Spring 1971

Taylor University Magazine (Spring 1971)

Taylor University

Follow this and additional works at: https://pillars.taylor.edu/tu_magazines

Part of the Higher Education Commons

Recommended Citation
Taylor University, "Taylor University Magazine (Spring 1971)" (1971). The Taylor Magazine. 43.
https://pillars.taylor.edu/tu_magazines/43

This Book is brought to you for free and open access by the Ringenberg Archives & Special Collections at Pillars at Taylor University. It has been accepted for inclusion in The Taylor Magazine by an authorized administrator of Pillars at Taylor University. For more information, please contact pillars@taylor.edu.
A touching saga of an old greenhouse which found fulfillment through a radical metamorphis from "sod to mod."

by Will Cleveland ('49)
FROM HOTHOUSE TO COOL

Members of the junior class enjoy an interlude of fellowship and calories in Hector's Hut.
There was this greenhouse. To be a bit more specific it was located at 85 degrees north latitude and 40 degrees west longitude in the northwest corner of southeastern Grant County.

The greenhouse was old—even for its age. Just how old is anyone's guess. In recent times, even within memory of the writer, the greenhouse had been home base for many exotic plants and flowers, from the dazzling night-blooming cereus to the more common dandelion.

But many good things come to an end. In 1967 the new Science Center at Taylor University was completed and the contents of the greenhouse, complete with chlorophyll, were transferred to much more palatial digs. So there the old hothouse stood—not unlike a retired caboose that had made its last hitch. What to do? The old landmark simply could not be removed.

Enter David Klopfenstein, an imaginative young man who in 1967 joined the Taylor staff as Director of Student Union activities. With no student union building in which to center activities, he looked for more facilities—and the pickings were mighty slim.

It was then that the greenhouse was rediscovered. Where else could one find 2,500 square feet of floorspace complete with running water, steam heat, a ceiling with 24 skylights, plus a discarded old banana tree, at no extra cost?

David set about drafting an improbable set of plans to transform the building. He harnessed several students who set to work tearing out the old concrete, dirt-filled tables which ran full length along both sides of the structure. Then he and his minions undertook the tedious job of repairing the glass roof. As in the days of Noah, curious onlookers were tempted to be amused as the crew worked on "David's Lark" which measured sixty-eight cubits long and fifteen cubits wide.

With the insides completely stripped, creativity was turned loose. An unorthodox appropriation of old lumber, burlap, wicker chairs and tables began to bring the master plan to life.

About 800 man-hours after the work began, Hector's Hut, a new concept in campus coffee houses, was born. Even included were a fireplace with a fan in the chimney to boost the draft, stalagmites of rope hanging from the ceilings to hold little wooden bowls filled with peanuts, and a flower garden with a fountain.

1 We called an ancient scholar, Dr. Moses Moseback, who dates the building somewhere between the reigns of Rameses II and John L. Lewis.
2 Whose memory can't be trusted—it's over 30.
3 Better known as Taraxacum Officinale.
4 It hid an eyesore—the campus garage—which had to continue to function, but certainly not in public!
5 Even the casual reader will note the remarkable similarity in size to the Hanging Gardens of Babylonia.
6 The finished product illustrates either the theory of evolution or the depravity of man (choose one).
Since young people are always suffering from malnutrition, a snack bar was installed as was an arrangement of soft lights and a rather sophisticated sound system for playing not-so-soft recorded "music."

But Hector's Hut was sired by serious purpose—in keeping with what is called the "whole person" educational philosophy. Not simply for entertainment, the coffee house became the scene of informal discussions ranging from politics to theology, where guest lecturers were invited to discuss in greater detail the thoughts and ideas presented in class sessions and chapel addresses.

In short, it became a great place to go to visit with friends, to relax, to ponder the great concepts of the ages and to eat peanuts.

But not the greatest place for refuge from a hailstorm.  

7 Other words besides "music" could be used here. But then my ears, too, are over 30. However, nurtured on a gentle diet of Richard Crooks, Lily Pons and the Carnation Contented Hour, they can still hear. A further word about the "music." From the aesthetic standpoint, I'll take the garage.

8 A rather wide range, wouldn't you say?

9 The end.
"RESOLVED: That the Federal Government should adopt a program of compulsory wage and price controls."
Debates are not won by breath alone. The spoils of intellectual welfare displayed by Taylor's young Debater Teams were earned by disciplined study, research and practice.

Under the tutelage of Professor Dale Jackson, the Trojans—four freshmen, two sophomores and one senior—captured first place in two tournaments and second place in prestigious tournaments at the University of Wisconsin and Ball State University.

The year began with a third place ranking in the Kellogg Community College tournament at Battle Creek, Michigan last fall. Then on November 7 an unprecedented event took place as two separate Taylor teams debating in different tournaments both took first place honors. One team had five victories against a single defeat at Goshen College to win that event for the fourth consecutive year. While debating at the Ashland College tournament in Ohio, the other Taylor team also posted an identical 5-1 record to finish first.

Facing stiff competition at the University of Wisconsin tournament, Taylor faced such formidable opponents as the host Big Ten university and Notre Dame, but placed second with a 5-3 record.

Coming closer to home, the Trojans continued their winning ways by taking another second place trophy at Ball State University. Later, with a 3-1 score, the affirmative side tied for second place in a tourney at Indiana University in Bloomington.

Near the end of the season the Taylor squad found itself on the short end of the score against a strong Wayne State University team in Detroit. Then, in the finale on March 25, Taylor hosted Harvard University in an exhibition debate, losing a close decision to the Ivy Leaguers.

Four of the team members debated for the Hartford City (Blackford) High School Speech and Drama Society and later opposed the Blackford debaters in a clinic to help the high schoolers gain experience competing on the topic of Environmental Pollution Control.

The subject debated in each tournament was the national college debate topic, "Resolved: that the Federal Government should adopt a program of compulsory wage and price controls."

Debaters acquire and catalog a large number of facts which are the tools of their trade. But much more than this they practice and seek to master the exacting art of logical, objective thinking and clear communicating. A well-executed debate produces a great deal of light and little, if any, heat.

Members of the team shown on opposite page are (left to right) Paula Weekley, sophomore from Norwood, Ohio; James Oosting, sophomore from Western Springs, Illinois; Jane Faison, senior from Huntington, New York; Dave Wierengo, freshman from Portage, Michigan; Prof. Dale Jackson, faculty advisor and coach: Bill Roberts, freshman from Skillman, New Jersey; Dave Oman and Diane Oman, freshmen from Chippewa Falls, Wisconsin.
by Tom Jarman

Coach Jarman, a 1965 graduate of Wheaton College, won the National Collegiate Wrestling Championship at 158 pounds in 1963 and was twice named All-American. His two-year coaching record at Taylor is 24 wins, three losses and one Hoosier Conference championship.
It is 1:00 in the afternoon, one hour before match time of the last home contest of the year at Maytag Gymnasium, and the tension has begun to build. Some students have already occupied choice front row balcony seats, and the set-up crew is just finishing its meet preparations. All is going smoothly except for the nervous interruptions of Coach Jarman into preparations that have taken place as scheduled each week for the whole season.

The Trojan wrestling team finishes dressing and takes the mat for the extensive warm-ups that remind visiting high school athletes of a whole practice. The gym is half-filled now and the music playing over the P.A. system, as well as the colorful warm-up of the Trojans, previews the excitement which is to follow. Floodlights are located over the mat and usherettes pass out programs with the day's line-up.
Collegiate wrestling is one of the most demanding of all sports. One eight-minute match is as exhausting as playing two football games back-to-back. But this sport, which calls for the ultimate in physical conditioning, bears some parallels to New Testament Christianity.

At 1:35 the Taylor team goes back to their locker room, and the visiting team begins their warm-up while students pour into the gym. It is indeed an understatement to indicate that wrestling teams do not especially like to come to the famous “Taylor Pit” for competition. The Trojans have not been beaten at home in two years and much of the credit must go to the enthusiastic crowds.

This crowd serves notice to the opponents that there will be no shortage of spirit as they greet their team at 2:00 P.M. The teams are introduced and then stand quietly in the blackened gymnasium as the national anthem is played. A strong Manchester college team will attempt to end the Trojan streak of 20 consecutive dual wins. The tension is heightened by the fact that Taylor sophomore Mike Gaydos, who has not lost a dual meet in his last four years of high school and college wrestling, is sidelined with an injury.

With a roar from the crowd, wrestling begins as colorful 118 pounder Bob Shaffer decisions his man in an exciting 6-3 match. Freshman Tom Stobie, at 126, wrestles well but loses a decision to tie the team standings. Disaster strikes at 134, however, as veteran Mel Leaman is injured. Instead of the expected three points for Taylor, five points go on the board for Manchester as the bout must be forfeited. At 142 Jim Pietrini loses a tough decision, and the Trojans are in trouble—losing 11-3. High point man for the year, Dana Sorensen, shuts his man out at 150, and his brother Dave takes the mat at 158 to a standing ovation. This is the last time Dave will wrestle at home, and he wrestles brilliantly to close out a fine career bearing his man 13-3.

Freshman Dave Beggs, wrestling for the first time this season, shows that he has great potential but falls victim to Manchester’s powerful Carl Kriegbaum. The score is Manchester 16, Taylor 9, and the Trojans must win the last three matches to win the meet. Craig Seltzer wrestles a fine match at 177 and brings his team three points closer. Outstanding freshman John Marchak wrestling one weight above normal runs into serious trouble, however, as he ends up on his back on the opening takedown. It is 5-0 against him and he is in danger of being pinned. Surely this was to be a disappointing end to a fine season in which the commitment of the athletes had been so great.

At such a moment the commitment of the athlete is seldom considered and yet it is commitment which has already predetermined the events to follow. The Christian wrestler has the privilege of committing his athletic endeavor to God, but too often this commitment is one in which defeat can be rationalized into some sort of “moral victory.”

It should be the aim of the Christian athlete to accept the responsibility of commitment and to interpret that responsibility into preparation. If he does not accept this concept for his day by day activity, how can he enjoy the privilege of commitment on meet day? Human beings fall short of the glory of God, not achieving anywhere near their potentials.

Yet God’s call to the Christian is one of total sacrifice. His disciples are to seek ethical perfection and to give themselves totally to Him. If one is to make this total sacrifice whether it is vocationally or athletically, he must rely on the power of God and accept the fact that the commitment must become a difficult day by day process and not just an event-oriented faith.

The ramifications of that commitment for the Taylor wrestlers are unbelievably difficult practices and an emphasis that each wrestler must give everything he has at each moment of the practice if he is to approach his potential. It also means that an apparent success such as a match won or opponent pinned may end up being chastised by the coach and prove disappointing to the athlete if the effort was not what it should have been. On the other hand, defeat can be graciously accepted and even complimented if the effort and commitment were great enough. Taylor wrestlers are not expected to wrestle to win. They are expected to win on their way to wrestling their very best.

The hours of preparation and sacrifice mean a great deal to John Marchak as he lies on his back in the middle of Maytag gymnasium. The result of his consistent commitment enables him to have not only the inspiration but the strength to come off of his back and to a neutral position. He goes to work to try and overcome the almost impossible margin in score. Seven minutes later with only seventeen seconds remaining on the clock he gains a final takedown to win the match by one point and bring Taylor to within one team point of their opponent.

Mark Marchak, wrestling at heavyweight, wrestles a tremendous match against a huge Manchester foe and wins 7 to 4. The Trojans have won 18-16.

The joy of victory and an undefeated season is experienced at 3:30 on the thirteenth of February, but the victory itself came days, weeks and months before. It came in the stifling wrestling practice room, on the steps running for conditioning and in the heart of a wrestler as he committed just one more minute of practice.

This preparation represents Christian commitment and responsibility. This preparation represents discipline and education. This preparation represents self-fulfillment and social worth. This process represents an exciting aspect of Christian education at Taylor University.
### TEAM STATISTICS
1970 - 1971
DUAL MEETS

<table>
<thead>
<tr>
<th>TAYLOR</th>
<th>OPPONENTS</th>
<th>TAYLOR</th>
<th>OPPONENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>32</td>
<td>Wilberforce</td>
<td>6</td>
<td>Wilberforce</td>
</tr>
<tr>
<td>35</td>
<td>Depauw</td>
<td>5</td>
<td>Depauw</td>
</tr>
<tr>
<td>33</td>
<td>Hanover</td>
<td>8</td>
<td>Hanover</td>
</tr>
<tr>
<td>26</td>
<td>Wheaton</td>
<td>6</td>
<td>Wheaton</td>
</tr>
<tr>
<td>31</td>
<td>Ohio Northern</td>
<td>7</td>
<td>Ohio Northern</td>
</tr>
<tr>
<td>30</td>
<td>Earlham</td>
<td>6</td>
<td>Earlham</td>
</tr>
<tr>
<td>22</td>
<td>Kings</td>
<td>14</td>
<td>Kings</td>
</tr>
<tr>
<td>20</td>
<td>Eastern Kentucky</td>
<td>14</td>
<td>Eastern Kentucky</td>
</tr>
<tr>
<td>21</td>
<td>Wayne State</td>
<td>14</td>
<td>Wayne State</td>
</tr>
<tr>
<td>19</td>
<td>Anderson</td>
<td>18</td>
<td>Anderson</td>
</tr>
<tr>
<td>22</td>
<td>Indiana Central</td>
<td>11</td>
<td>Indiana Central</td>
</tr>
<tr>
<td>39</td>
<td>Bluffton</td>
<td>2</td>
<td>Bluffton</td>
</tr>
<tr>
<td>18</td>
<td>Manchester</td>
<td>16</td>
<td>Manchester</td>
</tr>
<tr>
<td>Total 350</td>
<td>Total 127</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

John ('74) and Mark ('73) Marchak are congratulated after the Manchester meet by football coach Nelson Gould ('62).

Robert Shaffer ('72) scores first an on escape by a standup and then scores a take-down on a double leg drop.
two 1971 graduates offer both faculty and students some Advice and Dissent

Stan Nussbaum presses a point during a discussion session. At right is the Rev. William Hill, Minister to Students.
by Thom Black

We are a University, and that implies a sense of community, of collective identity. We strive to be a Christian university, and that implies God. And God implies the miracle of love.

There are evident conditions that would speak to us of a breakdown in our ability to live together and to display God's love at the same time. And this breakdown in a sense of Taylor community has its focal point in the Standards of Student Life.

Only rarely can the decline of any institution be attributed to one group or individual. Subsequently, my perception of the problem will be centered in two groups: the faculty and administration, and the students.

In directing my thoughts to the faculty and administration I am reminded of the words of the Spirit in the book of Revelation, speaking to the church in Thyatira and saying, "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last is to be more than the first. Notwithstanding I have a few things against thee."

In all seriousness, I trust that what I would say to you might be received as a challenge rather than a condemnation.

Partial responsibility for the decline of collective identity on this campus must be placed squarely with those who comprise the faculty and administration of this university. How often have you led us to believe that we had indeed a verbal and philosophical commitment to a sense of togetherness or unity. When you have spoken the syllables of "the Taylor family," or "team play," we have listened to you because we, too, believed that behind all the verbal epithets there was indeed a commitment to community, to sharing, to love, if you will.

Let me emphasize, we do not doubt your sincerity when using these terms. But sincerity is not enough. Too often "the Taylor family" has been assumed to be a reality; it has become for some a simplistic device for assigning student roles, for giving ready solutions to complex problems or relationships, for shielding oneself from genuine contact with students.

I am more than aware that we as students have often been less than helpful or open to your attempts at establishing contacts. But I am also aware that you have lived this experience of post-adolescent growth before us, that you have experienced the pressures which tend to drive us inward more often than outward. Perhaps you have not always been aware that we stand in need of your example, perhaps most when we have seemed most beligerent.

As members of this faculty and administration, are you satisfied with the present degree of fulfillment you see in terms such as "Taylor Family" and "team play?" You serve, by your own choice, as social, academic, and spiritual examples for this student body. In that role can you personally evaluate your relationship with your students and say in honesty that you have caused them to feel a sense of unity, of togetherness, of collective identity both with your example and with this university? In touching the life of any student, you help to formulate his attitudes and operations even beyond his stay here. If you are unable to appreciate the challenge of serving as an acceptable model for student behavior, and along with it the challenge of accepting the ultimate worth of your students, of what real value can your witness to Christ be in our situation? I would offer to you several proposals:

(1) A program of social sharing to be accepted and initiated by willing and open faculty members, directed towards the general mass of incoming freshman and transfer students each semester. The ratio of incoming freshmen to faculty in any fall term is approximately 3 to 1. This small ratio, directed toward sharing socially outside of academic experiences, could increase meaningful student-faculty relationships now lacking on this campus.

(2) A personal attempt on the part of willing and open faculty members to gain the trust and intimacy of four students from each class level each semester. Such an attempt would acquaint each participating faculty member with more than 30 new students each year, thereby setting up a network of interrelationships and mutual dependences. Again this must be inclusive of spiritual, academic and social knowledge.

You are more than aware that ours is an age of accelerated change. There are simply times when we, as students, need to be assured of your humanity, even though you are, and must be, above us. As well, we need to be assured that you recognize our struggles to attain maturity. We need your example of what the warmth of Christian love can be. We can't know that readily if you choose to remain aloof.

While I am willing to concede that there are attitudes held by a minority of our faculty and administration that have been detrimental to the building of a sense of collective identity, I am not willing to overlook the existence of similarly detrimental attitudes within our student body. There are, as I see it, two general indications of a decline in student attitude: first, a loss of pride in being associated with this institution and secondly, a decline in personal integrity. Shall we consider three examples?

(1) There is, I believe, a general lack of pride in an identification with academic excellence, a desire for ideas. As well, this sentiment is used persuasively against those who seek to maintain or develop a meaningful relationship with the institution.

(2) Lack of pride in this institution and a subsequent evidence of loss of personal integrity, can be seen in the misuse of collective and personal property. When we as students fear to leave our personal property in a cloakroom shared by our peers, when we
“As members of this faculty and administration, are you satisfied with the present degree of fulfillment you see in terms such as “Taylor Family” and “team play?” You serve, by your own choice, as social, academic, and spiritual examples for this student body.”

misuse library facilities, or when we operate a student government book exchange at a loss because of the theft of submitted materials, we have a problem.

(3) Both our loss of pride in association and our lack of integrity reveal an apparent lack of concern about our personal influence among our peers. There is a seemingly suave philosophy prevalent that would say, “I realize certain harmful activities are not to be a part of my life style, but it’s really not my business if my brother wants to destroy himself by partaking in them.” We apparently believe that we have exhibited real Christian open-mindedness when we allow others to do whatever they please without any verbal, moral concern on our parts. We may be proving the degree of our acceptance, but we are showing the lack of our love as well.

If you feel that you can’t express yourself, that you can’t trust the majority of your peers, or that you don’t have a meaningful responsibility for the lives around you, what exactly is your purpose in becoming a part of this institution? As students professing a relationship with Christ, how can you ever, ever rationalize such indifference?

We are not likely even to approach one another meaningfully as long as the relationship between the individual members of this campus and the Standards for Student Life remain in their current form. After all the conferences and hours dedicated to a consideration of the standards of this University, how many of us can honestly say we are prepared to defend them? What I propose is just this—a re-statement of the Standards for Student Life to classify such acts as drinking, smoking, dancing, etc., not as intrinsic moral issues but as Christian social issues. This is, I believe, consistent with the sentiment of the administration as a whole. It is a proposal to keep the standards, but to change the expressed reasons for the standards.

Let’s make definite the relationship we perceive between the standards for student life and the person of Jesus Christ. Our standards are most consistent with Christ, I believe, when they are not based on moralizing but grounded in a concern for others, and their perception of our Christian witness in our actions. To so state the standards for student life will require a refusal to rule on the intrinsic morality of issues involved so as to avoid wasting time debating what a Christian can or cannot do. I am more than aware that we have an image to uphold as an institution and that we represent those who have passed before us. But if our only rationale for the forming of standards lies in a concern for the Taylor image, then we offer to one another social meat sacrificed to social idols.

I cannot say beyond a shadow of a doubt that a change in the grounding of our standards is all that is necessary to bring us together. I can only say that a continued misunderstanding on the part of each of us can only drive us further apart. Let us fulfill the need for love rather than destroy it by making it an idol.

by Stan Nussbaum

I would like to re-emphasize that our basic thesis is that we frankly do not believe the alarmists who run around campus saying that the sky is falling. We are not prophets of doom. We do not believe in the logic expressed in one of the theme songs of the Music Man (if any of you are able to remember back that far.) “We’ve got trouble, right here in River City, with a capital T and that rhymes with p and that stands for pool.”

I think everyone agrees that there are some attitudes present on campus which are not Christian. Rather than throw up our hands in holy horror or give up because “Taylor isn’t what it used to be,” let’s take a good hard look at our problems and at a couple of suggestions which I feel would help to allow the power of Christ to work more effectively and more visibly on campus.

The first problem I wish to consider is an assumption—the assumption that on every issue there is a student opinion and a faculty opinion; that is, whether I want to talk about drinking, dancing, class cuts, or tuition rates, the students will give me one point of view and the faculty will give me another.

This problem has two sources. The first is the Student Government Organization. Under the current setup, and I am not about to propose an alternate one, SGO is supposed to represent student opinion; and of course, when a Senate resolution makes its way into a student-faculty committee or into a faculty meeting, the illusion that 99% of the students back it is a convenient selling point.

The other source of the problem is the faculty. As Taylor students we are supposed to see all faculty as if they are playing on the same team, and as if they are all on the best terms with one another. I have no quarrel with that. What bothers me is that apparently the team play idea gets perverted sometimes so that some statement like “If you don’t agree with me, you are causing division on the team,” emerges.

The unity of diversity of which Mr. Griffin spoke in such glowing terms last fall is thus smothered by a unity of conformity. I wish we could see a community of people, of faculty, who could disagree vocally on academic procedures and even on standards and still love and respect one another. But instead of witnessing the differing opinions and their peaceful solution, we are silently asked to pretend, in the name of unity and team play, that these differences do not exist.

I think a good many professors missed the significance of the request
“Sincerity is not enough. Some of the most devout Christians on campus, some of the people who are hardest to approach, even though they think themselves to be the easiest because they know how sincere they are.”

for more student votes on committees. It was a cry of some people who have given up talking to you. They are saying, “We can’t convince you because you won’t listen, so we want to vote you down.” It is a tragic conclusion, but it has been drawn. The other problem I wish to call to your attention is the belief that there are some things which it is not safe to say around here. Here are a few examples: “This class is not meeting my needs.” “That professor hates me.” “That guy cheated me.” “Tuition would be lower if we got rid of half of the administrative positions.” “I have no respect for that professor.”

When someone is having doubts about the sincerity of some of the pillars of the community, he feels obliged to say nothing. Too many students have mistakenly adopted the policy of failing to ask embarrassing questions. Because we ask no questions, we get no answers; and because we get no answers, our unsolved problems begin to look unsolvable.

There is a subtle force operating behind the scene, a force we call peer pressure. It keeps us from saying publicly the things we would like to say and some of the things we should say. But how often do you fight peer pressure? Jump upon a soap box and shout, “Come on, all you peers! Cut that out!”

Before offering some suggestions for solving the two problems I have mentioned, I would like to butcher one sacred Taylor cow—the idea that sincerity of heart will solve our problems. Don’t get me wrong—I am not against sincerity, I am not against praying about problems and praying for people. After all, the Bible says, “Pray for kings and all those in authority,” which I assume could apply to the administration. And the Bible also tells us to pray for our professors: “Pray for those who persecute you.”

But sincerity is not enough. Some of the most devout Christians on campus, some of the most committed people, are some of the people who are hardest to approach, even though they think themselves to be the easiest because they know how sincere they are. And if you don’t know what I mean by a person who can be sincere, have a sound mind, and still be unapproachable, you are probably one of the people I am talking about.

I have not been able to figure this out, and I would be very happy if someone would solve it for me. How can a professor be sincere to the core and yet appear so uninterested? I do not know.

In an attempt to solve the other problem—the fear of expressing oneself as a student—the Scholastic Affairs Committee is establishing a committee to hear the things students cannot safely say, and to do something about them. This committee works very simply. If you have a gripe which relates to academics at Taylor, if you think you have been had, if you think a prof cut your grade because he does not like you, in a word, if you would like to go see the Dean but are either afraid to or think he does not like you either, then bend your Senator’s ear. Your Senator will know the number to call, and you march him down to the phone and make sure he calls. Within 48 hours of that call, barring the outside chance that we will have 1,400 calls during our first week, one of the five committee members will listen to everything you were afraid to tell.

We are guessing that 25-50% of the student academic complaints are based on misunderstandings and are never solved because the student never inquires long enough to find the basis of the trouble. For example, I received one anonymous course evaluation in the mail from a student who was very upset. I threw it away, but as I recall it said something like this: “Professor A did not let us evaluate his class, but he is a poor teacher anyway. The lectures were terrible, and it was just an all-around lousy class.” If the person who wrote that note could have found out the truth, he would have found out that our mailing list was not complete for the course evaluation mailing. The professor in question never even saw a set of course evaluation forms and could not have given them if he had wanted to.

For the 50% of the complaints which are not based on misunderstanding, we will try to serve as representatives or advisors. We may find it necessary to confront the goblins and witches who have managed to fool the Dean, secure a teaching position at Taylor and abuse you innocent students.

It is because of this representative or diplomatic function that we are calling the committee the Student Diplomatic Service, and since that is a rather pompous title and may be hard to remember, we will probably be identified simply by our initials—SDS. We are not Philadelphia lawyers, but we will do our best to clear the reputations of the innocent and lift the burdens of the oppressed.

We have problems but they are not beyond solution. We believe that a better way of handling grievances through establishing a Student Diplomatic Service, a better acquaintance with faculty politics through opening of faculty meetings, and a better understanding of the Taylor goals by a restatement of the standards, will contribute to a pride in Taylor and a collective identity.

Perhaps you are asking why we major on problems if we claim to be optimistic. Why have we talked about the bad things? Why have we pointed our fingers at the flaws in the system? Because we believe that effective Christianity is not something you have, it is something you do and keep doing. A Chinese wise man, though he probably never heard of Jesus, embodied this very Christian concept in a proverb:

Virtuous ten years—still not enough
Evil one day—too much already.
IN SPRING, A YO
Perhaps nothing is completely ordinary to Jim Postlewaite. His photographic eye sees simplicity in the complex and beauty in simplicity. Often he employs the incongruous to highlight an emphasis. Most of all, he takes time to notice and capture the world around him — and he sees it a little differently.

This collection, one might add, seems to suggest that Taylor coeds not only take many subjects but prove to be interesting subjects themselves. Jim comes by his craft honestly, since his father is art director for a leading evangelical publishing firm. A January '71 graduate, Jim is now serving in the Marion Youth for Christ program.
There is at least one remarkable fact about today's college youth. Many are hungry for reality—for ultimate meaning and experience in life. They are fed up with the pursuit of trivia that characterizes a materialistic age. They want something more.

Thus, many have set out on their own pilgrimages, and for lack of a Guide have taken roads to further disillusionment.

But a glorious Ultimate there is—a transcendent Oneness—a fundamental unity of truth, design and destiny. Divinely endowed with spiritual truth and grace, Taylor finds herself with the magnificent mandate to foster in her students such an ennobling sense of reality.

Since classroom work and each academic discipline involve only a few facets of understanding, the University devoted an entire day—FREE UNIVERSITY DAY—to exploring some of the most fundamental issues. These were catapulted into everyone's thinking by three basic questions, "What is Truth?" "Am I my brother's keeper?" and "Freedom to do what?"

The concerted effort included chapel presentations, informal give-and-take sessions and a closing meeting in which each participant had opportunity for final observations and moments of sharing.

The following are the "thought catalysts" presented in chapel, plus photos and discussion statements which reveal something of the content contributing to a valued learning experience—for faculty and administration as well as students.
Carl Rice (50). "Grades are part of adult life. Everytime a doctor, lawyer, teacher or anyone performs his service he faces a test—he is being graded."
Gordon Jensen ('50), Associate Director of Development for Alumni Affairs, and Tim Heffentrager ('71) lunch together to continue a conversation which began during a discussion session.

Dr. Frances W. Ewbank, professor of English. "Many choose a Christian college because of the environment they find here. Do we have the right to change it to make all schools alike and thus destroy the student's choice of coming to a school like Taylor?"

Bob Whitehead ('72). "A thing - an institution as such - is not Christian. People are." Bob raised the question, "Do rules foster healthy attitudes?"
by Diane Taylor ('71)

Too few people realize that this is the time to search. Students, now is the time to question—now while there are other Christians around to offer answers. Faculty members, wouldn't you prefer that a student question now, while you can offer answers, than later, when there may be no one near him who cares to defend the Christian faith?

Why have I learned more about meaningful living this year through developing relationships with people than I have in three years of classrooms and books? If, then, the search for truth includes the traditional academic forms and interpersonal relationships, what does this mean in terms of my time? How do I establish priorities? If interpersonal relationships are important, why was I allowed to hide from such contacts in books for three years? Do I have a right to expect from a classroom the type of stimulation that will make me seek contact with others rather than escape? Why have I found that some of the wisest, deepest people I know make less than impressive grades? How should I seek to justify myself academically to my professors—by my grades or by the quality and depth of my living experience? Why does there never seem to be time or energy left to look for answers to these questions?

Faculty and students are looking for a common ground on which to establish relationships. At an institution of higher learning, what could be more natural common ground than a genuine excitement about the search for truth?
What is Truth?

by Professor Herbert Lee

"What is truth?" said jesting Pilate, and would not stay for an answer."
So begins one of the essays of Sir Francis Bacon.

If Pilate had waited for an answer, he could have been there a long, long time. For the quest for understanding is not brief, and the answer is neither simple nor sudden. Usually, for the thinking man or woman, it involves the entire span of his lifetime. And that is good, for this search can be as exciting and as rewarding as any adventure on which a medieval knight or a modern Odysseus ever embarked.

One of the questions of youth is how to spend their college years most profitably and most enjoyably. One's social life is important, of course, and one should not neglect it. And quite possibly this will be the period of greatest spiritual growth.

But basic to both of these, lending warmth and richness to social life, and depth and direction and stability to spiritual development are the academic pursuits.

Becoming educated, however, does not consist merely in learning facts. For if it were possible for one to learn all of the facts in the world, he would have acquired only the raw materials for building an education. Facts to the student are like tubes of oil paint to the artist or bricks to the construction engineer. One may have a studio filled
The Christian professor is very much concerned about academic excellence. He knows that the religious student with an inferior education may do actual harm to the advancement of Christianity.

with paint and never know what it is to enjoy a Rembrandt or a Gainsboro or a Corot. And one may collect a whole field full of bricks and still live in a cave.

A house, then, is more than a pile of bricks; and a painting is infinitely greater than a collection of tubes of color. One should remember, though, that one cannot construct a building without bricks or other materials and that, without paint, the greatest artist would be helpless.

"But," you may say, "I want to find my own truth. I just want to be myself—to do my own thing. Why should I take the trouble to learn what others think, when I may not agree with them anyway?"

I believe, with all my heart, that a good academic education, resulting in a trained mind, will be of immeasurable help to one who wants to develop his own unique self; for one does not think in a vacuum or grow without nourishment. When the present-day scientists decided to build a vehicle that would carry them to the moon, they did not insist on discovering electricity for themselves or the laws of force and motion. They built on what others had learned.

In books and in academic classes one finds out what the greatest minds of the past and of the present have thought. The modern student, then, in doing his own thinking, makes use of these thoughts and ideas of other men as a foundation, or at least as a point of departure, for his own quest for truth.

But that is not all—not even the most important thing about an education—for being educated consists not in having but in being. Someone said that an education is what you have left after you have forgotten all that you have learned. That is not entirely true, of course; but there is much truth implied in it. And if it were entirely true, learning would be no less important; for one is not quite the same after he has forgotten a fact as he was before he learned it. It has had its effect on the totality of the person.

I do not remember all of the ideas that I have encountered, but they have contributed to my own intellectual being, sometimes in modifying my own thinking, sometimes in stimulating an entirely different thought. One does not recall all of the poetry that he has read, all the music that he has heard, or all the paintings that he has looked at. But he may be sure that he is a little greater—a little more—because he has experienced them.

The truly educated man knows that not all truth can be expressed in prose—not even perceived intellectually. Some of it has to depend on the trained voice of a singer, or on a violin in the hands of a master. And it may be that certain bits of the truth about our own troubled times can be expressed only by the electric guitar or, currently, in the more softened American rock of a James Taylor, who, recognizing the inadequacy of words, said, "I sing because I do not know how to talk." The truly educated person, then, learns to listen to many voices and to understand a variety of media.

All that I have said so far is true of the learning available in any good college or university. But what should be distinctive about a Christian college?

That is where the professor comes in. In the first place, the Christian professor is very much concerned with academic excellence. He knows that the religious student with an inferior education may do actual harm to the advancement of Christianity by causing better educated non-Christian students to feel the same contempt for his religion that they do for his education and for his general reasoning ability.

But the religious professor can do something for his students even in the academic area that goes beyond what the non-religious professor can do. Let me illustrate from my own discipline.
Herbert Nygren, professor of philosophy and religion, has completed his second year on the Taylor faculty.

by Dr. Herbert Nygren ('51) and Cindi Hockett ('71)

Dr. Nygren:

Arthur Koestler, in his novel, Darkness at Noon, has Ivanov say: "There are only two conceptions of human ethics... One of them is Christian and humane, declares the individual to be sacrosanct and asserts that the rules of arithmetic are not to be applied to human units. The other starts from the basic principles that a collective aim justifies all means, and not only allows, but demands, that the individual should in every way be subordinated and sacrificed to the community."

These words from a contemporary novelist will be followed by two brief citations from Holy Writ:

... a man lame from birth was being carried, whom they laid daily at that gate of the temple which is called Beautiful to ask alms of those who entered the temple. Seeing Peter and John about to go into the temple, he asked for alms. And Peter directed his gaze at him, with John, and said, 'Look at us.' And he fixed his attention upon them, expecting to receive something from them. But Peter said, 'I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk.'

(Acts 3)

... the Lord said to Cain, 'Where is Abel your brother?' He said, 'I do not know: am I my brother's keeper?' And the Lord said, 'What have you done? The voice of your brother's blood is crying to me from the ground.'

(Gen. 4)

According to the New Testament account, a certain lame man had been brought daily to the gate of the Jerusalem temple. Day after day some friends had done this favor for the man, leaving him in his misery just outside the building compound which represented everything that was holy in Judaism. What a picture this gives
“Love is a spendthrift, leaves its arithmetic at home, is always ‘in the red.’”

to the reader: tragedy, despair, discouragement, poverty—just outside the door of the temple.

By virtue of the fact that this had been a daily ritual, one would suspect that no one inside the temple had taken cognizance of his needs. There he lay, a symbol, perhaps, that the prosperity of the temple and its “beautiful gate” had led to a loss of spiritual perception. Is it not true that the sovereignty of God extends not only over prayer and worship but also over all human activities? It is the concern of God’s people to see to it that all of life is functioning in accordance with His will.

Religion in the day of our Lord had fallen to the place so that what went on inside the sacred walls meant little to life on the outside. It would seem that the ponderous piety of the Pharisee, the sophistication of the Saducee and the irreverence of the irreligious indicated that most contact with life had been lost.

Genesis gives us the account of Cain and Abel. The author would have us visualize God looking around for Abel. Not finding Abel, God asks his brother Cain concerning Abel’s whereabouts. “Am I my brother’s keeper?” responded Cain.

An affirmative answer to Cain’s question is surely implied as God asked, “What have you done? The voice of your brother’s blood is crying to me from the ground.” There is no indication in this narrative that Cain had deliberately plotted to murder his brother. It appears almost as if in a moment of anger at the prospect of God’s willingness to accept the sacrifice of Abel rather than his own, Cain picked up a stone or a stick and struck a blow. The punch, the blow, the fall—a casualty of man’s lack of concern for another, lay on the ground.

I suspect that Cain was shocked when he saw Abel lie so still. He had seen sheep die, but never a man. So still he lay! He tried to cover him in order to hide him from view. Suddenly the voice: “Where is your brother?” Paul Sherer used these words: “God’s love is concerned about men, whatever they are, good men or bad men, not for its own sake, but for theirs . . . The love that is at the heart of the universe is a splendid thing.”

To be sure, life has its vertical dimension. But it must never be forgotten that it has also its horizontal dimension. God is concerned with how a man treats his brother. Can we hear the voice coming through the smog of unconcern: Your brother’s blood is crying to me from the Asian battlefield, from the riot-torn cities, from the dormitory room down the hall, from just outside the gate of prayer and worship.

On the island of Iona, off Scotland, there stands a monastery from the 13th century. In the ancient chapel on a gothic arch above the pulpit, the monks had carved the face of a man in torment with sightless eyes, open mouth, agony-lined face—a constant reminder to the worshipper that the needs of men must concern him.

I would make a second observation from the story of the lame man. We are told that he had been asking for coins from sympathetic passers-by. All he wanted was alms to assist him in his limited existence rather than strength to overcome his weakness. Does this portray much of mankind? Man is unaware of his real needs. He thinks he needs a surface ointment when in fact he needs radical surgery. The man asked for alms when he needs strength to walk.

Man so often seems incapable of sensing the real problem in life. Basically it is neither political nor economic; it is spiritual. This age needs, as every age before has needed, the redemption of man and the whole social order. This will come not by political realignment, by violent changes in government, nor by expansion of poverty programs, but by the regeneration of the human heart. That person at your door needs the bold imperative, “Rise and walk!” Get up from the lethargy of lost initiative; get up from the ignorance of carelessness; get up from that life of sin which has you so bogged down that you have lost recognition of yourself.

There is a third observation—It is from Peter’s words: “In the name of Jesus . . . rise and walk.” We must note well: nothing was given to the man enabling him to continue in his meager existence as a crippled beggar. The power of Jesus Christ working through a man was never meant to be used to dole out palliatives to help worldly woes: it was (and is!) meant to put men on their feet.

There is a classic story that persistently appears, although its historicity is somewhat shrouded; nevertheless, it could well have occurred. St. Thomas Aquinas, the “angelic doctor” of Roman Catholic dogmatic theology, is said to have visited the papal chamber on an occasion when Pope Innocent II was seated by a table counting gold.

“You see,” the pope is said to have remarked, “the Church can no longer say, ‘Silver and gold have I none.’” “True, Holy Father,” responded Thomas, “but neither can it now say. ‘Arise, and walk!’”

Peter and John served as channels through which the power of the resurrected Christ could move in the world. The beggar was thus enabled to take his eyes off himself and focus them on the Christ. If the Church, and the Christian college, are not channels for the grace of God to flow through, they are little more than cumbersome machinery. If the Christian student and faculty member are not vehicles for the love of Christ, they stand in violation of the challenge of the Christ who said, “Love your neighbor as you love yourself.” “Love is a spendthrift, leaves its arithmetic at home, is always ‘in the red.’ And God is love.” “The cross is the whispered word of a God—travel-stained and foot-sore, seeking someone . . . whispering a name . . . The search began in a garden. “Where is Abel?”

About this time I ended up at Taylor, expecting four years of Christian retreat, of figuring out what it all really means. But here I found the same problems—I fell into the same trap of going through all the actions to look and act like I was a maturing Christian—and everyone thought I was. All this time (my first two and a half years here) I became more and more lonely, unhappy, desperate, confused, and alienated from myself, God and other people. My self-concept had also suffered a lot of intensive damage because I knew that I wasn’t what I should be and everyone else thought I was—so I naturally concluded that the problem was my basic character and make-up, and that I as a person would never be worth anything, especially if I couldn’t get myself straightened out and on the upward path while I was at a Christian college.

What was my problem? Why couldn’t I find the stability I needed in Christianity? To me it looks like an escape when I say, “I can’t make the grades I need. I don’t have time to study. I can’t have an honest relationship with my professor—or my parents—or my roommate—or myself. No one has ever loved me. I’m afraid of the future... but it’s all in the Lord’s hands and I know it’s going to work out for the best.” As long as this was my modus operandi, I wasn’t accepting and dealing with my problems: I was merely pushing them out of my mind, waiting for God to solve everything.

As I ignored all my inner and external problems, they only got worse, and I became more intensely frustrated because Christianity wasn’t working for me. The thought that God was in His heaven didn’t give me friends to put their arms around me when I felt lonely and unhappy; it didn’t give me calm as I looked into the future; it didn’t give me self-confidence to establish relationships with other people, it didn’t take away the inner churning and uneasiness I felt because I couldn’t be what a Christian was supposed to be.

The way in which I then resolved this conflict was to reject Christianity—not because I didn’t think it was philosophically sound, but because it seemed to me to be a hopeless ideal.

I felt that I couldn’t meet the requirements, so I had no business calling myself a Christian. This stroke of honesty really left me out in the cold, but at least I didn’t have to play silly games with myself anymore.

Then, a year ago, a few people happened into my life who said to me, mostly through silent acceptance, patient listening, gentle probing, and genuine caring, “I care for you as a person—not because you’re a Christian, not because your life style conforms to Taylor’s or to mine, not because I feel comfortable with you, not because I want to cram my ideas down your throat or convince you that I’m right or make you as much like myself as possible—but because you’re a person, with all the frightening implications that has. You’re lonely, isolated, you hurt—so do I and I need you. I need to form a relationship with you in order to have one with myself.”

This kind of vulnerability to others, which implies real concern for individuals, is the meaning I find in Christianity. The far-reaching implications of a Christian commitment in terms of human relationships is the kind of Christianity that I’m willing to pursue. The idea of relationships was so important to Christ that He said that anyone who is even angry with his brother is in danger of the judgment. All the other issues—doctrine, ethics, eternal life, my behavior—seem to me to be secondary. If I can’t find a security within myself and establish some kind of identity, how can I expect to find God? And, the things that I feel I can be most certain about concerning God as a person are things which I have experienced through other people who are serious about Him.

I need people to whom I can honestly relate, share my convictions as well as my hang-ups, tear apart old concepts I’ve hung onto for security without really accepting. I need to be able to admit to frustration, loneliness, fear, and despair; I can’t do these things unless I feel genuinely accepted and cared for. And I can’t help feeling that my experience is all that unique; I think many others need the same things. To me, this is what the idea of being my brother’s keeper is all about. It’s part of the essence of Christianity.
Freedom
to
do
What
by
Walt Campbell ('64)

In recent conversations with students, faculty and administrators, freedom has been a widely discussed topic—we seem to be preoccupied with it. Some of us want to be free from what we feel are the shackles of our past, from the customs of our forefathers and from “traditional” Christian faith, which we say has been tamed and institutionalized, imprisoned in church buildings, and immobilized by administrators. Some contemporary Taylor University members want to be free from the haunting idea that we should become involved in the lives of other people. Some of us suffer from clausrophobia and desperately want to prove we are free, saying we will be bound by no law save the law that we are not bound.

I submit first of all that we will know true freedom only after we have learned what being a true servant is really all about. I submit secondly that we must realize freedom in our relationship and standing with God Himself, before we will ever realize open and honest relationships here on Taylor’s campus.

We know through modern psychology what is necessary to free man from the human tyrannies which keep him unaware of the truth which results in true freedom. We have spoken loudly about our dependence upon God, yet seeming not to understand that we will experience freedom only as we practice self-mastery, and as Paul states in Hebrews 12:1, “let us strip off everything that slows us down or holds us back, and especially those sins that wrap themselves so tightly around our feet and trip us up.” Allow me to speak humanly about God. It must be frustrating to God as He seeks to work in a man who offers no disciplined cooperation and will not shake off the shackles of his egocentric self.

We must understand what tyrannies bind us before we can be free to be God’s complete, free person. First is the ego—the something within which overemphasizes myself, and mine. It is that which makes us measure issues, projects, causes, people, even God by their effect upon our hopes, our plans, our profit and our security.

Secondly, things tyrannize us too. Money, cars, clothes, stereos, furniture, food—all the material paraphernalia of existence—captive our interests and dominate our thoughts. “To have” seems to concern us a great deal more than “to be.”

Thirdly, people exercise a disturbing lordship over us. What they think of us agitates us more than what God thinks of us. We who lash out against others in high places or low reveal by our persistence and our energy that people have “gotten to us.” This shows our over-anxiety about people and how large a place they have seized in our attention.

This tyranny of the ego, and of things and of people must be broken. Otherwise, we as a community here at Taylor University shall not achieve that freedom to be God’s complete, free person.

Richard Love stated in Christianity Today, “The truth of all truths is this: there is no real freedom save that which we find in God. And this freedom comes to man when he freely surrenders his freedom and gladly embraces the leadership of God, into whose hands he commits himself forever.”

Freedom to do what? Freedom to be God’s complete free person.
Reflections
on
University Day

by
Alison Garnes ('74)

Our Free University Day provided me, a black and recently-admitted student, an opportunity to express many of my feelings concerning Taylor and the black student body. Although most of my comments were negative, which may have led to some misunderstanding and resentment, the general outcome of the day was enlightenment—greater understanding of the problems confronting both blacks and whites when interacting with each other on campus. This deeper insight is necessary to clear the air of tensions standing in the way of positive action.

The question which caused the most discussion in one of the panels was based on two statements I made in chapel. The first concerned the fact that the black student is often focused upon to such a degree that he feels like a novelty. The second statement was the declaration that while at Taylor I will in no way negate my blackness. These two points were suggested as being contradictory—that I will not negate my blackness and yet resent the attention I receive because of it.

In the first place how can I be sure that the attention I receive is not really genuine? In the second place, I as well as anyone else, want to be treated simply as a person. Unfortunately, however, when there is a majority extending itself to a minority, the dominant group, in an effort to treat the members of the smaller group as fellow humans, often tries to consider them as "one of us."

This often results in an oversight (on the part of the majority)—a failure to recognize and to be sensitive to the differences which are, in fact, present in the minority. As the majority member interacts with minority persons he also superimposes upon them his own values and outlook, thus denying the other person's individual uniqueness.

Christian love should extend beyond racial and ethnic lines, but this does not mean pretending that these lines are not there. Part of one's appreciation for another should include understanding his individuality in light of his background and culture. I have a responsibility to myself because of the pride that I have in what I am, and not to be so assimilated into the culture presented at Taylor that I become a white person. In avoiding this, the onus is on me not to negate my values and culture. The responsibility is on the majority, however, to understand its relationship with the minority so that in an effort to make the latter feel accepted the majority does not have to be phony by showing unusual kindness and tolerance.

From the many positive comments which emerged during and after the discussions, I conclude that many students and faculty members were helped by the ideas expressed. I was given much greater insights into the frustrations many whites have in dealing with blacks, and from the questions asked was often forced to examine more thoroughly my own feelings toward the issue.

University Day will have been effective only if the knowledge gained initiates deeper fellowship and is transformed into concrete action.

As I have been motivated to involve myself in both, I hope the others who learned will follow suit.©
ABSOLUTES?
ABSOLUTELY!
OR
FRANK and EARNEST revisited

FRANK: Free University Day filled only a small space on the Taylor calendar but certainly sparked a great deal of thought.

EARNEST: I was impressed with the way the discussion stayed on a high level—on major issues. One thing I noted in particular was how often the question of "absolutes" was brought up. It is encouraging when students really want to know what the absolutes are—it means that they are serious about things that are really important. By the way, how would you define absolutes?

FRANK: The question itself is not so simple and the reason for asking it may not be either. A desire to determine absolutes is vital if it implies on honest search for the best—for spiritual priorities. It is suspect, however, if the inquirer has in mind that what is not absolute is not important—that all non-absolutes can be considered "negotiables"—open to question and subject to change.

EARNEST: Only the best is good enough—so please proceed.

FRANK: The absolutes are what we consider the Biblical truths about God and man, as expressed in such statements as the Apostles' Creed. But beyond these, the teachings of Christ—by word and example—are in this category since they deal so profoundly with man's relationships to things, his world, to others and to God. You know, history didn't begin with television. As old as the Bible is, it is still decisive. I don't believe God has given us the luxury of negotiating over his commandments.

EARNEST: I presume you're talking about such teachings as "Love your neighbor as yourself," "Love not the world," "Take up your cross daily and follow me," and "Whatsoever things are pure . . . ."

FRANK: Exactly. If a person seeks to live by these standards, his motives and values are bound to be Christian even though his judgment on some specific things may differ from those of another devout person.

EARNEST: I have a question here. If we take these demands seriously how can we really have this Christian love and show it? So often we hear about "love" and it's just so many words.

FRANK: True loving inexorably has to involve giving—and that means giving up. In the process we must bring ourselves to give up the questionable for the good, then the good for the better, and, ideally, the better for the best.

EARNEST: In this light Charles Malik, formerly of the United Nations, has made a statement which I consider a classic:

"One is dismayed by the moral rot. Materialistic values prevail. People seek pleasure and security. Standards are all relative. There is widespread rebelliousness, especially among the youth. There is no respect for the tried and tested. There is no reference to a living, hidden judge. Therefore, the whole notion of conscience and personal honor has evaporated. Such things as purity, nobility, strength of character, self control, sacrifice, giving up things—just giving them up—subordinating the lower to the higher, striving after the hard and remote, the compelling power of the truth, the strength and joy which flow from communion and fellowship—not to mention sanctity, saintliness, holiness, the quest after the living God—such things are not in plentiful supply. And not only are they wanting, but even the effort to regain them is abating. And man's infinite ingenuity to justify all this and explain it away is simply amazing."
FRANK: That's some preaching! And in keeping with this I think one quality that has been tragically absent from much Christian living—even among clergy—is the servant concept. And isn’t this really the New Testament life style?

EARNEST: This concept also ties in with one of the distinctive aims of Taylor University—to inspire young men and women to give themselves—their time, concern and resources to Christ and to others.

FRANK: One can begin to see the profound relationship between the questions “What is truth?” and “Am I my brother’s keeper?” And the matter of personal freedom must also be involved—having the character to be able to give up things in favor of showing love to others. But it takes great strength to live this kind of life in a time of affluence.

EARNEST: This “love level” of living also helps tremendously in the gray areas we are left to struggle with, where there are no clear-cut Biblical directives.

FRANK: This is where the inner spiritual resources that we cultivate day by day are so important. These help us to have Christian attitudes and concerns which make all the difference. With such spiritual depth we will certainly come up with a vastly different quality of living and response than if we approach debatable specifics with the often heard “what’s wrong with it?” or “what I do is my own business.”

EARNEST: In regard to these non-absolutes—these gray areas—could you give a specific example?

FRANK: Yes, we might acknowledge that the traditional “don’ts” long associated with evangelical Christianity certainly have not been canonized. Nevertheless, Biblical teachings have much to say about our behavior, our judgment and desires in all areas. The non-absolutes reflect a definite quality of living. But more than this they help to shape it—through our choices of reading material, use of leisure time, entertainment and how we spend our money. Choices in these areas say a lot about our priorities and character, and the degree of our Christian love.

EARNEST: Another key element running through Free University Day seemed to be a hunger to emphasize the individual and to shed our masks so that we can know and appreciate each other better.

FRANK: Well, this is hardly surprising in view of the sheer number of persons. We used to be part of a community—then part of a “public” and now we are just part of a mass—a statistic in some demographic study. To realize that I am sometimes one of a TV audience of fifty million hardly enhances my sense of individuality.

EARNEST: Warped values also undermine genuine interest in individuals. For instance, materialism often places things above people, as was mentioned during Free University Day.

FRANK: What is even worse is the exploitation of people—turning them into things. Lust and avarice do precisely this and so does totalitarianism.

EARNEST: I think we need a revival of dignity—of appreciation for personality. Revelation 3:20, “Behold I stand at the door and knock . . .” gives us an exquisite picture of divine restraint which shows great reverence for personality. This is the greatest acceptance—and God knows us better than anyone.

FRANK: This idea of restraint sounds so foreign to our times. Lack of restraint seems to be equated in some circles with “honesty” when it actually may be no more than defiant exhibitionism, or, at best, an over-reaction against hypocrisy.

EARNEST: Restraint certainly is not dishonest. It reflects a sense of values. On the other hand, absence of restraint—vulgarly on the stage and screen for instance—speaks to me of a despair which has put a cheap price on life.

FRANK: Along this same line, the Old Testament prophets were sky-blue in their honesty. But they offered a solution through absolutes—righteous living and God’s love.

EARNEST: We have only scratched the surface of the University Day discussions. But one thing is certainly clear: Taylor is seeking to lead young people to greater Christian character, honest thinking, self-discipline and to cultivate values which are vastly deeper than those of the changing world about them.

FRANK: I would say that’s a rather indispensable mission to perform these days, wouldn’t you?
'18 Arlie E. and Marguerite Cortner live at 617 South 29th Street, Lafayette, Indiana. Mr. Cortner was a pastor evangelist until 1956 when ill health forced retirement. He has devoted these years since retirement to writing books and booklets on Biblical and religious subjects.

'40 Dr. and Mrs. Clifford R. Keizer (Ruth Prosser) have been honored by being chosen as Fellows of the New Mexico Academy of Science. Dr. Keizer served as head of the Chemistry Department at the New Mexico Institute of Mining and Technology from 1964 until 1970. Mrs. Keizer is chairman of the Science Department of Socorro High School. Both have distinguished records of teaching in the United States and abroad. Dr. Keizer headed the Kentucky Contract Team in Bandung, Indonesia, from 1959 until 1962, while Mrs. Keizer taught English to Indonesians during the same period. Their address is 1206 South Drive, Socorro, New Mexico.

'52 Charles and Lois (Inboden) Kempston write of their work in the Free Methodist Church in Warren, Ohio, telling of the real need of a new building due to the very crowded conditions. Charles continues on the Executive Committee of Oakdale Christian High School in Kentucky. Coralie, who was so seriously injured when their car was struck by a drunken driver several years ago, is now seven years old. She is more helpless than a year ago due to an illness and has lost even her limited ability to walk. The other children, Glendon, Bethany and Keith are all happy, busy and in good health. Their address is 1846 Monicello N. W., Warren, Ohio.

'53 One of the speakers at the 103rd Annual National Holiness Association Convention this spring, held in Kansas City, Missouri, was Dr. David Leshana, president of George Fox College, Newberg, Oregon.

'54 Chaplain Max Meier was recently promoted to Lieutenant Colonel. He is presently Brigade Chaplain of the 31st Artillery Brigade at Homestead Air Force Base in Florida. In June he will be stationed at the Federal Penitentiary in Marion, Illinois, for a year's training in clinical pastoral education. Chaplain Meier and his wife, Safie, have four children.

'56 Dr. Joseph Grabbill is teaching a new course, United States Religious History, in addition to his regular course in American Diplomacy, at Illinois State University. Joe and Doris (Davis x'57) and children, Shelly, eleven years old; Tammy, eight; and Jeff, three, live at 114 Anthony Drive, Normal, Illinois.

'57 Arthur and Sandra (Brannon) Lomax live at 940 Brentford Drive, Columbus, Ohio where Art is principal of the Grandview Heights High School. Jeane is eight years old; and Jonathan, two.

Dr. Kenneth O. Gangel received twin honors recently when he was named to the 1970 edition of Outstanding Educators of America and Outstanding Young Men of America. He is chairman of the Division of Christian Education at Trinity Evangelical Divinity School, Deerfield, Illinois. He and his wife, the former Elizabeth Blackburn x'58, live at Druce Lake, Route 6, Lake Villa, Illinois.

'58 Robert Cotner, Assistant Professor of English at Montgomery College, Rockville, Maryland, has been awarded a one-year fullbright teaching scholarship at the University of Liberia in Monrovia, Liberia, beginning in July. He will be accompanied to Africa by his wife, the former Norma Walker x'59, Jon, twelve years old and Erin Andrea, four.

Russell Hamilton has accepted a call to become pastor at the North Shores Baptist Church in Saint Clair Shores, Michigan. He, his wife, the former Marjorie Chitwood x'61, and children, Rusty, Philip and Joy, have lived in West Liberty, Ohio for the last nine and one-half years where Russ was executive director of the Hi-Point Youth for Christ. Their new address is 22820 Raymond Court, Saint Clair Shores.

Daniel M. Freeman recently received the D.Ed. degree in Educational Administration from Pennsylvania State University. He lives at Route 1, Springfield, Pennsylvania.

Richard Wise works for the Federal Aviation Agency and was privileged to attend equipment school, in connection with his work, at Keesler Air Force Base recently. Donna (Wright '55) is organist and pianist at their church and Dick is an elder, Sunday School teacher and financial secretary. Dick and Donna, with Rickie, eight years old; Rodney, six; and Randy, four, live at 546 Trenton Street, El Cajon, California.

'62 Dr. William E. Doell took the oath of office for Mesa-County coroner the first of this year. He is starting his fourth year in general practice in a 14-man clinic. He lives at 424 South Camp Road, Grand Junction, Colorado, with his wife, Miriam (Martin '58), Danny, nine years old; Desiree, four; and Dathan, one. Miriam edits two small newspapers and does free lance writing.

'63 Robert and Norma (Lemmon) Steinbacher live at 823 Quebec Avenue, Longmont, Colorado, where Bob works for Storage Technology Corporation, a company which makes computer drives and controls. Norma is a junior high guidance counselor in a rural school of 170, and also serves as consultant for the Midwest Children's Home for mentally retarded children. James Andrew is two years old.

Larry and Virginia (Wardell) Goin live at 607 North Second Street, Lompoc, California, where they serve the Christian and Missionary Alliance Church.

Thomas E. Atcitty is Vice-President for Community Services of Navajo Community College, Many Farms, Arizona.

Lamar Imes is associate pastor of First United Methodist Church in Goshen, Indiana. He, his wife, Joan, Christopher Lee, five years old, and Leanne Rene, nine months old, live at 1610 West Avenue, Goshen.

'64 Evan H. Bergwall, Jr. is working toward a Ph.D. in Counseling Psychology at the University of Notre Dame and Karin (Hosack '66) is a guidance counselor at LaSalle High School in South Bend, Indiana. Karin recently received a Master's degree from the University of Tennessee. They live at 1269 Woodward Avenue, South Bend.

Don Knudsen was recently appointed district representative for Lutheran Brotherhood, a Minneapolis-based fraternal insurance society. He lives at 18 Fairway Avenue, West Orange, New Jersey.
Captain Friesen, a T-38 Talon flight training instructor pilot at Laredo Air Force Base, Texas, is assigned to a unit of the Air Training Command.

'68 Peter Benton works in the head office of North American Life Assurance Company in their group department. He and his wife, Carolyn, live at 273 Pharmacy Avenue, Apartment 1609, Scarborough 704, Ontario, Canada.

'70 James Cochran lives at 119 North Fourth Avenue, Morton, Illinois, where he works as an accounting programmer for Morton Building and Construction Company.

GLOBAL TAYLOR

'31 Ralph and Eunice (Davis) Dodge write that after 34 years in missionary work in Africa, they are planning to retire in the States. Eunice has completed her work as Zambia Field Treasurer of the Board of Missions and as president of the local Women's Fellowship of the United Church of Zambia. Ralph has completed his work as Chaplain of the Mindola Ecumenical Foundation.

'45 Jane Winterling, who is in bookshop work in Nyankunde, Buna, Congo, is on furlough at 4125 S. E. Grant Street, Portland, Oregon.

Leon and Martha (Johnson) Stunk, with Nathanael, Alycia and Joanna, have returned to their work in Brazil. Their address is Caixa Postal 388, Juiz de Fora, Minas Gerais, Brazil. They serve two small churches on the outskirts of this city of 200,000.

'50 Hal and Ruth Copley, who are in Rome, Italy, request our prayers for the evangelistic program planned for this summer when a number of Christian youth of college age will arrive from the States to help in reaching selected areas for Christ. The youth will conduct daily street meetings, distribute tracts with the offer of a copy of John's gospel and a simple correspondence course, free.

'51 Douglas and Carol Weingeier, with Steve, Philip, Ruth and Martha, are on furlough and living at 205 North Sleigh Street, Naperville, Illinois, where Doug is serving as a visiting professor of Christian Education at Evangelical Theological Seminary. Carol is completing work on a Master's degree at Roosevelt University. In August they expect to return to Singapore, where Doug teaches at Trinity College.

'52 Jim and Lois Comstock write of the 38 men and women of the Missionary World Service and Evangelism Service organization who spent three weeks in Colombia, South America, building a two-story church which will seat 200 comfortably. It is the only evangelical church in the new rapidly growing suburb so has many opportunities for service and evangelization. The Comstock's mailing address is Aptdo Aereo 5678, Bogota 1, D.E. Colombia, South America.

'56 Phyllis Osborn is on furlough from her work in Maracaibo, Venezuela, under TEAM. Her address is 209 East Lincoln, Grand Ledge, Michigan.

'60 Don and Norma (Richards '50) Toland, with Arlene and Laurel Lynn, are in Jungle Camp in Mexico, under Wycliffe Bible Translators. They are busy with assignments, classes and language study. Their address is Instituto Linguistico de Verano, Aptdo 84, Session III, San Cristobal de Las Casas, Chiapas, Mexico.

Meredith and Joan (Haaland) Britton write of the many facets of their work with Trans World Radio, Bonaire, Netherlands Antilles. While Meredith spent some time in November in the States representing Trans World Radio, Joan and Dougie, ten months old, visited her parents in New Jersey. In addition to their regular responsibilities at the office and studio, Joan and Meredith directed the various Christmas activities and he was guest speaker at the watchnight communion service. A visit by Marian Lehmer '50 and Audrey Berndt '61 from the States added much to the pleasures of the season.

'62 Marge Livingston, under the Africa Inland Mission, is at B.P. 72, Watsa, Congo, working with the Bible Club program. She has six classes a week in the government school and prays that she may be helpful in reaching Watsa's thousands of children and youth with the club program, which is a new idea there.

'63 Duane and Marcia (Weber '64) Schmutzer are living at 5417 North 50th Street, Omaha, Nebraska, where Duane is in graduate school at the medical center. This further schooling will enable him to be better equipped for teaching and training laboratory assistants when they return to South Africa. Stephen
has adjusted very well to school and life here, but Andrew keeps asking when he can go to his home and his own bed and talks of someday being five years old and going to school like Stephen.

'64 Ray and Christa Eicher, who work with Operation Mobilization in India, report that a large percentage of India's millions live in some 600,000 villages and the O. M. summer push will concentrate on some of these villages. An All-India Conference of the various teams working throughout India, held recently, was a time of inspiration and sharing for all. Andreas is about two years old. Their mailing address is P. O. Box 1301, Bombay, India.

'65 Marilyn Snider, who has been working as a nurse in Hong Kong, is home on furlough. Her address is 1803 East 12th Street, Muncie, Indiana.

'66 Jim and Becky (Beitzel '65) Hamilton report encouraging results in the follow-up work from the summer camping program. They have concluded a seven-week recruitment program in Washington, Oregon and California, for workers for the Summer Missionary Institute. The North American Indian Mission could use 100 workers this summer. Greg is almost three years old and Amy, about one year old.

'68 Jim and Karen (Motz) Heck are in San Jose, Costa Rica, studying the Spanish language, in preparation for their work inQuite, Ecuador, where they will be serving with radio station H.C.J.B. This station broadcasts the "Good News" in 17 languages around the world.

'69 Diane Powell writes that she is a medical technician at Gundersen-Horness Mission Hospital, P. Bag 2005, Mount Darwin, Rhodesia, Africa. She is serving under TEAM on a short-term basis. She has comfortable living quarters and even though the laboratory is not as well equipped as those in the States, she finds it adequate. She is teaching a Bible class to junior and senior nursing students, thus answering her prayers for a spiritual ministry in English, and is learning the basics of the Shona language.

BIRTHS

Jack and Mary (Whitbeck '52) Baumgartner are the proud parents of Matthew Todd, born June 24, 1970. He has four sisters, ages seven, eleven, fourteen and sixteen, so he is really king of the domain. They live at 1955 Mason Street, Toledo, Ohio.

Roger '60 and Janet (Judd '58) Jenkinson are the proud parents of Eric Judd, born May 6, 1970. Roger is head of the Geography Department and Janet head of the Piano Prep Department, at Taylor.

Charles and Patricia (Hard) Griffin, both of the class of '61, are happy to announce the birth of Timothy Lee on February 19, 1971. Gregory is about 20 months old. Charles is Vice President for Student Affairs at Taylor.

Timothy '63 and Carolyn (Williamson '64) Burkholder are the proud parents of Alison Margaret, born February 11, 1971. Joleen is three years old. Tim is Assistant Professor of Biology at Taylor.


Jonathan Edward was born to Walter '64 and Mary (Baker '65) Campbell on February 15, 1971. Wally is two and one-half years old. Wally is head resident advisor and instructor at Taylor.

Jerry '66 and Carolyn (Oman '67) Norquist are the proud parents of John Eric, born January 11, 1971. Their address is 2818 — 20th Avenue, Rockford, Illinois.

Gary and Judy (Carlson) Jones, both of the class of '66, announce the birth of Brad Eric, March 16, 1971. Gary is coaching football at Findlay, Ohio, and Judy has been teaching in the same high school.

Robert '69 and Coleen (Myers x'70) Midwood are the proud parents of Philip Andrew, born December 19, 1970. Deborah is two years old. Their address is 32 Sigwin Circle, Wallingford, Connecticut.

William and Dorothy (Scheetz) Plumb, both of the class of '56, announce the birth of Allison Amy on February 27, 1971. She was joyfully greeted by her sisters, Beth Ann, eight years old; Susan Carol, seven; and Nancy DeMerit, five. Bill teaches in the Cinnaminson, New Jersey Middle School. Their address is 230 Morgan Avenue, Collingswood, New Jersey.

Dennis '66 and Carol (Stroup '67) Buwalda announce the birth of Leri Le on September 19, 1970. Dennis graduated from Evangelical United Brethren Seminary in June, 1970. Carol has been teaching and is working on a Master's degree in elementary education. They live at Route 1, Edwardsburg, Michigan.

John and Suzanne (Peterson '66) Lindgren are the proud parents of John Eric, born on February 23, 1971. Kirsten Joy is two years old. John is a newsman with WMTV-NBC in Madison, Wisconsin, where they live at 5118 East Buckeye Road.

Ward '71 and Marcia (Edgett '67) Turner are happy to announce the birth of Blair Richard on November 20, 1970. Their address is 717 North Blanchard, Wheaton, Illinois.

WEDDINGS

Steve Oldham and Diane Lundquist, both of the class of '69, were united in marriage at South Park Church in Park Ridge, Illinois, on July 25, 1970. Diane teaches fifth grade in Winnetka, Illinois, and Steve teaches junior high physical education in Arlington Heights, Illinois, where they live at 1517 Windsor Drive.

Robert Ransbottom '65 and Mary Kay Burke were married on December 19, 1970 in the First Mennonite Church, Berne, Indiana. Bob has completed his Master's degree in Administration at Bell State University and is teaching and coaching at Adams Central Middle School. Mary Kay is employed as a bookkeeper by the First Bank of Berne, where they live at 712 West Walbash Street.

Sally Zart '67 and Ronald Sheil were united in marriage on March 14, 1971. Ronnie is assistant manager at the Cross Creeks National Wildlife Refuge, Dover, Tennessee, which is also their mailing address.

DEATHS

Rev. George Godorchazy, husband of Joyce (Lister '55) Godorchazy, passed away on January 8, 1971 as a result of lymphosarcoma. He had been pastor of the Hilltonia United Methodist Church in Columbus, Ohio, for the past seven years. Joyce and the children, Greg, seven, Brad, four and Jill, three, live at 522 Columbian Avenue in Columbus.