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COVER
Among of the most frequent visitors to the Great Smoky Mountains are the participants in the Possum program, a fast-growing phase of Wandering Wheels. "Men, Mules and Possums," an account of this unique venture, begins on page 13. Photos by John Kaiser, sophomore.

EDITOR: WILL CLEVELAND ('49)
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Married students tell how and why they live on a skeletal budget to secure a Taylor Education.

"Life is a constant strain—we are always asking ourselves where the money is coming from to pay the bills."

This comment by Kenneth Kinsey, a junior majoring in Biblical Literature, is representative of many, if not most, of Taylor's married students.

A roll call of these people would include the Conants, Pendletons, Keelings, Lamberts, McKays, Reeces, Smiths, Wysongs, Kasambiras and others. Several have two or three children and many serve in churches part-time in some capacity.

But virtually all have two things in common—faith and financial struggles. Their mutual plight fosters a respect and concern for one another although their work and study schedules do not permit much time for fellowship.

Kenneth Kinsey studies, prepares sermons and baby sits while his wife, Marcia, is at work.
"It is amazing how little you can live on when you have to," states Wendy Pendleton, a freshman from Massachusetts.

"The Lord is teaching us to live off of Him. God has put us through trials to build up our patience. When we decided to come to Taylor we didn't know the difficulties that were ahead of us. If we had, I don't know if we would have gone through with it," Wendy Pendleton observes.

But she continued, "God is like a fortress on a rock—though it is stormy outside there is safety inside. We certainly have learned to appreciate our parents more, and also we have learned to stand on our own feet."

The decision to come to college has been a searching one and a leap of faith for many married students.

Ken Pendleton had a promising job in technical publications with the Raytheon Corporation in Massachusetts when he and Wendy agreed they should come to college so she could pursue a degree with a major in Christian Education.

"We visited four colleges and then decided on Taylor because of its strong Christian Education program," Ken recalls. He gave up his job with no prospects of work in the Taylor area. After moving here last July he "beat the bushes" for a month before finding a full-time position with an electronics firm in Huntington.

One of their greatest needs, the Pendletons feel, is for Christian fellowship. So, although they live on a budget which holds them to about $15 a week for food, they entertain a couple for dinner at least once a week and sometimes invite single students as well.

One lesson Ken and Wendy already have learned has to do with humility—how to receive from others without being able to give in return.

Wendy, who plans to work this summer, breezed through high school finishing third in a class of 150. However, taking Greek and Advanced Composition plus other courses during her freshman year, Wendy finds Taylor demanding almost constant work.

After graduating she hopes to enter some form of Christian Education work, while Ken is contemplating missionary service.

Ken and Marcia Kinsey were living near Dayton in West Milton, Ohio, when he felt called to the ministry. They were led to Taylor partly through the influence of Taylor alumnus, the Rev. Eddie Cline of Center Friends Church, who is also the father of sophomore Donita Cline.
"We felt this calling as a family," Ken relates. "The decision meant that we would share in the sacrifice and work involved in getting through school."

Up to the time of their calling, the Kinseys had been married four years and Ken admits, "I had a little college, but my goals were not oriented to sticking it out."

**HOW THE KINSEYS SAVE MONEY**

Ken and Marcia developed a Spartan formula for making ends meet and holding to a strict budget. Their regimen includes the following:

1. A grocery list of absolute necessities.
2. A list of nonessentials which they allow themselves only sparingly.
3. Shopping once a month because "the fewer times we go to the store the fewer times we are tempted to pick up things we don't really need." (When shopping they use a small calculator which gives them a running count to be sure they do not exceed their monthly food allowance of between $40 and $50.)
4. Doing most of the repair work on their car and trailer.
5. Buying canned goods in quantity when on sale, and freezing and canning home-grown vegetables.
6. Buying day-old bread in bakery outlets.
7. Buying Kool Aid instead of cokes.
8. Seldom eating in restaurants. For an occasional evening out they eat at the Taylor dining commons.

Marcia Kinsey, a graduate of the Hospital School of Nursing, Springfield, Ohio, is in charge of nursing on the medical floor of the Blackford Hospital in Hartford City. With her working day from 3:00 to 11:30 p.m. and Ken arranging his classes accordingly (he's taking 17 hours), the Kinseys are able to switch off baby sitting with their two-year-old daughter, Gayle, except for one hour daily.

Being a student's wife, particularly in the confines of a trailer or small apartment, can be hard on the nerves. Marcia has had to learn to "hang loose" of house work to avoid the pressures of keeping their home as she would if she didn't work.

Their pleasures are simple—picnicking at the Taylor lake or taking short cycling trips when the weather and time permit.

The church which Ken serves part-time also provides meat for their freezer—a decided help. "Most of our income from the church goes back into the church—and we tithe. This is why God has blessed us so abundantly," Ken emphasizes.

**THE CONANTS: "WE HAVE EVERYTHING WE NEED"**

Dave and Connie Conant find the going rough financially. But they also find Taylor academically rewarding. Both juniors, they transferred to Taylor from a Bible college. "Taylor is not as strict as Bible School but we are really learning," David states.

When the Conants came to Taylor they worked out what they hoped would be an air-tight budget. However, it was immediately upset when the engine on their VW broke down. So they have found themselves making a monthly payment on car repairs that had not been expected.

In their modest Fairlane apartment, surrounded by used furniture that has been given or loaned by Taylor friends and professors, Connie comments, "We are very satisfied. Material things don't mean that much to us—we always have plenty to eat and everything we really need."

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How do they make their dollars stretch?

1. They never throw away any food.
2. They seldom buy clothes.
3. Their meat purchases are mainly chicken and hamburger.

To help meet expenses Dave works two nights each week at a supermarket stocking shelves, often until 3 or 4 in the morning. He also works on Taylor's maintenance staff Friday afternoons.

"It is just tremendous the way God provides," Connie adds. "We always have enough work to help meet our expenses." The Conants are kept busy with part-time youth work in a church in Greenfield, Indiana, and have been involved in programs in other churches. Both are vocal musicians and David plays the guitar.

In addition, Connie takes whatever other work is available, including baby sitting and serving at banquets in the dining commons.

"Taylor's music profs are great," says David who majored in music theory and composition. He also appreciates the Christian liberal arts environment and all the opportunities to hear noted speakers and musical groups.

As with other married students, David, too has had to learn patience. "When my studies seem laborious at the moment, I remind myself that I'm doing what God wants me to do. I also find encouragement in the fact that Jesus prepared for thirty years for His ministry."

At present, married students are eligible for very little student aid. David does have modest assistance through a student loan program. Connie, on the other hand, receives some help on tuition from her parents. "But I do not like this; it puts a burden on my parents, and we want to make our own way," Connie insists.

Students such as the Kinseys, Pendletons, Conants and many others, with their self-discipline, sense of values and Christian commitment, are an inspiration far beyond their knowing.
CONSUMERITIS
AND THE
THIRD
WORLD

An address by Senator Mark Hatfield
during the first annual National Affairs Institute sponsored by the Taylor Club of Washington.

As I thought about what I might share with you it became apparent that I could not ignore the national scene. At the same time I do not want to dwell inordinately on that subject. It is painfully obvious to most of us and perhaps to the world that we are living in times that test the resilience and faith of the republic. In fact, I might begin with a confession to you that as a politician I am constantly confronted with the demands for conventional wisdom and conventional thinking.

Politics can actually tempt one to spend most of his life in the arenas of compromise and adaptation. All of the thinking and all the decisions can actually become oriented around the next election—around the prospects of one's political career. Therefore the temptation is always there to give way to what is politically expedient rather than what is right.

In my profession, we often become more satisfied with what we can get rather than what we really believe in our hearts to be right. In subtle ways conventional politics act as though the ends justify the means. There is nearly a total preoccupation with the methods, the tactics, the strategy, the means. The right goals, the principals, the ideas and the vision can become frequent sacrifices on the altar of political expediency and success.

This is what lies at the heart of America's present political crisis. Conventional political wisdom has left us morally bankrupt. Our leadership is void of moral credibility. We have a
world and Christ's love demands nothing less than the vision of every man becoming whole—the physical and spiritual needs of every man being fulfilled, swords being turned into plow shares and spears into pruning hooks.

But to the ears of conventional politics this vision almost sounds irrational, irrelevant and totally unrealistic. Of course, the world normally regards God's word as a scandal. Further, we can see from the scripture that Christ teaches us that love is the method we use to achieve our goals and objectives. But the world tells us that political power, military power, economic power—that philosophical vacuum. We are suffering from the absence of uncompromised principals, convictions and idealism as the basis for people's faith and trust.

As a Christian, one's primary commitment in this world, no matter what his pursuit may be, is to seek God's will in his life. But to truly and honestly seek God’s will and guidance means we can be and often will be in direct contradiction to the wisdom of conventional political figures. Christ tells us that in order to save our lives we must loose them. We must give ourselves away regardless of the cost. Conventional political wisdom teaches precisely the opposite—that to save ourselves politically we must protect, we must guard ourselves, we must raise false masks, we must hide behind facades. God's will for the great tripod of power—is really the means that we must ultimately and practically rely upon.

Today we are faced with a very interesting intermingling between the national objectives of the State and the attempt to manipulate people's religious impulse to justify the political policies of the State. This is what I identify as America's civil religion. Our culture, we must recognize, is not Christian in the truest sense of the word. As a culture we do not accept the ultimate authority of Jesus Christ over all peoples, over all nations, over all history.

Our society does not believe that ultimate allegiance and trust must be placed in God's work of redemption and salvation.

Yet our culture is religious. “In God We Trust” is on our coins. Most Americans believe that religion in some way is absolutely imperative to the nation's strength and success. But our civil religion totally distorts the relationship between the State and people's faith. Because the civil religion enshrines law and order it enshrines national righteousness. But it fails to speak to repentance, to salvation or to God's standard of justice. And we are given a righteous sense of mission in everything that we do within our civil religion.

America's actions become spiritually ordained even in war where we are beyond reproach because we are filling some divine destiny. Rather than proclaiming the Lordship of Christ in times of national idolatry, our pride and civil religion, on the other hand, have taught us "My Country Right or Wrong". Now, with the great moral issues such as war, racism, exploitation, and militarism, our civil religion has declared these to be political matters and then has hid behind the slogan of separation of church and state.
First let me identify the global community in the third world which I wish to discuss. A subsistence economy, as you know, is basically independent of the rest of the world. It has little need for export or import. And it is little affected by the events outside its boundaries. But as that economy modernizes and industrializes it customarily imports an increasing variety of products. And thus it becomes more integrated into the global system.

Recent trends have taught us that we are ever accelerating into this global system in which there is increasing interdependence. And we can see this interestingly in the use of American investments abroad. So far, the United States investments in developing nations has been very profitable—far more so than U.S. investments in the industrialized parts of the world.

Consider the following illustration. In the decade from 1959-1969 the United States invested in Europe 16.2 billion dollars. In Canada we invested 10.9 billion dollars. Now from these investments we repatriated profits amounting to $7.3 billion from Europe and $4.7 billion from Canada. But consider the third world nations of Latin America, Africa and the Middle East. In that same decade from 1959-69 the United States invested a total of $5.8 billion but we repatriated profits of $15.1 billion or more than 250 percent return on our investment. Now this situation is obviously changing, because the poorer countries now realize how increasingly dependent the industrialized nations are upon them for their natural resources. And they're beginning to charge higher prices for keeping up with that demand.

All we have to do is recognize the recent activity in the Middle East with Arab oil. And let us not grow so pious and to me, so hypocritical as to indicate that this is all a matter of Arab blackmail. How superficial! Don't forget that the Arab nations have finally realized what we have been practicing all these years—that we used our economic power to achieve a political objective. They were merely emulating that which they had seen industrialized nations practicing for years. And in our piety, we call it blackmail when it's used against us.

This means that we are going to become increasingly dependent upon the third world. So if you're not concerned about the humanitarian aspects of our international relationships then I pray you will be concerned about the pragmatic application as we relate to their resources.

Let me illustrate. There are 13 basic raw materials and minerals upon which our American industrialized society is dependent. We must have these as a minimum of resources and raw materials. In 1950 the United States was dependent on other countries for over half of its supply. That is, we were importing more than half of our supply of aluminum, manganese, nickel and tin. Four of the thirteen! In 1970 we added zinc and chromium to that list of four upon which we were dependent for more than half of our import. In 1985 that list will grow to nine as we add iron, lead and tungsten. And by the year 2000, which is not very far away, the United States of America will be dependent upon the rest of the world and particularly the third world for over half of its supply of 12 of 13 basic raw materials and minerals.
We will only be independent in the area of phosphate. Thus, for us to hear the words of a leader proclaiming “Operation Independence” is not only ludicrous but obviously is counter to the historical facts and to the reality of the future.

We are a global community. We are an interdependent world. And interestingly, many of these resources and minerals will come from countries such as Bolivia, Peru, Zambia, Zaire, Ghana and Nigeria. Now, it is unlikely that the developing nations will continue to abide the demands put on them to fuel the industrialized nations when they have their own very real needs at home. This means that we as Christians must confront this issue in order to witness to our unique understanding of the common humanity of man.

America’s economic imperialism and exploitation of the world’s poor nations, which may seem a little abstract when we talk about minerals, really strikes home when we talk about food. I’m in the middle of an agricultural region; and of all areas of production, agriculture provides one of our greatest opportunities. We must understand our international interdependence in the area of food sharing. In 1972 the annual beef consumption by Americans was 117 pounds. With 210 million people this means one billion, 228 million 500 tons of beef per year (1,228,000,500). Now the production of this animal protein in the form of beef requires huge amounts of vegetable protein in the form of cereals—the most basic of all the world’s food stuffs. It is significant to note that the average consumption of cereals and grains in the United States is one ton per person, while the hungering part of the world is scrounging a bare 400 pounds of cereals per year. But interestingly, our one ton is only consumed primarily indirectly. 1,850 pounds of that one ton of per capita consumption goes through the feeding of animals to provide us with part of the 117 pounds of beef per year. So you can see, that in this situation we are only consuming directly about 150 pounds of cereals in the form of pastry and breakfast foods.

Thus, while much of the world is on the edge of starvation and famine, with only 400 pounds of grain per year per person, we use more than 4 times that much to feed our cows, pigs and chickens in this country. This is an expensive process, not only in terms of dollars, but also in terms of agricultural resources because an acre of land has a varying amount which it can produce in terms of protein.

An acre of corn can produce 435 pounds of protein, an acre of wheat can produce 237 pounds, an acre of soybeans can produce 667 pounds of protein, an acre of rice, 323 pounds of protein. But consider meat production as it relates to protein. A total of 97 pounds of protein can be produced from an acre of land to raise pigs. But only 9 pounds of protein can be produced from an acre of land used to raise beef.

We also have to recognize that the means of expanding production are limited. We cannot expect to close that gap between the rich and poor nations by raising everyone to a rich nation’s level of meat consumption.

While we are enjoying a standard of living unprecedented in the world, we must remember that much of the rest of the world is on the verge of starvation. The North African drought, worsening daily, has crippled again the grain and peanut crops and decimated the cattle herds, already causing the starvation of hundreds of thousands of people. The United Nations has also reported to us that some 500,000 Ethiopians alone are in a famine situation today. A total of two million are in need of being fed just in the area of southern Ethiopia alone.

The State Department reported to us recently that several thousand people gather daily at provincial headquarters looking for food. Some of the migrants seeking food have traveled as much as 200 kilometers. And along the main roads people are forming human chains to stop the cars and trucks in hopes of finding food. We turn to India and find that their grain production has dropped 2 million tons below their estimated production because of their inability to secure nitrogen fertilizer.

Some Indians are waiting as long as 5 days in line to get enough gas to fuel their irrigation pumps in order to water their crops. And by comparison Americans grumble about having to wait in line for gas to power their gas-guzzling, air conditioned cars.

The world fish catch has leveled off. By some estimates the world fish catch is now diminishing. When one spends 80 percent of his annual income for food—as most of the world does—a doubling of the price of wheat or rice cannot possibly be met by increased food expenditures. And so it is that the exploitation of the world’s poor is compelled greatly the worship of material things, and by a devotion to an ethic of ever-increasing production and ever-increasing consumption.

We have a disease of consumeritis in this country. We comprise only one-sixth of the world’s population and yet we consume 40 percent of the world’s resources. And this consumption pattern is characteristic of what David Resiman calls the “Psychology of abundance.” He notes that “this psychology urges us to earn more money in order to spend and consume even more at the price of wasting everything.”

Materialism, my friends, is the root of war. America’s consumption of resources and pursuit of wealth today is actually shaping our definition of security. We need to protect what we have. We need to protect the right to get what we need and want. And thus we find this all becoming a part of what we call our “national security.” When our wealth and our possessions begin to come at the expense of others this accentuates the need for “defense.”

Thus the values of materialism on one hand find a comfortable and natural alliance with the values of militarism on the other hand, both in individuals and in nations.

St. James speaks directly to this point: “What causes wars. And what causes fighting among you. Is it not your passions that are at war in your members. You desire and you have not and so you kill. And you covet and cannot obtain and so you fight and wage war. You ask and do not receive because you ask wrongly to spend it on your passions. Unfaithful creatures, do you know that friendship with the world is enmity with God.”
And so the roots of war, both public and private, are linked to our selfishness—our desire to have and to possess. And when individuals or when a nation lives in the idolatry of its wealth, there will be jealousy, suspicion, hatred and war. But Christ warned us against this. We are constantly cautioned about wealth because it can nurture demands for security and allegiance which keep us from loving God with all our hearts, soul and mind and keep us from loving our neighbor as ourselves. This is why I believe that we as Christians in the Christian community can have a revolutionary response to this condition.

We have, as in no other time in the history of our church, an opportunity and a responsibility to have an input to change this course and to infect society with a new value. And it is found basically in the revolutionary implications of the atonement and the cross. This is the means of transforming cultures.

Now if we really believe that God loved us while we were yet sinners, then we are compelled, by the power of the rebirth, to extend that love and let that love move through our bodies—our beings—to love the poor, the outcasts, the disenchanted, and the dispossessed of all cultures of God's creation. The cross demonstrates that Christ died to redeem the world of all sin—personal and corporate.

We have, therefore, this marvelous, mystical power upon which we can draw to see that our nation in time of trouble and distress can see beyond these troubled times and see its responsible role of leadership and compassion in the world. Now, I realize this is very easy to say and very difficult to do. But if we are to be true to our call we must continue to witness to this love for all of God's creation.

I'm reminded that probably one of the most dramatic examples of compassion being acted out in the world was seen in the life of Pastor Niemoller who had preached in the German pulpit against the rise of Nazism finally was imprisoned for his courageous and forthright preaching. He tells that while he was captive in the German prison, he came to hate the Nazi guard who brought his food every day. He had come to hate everything the guard symbolized. Then one day God spoke to Pastor Niemoller in a very marvelous and mysterious way. He said, "As the guard brought the food that particular day I looked up into his face and at the swastica emblems which symbolized everything that I hated about the regime—and God said to me, "Christ died for Him!" And in that moment, in that revelation of truth, Pastor Niemoller said, "it was as if I had a second conversion.' I now could see that in my status I was to love him." And out of that revealed truth he was able to withstand the rigors and difficulties of prison.

Henry Wadsworth Longfellow once expressed the needs of the world as he saw them, with these words:

"There is a greater army that besets us 'round with strife.
A starving numberless army, at all the gates of life.
The poverty-stricken army who challenge our wine and bread,
and impeach us all as traitors, both living and the dead.
And whenever I sit at the banquet
where the feast and song are high,
and crowded and haggard faces
look into the lighted hall,
and wasted hands are extended to
catch the crumbs that fall.
For within there is light and plenty
and odors fill the air,
but without there is cold and
darkness and hunger in despair.
And there in the camp of famine
in wind and cold and rain,
Christ the great lord of the army lies
dead upon the plain."

Probably the greatest concentration of grinding poverty, hunger and death in the world is found in Calcutta. Only a few weeks ago I stood in the midst of that poverty with a Saint of God, Mother Teresa. Here was a woman 63 years of age, of very small frame but of great dynamic Christian spirit. She had felt that within the walls of the convent where she had been reared and where she had been educated there was beauty, but outside there was death. She felt Christ calling her to a ministry to go to the suffering and the stricken. After overcoming ecclesiastical obstacles and authority and appealing directly to the Vatican in Rome she was finally able to be free to move and to minister to those who were dying on the streets of starvation—those who were unattended as lepers, and those who were babies abandoned by distraught and hungry parents.

One has to smell this death, one has to feel this death, one has to see this death, one has to see upon the eaves of the buildings the perched vultures waiting to feed upon the human forms when they drop. Only then can one appreciate the fact that there is within.
this kind of poverty and death that one Christian along with others through whose life Christ is saying "feed the hungry" and "feed my sheep." And Mother Teresa said to me on that particular occasion that they have gathered some 25,000 dying people off the streets. They are picked up like garbage, if they are not picked up by Mother Teresa.

A total of 13,000 have been restored to life through food and ministry. But she says before any one of these people dies we tell him about Jesus. She felt that such motivation was from the leading of the Holy Spirit. Her love for these people could not have been understood except through her conversion from Hinduism, and that she ministered with an over-powering love in the name of Christ.

I only use this as an illustration because of the fact that there is something we can do for someone. The nation's peril both at home and abroad, my dear friends, can not be answered with military weaponry and economic and political power no matter how great and of what magnitude it may be. Truly, the healing and the reconciling of this nation upon which we are so desperately embarked will come from spiritual renewal and spiritual renaissance. We Christians must be in the arena bearing the witness, exemplifying love and compassion, reconciling ourselves with our fellow men wherever and whoever they may be, transcending differences and distinctives because of the one catalyst—the command of love—that we have from the indwelling of the Holy Spirit.

I know of no other solution. I can assure you today we do not have the capacity to pass an executive order, the Supreme Court cannot even render an opinion that will solve these great human problems.

When we see this, then, in terms of the people dimension and the people problem we will see it beyond the close-knit fellowship of believers, beyond this cultural community and this Christian group of believers. We will see it in terms of the global dimension and extend our love and compassion and our sharing because we are called upon to be stewards of all resources—both natural and human resources. Scripture says that without such a vision the people will perish.

And we are at that point of decision today in America. But I have great expectation and great hope and faith that people such as you and others joined together, heart and hand, can then somehow make real the love of Christ in our lives and become contagious to the local communities and therefore have influence upon the national and even the global community.

Campus observes Day of Humiliation, Fasting and Prayer

Appropriately, the National Day of Humiliation Fasting and Prayer, originated by Senator Hatfield, had been scheduled by Congress to be observed on April 30, the day after the Statesman's visit to Taylor.

As part of a campus-wide observance, the Taylor World Outreach (TWO) cabinet sponsored a skip-a-meal project through which they raised $769.00. All-campus prayer meetings were held in the gym at 10:00 a.m. and 5:00 p.m. and several classrooms as well as the Prayer Chapel were used for special prayer by students and faculty throughout the day.
Men, Mules & Possums

"We are meant to do hard things. There are few things more satisfying than seeing a group of young people working together to achieve something difficult," says Bob Davenport, founder and director of Wandering Wheels.

Wheels' Easter Sunrise service in Florida  Photos by John Kaiser '76
God gave Bob Daver

This is anything but the fun and games approach which used to characterize so much youth work. One might think that young people would turn off such a hard-line approach to life in the context of a comfort-oriented society which equates hardship with doing without color TV or air conditioning. But the response to Davenport's programs reveals something about the interests and needs of many young people today.

Almost everyone remotely acquainted with Taylor and multitudes who are not, are familiar with the phenomenon named Wandering Wheels, the very heart-beat of which is a challenge to endurance and self discipline. It all started with one man who saw too many Christian young people treading spiritual waters. Some were dutifully enduring bland church programs. And of course, untold others were complaining of "nothing to do."

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Chuck Stevens ’67 conducts an orientation session for riders embarked on a weekend tour.

So God gave Bob Davenport an idea as big as his concern—an idea to challenge young people toward something of magnitude. The first challenge took the form of a pioneering adventure—a one thousand mile cycling expedition along the Mississippi River with 15 young adventurers in 1964. This was followed by a six-state trip the following year.

Results of these experiences fueled larger plans. Davenport envisioned an awesome undertaking for the summer of 1966—a coast to coast cycling effort with 35 young men. Could it be done? Thirty-five enthusiastic cyclists assembled on the West Coast early in June. Five weeks later a great cheer rose above the roar of the surf when the triumphant adventures dipped the wheels of their 10-speed bikes into the Atlantic. Thus ended the first 3,000 mile cross-country run.

Then followed nine other transcontinental jaunts over the next eight years. There were even two coed cross-country trips headed by Charles Newman, Taylor’s Director of Service Operations, and several veterans of the Wheels program.

Bob Davenport’s supreme purpose in creating Wheels was not to cross mountains or span continents on bicycles. Rather, the concept was built on his profound commitment to Christian witness. “And we have not compromised on this position,” the thoughtful Davenport asserts.

The ministry of Wheels is not only to young people who participate in the program—but by them. To cycle an average of 100 miles a day is challenge enough. But beyond this the groups witness in churches and communities through song and testimony all along their routes.

There were more worlds for Bob Davenport to conquer. A European cycling tour was planned and undertaken in 1971, with a tour of the Holy Land following in 1973. The men and their bikes were flown overseas by Sabena Belgian World Air Lines. Professional photographer Julian Gromer took these opportunities to make travelogue films of both overseas expeditions plus a “Wheels Across America” film in 1970.

One thousand mile coed tours of Florida during January also became part of the Wheels program as well as numerous weekend and spring vacation cycling trips with high school and college youth.

Below: The Wheels complex as seen from the rear. Facilities and equipment, left to right are: The “sag wagon” or luggage vehicle; the original garage where the new “mules” are being made and all bikes are serviced; possums one and two: the new garage where the bikes are stored and where Bob hopes to produce the “Mules” commercially, and the new entrance to the wheels dormitory.
Possum I

Bob Davenport’s All-American football physique has scarcely been able to keep up with his creative approaches to reaching young people. “There must be some way to minister to youth groups on an adventure-inspiration basis during weekends throughout the year,” he thought. The answer: A bus program. And so in 1970, “Possum I” was born. It was so named because it was to do most of its traveling at night. The “Possum” was made possible through a grant from Lilly Endowment, Inc.

There was, however, no prototype for such a machine to transport young people so they could sleep during all-night runs and be ready for the next day’s activities in the mountains or at the ocean. By this time Davenport had acquired a working crew of several young men who assisted in custom outfitting a new bus body (from the Superior Coach Company) into sleeping accommodations for 29 plus a crew of three drivers and counselors.

Possum I made its maiden voyage in November 1970 and has since carried over 4,000 participants and has traveled more than 300,000 miles. “In all those miles we have never had a major breakdown,” Bob gratefully recalls. “But we have worn out two engines and are running on the third one.”

During a typical weekend to the Smokies, the Florida Gulf, or Washington D.C. the young people are exposed 60 or 70 hours to the Wheels program. Ski trips are also made occasionally to Michigan, Colorado and Wisconsin.

During an extra long weekend a group may travel Thursday night to Pensacola, Florida and spend Friday on the Gulf. Friday night is spent in travel to Disney World for a full Saturday of activity there. The group heads north Saturday night, arriving home Sunday evening.

As the program continued to grow, the demand for more resident staff members increased. Operating on a shoestring, Davenport could not pay anything like standard wages. So he created a sort of co-op whereby needy students could work in the Wheels program in exchange for room and board. The staff built their own dormitory out of materials bought with funds from the modest income the Possum trips realized. The group also constructed a second and much larger metal garage for which Bob has interesting plans.

The staff currently numbers 14—seven full time and seven part time persons. Experiencing the fellowship of working together the young men service the Possum, all the bikes, maintain the equipment and grounds and made bike flags for sale. (Wheels first devised the bike flag which is now being produced by several manufacturers).

It became clear that the overwhelming demand for the ‘Possum’ ministry called for another bus. This seemed out of the question because of the prohibitive cost. But we must remember that Bob Davenport’s program is built on faith. Then last February, through a gift from the Lilly Endowment, Inc., the Wheels were able to secure precisely what they needed—a new and much larger bus known as Possum II.

Two Taylor students who help in the wheels program “house clean” the new Possum II after a lengthy trip.
webbing to stop the forward motion of passengers in the event of quick stops, and carpeting. The electrical system and control panel were reworked to build in a greater margin of safety and reliability.

It was a great day when after hundreds of man hours Possum II rolled out of the Wheels body shop on February 22, 1974.

Bob had been contemplating another facet to the Possum ministry—a family approach. So as an experiment the Davenports took several families including their children on a long February weekend to Florida in Possum II. The unity of fellowship fostered by the close association made the venture highly successful and confirmed Davenport’s belief in this approach as a ministry of potential merit.

Resource and Service Center

“We are fast becoming a resource center for about 100 churches,” Davenport observed. “If these churches take two Wheels trips each year, the young people anticipate these trips for about two months and relive them afterwards for about a month. This means that the Wheels program is in their thinking about six months of the year.

‘This Possum program helps to give youth leaders a handle—something around which to help build their year-round programs and maintain enthusiasm among their youth.’ Of course, Bob adds, “we always take lay leaders with us since their participation is helpful to us and an inspiration to them.”

“Our purpose is to service the churches, to encourage them in their programs and help strengthen the spiritual life and the loyalty of their young people.”

Bob’s philosophy of hard work and self discipline are anything but the fun and games approach which used to characterize so much youth work. One might think that young people would turn off such a hard-line approach to life in the context of a comfort-oriented society which equates hardship with doing without color TV or air conditioning. But the response to Davenport’s programs reveals something about the interests and needs of many young people today.
the Mule

In three thousand miles a bicycle is tested severely. No bike yet used by Wheels including the excellent Schwinn Super Sport has all the endurance qualities needed in the Wheels program. So, with the cooperation of the Schwinn Company, for whom Davenport is a consultant, the Wheels have designed a new extra heavy duty, lightweight machine tailored specifically for their cross-country use.

Many of the components, $100 worth for each bike, in fact, have been provided by Schwinn because of the close working arrangement with Bob’s group. The Wheels are actually making many of the parts in their own shop and are producing 100 such bikes for use this summer. For want of an official name this new handmade endurance model is dubbed “The Mule.”

Bob hopes to produce these bikes commercially by converting their new steel panel garage into a factory with the profits going to help underwrite students scholarships and other Wheels needs.

There are other plans. Bob Davenport always has other plans.

Adult Retreat

Bob hopes to undertake a program of indepth retreats for adults, combining adventure, fellowship and Bible study. The Wheels now have land near the campus which could be made into a suitable location for such a program.

Base in the Smokies

Of all the haunts frequented by the Possum excursions the Smokies rank first in number of visits. The moderate distance, the inspiring beauty and the variety of activities readily at hand in a natural wonderland make these mountains an ideal environment. Bob is hoping to secure land in that area for establishing a permanent year-round base there to be used as a camp site and for equipment storage and maintenance.

the Ultimate Aim

Basically Bob Davenport is not noted only for his leadership and programs, unique as they may be. He is appreciated above all else for the kind of Christian man he is. “God keeps breaking my heart over the needs of people,” Bob confesses. “Where is God? He is at work right in this community. My ultimate aim is to prove the reality of God’s love right where I live—within the Wheels organization itself and in Upland. If we can demonstrate it here we can also demonstrate it to those who take part in all phases of the Wheels programs.”

Bob and his wife Barbara have an unusual compassion for people. They devote a great deal of attention to the needy and have a special concern for widows. “We must dignify these people by sharing ourselves and God’s love with them,” Bob insists.

Bob and Barbara’s satisfaction—their view of success—is a natural outgrowth of their spiritual values. Their motivations are based not on ego-building, prestige-oriented standards but on New Testament truths.

Bob is obviously a very fulfilled, enthusiastic, happy individual. And he adds: “I get hints from God that further sharing of my life with others will be the most satisfying experience yet.”

It is still more blessed to give than to receive.

Barbara Anderson, ’75 from West Palm Beach, Florida, cooks dinner for the men each evening.
Out of an almost obscure passage of monotonous genealogies that most of us skip over in our reading, comes to light a thumbnail sketch of a man's life that is unique and outstanding—a statement that could be made of very few people. His total life is summed up in four words "Enoch walked with God." Out of this statement we can summarize his philosophy—his beliefs—his values—his morality and his behavior.

Enoch is only one of two men whom scripture says "walked with God." He is only one of two men who did not die. He is the only one (with the exception of Christ) of whom scripture says "pleased God."

We don't know much about him—but we conclude that he was not a great statesman, politician, philanthropist or prophet (though Jude says he prophesied of Christ). He did not make a great name for himself in scriptures as Abraham, Isaac, Jacob, Moses or Elijah... yet the writer to the Hebrews placed him in the Old Testament Saints Hall of Fame—right beside the big men.

While other men philosophised about life—he lived a life. While other men wrote about God he walked with God. While other men left to their children fortune, he left a spiritual heritage that could not be purchased with all the world's wealth. He found the secret of abounding joy, abiding peace and abundant victory through his faithful walk with God.

What does it mean to walk with God? It does not mean "I will walk with God providing He is going my direction." In Matthew 11:29a, "Take my yoke upon you, ... One of the problems of yoking up with Christ is we are afraid He doesn't know our size. We are not sure who he will yoke us up with or what direction He will send us.

"My call to India was not anything dramatic or romantic. There was no blinding flash of light or no thunderous voice. When I accepted Christ I simply followed Him to India," Daniel Cronk.

To walk with God does not mean to use Him only in times of trouble. Peter Marshall wrote, "We sometimes want God as one wants a hot water bottle at night to relieve a temporary discomfort."

To walk with God is not just attending church and singing hymns and praying—going through the ritual of worship—important though this may be. We can sing about Him—philosophise—theologise—talk about Him and yet not walk with Him.

We can sit at His feet and study His great teachings from the gospels—we may write books about Him—teach others about Him—preach and witness to others about Him and fail to walk with Him.

We get pretty sentimental at the Christmas season as we bow before the baby Jesus. But to follow the man Jesus to ridicule, abuse, shame and the cross is another story.

1. The walk with God is a walk of faith. (Hebrews 11:17) This walk of faith is at times threatening to our security - for in our materialistic age we want to be able to see, to feel, to know, to experience now. To wait for His promise is to exhaust our patience. "A bird in hand is worth two in the bush," is not a philosophy of faith.

2. To walk with God is to live one's life in the consciousness of God's daily presence.

God is just as real on Monday in the daily routine of house work, factory work, in school as He is in the sanctuary on Sunday.

3. To walk with God is to have the mind of Christ - which is a spirit of selfless love, humility and obedience.

4. To walk with God is to surrender to His will - to be a one-willed person it is to carry Romans 12:1 and 2 out in experience. In 1 Corinthians 15:31, Paul says "... I die daily." "The trouble with a living sacrifice is it's always crawling off the altar."

5. To walk with God is to deny self and take up the cross and follow Christ (Galatians 2:20). To walk with God is to love one another in spite of differences - a walk in love.

Most of us identify with Enoch in that we probably never will be famous - never be in Who's Who - will never be a statesman - politician or make the history books. But we can also identify with Enoch by faithfully walking with God.

The greatest heritage one can leave his family is the example of a daily walk with God.
"I want to"

Chris Purdy '74, presented these observations during annual Spring Week (formerly the Alumni Talk Back) early in March.

As I was beginning to think about what Taylor was and what I wanted Taylor to be in the future, I decided to ask some other students for their opinions. The overwhelming response was that they wanted Taylor in the future to be a national threat in football.

I agree that that would be nice; but after my student teaching experience and work with the admissions staff, I gained further insight into what I wanted Taylor to continue to be and in what I wanted it to become in the future.

While I was student teaching for five months I could take a more objective look at the school and realize what Taylor held for me and for other students. I also learned from talking to prospective students exactly what they were looking for in the realms of higher education and what they hoped they would find at Taylor. It is from this perspective that I am stating what I want Taylor to be in the future.

First of all, I want Taylor to continue to be a place for the student who has grown up in a Christian home and lifestyle and who would like to continue his higher education in the same atmosphere. Taylor needs also to be a place for the student who has not had a great deal of Christian fellowship. I am writing from this point of view. I went to a high school of about 1,500 students. Of this number there were probably about 6 Christians that I knew about. I didn't share similar interests with many of them and therefore Taylor was very helpful.

It was really exciting for me to see so many Christian kids at Taylor who were successful by the world's standards in athletics, music, etc. and who gave all of the credit to the Lord.

Finally, I think Taylor needs to continue to be a place for yet another type of person. I wrestled with finding the appropriate word. So please take this in the good connotation of its meaning. I think Taylor should continue to be in "infirmary" for anyone who needs to be sheltered or free from interference or a lot of the hassles of the outside world so that he can grow enough to be stable and to be able to face the world.

Taylor will change. It will have to to keep up and be practical in the world today. But at the same time it shouldn't compromise. What makes Taylor unique is its unchanging stand. Enrollment is still up and the Lord is blessing our effort. Therefore, inspite of pressure to lower standards our position must be maintained.

"I think Taylor should continue to be an "infirmary" for anyone who needs to be sheltered."
see a change.

At the same time, Taylor's goal as an institution should be to teach students to learn to live in the world and be a positive part of it—not to run from problems. We are always talking about not being a part "of the world," so to speak. But we don't have to be sheltered about what goes on in the ghettos or prisons. We can have ministries in them and be aware of what's going on, so as to cope positively with the problems.

Secondly, (and I may be stepping on a few toes when I say this), I think we need to instill more of an awareness of the world here and more academic hunger. Taylor has a good academic standing but at the same time I think it could be uplifted. The academic standing will reflect on us directly as future alumni as we apply for jobs. So we will definitely want the academic standing to remain high in the future. Also, under this point I would like to add that while we are here it would be very advantageous to take as many religion and philosophy courses as possible. Studying different philosophies from the Christian standpoint will prove to be very valuable in the future as we attempt to intelligently defend our beliefs in the Lord.

I also feel that too many of us take Taylor for granted. I was really excited to be here when I was a freshman but after a while I began to take the Christian fellowship a little too much for granted. After being gone a semester I really was able to appreciate a little more of what we have here and am very glad that I could come back for this last semester and tie a few loose ends together before leaving. Because of the valuable insights which I and many other students have gained from such an experience, I feel it would be very beneficial for all students to spend a semester away—perhaps in a state school or a summer abroad.

Then they could better determine what needs have to be met in their own life and what they can still obtain from the lifestyle and fellowship of Taylor.

And in conclusion I would like to say that I really desire to see Taylor's faculty and students step out more on faith. I know you have heard this many times before and I don't mean to say that I would like to see 18 new buildings by next fall. What I really mean by this is that I desire to see all of us take God at His word for every circumstance. I would like to see the faculty take God at His word and really ask Him to help them put their all into their teaching. I would like to see the students take God at His word and ask Him to give them the proper attitude toward all of their classes. I would like to see everyone take God at His word in dealing with his relationships with other people.

"We need to instill more of an awareness of the world here and more academic hunger."

Charles Finney was an evangelist and president of Oberlin College in the 1860's. It was said that as people rode their horse or carriage over the bridge which led into the town they could immediately feel the presence of the Lord. My desire for Taylor in the future is to see more of this same Spirit here—not that we have to work ourselves up or try to manufacture it but that the Holy Spirit would just pervade this whole campus and would be a very natural outgrowth of our lives and communion with God.

An old saying is that a chain is as strong as its weakest link. I think this pertains to Taylor also. I've seen the "Effectively Christian" sign here everyday for four years and it's been mentioned frequently in chapel. In order for Taylor to be "Effectively Christian" in the future everyone must be included in working to make sure that our chain will remain strong. We're responsible for what we become and my prayer as a future alumna is that each will take on the responsibility to be what God wants him to be and that as a member of the community he will give to Taylor what God wants him to give.
She Made History

The name of beloved Professor Emeritus Grace D. Olson now adorns the entrance of the former East Hall, one of the newest residence halls for women.

Special commemorative ceremonies were held during the chapel service on April 26. Before presenting Miss Olson with a framed, artist's rendering of Grace Olson Hall, President Milo A. Rediger made these comments:

"Her interest was people, the people who were her students. And all across this nation and around the world, Taylor graduates praise God for Professor Olson. Never did her notes, her lectures, her subject-matter blur her perception of the people who were in those rooms with her.

"In quality of teaching and in quality of caring, she is a living example of the Taylor ideal.

"It is so appropriate that a permanent tribute to her should be built into the Taylor campus as it has been built into the lives of hundreds of Taylor students."

Special guests who attended the ceremonies were Miss Olson's sister, Mrs. Edith Roe; her niece, Mrs. Sue Baxter, and Miss Ruth Carroll.

The group then went to Olson Hall for a short visit after which they enjoyed a luncheon in the Braden Room of the Dining Commons. Several Taylor colleagues joined Miss Olson for the noon event.

Miss Olson received the A.B. degree from Taylor, the M.A. degree from the University of Michigan, and did further graduate work at Case Western Reserve University in Cleveland.

Before coming to Taylor she spent eight years at Cleveland Bible College (Malone) as head of the History Department. She is a member of the American Historical Association, American Association of University Women, Grant County Historical Society, Delta Kappa Gamma, (Honorary National Society for Women Educators), the Hostess House and the First United Presbyterian Church of Hartford City.

Miss Olson was a member of the Taylor faculty for 24 years, retiring in 1971. During those years she became head of the History Department and was at one time the College Registrar. In 1966 she was named Taylor's first "Professor of the Year."

A bronze plaque honoring Miss Olson will soon be placed in the residence hall lobby. The inscription on the plaque will read, "In honor of Grace D. Olson, Christian educator friend who has exemplified the academic and spiritual ideals of Taylor University for hundreds of students, alumni and colleagues for three decades."
After pastoring 41\frac{1}{2} years in the West Michigan Conference of the United Methodist Church, Door P. Garrett retired on December 31, 1973. They are living at their cottage on the Michigan State Holiness campgrounds at Eaton Rapids, Michigan, until the fall.

We have word that Karl and Grace (Richardson) Dr. Taylor have moved to a retirement home in Pontiac, MI after 35 years of service with the World Gospel Mission serving in India since December 31, 1938. Karl was field superintendent of the India work for many years and was frequently field treasurer. He supervised the construction of buildings on the campus of South India Biblical Seminary where Karl also served as professor. Grace also carried a teaching load at SIBS and was founder and faculty sponsor for the campus missionary prayer band.

Dr. Cecil B. Hamann was honored at a surprise appreciation dinner, and a 1973 Pontiac Bonneville was presented to him. In all, over 125 graduates who studied under the honoree have entered the medical profession over a 27-year teaching span. The reason for this special tribute was "To pay tribute to a great professor." He and his wife, Ruth (Weller), reside at 605 N. Lexington, KY 40390.

Clayton J. Steele was awarded the D.D. degree June 8 by Geneva Theological College of Indiana at the New England Center, Byfield, MA. His address is 105 North Stamm Road, Stamm, CT 06093.

Else (Mundinger) Berk, 210 South Lane Street, Blissfield, MI 49228, has completed work for the Master's Degree at the University of Toledo. She is currently teaching 6th grade in Blissfield. Her husband, Harold '51, is in the dissertation stage in his study related to Christian College Consortium in his work at the University of Toledo.

In August, 1973, Bill and Helen Stone celebrated their 25th wedding anniversary, and it was also their 25th year since graduating from Taylor and their 25th year in the ministry. In September a surprise reception was held for them by the Oscoda congregation. Among the many friends numbering about 150 there was also a scrapbook containing more than eight pounds of letters, cards and pictures from friends and relatives, a three-tiered wedding cake and many gifts for the occasion. Bill and Helen and their three children Bill (18), John (16), and Beth (12) live at Oscoda, Michigan 48750, Box 314.

Florence (Branch) Bond, Box 252, Shanta Bhavan Hospital, Kathmandu, Nepal, is teaching student nurses sociology and English and also is helping out in a Buddhist Orphanage in town.

Dr. Henry W. Nelson has been named President for Student Affairs at Wheaton College. He has been Dean of Students at Wheaton since 1969. He and his wife, Mildred (Holmes) '52, and their family reside at 658 Highland Avenue, Glen Ellyn, IL 60137. The oldest son, Erik, is a student at Taylor.

Dr. Carlyle Saylor, pastor of the First Baptist Church in Natick, MA, accepted the position of Director of Field Education at Gordon-Conwell Theological Seminary effective January 28, 1974. He and his wife, Aris, and their four children: Sandra (16), Stephen (14), Cheryl (8), and Kathleen (6) will be moving to the Seminary area during the summer.

Jim and Lois Comstock have completed their services with OMS Int'l. As no foreign field was open for their ministry they accepted an appointment with Project Partner, Inc. This is a service mission helping nationals. Project Partner, an outgrowth of their home church, send eyewitness and work camp groups into an area for one to two weeks to become involved in the needs of the nationals. They will reside in Wichita and travel throughout the U.S. and this hemisphere.

In February the Rev. Ronald E. Carver was appointed Academic Dean of the Bible Institute of New England in St. Johnsbury, VT. He has been a teacher at the Institute since August, 1973. The Carver's have five children: Linda (22), Shanelle (17), Freya (14), John (10), and Brett (6). They reside at 28 Caledonia Street, St. Johnsbury, VT 05819.

Chaplain Mansfield E. Hunt has been promoted to colonel in the U.S. Air Force. He is assigned to Norton AFB, CA.

The Rev. Leon L. Nicholsen took a 30-day study tour of various sections of India. This trip and study will be his final class course leading to a Doctor of Ministries degree upon which he has been working for the past two years. He left January 11 and returned February 8. His study covered economics, Christian Communities, education, politics, the caste system, Indian culture, medicine, social life and Indian Religion. He is married to the former Jean Fossom '51 and they reside at 301 East 2nd Street, Sheridan, IN 46069 where he is pastor of the First United Methodist Church.

Dr. Fred Prinzing began his new position as Dean of Students at Gordon-Conwell Theological Seminary in December, 1973. He will continue his academic work as Assistant Professor of Ministry. Dr. Prinzing and his wife, Anita (Ford '57) and their three children, Debra (15), Mark (13), and Scott (10) reside at 273 Forest Street, South Hamilton, MA 01982.

Tark and Alma Tarkington will depart for Madrid, Spain, in July for one year for the purpose of opening a new work for the Overseas Christian Servicemen's Centers mission. They were committed to the church in Ruxford until June 9.

Miss Margaret Ann Bash will be taking a leave of absence as of March 1, 1974, though still in the missions department. For the next two years she will be working as a field worker in Ohio. Her address is Route 2, Box 315, Forest, OH 45843.

Paul Williams will soon be assuming the position of Assistant Superintendent of the Durand Area Schools. He is leaving the position of the principal of Oakley Elementary School and will be moving from Chesaning, MI to Durand which is near Flint.
Paul and Nancy (Badskey) Surgeon have moved to 3828 Hampshire Drive, Fort Wayne, IN 46805. Paul is employed with Mutual Security Life Insurance Co. in Fort Wayne. They have two sons, John 4½ and Daniel born August 29, 1973.

Dan (x'66) and Sara (Gunn)'x65) Darby reside at 8217 Pine Creek Drive, Cincinnati, OH 45230. Dan is an Assistant Administrator at Christ Hospital. They have a four year old son and a one year old daughter.

Carol (Smythe) Buvala received a Master of Arts degree at the December, 1973, commencement of Western Michigan University. She and her husband, Dennis (x'67), live at R.R. 1, Box 40, Edwardsburg, MI 49112.

The Rev. Sid and Barbara (Green) Forsyth and their two children, Janelle, 4, and Linette, ½, live at 4423 Sycamore, Orange, CA 92669. Sid is the minister of St. Paul's United Methodist Church in Orange.

Sam Shellhamer is working on his doctoral dissertation at Michigan State University in the area of the decision-making process of presidents of private liberal arts institutions. His wife, Carol Jean (Richardson) is busy at home with their daughter, Heather Anne, Born May 25, 1972. Their address is 4470 Seaway Drive, Lansing, MI 48910.

Lynn (Matthews) x'67 Davis is editor of the very fine alumnae magazine of Hollins College, a private college for women in Virginia. Her address is 4842 Eden Drive, Roanoke, VA 24012.

Richard B. Davis, Jr., has recently opened his offices for the general practice of Law in Jasper, FL. His home address is Box 249, Jasper, FL 32052.

Joseph E. Miller is serving as Administrative Assistant to the President, Director of Alumni Relations and as Recruitment Officer at Asbury Theological Seminary. His wife, Mary Kay (Neumann '64), Joe, Jr., 5, Susan Kay, 6 months, and Joe live at 110 Morris Court, Wilmore, KY 40390.

Douglas A. Briggs (x'67) has been graduated from Massachusetts Institute of Technology, February, 1974, with a Master of Science degree in Civil Engineering. He received a B.S. in Ocean Engineering in June, 1968 from Florida Atlantic University. From 1968-71 he served on the Oceanographic ship RESEARCHER, under NOAA and since November 4, 1973 he has been employed as an Assoc. Engineer (Consulting) for Public Service Electric and Gas Co. of New Jersey. His business address is Public Service Electric and Gas Co., Atlantic Project, M.P.412, 80 Park Place, Newark, NJ 07100.

James A. Linkenbaek received an M.A. in Physical Education during the December, 1973 commencement exercises held at the University of Iowa. He and his wife, Jo Ellen Sue (Rice) x'67 reside at 424 S. Main, Tipton, IA 50672. Ron and Gretchen (Hubbard) Williams have recently joined the staff of Campus Crusade for Christ International where Ron serves as a computer programmer/system analyst in the Headquarter Ministry at Arrowhead Springs. Ron, Gretchen and Allison Sue, 1½, now live at 3186 Stodder Avenue, San Bernardino, CA 92405.

Michael and Janet (Schneider x'72) Sonnenberg (married December, 1971) are head residents at Augustana College. Mike is also the Director of an underprivileged youth center in Sioux Falls. Mike will be graduating from North American Baptist Seminary with a Master of Divinity degree this May. Janet will also be graduating in May, from Augustana College with a baccalaureate degree in nursing. Mike received a Master of Science degree in biology from Michigan State University in April, 1973. Their address is Box 41, North American Baptist Seminary, 1605 S. Eudich Sioux Falls, SD 57105.

Dale H. and Sally J. (Toma) Beers are living in Saugertown, PA. Dale is a lineeman for the Mid-Penn Telephone Co. in Meadville and Sally is working part time as a coordinator of Volunteer Services at the United Methodist Home and Nursing Hospital. Their Address is R.D. #1, Box 221, Saugertown, PA 16433.

Bob Witmer is serving as administrative assistant to the area representative of the Navigators for all of San Diego County. Ministries in this area include seven military bases and three college campuses. He is also involved in Bible studies evangelism and discipling students on the University of California campus. His address is 13786 Durango Drive, Del Mar, CA 92014.

Rebecca J. (Monette) Dhungan is presently working as a typist in an insurance company while her husband studies at the Melbourne Bible Institute. Their address is c/o Melbourne Bible Institute, Armadale, Victoria, Australia 3145.

David A. and Barbara Diamond are living at 13575 Longacre, Detroit, MI 48227. David graduated from Asbury Theological Seminary in May, 1973. He is now serving as the Associate Minister of Strathmoor United Methodist Church.

Don and Carol (Vastbinder) Raish have recently been appointed by the United World Mission to work in evangelism in Dakar, Senegal, West Africa. Their current address is R. R. #2, Box 1683 X, Germantown, OH 45327.

Cheryl Ashby is making plans for her marriage to Clyde W. Thognell, III, on August 3, 1974, at First United Methodist Church in Marion, Indiana. Cheryl is currently teaching at Jones Jr. High School in Marion and Clyde teaches business at Marion High School. This summer Cheryl will complete her M.A. at Ball State in Secondary Education with a minor in English. Their address, (Chery's current address), will be 4241 Wilshire, Marion, IN 46952.

Fred J. and Gerri (Covert '73) Jenny are now residing in Chambersburg, PA. Fred is teaching junior High Algebra and Gerri is teaching pre-first grade while doing graduate work at Shippensburg State College. Fred received his Master's Degree in August from Ball State in mathematics. Their address is R.D. 8, Stone Quarry Road, Chambersburg, PA 17201.

Terry L. Deck is a June, 1973 graduate of the University of Illinois College of Law. In August, 1973 he passed the Illinois State Bar Examination and on November 27, 1973 received his license to practice law in Illinois. He is presently an attorney with the Northern Illinois Regional Office of the Chicago Title Insurance Company in Rockford, Illinois. He and his wife reside at 3518 Green Dale Drive, Apt. 7, Rockford, IL 61109.

Donald W. Bakke received his MBA from the University of Michigan in December 1973. He is presently a 2nd Lt. in the Finance Corps with a three month active duty commitment at Benjamin Harrison in Indianapolis, Indiana.

Paul Taylor is band and chorus director at Union County High School in Liberty, Indiana. His address is Route 2, Liberty, IN 47353.

David and Carole (Pickering '73) Mac Rae are now residing at 5135 Rosemead Boulevard, San Gabriel, CA 91776. David has completed work for the Masters degree in Psychology at the Rosemead Graduate School of Psychology and is presently undertaking doctoral studies in Counseling Psychology. Carole is teaching kindergarten. They are both actively involved in Jr. H.S. youth work.

Susan Dicken is Assistant to the Pastor of Wesley United Methodist Church in Union City, Indiana. Her responsibilities include directing the day care center, teaching Head Start, and coordinating the church's ministry to migrant workers. Her address is 234 W. Division Street, Union City, IN 47390.

MARRIAGES

James Sieber (x'69) and Sandra Kashian (x'72) were married August 4, 1973. They are living at 328 S. Kendall, Kalamazoo, MI 49007.

Robert W. Evers (x'72) and Melody R. Ruyle (x'73) were married on December 29, 1973 in Hope Congregational Church, St. Louis, Missouri. Robert has received a fellowship from Purdue University and is working toward a masters in the area of environmental engineering. Melody received a B.S. in nursing from St. Louis University and is now working as a nurse in Lafayette's Home Hospital. Their address is 143-1 Halsey Drive, West Lafayette, IN 47906.

Brent Wilson (x'73) and Eleonore Quiambao (x'74) were married at the Hazelwood Christian Church in Muncie, Indiana on February 23, 1974. Eleonore is presently enrolled in the nursing program at Ball State and Brent is employed at Liberty Loan in Muncie. Their address is Scheider Apts. #143, Muncie, IN 47302.

Mike Rea and Sheila Henderson (x'70) were married November 17, 1973. Both Mike and Sheila are teachers at Wheaton Christian High School in West Chicago. Their address is 1620 Prince Crossing, West Chicago, IL 60185.

On June 23, 1973 Dr. David M. Jordan, Sr., and Cecelia C. Learn ('32) were united in marriage. Dr. Jordan is a retired United Methodist minister and Cecelia retired in 1972 from the same conference—Detroit.
Ministries in New York City. Their new address is Eglise Methodistie Unie, B.P. 5, Sandoa, Republic of Zaire.

DEATHS

Benjamin (Boggs) '68 Kissinger died recently after an illness of three months. She and her husband taught school in Kokomo, Indiana for three years. Surviving are her husband, the Rev. Jerry L. Kissinger, a son and a daughter, David and Ruth Ann.

Joseph A. Brodzik, Jr. (72) was killed in an auto accident Saturday, March 30, 1974. Services were held at Higginsonville Furnace Home in North Plainfield, New Jersey.

George M. Anderson (29) went to his heavenly home on November 28, 1973. His wife, Esther (29) is living at 10940 62nd Avenue, N., Seminole, FL 33754.

The Rev. Albert Kempin (26) went to be with the Lord March 19, 1974. He had been ill for three years with a rare and fatal disease. He was retired after an active pastoral ministry of over forty years.

Mrs. Howard Enochson (Muriel Erbst '33) passed away April 18, 1974 at 4:45 a.m. at Lake Ridge Health and Care Center after a lengthy illness.

Don Melton ('60), who was Dean of Students at Trinity College and Evangelical Divinity School in Deerfield, Illinois for 3½ years, passed away January 1, 1974. He developed acute Lukemia three years ago and was able to work full time until the end of 1973. He is survived by his wife, Kathy (Stewart) Melton (x62) and three children - Tim 11½, Sheryl 9½, and Todd 4½. Their address is 213 E. Scantton Ave., Lake Bluff, IL 60044. They plan to remain there until the Lord gives another direction.

Dr. Jesse W. Fox '25, widely-known former Taylor Trustee and Methodist minister, passed away May 28.

The veteran minister served churches in Gaston, Upland (1931-35), Hartford City, Kokomo and First Church, Fort Wayne. He also served as District Superintendent (Muncie) from 1949-53, and was a Chaplain at Parkview Memorial Hospital, Fort Wayne, from 1918-19. Dr. Fox also was chairman of several boards of the North Indiana Conference of the Methodist Church. He received the S.T.B. degree (1928) from Boston University and the D.D. degree (1947) from DePauw University where he also served on the Board of Trustees.

Dr. Fox was a Taylor Trustee from 1941-43, 1953-55, and 1956-59. He was named an Honorary Trustee in May, 1967. Dr. Fox had been very active in promoting a chapel on the campus. Mrs. Fox is the former Anna Askren x24. She resides at 2512 Douglas Street, Kokomo, Ind. 46901.

MRS. DALE (ENID HANSEN) LINHART '60, passed away May 26. A Swayneyy, Indiana resident for six years, Enid had been a member of the United Methodist Church where Dale is pastor. In addition to her husband, she is survived by her daughter, LeeAnn; her son, Terence; her parents, and her sister, Mrs. Michael (Karen) Szabo '62. She also was the niece of Mrs. Lil Haakonsen. Dr. Evan H. Bergwall '39, officiated at the services. Dale's address is Swayneyy, Ind. 46966.

BIRTHS

Dan ('64) and Jayce (Gray '63) MacLeish have a son named Daniel David, II, born March 27, 1974. Dan is self-employed as a residential builder and Joyce teaches one night a week at a local community college. They have two daughters, Bonnie age 6 and Melody age 3. The MacLeish family reside at 2330 Bacon, Berkley, MI 48072.

Some happy news! Tim and Diane (Gorman) Bardley both '71 announce that a baby girl was born to them on December 12, 1973 and they say "she is wonderful!" Tim is administrative unit director for live buildings of the adult residents at Monson State Hospital. Their address is Drawer F, Palmer, MA 01060.

Bob and Nadine (Harris '69) Marshall are proud to announce the arrival of their son, J. Chad Marshall who was born on March 20, 1974. R. Todd is three years old. Sgt. Marshall is stationed at Ft. Lewis, WA as a supply sergeant and their address is 6606 - 150th S.W. #10, Tacoma, WA 98439.

Peter Newell Oswalt was born February 19, 1974 to John ('61) and Karen Oswalt. He was welcomed by Elizabeth, 4, and Andrew, 2. John is an administrator of Biblical Languages and Literature at Asbury Theological Seminary, and the Oswalts live at 410 N. Lexington Avenue, Wilmore, KY 40390.

Jerry ('69) and Diane Wartz were blessed with a daughter, Candice Louise, December 15, 1973. Jerry, Diane, Candice and her brother live at 141 Hull, Coldwater, MI 49036.

David ('65) and Carole (Green '64) Fraser are the parents of a son, Adam Scott, born February 9, 1974. David and Carole have three other children: Mark, 11; Steven, 8½; Tanya, They live at 41 Concord Road, Marion, NJ 08053.

William ('69) and Dorothy Cummins announce the arrival of Daniel William on February 11, 1974. They have one other child, Joshua, 1½ years old. Bill is Assistant Pastor at Calvary Church in Grand Rapids, Michigan, and is President of the West Michigan Taylor Club. Their address is 2345 Swensberg Avenue, N.E., Grand Rapids, MI 49505.

Jim ('64) and Joan (McAllister '65) Mathis were delighted on December 4, 1973, to have a daughter, Michelle Renee, born to them. Jim is pastor of the Upland Evangelical Mennonite Church. They have one other child, Jennifer, 5. Their address is P.O. Box 627, Upland, IN 46989.

Terry and Sharon (Schiff) Minks both of '64 announce the birth of their second child, Stacy Lynn, born September 12, 1973. Their son, Kevin, is 3 years old. Their address is Route 1, Harshaw, WI 54529.

Robert and Sandi (Krehbiel) Gardner both of '63 wish to announce their adoption of Nathaniel Whitcomb Gardner on July 9, 1973. He was born June 30, 1973. Sandi retired after 9½ years of teaching elementary school. Bob is completing his dissertation and school to graduate this spring from North Carolina State University with a Ph.D. in zoology. Their address is 329 E. Boundary Street, S.E., Aiken, SC 29801.

Dick and Karen Forbes are very proud to announce the arrival of their first child, John David Forbes on January 25, 1974. Dave is in his fourth year of ministering through Chicagoland Youth for Christ. His title is South Suburban Area Director. Their address is 11559 S. Kolmar Avenue, Alsip, IL 60658.

Rick ('69) and Jo Ann (Strattton '70) Helfrich are very happy to announce the birth of their first child, Craig Allen born October 21. Rick and Jo Ann reside at 1047 Park Forest, Marion, IN 46952 where Rick teaches and coaches football and basketball at Oak Hill.

Bruce and Gayle (Claudon '69) Henrickson were blessed with a girl October 3, 1973. They reside at 610 Mengus Avenue, Prescott, AZ 86301.

Dick and Marilyn (Barr) Petersen both of '68 announce the birth of Branden Barr, born December 6. Bruce and his brother, Blair, 3, Dick and Marilyn reside at 528 E. Forest, Wheaton, IL 60187.

Bob and Elaine Kay (Saunders) Shuler both of '67 have a lovely baby girl named Cindy Lyn Shuler. They reside at 1336 Wake Forest Avenue, Walnut, CA 91789. Kathryn Jane Austin, born November 1, 1973, in Princeton, NJ is the daughter of Larry ('68) and Sharon (Luflinh '66) Austin. Larry is teaching vocational skills to mentally retarded young adults at Detwiler School in New Britian, PA, for the Bucks County Intermediate Unit. Sharon is a reference librarian at Bucks County Free Library. They and their other daughter, Christine Elizabeth age 3, reside at H-4 Regency Woods Apts., Doylestown, PA 18901.

Jerry ('71) and Chris Young announce the birth of their first child, Caroline Beth, born April 28 in Toledo, OH. They have moved to Owosso, Michigan where Jerry is serving as associate minister of the First United Methodist Church of Owosso.

GLOBAL TAYLOR

John ('52) and Jeanette (Badertscher x54) Cornell will be leaving on furlough from Venezuela the first part of the summer. They plan to be in the U.S. for one year.

Nancy Laberdy ('50) is now teaching in a large girls secondary school of over 450 students. Her new address is Mulango Girl's Secondary School, A.C. Mulango, Box 49, Kitui, Kenya.

Stan and Carolyn (Wolfgang x62) Lewis and their children, Stephen and Christina, returned to their mission station in Burundi in April after completing a furlough in the States and language study in Lausanne, Switzerland. Their address is B.P. 133 Gitega, Burundi, Africa.

Stan and Joanne (Duto) Maughlin and their children Alan (11), Carla (8), Curtis (6), and Loren (2), have recently returned to Zaire. From 1972-1973 they were elected by the missionaries at the Furloughed Missionary Conference to be missionaries-in-residence for one year with the World Division of the Board of Global
Dear Alumnus:

You probably know that a record number of students are enrolled in the Taylor program this year. To see what God is doing in the lives of young men and women on the Taylor campus certainly is thrilling. However, as a result of the current economic situation and related factors, fewer applications for next fall have been received to date than last year (as of June 1). I am somewhat concerned about this situation. There is a way you can help. Alumni play a very significant role in the process of identifying prospective students for Taylor. Do you know of high school seniors who would appreciate receiving admissions material and/or a visit from an admissions counselor? If so, I would appreciate your entering the names of prospective students on the form below and mailing it to me at the Alumni Office, Taylor University, Upland, Indiana 46989.

Take a moment now and send us a name or two from among the young people you know who would be ready for Taylor this fall. Thanks so much for your help.

Sincerely,

Jack Van Vessem
Director of Alumni Affairs

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☐ You may use my name.
Christiant people of the world it's time to take a stand
We're got to show our father's love to each in every land
For our task is always clear our mission we must bear
We must spread God's love to people everywhere
But to all who received Him who believed on His name He gave the power to become the children of God
Let's children of God!
You can be an influence far beyond a lifetime—through thoughtful financial planning and deferred giving.

A deferred gift to Taylor offers many important advantages... a guaranteed income for life... more spendable annual income... a significant estate tax benefit... the satisfaction of helping deserving young people receive a Christian college education... a way to make a major gift during your lifetime which might otherwise be impractical.

A deferred gift to Taylor enables you to magnify your influence and generosity far into the future through the lives of many Christian young people.

Please send me the following information about deferred gift opportunities and benefits. (Check appropriate boxes below)

☐ Tax Savings Through Estate Planning
☐ Making Your Will
☐ Charitable Gift Annuities
☐ 13 Ways to Plan Your Charitable Gift

Name ____________________________________________________________

Address _________________________________________________________

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Should you wish someone from Taylor to meet with you when in your area please indicate your phone number. ___________________