

*Lois Gunden*

# The College Record



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# THE GOSHEN COLLEGE RECORD

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## Our Pagan Christmas

Professor Guy F. Hershberger

Christmas, Christes Masse, the mass of Christ, is an old festival of the church. In the first centuries of the Christian era it was not observed, however, since it was the early church practice to celebrate the deaths of prominent persons, not their births. When the observance of Christmas first was introduced there was considerable opposition, Origen remarking that in the Scriptures sinners celebrate their birthdays, but not saints.

The first evidence of the feast is in Egypt in the writings of Clement of Alexandria in the third century. From this time the practice spread until in the fifth century the festival was fixed in the calendar to be observed on December 25. The exact date of Christ's birth is unknown, however. Before the date was finally fixed claims were advanced for numerous days such as January 6, March 25, May 20, April 19, November 17, March 28. One writer set the day "by private revelation" on Wednesday, March 28, the date of the creation of the sun which typifies the Sun of Righteousness.

January 6 was the date quite universally celebrated in the east in the early history of the feast. But the western church came to accept December 25, and this day finally won out. It may be that the Latins used the December date because this was the time of a Mithraic feast, held in celebration of the birthday of the sun. At any rate the Syrians and Armenians in their defense of January 6, accused the Romans of sun worship.

From the beginning, Christmas was celebrated as a religious festival. It was a sacred day. The Theodosian Code (425) forbade circus games on December 25. Justinian's Code (529) forbade work on this day. The second Council of Tours (566) declared the twelve days from December 25 to January 6, from the birth of Christ to Epiphany, as sacred, to be observed by fasting. The laws of King Canute (1110) ordered a fast from Christmas to Epiphany.

Even though the predominant idea in the Christmas festival was adoration of the Christ, the day was in part of pagan origin, was suggested first by pagan practices, and in the course of time experienced many pagan accretions. Various pagan customs, both Latin and Germanic, especially those centering around the new year and the winter solstice gravitated toward Christmas. The strenae of the Roman new year survive as Christmas presents, cards and boxes. Among the pre-Christian Germans and Celts, the winter solstice, the Yuletide, was an important time. This longest night of the year, known as Mother Night, was the beginning of the new year and of a new month, the Yule month, considered sacred to the Gods Frey and Thor. The season was a time of feasting, in honor of the returning sun or the burning Yule (wheel). In Germany and England it was long the custom



to assemble on a mountain and set fire to a huge wooden wheel which was then sent rolling down the hill. Among the northern peoples the Yule feast was the greatest of all the year, celebrated with dancing, feasting, and drinking in honor of the gods.

These pagan festivities presented a serious problem to the Christian church, especially the missionaries. In many cases they were opposed. The Roman strenae were bitterly condemned by Tertullian; and Pope Zachary (d. 762) with encouragement of St. Boniface, the apostle to the Germans, issued a decree prohibiting the calend fires. But in spite of these efforts the Yule celebrations with certain modifications persisted.

In many cases, due to the efforts of missionaries, the popular feast was made a time for drinking to the health of Christ instead of Frey, Thor, and the other gods. By 1577 the burning of the Yule log was made a public ceremony in England, and became increasingly popular both on the isles and the continent. In Tuscany, Christmas is known as (ceppo) (a log, block). The idea that trees and flowers blossom on the night of the returning wheel is possibly of Arabian origin and because prevalent in England during the Middle Ages. In a thirteenth century French epic Candles are found on the blooming tree. It is from this idea that the Christmas tree developed, the first definite mention of which is at Strassburg in 1605. The holly and misletoe are likewise relics of pagan times. It may be that our Santa Claus is simply a modernization of the German god Woden who used to come to earth in the new year season to bless the people.

From time to time Christian people have protested against the Christmas festival with its pagan connotations. The outstanding example of modern times is the abolition of Christmas by the Puritan parliament of England in 1644. But with the restoration of the Stuart regime under Charles II in 1660 the prohibition was removed. The Puritan dissenters of the Restoration continued in their opposition to Christmas, however, and insisted on referring to Yuletide as "Fooltide."

But, if the Puritans had reasons for protesting the seventeenth century English Christmas, what should be said of the twentieth century American Christmas? Is it, indeed, the Christes Masse? In the Christmas of 1644 the religious element was at least dominant. Many of the customs may have been of pagan origin, but in most cases these had been filled with a new Christian meaning. In our modern Christmas, however, another idea has conquered. It is worship of the god Commercialism. A writer in the Independent five years ago declared that Christmas has been stolen by Santa Claus. This fellow, he says, is pagan and material; he is not Christian and spiritual. He is fat and well fed. Had he come to Bethlehem he would have found nothing in common with his own interests. So in the American festival of Christmas, Christianity has lost out and commercialism has won.

There is more giving than ever before in the history of Christmas, but the writer in the Independent says this giving is not out of generosity but out of social obligation. There is a ridiculous buying for friends who already have enough. The poor get nothing and envy the children of the rich who are merely



## Freshman Themes

### THE TRUE CHRISTMAS SPIRIT

Rhoda stepped from her humble cottage out into the cold, dark street, and a strong gust of wind swept full into her face, almost taking away her breath. Somehow, this did not seem at all like Christmas Eve to her, for it had been a hard year and there was not even enough money to get the warm, black coat she had picked out for her mother. Rhoda had never had things very plentifully, but she had always lived in comfort until the last year, when everything had seemed to go against them. However, realizing that there were many other people in no better circumstances, she had decided to walk uptown through the gayly decorated stores, thinking perhaps that would help quiet the queer restless feeling that pulled at her heart. Somehow, she couldn't feel that great joy, which she well knew should swell within her and spread spontaneously to all about her at this, the most wonderful time of all the year. She walked on, pulling the well-worn fur close about her face and blinking her great brown eyes childishly as she approached the bright street light. Moving on, Rhoda soon found herself in the midst of a throng of busy last-minute shoppers. She felt her heart throbbing within her, and her cheeks tingling in the brisk, thin atmosphere. Why, it did seem somewhat like Christmas, after all! As she mingled with the crowd, she began to realize this more and more. All about her were happy, glowing faces, fairly shouting out a wordless "Merry Christmas." She almost found herself answering, "the same to you" to an old gentleman, whose rough, weathered face was lit up most wonderfully, and whom merry twinkling eyes made the bundles in his arms seem all the more mysterious. The very air seemed to instill in one the joyous Spirit of Christmas. Rhoda stood still, and, as the hurrying figures brushed past, her brown eyes filled with tears—tears of joy and happiness. The queer ache was all gone from her heart and there replaced it a soft warmth, which seemed to grow, reach out and touch the hearts of those about her; and it seemed to her that they were then all shouting in unison the wonderful words, "Glory to God—peace on earth, good will toward men." This was, indeed, a time for rejoicing and happiness. Pictured before her, Rhoda could see the tiny Babe, Jesus, in the rough manger, and reverently looking down upon Him were Mary and Joseph. Ah, how much it meant to her. When a greatly hurried passer-by finally jostled her back to her senses, the love, peace, and joy that was planted in her heart was radiating from her face in an almost unearthly brightness. As the crowd was leaving, Rhoda, too, started down her street, rejoicing in her possession of the true Christmas spirit as she had never before possessed it. In the distance could be heard the faint voice of carolers, as Rhoda came up from the dark street to her humble cottage with a song in her heart and a prayer of Thanksgiving on her lips.

Fern Miller, '35



## GOING HOME

There is never a time during the school year at Goshen College that there is a greater combination of emotions among the students than there is on the Tuesday before Christmas. This is the day that nearly every student looks forward to during the autumn months. Some of the emotions that one finds expressed in the students are joy, happiness, excitement, anxiety, sorrow, surprise, and fear. These are expressed in different ways in different students. I experience a great delight in standing at the doorway or looking through some window and watching the other students leave. One person comes along and says, "I wish we wouldn't have English class today. I hope Professor——won't come." Soon another person comes along, dressed up, and in a state of anxiety, "I wish Bob would hurry up and come. I'm in a hurry to get home. I can hardly wait." As I look out of doors I see a car nearly ready to leave. A group of students is gathered around the car bidding each other "Good-bye." Most of them have a smile on their faces, but back of that smile in some of them is a heap of sadness, for they cannot go home to spend their vacation and enjoy the fellowship of their parents. About this time someone else rushes in. With a large broad smile of surprise on his face he can hardly place enough emphasis on the fact that his instructor did not come to class, and now he is all ready to start home. Another person comes stumbling along with his head facing the floor and a dark frown on his face. When I ask him what his trouble is, he exclaims, "I just got through writing a stiff test in history, and I am afraid that I'll flunk. It was just a fright! That instructor surely does not have the Christmas spirit." He then goes on, and again I look out the window. There I see another car nearly ready to start. Suddenly someone calls, "I forgot my suit-case." She scrambles for Kulp Hall in much excitement and immediately returns with the suit-case in her hand. She put it in some vacant place, and away they go. In a few moments they disappear in the distance. Car after car disappears through the archway, until nearly everyone has left the campus. The ones remaining are only several sad hearts who could not go home to spend their vacation. During these two weeks one can easily see that buildings alone do not make up an institution, but there must be loyal, lively, earnest students to use the buildings that have been constructed.

Viveron Hoffman, '35

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OUR PAGAN CHRISTMAS

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bored by the excruciating ordeal. The real fervor of the modern Christmas, he says, is all with the merchants. The buyers themselves are a sad lot, driven on by duty, fearful of their prestige on the one hand and of their pocket-book on the other. The farce does not even provide any fun. It is mostly bluff. And what can be said in reply to this critic?



## THE CHRISTMAS MESSAGE

Lo! what a calm and holy peace  
O'er Bethlehem was cast.  
What wondrous glory shone around,  
Ere half the night was past.

What fear o'er took the shepherds as  
They saw that glorious light;  
When an angel stood before them while  
They watched their flocks by night.

"Be not afraid ye shepherds, for  
Behold, I bring to you  
Good tidings of great joy and peace,  
A message glad and new.

For unto you is born this day  
A savior, Christ the Lord;  
A mighty prince of peace and love,  
Whose name shall be adored.

And this shall be the sign to you,  
In a manger ye shall find  
A little babe in swaddling clothes  
Beside a mother kind."

And suddenly, a heav'nly host  
Was with the angel seen,  
Saying, "Glory to God in the highest,  
Good-will and peace toward men."

It was indeed a story rare  
The angel choir told  
Of matchless love of God to man  
Which never shall grow old.

Of Christ who came not as a king,  
But as a loving child;  
The lowly virgin gave him birth,  
So pure and undefiled.

Not in a costly mansion fair,  
Though he was Lord of all;  
Not even in a lowly inn,  
But in a stable small.

The stable did by no means mar  
The beauty of the scene  
As the Christ-child lay in the manger,  
With Mary so serene.

Oh calm and holy Bethlehem,  
Oh God of all above,  
Light then our path and lead us to  
Thy child of matchless love.

Blanche Brenneman, '32



## BRAYTON EDDY

The second lecturer of the year's Lyceum Course appeared November 6, in the person of Brayton Eddy, naturalist. He immediately gave the impression of being keenly alive. His description of insect life and his clever narration were products of a keen insight combined with a sense of humor.

To Mr. Eddy, insects are a very interesting part of the universe, and he sees in them many likenesses to human nature. He has watched them prepare ingenuous traps to capture other insects upon which they prey. He has actually proved that they are capable of digging tunnels. Upon seeing a group of ants disappear on one side of a stream and a similar group appear on the other, he proved they had dug a tunnel by tying a white string around one ant and seeing it presently come up on the other side of the stream.

Brayton Eddy distinguished between the useful and the harmful insects, the industrious and the lazy, the friend of man and the enemy of man. He emphasized the importance of some insects in our everyday life. An example is our dependence upon some for the much used shellac, which is a product of the secretion formed by insects on certain trees. Another example is the pollination of plants. We immediately think of the bee. However, when fig trees were started in a certain locality, no one could understand why the hearty-looking young trees did not bear fruit. It was discovered that an insect which brought about pollination was lacking in the vicinity.

Stella Kauffman, '34

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FREDERICK M. SNYDER

The lecture by Frederick M. Snyder, Friday evening, November 27, was an interesting and appreciated feature of the Homecoming program. Mr. Snyder is a noted journalist, traveler, and student of world affairs who proved to the satisfaction of the large audience of students and friends of the College that he is worthy of his popularity as a lecturer. Mr. Snyder's lecture, entitled, "The Lie About Tomorrow," was centered around some of the fallacious ideas which are held by the world in general. In speaking about the fallacy of keeping one's mind closed to the truth he said, "Throw away your opinions and make new ones every day, but hold to your convictions." He also stated that the ones who have lost their faith in tomorrow are those who have placed their confidence in material things rather than relying on eternal principles. The greatest thing in the world and what the world needs most is love, especially for the improvement of international relations. His opinion is that equality of armaments will not insure world peace unless the nations take a more neighborly attitude toward each other. His closing statement was that the biggest liar is the man who is not true to his vision.

Harold Buzzard, '33



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## EDITORIAL



### THE SPIRIT OF CHRISTMAS

Again the Christmas season is at hand. Generally, this season brings a universal spirit of peace and joy, but can such a spirit come into a world wearied from the hardships of an economic depression? What will Christmas be in the homes of the unemployed millions? Will the Christmas spirit penetrate into the homes of those who are employed if it is impossible to celebrate in the usual way with gifts, nuts, and candies? Need we be robbed of the usual joy of Yuletide?

It is a fact that we will not be able to give as we have given. It is true that our tables may not be spread with the customary bounties of the harvest. However, Christmas is primarily a religious festival ordained to celebrate the birth of our Christ. The Wise Men brought sacrificial gifts to the Holy Babe in His humble manger. If our gifts are given in that same sacrificial and humble spirit the economic depression can not take from us the opportunity of experiencing the joy and happiness of this Christmas season.

Too frequently, the true spirit of Christmas giving has been succeeded by a wholesale exchange of gifts with either a selfish motive of giving in the hope of receiving, or the jealous zeal to "keep ahead of the Joneses." Surely, financial shortage will rob such givers of Christmas joy. To him who gives unselfishly sacri-



ficial gifts, and in his giving, feels himself given with the gift, Christmas will be Christmas regardless of unfavorable circumstances.

Let us give gifts, but let them be given unselfishly: let us be happy, but let that happiness center in Christ: let us celebrate, but let it be in thanksgiving and adoration to God for His Supreme Gift: let us keep Christ and His Spirit foremost; let us remember that Christmas celebrates the birth of Christ—then our Christmas will be Christmas.

—B.

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When a man buys a new Chevrolet Six instead of a Ford there are, in his mind, things of merit in the Chevrolet which outweigh the good points of a Ford. What is more, he is not hesitant about telling all his friends and neighbors why he chose as he did, and he continues to talk Chevrolet as long as the car gives the kind of service he desires. He advises prospective buyers to make the good investment he has made.

The person who thinks the community in which he lives is the best of which he knows, especially if he has chosen to live there, is going to be anxious to have others share it too. There is a great deal to admire in a man who makes a choice deliberately and thoughtfully, and then upholds it.

Most of the students attend Goshen College because they have chosen to. Back of their choice were reasons why Goshen was more desirable than other schools; for a thoughtful person does not make so momentous a decision without duly considering the merits and demerits of the institution. The large number of alumni and former students who came back for Home-coming shows the loyalty which they feel for their Alma Mater. Expressions which they gave to their thoughts and feelings have shown that they in no way regretted the time they spent here. A high degree of respect and devotion to the College and the ideals for which she stands was manifested many times; an enthusiastic desire to see recent improvements was accompanied by suggestions for further improvement and illustrated the intense interest which they hold in the welfare of the College.

This enthusiasm may find expression in other forms. All of these former students will be happy to join the present student body in a lively campaign for Short Bible Term students. The present is the ideal time for encouraging young people to come. Both dormitories filled for the six weeks, would be not only a great help to the College but would give something really worth while to a large number of young people who are not privileged to attend Goshen College as regular students.

If your friend is unable to buy a new free-wheeling Chevrolet Six Sedan, get him to see and enjoy the advantages of a roadster, at least.

—E.

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The Record extends to all its readers best wishes for a merry Christmas and a happy New Year.



## CAMPUS OPINION

## WHAT HOME-COMING MEANS TO ME

The contributors for this month's Campus Opinion are alumni and former students who came back for Home-coming, and who, during their school life on the campus were interested in the activities of the college.

Home-coming, as the name indicates, means a return to a place with which one is thoroughly familiar. There is a warm meaning in the word, itself, and that meaning was manifested in the "Home-coming" which has so recently passed into history. To me, Home-coming means a formation of new acquaintances and a renewal of old ones. In this respect we find it has a two-fold purpose. The earnest and sincere efforts put forth by those who were in charge instilled in the hearts of us who participated a deeper feeling of loyalty to our Alma Mater. "Home-coming!" May the name ever bear this significance.

Lulu Smith, B.A., '27

Home-coming gives friends of Goshen College a splendid opportunity to study the present conditions of the College and to enter into its campus activities. We are much interested in its progress. Some of us saw for the first time the two new dormitories and the modern apartment house which were constructed in recent years. We note with satisfaction also the improved faculty and a growing student body that maintains the principles which we as Alumni hold dear. Home-coming was well planned this year. Guests were allowed ample time to renew old acquaintances and form new ones. The events, particularly those in which faculty and students participated, added greatly to the Home-coming spirit.

Wallace Miller, B.A., '27

We "Old-timers"—using the term advisedly to designate a chronological rather than a mental condition—profoundly welcome an opportunity to come back to a place that means much to us, each year at Thanksgiving time. We enjoy it especially because we know that particular effort is put forth to entertain former students. To my mind, this affair has been a huge success. The program has been judiciously planned to give us excellent entertainment, but has not been so full that we have not been able to exchange yarns with other "has beens", or show the present dispensation of students how "we" used to do things. Even in the smaller things much planning and work has been in evidence. I thought that the decorations, though simple, showed excellent taste. I also appreciated very highly the co-operative spirit that seemed to be especially prevalent this year.

Tilman Smith, B.A., '28



Home-coming was a real Thanksgiving season for me. Paul's words to the Philippians held rich, new meaning: "I thank my God upon every remembrance of you." The uncertainty and depression throughout the world make us give thanks more fervently than ever for the "fellowship of the gospel." Many times during Home-coming I thanked God for the unspeakable blessings received during my school days at Goshen. As I studied this past year for the first time away from Goshen College, I realized more than ever the entire worthlessness of any endeavor for knowledge which does not center in Jesus Christ. The desire becomes more definite—"that I may know Christ," as well as the responsibility—"Ye are not your own; ye are bought with a price. Therefore glorify God."

Mary Royer, B.A., '30

A public school official once told a class of high school seniors about to graduate, "I hope that none of you will ever criticize your Alma Mater as some graduates have been wont to do, thinking that because they have left school, 'things have gone to the dogs.'" Graduates sometimes get out of touch with their Alma Mater, and consequently see its activities in a less sympathetic, because less familiar, light.

Attempting to speak representatively for the "Class of '31," I would say that the Home-coming this year exceeded in nearly every way, any of its successful predecessors of other years, and we could be sincerely thankful for our connection with a College whose student body is so progressive and capable, and planned this year's Home-coming in so efficient a manner. Its purpose of renewing old friendships, maintaining the true Thanksgiving spirit, and upholding a sincerely wholesome Christian atmosphere on the campus was more than accomplished.

Alumni would have found it impossible to criticize this annual activity in any but a very favorable way.

Ellis Hostetler, B.A., '31

Of what shall we write? Setting down, in one lump, one's reactions to Home-coming, is comparable to writing a paragraph on Life; at best it will be inadequate.

Conspicuous among various features of Goshen's Thanksgiving season was, we think, the effervescent and contagious spirit of good will—the Home-coming Spirit. It radiated from students and instructors alike; home-comers soon caught it up. Warm hand clasps, cordial greetings, renewed friendships—for these, we "came home."

Our richest possessions are friendships. Nurtured, they grow; neglected, they dim. For them, may we annually share the Home-coming Spirit of the institution that fosters "Culture for Service."

Walter C. Zehr, ex-'32

Our eyes turn in the direction of the sacred halls. Yes, there they are at the end of Eighth Street. What white sign

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## At Home-Coming

Four massive walls of brick and stone—  
A fire-escape or two of somber tone—  
Four tiers of windows in each vine-clad wall—  
Two dorms, an office, and a science hall;—

A plot of ground with well kept lawn and trees;—  
Now this may be what an outsider sees,  
But, we who love each class-room, nook, and hall,  
See more than windows, brick, and vine-clad wall.

We who have viewed the misty loveliness  
Of dew-drenched shrubb'ry in the morning sun's caress;  
And seen the eastern windows of Kulp Hall  
Reflecting ruby from the morning sun of early Fall;

Or those of us who've thrilled at noon to see,  
Beneath the friendly shade of some tall tree,  
Our fellow students chatt'ring gaily there—  
Rejoice for college days, and gone is care!

And oh, the campus of our school at night!  
From windows, checkered squares of mellow light  
Come tumbling out upon the dewy lawn—  
The hurry of the busy day is gone.

And here are silver fountain sprays upflung,  
For laughing moonbeams bright to dance among;  
The friendly pair of mellow lights  
Which gleam from doors of science hall and dorms, are sights

Which shall be traced upon our memories  
Beside the cool, refreshing, scented breeze  
That dusts about among the campus trees.  
Of all our joyous days, we'll cherish these!

When mem'ries of these happy, college days  
Are wrapt in speeding Time's dim, golden haze,  
Above us may our standard of true blue—  
"Culture for Service"—strengthen us anew.

Mildred Risdon, '34







## Home-Coming

Room 301, Kulp Hall,  
Friday, December 4, 1931

Dear Sally,

I wish, so much, you could have been here for Home-coming. We missed you a lot. But I'll try to tell you as much about it as I can, and you must remember to read between the lines for the details.

Thanksgiving day was beautiful. The cars came rolling on to the campus in an almost continuous stream until around 11:00 o'clock. We watched every one come, and you know how it goes. The Freshies stood along the sides of the corridors looking on in wonder at all the friendly embraces and joyous exclamations.

The program following was fine. Jonathan Yoder, Lulu Smith, Clifford Martin, and Glenwood Schertz gave the peppiest toasts. A person could easily tell that they were made of Goshen material. Ellis was toastmaster. The fellows sang "Keep in the Middle of the Road."

Thursday night the choruses gave their program. We sang "The Holy City." Everyone seemed to enjoy it. Ask someone who isn't in the chorus if you want to know more about it.

We had class on Friday as usual. The only difference was that some of the professors lectured instead of asking questions. I guess it was just as well that they did, because you know how much time there is for studying at Home-coming.

Basketball was exciting. You will notice by referring to the scores in the Record that both were close games. Once we (the girls) thought we were going to be "skinned." If you would have been here I know full well our fate would have been doomed. In spite of all that, I hope you are here next year.

Friday night, Frederick Snyder gave us an inspirational lecture on "The Lie About Tomorrow." The lecture and the basketball games are going to be written up in the December Record, so you can find the details there.

Velma and Dorothy were the hostesses at our afternoon tea in Kulp Hall on Saturday. We served over a hundred in spite of the many other things going on.

But Sally, I wish you could have been at the Pumpkin Center school program on Saturday night. This was part of the Home-coming Social. Ichabod Crane, H. Clair Amstutz, was the teacher. After everything was over, we stood around Dr. Hartzler's organ and sang old time songs!

Sunday morning our revival meetings began with Milo Kauffman evangelist. Soon after dinner the last car loads left us again. You could almost have heard a pin drop in the dormitory. The quietness almost scared a person.

Sally, I hate to think that Home-coming is all over for this year. Next year it will be a little different to come back as a visitor. Let's come back together.

With love,

Irene



## THE PASSING OF YOST YODER

The College community was shocked Sunday morning, November 29, to learn that Yost Yoder had suddenly passed away, being stricken with apoplexy in the very prime of life.

Yost, as he was familiarly known, came to the College in the spring of 1929 to begin operations in the erection of Coffman Hall, the dormitory for men. Since that time he has been more or less identified with the interests of the college. During the summer of 1929 he also remodeled old East Hall and fitted it up into an apartment house for faculty members and married students. After its completion, he himself took an apartment there, and, since then, has resided on the campus. The following summer he rebuilt Kulp Hall, and transformed it into one of the most beautiful and convenient buildings on the campus. This group of buildings has won the admiration not only of the college community but of the city and adds much to the worth and efficiency of the institution.

During his residence on the campus, Yost gave considerable thought and effort to the improvement and beautification of the campus. He assisted and advised in changing the driveway; he helped locate and constructed the pergola, which was a donation from the President; he installed the heating plant in the gymnasium and rebuilt the chimney. Besides this, he made improvements in the laboratories, and suggested other features that add to the various departments of the institution.

During his construction work, he made many friends, all of whom were grieved to learn of his untimely passing. After the death of his wife in 1929, he found his chief pleasure in the life and enthusiasm that centers about the campus, and was loathe to detach himself from the place in which he took such an interest.

Goshen College is indebted to him because of his generosity in the construction and remodeling of the buildings he erected or remodeled. He made it possible for the College to have conveniences she otherwise could not have had.

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glimmers in the archway? Surely, it is "Welcome." Welcome home to the spot we love so dearly and will ever cherish.

"Hello" "Glad to see you" "When did you come?" ring through the halls here and there. Dinner bells, call bells, class bells recall memories. Familiar voices of the President, professors and Matron quicken the heart beat.

Again we must turn homeward. Our College spirit has been revived, friendships renewed, and new ones formed. Yes, we hope to keep returning for Home-coming.

Katie M. Smucker, B.A., '30





## RELIGIOUS



Evangelistic Meetings Conducted by Milo Kauffman

Sermon—November 29

Mark 8: 6, "What will it profit a man if he gain the whole world and loose his own soul?" Material things come to an end, but the soul never does. Very few wish to gain the whole world; some perhaps the world of pleasure, wealth, fame, wisdom or power. Some men have numerical ambitions, some topographical, some authoritative; all these are too low. They hold up false standards of greatness. The soul grows lean indeed when we feed it with material things. We only begin living when we take Christ into our hearts. What is the price of a soul? It is too cheap if sold at any price.

Sermon—November 29.

II Kings 10: 15, "Is thine heart right?" Beginning a series of meetings it is very important that our hearts are right. God looks on the hearts of men, we can never sin and get by with it. Our words often betray us; so do the expressions of our faces. Our hearts should be right because of our influence on other lives. The power for good will be lost if the heart is impure. An unregenerated heart is not right with God. Sin is real—God took it very seriously. If it was not real Christ would never have died. The Bible teaches against it continually. Anything that is disobedience against God is sin—gross sin. The heart is deceitful above all things and desperately wicked. The right heart is the regenerated heart—clean, obedient, pure, humble. God will not answer prayer with unconfessed sin in the heart. He will cleanse our hearts for us if we come to Him.

Sermon—November 30.

"What think ye of Christ?" Matthew 22: 42. People have always wanted to know Christ but many want Him only as a man. Some rob Him of His humanity while some rob Him of His divinity. Paul was determined to know nothing but Christ and Him crucified. "He is my friend who does not fail me; My guide who shows me the way to go." He who has the indwelling Christ is infinitely rich. Jesus is the only one who satisfies the conflict in the soul. Jesus is our advocate and he never loses a case. He has a listening and an understanding and a sympathetic heart. He is a master teacher and has the greatest textbook. He is a real friend. He is our rock, let us cling close to Him.

Sermon—December 1.

"Wilt thou be made whole?" When we are willing to be made whole then Jesus can heal. Those who come in touch with Christ are changed; He is able to cleanse those who have leprosy of the heart. Jesus can do greater things for you than to open physical eyes. He will open spiritual eyes which will remain open through eternity. Jesus is able and willing to heal. You must know you need Jesus, and you must be willing to be made whole. Are you willing?

Sermon—December 2.

"What shall I do with Jesus who is called Christ?" Matthew



27: 22. This is the greatest question Pilot ever asked. Each one of us must answer this question. If we deny Him, He will deny us. If we confess Him, He will confess us. Pilot asked the Jews and they said, "crucify Him." Pilot tried to dodge the question but he was also guilty—as guilty as the soldier who drove the nails. The rich young ruler answered it wrongly and went away sorrowing. Judas answered it wrongly and hanged himself. Peter denied Him and went out and wept bitterly and repented. The disciples answered rightly and the Gospel has come down to us. Paul answered rightly and the gospel was preached to the Gentiles in the uttermost parts of the earth. As this question is rightly answered the rest of life's problem will be on a fair way to solution.

Sermon—December 3.

"What was I that I could withstand God?" Acts 11: 17. How can I withstand God's call to salvation. God pleads; he warns. His spirit will not always strive with man. There are those who withstand his call to a life of consecrated service. Some folks have just enough Christianity to make them miserable. Once the individual gives his whole life in consecrated service to the Master he will enjoy the depths of Christian joy. The choice is ours to make. We can yield to his service, or we can refuse to yield. He has spoken. Will you reject him and deprive yourself of the best there is in life?

Sermon—December 4.

"Is the young man safe" II Sam. 8: 29. In our modern age, youth possibly has more temptations, but he also has advantages not enjoyed by previous generations. There are many grave and serious problems confronting our young people. Unless we retain our love and loyalty to Christ our education is in vain. As we meet the problems and the temptations of life, we must have the stabilizing influence of the Holy Spirit, and the Counsel of the Word of God to keep us safe. Only then can we successfully meet the giants of skepticism, doubt, and immorality.

Sermon—December 5.

"What lack I yet?" Where there is a Saviour who wants to give the more abundant life, a Saviour who is able to give it: where there is a person who needs that more abundant life, and who is willing to receive it, there will be a victory. If we do not have that life, may we ask that question, "What lack I yet?" The young man who came to Jesus was a fine clean, moral, young man, but he lacked one thing. He went away sad. The individual who fails to take time for his devotional life is like one who is starting on a long journey in his car, but says he does not have time to fill his tank with gas and put oil in his motor. We cannot hope to have power in our lives if we fail to drink at the great power house of God. In order to enjoy the fullest and the richest blessings that life has in store for us, it is necessary to spend much time in secret, in meditation, in prayer, in fellowship with him who gave himself for us.

Sermon—December 6 (Sunday morning).

"What is on the Lord's side?" There is a great tendency for individuals to follow men instead of God. This usually leads us



away from God. We must realize the necessity of following men only in as far as they follow Christ. Christ has called us to be separate along all lines of activity which are destructive to spirituality. We need a consistent well-rounded program of non-conformity.

(Sunday evening)

"How shall we escape if we neglect so great salvation"? The Lord is here tonight. He is able and willing to save. There are souls here tonight who are in need of salvation. Only the fourth condition remains to be filled. ARE YOU WILLING? Behold what manner of Love the Father has bestowed upon us, that we should be called the Sons of God. This love far surpasses that which can be grasped by our human conception. The natural wonders of this world often inspire us with awe. The greatest wonder of our human experiences is the fact of the regeneration of the human soul. Men of all types, from the vilest sinner to the most upright moralist have had their lives transformed by the saving Grace of God. How can anyone know these facts of eternal life, of regeneration, of lives lifted out of sin into the marvelous light as it is in Christ Jesus, and still reject so great Salvation?

Christian Worker's Band—November 1.

Take heed to yourself. God wants a good seedbed in which to implant the doctrine. We cannot take heed to the doctrine without accepting it. Obedience is demanded in taking heed. Faith without works is dead. We may proclaim the doctrine and not really believe it in our hearts. We must guard against a lapse and retrogression in our Christian lives. Christ and his doctrines are supreme. We have a glorious privilege in the possibility of testifying.

Oscar Burkholder

Christian Worker's Band—November 15.

Ye are the light of the world. As Christians, we are the reflectors of the life of Christ. Not only are we reflectors but we are the light itself. When the light of Jesus Christ is applied to our lives we become illuminated and bring the light to the world. "Ye are witnesses." We have a beautifully sacred privilege to be a light and a witness. How much does our witness count for Christ? Christ is on trial before the world today. Are we doing as the disciples did on the eve of the crucifixion? Are we hesitant in permitting others to know just what we believe, and why we believe? A word or two of sincere testimony for Christ from one in the ordinary walks of life often brings more conviction than a sermon from the pulpit.

A. J. Metzler

Chapel—November 3.

We love Jesus because of his personality. A certain glory shines out about Him. Men of the world love him because of this glory. Christians love Him because of the glory which shines out from the cross. We love the Lamb of God but we are afraid of the Lion of Judah. We need to see Christ in this aspect, he is just as beautiful thus as he is as the Lamb of God.

Professor G. H. Enss





## LITERARY



### ADELPHIAN

The first program this month was devoted to the review of certain new and old scientific theories. The second meeting featured a speech by our president, and a prophecy as to the future lives of present Adelphians. This program proved to be extremely interesting. The main feature of the third program was a debate upon the question: Resolved, That resident students of Goshen College should not be permitted to operate automobiles. The decision was awarded in favor of the negative. The next program had as its theme "The Spirit of Thanksgiving."

We announce the addition of several new members to the society. Since the Homeric Literary Society has ceased to function, the Academy students were given the privilege of joining the college societies. The result was the addition of four new members to the society, who we are sure, will carry on the true Adelphian spirit.

### VESPERIAN

We are still discovering new and interesting things in the world of magazines; during the past month we paid special attention to "Good Housekeeping," "Hygeia," "The Scientific American," and "The Literary Digest." A few of the features we best remember are: on the first program, the impromptu debate between Marion Hamm and Barbara Coffman; later, the spell-bound attention we gave to Dona Belle Hepler's story-telling, the strange mixture of perfumes, aviation, women-in-science on the "scientific" program, and the optimistic "depression" talk by Wilma Lehman.

Our three newest members are Violet Schantz, Esther Graber, and Gladys Burkhardt, of the Academy, who have properly answered the summons of the Vesper bells by joining hands with us in our work—and theirs.

### AVON

Everyone loves to travel, and, of course, everyone believes in the slogan "See America First." Thus, on November 2, four Avons directed excursions throughout different sections of our country. Emma Rohrer took us over the mountains to the East. The most beautiful picture she showed us was the Cumberland Gap. The most picturesque scene was that of the tiny little houses that looked as if they were going to roll down the mountain side. From there Lilly Esch brought us back to the forest regions of northern Michigan. Her country really is lovely. Pine trees, and lakes to help keep cool in summer, and lots of snow in the winter. From there Ida Yoder took us across the monotonous stretches of Western plain, and Mildred Risdon completed the tour with a sketch of the sunny Southwest. She told us how the atmosphere, physical features, houses, people, flowers and vegetation help make up the indefinable charm—the spell of the desert.



Even tho we enjoy travel, we returned enthusiastically to our friends and the beauty of our homes for the next two programs. No matter how beautiful the location, we need our homes and friends.

### AURORA

Since the last issue of The Record went to press, we have become stronger as a society by the annexation of two new members, Joe Eckstadt and Mac Cripe. These, in cooperation with our present members, will be a great help in carrying out our active program.

During the past month, five minutes of each weekly program period was devoted to Parliamentary Law drill. We believe that this consistent drilling will make us masters of the tool of Parliamentary Law, so that, whenever necessary, we may use it effectively and properly.

In the meeting of November 16 we learned much about the state in which, for the present, every member of the society resides. Several Freshman members enlightened us as to Indiana's history, her scenic spots, her commercial and industrial status, and the sterling advantages of living in this state.

Two of the meetings were of a purely literary and musical nature. In the former were discussed the lives and works of Lanier and Poe. The latter centered around the great composer, Palestrina.

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### AVON-AURORA ENSEMBLE CONCERT

The campus was all suppressed excitement on the evening of November 20. Avons and Auroras appeared to be exceptionally confident and business-like. To be sure, this was the night set for the Avon-Aurora musicale. Vesperians and Adelphians, as well as Avons and Auroras, looked forward to it with great anticipation.

The entertainment was furnished by the Elkhart High School music department, headed by John Cheney and David W. Hughes, Jr. Mr. Cheney told us a little about the history of the musical instruments used and the attainments of the students in high school contests. Then for an hour the hall was alive with music echoing to the capricious notes of the brass quartette, to the stately, worshipful tones of Handel's "Overture to Messiah" by the string ensemble, or to the weird, piping strains of the woodwind sextette.

After the concert everyone left their wraps in the social room of Kulp Hall and proceeded to the dining hall. Fancy entering through miniature Aurora arches to tables in "A" formation. At each table sat an Avon hostess, who, with the aid of an Aurora attendant, served a pretty buffet luncheon of tomatoe jelly salad, sandwiches, celery, ice cream decorated with an "A" cake, and coffee.

The company seated themselves in groups to chat and listen to the radio while they ate the delicious food.

To end appropriately this evening of musical entertainment, the songs, "Amici," and "This Is the End of the Monk" were rendered by the Aurora Glee Club.

Vera Snyder, '34, Vesperian



## The Assimilation of Ed and Co-Ed



You will remember that when Ed and Co-Ed first visited our campus, they became much interested in all they saw and heard. No great amount of effort was necessary, therefore, to persuade them to register, albeit they were somewhat late, due to having only recently moved into town. Co-Ed became a Freshman, and Ed, having had two years of work at another college, was classified as a Junior. Co-Ed admitted later that she had felt some trepidation at the thought of being a Freshman when she saw several of the girls of that class limping about rather dejectedly, but she was reassured when Leona Yoder explained: Alma Kauffman had acquired her gait after an hour of Physical Education one afternoon; Ferne Smith had attempted to stand on a sleeping foot which rebelled; and Leona herself, hearing that a letter awaited her in the dormitory, started to run across the campus, as they say in stories, "faster than her little

feet would carry her." So, after it had been explained to Co-Ed that the only form of "hazing" or initiation Freshmen receive here is such discomfort as their own mistakes inflict upon them (which is considered usually quite effective) she forgot most of her fears.

To Ed, whose encounters with colleges had been more numerous, the whole process of assimilation was not such a new one. However, he did have an opportunity here to become much better acquainted with the faculty members' children than he had anywhere else. But he was a bit puzzled at a conversation he overheard between Miss Shenk and Mary Eleanor Bender.

Miss Shenk had been speaking to someone else, and had mentioned a very bright child she knew. Nodding in Mary Eleanor's direction she said, in a low tone, "She's almost as smart as this one." The girl overheard the remark, and at once spoke up: "I'm not smart." "Oh, of course not, you're just intelligent," Miss Shenk hastened to concede, whereupon Mary Eleanor, probably settling the question in her own mind by the answer, replied, "No, I'm not; I'm just like you are."

The incident reported from the Primary Department of the Sunday School was also enlightening. They had been talking about families, when the teacher asked Elizabeth Jean Yoder. "How many people are there in your family?" and the girl replied, "Five." John Stanley Oyer, noticing a mistake, proffered this explanation, "Miss teacher, I think she must have counted the dog."





## COLLEGE NEWS



President Sanford Calvin Yoder has been granted leave of absence to continue his study of theology at the Northern Baptist Theological Seminary at Chicago. He started his study there Monday, November 30, and will continue for the remainder of the school year. He will be in Goshen over the week-ends to attend to necessary business.

Mrs. John D. Brunk, cook at Bluffton College, Bluffton, Ohio, arrived in Goshen Wednesday, November 18, to spend a ten-day vacation visiting her children and friends.

John E. Bender, B. A., '29, teacher at the Glenmont High School, Glenmont, Ohio, spent the week-end of November 21, with his mother, Mrs. Elsie K. Bender.

Irene and Carolyn Lehman, Barbara Thut and Verna Schertz motored to Eureka, Illinois, with L. J. Martin to spend the week-end of November 21. Irene and Carolyn Lehman gave talks at a missionary program at Morton, Sunday afternoon.

Dr. Scafe, formerly instructor in The Moody Bible Institute at Chicago and at present an evangelist, conducted the chapel service Wednesday, November 18.

Mrs. A. S. Shenk of Lima, Ohio, and her two sons, Wilson and Louis, visited her son, Ronald, college sophomore, Sunday, November 15.

At a conjoint meeting of the college literary societies, held Monday, November 16, after chapel, an amendment to the inter-society constitution was adopted which extends the right to membership in the college

literaries to all academy students. The academy students have had their own literary society, but this year, due to the fact that there are but nine academy students, their society was discontinued. For this reason the right to membership in the college societies was granted to the academy students.

The Christian Worker's Band gave a missionary program at the Elkhart Prairie Street Mennonite Church on Sunday evening, November 15, on the subject, "We Would See Jesus." At the afternoon session of the all-day meeting a few college students gave talks.

The condition of Miss Anna Stalter, former matron of Coffman Hall, who underwent an appendectomy at the Goshen Hospital Saturday, November 14, is reported to be very satisfactory.

After many weeks of discussion by the Y. P. C. A. cabinet, it has been decided to change the devotional hour to a more desirable time. In the past this meeting has been held each Thursday afternoon at four o'clock. Wednesday, December 2, after chapel James Steiner, president of the Y. P. C. A. cabinet, announced that for the remainder of the semester the weekly devotional meeting will be held each Thursday morning at 11:10. This will eliminate the Thursday morning chapel service and the Thursday chorus practice, but since more students will be able to attend the devotional meeting at this hour, the change was made. The meeting on December 3 was held conjointly in Assembly Hall. Milo Kauff-



man, evangelist, led an open discussion on the subject, "Things That Have Helped Me Most in My Christian Life."

Visitors on the campus during the week-end of November 28 were: Miss Eleanor Schertz of Roanoke, Illinois, who was a student here last year but at present is enrolled in Purdue University; Mr. and Mrs. Emmet Yoder of West Liberty, Ohio, who visited their daughter, Leona; Rudy Brenneman, father of Leland Brenneman, and Mr. and Mrs. Simeon Brenneman, all of Elida, Ohio.

Miss Griffith, who was formerly connected with The Moody Bible Institute and is now working for the Christian Fellowship Association which does mission work among the Slavic peoples of Europe, gave a talk on Russia to the student body and members of the faculty, after chapel Monday, November 23. Miss Griffith gave a brief survey of conditions in Russia pointing out the advances being made by Christians in rebuilding the Church. In the past few years the number of Christians has increased from a few hundred thousands to close to eight millions, she said. There are three words which characterize the program of the Soviet Government—industrialism, militarization and antagonization.

Barbara Thut, senior, was pleasantly surprised by a group of her schoolmates, who gave her a party at the home of Mr. and Mrs. E. J. Zook Friday evening, November 13.

Eugene Harbaugh of West Liberty, Ohio, student here for the last three years, who has been at his home this fall, arrived on the campus Friday, November 13, to spend several days visiting friends.

The members of De Deutsche Verein, a recently formed German literary society, held their November meeting Wednesday evening, November 11, at seven o'clock. The main feature of the program was an illustrated lecture on Germany by Dean Bender. A solo was sung by Ezra Hershberger and other special music was provided by Arthur Roth.

Le Cercle Francais met Tuesday afternoon, November 10, at four o'clock in the social room at Coffman Hall. The theme of the program, in which each member gave a short talk in French, was, "The Seasons of the Year." The program was followed by a short social hour.

Vera Snyder, Evelyn Brenneman and Hope Stutsman hiked to Bristol, Saturday, November 14, to spend the week-end with Hope's aunt. The weather was decidedly damp but that did not hinder the girls in their quest for exercise and experience.

A program consisting of a speech by Professor John Umble upon the subject of "The Liberal Arts College Movement," and several musical numbers by Edgar Frey and John Paul Yoder has been given in the interest of Goshen College at various high schools in Elkhart and LaGrange counties during the past month.

Dr. Glenn R. Miller, Howard Mase, Stanley Miller, and Ronald Shenk attended the meeting of the St. Joseph County section of the American Chemical Society, held in Chemistry Hall of Notre Dame University, at South Bend, Wednesday evening, November 11.

A new College Hymn has been written by Miss Edith Witmer. It was read to the



ford Calvin Yoder at the Thanksgiving service. student body by President San-

Sarah Esch entertained all students from India and South America at her home in Elkhart Sunday, November 8.

The week of November 9-14 having been set aside especially in recognition of the Liberal Arts College, the administration secured several speakers during that time to address the student body at the regular chapel hour. Mr. Foreman, superintendent of the Goshen City Schools, spoke on Tuesday; Mr. Adams, superintendent of schools of Elkhart county, talked on Thursday; and Rev. Stuckman of the First Brethren Church of Goshen spoke on Friday.

Professor Samuel Yoder has taken permanent residence in Coffman Hall, room 320.

Edwin, George, and Noah Amstutz, all from Dalton, Ohio, visited friends in Coffman Hall, November 20 and 21.

Nellie Miller, B. S., '31, Barbara Coffman, B. A., '31, Lilly Esch, Velma Lapp, and Alta Housour were week-end guests at a house party at the home of Lucille Miller, B. S., '31, near LaGrange, November 14.

B. Frank Stultzfus of the American School at Sophia, Bulgaria, spoke at the Vesper Service Sunday, November 15.

George Edward Luther was happily surprised by a visit from his mother November 25. Mrs. Luther spent some time visiting friends in the community.

The members of The Ski Club met in Aurora Hall November 5 to elect the following officers: president, Dr. Miller; secretary, Merle Hartzler; custodian, Ezra Beachy.

Mr. and Mrs. H. G. Stutsman with their son, Homer Raymond, of Riverdale, Maryland, visited their daughter, Hope Stutsman, during the Thanksgiving season.

The resident members of the College Congregation entertained all the students at dinner, Sunday, November 8.

Bright blue blotters cheer the study tables of every room—thanks to the Record Staff for its generosity.

## Twenty-Five Years Ago

The College Chorus, fifty in number, are making rapid progress under the efficient instruction of Professor Brunk. They appeared creditably with two renditions at the public literary society, November 16.

Professor J. M. Kurtz attended the meeting of the Chicago Alumni Association held in that city, Dec. 1.

J. F. Ebersole, '06, student at the University of Chicago this year, pleasantly spent his vacation in Goshen.

A number of young men students voluntarily offered their services to assist in grading the campus around Kulp Hall.

One of the most gratifying contributions by students is the handsome front door to Kulp Hall presented by students of Summer School, '06.

The second number of the lecture course given Tuesday evening, November 27, consisting of a concert by the Royal Welsh Male Choir, was greatly appreciated by the students.

A new concrete walk has been constructed from the entrance of the College building to the dining room of Kulp Hall.





## ALUMNI



Over seventy-five alumni and ex-students registered during Home-coming week.

Wallace Miller, B. A., '27, who has been professor of biological science, University of Arkansas, Clarksville, Arkansas, is working on his doctorate this year in the State University of Iowa, Iowa City. Mr. and Mrs. Miller spent Thanksgiving vacation with Mr. and Mrs. Glen Miller and other relatives and friends on the campus.

Mr. and Mrs. Lester Litwiller, B. A., '30, and B. A., '29, respectively, and Martha Yoder, B. A., '30, spent a few hours on the campus Sunday, November 29, enroute from Wooster, Ohio, to Pekin, Illinois. Raymond Litwiller, B. A., '31, who was here during Home-coming returned to Illinois with them.

A. E. Kreider, B. A., '15, has accepted the pastorate of the First Mennonite Church of Bluffton, Ohio.

Ora Kaiser, B. A., '31, is assisting C. Warren Long, B. A., '29, with the work at the Peoria Mennonite Mission, Peoria, Ill.

Mr. and Mrs. Solomon F. Gingerich, Ann Arbor, Michigan, visited relatives and friends in Wayland and Kalona, Iowa, on their way to Arkansas, where they will spend the winter. Mr. Gingerich, '05, has been teaching English in the University of Michigan for the past twenty years, but due to ill health has been compelled to give up the work.

Orie O. Miller, B. A., '15, Akron, Pennsylvania, returned on November 14, from the newly established Mennonite colonies in Brazil and Paraguay,

South America. He was sent to investigate the conditions there by the Mennonite Central Committee on Relief.

Barbara Zook, ex-'31, was graduated from Earlham College last June. At the present time she is assistant librarian in the Goshen City Public Library.

Mary E. Yoder, ex-'33, West Liberty, Ohio, and Lauren J. Shank, North Lima, Ohio, were married on Saturday, November 7. They are at home near North Lima.

The following items are taken from the October Alumni News Letter:

P. E. Whitmer, '05, formerly connected with Witmarsum Theological Seminary at Bluffton, Ohio, has removed to Pandora, Ohio, to devote full time to the pastorate of Grace Mennonite Church at the latter place.

B. Frank Stoltzfus, B. A., '17, in residence at Chicago Theological Seminary during the summer quarter, received notice early in August from President Albert W. Palmer, that upon nomination of the American Board of Foreign Missions, he had been appointed to the recently established Foreign Missionary Fellowship for 1931-32. He and his family reside near the seminary campus.

M. C. Lehman, B. A., '14, newly elected president of the Alumni Association, is doing graduate work at Yale University in Indo-European philology, education and philosophy. He has accepted an assistant lectureship in the extension department.





# ATHLETICS



## MEN'S ATHLETICS

Successfully staving off a last half rally by the Alumni, the college men's varsity basketball team succeeded in turning back the ex-students by a score of 19 to 18 in one of the high lights of this year's Homecoming. The Alumni, handicapped by lack of practice, always have put a good team on the floor. This year was no exception. Ralph Sundheimer, Eddie Gerber, and Warren Miller, Holmes County boys, with seven, six, and four points, respectively, exhibited great form in their return to the game on the college floor. Glen Schertz, Tim Smith, Wallace Miller and Glen Mast also played for the former students. The scoring for the Varsity was divided as follows: Brad-

ford, 3; R. Beechy, 6; O. Miller, 4; Bender, 4; and Hersberger, 2. Nase, A. Beechy, C. Hostetler, and R. Gerber played well the short time they were in the game.

The soccer season ended with Team I in first place as a result of defeating both of the other teams. Teams II and III tied for second place when their game ended in a deadlock. The mainstays of Team I were Paul Kauffman, Vilas Zuercher, Ralph Beechy, and Atlee Beechy. The services of Ross Gerber, Leland Brenneman, Bob Bender and Ira Smucker were invaluable to Team II. Team III developed Robert Shank, L. J. Eigsti, Orie Miller, and Carl Hostetler as stars.

## WOMEN'S ATHLETICS

Displaying a last quarter spurt that netted them eight points to their opponent's two, the college girls' varsity beat the Alumni by the score of 26 to 20 in the annual Homecoming game. The first half was slow, ending with the college girls leading 7 to 6. Irene Lehman scored six of the varsity's points and "Glad" Burkhardt counted the other score. Barbara Coffman, Verna Smith and Alverda Schertz each counted two points for the former students. The second half was an exciting period, as both teams found their scoring eyes. In this half Irene Lehman ran her total of points to fourteen, "Dot" Smith, substituting for Fern Miller, counted eight points, and "Glad" Burkhardt three more points. On the defense La Verne Yoder, Sarah Esch, and Carolyn Lehman,

worked well together.

For the Alumni Barbara Coffman scored twelve points, Alverda Schertz counted four points, and Verna Smith and Olive Wyse two points each. Evelyn Mast, Olive Mast, Cleo Cooke, Laverne Schertz, and Eleanor Schertz were other ex-students who played.

The girls have been practicing for several weeks and are counting on opening their inter-class tournaments within several days. If present plans materialize, there will be four teams, one representing the Freshmen, one combining a second Freshman team and the Academy, one for the Sophomores and Juniors, and a Senior team. In this way the material will be evenly divided, and the girls guarantee some fast and exciting games.



J. C. Blough

K. G. Blough

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# GOSHEN COLLEGE

## *Special Bible Term*

Fourth year of the six-year curriculum.

Three years ago the Bible department of Goshen College outlined a new curriculum for the special term. The course is so planned that the student can cover the entire Bible in six terms. Students can attend the special term for six successive years without repeating any course, as the curriculum is arranged in a six-year cycle.

Emphasis is placed on direct study of the Bible itself. This year there will be courses in New Testament history and geography, Epistle to the Romans, Gospel of John, Major Prophets, Epistle of John, Church doctrine, personal evangelism, Sunday school lessons for 1932, Mennonite history, Hymn study and appreciation, voice, public speaking.

There will be a number of special features in the outline of the course again this year. The regular work of the course will be completed in five weeks. Three special instructors will serve during this period. D. D. Miller of Middlebury, Ind., will offer two courses for the first three weeks, and D. A. Yoder of Elkhart, Ind., will serve in a similar capacity for the following two weeks. Ira S. Johns of Goshen will offer one course throughout the five weeks. The courses in Church history, New Testament history and geography, public speaking, and Hymn Study will run throughout the five weeks. The sixth and final week will consist of a special Christian Workers' Institute with courses for Sunday school workers, choristers, and personal workers. I. W. Royer, of Orrville, Ohio, Edwin Yoder, of Topeka, Ind., and Walter Yoder, instructor in Music at the College, will be special instructors.

The special term begins January 5, and ends February 16. For descriptive bulletin and further information write the Secretary, Goshen College, Goshen, Indiana.

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