

# THE GOSHEN COLLEGE RECORD

JUNE, 1932

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## Breaking Of The Wreath

Irene Lehman

The morning dawned. A rosy blush  
Had crowned the peak of yonder hill.  
And with it rose two maidens bright  
With hope, a purpose to fulfill.  
Upward they trod the winding steep,  
O'er rock and craig, 'tween bush and fen  
They climbed. A hillside stream to share  
Its joy came rippling from its glen,  
To greet the two who upward still  
Kept on their way. The flowers of spring  
With fragrance mild among the grass  
And willows grew. "O tell one thing!"  
The maidens asked. "From whence your c  
"Look up!" they called. A rose like dew  
Of early morn amid the thorns  
Its perfume shed, and then it too  
Sang out, "Look up, Look up!" Upward  
They looked. The rosy blush had changed  
To golden streamlets warm with mirth.  
They reached the peak for beauty famed.  
What joy! This path was not to end.  
Before them like some spiral chains  
Were pathways up a mountain side;  
Steeper they were than hillside lanes,  
And loftier far at summits peak.  
Toward the peak they looked, and then  
They parted each her path to tread,  
With joyous hope to meet again.

With happy thoughts of friendships made  
With lofty aims of brighter lives,  
Look up! Press on, and reach thy goal!  
O class of nineteen thirty-two.



# Calendar Of Commencement Week

## Saturday, June 4:

8:00 P. M. Program of Music - - The College Choruses

## Sunday, June 5:

10:45 A. M. Missionary Sermon - - - M. C. Lehman

2:30 P. M. Missionary Program - J. W. Shank, Mrs. J. W. Shank, J. D. Graber, and Mrs. J. D. Graber

8:00 P. M. Baccalaureate Sermon - - -  
- - - President Sanford Calvin Yoder

## Monday, June 6:

7:00 P. M. Senior Class Program on the Campus.

Gift Oration - - - Stanley Miller

Response - - - The President of the College

Planting of the Ivy - - - Barbara Thut

Emblem Oration - - - Robert Bender

Response - - - The President of the Junior Class

8:00 P. M. Senior Class Program in Assembly Hall.

Invocation - - - President Sanford Calvin Yoder

Class Presentation - - - Ada Lapp

Mixed Octette.

Class Oration - - - Niemann Brunk

Address - - - James Steiner

Mixed Octette.

Address - - - Lilly Esch

Breaking of the Wreath - - - Irene Lehman

## Tuesday, June 7:

10:00 A. M. Literary Society Reunions.

2:00 P. M. Program of Music - - - Men's Chorus

6:00 P. M. Alumni Banquet.

## Wednesday, June 8:

10:00 A. M. Final Chapel and Devotional Meeting.

1:00 P. M. College Luncheon.

8:00 P. M. Commencement Address - - - Dr. C. C. Ellis,  
Juniata College, Huntingdon, Pennsylvania



## Faith And Reason

Niemann A. Brunk

Tonight, in this great country of ours, thousands of undergraduates are standing on the threshold of commencement. They have completed the prescribed courses with varying degrees of success. They are about to enter upon active participation in the work of the world, and to assume their individual responsibilities in society. From year to year, each commencement, like this one, brings to the fore one predominating question: "Is the mind of the graduate of such a nature that its possessor is adequately prepared to meet and solve the perplexing problems of this age?" In other words, has our modern educational system really prepared youth to meet the needs of today?

In discussing this question I am not primarily concerned with the political, economic, and social problems of our day, serious as they are. I am more deeply concerned with the problems of our general attitude toward the fundamental issues of life itself. This problem faces us acutely today because this is an age in which a certain false and dangerous attitude toward the fundamentals of life has become so widespread as to seem to be the very keynote of American life. I refer to the attitude and doctrine of self-reliance and self-confidence. Our public schools as well as our own institutions of higher learning are striving to produce thinking, self-reliant, self-confident men and women. There is much that is very praiseworthy about such a purpose and goal for education, but in far too many cases this educational philosophy of self-reliance has led to the belief that dependence on God is an old-fashioned and outworn concept, which is impossible for the educated man to accept.

Modern man has come to the point in his thinking where he demands the emancipation of his reason from all authority outside itself. This type of completely self-reliant thinking has its own tone or temper—the feeling of liberty. It has its own religious motive—deification of the Ego, the self. It has its own goal, self-development and self-expression. Over against this modern type of thinking which our modern educational system is cultivating there stands the Christian conviction that man with his own unaided reason cannot be self-reliant, that he must be, and is in fact, dependent upon a higher power, a higher mind, the Supreme Mind of the universe. We are face to face, therefore, with a fundamental clash between the self-sufficiency of modernism and the faith in God of historic Christianity. In this fundamental clash the Christian Church of today faces a tremendous challenge. In fact, this conflict of Christianity with modern thought is more critical than any other conflict the Church today has to wage. As those who are to be graduated from this Christian institution of learning in whose Chapel we have gathered this evening, as those who are believers in the historic faith of New Testament Christianity, we are compelled by the gravity of this situation, freighted with its almost unlimited tragic potentialities, to pause and give serious thought to the fundamental issues involved in the conflict to which I have just referred. This fundamental issue is: What is the proper place of reason in the Christian's life, and what is the proper relation of reason to faith?

In the discussion of this question, permit me to follow a line of thought developed by Dr. Emil Brunner, a leader of the Barthian movement in theology in Europe, in his book, **The Word and the World**. When the modern man speaks of truth, he means that which every man is capable of knowing. It makes no difference whether Descartes, Newton, Einstein or John Smith announces a truth. In each case the discoverer of the truth



announces something which every normal human being is capable of knowing. The sum total of what we modern men call truth includes the wisdom of all the great philosophers and thinkers. But these men, whom we call great, are, after all, nothing more than pioneers of a knowledge which is knowable by all men whether great or small. The vision of the greatest genius in human thought never reaches beyond the horizon that bounds humanity.

The truths of reason, then, be they scientific, moral metaphysical or religious, have this characteristic, that I, too, can know them myself. They are implied in the fact of my own existence; they have only to be transferred from the state of potentiality outside of my own thinking to that of actuality in my own thought. The way from the potential to the actual is the way of inward development. The factors that produce this development may be thought, feeling, or meditation, but in any case, I am alone with myself. True, I am not alone in the universe, but that which is around me has importance for my knowledge only in so far as it is an object for that knowledge. For the philosopher, the things of the world, men and history, are only objects of his thoughts and as such form the basis for his conclusions, but he himself draws the conclusions. He can teach himself the truth, even the truth about God. This self-teaching, this inward development of truth, this way to knowledge, this way to God is a monologue, it is merely a conversation with myself. God is present in such a man's thinking only as an object, something to know about, not as a subject, a source of truth. In such a monologue, I create my own truth, I create my own God, I think God. God is merely a creation of my mind. He is the object of my thoughts. This God-creature of my own thoughts offers me security in myself—of myself I have become the absolute, self-reliant man. The man, who stakes his all on truth of reason, the truth which is the fruit of human thought, invariably arrives at this tragic end. If he believes in a God at all, it is a vain imagination of his own mind, spirit of his spirit, and flesh of his flesh.

Christian faith is concerned with something very different from the fruit of reason as just described. It is concerned with a knowledge of God from beyond the limits of human reason, from outside of man; a knowledge of God which is in no way obtainable by man through his religious or metaphysical faculties or through his religious experiences. Christian faith maintains that God Himself asserts Himself as a subject, as a source of light and truth and life, that He interrupts the monologue of our thoughts or mystical feelings about God. God addresses me as "Thou." He demands a response. He places me in a position of responsibility. My relation to Him is now most insecure, for it is a relation which consists in decision. It is not a relation of immanence and therefore of balance, which cannot be disturbed. On the contrary it is now a question of decision between life and death. This decision means life, if I hear the claim which God directs to me, that I cast away all self-security and self-reliance and live from that which I receive in this self-communication of God. **This and only this is what is meant by believing or faith.**

If my decision, however, is in the negative, if I refuse to accept the claim of God, I am thrust back upon my own reason again, and that means death. Here, then, is the distinction between the knowledge of reason and the knowledge of faith. On the one hand we have the monologue in which man alone is the actor, the thinker, talking to himself. He thinks God, and God remains merely the objects of man's thoughts. Such a man's God is not his Lord, for a God who is merely a creature of man's thoughts can never be his Lord any more than the conclusion of a philosopher is



lord over the philosopher's mind. The God of thought does not stand above the world; He is tied to the thought world. In his monologue, man does not believe, he does not trust, he does not exercise faith; he has his security in himself, in his reason, in his science, in his world, in his religion—he is self-reliant.

On the other hand, in Christian faith, we have the dialogue in which God interrupts the monologue and addresses man as "Thou." Man is now placed in a situation of responsibility and forced to a decision which becomes a matter of life or death; either he gains life by substituting faith in the living God in place of self-security, or he loses his life by closing his ears to God. The faith of which I am speaking is an act of the whole personality which is possible only in response to the revelation of God; it is a personal decision by which a man in responsibility answers God's challenge. Man is thrown totally on God—he becomes God-reliant.

This, then, is the great conflict between reason and faith, the conflict between self-reliance and God-reliance, the conflict between the modern mind and historic Christian faith. Our discussion has centered around faith and reason. So far I have been speaking about the distinction of the two, the opposition between the two. While there is a distinction, there is also a positive relation of faith to the knowledge of reason. Truly, the Christian acknowledges reason as one of the greatest gifts of the Creator, but reason is not given to know God; it is given to know the world. Whenever reason pretends to know God, it creates a reason-God, and that is idolatry. To be sure, we are permitted to think metaphysically, but we are not allowed to put the God of reason in the place of the living God; the God who can be known only in the personal decision of faith, the personal God who makes Himself known to man in Christ Jesus. There is a place for reason, and a place for faith. Where reason knows its limits, where it does not usurp the dominion over faith, conflict between faith and reason cannot arise. **Genuine faith and critical reason cannot be opposed to each other, for they are created for each other.**

What, then, is the proper place of reason in the Christian's life? What is the relation of reason to faith? Reason is given us to know this world. We should ever pour forth our energies to acquire knowledge of scientific, moral and philosophical truths, but we must know that the truth of reason is bounded by the horizon of humanity, by the limits of human capacity. We must know that the true Christian is he who is acutely aware of the limitation of reason and sees above reason the Creator of reason—the living God, whom man can never know through his own power of reason. This God man knows only through revelation, and in the personal decision of faith, man becomes God-reliant.

I have tried to give you my conception of the place of reason in the Christian's life. Briefly it is this: Man can gain a knowledge of the truths of this world by reason, but man can never know the living God by reason; that knowledge comes only through revelation and its acceptance by faith. It is my conviction that the problem of our age can only be solved by men, whether they be college graduates or others, who are conscious of the proper relation of faith and reason in life, and who are, therefore, not self-reliant but God-reliant.

The question which I asked at the beginning of my discussion must now be asked again in the light of our conclusion: Is the mind of the graduate today of such a nature that its possessor is adequately prepared to meet and solve the perplexing problems of this age? With the philosophy of self-reliance basic in our educational system, with the tendency of



## Planting Of The Ivy

Barbara Thut

The hour is drawing near when we must break with the tender associations that cluster around the actualities of school life. We end our college days regretfully, and though apparently eager for them to end, we dread to step alone into the fuller and freer life for which we have spent four college years in preparing. So let us linger here a little while the evening shadows lengthen across the western sky and the setting sun subdues and softens our surroundings. All that is about us takes on new beauty. Even our thoughts are lifted to a higher level and the unhappiness of the day. At such a time we like to talk and ponder over facts and fancies of our college days. It is here in these Classic Halls of learning; where the faculty have stored the minds with learning; it is here where pleasures, troubles, and criticisms have come our way; it is here where failures sometimes marked the day which were soon followed by renewed hopes and successes. We find great pleasure in reviewing the past but it is even better to look into the future with all its great possibilities and responsibilities. This evening is to us of great importance because it marks a new epoch in our lives. From now on our responsibilities are greater for we must enter upon active fields of service. So let the Ivy be to us a typical emblem.

The Ivy grows on the slopes of the rockiest mountains or in the lands of the densest swamps. Helped by the sun and the rain it leaves its misty shadows in its upward search for life. The higher it climbs the greener its leaves, and there from its lofty pinnacle it seems to smile down on us and beckon us ever onward and upward in our life work. The lessons learned here in this place have sunk deep into our hearts, to be cherished by us and to us slowly but surely win the goal that is so fittingly represented to us by the Ivy.

As the gentle breezes blow we plant this little Ivy in the warm bosom of mother earth. Carried by the frail, little tendrils slowly, slowly will this tiny vine cover the walls of our dear Alma Mater, symbolizing our hopes followed by our faith and our prayers. Successes, failures, pleasures or unhappiness may follow our life path, but let come what will, with patience and perseverance ever striving to reach the loftiest height as the Ivy reaches for the highest pinnacle, will our mission, whether great or small, be fulfilled!





# THE GOSHEN COLLEGE RECORD

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## EDITORIAL



A few brief months ago radical changes occurred upon the campus through the appearance of many new students from a number of different communities. Now, after nine months of living and working together each student realizes that this year would have lacked something which contributed to its completeness without the presence of any one of the others. How can the students of a small Christian college be otherwise than one large, happy family? Now, as we look forward to giving our "good-byes" to one another, we realize that many of us will rarely meet in the future, and this feeling surely adds to the significance of commencement season.

Commencement! How strange that the conclusion of a college course should be called commencement! But yet it is rightly so called for is it not the beginning of new activities, fuller and richer ones? We realize, fellow students, that many of you are seniors and soon will be "commencing" your dreams of a rich and useful career. Now it is with mingled emotions that we send you out, for you have meant much to us, but we would not detain you from your life of service. Good-bye, seniors! We trust that you will visit us often in the future and share with us your inspiration. We know that you will exemplify the spirit of Goshen College wherever you go and that you will measure up to the motto of your Alma Mater "Culture for Service."

—M.



## Emblem Oration

Robert Bender

Throughout the centuries, the fundamental motivating force of mankind has been man's passion for truth. By truth I mean both that knowledge which every human being is capable of knowing: all rational, logical, and scientific facts and data—"knowledge," and also that eternal "Truth" which comes from God. The mainspring of progress has been man's relentless desire and quest for this knowledge of material things and for spiritual truth.

But let us go back to the beginning of the story of water transportation. At first man was isolated with no means of crossing watery voids. Then, perhaps by accident, more likely by design, he fashioned a crude raft from a few tree trunks thonged together. Gradually, through the centuries, he sought speedier and safer communication and devised the dugout and the canoe, adding the oar as a propelling agent. About the same time the use of the sail was discovered. But man was not yet content. A great step forward occurred when Robert Fulton in 1807 sent his little paddle-wheel steamboat, the "Clermont," up the Hudson River. Since then steel has replaced wood, and oil is now replacing coal. What the future has to offer, who can say?

Alongside of this story could be placed similar ones in the fields of communication, agriculture, medicine, chemistry, industry. Indeed! What modern material aspect of civilization and progress, be it such a commonplace thing as the pair of shoes I am wearing, or the pencil in my pocket, does not contain the elements of a fascinating epic of man's struggle for scientific knowledge to better himself. Mere mention of such names as Marco Polo, Columbus, Newton, Galileo, Watt, Whitney and Edison and a myriad of others recalls to mind the stirring biographies of men who aided in the **advancement**

May we say, then, that progress, in the material sense of the word, is the resultant of man's attempt to secure knowledge which in turn enables him and his posterity to live on a higher plane of living. But success in the pursuit of useful knowledge will not be attained efficiently unless the existing facts and data are thoroughly mastered. Permanent and continued advancement depends upon a sound foundation. In the building of this foundation, we find an elementary justification for Goshen College and for all colleges. It should be a prime objective of every college to impart to her students the orderly arranged known facts of this world in an easily assimilable form; this to prepare them to do their part in promoting the material progress of the human race, and to do our part in this program we who are passing on, have included in our studies courses in mathematics the sciences, history, literature and art.

But of far more vital import to man, even, than this task of collection and organization of knowledge of the material universe, is the prosecution of his search for Truth. The word Truth, as I am using it, is spelled with a capital "T" and refers to that eternal spiritual truth which came from God through Jesus Christ. It is the knowledge of God and His plan.

Whether one is a Christian or not, every man must reckon with God, for the relation man has with God determines his entire life. A man's conception of the eternal Truth gives his philosophy of life its distinguishing tone. But still more, a man's life becomes really worth while only if he has attained a satisfactory relation with the God of the universe. To attain and to give others the satisfying experience, men have traveled



across the world. To keep it, they have gladly suffered martyrdom with a prayer on their lips. Our own Mennonite church has many heroic figures in its earlier history who chose to die rather than to abandon their God.

But how does one acquire this Truth? How does one come to know God insofar as it is humanly possible? The answer is: only by God's revelation of Himself to us. God is a subject, a source of truth, and should not be thought of merely as an object. He is a unique personality and as such is an absolute mystery to us until He speaks to us in revelation. This principle of divine revelation distinguishes Christianity from the many religions in the world. In all these religions, the supreme being is worshipped by the individual from the standpoint of his own rational or human reasoning. Christian faith is a concept entirely different. It involves a knowledge of God passing beyond the range of purely human possibilities—Truth which is received by the revelation of God, Christian Truth.

In preparing her students to gain and spread this basic truth so necessary for life, we find the greatest task of Goshen College. It is in the pursuit of this calling that Goshen College distinguishes herself from many otherwise similar institutions. We who are here feel that she has acquitted herself nobly in carrying through this task. Much she has done directly through the instruction in Bible classes, the Y.P.C.A., in the daily chapel meetings, in the Sunday services, and in other organizations of a direct religious nature.

Just as important, perhaps, is her indirect education toward this divine Truth. For Goshen College is more than these buildings and this campus. There is a less tangible, yet none the less real, Goshen College gathered up into the term spirit. This spirit, kept alive and growing by a consecrated faculty and succeeding classes of students, fosters and nurtures in the lives of all who pass through these halls, the desire for Truth, and makes possible its realization.

The truly educated person has not only acquired his quota of facts of the material universe and their interpretations and implications—Knowledge—but he has also gained what is of supreme value, a proper relationship with his God—Truth. These emblems, the book and the lamp, are symbols of this two-fold aim of Goshen College. This book, containing the names of those who have been graduated from this institution and to which our class of 1932 will soon be added, is a symbol of the living incarnation in the world today of the material knowledge and spiritual Truth which Goshen College has imparted, and continues to impart. This lamp is a symbol of the spirit of Goshen College which has kept burning bright the light of Truth on the campus.

True, the oil which gives the light to the lamp has been furnished by all the students and the faculty, but to the class of 1932 this past year was entrusted the special duty of keeping the lamp full and the flame warm and pure. During the past year we have tried to keep faith with those who have gone before. Now it is time for us to relinquish this task. The class of 1933 must carry on in our stead.

We, therefore, commit to you, class of 1933, the keeping of the emblems of Goshen College. We do not ask you to follow our example, but rather our ideals. In religious life, keep in close touch with your Master; in social life, be true to your highest ideals; in athletics and all forms of contests, be fair. It is only as you have these ideals which are evidenced in the true spirit of Goshen College, that your work together will result in the great things expected of you. In your care, this is a sacred trust, we place these hallowed emblems, confident in your ability and desire to preserve and cherish them.



# The Fundamental Viewpoint Of Life

James Steiner

Almost exactly a year ago tonight I was in attendance at a certain student convention. We were all college students and represented many colleges and universities. We had met to talk over vital problems of life. Now life to youth is precious, and the decisions of youth are momentous, for life and, to a large measure, eternity itself are determined by the decision one makes in his youth to this question: "What shall I do with my life?" We had met to talk over precisely this same question. We heard this problem discussed by men of experience. We sat in groups and talked as brother to brother. We found no little difficulty in agreeing. I found that most of the students were baffled by the problem. They were perplexed as to the meaning of life. They were worried. Now these students represented schools where faith in God is regarded as a thing of questionable value or even scoffed at. Less than two months ago I attended another conference of college students, represented by a number of colleges. Here, strangely as it may seem, no one seemed baffled as to the meaning of life. Instead of any evidence of worry, their activities were characterized by confidence and satisfaction. These students represented schools where faith in God is cherished as a thing of utmost importance, and students are encouraged to place their faith in God. These conventions as well as the program of Christian education fostered by the Mennonite church and other Christian fellowships of like faith have caused the formation and deepening of a number of convictions. A few of these I would like to share with you this evening as my testimony to the value of Christian education, and as my expression of appreciation for what the program of Christian education of Goshen College has meant to me.

The first conviction is that the greatest of all facts is that men have had experience with God. To the student this is an age of science and facts. In this age when there is so much doubt and controversy in every field of thought and endeavor, the student in despair turns to what seems sure—a fact, a proved fact. So a fact seems to him to be a pearl of rare price. But facts are worthless unless interpreted and interpretations vary continually. For example it is a fact that a psychopathic individual by the name of Princeps in the summer of 1914 murdered the Archduke Ferdinand of Austria. The significance of this lies not in the fact but in its interpretation. At the time the crime was committed men interpreted this fact in the light of other facts but since that fatal day this fact has been re-interpreted time and again, in the light of new evidence. The interpretations of today, June 6, 1932, are radically different than the interpretations of sixteen years ago or even of five years ago. Not only do the interpretations of facts vary, but even the so-called facts themselves. If we could trace the course of man's thought activity since the beginning of time, what a lot of exploded notions which were one time accepted facts we would find strewn by the wayside! That the earth was flat was one time an accepted fact. When I studied geography the earth was a sphere. The teacher said it was a fact settled for all time. Now I find out there are those who have grave doubt that the earth is even a sphere. Some of the world's leading scientists are becoming less and less dogmatic continually concerning what a decade ago were supposed to be "indisputable facts" and theories. I am not trying to discredit facts I am merely trying to say that we dare not be dogmatic about them; that "facts" for man are dependent upon his capacity of perception, and rational inference and inter-



pretations largely depend upon personal attitudes. Therefore both the fact and its interpretation are not a reliable enough subject for man to repose his utter confidence in, but many people do. If there is one fact that through the centuries demonstrated its reliability as a matter of immediate experience, it is that men may and have through the ages had experience with God. The fact that men have had experience with God I see written in the records of the past. This fact has been far reaching and significant in history. To man it is of the utmost importance. It is greater than any scientific fact.

Of course, it is natural for man to organize the various facts with which he comes in contact into a systematic whole. This systematic organization of our facts and experiences really becomes a philosophy, although it may not take on any very definite form in our minds. This leads me directly to my next conviction.

The second conviction is that adhering to any sort of materialistic or humanistic philosophy as a motivating and guiding principle of life is futile. In constructing a philosophy it is essential to include all the facts. Man may penetrate all the other possible realms of experience, but, if he omits the realm of the spiritual, he excludes from his personality divine revelation and guidance—the very key which unlocks to man the meaning of life and the knowledge of his place in the great order of the universe. One cannot ignore God's will in his life without being at variance with God. It is therefore futile to ignore God. It is equally futile for man to try to lift himself by his own mental bootstraps. Furthermore philosophies have never been perfect. The eye of the critic has ever perceived the inherent defect which ultimately causes the philosophy to crumble. Nor has any philosophy offered to its adherents that great and all pervading satisfaction and dynamic force of life that first Judaism and later Christianity have offered. Philosophies have proved to be as "rivers flowing into the desert." They are as "clouds bearing no rain." They "are broken cisterns which hold no water."

Before leaving this discussion of philosophy may I add that the outstanding cause for the failure of philosophy as a guiding principle of life is due to the fact that the proponents of the various philosophies have either entirely ignored or poorly interpreted the realms of the spiritual. Undoubtedly this is because the realm of the spiritual does not yield itself to scientific inquiry and logical proof.

This brings me to the third conviction which is that not all forms of experience are in the realms of logical proof. This conviction has to do with the great problem of revelation on the part of God and faith on the part of man. But what is faith? The apostle Paul said, "Now faith is the substance of things hoped for; the evidence of things not seen." It is clear that this definition at once places faith outside the realm of scientific proof. Nor has any other man before or since Paul been able to prove faith to others. Man can receive God's revelation of himself to man. He can accept Christ's invitation to come and see. He can respond to this invitation through a deliberate decision to follow God which is in part the essence of faith. He may now know within himself that there is a God for God has revealed himself. His experience with God may be as real as any other experience, but he may not, however, be able to prove it to another. Revelation, too, falls outside the realm of logical proof. So my third conviction is that not all experience and especially religious experience is within the realm of logical proof.

But I cannot stop short of mentioning a last conviction for, out of the



# Aggressive Christianity—A Challenge To Youth

Lilly Esch

I am firmly convinced that the great need of the world and the church today is aggressive Christian activity. Our Christian youth should supply the dynamic for such activity and since I am speaking to youth in a Mennonite college I should like to draw attention to our peculiar opportunities as Christian youth today.

Let us first look at the background from which we have come. We have been reared in wholesome surroundings. We have been taught such Christian principles as truthfulness, reverence for God, respect for law, love for our fellowmen, and a great deal of respect for hard work. We have been reared in peaceful homes where we were loved and tenderly cared for; where we were shielded from the hardness and the evil of the world. Back of us are generations of ancestors who have enjoyed the same privileges. Upon this heritage we have built a faith in God, a knowledge of our own salvation, and a stable Christian character. In view of this heritage, do we have a message for the world? Surely you will say, "yes," without hesitancy. But are we effectively presenting this message to the world? That is the question which confronts every Christian young man and woman who is wide awake and anxious to serve his Master and his church.

We admit that the most important work of a Christian is winning men for Christ. We admire those who are giving their entire service in the work, such as missionaries both home and foreign. We enjoy the privilege of contributing liberally to their support. This is commendable. But are we aware that we ourselves must have a personal part in the presentation of this message. We are apt to regard as an idealist the man who advocates such a motto as "every Christian an active soul winner" and suggest that he must not be taken too seriously. But let us think again and see if we have not woefully neglected our privileges in Christian service.

Let us consider some of the opportunities within our reach which we must grasp if we are to serve our present age efficiently. Consider first the home. As Christian homes are established it is the duty of each one to take Christ into that home in order that the children who grow up in it may be nurtured on the principles of a good Christian character; that they may in turn have something of worth to give to the world. Christian homes where love reigns and strife is absent are rarities at the present time. Many children do not know what such an atmosphere means. It is the privilege of Christian young people to establish homes that will supply some of the Godly living so sadly lacking today. But we should go further than to merely maintain our homes for ourselves. They should be places to which we may invite others to share the Christian atmosphere they contain. Each one of us, whether on the farm or in the city, has neighbors or acquaintances who need our messages. When we consider the fact that 87% of the rural population of the U. S. are members of no Protestant churches we can readily see the multitude of opportunities presented to our rural people in the establishment of Christian homes.

But Christian farmers are not enough. Perhaps some of us have been inclined to think that we cannot be successful Christians except on the farm, but the Christian church has a place for men in any legitimate occupation in life. We need Christian business men, bankers, merchants, manufacturers. We need Christian men in our professions—doctors, nurses, teachers—men and women in every walk of life. But some one asks, "Is



it possible to remain a true Christian in these positions?" Such a question voices a fear which has been present among us for many years. This fear seems to rise out of the attitude we take toward our convictions and beliefs. We are too apologetic; we are always on the defensive. Should we not rather take the aggressive position? For instance, if one becomes a merchant, should he not have a determination to speak to the people he meets concerning their spiritual welfare? Should he not think of them not only as business prospects but as prospects for the kingdom of God? That is what we mean by aggressive Christianity. You know what you believe, why you believe it, that it has definitely helped you, and you aim to pass it on with no apologies. With this aggressive attitude one need not fear of becoming entangled in non-Christian practices or alliances.

Does it not become evident that if we are aggressive Christians we will move forward, where as if we are merely defensive Christians we are already on the way to defeat for standing still is but one step from retrogression, itself. Again I say the Christian church needs to produce Christian business men and Christian professional men because not only are Christian standards needed in those fields but because men in these positions meet, and consequently are able to influence, many more people than the rural man on his farm can ever hope to influence. We believe in such a program for our missionaries because we are today advocating self supporting missionaries on the foreign field. Those on our foreign mission fields tell us that what they need is some one to show the people how to actually live the Christian life in every occupation in which they may be engaged. Is it too much to expect the same in our own country?

We also need Christian scholars who will give to the world a Christian view of life. For instance, we hear much criticism of the text books used in our school system. Is it not our own fault that they are unsatisfactory for we do not make an attempt to remedy the condition by furnishing better ones. Merely destructive criticism will never help the situation. If we are willing to allow only non-Christians to work our various intellectual fields, can we expect anything but non-Christian text books?

Again, the world today needs true science, the truth about the material universe, presented to it and it is our duty to contribute our share. Why should we not train Christian scientists who will give the Christian interpretation of science? It is not impossible. There is no excuse for leaving this field so much in the hands of those who are non-Christian.

We need Christian historians who will tell the world the truth about the past. To illustrate, historians have always known the wreckage which war produces but few have been honest or courageous enough to report what they knew. We need historians to tell the world the truth of history as it is interpreted from a Christian point of view.

I hesitate to say that we need Christian theologians, but it is the truth. Too long and too much have we depended on men who are not true to the Christian revelation to work out our theology for us. That is why we have so much of modernism and liberalism today. We need men and women who are really born again to give us a system of theology which is satisfying and sufficient for our needs.

The world of today needs a Christian philosophy of life. How can we hope to have anything but paganism, if we allow only such philosophers to interpret experience who have pagan ideals? The Christian is able to interpret experience much more adequately than any pagan philosopher who has never been regenerated and so does not even experience many of the realities possible in life. In fact, the world needs Christians in every phase of scholarly activity to discover and tell the entire truth. Nothing



but the Christian interpretation is truth. And then Christians are needed in every business and profession to show how this truth may be lived out.

We have seen the need of Christian business men and Christian scholars. We have noted the opportunities open to us in those fields. Now what will we do about the matter? Dare we neglect so great a responsibility?

"But," you ask, "shall I train myself to be a business man or a historian or a professor of philosophy for the express purpose of presenting Christian principles in those fields? Why not? We have done something similar in training our missionary doctors. We have not sent doctors to India simply to restore physical health to those people, we have sent them there that in their ministry to the body they may be able to present the religion of Jesus Christ to their hearts. We see the value of such a procedure in dealing with the heathen of India. Why can we not try it with the heathen of America. Let us not deceive ourselves for are we any longer a Christian nation when more than 50% of our people are not even professing Christians?

To me the challenge rings clear. We must enter these different fields of activity in order that we may give to the world this Christ who is dear to us, who has saved us, who only is able to give the truth to the world today. Of course, if we go into these fields with any other motive than that of winning men for Christ then somewhere we have missed our calling as Christians. Then there is reason for the fears which have haunted us in the past. If we are just a bit apologetic about presenting our Christ to the world, and are willing to tolerate the ignorance and sin of the world, then we are doomed to failure. Our weak defense of the distinctive doctrines of Christianity and Mennonitism is sure to crumble if all we have to offer is apologies.

But if we go into these fields aggressively, knowing that we have a message to give to this needy world, fully convinced that our Christ is what the world needs, and with a determination to make this message effective, we are sure of success. Paul was not a weak, apologetic defensive Christian when he said, "I can do all things through Christ who strengtheneth me." He had a message and he was willing to go through prison, **persecution** and even death to give that message. He **shrank not** from giving it to kings as well as slaves, and he did it while following his profession as a tentmaker.

As Christian young people we must choose our field of activity, our occupation, and present through it our message to this world. We must determine to put Christ and his kingdom first. Our Christianity dare not be something merely incidental. It is making a living and building up a profession or business which must be incidental for the Christian. When the Christians were driven out of Jerusalem by persecution they went everywhere preaching the gospel. Will we, on the contrary, remain in our sheltered communities and continue to feel that we have done our best when we have kept ourselves aloof from evil? Must we not rather move forward aggressively, out into the world, whether at home in our own community or abroad, living, testifying, exemplifying the truth which alone will redeem a needy soul, a needy nation, a needy world?

This then, is the challenge of the present hour—a challenge most of all to the youth of today who are planning their lives now. Let us practice aggressive Christianity.



## Gift Oration

Stanley Miller

As the closing hours of this school year are drawing near, there is a mingled feeling of rejoicing and sadness. We rejoice because we have accomplished a purpose, we have reached another of life's mile-posts. Yet there is a tinge of sadness when we think of leaving.

With these thoughts there also comes a feeling of gratitude for the privileges we have enjoyed at Goshen College. First of all we want to thank those who have made it possible for us to attend this institution. We wish to thank our parents and friends for the sacrifices that they have made. We wish to thank the Friends and Alumni of Goshen College for their loyal support of the institution. We appreciate very much the efforts of the Board of Education, realizing that it is only through their unceasing efforts that the institution is enabled to go on through times such as these.

But more than to any other group we feel our indebtedness to the president and faculty. They have been directly responsible for our well being during these four years. They have striven to give us professional training that would more than just meet requirements, a training such that we need not fear competing with those from larger schools. They have also provided for our physical development.

These contributions to our education have been beneficial and valuable, but these we could have obtained in almost any college. The unique contribution of Goshen College which makes it different from other colleges is in the spirit of the institution. We perhaps have been impressed more with lessons from the lives of the faculty than with the lessons they have assigned us from the text books. This spirit that distinguishes Goshen College from other schools might be called the Goshen College spirit. But call it what you may, it is the thing that we as Seniors appreciate more than any other one thing.

Just a word more about this spirit. What do we mean when we speak of the spirit of Goshen College? It is expressed in our motto, but it is better expressed in just one word, "Others". The men who founded this institution had this spirit. It is dominating the lives of the faculty. This is evident from the interest they take in the welfare of the students while living on the campus. The students also soon catch this spirit and it governs their lives in all their activities and associations. After all did not the Master Teacher say, "But whosoever would become great among you, shall be your minister, and whosoever would be first among you, shall be servant of all." Whether we be teachers, ministers, doctors, or home makers may this spirit be our guide throughout life.

The best way for us to express our appreciation for what Goshen College has meant to us is by pledging our loyal support in upholding its standards and living out its ideals as we join the ranks of the alumni. And this we gladly do. However we feel that we should give something tangible as a token of our gratitude and love for our Alma Mater.

At this time then, President Yoder and faculty, the Senior class of '32 is happy to present to you and the College, as a symbol of our appreciation, an orthophonic-radio combination, with the hope that it may be found useful in forwarding the purpose for which Goshen College was founded and strengthening the efficiency of her service to coming generations of students.



## FAITH AND REASON

*Continued From Page 5*

the products of this educational system to proclaim emancipation in thinking from any super-human authority, and to haughtily claim to be able to push back the limits of human reason until they disappear altogether, with the blatant assertion of human self-sufficiency which is so characteristic of modern thought, when pragmatism in philosophy and theology rules in most of our large universities and institutions of learning, are we not forced to give a negative answer to our question and to conclude that the mind of the college graduate of 1932, generally speaking, is not of such a nature that its possessor is prepared to solve our present day problems!

That, I say, is the general condition of the mind of the graduate of today. However, there are some truly Christian institutions of learning in our country and elsewhere in which the minds of the students are being guided and developed and are rooted in the Christian faith. In these institutions a life is being developed on the basis of God-reliance instead of self-reliance. I am convinced that Goshen College is such an institution, and I cannot refrain from giving my testimony to this here tonight, as this 1932 class of graduates leave the halls of our Alma Mater for the life of the world outside. Personally, I want to say that what I have acquired in my own faith, what I am in my own spiritual experiences, and my very awareness of the gravity of the present situation in the world of thought and education, is in a large measure the result of the sincere and effective labors of the Christian men and women on our faculty. Knowing, by personal experience, the value of institutions such as Goshen in the proper development and preparation of the minds of the youth of today, I appeal to all Christian men and women to fully support these educational institutions, and may all of us here tonight support Goshen College in her task of preparing youth to meet the problems of this day as Christians.

## THE FUNDAMENTAL VIEWPOINT OF LIFE

*Continued From Page 11*

third conviction has developed another and basic conviction. I have chosen to call it the fundamental conviction. This conviction is that there is a great plan behind all creation—the plan of God—and that the truly educated man tries to conform to this plan. Man can understand this plan at least in part and the understanding of this “truth shall make him free.” One is not free until he conforms to this plan of God. But what is this plan? We know from divine revelation God has created all. We know also that there is another, the Great Adversary, who is trying to tear apart and spoil that which God has created. So great is the power of this Great Adversary that Paul says the “whole creation groaneth” under his relentless attack. So God’s creation is not yet free and perfect. God’s plan then, is to perfect His creation. Man is a part of His creation, and as many as will hear Him, God calls to help in the extension of His kingdom; to help in this struggle against the Great Adversary. For me to conform to God’s plan then, is to accept Christ as my Savior, and not only to share in the evangelization of man, but to conquer every domain that is open to the conquest of the Christian. This I have called the fundamental conviction—the fundamental viewpoint of life, if you like. To arrive at this conviction has been to me the challenge of Christian education. It is the challenge of Christ.





## RELIGIOUS



### Devotional Program, May Day Outing

On Thursday, May 19, Reverend T. MacDonald of the European Christian Mission spoke to the student body, telling of their work among the Slavs and Jews in Eastern Europe. Very remarkable is the great hunger for the word of God and the willingness of the people to sacrifice time and energy to hear the Gospel. There is today a rare opportunity for the church of Christ to evangelize the nations of the East.

### Final Devotional May 26—Psalms 23

#### "I Shall Not Want"

"The Lord is my shepherd; I shall not want." This short concise little statement has been great comfort to many tired hearts, for it is not merely a statement made by an unfeeling notion but a testimony. The tone is too intense not to be the outcome of a personal experience. This is the heart of a brother speaking across the centuries. It is a pure utterance of personal trust in Jehovah.

"I shall not want" when the bread ceases. God has said that man shall not live by bread alone. Our lives are from God and he has promised to sustain us even when the bread ceases. If we have trust in God those words are the same as bread itself.

"I shall not want" when the toil fails. In John 21 Christ taught his disciples how to work when they caught so many fish in their net. He then invited them to shore to eat of the bread and fish he had prepared over coals that no man had ever seen. Thus he taught them a dual lesson. They were expected to work but he has power to care for His lambs when they cannot work.

"I shall not want" when the purse is empty. Christ sent some of his disciples with purse and scribe and some without. After they returned they all testified that they lacked nothing. He remains our shepherd when the purse is empty and cares for us from his unseen treasures.

I shall not want when sickness, sorrow, and disappointments come for our God will not permit us to suffer more than we are able to bear. The Lord is my shepherd therefore I shall not want.

Ada Lapp

#### "He leadeth me"

Each one of us, since we are created free moral agents are at liberty to choose whom we will follow, Christ or Satan. The decision we make gives our life a distinguishing tone or color. If we let Satan be our leader, our condition will be like that of the man in William Henley's "Invictus" who says he is the master of his fate and the captain of his soul. The only future he sees beyond his life of wrath and tears is the horror of the shade. But how the picture changes when we read that beautiful poem "My Captain" by Dorothea Day. Christ is the Captain of her soul. She follows His leadership because she has faith in his redeeming power. He has forgiven her sins and saved her from eternal destruction and will finally take her home to live with Him in that "glory on high." If you would cultivate that satisfying happiness and calmness of mind, do not seek for peace but seek Christ. Follow Christ where He leads you. He will take you to quietness and you will only get to it by following Him implicitly. Yield yourself to His leadings and as you go through life you will realize that you are being taken care of in everything both spiritually and temporally.

Robert Bender



"Thou art with me"

Yea, though I walk through the valley and shadow of Death, I will fear no evil. Death to the Psalmist is some great crisis of the spiritual life in which his weaknesses and his suffering was very great, and the darkness awful. In the midst of it, he has found God present, even more present, or more consciously so, than when the pastures were green and the waters still.

And in such solitude of trial, our deepest thoughts are not told to men. All are directed to God. "Thou art with me." The rod defends me from enemies and the staff is my director, my stay and comfort. Thou art with me, I need not fear.

Alta Housour

"And I shall dwell in the house of the Lord forever," Psalms 23:6

"The bondservant abideth not in the house forever: the son abideth forever." John 8:35. If then we are "sons" we may join in with the psalmist and claim this wonderful privilege; if not, this psalm may still be a beautiful poem for us but nothing more. For those who are in Christ he has prepared a place of eternal glory. And He will come again and receive us unto Himself; that where He is we shall be also. John 14:3. Then shall He wipe away every tear from our eyes, death shall be no more; neither shall there be mourning, nor crying, nor pain, any more. Rev. 21:4. All this and much more is included in the last sentence of the twenty-third psalm if we read it in the light of the New Testament.

G. H. Enss

Communion Service, Sunday Morning, May 8.

"They that worship must worship in spirit and in truth." The atonement is the very soul and center of God's message to humanity. The great fact of sin and death makes the atonement vitally important. Because of his great love for us God devised the plan whereby man can have justification from the guilt of sin. We now have the privilege of having "Christ in us the Hope of Glory." Through this fact we have Christ as a subjective possession within us. Thus only have we strength and grace to live the overcoming life. Christ has offered his life, and is offering it freely for us. He says "Take, eat." Through the partaking of the life which he has so freely offered for us, we can have newness of life in him, and enjoy the blessings of being partakers of the Divine Nature.

Bishop D. D. Miller

Sunday Morning Sermon, May 24

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." I John 1:5. The Christian life is a life of joy. For the Christian it is possible to have genuine joy amid the severest persecution. His whole life must be centered in Christ. The thing that brings sorrow and sadness into the heart is sin. John tells us if we walk in the light as He is the light we have fellowship with him. Men will never become concerned about God until they become concerned about sin and the question of getting rid of it. But when they feel the burden of sin being lifted they feel the real joy of life, and fellowship with Christ has become a living reality. We are not saved by confessing our sins, but we are saved by confessing Jesus Christ as our Saviour.

President Sanford Calvin Yoder



# LITERARY

## OFFICERS FOR FIRST SEMESTER OF 1932-33

### AVON

President .....	Verna Enns	Reporter .....	Ferne Smith
Vice president .....	Mildred Risdon	Critic .....	Marie Yoder
Secretary .....	Pauline Oyer	Attorney .....	Mildred Schrock
Treasurer .....	Elva Gunden	Ushers .....	Bonita Birky, Grace Glick

### AURORA

President .....	Ezra Hershberger	Attorney .....	Robert Shank
Vice President .....	Ross Gerber	Usher .....	Edwin Schmucker
Secretary .....	Atlee Beechy	Inter-Society Council .....	
Treasurer .....	Paul Miller	.....	Linus Eigsti, George Bishop
Critic .....	Carl Hostetler		

### ADELPHIAN

President .....	Earle Brilhart	Attorney .....	Herman Smucker
Vice President .....	Menno Miller	Chief Solicitor .....	Art Roth
Secretary .....	Marvin Hostetler	Usher .....	Herbert Adams
Treasurer .....	Omar Rhodes	Public Chairman .....	Orie Miller
Critic .....	H. Clair Amstutz		

### VESPERIAN

President .....	Verna Schertz	Critic .....	Virginia Brown
Vice President .....	Sarah Esch	Usher .....	Evelyn Brenneman
Secretary .....	Elsie Shank	Attorney .....	Carolyn Lehman
Treasurer .....	Mary Jones		

But for one redeeming feature, the close of the school year, with its temporary suspension of literary activities, would be almost an aggravation to loyal society members. For this is a time when, as one looks back over the year or the semester, with considerably more experience, and perhaps wisdom, then he began it, the mistakes, the success, and the possible improvements stand out most vividly. It is a time when our fingers fairly itch to do things over, and to do them better. We feel that right now, were we to enter a new year's work, we should know just what to avoid, and what to emphasize; the past has taught us this. But the redeeming feature lies in the fact that a new force of leaders has been selected, composed of people who, at the time of their election, have still freshly in mind the events of the past year, and have before them a whole summer in which to formulate and consider plans. New officers bring new enthusiasm and eagerness that is stimulating to the society. We will need it. Baffling problems will come with a new year, but the strong literary society will be prepared to meet them, and much of the responsibility for mobilizing this strength rests with the new officers. Their election proves our confidence in them; let us loyally support them.





# IF YOU NOTICE A SENIOR—

Drinking coffee .....it's Emma

Imitating Caruso .....it's "Smitty"

Late, and making a mad dash  
for class .....it's Blanche

Talking baseball .....it's Nase

Asking for the mail .....it's Irene

Rushing a Sophomore .....it's "Bob"

Whistling .....it's Eva

Toting a heavy brief-case or  
stroking his beard .....it's Steiner

"In a stew" .....it's Barbara

In a heated argument over a  
split hair .....it's Niemann

Loaning out his car .....it's Beechy

Asking Miss Yoder for "late  
leave" .....it's Velma

Avoiding (?) the girls .....it's "Stan"

Poring over a Chemistry book .....  
.....it's Merle

Chasing down athletic points .....  
.....it's Ada

Talking about "my family" .....  
.....it's Davis

Discussing theology .....it's either  
Mishler, Salzman, or Armstrong

Asking questions .....it's Dot

Lamenting the depression in the  
undertaking business .....it's "Les"

Pulling "boners" .....it's Agnes

Staunchly upholding "the  
farm" .....it's Lilly

Putting a fellow thrice his size  
under the bed .....it's Books

Playing the piano, or sporting a  
"convict" hair-cut .....it's J. P.

Tormenting anyone within  
reach .....it's Erma

Blushing .....it's Esther

In a cooking apron, on the trail  
of a vitamin .....it's Alta

Pulling a prank, then trying to  
look innocent .....it's Jake

Driving a "Willys" .....it's Alice

Discussing France .....it's Miss De Bolt

Smiling .....it's "Sam"

Keeping quiet .....it's Grace





## ALUMNI



On Sunday, May 1, at the bride's home near Smithville, Ohio, Velma Steiner, ex-'30, and Aldine Zimmerly were united in marriage, Brother R. L. Stauffer officiating.

On Sunday, May 8, Hettie Breneman, Academy, '26, Kalona, Iowa, and Harry Frey, Middlebury, Indiana, were united in marriage at the home of the officiating bishop, President Sanford Calvin Yoder.

On Sunday, May 15, Lucille Miller, B.S., '31, LaGrange, Indiana, and Perry J. Miller, Middlebury, Indiana, were married at the bride's home. Brother D. D. Miller, uncle of the bridegroom, officiated. The couple left on a wedding trip to Washington, D. C. After September 1, they will be at home in Shipshewana, where Mr. Miller will be an instructor in the high school.

Ralph Holdeman, ex-'30, who spent the week of May 5-11 in New Paris because of the illness and death of his mother, Mrs. Albert Holderman, returned to Naperville, Illinois, where he will receive the B. D. degree in June from North Central College. He has been assigned to the Second Evangelical Church in Louisville, Kentucky.

Alta Good, ex-'32, has been elected at Ludlow, Illinois, to teach the four upper elementary grades.

Mabel Smith, ex-'29, has been elected to teach the four upper elementary grades in Goodfield, Ill.

Mary Louise, the ten-year-old daughter of Mr. and Mrs. Elva Greenwalt died from spinal meningitis at the Goshen Hospital, Saturday morning, May 14. Mr. Greenwalt, '08, is clerk in the Goshen Post Office. His only son, Leon, is a freshman in the College this year.

Rev. William B. Weaver, pastor of North Danvers Church near Danvers, Illinois, preached the baccalaureate sermon for the graduating class of the Eureka High School, Eureka, Illinois, on May 29.

Mary Royer, B.A., '30, and Nellie Miller, B.S., '31, will have charge of the Daily Vacation Bible School at the college this summer.

Rachel Weaver, B.A., '31, visited on the campus, Sunday, May 22. She has been re-elected to the position she held the past year in the high school of Roann, Indiana.

Tilman Smith, B.A. '28, has been elected superintendent of schools at Roanoke, Illinois. Mr. Smith intends to complete his work for the Master of Arts degree at the State University of Iowa this summer.

J. D. Graber, B.A., '25, recently returned missionary from India, delivered the commencement address on "Life's Dimensions" for the graduating high school class in his home town, Wayland, Iowa.

Melvin Schrock, ex-'33, is manager of the Larkin Store at Lacon, Illinois.

John Bender, B.A., '30, returned to his home in Goshen, Saturday, May 21, from Glenmont, Ohio, where he has been teaching.

Silas Smucker, B.A., '30, has received honorary distinction in his graduate work in biological science at Purdue University.

Mark Smucker, ex-'31, has been elected president of the Railway Club at the University of Illinois. He expects to complete his Railway Electric course next year.

Fred Brenneman, ex-'30, will receive the degree of Doctor of Medicine from the Kansas State University in June.

Dr. Lillie S. Shenk, Academy '20, visited on the campus Friday, May 20, enroute to the conference of the Mennonite Board of Missions and Charities held near Metamora, Ill.

A daughter was born to Mr. and Mrs. Alvin Yordy on May 3. Mr. Yordy, Academy '22, is superintendent of schools in Lehigh, Kansas.





## COLLEGE NEWS



Rosa Gish, Barbara Coffman, Stella Kauffman, Alta Housour, Bertha Nohejl, Orie Miller and H. Clair Amstutz gave an extension program at the Chicago Mission on May 15. Miss Barbara Coffman remained for several days to catalogue the books of the Sunday School library at that place.

President Sanford Calvin Yoder was called to his former home at Kalona, Iowa to preach the funeral sermon of Mrs. Alta Brenneman on May 10.

Mr. and Mrs. C. L. Graber are the parents of a daughter Mildred Irene, born May 5.

The Vesperian and Adelphians entertained their fellow societies and other friends at a musical program held in Assembly Hall on May 20.

Ralph Beechy, Leland Brenneman, and Ronald Shenk spent the week end of May 7, at their respective homes in Ohio.

Wilma Lehman, Leona Yoder, Marvin Hostetler, and Edwin Schmucker were the dinner guests of Mr. and Mrs. Ira Johns on Sunday, May 15.

Miss Mary Gingrich entertained seven girls at a slumber party on May 11, at the Pease residence on Plymouth Street.

Dr. Lily Shenk visited friends on the campus and vicinity the week end of May 20.

Irene Eschliman and Lena Graber sponsored a picnic for girls of the Mission S. S. on Saturday afternoon, May 21. Ronald Shenk was responsible for a similar outing for the boys.

Fern Miller was pleasantly surprised by a visit from her parents and little sister of Berlin, Ohio, the week end of May 21.

A large group of students attended services at the Goshen Methodist Church on Sunday evening, May 22, at which time the Goshen Oratorio Society rendered Brahms's

"Requiem" under the direction of B. F. Hartzler. Mildred Risdon, Ira Smucker, Edgar Frey, Linus Eigsti, Ezra Hershberger, and Carl Hostetler of the student body, took part in this program.

Luella Miller, ex-'33, of Smithville, Ohio, arrived on the campus on May 22, to continue her college work during the spring and summer sessions.

The choruses had their annual picnic at College Point on Tuesday evening, May 17.

Emma Rohrer, Anna Hertzler, Esther Graber, Orie Miller, and Joe Swope were the dinner guests of Mr. and Mrs. Jonathan Hostetler of Elkhart on Sunday, May 22.

Irvin Burkholder who is on the campus for the spring term motored to his home at Archbold, Ohio, to be present at the high school track meet on Saturday, May 7.

The A Capella Chorus rendered a program of sacred music at the First Brethren Church and at the First Methodist Church of Goshen on the two Sundays, May 8 and 15, respectively. They also sang at the college Vesper service on May 8.

The men's chorus gave their full musical program at the Mennonite Church at Topeka, Ind., and at the First Christian Church of Goshen on May 15 and 22, respectively.

Dean Bender spoke May 9, at a meeting of the Women's League in Elkhart, Monday evening on "Present Needs in Russia."

Professor and Mrs. W. H. Smith entertained President Sanford Calvin Yoder and Mrs. Yoder and family at their home Sunday at dinner, May 8.

J. Irvin Lehman of Chambersburg, Pa., who was conducting a series of evangelistic meetings at the Mennonite Clinton Frame church, east of town, had charge of the chapel service Monday morning, May 10.



The results of the election of the college Sunday school officers held Sunday morning, May 9, are as follows: W. H. Smith, superintendent; Clifford Martin, assistant superintendent; J. Milton Brunk, treasurer; J. Herbert Zook, secretary. These officers will assume duty September 1, 1932.

Ada Burkhardt, Esther Brunk, and Olive Wyse spent the week end of May 15 in Chicago.

Mary Musselman of Orrtana, Pennsylvania, visited on the campus over the week end of May 15. She was on her way to LaJunta, Colorado, to visit her brother, Howard Musselman.

Dean Bender gave the third of a series of talks on Mennonite history at the Prairie Street Mennonite Church of Elkhart Sunday night, May 15.

The Alumni News Letter, edited by Professor John Umble, is just off the press and will be distributed in the next few days to about 1300 members of the Alumni Association.

The annual election of officers of the Women's Athletic Association was conducted at a meeting of the members of the association Wednesday morning at 11 o'clock in assembly hall. The results of the election are as follows: Marie Yoder, president; Virginia Brown, vice president; and Evelyn Brenne-man, secretary. These officers will assume their duties with the opening of school next fall.

Professor and Mrs. John Umble, Dean Bender and a score of students left the campus Saturday noon May 21, to attend the annual meeting of the Mennonite Mission Board at Metamora, Illinois. Among the students were: Irene Lehman, Verna Enns, Eva Yeackley, Ross Gerber, John Baer, Ezra Beechy, Harold Burkholder, H. Clair Amstutz, George Bishop, Mary Gingrich, Gladys Burkhardt, Lilly Esch, Velma Lapp, Alta Housour and Sarah Esch.

## Twenty-Five Years Ago

J. H. Byler of Belleville, Pa., and C. H. Byler of West Liberty, Ohio, visited at the college several days recently.

Sec. J. H. Hartzler attended the annual meeting of the Mennonite Board of Missions and Charities held at Orrville, Ohio, May 20-21.

Daniel Burkhard, of Rosland, Nebraska, while enroute to his home from a trip through Ohio, visited with his son, Saturday, June 1.

A. E. Weaver, the recently elected superintendent of the Elkhart County schools gave the opening address of the Summer school, June 17.

President and Mrs. Byers, Floyd and Robert, Professor and Mrs. Gerig and Daniel Jr., drove to Topeka Saturday, May 12 to spend Sunday at the home of Mr. and Mrs. A. R. Zook.

Professor Brunk and a number of the students of the music department attended the annual May concert held at South Bend, Thursday, May 16.

The members of the senior college class were given a most enjoyable outing on the Island, Wednesday afternoon, May 29, by the college juniors. This was the first school function of the year consisting exclusively of the college students.

The last number of the Students' lecture course was an instructive address given by Professor Gingrich on the subject: "The Value of Sorrow." Mr. Gingrich with his usual masterly force gave a clear, appreciative and profound interpretation of Tennyson's "In Memoriam."

Monday evening, May 13, after the literary program the C. M. A.'s presented the Avons with a beautiful picture, "Stratford on the Avon." Our work with the C. M. A.'s has this term, as formerly, been very enjoyable and profitable.





# ATHLETICS



## WOMEN'S ATHLETICS

Rose Adams and Sarah Esch in the top bracket; La Verne Yoder and Carolyn Lehman in the bottom bracket won their ways to the semi-finals of the girls elimination tennis tournament. The victors are problematic, but Yoder and Adams are slightly favored to meet in the finals.

In order to win more points toward a letter or sweater the girls are playing a series of kittenball games. There are three teams. Fern Miller's team is in the lead with the best average. Evelyn Brenneman and Marie Yoder are the captains of the other two squads.

Fern Miller outscored the field, in the annual track meet, with a total of 177 points. La Verne Yoder was second with 153, Virginia Brown was third with 129. First place was given one hundred extra points; second, seventy-five; and third, fifty. Fern Miller scored five firsts and broke three records to easily out-distance the rest. A tabulation shows the following results:

Event	Winner	1932 record	All time record
Standing broad jump.....	Fern Miller	6' 10"	6' 11½"
Running broad jump.....	Fern Miller	13' 7" (old record 13' 1½")	
High jump .....	La Verne Yoder	4' 5" (old record 4' 4")	
50 yard dash .....	La Verne Yoder	7 1/5 sec.	6.8 sec.
75 yard dash .....	La Verne Yoder	10.4 sec.	10 sec.
Shot put .....	Gladys Burkhart	27' 1½"	27' 3"
Discus .....	Fern Miller	65' 3" (old record 60' 4")	
Baseball throw .....	Fern Miller	163' 8" (old record 157' 8")	
Basketball throw .....	Fern Miller	68' 9"	70' 10"

Ada Lapp, La Verne Yoder, and Virginia Brown have scored the necessary 1600 points in athletics to win the coveted sweaters. Final tabulation is not now complete, but there will be approximately twelve letters (400 points are necessary), and a few numerals (800 points are required) given to the girls this year.

## MEN'S ATHLETICS

Interest in spring sports seems to be centered chiefly in tennis and baseball. Joe Bradford has turned back all opposition in the court game thus far in the season and is highly favored to win the elimination tournament which is now in progress. Doc Yoder or Paul George are probable opponents of Bradford in the finals. Director of Athletics Nase has arranged a tennis match for Memorial Day with an Elkhart team. There will be four singles and two doubles matches.

In the second inter-society baseball game the Auroras beat the Adelphians 6 to 3. This tied the series up at one all. Batteries for the second game were: Auroras—Nase and Gerber; Adelphians—Zuercher and Miller. As the intra-mural series now stands Team I has won three games to two for Team II. Zuercher and Miller have pitched for Team I. Nase and Hershberger are the moundsmen for Team II.

The Auroras continued their supremacy on the track to overcome the edge that the Adelphians held in the field and nose out the Blue and White society by the score of 61 to 60. Orie Miller took individual honors when he took firsts in the discus, javelin, and shot put; a tie for first in the high jump; and thirds in the broad jump and pole vault. Mac Cripe "blew" himself around the track to win the 440, 880 and mile and come in third in the 220 for a total of 17 points. Red Smucker was the other big point getter, totalling seventeen, distributed as follows: 220—first; broad jump—second; 880—second; 440—second; mile—third; javelin—fourth.