This magnificent structure is the proposed student center which is to become a reality on the new campus site in Fort Wayne. Under the roof of this massive building of 73,000 square feet of floor space will be carried on many facets of Taylor life. The circular dining hall, which will be on the second floor, will seat approximately 1,000. On the same level will be most of the administrative offices, a conference room, a large public lounge and two private dining rooms - seating 30 and 50 respectively.

The entire music department, including teaching studios, practice rooms, faculty offices and a chorale and instrumental rehearsal room will be housed under the dining room. Adjacent to the music department will be a 150-seat auditorium with a small stage. This room will be equipped with movable partitions which will transform the auditorium into three lecture rooms each seating 50.

In the center of the building on the ground floor will be a spacious book store,
with the campus post-office and grill near by. Completing the facilities will be more administrative, staff and student offices.

The cost of the Student Union will be $1,600,000. Because of the versatility of this multi-purpose building, the college will realize exceptional "mileage" from this investment. (The editor's office will be near a key source of inspiration—the grill.)

**TA**LAYLOR UNIVERSITY MAGAZINE

Will Cleveland '49 Editor
Mrs. Alice Shippy Class News Editor
FALL, 1963 VOL. 1, NO. 1

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Member American Alumni Council and American College Public Relations Association

**COVER PHOTO**

Television "Western" fans, (there are none among Taylor alumni, of course), might expect this photo to be titled "They Went That-a-Way." Prior to the Taylor-Manchester College football game in Ft. Wayne October 12, the student body traveled by bus caravan to the new campus site in Ft. Wayne, where they had lunch and viewed the inviting 700-acre expanse.

Here, students stand on the spot where a small lake will someday grace the Taylor campus. Dave Golden, senior from Elkhart, Indiana is pointing out the future locations of the proposed student union and the gymnasium. To the rear is a small section of the 150-acre wooded ridge in which the campus proper will be nestled. At right is Judy Carlson, sophomore, from Minneapolis.
NEW Bottles for NEW Battles

by Dr. Jim Young

Presented here is a thought-provoking appraisal of Christianity by a highly creative and disciplined professional dramatist who holds exacting standards for himself and his students.
I SHOULD LIKE YOU TO THINK—TO THINK AND TO withheld judgment until I am finished, for I want to discuss with you one of the most serious problems confronting the Christian community today.

It is a kind of inverted class-consciousness which exists in the contemporary Christian movement. The greatest efforts are made to bring the message of salvation to those who are destitute, alcoholic, imprisoned, and illiterate, both here and abroad. We at Taylor manifest our concern for those on the streets of nearby cities, these in rescue missions, jails, and charitable institutions, while others which we are as quick to condemn—the Guilds of Artists, Little Theatre groups, some business and professional societies—the people who shape our environment, run our government, and write our books, we allow to go on their humanistic way.

**Christian Class-Consciousness**

Do we mean to suggest that Christianity is not for all—that our burden and concern is only for some? Surely this is not the case, for we recall the time Christ spent with the scholarly Nicodemus, the morally upright rich young man, the public official Jairus, and the socially prominent family of Lazarus of Bethany—and although the unschooled Peter, filled with the Holy Spirit, drew 3,000 to our Lord at Pentecost, it was the learned Paul who formulated the theology of the church which over the centuries has guided the seeker to his Savior, stabilized the thinking, and encouraged the growth of innumerable souls.

Have we forgotten the Master's teachings which suggest that a person may need no food and still be hungry for the Bread of Life, be well-educated, yet apart from the One Who is the Truth, and have high moral standards but miss eternal life?

There are perhaps three reasons for this Christian class-consciousness, and I think there is even a certain legitimacy in these reasons:

1. We feel more secure in witnessing to those less fortunate physically, intellectually, or morally than we. We can get by with less preparation.
2. It is easier to sympathize with those whose needs are obvious. We can work on more of an emotional motivation.
3. The results are usually more immediate and tangible. This makes us feel good, for we can see what we have done.

Some of us, almost literally, I'm afraid, see Heaven's jeweler setting those stars in our crowns.

Before I say anything else, let me emphasize two things which I am not saying. First, I am not attempting to de-emphasize the significance of the Christian witness among the poor, the uneducated, and the obviously needy. Working for ten summers in Salvation Army camps for underprivileged children taught me over and over the worth Christ attaches to every soul, and the agony of hunger and ignorance. Our compassion and concern must be greater, not less, for these people.

Nor do I want to imply that the work of God's Kingdom can be carried forward on a strictly rational basis. To do so would lose out the power and wisdom of the Holy Spirit. We must never forget that it is not by intellectual might nor physical power, but by His Spirit that we conquer.

Nevertheless, an intelligent, objective appraisal of the total progress of the Christian battle in the twentieth century is extremely disheartening. The Communist ideology has grown from a few thousand in 1900 until it controls close to a billion people. According to the 1960 Britannica Book of the Year, there are twice as many Moslems as Protestants in the world. If present population trends continue, by the year 2000 the numerical odds of the opposition will be staggering.

I believe a major part of our defeat has been due to the poor strategy with which we have fought the Christian warfare. Our class-consciousness has been our downfall; we have carried no burden for, nor an ineffective witness to, the policy-making and culture-producing segments of society.

We are failing—but the battle is not over. Many victories still may be won. But our objectives have been too short-ranged—our faith too small. While our missionary friends have struggled throughout this entire century in the remote interiors of the newly-independent African nations, the Communists in a few years have won the leaders. In all this time Christian missions have produced few outstanding Christian statesmen for Africa.

**The Trite and the True**

It is imperative then, if any remnant of Christian society is to be left, that you and I find ways of carrying our witness to the culture-producing and policy-making groups. How?

You and I agree that the first imperative is that the new wine of Christ's presence exist within. The weakness comes, I believe, from the old bottles in which our witness has been presented. The tradition-bound methods, the trite and obsolete forms must be replaced, or at least supplemented. In short, we need new bottles for new battles. Christ the Person is the same, but we've kept the old language, the old songs, the old pictures, the old mandolin, sentimental illustrations,
Of course, they are meaningful to us, since we're Christians and most of us have always lived in a limited Christian milieu.

But they are meaningless and often absurd to the university-educated statesmen or artists of today whose culture has been molded for better or worse by Nietzsche, Sartre, Darwin, Freud, Dewey, E. E. Cummings, Gertrude Stein, Faulkner, Picasso, Frank Lloyd Wright, Dave Brubeck, George Gershwin, and Arnold Schoenberg. We just aren't speaking their language. It's like sending a missionary to India who knows nothing about Indian culture, religion, or even the language.

If, through a personal Christian experience, prayer, and intimate fellowship with Christ the new wine is kept alive and vital—what are the new bottles which may make the witness of that wine attractive and effective?

I believe that one of the primary requisites if we are to reach these molders of society—the scientists, composers, authors, painters, sculptors, architects, and statesmen—is the achievement of an education in the humanities and sciences which is as good as theirs.

The mind of the thinking university graduate is too oriented to the existentialism of Sartre, the biological theories of Darwin, the psychological principles of Freud and Jung, and the nihilism of Eugene O'Neill to be influenced very much by the witness of a person who cannot discuss Christianity at least partially in terms of these concepts.

It can be said with certainty that everyone pays money for a liberal arts education. But how much is paid in time and effort? I sometimes wonder if as many collective hours are spent on our campus reading as there are combined in eating, hall sessions, and cultural, social, and athletic activities.

**ONCE OVER LIGHTLY**

Why aren't we achieving the liberal education which we might? I think the basic reason is that we're unwilling to do the mental work. How many students would be cheered if professors discussed in class only those things which were going to be on exams? Somehow consistent, diligent mental application over a long period of time seems to have little correlation with our Christian way of life. Can it be partially our salvation was an instantaneous, free gift, for which we did not work and that we think everything else in life is going to be obtained in the same way?

A letter to Tennessee Williams inviting him to the next Billy Graham Crusade would find little acceptance if it contained the number of misspelled words and grammatical errors usual on most papers we teachers correct. We want the "once over lightly" technique. If students are taking French, a little prayer and a quick memorization job should do the trick. Surely it can't take two or three hours a day for a year! That almost makes it unchristian! Some seem to think, too, that sloppy habits of study, thinking, reading, and speaking established over a period of years can be corrected momentarily.

Wouldn't it be an exciting thing if Dean Rusk, our secretary of state were Christian? Perhaps in some of your most daring, faith-filled moments you've prayed for this. Suppose your prayers started to be answered and in some way you got to sit next to him at a tea or a banquet in Washington, D. C. Your table etiquette is right so you don't alienate him this way, but what will you talk about?

How many of us could carry on the kind of conversation with Dean Rusk which might establish rapport which would lead finally—hours, months, or years later, that would be up to the Holy Spirit—to a real witness? Could you talk about the changes in personnel in his department, about the amusing poem his new under-secretary, Harlan Cleveland, wrote about his honor, to be sung to the tune of, (of all things), "Mother," or the Goan situation, or could you make him forget the affairs of state by talking of the architecture of the U. N. buildings or the Washington Opera season he has just attended?

How many Christians do you know whose social poise and intellectual capacity would cause you to trust their sitting next to Mr. Rusk? Mental work can and will lead us to such a place of witness.

**VULNERABLE INSULATION**

There is a second reason for this somewhat uneducated Christianity. Some who are willing to work at an education are afraid it will do something to our faith. I believe the most significant words on this campus during the four years I've been here were spoken by Dr. Rediger in the fall of 1958: "The Christian does not need to be afraid to seek the truth." Some of us treat our faith as a fragile orchid which must be preserved in a holthouse insulated by ignorance... never subjected to the blasts of scientific fact, historical accuracy, or literary realism.

What our faith really needs is gradual exposure to these elements which are necessary for its ultimate strength and usefulness. What happens is that we coddle and protect our faith until the truth, which will out, blasts suddenly and kills, because the faith and truth have not grown up together. The open-minded philosophical search of the young Jesus provides the example, for He sat in the midst of the doctors in the temple, both hearing them and asking them questions. (continued on page 15)
It is always a privilege to watch the Hand of God at work. Ten years ago, St. Luke's Church was ready to be added to the list of two dozen Methodist churches in Philadelphia that had been closed or relocated in the suburbs. Attendance had reached the point where, on many Sundays, fewer than a dozen people, including the minister, were present at morning worship services. Finances were in an impossible condition, and the building was literally collapsing in places. The roof leaked badly, the temperamental coal furnace was inadequate for the very large building it served, and although many tons of coal were burned, neither the sanctuary nor the adjoining meeting rooms
were ever comfortably warm. At times, services were interrupted by large pieces of plaster falling from the ceiling.

Since 1910 there had been a steady influx of Italian Roman Catholics into this section of the city. Most of the old residents had moved to the suburbs, with the result that the community became 85% Italian. Believing the situation to be hopeless, the majority of the Protestant churches followed the old residents to the suburban areas.

In 1955, Bishop Fred P. Corson, Dr. Luther Ketels, (the District Superintendent) and Dr. J. V. Watchorn, (Executive Secretary of the Philadelphia Missionary Society) decided to make St. Luke’s a pilot project to see if the church, as a church, (not a community center) could remain in the city. A full-time pastor who knew the city was needed and funds would be made available for the project. Thus, the WORK began.

It is quite a change for a pastor to move from a church with three choirs and over 500 members to face a congregation of 25 on his first Sunday. However, we have learned not to underestimate God.

He sent a half dozen student nurses from nearby Methodist Hospital to help with the work, and he sent the Siboom, a small U. S. Navy ship, to Philadelphia Navy Yard to be de-commissioned. Three sailors joined our little group and they, in turn, brought friends until 12 sailors were attending, making a good nucleus for a Youth Fellowship Group.

OPEN EVERY NIGHT

We believed that the community had to be convinced that St. Luke’s was here to stay! So the church was open every night. Sunday for services, Wednesday for Prayer Meeting, Thursday for recreation; volleyball, basketball, shuffleboard, and other games. Monday, Tuesday and Friday were Work Nights. Major repairs, such as a new roof, plastering in the Sanctuary and renovating the huge Social Hall in the basement were made by a contractor.

The rest of the refurbishing, including plastering, painting, carpentry work, scrubbing, polishing and electrical work was done voluntarily by the New Young Adult Fellowship Group, some curious neighbors, friends of the Pastor and others. They came whenever time permitted. Paint brushes and other equipment were always available and we would find people working at odd hours. Nurses would come “off duty” and run up to St. Luke’s to work for an hour or two. Sailors would have a 24 hour liberty and spend most of it at St. Luke’s. Members of a church in another part of the city which the Pastor had served earlier proclaimed several Saturdays “St. Luke’s Days” and came with their equipment and talents and helped considerably. God was talking to many people.

Then, one of the “impossible things” occurred which we have come to regard as normal. A young Naval Lieutenant was sent to Philadelphia for ten weeks of special training and was led by the Holy Spirit to St. Luke’s. After morning worship, he called the Pastor on the phone to inquire why our pipe organ was not in use. Eight years before, rain had leaked through the roof flooding the organ and ruining the leather.

The lieutenant stated that before entering the service he had been employed by an organ firm in Atlanta, Georgia, and would like to donate his time and skill in repairing our instrument. He would not even accept money for the cost of materials needed, stating that he wanted only to work for “fun” and experience.

For ten weeks, Joe Ross went to the Navy Yard from 8 a.m. to 5 p.m. and then, along with the Pastor, worked from 8 p.m. until 2 or 3 a.m. on the organ. Many times the challenge seemed to be more than they could handle, and they feared they would lose the battle against time. But on Palm Sunday, two days before Joe had to leave for Norfolk, the organ was used for the Morning Worship Service. The organist played for the Offertory selection, “It Took A Miracle” and found it difficult to read the music as tears streamed down her cheeks; and as we praised God for this miracle, we realized that many tears of gratitude were mingled with hers.

SO MANY MIRACLES

Joe would not take a penny for his labors, but God rewarded him. The following winter he spent a “liberty” in Philadelphia. One night, while standing on the street corner with the pastor in sub-zero weather, Joe Ross bowed his head and accepted Christ as his Savior.

“IT took a Miracle to put the stars in place
IT took a Miracle to hang the world in space
But when He saved my soul—
Cleansed and made me whole
IT took a Miracle of love and grace.”

So many miracles have taken place at St. Luke’s that we find that we expect them! A young Roman Catholic sailor had been coming to play basketball for several weeks. One Sunday he was persuaded to attend church. After service he came to the Pastor and said he wanted to accept Christ. He was told to pray earnestly about it and not to act without due consideration. That
"Has the Holy Spirit lessened His activity in the 20th Century? Has God ceased to perform miracles? If you were to talk to members of St. Luke’s you would find a ready answer."

night, he returned for the evening service. He had spent the day walking the streets. He had eaten no lunch or dinner and could do nothing until he knelt in prayer in the Pastor’s Study and Christ entered his life. Three months later he decided to enter the ministry and was spending three hours a day reading his Bible.

UNUSUAL HARVEST

Those who came to know Christ were anxious for their friends and relatives to know Him, too. How many Pastors have had the joy of being invited to the home of a converted Roman Catholic, and finding five Catholics sitting in a circle, with a Catholic Bible on the table before an empty chair reserved for him, waiting to be shown the way to Christ? Three of these people are now part of the household of God.

A young Roman Catholic mother was converted, transferred her children from the Parochial School to the Public School and was so severely persecuted by her Roman Catholic neighbors who found it necessary to move to another neighborhood. Yet, this young convert and her husband have been instrumental in leading several families to Christ. It is hard to believe that, today, 25% of St. Luke’s members are former Catholics.

We have watched the Holy Spirit convict two Japanese Buddhists, (wives of American servicemen), and a 30 year old rowdy. It is a marvelous experience to walk into Prayer Meeting and see this young man, now zealous for Christ, sitting with some of his old cronies (one recently released from prison), who came to church primarily to see “what happened” to cause such a dramatic change in their old “night club buddy.” Or, on another occasion to see this same young man in Sunday evening service, sitting with two of the young night club girls he had persuaded to come to church. Yes—“My Father is Omnipotent.”

A MISSIONARY CHURCH

In the seven years since May, 1956, God has called three of our people to the mission field and two to the ministry. Average attendance, except for the summer months, is about 200. There are usually at least 40 present for the Mid-Week Prayer Meeting—over half of these young people. The church now has a Senior and Junior choir, and a Youth Hand Bell Choir—one of only two such groups in Philadelphia.

The missionary giving has multiplied six times its previous high, and this year St. Luke’s is undertaking the project of building a chapel in Puerto Rico.

Has the Holy Spirit lessened His activity in the 20th century? Has God ceased to perform miracles? If you were to talk to the members of St. Luke’s, you would find a ready answer. Some day, if you have the opportunity to visit Philadelphia, stop in at Broad and Jackson streets and let some of the “old-timers” tell you about the “Miracle on South Broad Street.”

“Got any rivers you think are uncrossable?
Got any mountains you cannot tunnel through?
God specializes in things thought impossible
And He will do what no other friend can do.”

ABOUT THE AUTHOR

Robert Neely received the A.B. degree from Taylor, the B.D. degree from the Reformed Episcopal Seminary, and the Th.B. degree from Temple University School of Theology. He was awarded a citation from the city of Philadelphia for his outstanding work with youth. He is Chairman of the Philadelphia Youth Services, 37th District, and the Committee on Human Relations. Before pastoring St. Luke’s Church he had served the Seloum Methodist Church and the Albany Circuit. The Neely’s have four children, Daniel, Virginia, Eileen and Patricia.
No Greater Love . . .

850 N. Hobart Blvd., Los Angeles,

Taylor University,
Upland, Ind.

Dear Sir:

I am enclosing herewith a check for Five Hundred Dollars ($500.00). From this will you please credit the payments due on my pledge of $20.00 per year until 1970—that is, complete all the payments to that time. Please apply the balance on the new campus or wherever it is needed most. In my present physical condition it seems unlikely, humanly speaking, that I shall be here long enough to make the payments yearly and so I want them all taken care of now.

You may know that I was sent home from India last year because of malignant melanoma. Since then I have had surgery five times (also once in India before I left) and chemotherapy treatments here but nothing has availed to stop or check the development of the disease. The doctors had given me a year to live when I arrived last year but it seems the Lord is extending that time a bit and I am glad that I am still able to be about and work some. I am still interested in Taylor and its program of Christian education and want to have a little part in it.

May our heavenly Father's rich blessings be yours as you plan for the new school year.

Yours in His wonderful love,

T. Van Blanken

(Please read IN MEMORIAM, page 23)
Past—

What Is Is Prologue

by "Alumni Ed" Bruerd

RECENTLY I ATTENDED the 50th anniversary convention of the American Alumni Council of alumni secretaries in Atlantic City. In every session one speaker gave a brief history of the particular field we were discussing, and another looked into the crystal ball endeavoring to predict what our program and problems would be ten to twenty-five years from now. Always there was this dominant theme: the past is prologue. • With this thought to challenge me I have dared to dream and to put that dream in writing. I have had a strong conviction that the burning of the administration building was God's way of forcing us out of a rut and saying, "What is past is prologue. There is a glorious future for Taylor if you will dare to look into my crystal ball and plan." • As I look into the crystal ball I see Taylor sending forth Christian lawyers, business men, nurses, medical technicians, ministers, teachers, and a host of others who have received their training on Taylor's campus under dedicated Christian professors. • This I see to be the answer to the need of tomorrow and the task to which God has called Taylor. We did this in the past, to a more limited extent, and proved faithful, so now God is calling us to a larger field of Christian education. • Alumni, this challenge is not just to the Board of Trustees, or the administration, but is ours as well. • As an alert Christian you realize the need for Taylor to enlarge her scope of education, for you know that yesterday's methods and curricula are not adequate for tomorrow. • As an alumni you no doubt realize that you have a high calling and privilege under God to help Taylor continue on to a great and glorious tomorrow by your regular gifts to the alumni fund. • We have done well in our alumni giving in the past, but what is past is prologue. Tomorrow must be greater and so must be our support. I am certain of God's challenge, of the acceptance of this challenge by the Board of Trustees and administration, but have all of us alumni accepted it? • Our university president, Dr. Martin, signs his letters, "Yours for a greater Taylor." May it be so! What is past is prologue.

Five Reasons For Not Giving to Whatsitsname*

1. If salaries are too low, the professors can always teach someplace else.
2. What kind of college young people attend doesn't make much difference.
3. Only those with money should go to college.
4. Other people give enough—they don't need my help.
5. The college doesn't need any new buildings or equipment.

WHERE WE STAND

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* The Taylor University Alumni Fund.
This is the first in a series on the background of a scenic and productive area in which the new 700 acre campus of Taylor University will be developed. The author, Dorothy Conner, is affiliated with the Concord Counsellors, Fort Wayne Public Relations firm which is working with the college in the relocation project.

This geological drawing shows how the outlet of Lake Maumee drained across southeastern Aboite Township, forming rich, productive bottomland. Note Fox and Midway Islands which rise out of the old riverbed by the new campus site. This was during the glacial period, possibly 25,000 years ago.

THE LAND IS

WHEN FRENCH EXPLORERS came through this area 300 years ago (where Taylor’s campus site is located), they found a stream with a few small fish in it flowing through a scenic portion of northeast Indiana.

They called it “Riviere a Boîte,” meaning “river of minnows.” The Indians mispronounced it and that’s where we get the name “Aboite.”

So say some historians.

Others offer versions which are more descriptive of the area’s rugged and courageous past. They say that the Aboite River was very difficult to ford, that when a column of warriors—French, English or American—tried ploughing through, it was torture to go back or to finish crossing. The French soldiers used a phrase, “aux abois,” implying “in a fix,” or a desperate situation.

A likelier version is that the entire southeast of Aboite Township was once—25,000 years ago—part of a vast river and as recently as 100 years ago a miasmic swamp. Drained, through the foresight of settlers, the swamp is now productive farmland.

Although “muck” was the descriptive name given by farmers to the vast lowlands in Aboite Township’s southeast corner (they referred to it fondly like black gold), map makers today label this section simply the “prairie.” Seventy years ago, a county chronicler described this land as “rich black loam, of unknown depth, of a richness unsurpassed.”

In the early 19th century, an Eastern traveler writing about his visit to the village of Fort Wayne, wrote of a “great cranberry bog (sic) west of town.” Most area students believe he was describing the Aboite lowlands—that, being an easterner, he assumed cranberries grew there.

As late as the 1870’s, the bones of an immense mastodon were found not far from Arcola near the Whitley County line. The tusks were near-
The new campus site at Fort Wayne was once part of a great glacial lake. Today it overlooks a text rich in geological history and folklore.

BOOK

ly 11 feet in length and nine inches in diameter. When these and other findings were reported, a writer mentioned that all were found in marshy places, and, “if the great marsh southwest of Fort Wayne is ever drained, we may expect to find more of them.”

The great marsh indeed was finally drained, but the fine black silt may have been too deep to locate prehistoric bones!

Earliest settlers believed if only the land were drained, it might produce. They were right. The ancient enormous river left here a rich sediment of soil. This land “grows anything” say farmers: corn, grain, potatoes—

For decades, the loam here grew tons of fragrant mint. Farmers distilled the valuable crop for the chewing-gum, candy, and medicine industries. At harvest, farmers’ stills brewed the essence night and day, and when the wind was right, the aroma wafted for miles across Aboite Township.

And, Aboite Township residents today insist that its scenery is as beautiful as any—from the startling wild beauty of “Devil’s Hollow” in the west (a rugged, wooded ravine left by glacial whimsy) to the picturesque “Dell Cove” area and rolling hills of the horse farms in the northwest, to the milder land swells cradling suburban-home sections.

One of the most striking features of Aboite’s geological face is U. S. Highway 24 itself as it meanders toward Huntington. Sometimes called the “Portage” or “old Miami Trail,” it generally defines a bluff which runs diagonally across Aboite Township and overlooks the southeast lowlands, or ancient river bed.

HUGE GLACIAL LAKE

The entire ridge, in a glacial period, formed the bank, they say, of a great river as wide as the St. Lawrence. This river, labeled by geologists as “the Fort Wayne Outlet,” drained an incredibly enormous lake, “Lake Maumee.” (Now gone, Lake Maumee existed in the pre-Great Lakes age and its bed can be seen distinctly, east of New Haven.)

The vast river, say geologists, flowed southwestward, gouging out the “Prairie” in Aboite Township, creating the Wabash Valley, on through to the Ohio, the Mississippi and the Gulf.

Actually, the term “prairie” is too prosaic for this scenic area—and a misnomer, at that.

It is extensive, yes. But far from prairie-like wilderness, it is rich in varied beauty which comes from diversified farms and from other historic markings of man.

About three miles southwest of Fort Wayne on Highway 24 is perhaps the best view of this panoramic sight. It is the location of the new Taylor University campus when the university relocates here to the home of its birth, Allen County, after 70 years of absence.

Situated on a wooded knoll of the historic glacial ridge, the Taylor campus will gently sweep downward, extending into the “prairie” itself.

If you stand on the brow of the ridge, you can look southward across miles of what once was a vast river . . . then, thousands of years later, hogs where mastodons undoubtedly mired . . . and later still, lowlands where buffalo roamed . . . and where Indians and pioneers sometimes portaged their boats from Fort Wayne to Wabash River tributaries.

Taylor students of geology and history, of painting, of English composition will have a rich store of material to challenge their study and talents here!
"On the belly-option series", if the quarterback signals 42, he hands off to the fullback who charges through the middle. If the call is 34, the hand-off goes to the left half who slants off right guard. If the call is 12, the quarterback laterals to the right half who is flanked right and goes around end, with the other backs making interference." So go the instructions from Head Coach Bob Davenport, former All-American from UCLA, now in his sixth year with the Trojans.

The gridiron jargon above represents only one particle of strategy in the offensive and defensive repertoire of a college football team. Each of the hundreds of maneuvers and play patterns involves a specific assignment for each of the eleven men.

Why football?

Because it teaches discipline, teamwork, self-control and decision making—it is an intense microcosm of the adult "school of hard knocks". "Football is a great tool for training young men, and through which they, in turn, can influence others, (1) by being Christians, and (2) by being coaches", affirms Davenport. This combination gives maximum opportunity for a broad and influential Christian outreach.

Bob's philosophy is characteristic of the uniqueness of Taylor: "Effectiveness is not gauged by the number of wins and losses, but by the quality of effort and spirit a team exhibits. I would rather lose and have 100% from the team than win by luck and half-hearted endeavor.

"We don't simply thank God for victories, although they are very rewarding, but we thank God for Himself—for what He means to us personally. The purpose of the game is not to make us happy in victory and manly in defeat, but to teach us to be consistent Christians under all circumstances."

But when the dust has settled after a hard-fought game, the team is not through. They conduct youth rallies after games, with a rousing program that includes a men's chorus, quartettes, testimonies and a message by one of the players. Meetings are held in colleges and churches.

Observing the athletic, academic and spiritual development of his boys is Davenport's supreme reward for giving up a lucrative professional football career to coach at Taylor. "I have a full Christian ministry here—to lead and build up men in Christ." Bob testifies.

Because many fine young athletes have been attracted to the Taylor program the college has been able to field highly competitive teams. Davenport's defending Hoosier Conference champions have more maturity, size and speed than ever. Several players have spurned scholarship offers from state universities, including Big Ten schools, to be a part of the Taylor family. Yes, there are such young people who seek first the Kingdom of God.
NEW BOTTLES  Continued from page 6

We need exposure to doctrinal viewpoints different from ours, for the exposure brings adjustment of our superficial beliefs (and who of us will deny that this has happened) and entrenchment of the aspects of true faith even though they are antiethical to those of others.

I'd like to try an experiment. I'd like someone to speak in logical, intelligent terms in favor of Communism at three chapel services. I believe there would be more research and more careful thinking against Communism on our campus in these three days than there has been in the last ten years. The hasty generalizations and glib, unvalidated allegations would disappear, and our opposition would achieve strength in a new validity and depth of reasoning.

There is a third reason I believe we have failed to witness through the new bottle, a liberal education. In addition to our antipathy for mental work and our fears of new ideas, there is a tendency, especially apparent in the twentieth century, to compartmentalize knowledge...to think only in terms of isolated bodies of facts. This probably results from our realization of the impossibility of knowing everything about the world. The Gothic or Renaissance man was at the same time an artist, a scientist, an historian, and a statesman. Since today we can't know everything about everything, we have chosen to try to know everything about a tiny something and nothing about the trillion other somethings. We've neglected the broad basis which must exist before the specialization, if the total man is to be educated to participate in a total life. This compartmentalization has made pigeonholes out of the convolutions of our brains.

The disease doesn't stop there; it spreads to our attitude toward various classes. Why should a pre-med student take World Masterpieces—or the elementary education teacher Fine Arts? We forget completely that libraries and art galleries are patronized even by doctors and teachers. Our American history notes are carefully separated from American literature notes by a wall as formidable as that in Berlin.

So I believe that there is a more effective new bottle, through which the wine may witness to those whom we're missing now—it is a liberal education achieved by eliminating our aversion to mental activity, our fear of new ideas, and our foolhardy compartmentalization of the knowledge we do obtain.

FAITH AND CREATIVITY

There is a second bottle I believe we must use if our Christian witness is to project. It is the creative expression of our faith. I do not want to suggest that no Christians have performed outstanding creative work in the arts and in government—but the number is so very small.

Let us consider the problem of Christian creativity in the arts first, for it is through music, art, drama, and literature that our culture is expressed and modified. Here we must search long to find music, art, drama, and literature which may be designated by the term "witness." In other words, in addition to being aesthetically acceptable, the work of art comes from the Christian to the unbeliever as a witness or expression of his faith.

QUALITY—A COLLECTORS ITEM?

What do we have? Almost nothing. The terrific difficulty is in finding Christians who will discipline themselves enough to produce a work of quality; we have plenty of Grace Livingston Hills and Stuart Hamblens. But where is the Christian painter to give us a painting which will, with consummate artistry, capture the character of the Christ—a canvas which might hang in the Museum of Modern Art to reach out, arrest, and mold the sensitive viewer in the way a truly great painting can—a way which often transcends a sermon? Think of the effect of its hanging there month after month, while thousands of disillusioned, tired, cynical New Yorkers pass to view—and perhaps be changed.

All we've offered is the now trite Sallman, whose picture perhaps should be banned for ten years because it has all of us seeing Sallman when we think Christ; it has constricted, not amplified, our vision of the Master. Rouault, whose paintings of the Savior, such as Christ Crowned with Thorns, evoke reverence and an awareness of suffering, can't possibly be religious, because Monsieur Rouault is a Catholic Frenchman who doesn't paint realistically the way we've always seen it done.

And where is the composition so full of the majesty of God that John F. Kennedy, a discriminating listener, will, as King George II did of old, rise in awe and reverence?

Isn't it tragic, too, that almost the only exciting "witness" television has been that presented by the League of Catholic Men—a lay group who pooled financial resources and have presented artistically-valid and faith-propagating, though Catholic-oriented, television?

Where are the dramas that show the full dimension of the Christian experience? Oh, American Christians have given us enough religious soap operas in which every character is converted in the first ten minutes—but, with shame, we have had to go to England and France for acceptable witness drama from T. S. Eliot, Henri Gheon, and Philip Turner, author of "Christ in the Concrete City."
For too long now we Christians have painted the doors of our prayer closets black and sent forth a mournful dirge of invitation to a world accustomed to God-created colors, sounds, beauty, and meaning. Wouldn't it be wonderful if, with Christian discipline and creativity, we could create an attractive, true witness?

**UNIVERSAL WITNESS**

But, of course, the creative expression of our faith must not be limited to the arts—we must have a creative Christian witness in scientific endeavor—the kind of creativity represented by our own scientists who seek to learn the effects of radiation and the peaceful, constructive uses of nuclear energy. It is imperative that we have Christian permeation of the U. X., our local, state and national governments, not only by those who will conservatively guard the old that is valid, but by those who will develop new methods and solutions to our urban housing problems, the narcotics traffic, the plight of the farmer, and our relationship with other nations. As I have indicated, the need for Christian lawyers is crucial.

There must be economists and businessmen who will do more than amass fortunes—who will create new avenues of international trade, will help the newly-emerging nations to develop satisfactory monetary systems, and who will illuminate humanity's pathway through philanthropic stewardship.

There must be educators who will adventurously participate in educational television and automated teaching—and who will bring new creative insights to the problems of discipline and overcrowding.

Last, there must be those Christians in the behavioral sciences who will teach us how to live with ourselves and each other. I consider it humiliating that the Northern Christians who have had the courage and compassion to ally themselves most closely with the Southern Negro have been those from the so-called "liberal" churches and schools. Can it be that we are content to have these striving human souls believe that it is only in the religion of these "liberals" that there is motivation to reach out and identify with a person struggling to be free?

**BIG PERSONAL DEMANDS**

So—these are the bottles, new ones, into which I would like to see the new wine poured and exhibited to a world surprisingly willing to consider the Way.

You probably are thinking that I've been unnecessarily hard and demanding on you—and I have been—but not on you—on us; but we must be hard on ourselves, because it is only by making big demands that we will, with God's help, produce largely.

And don't think I'm trying to persuade all of you to become avant garde artists or eggheads for the Lord. But Christ did come to reach all; He used the homely parable of the Sower with the multitude and the intricate symbolism of the new birth with the learned. I ask you to consider the legitimacy of the callings I have presented to you; the hungry must be fed with food for mouth and food for thought.

**HONEST LOOK AT WEAPONS**

Our World War II military strategists would have been called idiotic if they had attempted to wage the battle with Civil War cannon and World War I planes—but we are waging the Christian warfare with weapons as outmoded. They must be brought up-to-date. The size and distance of the target must determine the kind of weapon.

Some of you may have already written off what I have stated as compromise. It is not compromise I ask for, but an honest admission of our failure, and that you allow the New Wine of Christ's presence to witness through you in the bottles of intellectual capability and Christian creativity—to those who are now unreached. In short, New Bottles For New Battles.

**THE AUTHOR**

Now in his fifth year on the Taylor faculty, Dr. Young is Associate Professor and Chairman of the Department of Speech and Drama.

He was graduated Magna Cum Laude from Asbury College, and received the M.A. Degree from Michigan State University. The University of Michigan awarded him the Ph.D. degree with honors on his doctoral examination in theatre.

While at the University of Michigan he was the recipient of both the Acting Award and the Jules and Avery Hopwood Award in Creative Writing.

Dr. Young is currently serving on the Continuation Committee of the National Religious Drama Workshop at Lake Forrest, Illinois.
Mrs. Melvina E. Wilson teaches four English classes a day in a school in Lahore, West Pakistan, India. In addition to this she is in charge of teachers' residence, girls' hostel and servants' quarters. Because Pakistan is still open to missionaries, gradually more nationals are being trained to head up the institutions.

Art and Esta (Herrman '36) Howard are back at Lucknow Christian College in India after a year spent in the former palace of the Maharajah of Patiala where Art helped start the Indian National Institute of Sports.

Dr. K. M. Linn is continuing his work with the Tablet Industry in India which makes about 75 million tablets yearly, sold at cost to mission hospitals and dispensaries, all over India. Their daughter, Barbara, is a freshman at Taylor this fall.

Mrs. Richard Wilkinson (Martha Matthews) and children have returned to Haiti after being evacuated because of unsettled conditions.

Clarence and Elizabeth (Good) Owsley are happy with the progress made in the church at Mairipora, Brazil. It now has 40 members and interest is growing.

Jane Winterling, by letter, took us on a tour of Editions Evangélices, the second largest mission press in the Congo, giving a vivid picture of the lost souls who may hear the message of salvation for the first time by reading a magazine printed there.

Paul and Chloetta (Eggy) Erdel and family are back in Ecuador. Hardened and challenged by knowing their mission is responsible for the evangelization of more than 125,000 people. Timothy, David and John are in school in Quitó and Ruth, 21 months, keeps the family busy at home.

Joann Kile continues to teach in the elementary grades at Hannah Hunter Cole Memorial School for missionaries' children, near Rutshuru in the Congo. Prayers for the Congo...
News of the Classes

—[ 1916 ]—

The Rev. John W. Carter, interim pastor of the Methodist Church at Marstons Mills, Massachusetts, and wife, were guests of honor at a party given recently by the church members to celebrate his 80th birthday. They plan to serve the church for another year.

W. E. Yeater, 714 South Main Street, Goschen, Indiana, has been working on a book about the Yeater family and now has nearly completed records of about eight generations, 200 families scattered over 16 states heard from to date.

—[ 1920 ]—

Miss Lula Fern Cline, who was formerly head of the English Department here, is now living at the McCormick Apartments, Bldg. 227, Apt. 301, Third Street and 15th Avenue North, Jacksonville Beach, Florida. She teaches in an elementary school there.

—[ 1922 ]—

The Rev. and Mrs. Burke White, 154 Franklin Terrace, Irvington, New Jersey, visited the campus recently. He had not been here since 1947, when he attended his 28th class reunion, and noticed many changes.

—[ 1924 ]—

The Rev. Otto Michel, Henry, Nebraska, was named "Rural Pastor of the Year" at the Nebraska Annual Conference of the Methodist Church. The award was made on the basis of his deep evangelical concern for his parish.

—[ 1927 ]—

Allen E. Bartlett is in his second year as pastor of the Belmont Methodist Church, Clearwater, Florida. His twin brother, James E., and Ruth (Bourguird x'28) Bartlett, live in Lake Junauske, North Carolina. Jim is with the Division of National Missions in the Department of Finance and Field Service and travels extensively in the interest of his work.

—[ 1931 ]—

Wallace and Mary (Beebe x'22) Deyo are in their fifth year serving the Noble Street Methodist Church in Anderson, Indiana. George and Mildred Lee are the very capable directors of the youth program there.

Louise (Hazelton) and Gerald Weche '30 live in Nampa, Idaho, where Gerald is a physician and surgeon. Alice, their daughter, is a freshman at Taylor this fall.

Wilma (Annand) Grant and her husband work in a Christian home for teenage boys from broken homes, outside of Modesto, California, and find that it is a real mission field and a challenging experience and opportunity.

Andy and Myrma (Zook x'34) Long live in Frankford, Delaware. Andy is working with a corps of engineers on the Chesapeake and Delaware Canal, which connects the Delaware River with Chesapeake Bay.

Luman Douglas has completed six years as superintendent of the Ruston, La. District and is now at 624 Morningside, Houma, La., serving the First Methodist Church.

For over 25 years Darwin Bryan has directed and supervised the youth program for the Ohio Farm Bureau Federation.

Hazen and Beatrice (Patrick '30) Sparks enjoy serving the Methodist Church in Portland, Indiana, which has just completed an extensive building program.

Kenneth E. and Irene (Witmer '32) Hoover are in their eighth year serving the Methodist Church in Pleasantville, New York. Irene works in the business office for a school for disturbed youth.

Charles E. Taylor pastors the Market Street Methodist Church in Logansport, Indiana, where they are "deep" in the construction of a new educational building.

Cameron Mosser and family live at Manning, South Carolina, where they are in their 8th year in their present pastorate, and find it very rewarding.

Doris (Davis) and R. Ivan Somers '30 live in a new home just outside of Northville, Michigan. Ivan works for a firm in Detroit as a technical representative and travels much of the time.

Clarence and Helen (Brechbill) Musser live in Grantham, Pa. Clarence teaches in Dillsburg, Pa., near Grantham.

Dale Russell is in his seventh year serving the First Methodist Church in Rutland, Vt.

Ellen (Smith) and Everett '30 Culp have been at their present pastorate in Cumberland, Maryland for eight years and have built a new church and parsonage in a suburban location in that time.

Albert Brenaman teaches 5th graders in Mechanicsburg, Pa. Mary (Leiter '37) is nursing part time at their church home for elderly people in Harrisburg. Their daughter, Grace, is doing psychiatric nursing in the same hospital; Ruth, a high school senior, is looking forward to a nursing profession; Paul is taking a course in mechanical drafting in reading.

Frank Ackerman travels extensively giving educational lectures at high schools and colleges in the Southern States, based on trips to various countries of the world. They live in Williamsburg, Ky.

Bea Bartoo is in her 23rd year as church secretary of the Methodist Church, Kenmore, New York.

Eva Dennison continues her work in the sales department at Welch's in Westfield, New York, and with her church duties and a trip each summer, she realizes the Lord has been very good to her.

John and Florence (Jett) Kjolseth live in Vallejo, California, where John is manager of the Red Cross Chapter and completely engrossed in his work. Florence teaches first grade in Napa, about 16 miles from Vallejo.

—[ 1933 ]—

Earl L. Winters is Executive Secretary of the Genessee Conference Board of Education and lives at 229 Crosby, Buffalo, New York.

Attention Alumni

Do you ever wonder what is taking place on the Taylor campus, how the athletic teams are doing, or who won the last election?

You will no longer have to wonder if you read the Taylor University newspaper, the Echo.

To obtain a year's subscription to the Echo, which is now celebrating its 50th anniversary, complete the subscription blank and return with $2.50 to the Echo, Taylor University, Upland, Indiana.

Name .............................................................
Street ................................................................
City ........................................... State ........

Earl L. Winters is Executive Secretary of the Genessee Conference Board of Education and lives at 229 Crosby, Buffalo, New York.
Ray Brechbill and Family

Ray Brechbill is general sales manager of the American District Telegraph Company with executive offices in New York City. He, his wife, and two sons live in Tenally, N. J.

Joe Gates directs the Correctional Program for the State of Connecticut. He works for the Connecticut Prison Association. His wife, Betty (Stuart '33) Gates, is the librarian at the Wethersfield High School.

Lyle Case is minister of the Parish at the Simpson Methodist Church, Fort Wayne, Ind.

Mrs. Athalia (Koch) MacKenzie does casework for Family Service in Milwaukee, while her husband Fred '32 is the minister of a large Methodist church there.

Marvin Schilling serves a Methodist church in Appleton, Wisconsin. They are starting a $300,000 educational addition.

Mina Herman is a public health nurse in Phoenix, Arizona.

Matilda Salas, retired from teaching, lives in Erie, Illinois, and spends her winters in California.

Harold and Walter Martin operate a clothing store in Elizabethtown, Pennsylvania. For the past three years, Walter has been in Jerusalem, Jordan, on a church relief assignment. This past year he helped found the Beit Jolla Secondary School for Boys.

Miriam Pugh teaches home economics in Red Bank, New Jersey.

Doris (Wilson) Porter is the postmistress at the T. U. postoffice.

Herb and Roberta (Bennett) Boyd are serving a Methodist Church in Meadville, Pa.

Isadora (Deich) Forgy is nursing in La Canada, California.

Helen (Hogan) Greiwold and Kenneth '33 serve the Pilgrim Heights Congregational Church in Minneapolis.

Helen (Baldwin) Olsen is a case worker in Lakeport, California.

Rowena (Walker) Stucky is a teacher-librarian in a large consolidated school in Monroe, Indiana.

Charles Clifton pastors the Jefferson Methodist Church near Fort Wayne, Indiana.

Clarence and Mildred Hamm are in the third year at their present pastoral charge, a "pilot" project in which four churches are cooperating with each other and two pastors to form the DeWitt County Larger Parish. They live at Clinton, Illinois.

Chester L. Miller operates a furniture store in Galveston, Texas, where he and his family live. His wife works in the research department for blood cancer at the University of Texas.

Joseph Kimbel is a church building consultant and travels nationally. His wife Lovina (Shupe x'40) is his secretary and bookkeeper. They pastor a small Home Missions Church near their home in South Bend, Ind.

Robert Yunker is superintendent of the Warsaw District of the Methodist Church. He, his wife Ruth (Royster x'38), and family live in Warsaw, Indiana.

Betty Lee (Peck) Bishop and Blaine '35 have served the Calvary Baptist Church in Los Gatos, California for 14 years and have seen it through five building programs. They have a strong emphasis on missions and pray for and support 50 missionaries.

Esther (Baker) Campbell teaches in the St. Joseph Hospital School of Nursing in Fort Wayne, Indiana. They live on a farm outside of Waterloo, Indiana, and her husband works at Borg Warner, besides the usual farm work.

Elmer Stockman and family live in McClure, Ohio. Their son, Harold, has graduated from Bluffton College and daughter, Marcia, is now enrolled there.

Virginia (Royster) Bowers teaches in Fort Wayne, Indiana, and with the help of her husband, Curtis, they maintain the home and are active in their church. Tena, 7, enjoys her school in New Haven where they live.

Frank Brown serves a Methodist church in Vancouver, Washington. He issues an invitation to his classmates to visit him and to view the beautiful scenery in that area.

Cecil and Ruth (Weller) Hamann were the first recipients of a free vacation given to a faculty member by the President of the Board at Asbury. Mark is 15 and Paul, 12.

Marge (MacKellar) Wesche now has her Masters from Oregon State and teaches Junior High in Nampa, Idaho, where they live. Percy '34 has been on the faculty of Northwest Nazarene College for over 9 years.

Barry and Irene (Jolly x'38) Hunter have recently moved to 1126 Wesley, Oak Park, Illinois. Their son, Bob, is a freshman at Taylor and Bonnie Jean is 12.

Charles Garringer recently accepted the pastorate of the Erlanger Baptist Church in Erlanger, Kentucky. This is a very challenging situation in the Greater Cincinnati area on the Kentucky side.

Wirth G. Tennant is in his first year in the Missaukee Methodist Parish, pioneering in the regular use of Christian laymen in preaching. He and his family live in Lake City, Michigan.

Arland and Margaret (Sluyter) Briggs serve the new Community Presbyterian Church in Deerfield Beach, Florida, which was recently dedicated. Douglas is a freshman at Taylor, Cynthia, 11 and Barbara, 8.

The Rev. Olin E. Lehman has been assigned as Minister of Visitation of the Central Methodist Church, Phoenix, Arizona. The church has a membership of 4675. Olin is recovering nicely from his earlier heart attack.

Dr. Walter H. Kruschwitz has recently assumed the position of professor of physics at a new Baptist College, Mobile College. He and his family live at 1308 West Innsbruck Drive, Mobile, Alabama.

The Rev. Don R. Yocom, chairman of the Town and Country Commission, Ohio Conference, Methodist Church, was one of the official delegates to the Fifth Quadrennial National Methodist Conference on the Church in Town and Country recently held at the University of Minneapolis. Mrs. Yocom (Dorothy Ferree '41) officially represented the Ohio Conference Woman's Society of Christian Service at the same conference.
Dr. Norman Baxter was recently named Dean of Biblical Seminary, New York. He joined the faculty in 1961 as Assistant Professor of Church History. Norman received the S.T.B. and S.T.M. degrees from the Biblical Seminary in 1947 and '48, and the Ph.D. degree from Harvard in 1954. From 1954-57 he was Professor of Christianity at Eastern Baptist College. During 1960-61 Dr. Baxter studied at the University of Heidelberg, Germany.

C. Lennart and Dolly (Holman x'51) Polson have recently moved to 3850 Downing Street, Kalamazoo, Michigan, where he teaches in the Climax Scotts Community School System at Climax, Michigan. They moved to this area to help with a new Baptist Church in Portage Township, and the first service was held on September 15. Their twins are in 8th grade, Lois is in first grade, and David is 3 years old.

Ruth (Robinson) Willbanks and her husband, Bob, serve the First Methodist Church in Bourbon, Indiana. Mary Margaret is 7 and Bobby, 4. Dedication services were held recently for the new educational building, part of the North Baptist Church, Columbus, Ohio, of which William R. Hayden is minister.

Dr. Harold and Janice (Rose '52) Herber have recently moved to 209 North Manlius Street, Fayetteville, New York. Harold is supervisor of a demonstration center under the "Project English" program at Syracuse University, and will teach throughout the year, besides doing consultant work. Janice teaches in a public school near their home.

Rev. and Mrs. R. James Hagen and their family visited on campus recently. They serve three Methodist churches in Spencer, Unity and Colby, Wisconsin, and live in Spencer. David is 14; Joseph, 13; Peter, 11; Paul, 9; Ruth; 7; John, 4; and Mark was born January 2, 1963.

Alfred C. Thompson has been elected chairman of the American Legion for the State of New York. Doris (Oswalt) Brause writes that her husband, Dorsey, received his Ph.D. in educational administration from Ohio State in June. He is now superintendent of the Newark, Ohio, city school system of 10,000 students, 18 schools. Doris is chairman of the Dayton Christian Women's Club. Ann is in second grade and Ned is 5 years old.

Dan and Eunice (Herber '49) Lesher and family have moved to Columbus, Ohio, where he is coaching and teaching in a 1200 student high school.

Jeanne (Saiki) Kotoshiro and family live at 2063 Amanu Street, Pearl City, Hawaii. Linn is 3, Jayne, 2 and Miles was born December 25, 1962.

Norman and Rosemary (Bacon x'57) Copley now live in Columbus, Ohio, where he is associate minister at the Bexley Methodist Church, with approximately 2100 members and a ministerial staff of four. Chris, Peter, Martha and Cara are the four children, Their new address is 237 Cassingham Road, Columbus.

Bill and Dorothy (Sheetz) Plumb left July 11 by air for the Shona Language School, P. O. Watson ba via Umtali, Southern Rhodesia, Africa. They have lived there.

Eleanor (Shelley) Bayles has taught three years in Wheaton, Illinois, while her husband, Robert, attended Wheaton College and graduate school. They are in Ypsilanti, Michigan, now for seven months under Missionary Internship, after which Bob will attend Gordon Divinity School in Massachusetts.

Ken and Elizabeth (Galloway) Stark now live in Kewanee, Illinois, where Ken is varsity basketball coach and teaches history. Their address is 720 East Prosper Street.

Dr. and Mrs. Curtis Smith (Delois Stoesz) live at 2521 South Wayne Avenue, Fort Wayne, Indiana, where Curt is interning at the Lutheran Hospital.

Ray and Ruth (Skaaden x'59) Isely have two children, Joel, 2 and Rebecca Marie, born April 8, 1963. Ray is in his second year as Assistant Chief Resident at the Children's Hospital of Philadelphia.

Russell and Lois Paulson were appointed in May by the Conservative Baptist Foreign Mission Society to go to Uganda, Africa. They will leave in about a year. Their present address is R. R. 2, Dodge Center, Minnesota.

Ron and Beverly (Brown) Ball and Stephen have moved to Steward, Illinois, where Ron pastors two Methodist Churches.

Gene and Nancy (Rowley '60) Rupp live in Archbold, Ohio, where Gene teaches math and Nancy, physical education, is a guidance counselor. Todd is about 17 months old.

Orlan and Dorothy (Garnett '56) Lehmann live in Miller, South Dakota, where Orlan teaches at the Christian Bible Academy. They have a son, five, and a daughter about one.

Rose Easterday teaches third and fourth grades in Riverview School in Southern Ohio. She lives at Racine, Ohio. Her church work, Bible School and being president of the district teachers association keep her busy.

Phyllis Engle teaches fourth grade in Dayton, Ohio and is doing graduate work at Miami University.

Ruby Johnston teaches in Cincinnati, Ohio. She and Arlene Lundquist did graduate work at the University of Colorado at Boulder this summer. Arlene teaches in a Nazarene Church school in Chicago.

Jane Vanzant received her Masters from the University of Cincinnati this spring and worked at Word of Life Camp this summer. She teaches in Cincinnati.

Ken and Joy (Hainline) McGarvey have four children. Ken is a graduate of Grace Seminary at Winona Lake, Indiana, and is now Youth for Christ Director in Springfield, Illinois.

Bob and Betty (Godsey) Davis serve a Methodist Church in the Kokomo area and have two children.

Lloyd Cochran and family live on a farm near Portland, Indiana. Lloyd is a Gideon and has opened a bookstore. They have four children.

Elsa (Anderson) Kroger and her husband live in Troy, Ohio, where Elsa teaches.

Jay Kesler is now vice president in charge of National Development and is responsible for training camps for area directors and workers in Youth for Christ.

Bob and Norma (Walker x'59) Coten and Jon have recently moved from Fort Recovery, Ohio, to Taylor where Bob teaches in the math department.

Ellis and Phyllis (Hamilton '59) Larsen serve the Willow Creek Methodist Church at Minerva, Ohio, and are the parents of two boys.

Bill Boycott, his wife and son live in Detroit where Bill works as a research chemist.

Martin and Carol (Coyner x'59) Hess pastor the Methodist Church at Sweeten, Indiana.

Ron and Mary Fassett live in Grand Rapids, Michigan, and serve a Methodist Church there.

Charles Howland teaches in Parma, Michigan, and he and his wife have two children.

Marilvn (Holloway) and Rex '61 Taylor live in Van Buren, where Rex teaches. They have two children. Arlene (Frehse) and Ron x'60 Spade
live at R. R. 1, Garrett, Indiana, and Arlene teaches first grade. They have one daughter, Diane Kay.

Joanna (Gaugh) Sweers and Bob are in Salvation Army Training School. Joanna finished at Ashbury and Bob graduated from Duke University. They have one child, Allison.

Normand (Richards) Toland teaches school in Tampa, Florida. Don x'60 is in the Air Force, stationed at Goose Bay, Labrador. Arlene Janelle is about 21 months old now.

Blanche (Spaulding) Sweers and her husband, Jim, both are teachers in the Wooster, Ohio, schools. Allen Lee is about 2½ years old.

Nancy (Lindgren) Rohart and her husband, Paul, both teach just outside Akron, Ohio. He is minister of music at their church and Nancy is pianist. Carmen Nancy is about 21 months old now.

Russ and Margie (Chitwood x'61) Hamilton and son, Russell Allen, 1½, live in West Liberty, Ohio, where Russ is Youth for Christ director.

Tom Hailey lives in Torrance, California, where he teaches in a laboratory which does work for the missile industry. He is completing his college work at the same time. They have a three year old son.

Kathy (Bywater) Hiller and her husband, Ernest, are in Vancouver, Washington, where they have a refrigeration business. Kathy was recently named "honoray volunteer of the year" for the Washington State School for the Blind. Jeffrey is 3 and Nancy almost a year old.

John and Blanche (Burwell 57) Louthain serve two churches, one in Middlebury, Indiana, where they live, and one in the country.

Dolores (Thompson) and Walt '57 Bauder both teach at the Greenville Rescue Mission orphanage of about 170 students in Pickens, South Carolina. Thomas Walter is 3½ and Amy Rose, 2.

--- 1959 ---

LeRoy Kinser is interning at the Lutheran Hospital in Fort Wayne, Indiana. They have four children—Mark 7; Mike 6; Lea, 20 months, and Matthew, 8 weeks. Their address is 611 West Wildwood.

William Kendall is an associate minister in the First Methodist Church in Dearborn, Michigan, which Frederick C. Vosberg '33 serves. Bill's major area of responsibility is with the total educational program, and he finds this a challenging and rewarding ministry in a church with a membership of 3200. Their new address is 1440 Venice, Dearborn. Peggy and Michael are busy getting acquainted and are loved by all who know them.

--- 1960 ---

David Scudder is teaching strings and orchestra in the Junior andSenior High Schools of Corning-Painted Post school system.

Curt Carter is teaching at Mt. Ida Junior College, Newton Center, Massachusetts. (Jean Watson '58) is the assistant dean of residence, in charge of developing cultural activities. She has recovered satisfactorily from recent surgery and will be part of the summer on a study tour in comparative philosophies of education in several European countries.

A new honorary society, Theta Pi, has been organized at Ashbury Theological Seminary and two of its charter members are Paul Moyer '60, senior, and John Oswald '61, a middleclass. John held the highest rank in the middleclass. He is student assistant in the Christian Education Department and teaches a course, "Drama in the Church."

Robert Freese has accepted a position in the Columbus, Ohio, city school system and will continue graduate work at Ohio State. His wife, Betty, who has recently finished at Dr. Rediger's summer course, is working in a downtown bank. Their new address is 139 Sturbridge Road, Columbus, Ohio.

Vernon Gay has been awarded a N.A.S.A. fellowship for a year and renewable for two more years. This substantial fellowship makes it possible for him, and his wife, Sonja (Anderson '61) to continue their stay at I. U.

G. Louis Zeigler has completed his elementary work and is now assistant pastor of the First Alliance Church in Charlotte, North Carolina.

--- 1961 ---

Gordon Polsgrove has served in the army in Turkey for a year but has been transferred to Germany where Judy (Weber '60) has joined him. They will be there till September 1964.

Marge Komp worked as a speech therapist in a boys' camp for speech problems this summer. She has a traineeship from the Office of Vocational Rehabilitation, giving her valuable experience as a junior clinician at the University of Michigan Speech and Hearing Clinic.

Duane and Rosalyn (Rogers) Keck live in Waseca, Illinois. Duane is working at Masonite in St. Charles and Rosalyn will continue Girl Scout work in Waseca.

Joe Brain has now completed his second Masters degree and is working on his thesis research in Radiation Biology. Judy (Boll) is teaching an honors elective in drama, along with other courses. She is doing graduate work at Boston University.

Clayton Turner is continuing his studies at Gordon Divinity School. His wife, Doris (Reese x'63) has graduated and is teaching this fall.

Bruce Brennan has spent the summer working on his Masters at Wesleyan University, Middletown, Connecticut. He is continuing his teaching at Houghton, New York.

Dave and Joan (Griffis) Boyer have had a busy summer—Joan with graduate work and Dave working with a field research team. She is teaching 8th grade while Dave is continuing his study of law.

Jean (Pettigrew) Showalter has been teaching in a suburban community outside of Philadelphia for two years to earn the Ph.D. degree, so now Donald has graduated from Eastern Bible Seminary.

Bob Bruce is a second lieutenant in the Marine Corps and graduated from the officers basic school in Quantico, Virginia, recently.

Ray Bachman and his wife, Ruth, have recently moved to 1766 N. De- catur Road, N. E., Apt. 3-A, Emory Court, Atlanta, Ga., where Ray will attend Emory University.

Marlene Silvis attended Columbia Bible College last year and this summer went to Europe with the "Send the Light" group, participating with over a thousand students in a literature crusade in several of the countries.

Marilyn (Zimmerman) and Tom Webb are students at Bob Jones University, David Orin was born in April, 1963.

Carl Thompson received his M.A. in experimental psychology in June and now he and his wife, Juanita (Anthony x'63) are in Madison, Wisconsin, where Carl is working toward his Ph.D.

Stan and Betty (Augustine '60) Bur- den have been attending graduate school this summer. Betty is again teaching and Stan continuing his studies at I. U.

Ruth (Volk) Carlisle and her husband, Charles, live at 1112 West Agarita, San Antonio, Texas, where she teaches and Chuck attends the University of San Antonio.

Robert F. and Margaret (Tatem) Jackson and son, Bobby, 3, live at 5113 Normandy Road, Indianapolis where Bob is attending I. U. School of Medicine.

Bob and Mary (Hooston) x'64) Pal- mer were in Colorado this summer where Bob did graduate work. He is teaching school at Summitville, Indiana. They have one daughter.

Bill and Becky Ringenberg have been in I. U. this summer where Becky has completed her Masters and Bill continued his graduate work in social studies. Both teach in the Leo, Indiana, high school.

Sharon Rupo teaches second grade in the Fort Wayne, Indiana, school system. She is busy in the Young Adult Fellowship of her church, which this summer sponsored a mission to the Dominican Republic to help their missionaries there.
Carolyn (Haas) and Leroy Sprunger are enjoying their Y.F.C. work with Leroy as director in Adams County. In addition to this Leroy is a city mail carrier and Carolyn works for a doctor in Berne, Indiana, where they live.

Ruth Stockinger is teaching elementary music in New Castle, Indiana and doing graduate work at Ball State.

Clarence Stuart is in his third year teaching at the Johnny Appleseed School for the Retarded in Fort Wayne. This summer he was co-director of a camp for retarded children.

Lois (Kedge) and Robert L. (Stump) ’62 Jackson have recently moved to 3739 Grant, Hudsonville, Michigan, where both teach school.

Ruth Schinkel did graduate work at Western Michigan this summer and is teaching at Lakeshore Public School, Berrien Springs, Michigan.

Mary F. Rupps is teaching high school English this year and then hopes to do youth work in a foreign country under the Evangelical Mission.

Bob and Barb (Jacobson) Olson live in Maywood, Illinois, where Barb teaches. Bob is in Industrial Sales with Phoenix Metal Cap Company.

Carolyn Sandstrom is teaching a gain at Wheaton, Illinois, but is getting the wanderlust and hopes to go overseas in 1964.

Richard L. Smith will graduate from Evangelical Theological Seminary, Naperville, Illinois, in the spring of ’64. He is assistant pastor of the First Methodist Church in Berwyn, Illinois.

Lucille (Entz) Diller is teaching this fall and did graduate work while Tim was in the Orient. Tim ’62 attends Fuller Theological Seminary in Pasadena and traveled with the Venture for Victory Team this summer.

Ruth Gehres works at the Lutheran Hospital in Fort Wayne, Indiana, as a medical technologist.

Betsy Bowers is a graduate nurse at University Hospital in Cleveland in the psychiatric department. She works in the Nurses’ Christian Fellowship and is sponsor of the N.C.F. group at Western Reserve. She sings with the Cleveland Orchestra Chorus under the direction of Robert Shaw and considers it a joy and privilege to do so.

Doris (Bluhm) and Tom x’63 Eversden live in Toledo, Ohio, where Tom carries a full schedule at Toledo University and Doris teaches second grade.

Tom Hill attends the Louisville Presbyterian Theological Seminary in Louisville, Kentucky. He is in the Reserve in the U. S. Navy until he graduates in 1965 when he hopes to be commissioned as Lieutenant J. G. in the regular Naval Chaplaincy.

Don Horney enjoys his graduate work at the University of Texas at Austin, and has been inspired by the fellowship of a group of believers on the campus.

Rodina (Priestly) MacLean and her husband plan to do missionary internship in Seattle and from there to the mission field. Her husband graduated from Princeton and Dallas Theological Seminary. They have one child.

Carol Wiggers teaches elementary physical education in Wyoming, Michigan. She lives with Freda Riddle ’60 who has approximately 560 children in her teaching program.

B.E. Shephard is a social worker in Fort Lauderdale, Florida, in the adult unit, working with those over 65, blind or disabled. Her work is gratifying and brings a wealth of experience.

Gary Petzdold finds the graduate work at the University of Michigan much to his liking. He has been instructing in a biochemistry lab for dental technicians. The Inter-Varsity group on campus is quite large and active.

Fred Yazici hopes to return to his people at the Navajo Mission after his seminary work at Wilmore, Kentucky. As one of them, he feels he has an advantage and feels a call to minister to them.

Barbara (Bunny) Miller has thoroughly enjoyed her year with the fourth graders at Clifton Heights, Pennsylvania. Paul Pascoe, Joan and Debbie have recently moved to 724 Taunton Place, Buffalo 14, New York. Paul teaches English and likes the enthusiasm of junior high students.

Judy (Johnson) and Don Leigh have moved to 255 Grapevine Road, Wenham, Massachusetts. Don ’61 attends Gordon Divinity and Judy teaches.

Barbara Archer is teaching school in Richmond, Indiana, after spending a year at Columbia Bible College in the graduate school of missions.

Marjorie Monce and Lanelle Shafer live together in Third, Rockford, Illinois, where both teach. They enjoy getting together with Dave x’64 and Kitty (Heavilin) Cutting.

Jonell Willis works as a chemist at Eli Lilly and Company in Indianapolis.

Pat Amstutz teaches second grade in the Geneva, Indiana, school. Scott is about 1 1/2 years old.

Janet Case teaches kindergarten in Garrett, Indiana, and thoroughly enjoys her work. She commutes with two other teachers from Fort Wayne.

John and Arlene Chilcott live in Portland, Oregon where John attends Western Evangelical Seminary. Arlene teaches school and they have one son.

Mary Weidler teaches second grade at Roll, Indiana and lives at 4101 1/2 South Spring Street, Hartford City, Indiana.

Ned Stuckey teaches in Portland, Indiana, about 30 miles from campus, so visits occasionally.

Sheldon Bassett has found teaching in Lansing, Illinois, a rewarding experience. He is doing graduate work now at Garrett Biblical Institute.

Art Deyo has his Masters in nuclear engineering from the University of Illinois in Urbana and hopes to continue for his Ph.D. and then teach in college. He and Lois (Staub x’63) have made many friends through Inter-Varsity. Lois works as a lab technician at a local hospital.

Lloyd Madden is a probation officer in the Family (Juvenile) Court of Cook County, Illinois. He is doing graduate work at Loyola University.

Linda (Larsen) Fuhrer is a caseworker for Children’s Division of Cook County Department of Public Aid. Larry ’61 is circulation, promotion and advertising manager of the Y.F.C. magazine.

John Macoll is assistant sales manager for Best Universal Lock Company, Indianapolis, a Christian organization. His wife, Diane (Tenpas ’61) teaches kindergarten in the Indianapolis school system.

Jim Bragan has completed his requirements for the Masters degree in School Psychology at Indiana State in Terre Haute this summer.

Weddings

Fred Pomeroy ’61 and Sandra Roush were married on June 22 at New Haven, West Virginia. Both taught at McCurry School, Santa Cruz, New Mexico. Fred is attending the University of New Mexico and Sandra will teach in the public schools in Albuquerque.

Martha Mullins ’62 and Howard Hardy were married on August 3.
Martha is a public school teacher and Howard, a mechanical engineer.

Janet Mendenhall '62 and James Horner were united in marriage on June 23. They live at 1117 Darrow Avenue, Evanston, Illinois, where Jim is working on his Masters at Northwestern.

Hugh Summers '61 and Betty Jane Clark were married on June 7 in Charleston, West Virginia. Hugh is attending Southwestern Baptist Seminary in Fort Worth, Texas.

On August 16, 1963, Wayne Augustine '63 and Mary Schneider x'64 were married. They live at Lenox, Massachusetts, where Wayne is teaching at Berkshire College.

Lois Charles and William Brutey, both of the class of '63, were married on June 15. Their address is 53 Main Street, Walworth, New York, where both teach.

David D. Cook and Patricia Tschetter, both of the class of 1963, were united in marriage on August 15. Their address is 917 Maybelle, Grand Rapids, Michigan, and both are teaching school.

John Rowley '63 and Rodelyn Ballard were married on June 1. John has a graduate assistanship in opera at Ball State, Muncie, Indiana.

Janice Miller '61 and Everett Myers '63 were married on July 20 in the Emmanuel Baptist Church in Marion, Indiana. They live at 9 South Hawley Drive, Coldwater, Michigan, where Everett is assistant coach of varsity football and both are teaching.

Dr. James DeWeed '37 and Mildred Geyer were united in marriage June 5 at Bloomington, Indiana.

Jacqueline Magers x'65 and Ronald E. Neely were married on August 17 at Marion, Indiana. The Rev. Neely serves as pastor of the Jefferson Christian Church, Upland, Indiana.

John Lee '61 and June Yamauchi '60 were united in marriage on June 15. John is studying in the Biophysics Department at Purdue.

Sally Runyon '61 and James Mittlestadt were married on August 23. Their address is 15 North Marion Street, Bluffton, Indiana.

Kay Armstrong '62 and Ensign N.G. Counts of the U.S. Navy were married on June 29. She will travel with him and they hope to spend two years in either Japan or Hawaii.

Greg Maurer '61 and Jane Heinlein '62 were married in August. Jane teaches in Jonesboro and Greg in the Jefferson school at Upland.

--- Births ---

Arthur '51 and Carol (Dixon '49) Mix announce the addition to their family — by adoption — of Kathryn Sueko Mix. Kathy, 16 months, joins Douglas 8, Michael 6 and Gregory 2. She is Japanese-Caucasian. Sueko, in Japan, is last child. The Dix family lives at 85-671 Farrington Highway, Waianae, Oahu, Hawaii.

David '60 and Dorothy (Brunner x'60) Gehres, 219 Tohickon Avenue, Quakertown, Penna., announce the birth of Deborah Lynne on July 26, 1963.

Kenneth and Miriam (Cox x'43) Carter are the proud parents of Ruth Edna, born May 23, 1963. James is 14 and George, almost 11. Miriam does homemaking teaching in Valparaiso, Indiana, where they live.

Mr. and Mrs. George Laird (Florence Mielenz '52) of Fond du Lac, Wisconsin, announce the recent birth of Maurine Marie. Big sister, Becky Sue, 7, thinks she's pretty special.

Mr. and Mrs. Robert Oechsenrieder (Ruth Sparks '58) announce the recent birth of a son. Bob is associate pastor at the Division Street Methodist Church in Fond du Lac, Wisconsin.

William and Janet (Schneider x'60) Spence, Mendon, Michigan, are the parents of Kerry Lynn, born May 26, 1963. Kerry has four brothers and sisters.

Brenda Renee was born on June 27 to John x'62 and Rebecca (Parish '62) Stevens, who live near Kokomo, Indiana.

--- Alumni - Varsity Basketball Game ---

November 23, 8:00 P.M.

Maytag Gym

Arlee and Mary (Madison x'63) Powell are the proud parents of Stephanie Lynne born March 25, 1963. They serve a Baptist Church in Trevorton, Pennsylvania.

Marlin Dale was born to Mr. and Mrs. Dale Murphy '63 on June 28, 1963. Mike is 5 years old and Mark, 2.

David '63 and Ruthann Stouf have announced the birth of Stephen Samuel on June 29, 1963. They serve the United Church of Christ in Portland, Indiana.

Finis '62 and Sandra (Lyon x'62) Dake are the proud parents of Edward Finis, born July 1, 1963. Big sister, Melanie is 4 years old. Finis is studying at Dallas Theological Seminary.

Ben '62 and Martha (Passler '63) Mosher are happy to announce the birth of Benjamin on June 6, 1963. Ben is attending Columbus Bible College.

On June 10, 1963 Robert '58 and Rosanne (Shippy '59) Wolfe welcomed Robert Timothy into their family.

Bobby Tim was born on May 19. Bethany Jean 2, is delighted with her baby brother.

Ron Suzanne was born to Bob '61 and Judy '63 (Ohrich '63) Rudolph on January 16, 1963.


--- In Memoriam ---

Daniel Mark Alford, four years old, died in a car accident on August 12. He is survived by his parents, the Rev. and Mrs. Reginald Alford (Floria Adams), both of the class of '51, a brother, Billy 10, and a sister, Linda Sue 9.

Roger Rice '62 passed away recently in Rose City, Michigan. He is survived by his wife and a son about one year old.

The Rev. Martin R. Davis '23 died in the V.A. Hospital in Hollywood, Florida, on June 5. He is survived by his wife, the former Emma Jane Tressler '21, who now lives at 1824 First Street, Homewood, Florida.

Joel Wayne Woodward, born July 22, 1963, died July 23, due to respiratory failure. Survivors are his parents, the Rev. and Mrs. Wayne Woodward '52, Gail 6 years old, and Karen, about 1½ years.

Mrs. Walter Oliver (Anna Skow '18) died from injuries received in a car accident on July 17, enroute to visit her sister, Mrs. Margaret Gow, in Eellsworth, Michigan. Other survivors are her husband, Walter '18, a brother, Dr. John Skow, '17, Toledo, Ohio, and another sister, Mrs. C. J. Bushy (Lillian Skow '15) Kankakee, Illinois. Dr. Oliver will make his home with his son at 2736 Derby Street, Berkeley 5, California.

The Rev. Samuel C. Elsea '07 passed away unexpectedly June 13. He is survived by his wife, a son Robert, seven grandchildren and eight great-grandchildren. He had been a well-known Methodist minister in Ohio, and although active until his death, Mrs. Elsea writes: "Yes, there is a void—only those who have experienced it know. Love always brings heartaches. But God gives us the strength and courage ‘to try to do His will—not ours.'"

Beatrice Van Vranken '50 passed away August 10. She had spent a number of fruitful years in India at the Allahabad Bible Seminary as a nurse and missionary teacher.

Louise (Penner x'54) Thompson passed away August 31, after an extended illness. Survivors include her husband, Alfred, '32, four children, Alfred, Jr. 10, Keith, 9, Carolyn 6, and Eric 4, her parents, two sisters and a brother.

Andrea (Jensen '63) Watne was killed instantly in a car accident on September 1, as she and her husband, Sam '63, returned from a wedding in New York. Sam was seriously injured and was in the St. Luke's Hospital, Bethlehem, Pennsylvania, for a number of weeks.
In a scholarly religious publication I recently noted a simple idea tediously being lugged across the page in linguistic bulldozers. More than communicating his thoughts, the writer revealed his pedantic veneer—like the preacher who waved his arms to enhance his weak points.

Norman Cousins, editor of the Saturday Review, has stated, "One of the grave maladies of our time is the way sophistication seems to be valued above common sense. Words cease to have the plain meanings assigned to them and become wildly elastic. The manipulation of an idea seems to be more important than the integrity of an idea."

Creating an idea without communicating it is like sowing without reaping.

Taylor is an idea "factory." The Taylor University Magazine will seek to communicate some of these ideas through the faculty, students, alumni and campus activities. We hope that what you find in this and future issues will merit some priority and will be found significant.

Response to the alumni calendars the past two years has prompted the Alumni Board of Directors to continue the project. The 1963-64 edition is now in the works and will be mailed to all alumni and former students early in December. Featured will be drawings and information on the new campus buildings to be erected at Fort Wayne.

Since the relocation is of supreme interest to the Taylor family around the world, we wish that the completion date for the new campus could be announced here. It is true that the target date for moving has been revised but all will agree that a $9,000,000 project is an enormous one, and can well demand an extra year or two. We thank God for Taylor's administrators and friends who have the faith and vision to undertake one of the most momentous efforts in the history of Christian higher education. The prayers and gifts of alumni and friends are needed to help achieve this objective.

The college Public Relations Department produced and placed a series of large recruitment ads in various national Christian publications during the past several months. These have appeared in the February and July Christian Life, March 15 Christianity Today, April Moody Monthly, February 29 and May 29 Herald, (formerly Pentecostal Herald), and the June and October (current) Youth For Christ magazines. These ads, which have departed sharply from the conventional, have achieved exceptional response. The titles are "a college?," "who may attend Taylor?," "half a diploma?," and "+ without $.

Page 14 is devoted to football; not only because the Trojans won the Hoosier Conference Championship for the second straight year with a 68-0 Homecoming win over Hanover on October 26. Athletics at Taylor is not an extra-curricular appendage, but an important part of the college program. The spiritual influence of Taylor's coaching staff—Bob Davenport (football); Don J. Odle, (basketball); George Glass (track) and Jack King (baseball) — is possibly unequalled in the collegiate world.

One of the most inspiring letters ever received by the college was written last July by an alumna who passed away soon after. So unusual is the letter, in fact, that we are sharing it with the Taylor family. (Page 10.) The author had been a veteran missionary nurse to India, serving with the Oriental Missionary Society.

It is gratifying to observe the strong spiritual tone on the campus this year. At the first Sunday evening service several students made decisions. During the recent Spiritual Emphasis Week a large number responded and many others testified of spiritual help. Reports of the various prayer groups indicate deep Christian conviction.

Please remember to pray for Taylor on Intercessory Prayer Day—each Thursday.