OUR COVER: Those who have some knowledge of music know that the basic unit of a chord is a triad—a root, third, and fifth. For instance, the tonic chord of a given key is do-me-so; for the supertonic, (one step up) the basic triad is re-fa-la, etc. The triad for each of the seven notes in the diatonic scale has its individual nature, feeling and role to play. The composer manipulates these in many ways to obtain the desired effects.

There are many other “triads” in life—God himself being the great three-in-one. Man, too has a triple essence: body, mind and soul. No wonder there is so little personal harmony—the chord of many lives is “do-me,” with the soul (so) ignored.

Personnel-wise, Taylor also has a triad: administration, faculty and students. Are the three elements of the campus “chord” kept in harmony? What is the extent and quality of communications within the college “triad”? Much of this issue is concerned with these vital questions.
Here he comes, fragmented college man, groping through the corridors into 1969. The young man has not traveled far—just far enough to reach the focal point of upheaval. He is the progenitor of crisis—but is a victim of circumstance—the product (or by-product) of parental ineptitude, of affluence without character, of practical atheism, or some other evils not of his making.

He is an ambivalence. Though young, he may look weathered beyond his years. He wants authority but resents it in others. He seeks approval but does not trust those from whom approval would be meaningful. He raises questions but may imply there are no answers.

He may cry "The Status Quo Must Go!"; or he may decry the loss of his birthright. But he has no ideology for making a better world.

He may be a hippy and make like a soft-spoken Isaiah, denouncing materialism, while poverty stricken within.

Or, he may simply shrug and playfully roar off in his V-8 escape mechanism, less concerned with excelling than with accelerating.

He may wear his feelings like a tattoo; he longs for joy but lives for pleasure. He may have been nurtured on gifts but never taught how to live. He wants to belong but may live in alienation; he longs for meaning but may deny its existence.

This is fragmented young man—worshiper of the "now;" a complex and troubled mosaic.

Can the pieces be put in order again?
Man is a divine concept. He is meant to be God's crowning achievement. In six days, as God counts time, He pressed the valleys with his thumbs, created natural and moral order, plant and animal life, and breathed into man an eternal soul.

Many, however, in defiance or ignorance of divine plan, are turning beauty to ashes and making a caricature of their destiny. Wisdom is being so obscured as to be almost out of view.

This is where Taylor finds its high place.

The vital Christian college magnifies and nurtures the wonderful fabric called personality by providing youth with the challenge and freedom to learn—not only about professions and skills—but about themselves, their world and God's will.

Taylor believes that Christian youth are meant to stand upright under the stars—to live as sons of God—and to develop themselves to be a credit to Christ and a redemptive force.

How? Holier-than-thou-ism should have died with the Pharisees; and sideline sympathy with today's vast problems is a token flipped into a tin cup. But through open inquiry, humility, and the rare campus spirit that is Taylor's trademark, the faculty, students and administrators have achieved a break-through in meaningful communications, as part of the University's success in producing responsible young adults.

One facet of this accomplishment is called the Trustee-Faculty-Student Conference, in which provocative, down-to-earth thinking is shared by representatives of each group. We bring you part of this unique event on the following pages.
let’s be honest

BY JOANNE NEUROTH
Echo Editor

After chapel recently, I was in my Renaissance literature class where we are studying Spenser's Faerie Queen. In the discussion, Dr. Ewbank happened to mention that one particular incident in the epic was symbolic of the "harrowing of hell." Then she paused and added, "You all know what that means, don't you?" Nobody raised his eyes from his notebook. So she persisted, "No, really! If you don't know, say so and I'll explain it."
"We find it necessary to maintain a facade of infallibility in order to salvage our own egos."

And so with this little bit of extra prodding and encouragement, several of us had to raise our hands and admit that we really didn't know what she was talking about.

I don't know if this has ever happened to you—the temptation not to admit you don't know something—but to me, it reflects something which happens often on this campus: I was ready just to write those words in my notebook without really having the foggiest notion of what they meant. And after a recent chapel talk on freedom and integrity, it occurred to me to wonder if this represented a lack of intellectual integrity...or perhaps just laziness.

MEMORIZATION RUT

I also take a course in Chemistry. I can't think of another class in which it would be easier to fall into the rut of mere memorization instead of real learning; you know, get the formulas down right, plug in the right values, and you come up with the right answer every time. (If you're lucky!) But Dr. Burden won't let us do that. Again and again through the year so far he has stressed, "Don't just know facts and formulas; understand concepts! I don't care if you can reproduce the Ideal Gas Law. Anyone can do that. The point is, do you understand it? Do you know how we got it? Do you see what it means?"

I think there is an important point illustrated for us in these two incidents. For all too often, a professor doesn't—as happened in these two cases—stop to find out if we are really learning; and we can get away with merely memorizing.

But if the goal of a Christian university is to offer its students the kind of confidence and serenity which will give them real peace even in the midst of any kind turbulence, then it is important for us to realize that we can have that real peace only when we are confident and sure of ourselves and of our position spiritually, academically, and intellectually. And we must also recognize that we can not be sure of our spiritual and academic foundations unless we are permitted, even encouraged and assisted to question, to explore, and to demand proof of, rather than meekly to assimilate all that we accept as truth—both spiritually and academically.

We all know this. But too often we continue to settle for mechanical acceptance instead of demanding the proof that would give us peace and confidence in our beliefs. Why? What are the things that stand in the way of intellectual honesty? of intellectual curiosity?

The first problem, ironically, is often ourselves. We find it necessary to maintain a facade of infallibility in order to salvage our own egos. Both in spiritual and in academic areas, we find it very painful to admit that we simply don't know all the answers.

PSEUDO-SOPHISTICATION

Academically, this attitude manifests itself in a sort of pseudo-sophistication. You know it; you've seen it. It's the kind that nods in agreement when aprof alludes to a classic we've never heard of, or when a chapel speaker uses a vocabulary word we aren't familiar with, or when a fellow student refers to a concept we don't remember.

Spiritually, the attitude can be even more subtle. Somehow, we've all acquired the notion that the more certain a person is, the more perfect he seems, the better Christian he is. So to admit that we are still human—and still prey to very human doubts, questions, failures, hang-ups, fears and weaknesses—would somehow, we feel, be "letting God down."

So, simple and obvious as it may sound, then, the first step toward intellectual honesty is to admit that we aren't perfect—that we still have problem areas—that we still need to grow.

Having individually admitted that, we then face a second obstacle to intellectual honesty, one which we must face as a total Taylor community: Do we have here on Taylor's campus an atmosphere where intellectual honesty can thrive? Or is genuine searching squelched as ignorance or heresy? The answer to the question is crucial: it determines how solid will be the foundation of that peace which is our goal. And only when we can challenge and demand satisfactory proof of every premise of our beliefs can we be truly confident and unshakeable.

HONESTY

Think about it! This question has implications for all of us. As students, are we really, honestly, and completely satisfied as to the validity of every one of our beliefs? Could we defend them to an objective questioner? Or are we content to hide in the cliches and phrases which we have learned and to respond to any question with, "Well, that's just one of the things you have to believe."

Or in the academic area, do we really understand the material in our major field? In those required courses? Are we able to relate specific facts to a total overall perspective? Are we trying to? Or are we just putting in time, memorizing superficial information, and getting grades?

Of faculty members, let me ask: Are you prepared for a really honest search? Or would you prefer one of the "Ask-only-the-questions-I-know-the-answers-to-variety? Are you ready to hear some really honest doubts? Do you really want to hear what we're thinking? Or would you rather hear
by

DR. STANLEY L. BURDEN
Asst. Prof. of Chemistry

A viable Christian college must establish an atmosphere such that the *probability* is maximized that every decision made by its *students* will be made *intelligently* on what the individual honestly believes is the *Lord’s best* in that particular matter.

One might immediately ask, “Are you saying that high academic standards should be less important than the spiritual emphasis? If so, forget it! I came here to get a good liberal arts education—not to go to Sunday school!”
"I can see no reason why Christian young people should have to settle for inferior training."

My reply to this is that the spiritual emphasis should indeed be first but that the kind of atmosphere involved also requires that high academic standards be hand in hand with it. As Christians we believe that to be effective in our own personal lives Jesus Christ must be given first place. I can see no reason why a truly Christian college should expect to be effective if Christ is given any place but first.

SIGNING STATEMENTS

Consider what Taylor University would be like if it had the highest practicable academic standards but had these at the expense of a compromised spiritual thrust. Taylor would not survive! Who would come here to school with all the fine facilities available at state universities and other non-evangelical schools? What qualified faculty members would want to move their families to this area to work at Taylor? Probably very few. Taylor must distinguish herself by creating and maintaining this unique spiritual atmosphere. On the other hand, there are a lot of Christian colleges with effective, evangelical spiritual emphases.

Is Taylor to be merely another one of these? I think not. She can distinguish herself by maintaining an intellectually honest atmosphere centered in Jesus Christ.

1) Note that this unique atmosphere emphasizes that the students make their own decisions concerning their beliefs. In my opinion this is the point at which a large number of Christian colleges falter. Those that have remained effectively evangelical have frequently found it necessary to make their faculty and students sign statements in which they subscribe or will teach only certain religious doctrinal positions.

Although this procedure is certainly within their prerogative, I find it hard to see how students and faculty can effectively be encouraged to seek the truth with an open mind under these conditions. If a faculty and student body could be gathered and maintained which all held, by their own convictions, identical positions on these matters perhaps this situation would seem a little more likely to achieve the intended result. Normally, however, the situation results in much more effort being concentrated on bickering over the precise doctrinal positions than on achieving the intended spiritual and educational goals.

As a faculty member I believe I should present my views to the students as convincingly as possible, but keep continually in mind that what the student ultimately believes must be his decision—not a coerced subscription to mine. Taylor’s effective position in these matters had a significant influence on my desire to be a part of the faculty here.

Do not misunderstand what is being said. What a student or a faculty member is required to obey may be quite different from what he believes without sacrificing intellectual honesty. As a rule of thumb, I believe an effective Christian institution can legislate what I do but not what I believe (or say I believe) without infringing upon my own personal integrity.

CONFORMITY

All of us, students and professors alike, will always be faced with conforming to certain regulations which are made by others for an irresponsible minority and which do not happen to coincide exactly with our own personal convictions. This is not only true with university life—this is true of all life—as long as we associate with other people. If we feel we cannot conform to certain groups we must consider the relative merits of being a member of that group vs. being a member of some other group and then choose between them.

To many individuals, particularly those of us in the younger generation, the term “conformity” seems to have repulsive connotations. I don’t believe this should necessarily be true. We all conform to something. Hippies and Yippies are not non-conformists, for example. They merely are conforming to a different set of standards which happen to be held by a smaller group of people. “Choose ye this day whom ye will serve.” This means that I, as a faculty member, must be willing to sacrifice some of my personal freedom for the good of the group to which I choose to conform, if need be.

2) The atmosphere described for an effective Christian college is one where students (faculty and administrators, of course, included) make decisions intelligently. Now, intelligent decision making is basically a learned process—not something that comes naturally to us. This implies that students should be exposed to clear presentations of methods and techniques involved in applying pertinent facts to real-life situations as well as the facts themselves.

Almost anyone can learn facts but not everyone can interpret their significance and apply them correctly. This takes practice! I believe the Christian college is an ideal place for this practice to occur since it can all be centered in the person of Jesus Christ. I can see no reason why Christian young people should have to settle for inferior training in this respect in order to be exposed to the kind of atmosphere in which spiritual considerations are given their appropriate place.

3) The atmosphere must be such that faculty, administration, and students can sit down and dis-

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1927

DR. HAROLD OCKENGA

The Rev. Dr. Harold J. Ockenga, for the past 32 years minister of historic Park Street Church, Boston, has resigned to become president of Gordon College and Divinity School, assuming his new duties April 1, 1969. He told his congregation that “in the midst of the growing unrest and revolt among students, there is a need for Christian leadership on the campus,” and that the call was one of “both duty and opportunity.”

Donald and Lillian (Scott '30) Wing are living near their daughter and her family at 12 Acacia Drive, North Tonna-wanda, New York. Donald has finished his two year assignment at Manchester College.

1928

Mrs. H.H. Hamilton (Frances Bogue) has recently moved to 128 North Orange Street, Starke, Florida.

1931

Florence (Hazleton Bicksler) Mease continues to teach a primary class of retarded children in the city schools. She and her husband live at 14 Canal Street, Lebanon, Pa.

1941

Dr. and Mrs. Lester Michel (Martha Brown '42) live at 309 Yucca Circle, Colorado Springs, Colorado, where Lester is chairman of a six-man Chemistry Department at Colorado College. Jim is a college graduate; Jan is a senior at Taylor; Barbara is a freshman at Colorado College; Steve is in sixth grade and Ken, a tenth grader.

Dr. and Mrs. Earl Bult (Eleanor Anderson) live at 923-11 Street, Rapid City, South Dakota. Their son, Gerald, is in England, a pre-med student, David is in Boston, Carol, in Junior High, and Richard is a first grader.

Keith Hanley serves the Central United Methodist Church in Superior, Wisconsin. They live at 1511 North 16th Street. They find the twin ports of Duluth-Superior an interesting location with ships arriving from all over the world.

Howard and Gail (Malsbary) Stein are in their third year of teaching at Wheaton College. Howard is head of the Social Studies Department and teaches American History and Sociology. Gail teaches English Literature and is audio-visual librarian. Jean is a sophomore at the Academy, Dwight, a student at Moody Bible Institute, and Phil is employed at Scripture Press in Wheaton. They live at 537 Wakeman Avenue, Wheaton.

Nancy Fisher, 1001 Miller Street, Utica, New York, has made several interesting trips in the past few years. One was to Kentucky, and she traveled twice to northern New York and Montreal. She also attended a Laubach Literacy Workshop in Rome and is enthusiastic over their Streamlined English to teach reading to illiterate adults and to older children who need remedial reading.

Richard Bishop serves the Central Assembly of God Church in Tulsa, Oklahoma. They live at 3640 South Gary Avenue, Tulsa. Their daughter, Betty Lou, and her husband, teach school in Springfield, Missouri. Dick is completing his studies as a music major at Evangel College. Cheri is a senior in high school and Bonnie Lynn, an eighth grader.

James R. Miller and his family live at 61 Tall Oaks Road, East Brunswick, New Jersey, where he serves a Presbyterian Church just five years old. The church had 400 members when it was started and now has 900, and is a “vital and fascinating” church. Sara is a junior at Westminster Choir College, Princeton, New Jersey, where she is an organ major, preparing to be a church musician. James L. is a sophomore at San Diego State College for a career in drama. Mark 13, David 12, and Lydia 6, are still at home.

Ernest W. Lee and his family live at 1517 Oak Avenue, Haddon Heights, New Jersey, and he is a district superintendent in the Annual Conference there. Stanger is a senior at Elizabethtown College and will enter seminary. Bill is married and in the air force, serving as

REUNION OF THE CLASS OF 1928

The 40th class reunion was held at the home of Grace Olson '27, who very graciously invited us to meet with her. Pictured in the reunion group are: The Rev. Donald Lewis '28 (New York), the Rev. Elton B. Stetson '28 (Mass.), the Rev. George Edie (Colorado), Miss Ruth Flood (Ohio), Mr. Wesley Draper (New York), the Rev. Ernest Hamilton (Indiana), Mrs. Francis Allen (Wisconsin), Mrs. Betty Beebe Irish (Wisconsin), Dr. Earl E. Allen (Wisconsin), the Rev. Deane W. Irish (Wisconsin), and the Rev. Rosell Miller (Indiana).

Others shown in the larger group are Mrs. Donald Lewis, Mrs. Ernest Hamilton, Grace Olson and Mrs. Rosell Miller.

Mrs. Melvina Gleason, West Pakistan, and Dr. Jorge Masa, the Phillipines, cabled their greetings.
a training specialist, and located in Tucson, Arizona.

Mrs. Robert McClintock (Betty Roane) writes that she works in a flower shop, specializing in permanent flower arrangements, as a designer. She also plays the organ on Sundays for the First Baptist Church in Mobile, Alabama. Bob works for Hathfield and Company, wholesale distributors for all electrical equipment connected with outside wiring and he travels every other week. On Sundays he is Minister of Music at the First Baptist Church in Atmore, Alabama. Their mailing address is Box 6011, Mobile.

Dot (Bird) and Ed x'40 Bruer live at 635 1/2 North Morton Street, Newberg, Oregon, where Ed is Director of Public Relations at George Fox College. Charles x'69 is completing his senior year at Linfield College as a chemistry major, looking forward to medical college, and beyond that, to the mission field. He has recently received his pilot's license. Maravene, x'71, is a sophomore at George Fox College, majoring in Physical Education. Mary Jo '63, her husband and daughter, Mia Michelle, live in Franklin, Indiana, where both teach.

Noble Swearingen is Director of the Washington, D.C. Office of the American Public Health Association. He and Dorothy (Anderson) live at Lindamoor-on-Sewern, Annapolis, Maryland. Their daughter, Christine x'67, will complete graduate work at the University of Michigan this spring. Jim is a senior in Kings College. Karen is a high school senior at Hampden-DuBose Academy, and Lee, 9 years old, is a fourth grader.

Marion and Naomi (Knight) Smith write with their busy life in Marion as Executive Director of Goodwill Industries in Oregon, and Naomi, in her fourth year of teaching elementary music. They are happy to have a grandson, born to Steve, their oldest, and his wife, Rosemary. Their daughter, Vicki, after two years of college works in Portland. They live at 1020 N.E. Arrington, Hillsboro, Oregon.

Rhoda (Elliott) and Marshall '39 Welch had an exciting year, filled with travel. Marshall is directing research and development for Petro-Tex Chemical Corporation and some of their trips were in connection with business and some not...a trip to Tampa, Florida, a trip for Rhoda to Indiana, to help her mother, who lives in Spiceland, Indiana, celebrate her 90th birthday, a two weeks trip to Japan, and a vacation in Honolulu. Their son, Rock, has a Master's in Theology from Duke University and is attending law school at S.M.U. in Dallas. John worked as a field engineer for C.B. and I. in Genoa, Italy, for eighteen months after graduation from the University of Texas, but is now stationed in Germany. Their address is 305 Lakshore Drive, Seabrook, Texas.

Harold Bauer, a research chemist, who, with his family, lives at 1805-9th Street, Rensselaer, New York, writes that their son, Paul, is a teacher and daughter, Susan, is a senior at Taylor. His wife, Betty, has been working but is now back to being a housewife.

Jessie (Burtner) and Lavern x'42 Skinner are serving their fifth year at Trinity United Methodist Church in Richmond, Indiana. Their son, Loren '65, was married last summer and is coach and teacher at Centerville, Indiana. Glenn is on the George Washington submarine. Merrill is a sophomore at Taylor. Their address is 1009 Hunt, Richmond.

Roger Q. Burtner and his wife, Jane, serve the Millville, Pa. and Greenwood United Methodist Churches, with steadily growing membership. Rick, a pilot's license, is at Fort Ord, George 18, is in the Army. Bob is 13 and Christine 5. Jane is a teacher's aide, plus doing some solo work.

Don and Doris (Horn '42) Miller serve an independent church in St. Louis, Missouri, and live at 8552 Loyd Drive. Their son, Don, is a sophomore in high school. Janice graduates from Houghton this spring. Marion, their oldest, and her husband, a graduate of Gordon Divinity School, live in the Boston area. Doris keeps busy with the usual work at home and with the many duties expected of a minister's wife.

Kay (Bingaman) Hann writes that they have a senior and freshman in high school. Doug, the senior, has been selected as an American Field Exchange student finalist from his school and hopes to be in another country for a year. Charles, her husband, is with National Cash Register Company. Kay is a kindergarten teacher. They live at 77 East Dixon Avenue, Dayton, Ohio.

Edith (Charbonnir Miller) Driver and her husband, Harve, live at 7237 Leo Road, Fort Wayne, Indiana. Harve is Executive Director of the Evangelical Mennonite Conference and Edith is Coordinator at Brotherhood Mutual Insurance Company. Edith's son, Charb, '66, his wife, Suzanne (Lee '65) and Nicole, about two years old, live in Apt. 50, Princeton Arms North, Cranbury, New Jersey. Charb is working for a division of Johnson and Johnson in New Brunswick, New Jersey. Phyllis is teaching in Spaulding School in Chicago for physically handicapped (not retarded) high schools. Barbara is teaching refresher courses for nurses in Marion (Indiana) General Hospital and her husband, Philip Ross, graduated from Taylor in December with a Business degree.

1950

Mae Jean (Gilbert) Pierce writes of their busy life. She takes care of her invalid mother, Mrs. J.R. Gilbert '49, and Gloria, 3 years old, Janice 2, and Jeanine, born May 31, 1968. She also gives private piano lessons and is church pianist. Paul works with Pace-Holland Company, a wholesale grocer. Their address is 912 East Jordan, Pensacola, Florida.

1951

Fred Russell is principal of Sycamore School, Kokomo, Indiana, and lives at 1605 South Courtland, Kokomo.

This is the growing family of Dr. Henry and Mildred (Holmes '52) Nelson. As customary, father is on the other side of the camera. Henry is assistant to the president at Trinity College and Seminary, Deerfield, Illinois.

Art and Carol (Dixon '49) Mix serve a United Methodist Church at Seneca, Kansas. Art spent the month of February at St. Paul School of Theology, Methodist, in Kansas City in a program
of continuing education for ministers. Carol teaches and is also busy with community activities. Douglas is 14, a freshman in high school, Mike is in junior high, Greg is 8 years old, and Kathy, almost 7.

Major William C. Berry, has been promoted to lieutenant colonel in the U. S. Air Force. He is a flying safety officer at Perrin Air Force Base, Texas. His wife is the former Mary Ann Fleming x'53.

1952
Elmer and Gloria (Bridson) Regier live at R.R. 4, Goshen, Indiana. Elmer teaches third grade and serves as pastor of two small Methodist Churches. Gloria teaches kindergarten half days. Darrell is in 8th grade, David 6th, Ronald 5th, and Becky, kindergarten.

1957
Chaplain Glen E. Crabb, his wife, Beverly, and Ricky, Hope, Brian, and Robin, live at 653A Oriskany, Mayport, Florida. Glen is staff chaplain of Destroyer Squadron 14, but will be moving to a new location for shore duty in March of this year.

1958
Catherine and William Loewen '58, who so ably managed the Bookstore at Taylor for a number of years, have gone to George Fox College in Newberg, Oregon, to manage their new bookstore. Bill will also be assistant to the Business Manager. Their son, Roger '68, teaches school in Lagrange, Indiana. Howard x'69 is in service in Labrador. Gordon is a freshman at George Fox.

1959
Jack King, Taylor's baseball coach, was invited to coach the Air Force baseball team this past summer in Taiwan. Jack was well prepared for the job for he had played two years of professional baseball with the Philadelphia Phillies. His teams at Taylor have won three years of Hoosier College Conference Championships and been named N.A.I.A. District 21 champions for four different years. He spent many hours each day in the burning sun of the tropics practicing with the Chines Air Force Team. He became so tanned, the Chinese thought he must be an American Indian. As a coach who knew his job, he first won the respect of the team, and then shared his personal faith in Christ with them. He, his wife, Janet x'59, and their four children live near Taylor's campus.

Mike and Marlene Williams have recently moved to R.R. 1, Box 135, Carmel Highlands, Carmel-by-the-Sea, California. Mike teaches in Salinas, about 30 miles from their home. Marlene works at Wells Fargo Bank, training tellers and continues to do quite a bit of modeling. Tami attends the 3-3/4-4 grade and Jana, kindergarten at the Carmel River School.

1961
Ray Bachman is associate pastor at Trinity United Methodist Church at Huntington, Indiana. He works in the areas of youth, education, missions, social concerns and preaches about one Sunday in three. Ruth refers to them as the "Beverly Hillbillies" as they rattle around in their spacious parsonage. David goes to nursery school and teaches John everything as fast as he learns it.

1963
David Geddes has been promoted from mortgage loan assistant to assistant cashier, mortgage, loans, at Lake Shore National Bank, in Chicago. Dave has attended Kent College of Law and is presently attending Northern Illinois University. He and his wife, Marsha (Eklund '64) live at 126 East Hawthorne Blvd., Wheaton, Illinois.

1964
Stan Handschu has recently been appointed assistant principal at Washington School, Marion, Indiana. Elaine (Werner x'60) works in the office of World Gospel Mission. Their address is 610 Whites Avenue, Marion.

1965
Lou and Judy (Boyko) Imperial have had a busy and fruitful year. Timothy Andrew is over five months old and a real joy to them. Lou is still working on his toolmaking apprenticeship but is with Chevrolet now, not Buick due to a big union scuffle. He is completing his schooling also and somehow keeping up his grades, even earning a cash award for his outstanding scholastic ability. Judy is enjoying her role as mother and homemaker.

1966
Barbara Durnbaugh teaches in Wabash, Indiana, and lives at 709 North East Street. She has been busy but happy in speech and drama. Speech team work continues, with 40 members actively participating in interscholastic competition, and their dream is to "win the No. 1 trophy" just once. This past summer she secured a job with American Field Service, to chaperon 42 students (who had been in this country for 11 months) on a three-weeks tour by bus from Iowa to Washington, D.C., via New York City. Her fellow chaperon was a girl from the University of Illinois. During this time she became very close to the 42 young people from other countries, having many new and interesting experiences.

1967
Martha (Sharp) Schultz writes that it is more satisfactory if their mail comes directly to them at Crescent Trailer Park, Lot 87, Sumter, South Carolina, instead of going to the base first. Tom is a chaplain's assistant now and Martha teaches 11th grade English in Sumter.

After completing basic training at Fort Gordon, Georgia, Charles Clayton Stevens was transferred to Fort Belvoir, Virginia, where he is taking training in power generation. Following this, he will probably be assigned a permanent duty station. Until he has a permanent address he is having his mail sent to R.R. 1, Londonderry, Ohio.

Don Crawford is enrolled at Harvard Business School, where he will earn a Master's in Business Administration. His address is Chase C-41, Soldiers Field Road, Harvard Business School, Boston, Massachusetts.

1968
Ted and Sue (Gardner '67) Wood are living at 286 Chestnut Hill Avenue, Brightont, Massachusetts. Ted is working on his Master's at Boston University and Sue is doing substitute teaching in the local area.

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The Presidential Dinner on November 22, 1968, in the Georgian Room of the Huntington-Sheraton Hotel in Pasadena, California, boasted the largest attendance of any Taylor function ever held in western United States. There were 125 present for a gourmet dinner and a "booster" for the launching of the Development Fund drive in the Los Angeles area.

Things were so inviting that Dr. Ted Engstrom '38, Vice President of World Vision and former member of the Taylor University Board of Trustees, left a Christian Business Men's Committee Conference sixty miles away in the mountains and drove down for the occasion. As he put it, "I just wanted to hear the Taylor song again, and I decided to come."

After dinner, serving as Master of Ceremonies, I introduced Bob Davenport, football coach at Taylor University. Bob skillfully narrated the "Wandering Wheels" film in his own inimitable style. The color presentation showed highlights of the bicycle tour which began in San Francisco and concluded in New York City.

The beauty of the American landscape is breathtaking, but other scenes noted that the trek was hardly a "primrose path." It was partially a matter of endurance, and the law of the "survival of the fittest" prevailed. There were even a few accidents along the way, although injuries were minimal considering the length of the trip and the innumerable risks involved.

By William Pickering '53

"TAYLOR POWER" ON
The guests at the banquet were impressed with the splendor of the scenery, the unique mode of transportation, and the contemporary relevance of the Christian witness through this medium.

Everyone stood up and sang the Taylor Alma Mater after viewing the motion picture, so as not to disappoint Dr. Engstrom who had driven down the mountain for this moment of inspiration.

Dr. Milo Rediger's impressive credentials were brought to the attention of those present just before he spoke. The President of Taylor fashioned his speech so as to inform and motivate. He told us of the heritage of the school, of its past contributions to the cause of academic excellence in a Christian setting, and of the geography of the "new Taylor," with its numerous new and excellent buildings.

When he had said this, however, he was not finished. He commented on prospect as well as retrospect, and his final appeal was to motivate alumni, constituents, and friends of Taylor to form a united effort for the financing of the proposed Chapel-Auditorium, Library and Student Union. Some pledges and contributions were given to Dr. Rediger during the meeting.

The phenomenal success of the occasion was made possible by the hard work of county coordinators, the Rev. Kenneth Dunkelberger '52, Mr. Dick Norris '51, Mr. Elton Rose, Mr. Ken Snelling, Mr. Leon Fennig '49, the Rev. Lee Truman '52 and Mr. John R. Johnson '58. Mrs. William Pickering (former Virginia Balk, '53), Mrs. Phyllis McCoy (former Phyllis Steiner, '44), and Mrs. Lee Truman (former Ruth Dixon, '52) helped with banquet arrangements.

We could say, in the words of Aunt Aggie's column in the hometown newspaper, "A good time was had by all." But it would be better to speak in the terms of the value of this "happening" for the new buildings soon to come on the campus. It was a blast (off)!

THE WEST COAST

President and Mrs. Rediger

Mrs. Keith Henry '59
(Cleo Murdock)

Mrs. Russell Lenhart '59
(Patsy Burkhart)

Richard Norris '51 (center)

Far left: William Pickering greets Sheldon Burkhalter '67, as Leon Fennig '49, looks on.

Left: The Rev. Walter and Darlene (Reimer) Huitema '59.

Right: Elton and Barbara (Lawrence) Rose '59, and Ted and Dorothy (Weaver)Engstrom '38.
Melva (Bingaman) and Hubert '45 Clevenger have returned to Brazil for their third term. Their daughter, Judi, was married this past summer and it was possible for both her parents to be here. Mark is a junior in Ben Lippen School in North Carolina. Both Melva and Hubert are deeply attached to the Brazilian people and love their work. Their address is Caixa Postal 58, Londrina, Parana, Brazil, S.A.

Virginia Ruth Bunner spent 10½ weeks in the States this past summer and has returned to Seoul, Korea, where she teaches first grade in Seoul Foreign School. It is mostly made up of children of missionaries, however, there are some children from the embassies and children of business men. She also teaches Bible once a week at a middle school, through an interpreter. Her address is c/o World Vision International, West Gate, Box 44, Seoul, Korea. 1948

Leon and Martha (Johnson) Strunk write of their work in Muriae, Minas Gerais, Brazil. One of the congregations moved into a new church building, a chapel was completely refurbished and the attendance has doubled there. Three successful revivals were held and an ecumenical worship service was held in the public square of Muriae with Methodist, Presbyterian and Roman Catholics participating, an unheard of event, which has helped break down distrust and fear. Alycia 11, has finished her first year in junior high, Joanna 10, is completing 4th grade and Nathanael 8, is in first grade.

1951

Dorothy Butler, who teaches at the Jamaica Bible School and College, Box 141, Mandeville, Jamaica, West Indies, writes of the joy of having her mother come for an unhurried visit, so she can show her the work and the island of Jamaica. The school is progressing, training young people who return to their own countries to serve.

Carol and Douglas Wingeier are in the second year of their second term at Trinity Theological College, 7 Mount Sophia, Singapore 9. They are becoming increasingly involved in the lives of students and friends and in the mission of the church. Doug is Dean of Students and has added a course in "Jesus and the Gospels" to his usual ones in Christian Education and Psychology. He and Carol are teaching a course of Vacation Church School in Chinese. Ruth is in 8th grade, Stephen 7th, and Martha in 4th grade. Philip "talks a blue streak and is as active and athletic as ever."

1952

During school vacation, Ruby Enns, who teaches at Lushington School, Otocamund, Niligeris, South India, visited other mission work and stations to help encourage the missionaries and believers.

1953

Dave and Jacqueline (Sharp x'57) Zehr are with the Greater Europe Mission in Austria. They were especially thrilled with the response at the meetings recently held by a German evangelistic group in Baden because "it is so very unusual in Austria." A new Bible class will be formed and classes held for the 24 children who made decisions. Their address is Andrea Hoferzeile 20, 2500 Baden, Austria.

Harold Olsen, who is with the Radio Department of the Africa Inland Mission, P.O. Kijabe, Kenya, East Africa, along with several staff members, accompanied the studio main choir when President Kenyatta invited them as his guests at Statehouse, his mansion in Nairobi. A half hour concert was given for the President and his cabinet members. Afterward the visitors were given a guided tour through the 50-room, red-carpeted Statehouse.

1955

Bill Yoder spent five days in Czechoslovakia just one month after the occupation by the Warsaw Pact countries. He says they were a thrill, a challenge, and definitely a learning experience. He was immediately asked to speak at a local evangelistic church in a small town north of Prague. Then two days later he spoke to 30 young people from the same church and the "sharp, eager, friendly young Christians" soaked up the reports of what God is doing in various countries among young people. The Czech Christians are definitely looking to Y.F.C. for help. Bill is head of European Youth for Christ and he, Joan (Selleck x'57), Christina and Heidi, live at Chemin des Bossons 16, 1213 Onex, Geneva, Switzerland.

1956

Lionel and Marion (Unkenholz) Muthiah were recently commissioned missionaries of the United Methodist Church. They will serve in Sumatra, Indonesia, Mr. Muthiah in the field of church development and she in nursing. We do not yet have their new address.

1959

John and Gwen (Davies) Gettman who are with Missionary Aviation Fellowship in Sentani, West Irian, will be leaving on furlough about March 1. Their address will be c/o Charles Davies, 10709 Hayford Street, Norwalk, California. They will be at this address about a month and then travel to the Midwest visiting friends and churches, showing pictures and telling of the work the Lord is doing in West Irian.

1960

Major (Chap.) Paul and Joan (Westbrook) Moyers are in Nurnburg, Germany, where Paul is regimental chaplain. The chapel is in the room that Hitler used as a conference room. They are only three blocks from Hitler's Congress Hall and very close to the Stadium where he spoke so often. Both is four and goes to Play School. Georgette is six and in first grade, and Mike is eight and in second grade. Their address is Hqrs. Trp 2nd ACR, APO New York 09093.

1962

Stan and Carolyn (Wolfgang) Lewis are in language school, and realizing more and more how isolated they are from the people whose language they do not know. They are studying French in preparation for their work in Burundi, Africa. Their new address is 3, Avenue Brugmann, Bruxelles 6, Belgium.

1964

Rosalie Bowker, who teaches at the Taejon Kindergarten Training College, Taejon, Korea, enjoyed playing the organ for the Christmas cantata in Wonju, as she has done previously. This cantata is not only presented to the Korean community but for the Sunday morning worship service at the American Army Base in Wonju. Her address is Methodist Mission, P.O. Box 16, Taejon, Korea.
WEDDINGS

Mark Meier '67 and Debbie Cox of Denver, Colorado, were married at the Dutchel Chapel on the Denver University campus, on June 8, 1968. They are serving three small United Methodist Churches and living in Crystal, North Dakota. Mark will return to Asbury Seminary in June.

David Ool '68 and Dinah Flannigan x'71 were united in marriage at Conneaut, Ohio, on December 21, 1968. Dave is a teacher and coach in Marshall, Michigan, where they live at 861 East Michigan Avenue, Bryn Mawr Apts. No. 16.

Kathleen Luedke '67 and Augustine J. Mascaro, Jr. were married on October 5, 1968 in the Simpson Memorial Church at Nyack, New York. They are stepping out in faith ministry of personal evangelistic work in the Bay Ridge area of Brooklyn, working under the Brooklyn Gospel Team originating at Nyack Missionary College. Kathleen is also continuing her nursing part time. Their address is 649-51st Street, Apt. 3-C, Brooklyn.

Bob Blixt '67 and Joan Fridstrom, a senior at Taylor, were married on June 15 in Chicago, Illinois. Bob is in his second year at Gordon Divinity School. Their address is 13 Central Street, Manchester, Mass.

Gene Keller '67 and Margo Williamson were united in marriage August 3, 1968, in Peoria, Illinois. They live in Blairsburg, Iowa, where Gene is engaged in large grain production. Margo is a senior at Taylor.

Arthur Livingston '66 and Martha Mae Carroll were united in marriage on December 21, 1968 at the University Baptist Church in Jacksonville, Florida. Our last information was that Art was attending Dallas Theological Seminary.

Priscilla Arnold '68 and Kenneth D. Keller were married on June 1, 1968, at Hastings, Michigan. He is a Ball State graduate of '67. Priscilla teaches in elementary school in Portland, Indiana, where they live at 105 1/2 West Main Street.

Omar Young and Joan Leary were married on August 27, 1968, at Union Chapel, Upland, Indiana. Both are seniors at Taylor.

Marge Komp '61 and Peter Graham were united in marriage on June 29, 1968 in Rochester, New York. Marge is a speech therapist at the V.A. Hospital in Danville, Illinois, working with neurologically impaired adults and supervising volunteers and graduate students from the University of Illinois. Pete is a mechanical engineer who finished his M.B.A. at the University of Rochester, and is working on a Masters in Accountancy. They both live at R.R. 2, Urbana, Illinois.

Audrey Schultz x'67 and John E. Shupe were married in September 1965. Their address is 5074 Shoreline Blvd., Waterford, Michigan where both teach. John teaches Distributive Education (Co-op) at the Waterford-Kettering High School, and Audrey teaches first grade at an elementary school. They both received their undergraduate degrees at Northern Michigan University.

Loretta Thomas '63 and Jerald Mann were united in marriage on August 24, 1968. Jerald is a graduate of Ohio State University and is working with an accounting firm in Marion, Ohio. Loretta teaches in the Marion Business College. Their address is 1639 Marion-Waldo Road, Marion.

GLOBAL TAYLOR

Ray Eicher and his wife, Christina, are with Operation Mobilization, Queen's Mansion, Bastion Road, Bombay, India. After three years in dry, sandy, Rajasthan they find the crowd multitudes (six million people) of humid Bombay very different. The main reason for their coming to Bombay is that Ray has Indian citizenship, which proves valuable as government restrictions make it more and more difficult to work in India. They are involved in the tremendous amount of work which goes into keeping 140 people on the road twelve months of the year. Recently Ray was privileged to attend the Asia South Pacific Congress on Evangelism held in Singapore, uniting with 1100 delegates from 24 Asian countries.

BIRTHS

Paul and Janet (Orne) Flickinger, both of the class of '60, are the proud parents of Eric Paul, born October 30, 1968. His sisters are Beth 6, and Becky 4. They live at 1549 Birch Street, Escondido, California.

Burt '62 and Patricia (Carson '65) Lundquist are happy to announce the birth of Eric Nelson on April 15, 1968. Their address is R.R. 1, Box 347, Richmond, Indiana.

Irene (Gierman x'59) and James Glenn are the proud parents of Janice Irene, born August 21, 1968. She has two sisters, Shelley 6, Jeanne 5, and a brother, Timothy 2. They serve an Evangelical Mennonite Church in West Unity, Ohio.

Todd Eugene was born to Paul and Marcel (Polk '63) Gathany on July 7, 1968. Paul is radio engineer at Cedarville College, Cedarville, Ohio.

Dave '59 and Joyce (Worgul '62) Gustason are the proud parents of Kathleen Lynn, born September 30, 1968. David, two years old, is fascinated by his new sister. Dave is Athlete Director at Portland Junior High in Bloomington, Minnesota. They live at 4077 Diamond Drive, St. Paul.

Bill and Mary (Maynard '59) Theaker are happy to announce the birth of John Curtis on July 27, 1968. Sisters Debbie 5 and Melanie 2½, think he is the greatest. They serve the Calvary Baptist Church in White Cloud, Michigan.

Wait '64 and Mary (Baker '65) Campbell are the proud parents of Walter Lawrence, born July 14. Wait received a Master's in Education degree from Ball State University recently and teaches in the Eastbrook Corporation in Upland, Indiana.

Everett '63 and Janice (Miller '61) Myers are happy to announce the birth of a daughter, Jere Lynn, November 13, 1968. They also have two sons, Tim and Jeff.

Paul and Beverly (Horn '62) Zell are happy to announce the birth of Joel Curtis on July 19, 1968. Amy Joanne is 2½ years old. They live on a dairy farm at R.R. 2, Russiaville, Indiana.

Doyle '63 and Gail (Judy Miller '64) Hayes are the proud parents of Douglas John, born on April 18, 1968. Pamela is 1½ and Joyce 3. Doyle teaches freshman math and coaches at Lansdowne-Aldan High School. They live at 202 N. Clifton Lane, Aldan, Pa.

Cheri Lynn was born to Dick and Marie (Raese) Gunderson, both of the class of '64, on March 25, 1968. They live at 7161 Prairie View Drive, Eden Prairie, Minnesota.

Bill and Sandy (Karl) Wiley, both of the class of '64, are happy to announce the birth of Bruce William on November 16, 1968. They live at 7056 Colony Drive, Walled Lake, Michigan.

Mr. and Mrs. Tseng Min Hsu (Dorothy Kalb '66) announce the birth of Melissa Joy on October 21, 1968. Their new address is 1701 Brookfield Square N., Columbus, Ohio.

Tim and Sally (Sandford) Reaves, both of the class of '66, are happy to announce the birth of Thomas Daniel

CORRECTION: The address of Mr. & Mrs. David Bruce '62 is 2124 NE 85th St., Seattle, Wash. The autumn issue listed their street number as 124.
let’s be honest
continued from page 6
what you’d like Taylor students to be thinking? Are you prepared to accept even some honest agnosticism, for instance?
Perhaps the question should be: “Do you really have the kind of confident peace we’re talking about? If you are really that sure about your own beliefs, then you will be confident that an honest search on our part will confirm, not contradict, your principles. And you will permit—in fact you’ll encourage and assist—us to go through these periods of doubt and questioning because you will believe that in ultimately resolving those doubts, our faith will be stronger, and can serve as the foundation for a more confident peace.
But assuming that we at Taylor can identify and admit our problem areas and create an atmosphere of intellectual honesty, we are faced with still a third problem: How free is freedom that isn’t used? If we don’t use the intellectually honest atmosphere, how can we be sure it isn’t only a token freedom to “ask anything you want as long as you don’t want to ask anything that might rock the boat?” What good is freedom to question if we have no questions? In other words, we must use the atmosphere of honesty.
Again, there are implications here for everyone. Students, do we have anything to ask? Or are we willing to swallow uncritically anything that is dished out to us? Are we satisfied with knowing that this will probably get us past the tests? Or are we really concerned about the kind of foundation we are building? Concerned enough to test and demand proof until we are satisfied that what we learn and accept is right?
Or—perhaps more subtle—are we too concerned with non-essentials to have time to search for truth? Are our days so filled with debating the relative merits of wearing socks to the cafeteria or deciding how many late minutes to cut a “late per” into that we don’t have time for building foundations for life—solid or otherwise? Are we really looking for truth? Will we wish we had taken more time to find it when the turbulence surrounds us and we discover how shaky a peace we have built during these four years at Taylor?
Faculty members, are you ready to use the atmosphere of honesty? Do you really want to help us in our search? Or are you also caught in the trap of trivia? Are you, for instance, too busy counting excused and unexcused class cuts rather than making the classes so valuable that we don’t want to cut? Can you rise above this trivia and accept us as we are—full of imperfections, ignorance, questions, failures, and shortcomings—and allow us to be really honest about where we stand and what we don’t know as a beginning for growing from there?
Better yet, will you go beyond permitting us to search for truth; will you help us? Don’t just let us think, make us! Often the reason we don’t ask questions is that we don’t have a large enough perspective of the field even to know what the problems are. But you do: that’s why you’re a professor. So lead us to the place where we can see what questions we have to ask before we can grow.
We need—as a total Taylor community and as individual members of that community—first of all to identify and admit our problem areas, then to create an atmosphere of intellectual honesty in which we can deal with them, and finally to use that atmosphere to search for the real truth, unafraid of what we will find.
“A faith that cannot stand collision with the truth is not worth having,” says Arthur Clarke. Certainly such a faith will not support a serene and confident peace such as we have been discussing, when confronted by the turbulent world of 1969.
So let us resolve to spend at least the rest of our stay at Taylor in preparation—not for the hazy moonlit nights, the glowing sunsets, the rosy dawns of life—but for the challenges and excitement and turbulence of the world with all its problems, by building for ourselves a peace which will stand strong and solid . . . because we KNOW WHAT WE BELIEVE.

on November 15, 1968.
Oliver and Jean (Knowles ’50) Godfrey are the proud parents of Martha Ann, born August 19, 1968. Oliver is head of the Duplicating and Mailing Department at Taylor.
David ’68 and Jan Clark are happy to announce the birth of David Todd on December 8, 1968. Dave teaches elementary physical education at Mentor, Ohio, public schools, to 1100 students. They live at 7112 Victoria Drive, Mentor.
Deverl and Mary E. (Baker ’63) Whitehead are the proud parents of Drew Deverl, born December 25, 1968. They live at R.R. 1, Grabill, Indiana.
Marty and Martha (Mooney ’65) Willis are the proud parents of Maria Joy, born January 7, 1969. They live at 1425 A South 11th Street, Sheboygan, Wisconsin.
Julia Beth Mastin was born April 4, 1968, to Gene ’65 and Diane Mastin. Gene is South Suburban Area Director for Chicagoland Youth for Christ. Diane is a private duty nurse.

IN MEMORIAM
D.E. Speicher ’21, Urbana, Indiana, passed away on December 20, 1966. Word of his death was not received in the Alumni Office until last fall.

Harry Ward, husband of Catherine (Briggs ’28) Ward passed away on December 14, 1968. Mrs. Ward continues to live at 6825 North 60th Avenue, Glendale, Arizona.

Velma (Cassidy) Sigler passed away December 27, 1968, at the Methodist Home in Warren, Indiana, where she had been living for about one year.
It was just 30 years ago that I was a Junior at Taylor. In that period of time there have been many changes—mostly for the good, I think. We can easily see the physical changes—many more students, a larger faculty, and the new buildings. The new Science Building is a very fine addition to the campus. But what about the intangible things? The quality of the education at Taylor? The ability of Taylor students to cope with life now and after graduation?

The future of the Taylor graduate depends in no small degree upon the attitudes and philosophy of life that are formulated or nurtured in this institution. The Trus-
tees are concerned about these matters, as well as the financial and development programs. Do we have the co-operation and mutual understanding of all groups so as to achieve the desired goals? Are the students, faculty and administration working together harmoniously? What is the student thinking today? Is it constructive or destructive?

The Echo

We can find the answer to some of these questions by reading the Echo, the student newspaper. I want to congratulate the students who work on the Echo. This is not to say that I agree with everything I read there. I can well imagine that Dr. Rediger and the faculty do not agree with everything either! But that is precisely the point! I know from reading the Echo that you must have freedom of the press. You students should know that this was not always so. Thirty years ago it was not uncommon for the editor or contributors to the Echo to be reprimanded for expressing views unpopular with the administration.

We discussed and debated such matters as social problems, student dress and appearance, chapel attendance, and the honor system. Are these familiar subjects today? I think so.

Student Government Organization

There is an active discussion on Taylor’s campus today concerning more student participation—more student power. From what I read in the Echo, it is a healthy debate. A recent headline was, “Senate Recommends Student Representation on Education Policies Committee.” The reasons for the request were:

1. Students are capable of making worthwhile contributions
2. Students are vitally interested in educational policies
3. Students could gain valuable experience

The article notes that students have representation on many other student-faculty committees. This indicates to me a good co-operative effort.

Taylor is fortunate in having this kind of spirit on the campus as opposed to the militant action we have seen in many universities. Recently, my wife and I visited Tokyo University. Our Japanese business associate, who acted as a guide, was actually embarrassed to show us that great university. There was evidence of rioting. We came away with a depressed feeling; whereas, Japan as a whole is a very pleasant place to visit. Some of the rioting on university campuses can be attributed to a small minority of radicals. Certainly, breaking the law and disrupting the peace should not be sanctioned. On the other hand, we should not overlook the underlying causes of the unrest.

Today’s students are much more conscious of social injustice and the apparent hypocrisy in our society. If I have any insight in this matter, it is because I have two sons who have graduated recently from two different universities. Both participated in student action—non-violent, I am pleased to say—but action on social issues!

One supported migrant farm workers in Texas; the other supported an underpaid minority group at Duke University.

As a parent, I had mixed feelings. I was pleased to think that they were interested in correcting some of the wrongs in society. At the same time I was concerned; however, the more I learned about the cause of the student action, the more sympathetic I became.

Chapel Attendance

Another active subject for debate on Taylor’s campus is Chapel Attendance. From my own experience you can never tell what unexpected benefits might come from Chapel Attendance. As a Junior, I tried to prevent a Freshman girl from entering Chapel because she wasn’t wearing her beanie. She is now my wife!

Chapel attendance used to be mandatory for faculty and students every day, not three days a week. However, in retrospect, I don’t think anyone was hurt by this rather strict policy. We benefited not so much from the program itself, but from the discipline of doing something that we didn’t like. No one has complete freedom to do as he likes. This is one of the most difficult lessons to learn.

Questioning The Establishment

All of our Establishments are being questioned by the younger generation. We see it in the home, the government, and industry, as well as in the universities.

The Home

A student in the University is in a period of transition from parental authority to personal responsibility. As parents today, we have been more permissive than were parents a generation ago. Dr. Spock told us this is the way children should be raised. As one writer put it, “The Spock marks are now showing.” A study was made at Yale by Kenneth Keninson on a group of young radicals to determine the cause of their attitudes toward society. He found that many felt “outraged when their parents, who had consistently urged them to be independent, free-thinking, and autonomous, intervened in adolescence to attempt to control their lives.” In many such cases, lack of discipline in the home has contributed to the lack of respect for the parents or for any type of authority.

The Government

In this election year we have seen students participate in politics to an extent never before seen in this country. They are protesting social injustice, and a very unpopular war. The cry for “law and order”
by a candidate does not appeal to the student unless “freedom and justice” is added. Striking a proper balance between “law and order” and “freedom and justice” is a very difficult and challenging job. Our foreign policy is under fire, by students, as well as members of the Establishment. Senator Fulbright’s book, “The Arrogance of Power,” gives the dissenting view. Fortunately, in our democratic system the pressure of dissent can bring about orderly change as opposed to revolutionary change. Regardless of the outcome of the election, a change in our Viet Nam foreign policy is quite likely.

Industry

About two years ago I attended a meeting in New York, sponsored by the American Chemical Society, for the purpose of discussing the problems faced by industry in recruiting college graduates. The antagonism of students toward industry is quite evident. College presidents stated that industry was not supporting the higher educational system as it should. Industrial representatives criticised the faculty and administration of universities for the students’ unfavorable attitude toward business. The influence of government on the university was also deplored by many. It seems to me the reason is much deeper than these superficial explanations and accusations. In this affluent society, students are not as concerned about “earning a living” as they are about correcting social injustice. The application of science for the destruction of mankind seems to overshadow the beneficial effect of scientific developments. As a result many more students are turning to the social sciences—hoping to cure the ills of society.

Questioning by the student of the various Establishments, can be constructive. Unfortunately it has often been destructive. The University has a great responsibility to help our young people formulate proper goals and objectives in life. I think Taylor is doing a good job in this respect. Students want to be heard—the Taylor Administration and Faculty are listening—in fact, promoting communication as evidenced by this conference.

Taylor Tomorrow

Most of my discussion has been about Taylor today. What about Taylor tomorrow? I can see the physical changes rather clearly—the Student Union, the new Library, and Auditorium-Chapel. The Administration and Trustees are working on this Development Program. Also, we hope to have a better financial base so as to upgrade the salary level of our dedicated faculty and staff.

But what about the intangibles - the things that really count? Only you as students can answer for the future. Are you helping to build a better Taylor University? You will be the parents; your children will be the students. You will be The Establishment; your children will question how well you have performed. Our Institutions will be in your hands. I think you will be better equipped to do the job properly by having attended Taylor University.

demic or social reprisals in any case.

After all, I’m here, basically to help students in any possible, reasonable way. I don’t always know what is most helpful, and need their suggestions. Likewise, students should not feel it their privilege in any case to resort to violence or devious means to obtain their requests—even as a last resort after legitimate channels fail—and the request appears legitimate.

Students come to Taylor to change. As a faculty member I am here to assist them, with the Lord’s help, in making that change one for the better. Neither students nor faculty are here to administer the university—but both need to suggest improvements and be willing to participate when needed. I must admit that I have been extremely impressed, in my short time as a member of the Taylor faculty, at the willingness of the faculty to bend over backwards to accommodate student requests. I have also been impressed with the interest and the mature, responsible attitudes exhibited by the majority of students.

An atmosphere is not made up of one or two things—it is the net result of many things. In evaluating the atmosphere I must look not at present conditions only, but at trends and philosophies used in arriving at these conditions. It is only in this way that realistic predictions of our future conditions can be made. A pilot may be highly skilled and presently in apparently good health. However, if he has shown definite tendencies toward even occasional blackouts at high altitudes he is a poor risk for entrusting the lives of several hundred passengers.

continued on page 22
As a former student of Hebrew Union College in Cincinnati, it was my privilege last summer to be, for eight weeks, a guest of Hebrew Union College in Jerusalem. With thirty other members of a Summer Institute I arrived in Israel on June 23 and transferred by bus from Tel Aviv to Ayelet Hashahar, a well known communal settlement (kibbutz) and guest house in Upper Galilee.

The author: Dr. Dale E. Heath, Associate Professor of Greek and Religion

land of the

PROPHETS
My first reactions to the country, during this three-hour bus ride, could be summarized in the question, “Who would ever want, or think of fighting to obtain, this eroded, rugged, undeveloped land?” Happily, these initial impressions were daily and positively revised, until by this time I find myself nostalgic about returning.

Israel is indeed a rugged land, for rugged people; but for me it was the land of the prophets—rugged as Elijah; a land exacting of its inhabitants a continual toll of unremitting but rewarding labor in its development. The hospitality of its people, the abundance of its food, the invigoration of its climate—Jerusalem had been cooler than Indiana when I returned—and above all, the limitless opportunity for biblical investigation combine to make Israel an ideal place for profitable, though rigorous vacationing.

Our guide, Dr. Zev Vilnay, a retired army officer and veteran of Israel’s recent wars, became for us the personification of modern Israel magnificently compounded with all that we venerate in the prophets. Indeed he was born at Haifa, grew up at the foot of Mt. Carmel, and solemnly declared to us on the day we climbed with him that famous mountain that he had long endeavored to discover and to imitate the spirit of his great national ancestor whose daring challenge to Baal renders Carmel no less a memorial to Christian than to Jew.

The venerable mien of our guide was equally inspiring when he led us through congested streets and lanes of Old Jerusalem. Only thirteen months before this city had been as hotly contested as in days of the Chaldeans, or Romans, or Crusaders. The tears of Jeremiah, the anguish of John Mark, and the chivalry of Richard the Lion-hearted seemed very near; and all compounded in our guide. A few days later a devout young rabbi of our Institute piloted me through those areas again.

We walked about Zion and went round about her, telling the towers thereof and marking well her bulwarks. Many of the walls and towers now standing are of the twelfth century or later, products of Crusaders or Turks; yet lower portions of the walls are often observably different and obviously much older.

THE WALL

We entered the Old City through Zion Gate, as did Israel’s soldiers of the June war; and we followed the streets by which they had stormed the city and suffered their heaviest casualties. At last we came to the great western wall of the Temple, the lowest parts of which may be Solomonic, the visible, middle part, Herodian, and the upper levels Crusader or Turkish. The important thing here was the sanctification of this area by Israel. A holy place for many centuries, the wall had been forbidden by Jordan to Israelis in recent years. Since the June war devout Israelis have literally prayed “without ceasing” at this landmark of their national faith.

Doubtless the late afternoon hour, when my friend and I were there, was a daily high point in these devotions. Scores of worshipers were solemnly praying while others were coming and going continuously. Certainly my observation of this devotion could not be what it was for the young rabbi at my side. For him there was profound emotional and religious involvement. Though he was an American Reformed Jew, while most of the local worshippers were Orthodox, he seemed to feel the depth and force of their religious experience.

Differences between Orthodox and Reformed Jew were distressingly evident in Israel at the very time of our Institute. A World Union for Progressive Judaism gathered in Jerusalem at that time was forbidden by its Orthodox brethren the privilege of a worship service at “The Wall.” Yet my friend had only charity for the limited perspective of his Orthodox fellows. Happily, for me at least, as we watched, and listened, and pondered, our inimitable tour guide, Dr. Vilnay, appeared with a group of Israeli army officers whose military genius had planned the strategy of recent victories, including the capture of the Wall. He addressed them in Hebrew, too rapidly for my dull ears; but the rabbi with me interpreted and summarized the speech, declaring that these officers, though they knew well the significance of military strategy, were convinced that there was more than human strategy in the taking of this historically impregnable fortress—with infantry! For the area was too much congested with ancient buildings to permit the use of tanks.

It was a study to watch those grim colonels, majors, and captains, with Dr. Vilnay, himself a retired officer, and the youthful American rabbi—all with moving devotion, faith, and patriotism combined; all with renewed dedication to the land of their fathers, and to the mystic bond, incomprehensible to western minds, which unites faith and religion with a land of promise guaranteed to Abraham and his seed forever.

GREAT DILEMMA

Quite obviously this raises the problem of current disputes over the land; for Ishmael’s descendants likewise claim rights in the Abrahamic covenant. Discussions of the international and inter-racial complexities of this agonizing dilemma can be secured by interested persons from respective embassies of Jordan and of Israel in Washington, D. C. Certainly, to the inquiring tourist, the lot of the average Arab civilian in occupied areas of Jordan’s former West Bank appears hopeful and promising. The most frequent Arab cry in the ears of the present writer was for peace. The Arab merchant, shop-keeper, craftsman, laborer, farmer, or hotel manager, while not altogether happy, was either optimistic, or
silent about his pessimism, with regard to the new regime. The Refugee Camps, of course, provide a woefully different story. Much time and patience, and perhaps much humanitarian assistance, may be required for implementation of Israel's professed hopes for resolution of the refugee problem.

From the Jewish point of view the establishment of the State of Israel in 1948 restored Jewish life to its normal, healthy balance—a national state with its own productive citizenry on one hand; on the other, a voluntary Jewish Diaspora throughout the world, free to choose its place of vocation and its varied relationship to the Homeland. This internal problem of world Jewry was discussed by Rabbi Levi Olan of Temple Emanu-El, Dallas, Texas, in a Sabbath morning service at the College Chapel on July seventh.

The enforced Babylonian exile of prophetic times was changed by King Cyrus to a Diaspora in 539 B.C. Captive Jews in Babylonia became free to return or to stay; though Jewish exhortations to return to Israel were scarcely short of pressure. Many did return, and in due time established the Second Jewish Commonwealth familiar to students of the so-called inter-testamental period. Many, however, elected to remain in Babylonia where they, and their descendants for the next thousand years, maintained a flourishing culture to whose literary productivity the entire Judaeo-Christian tradition is heavily in debt.

The Roman exile which began in 70 A.D. continued until 1948. During all those centuries the Jew had not been free to choose his place of residence. But in 1948 that freedom, which the rest of us consider a natural right, was handed back to the Jew by action of the United Nations. In our time once more the exile has become a diaspora. The Jew may choose to live in Dallas or in Nazareth. And to one observing the book market, in Jerusalem or in Fort Wayne, the literary interaction between Dispersion and Homeland appears to promise as much in a decade or two as the Babylonian situation produced in a millennium.

The Christian scholar, compelled to recognize our debt to the Babylonian period, is likewise forced to inquire of the present, and of the future. The potential for human betterment, and for religion, seems vastly greater. Rabbi Olan saw the Dispersion as providing the Jew with a universal outlook, while the Homeland gives opportunity for translation of the universal into the particular—necessary complements of any worthwhile faith. To the writer, caught up in the majesty of that Sabbath morning hour, it seemed as if the prophet Zechariah was crying out again: "In that day (perhaps our own day) living waters shall flow out from Jerusalem, half of them to the eastern sea, and half of them to the western sea . . . and the Lord will become king over all the earth, . . . and his name (shall be) one" (14:8-9). Do we believe in prophecy and its fulfilment? Might we find it possible—Jew and Christian alike—to accept such fulfilment for our times?

PROPHETIC VISION

At this point, and with such exuberant vision, the present writer would gladly have laid aside his pen; but recent events forbid. The prophetic vision, so often destroyed by human blindness or ingenuity, is jeopardized again. My Jewish teachers for many years, whether in Cincinnati or Jerusalem, have taught me the appropriate applicability of biblical ethics, ardently claiming Jewish priority in formal statement of the "Golden Rule." The great Hillel, to whom they attribute this jewel, appears to have set the religious stage for many of the teachings of Jesus. He seems to have died while Jesus was in his early teen years.

Hillel and Jesus were equally firm in repudiation of the ancient custom, "An eye for an eye and a tooth for a tooth." And the present writer, having been for many years a serious student of Judaism, and a diligent pupil of Jewish teachers, finds it hard to believe that Hillel would find or admit any justification for the current re-institution of a custom repudiated two thousand years ago. More probably, it would seem, Hillel would be leading both men and nations to the Torah, not a jot or a tittle of which may pass away (Mat. 5:18), and through the Torah to life in the world to come (Aboth 2:8). Hillel and Jesus were not enough. Each required and commissioned his disciples. And to their disciples of this twentieth century may be committed the prophetic promise and responsibility, "I will give you as a light to the nations that my salvation may reach to the end of the earth." (Isa. 49:6).
"I trust that Taylor University always will give primary attention to the search for Truth by a faculty committed to Christ ... who consider good class work on campus their number one priority."

Quarrel among the brethren over the number of teeth in the mouth of a horse. For 13 days the disputation raged without ceasing. All the ancient books and chronicles were fetched out, and wonderous and ponderous erudition, such as was never before heard of in this region, was made manifest. At the beginning of the 14th day, a youthful friar of goodly bearing asked his learned superiors for permission to add a word, and straightway, to the wonderment of the disputants, whose deep wisdom he sore vexed, he beseeched them to unbend in a manner course and unheard-of, and to look in the open mouth of a horse and find the answer to their questionings. At this, their dignity being grievously hurt, they waxed exceedingly wroth; and, joining in a mighty uproar, they flew upon him and smote him hip and thigh, and cast him out forthwith. For, said they, surely Satan hath tempted this bold neophyte to declare unholy and unheard-of ways of finding truth contrary to the teachings of the fathers. After many days of grievous strife the dove of peace sat on the assembly, and they as one man, declaring the problem to be an everlasting mystery because of a grievous dearth of historical and theological evidence thereof, so ordered the same writ down.*

A faculty must be open, creative, flexible, able to listen and aware of the dynamics of the present day.

I have said all of the above in order to describe the kind of Taylor I envision for the future. I trust that Taylor University always will give primary attention to the search for Truth by a faculty committed to Christ working with young people who consider good class work on campus their number one priority.

Finally, let me close with a brief reference to a story I heard some time ago. It seems that a sizeable prize was offered to the artist who could paint the best picture on the subject of peace. After elimination, three pictures remained. One portrayed a beautiful sunset, the second a gorgeous sunset, and the third a mountain scene with a swift-moving river roaring over jagged rocks with the spray shooting high into the air. The judges picked the mountain scene. No one could understand the choice until he gave a closer look at the picture. for half hidden by the spray was a scrubby tree growing out of the rock in whose branches was a nest showing a mother bird feeding her young.

This is the way the Christian college. The job is not easy and there are many risks and dangers, but in spite of these tensions the integrative force of Christ as the center should give meaning to all we do and learn.

Just this past week an article was sent to me likening the college campus to a football team. I was intrigued. Whom do you think were the backfield and ends? The students. The quarterback? The faculty. That leaves the center and guards and tackles. There the analogy broke down because it failed to point out whether the president and the dean were the tackles or guards, and whether it was admissions, the registrar, or student affairs who were the center.

Personally, I resist the divisions of faculty, administration and students. I consider myself a full-fledged member of the faculty and I hope always a student. Regardless of what title you give me I now want to say a brief word about education—then Christian education—then a word about faculty, and finally about students.

In the August 30, 1968, issue of Christianity Today in an article entitled, “Christ in the Classroom,” James Kallas gave a descriptive definition of both education and Christian education. He wrote:

Education in the deepest sense is the formation of a perspective, the building up of a position, the development of an outlook from which all life’s problems are analyzed and evaluated. Education is a creation of a sense of values, the establishment of priorities. The truly educated man is an integrated man. He has a comprehensive, single-minded view that includes all of reality...

Christian education is the impartation of a point that puts Christ at that vital integrative center, that insists it is with him as Alpha and Omega that all human history and knowledge is to be comprehended.

This is an excellent statement which emphasizes the basic reasons for the perpetuation of the Christian college. Christ must be the center of all learning which will give an answer to man’s cry for meaning and purpose.

You will remember, I promised a few words to the faculty. In my opinion, for too many decades in the 20th century, the Christian college faculty has made a mistake similar to that Francis Bacon repudiated when he wrote:

In the year of our Lord 1432, there arose a grievous

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