question, "Who is Strong?" Professor Yoder said that he who develops his body, his mind, and his spiritual life is strong for no other way can one be strong.

John Duerksen led us in a closing prayer.

FACING REALITY

(Continued from page 1)

his whole life. So he in his wisdom built upon the rock, and when the clouds began to roll he sat in his house and enjoyed the storm. This is not a spectacular story for this man did not live a spectacular life. He is the kind we seldom hear about. Indeed it is the foolish happy-go-lucky man who will get his name in the paper. But here is his history.

He built his house upon the sand. "The rain descended, the floods came the wind blew and it beat upon that house and it fell, and great was the fall of it." This is the story of a man who was lacking in forethought. He made no provision for the day of emergency, and assumed that he would pass his life, only under beautiful fair skies. When the flood came he found himself in ruin. It availed him nothing to throw the blame upon unfavorable conditions when in reality he was guilty of reckoning without all the facts. He had an over-optimistic disposition and deluded himself with the idea that he could get through somehow and escape any mishap which perchance might overtake him. He may have talked with seeming wisdom about not crossing the bridge until he gets there, and he was doubtless commended for his common sense. But his con-

fidence was mere assumption and his optimism a species of make-believe. Since he was not aware of the difficulties, he concluded they did not exist. He was probably warned, but he was too narrow minded to take heed. He was short-sighted because he was self-centered. He is a case of center without circumference. He illustrates the folly of an individualism which begins and ends with oneself, and which seeks exceptions in one's own favor, so as to evade the law of cause and effect which applies to everyone. When the foolish man saw the storm coming he reacted in accord with the same principle which prompted him to build his house on the sands. That is, instead of facing the seamy side of life, he searched again for an escape mechanism; and I can see him turn his back to the storm and fixing his eyes upon more pleasant skies and with some trick of imagination, transplanted himself into a fool's paradise, a land of mirage, where the aurora borealis fascinates but fails to give light—a land of self-deception and him nothing rather adding to the complexity. He escaped reality for a while but as always happens in such cases the time came when he had to reckon with cause and effect which is no respecter of persons.

So often in everyday living we are prone to use escape mechanism because it seems the easier thing to do. Think of a high school lad with great ambitions to some day become a great engineer when he can command men and machinery in building huge bridges. He spends much of his time dreaming; so much time dreaming about the glorious future that it hinders his present program. He dislikes geometry and finds it easier instead of grappling with his problems to dream of future times. But he needs to learn that his present success in his mastery of geometry is indispensable to the realization of his ambitions. What he should do and must do is to face reality—his geometry problems.

* * * *

But this principle carries not only in such trivial things of life but the most fundamental of all. Even our being saved depends upon whether we are willing to face some unpleasant facts about ourselves. When we accept Christ we realize our pitiful condition without Him. To realize that we have sinned, come short of the glory of God, weak, frail, helpless in meeting some necessary facts. But the glorious part of it all is that we need not experience the consequence of these failures. Just as soon as we let Christ come into our hearts, this feeling of defeat and guilt need no longer bear us down. Yet there are countless millions of people who do not realize the feeling of guilt which they would experience if they actually looked into their lives. But they chose to avoid such an unpleasant experience by keeping their minds on more pleasant subjects. But this feeling of guilt

cannot be crushed. One of our most popular radio preachers said recently that one of the main things which make people of today so tense, high-strung, fidgety, consequently unhappy, is the sin problem. They may call it social mal-adjustment or what they will, but the underlying thing which makes Americans unhappy is a consciousness of what he called "plain ordinary old-fashioned sin against God." To crush this, a constant effort is made to have their thoughts occupied with more pleasant things. How much more pleasant it would be if they would be willing to see their own true condition, and then accept the riches of God. That would be facing reality.

What greater contrast can we fathom than the miserable fate of Judas, and the triumphant ministry of Peter. Yet they were both guilty of gross sins, much the same in nature. The sin of Judas seemed more treacherous and destructive. Yet were they not guilty before God? The difference is that Judas did not have the courage to face reality and Peter did.

* * * *

Facing reality always means facing it from the heart. In fact was not the common external, ritualistic worship of the Jews sort of an escape mechanism? Only the children of God who "worship in spirit and in Truth" which means to worship from the heart, are facing reality. It was therefore a fortunate circumstance when the builder on the sand, found out that he made a mistake. It is not a happy experience to witness one's work in a state of collapse. But if one learns from mistakes to do differently, then he might well be congratulated, for he would brace himself anew under different auspices. If on the other hand he sits down in the self-pity, and looks for commiseration instead of courage, then his prospects are indeed gloomy. Nothing is really lost if one retains his faith and has an open mind. He who recognizes his mistakes, and acknowledges them is on a sure way toward recuperating his losses. But he who has a closed mind and insists that he is right, even when the results contradict such a conclusion is certain to descend to the lower depths of failure which produce vexation of spirit.

It is my hope that this has not sounded pessimistic. It is intended to point out, not particularly the seamy side of life but rather a great opportunity which makes for successful and happy living. We should bear in mind the blessings of materials to meet reality, and in case failure is our lot we must keep in mind the blessings of the mercies of God in giving us the extension of life for a second chance. We must avail ourselves of these opportunities rather than sitting down in self-pity and meditating upon the hardness of life, letting the big tear-drops run down our cheeks, as if life was run by water-power.

GIFT ORATION

We the members of the Senior class of 1939 are about to launch forth on another adventure of life; some to other schools to pursue their studies in a more specialized field of the academic or professional world, others look forward to the beginning of their chosen careers. We are about to begin a new life in which we shall be called upon to put into practice the principles and ideals we have learned to cherish here at Goshen College. As we stand here looking back over the past we can see how we looked forward with eagerness to this occasion, but now that it has come it is with no small sadness we bid adieu to our classmates and friends, our teachers and advisors. It were as though Goshen College had become a definite part of our lives. We have studied and learned within these halls. We have been shown the better motives for which to live; and the higher goals for which to strive, ways to make the dreams of the world come true. But we must not tarry. We have a motto to follow and exemplify. Goshen College with its high standards has instilled a purpose within our lives in place of aimless strivings, and now we seek the better things in life: things that will bring peace and happiness in a time of world crises and rumors of war.

On the campus of Goshen College we have made many friends, who by their Christian character have made an impression upon our personality; friends who have encouraged us to reach those goals placed before us.

As a class we are proud of the Christian faculty found in Goshen College: a faculty, whose life and teachings have done much to increase our faith in the living God and to inspire us to use our culture for service. We leave, confident that the faculty will continue to guide young minds aright and help them see the more noble attributes of living a Christian life.

Goshen College has done much for us; there has been a growth, a development, an enrichment of personality within our lives these four years, and there has arisen within our hearts the desire to show our appreciation in some manner. It would be difficult to repay in full the indebtedness we feel. But we sincerely hope that the gift we leave may be a token of our appreciation to Goshen College for what it has done for us.

So, President Yoder, the class of 1939 takes great pleasure in presenting to Goshen College of which you are president, the furniture and decorations for one of the Seminar rooms in the new Library building.

May Goshen College continue to prepare and educate students to fulfill the motto, "Culture for Service".

Samuel J. Bucher

They always talk who never think.

—Prior.

PLANTING OF THE IVY

Ivy grounds its roots in a secure foundation; then ascends upward, always turning toward the sun. It withstands the storms of the seasons and grows on, stronger and higher. It grows not only on the most majestic mountain and most inspiring cathedral, but also on the lowliest hut and in the densest swamp. In either place it adds the warmth and joyful splendor of living vitality. Each tendril finds the way to new conquest. Each branch, as it progresses, gives forth new leaves. Each leaf, in turn, becomes hopefully responsive to the sun. This three-sectioned leaf suggests to us the trinity of purity, patience, and perseverance. It is gradually but surely that the ivy ascends. So ought our lives to be firmly grounded in fundamental knowledge and ideals, yet progressing ever upward. We must learn to cling to that which is strong and enduring. We must weather the storms and turn always hopefully toward the sun. Our lives must reflect that same warmth and joyful splendor of vitality. In planting this ivy, we, the class of 1939, join the classes that have preceded us, and the classes that will follow us. Together we express our appreciation for the foundations we have received during our college years. Together we pledge that we will always strive to grow upward, like the ivy, with perseverance, patience, and purity.

Betty Trump

PASSING OF THE EMBLEMS

That the whole is equal to the sum of its parts is a fundamental law of mathematics. The same law does not necessarily apply to an institution of learning. As your eyes describe an arc here this evening you note several buildings, a campus dotted with trees and shrubbery, perhaps a bit of equipment—and hastily we conclude, Goshen College. We easily recognize the physical objects that constitute the tangible Goshen College. Reflecting upon the matter we decide that Goshen is more than the sum of its physical parts. A myriad intangible factors constitute what we call the "Spirit" of Goshen College. This "Spirit" is reflected by the faculty and student body and becomes a vital part of our being.

Within the boundaries of this campus, for eleven months of the year, there is in progress a process which we Americans fondly call education. A similar process has been going on for centuries the world over. From the humble beginning with pupils sitting at the feet of their teacher for individual instruction, to the modern university with several thousand students has been a gigantic stride. Be it the philosophy of the Greeks or the theology of the monastic orders, there was always present an integrating factor, a foundation to build upon, an axis around which was centered the entire educational program.

Our forefathers, seeking freedom, came to the New World, bringing with them their ideals and institutions. The early schools were founded with but one purpose: to prepare young men for the Christian ministry. With the advent of public education the churches still maintained independent colleges for their youth. However gradually, their hold has been slipping. Today we have a highly specialized system of education without a solid foundation, without an integrating factor, without an axis around which to center the educational program.

Fortunately there are exceptions to the central tendency. Like oases in the desert, here and there are found educational institutions adhering to true Christian principles. Here are found teachers and pupils following the ideals of Christ, the Master Teacher. Here a true Christian theology is the foundation of our training, the axis around which centers the educational program. Here there is truly a guiding principle and purpose in life.

In harmony with the ideals of Christ and the spirit of our motto, Culture for Service, we have during the last four years earnestly striven to prepare ourselves to serve our God and mankind more efficiently. Throughout the past year there have been charged to our keeping these emblems of our College. We have endeavored to keep burning the lamp of truth. No doubt it has flickered occasionally from ill keeping. To the oil for the lamp we add our own youthful spirit. To the class of '40 the class of '39 entrusts the keeping of these emblems. As our names are inscribed in this symbolical book of learning we charge you to keep these emblems in sacred trust, to keep burning ever brighter the lamp of truth and to carry to new heights the true meaning of our motto, Culture for Service.

Isaiah B. Harley

THE CALL TO YOUTH

If you open your newspaper to the "Help Wanted" sections you will find listed numbers of opportunities for work or service of various kinds but they are qualified by the opening words "Wanted—Young man . . ." Then too, if you go to a factory and apply for work you may see the sign that says "Men over forty need not apply." Or you may read that a certain company has just made it compulsory for all men over 60 to retire.

Today we are living in an age that places a premium on youth. Why should this disparity exist? Age has experience and wisdom but also has set ways and habits. In our modern age of machines it has come to be that the operation of a certain tool means the learning of a group of motions so that they become entirely automatic. An older man can learn these motions but it takes time and he must often unlearn some habits so that he can learn the new ways. A young person can step in

and take over the work in a short time and with much greater efficiency. But in all this we must recognize the fact that old people have a very definite place in the working of our present order.

* * * *

Our world today is in the midst of a turmoil that does not seem to be settling very fast; in fact it seems to be getting worse rather than better.

The basic philosophies of life that men have lived by for years are being undermined and openly challenged. Tremendous forces are at work to upset the organized society as we know it and to replace it by another system. The problem at hand today is not that of remaking our economic structure. We need, now, a solid spiritual foundation upon which lives can be built. The call to the youth today starts with the cry of the multitudes for a way to live so that happiness will result. It is being tried in other places to replace the present foundation by new ones that we feel will not and cannot exist permanently.

The call to youth is to go to mankind and demonstrate a way of life that satisfies the reason and calms the soul. I say as Christians we have this way.

The problem resolves itself into that age-old question, "Can a man live for God in a wicked world?" The challenge to youth is to go out and show that it can be done today.

* * * *

We must take the teachings of Christ and live them out every day. The people of today are not looking for theories; they want a practical way of life that actually does things for them in a real way. It is our duty to show these people that we have the answer to their longings. We may at times have to clarify in the minds of the people the very longings of their souls for they have been blinded so long that they are not able to see their own needs in a true light. We must present to them the Gospel of Jesus Christ as the only way for man to find peace of soul.

* * * *

It is going to take people with iron in their blood, determination in their minds and love in their hearts to spread this message to the world today. Weaklings need not apply at this job. It is going to take those who can give much for the cause. Young people have the greatest amount to give, and they stand

Living out this way of life as exemplified in Christ must bring some changes. There are many places that should be changed at once, but of these I wish to call your attention to two.

It does not take a great prophet to see that the world is heading for the suicide point in matter of relations between nations. We have the "ins" and the "outs," the "haves" and the "have-nots" and other factions that are fighting to secure recognition. Each is out to better its position at the expense of the others.

This field of international relations has need of the immediate application of the Christian virtue of honesty. Of all the things which tend to clutter up the affairs of nations it seems to be that insistent failure to live up to promises causes the greatest damage. I am of the opinion that the only way out of the troubles the nations find themselves in today is through a determined effort to apply the basic principles of honesty to their dealings. We as young people and Christian in our outlook on life should register our dissatisfaction at the way things are being done now. It may be that we can do no real changing in this field but we can at least witness against those things and attitudes present today which are tending to make all nations fear each other for no good reason. We do not want war and we can at least let them know that.

The second field that I have in mind is that of industrial relations.

In the first place, the application of honesty in this field and the consistent use of it in all dealings would bring a change in the present, upset situation. The distrust of each side for the other is appalling and tends to add to the trouble that is big enough already.

But all this may be completely outside of our sphere of action. There is another side to our witness that has been crystallized in my mind this winter which I feel is the place for us to show the world our stand.

The thing that I have in mind is the thought that it may be the task of the Mennonite church to put into practice the whole gospel and show that there can with it be a happy, prosperous economic life without all this trouble which seems to beset our general economic order.

In all this the call goes out for the youth to begin anew the thinking that has resulted in advances in the past. Some clear, solid thought must go into these problems and I claim that the Christian youth is fitted to begin the study of the problems.

Lastly, a problem that peculiarly affects us here and now. The effective presentation of this way that we feel to be the answer to the problems of the world calls for a more perfect Christian church. We must re-think the bases of our church polity. We must help the church to prepare to meet the needs that are ahead. The organization of the church is a human thing, subject to Divine Guidance, and can be made more perfect as the years go by. My church, your church is calling for its young people to come to it with a determination to aid it in the struggle that is ahead. The task is here now and will need our earnest attention.

The call to youth today is a call to return to God. It is a call to show forth the fact that there is something in the Christian life that is very worth while. It is a call to bring to the problems of the world new thought and ideas, new determination and vigor so

that answers will be found. It is a call to come to the church and support it in the battle for the right. It is a call to a consecrated life in Christ Jesus.

Are we ready?

Howard R. Blosser

BREAKING OF THE WREATH

A Parable

And the Lord spake unto a sower
And said unto him,
Get thee out of thy house
And into thy field
And sow the seed that thou hast
And I will bring unto thee a great crop,
That thou shalt be a blessing.
So the man arose
As the Lord had spoken unto him.

And he departed unto his field
And took with him the seed.
As he passed over the land,
Even unto the uttermost hill,
He cast abroad that which would spring
up
Into new life.
And when the sowing was finished
He called upon the Lord to bless his
efforts.

And the Lord looked down upon the
field
And saw that all was good:
Therefore He sent upon the earth
Heat and rain,
And the seeds decayed and grew
So that there appeared upon the land
A thriving crop.

And it came to pass as the sower went
forth
To view his land by day,
Behold! that which was not grain
Was growing, also,
And the Lord spake unto the man and
said,
Grieve not, but go and weed carefully
That thy grain might thrive.
And the man went and did
Even as the Lord had advised.

He separated the tares from the grain,
And perceived that all was well.
Therefore as the summer months passed
by
The grain grew and yielded
And the field was beautiful to look
upon.

And the Lord spake unto the man and
said,
Lo, the labor of thy hand hath been
increased.
Get thee out and separate the grain
from the chaff
That thy crop might become a blessing
to others.
And the man arose and took with him
his harvesters.
With care they cut the ripened grain
And when it had been threshed
Behold! his granaries could not contain
it.

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VESPERIANS

The last regular Vesperian meeting of this semester was held May 29. The program exposed the "favorites" of individual members.

The Vesperians' favorite song, the pep song, was sung heartily. Esther Lehman presented her favorite artist's most enjoyed picture. Miriam Stalter acquainted the Vesperians with her favorite author. Rosella King, Eunice Weaver, Phyllis Yoder, Nora Miller, and Esther Detwiler jingled their favorite nursery rhymes. A favorite character in fiction was sketched by Freda Maust. "Peter Rabbit", Marie Brubaker's favorite childhood story was then told. Glennis Gingerich, Shirley Erb, and Verda Hershberger revealed their favorite college instructors. The concluding number was Betty Kate Lee's favorite musician.

On June 2 the Vesperians had a special meeting during which the following set of officers was elected for the next semester. President, Eunice Weaver; Vice-Pres., Ella Mae Weaver; Secretary, Kathryn Rutt; Treasurer, Freda Maust; Critic, Doris Stuckey; Attorney, Miriam Sieber; Ushers: Mildred Muselman, Annabel Troyer, and Marion Eigsti.

DER DEUTSCHE VEREIN

On May 23, in Kulp Hall social room, Der Deutsche Verein spent the hour seeing a "Country of Castles." Pictures of Germany's fine cathedrals and other buildings displaying German architecture were very interestingly presented by Dean Bender. The Gothic, Romanesque, and Baroque types were illustrated during the course of the evening. One set of pictures entitled "Secrets of a Cathedral" displayed the many intricate and general works of art within a typical cathedral at Mainz. The differences of expression on the statues of each period were noteworthy. We left the meeting feeling better acquainted with this aspect of Germany.

Every noble activity makes room for itself.—Emerson.

I. A. MILLER

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Literaries

ADELPHIAN

May 22—No meeting on account of a ball game with the Auroras.

May 29—The meeting was called to order by the president. After a short business session officers were elected for next year. The officers elected were:

President Franklin Bishop
Vice-President Paul King
Secretary Glenn Esh
Treasurer Dana Troyer
Critic John Leatherman

AVONS

On May 22 the Avon soft-ball team won another victory from the Vesperians. On May 29 the Avons enjoyed a program of book reviews and then elected officers for the first semester of the coming school year.

The following book reviews were given:

"The Horse and Buggy Doctor"—Lois Schertz; "The Princess Elizabeth"—Eileen Bachman; "City Shadows"—Haidi Enns; "The Citadel"—Lola Schertz.

The new officers are:

President—Edith King; Vice-Pres.—Haidi Enns; Secy.—Alta Schertz; Treas.—Carol Glick; Attorney—Lola Schertz; Critic—Clara Lehman; Ushers—Margaret Gill, Bernice Bender and Mary Harnish.

RECEIVE DOCTOR'S DEGREE

(Continued from page 1)

He expects to return to the local campus in time to participate in commencement activities which begin on Thursday evening.

Several other members of the Goshen College faculty will also be candidates for degrees during the summer. Professor Ernest E. Miller, who has been appointed as Associate Professor of Education and Director of Personnel, will be a candidate for the degree of Doctor of Philosophy at New York University, New York City, at the close of the summer session in August. Professor Jacob Sudermann, who has been appointed as Assistant Professor in German to begin service in September, 1939, is completing the residence work for the degree of Doctor of Philosophy at the University of Michigan by August. He will secure the degree upon the completion of his dissertation June, 1940. John E. Coffman, for the past two years assistant librarian and curator of the Mennonite Historical Library and Museum, will be awarded the degree of Bachelor of Science in Library Science at the annual spring commencement exercises at Ann Arbor, Michigan on June 17, 1939. Miss Lois

Gunden, newly-appointed instructor in French, is completing her work for the M. A. degree at George Peabody College for Teachers at Nashville, Tennessee, where she will receive her degree in August. Dr. H. Clair Amstutz, newly-appointed college physician and Director of the College Health Service, who will also serve as part-time instructor in biology, is completing his internship at the University Hospital, Indianapolis, Indiana on July 1. Miss Olive Wyse, Assistant Professor of Home Economics, is completing her second year of graduate study at Columbia University and will return for full time service at the college next September.

Dr. G. F. Hershberger, Professor of History and Head of the Division of Social Sciences, is spending the summer in further graduate study at the University of Michigan. Dr. John C. Wenger, instructor in Bible, is also spending the summer in further graduate study at the University of Michigan. Miss Myrtle Kolb, Instructor in Home Economics and Dietition at the College Dining Hall is spending the summer in graduate study at the Ohio State University, Columbus, Ohio. Miss Lois Winey, Instructor in Commerce and Assistant Business Manager, is spending the summer in graduate study at the University of Colorado, Boulder, Colorado.

Publication Appointments for 1939-40

Record—Editor, Melvin Glick; Associate Editor, Esther Kolb; Business Manager, Clarence Hooley.

Maple Leaf—Editor, Robert Kreider; Business Manager, Ralph Hernley.

FRESHMAN PEACE ORATORICAL CONTEST

Two freshmen entered the annual Freshman Men's Peace Oratorical contest held May 24. The judges were John Umble, Clifford Yoder, and Charles Ainlay. The oration "Peace is Ours" given by Glenn Esh was a close rival to the winning oration entitled "The Conquest of Fear," by Samuel Miller.

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BREAKING OF THE WREATH

(Continued from page 5)

Therefore the Lord spake to him again,
Store not this away upon earth,
But use it that others might prosper.
And when the man had thought upon
This saying,
He filled great wagons,
For he had been exceedingly fruitful,
And he lifted up his eyes
And saw in the distance a mill.
So proceeding thither
He delivered his grain to be ground.
Then taking that which was
White, soft flour,
He followed the way unto the baker's,
Where the flour was leavened
And made into bread.

Now, spake he, as he viewed
That which the Lord had brought about
by him,
Give unto the poor and needy.
Therefore this saying went forth
Through all the city
Insomuch that the poor from every side
were gathered in
Until no loaf was left upon the baker's
shelf.
Then turned the baker unto the sower
and uttered these words,
Thou hast labored hard with thy hands
And lo, thou hast nothing.
But the sower was content,
For had not the loaves gone
One by one
That other men might be filled?

And it came to pass
That he returned unto his fields
To prepare his soil for another sowing.

Now he that would harken unto this
parable
Let him listen!
For have not many good seeds
Been sown in the hearts
Of those who are young,
And are they not now bursting forth
into bloom?
With the passing of the harvest
The hearts must separate—and enter
the mill of life
That their culture might be brought
forth into service
And men be filled.
Therefore their masters may be con-
tented to know
That they have pleased the Lord
As they turn their faces
To prepare another seeding.

Ruth A. King

Some believe all that parents, tutors,
and kindred believe. They take their
principles by inheritance, and defend
them as they would their estates, be-
cause they are born heirs to them.
—Watts.

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ATHLETICS

The Junior-Seniors won the right to play the Freshmen in the play-off finals, when they defeated the Sophs 4 to 3 in a tight battle. The Sophs got to Zeigler for 2 runs in the first and one in the third, but the winners came back in the fourth to knock out Leichty and tie up the score. They scored their winning run on a single by Eimen and a long double by D. Yoder. Leichty and Gunden worked on the mound for the Sophs while Zeigler pitched for Junior-Seniors.

In the final game of the year the Frosh defeated the Junior-Seniors 5 to 3 to win the championship. The game was very close until the sixth when the Frosh put together a walk, a hit batsman, a sacrifice and a three-base hit by "Gee" Miller to break the 2 to 2 count. The first Frosh to score was Joe Weaver, the Frosh pitcher who stole home from third as Yeater was winding up. In the fourth Dick Yoder tripled home a run and later scored himself to put the Junior-Seniors in the lead 2 to 1 but the last blast by the Frosh easily wiped out this margin.

The Auroras completed a clean sweep in the literary series by defeating the Adelphians 3 to 2 in what proved to be one of the best ball games on our field this spring. Liechty of the Adelphians pitched against his rival classmate Gunden of the Auroras. Both pitched good ball but air-tight fielding by the Auroras won the game.

In the first game the Auroras drove out a 9 to 1 victory. Liechty proved to be wild and he received poor support from the infield. A revised line-up displayed a much better brand of baseball in the second game than in the first. Gunden and C. Miller worked for the Auroras and Liechty handled the Adelphian pitching chores alone.

LE CERCLE FRANCAIS

To finish off a year of activity which included an interesting initiation under John Coffman, and a farewell party for Miss Shenk who left us for the sea of matrimony, members of Le Cercle Francais had a dinner together May 25. After the meal, which was made special by the addition of ice cream to the regular dinner, the president, Edith King, read a letter from Mrs. Shank, the former sponsor. Officers were elected for the coming year.

The results were: President—Emma Blosser; vice-pres.—Harold Oyer; sec.—Mary Harnish; treas.—Harold King.

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