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Caring enough to confront

by The Rev. William Hill
Director of Student Ministries

"Even if a man be detected in some sin, my brothers, the spiritual ones among you should quietly set him back on the right path, not with any feeling of superiority but being yourselves on guard against temptation. Carry one another's burdens and so live out the law of Christ.

If a man thinks he is 'somebody,' he is deceiving himself, for that very thought proves that he is nobody. Let every man learn to assess properly the value of his own work and he can then be glad when he has done something worth doing without depending on the approval of others. For every man must shoulder his own pack."—Galatians 6:1-5—J. B. Phillips Translation

We used to sing a song in my church when I was a teenager called, "Just Jesus and Me." It went like this: "I traveled alone upon this lonesome way. My burdens were heavy and dark was my stay. I looked for a friend, not knowing that He had all of the time been looking for me. Now it is Jesus and me for each tomorrow, for every heartache and every sorrow. I know that I can depend upon my new-found friend and so to the end it's just Jesus and me."

This song elicited a great deal of sentiment and emotion. But there is one problem—it's not scriptural. In New Testament theology there is no
“The ministry of confrontation is one of the most neglected ministries of the church.”

such thing as an individual Christian or a Christian in isolation. It is not “just Jesus and me.” but it’s Jesus and you and me.

The Christian is referred to in scripture as a member of the body of Christ. He is a member of the Ecclesia—the called out ones—the church. He is a member of the fellowship of believers, the koinonia—the community. It is a brotherhood, not of Adam’s blood but of Christ’s blood—not of flesh but of faith. It’s a family affair! My salvation may be personal but it is not private.

One of the key phrases in the Christian’s vocabulary is “one another.” “Love one another” is found at least a dozen times in the New Testament along with “prayer for one another”—“edify one another”—“prefer one another”—“use hospitality to one another” and “bear one another’s burdens.”

Jesus prayed that we may be one even as he and the Father are one. No one lives to himself, loves to himself or sins to himself. As a member of the body of Christ I am no longer my own for I have been bought. I belong to Christ and to you. Therefore, when I sin, even in secret, it affects me. When I am struggling in my guilt, depression and rebellion, my attitude and behavior have an adverse affect upon you. On the other dozen times, when I am forgiven—victorious and free—I have a very positive influence on you.

In the body of Christ each of us has a responsibility to the other members of the body. Responsibility is the ability to respond to life—yours as well as mine. As members of the body of Christ we are responsible to one another to love, to care for, share with and forgive each other. But, we also are responsible to rebuke and confront each other in discipline.

When a member is living in sin it is the responsibility of a brother or sister to confront that member and help him face the responsibility of his sin. This is to be done in love. This is “care-facing”—“truthing it in love.” The whole purpose of confrontation is restoration. This is to restore the brother or sister to a right relationship with God and with the family of God. It is a means of grace—not of destruction—it’s an evidence of love—not of hate and fear.

The ministry of confrontation is one of the most neglected ministries of the church. Why is it we do not confront a brother living in sin? One reason might be that we don’t care enough to confront. If I love you I must tell you the truth. If I want your love I want your truth about me. Another excuse for not confronting is “it’s none of my business.” But it is my business—God made it my business. You are part of my body and we belong to Him.

“Cop-outs”

Another “cop-out”—one that is quite popular at Taylor—is “it’s not my responsibility, that comes under the jurisdiction of Student Affairs.” And we are more apt to criticize Student Affairs for not doing their job than to have the courage to approach and confront a sinning believer.

I may have the fear to tell him of his sin may lead him to tell me of my sin, but that’s all right. It is also his responsibility and we are both under the same authority.

A spiritual “cop-out” is, “I don’t want to be guilty of judging, for the Bible says, ‘Judge not that you be not judged.’ “ Care-facing is not judging, for judging is to condemn, and self-righteous condemnation is forbidden in scripture.

So, how do we usually cope with a sinning brother or sister? Perhaps by gossiping! This is a trap that’s so easy for us to fall into in a Christian community. We can often do this in a
"I don't need someone on my back. I need someone backing me up."

Therefore, a spiritual student has a right and a responsibility to confront a sinning professor. A professor has a right and responsibility to confront a sinning student, professor or administrator. For we are all in the family of God and equal brothers and sisters. Some of you may have a friend who is hurting himself or even destroying himself and you are sitting idly by not wanting to get involved and failing to accept your God-given responsibility.

**How Should one Confront?**

Paul says, "Tenderly, quietly and in a spirit of meekness with love, encouragement and forgiveness." I don't need someone on my back, I need someone backing me up with love, encouragement, trust and the guts to confront me with my sin in order to restore me to fellowship.

The purpose of confrontation is restoration. The word "restore" means to "set in joint as a dislocated bone." It is a medical-surgical term. When a bone is out of joint it is sensitive to the touch of another and must endure pain to set it. Often an erring believer is difficult to deal with and must endure the pain of confrontation. The erring believer may want to argue with you. He may be angry and rebellious. Just present the Biblical case—avoid arguing and give him and the Holy Spirit the time to work it out. If he repents, assure him of God's forgiveness and your forgiveness, and restore him immediately to fellowship.

"Repentance is owning responsibility for what was, accepting responsibility for what is, and acting responsbly now," said David Augsburger in his book, *Caring Enough to Confront.*

James 5:19, 20, "My brethren, if any one among you wanders from the truth and someone brings him back, let him know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins."

The New Testament teaches that if a believer persists in open, willful, unrepentant sin he must be disciplined—even to the extent of excommunication from fellowship, if necessary. But even here the whole purpose is to restore him to fellowship.

Jesus taught this in Matthew 18 and Paul taught it in I and II Corinthians.

The steps of discipline are: 1. Go to him personally. 2. If he will not hear you take one or two others and confront him. 3. If he will not hear them take the matter to the whole body.

What are we to do with him if he will not repent? Jesus said, "Let him be as the heathen man and the publican." To banish him? To damn him? No! But let him be the heathen man—the publican whom the Son of Man came to seek and to save. He must be disciplined for his own good and the good of the fellowship, and if necessary, excommunicated. But the moment he is over the borderline of the fellowship we are to go after him and seek to win him back.

**Most Delicate Task**

G. C. Morgan says, "Christian discipline is not the anathema that rejoices in its curse, but the wail and the agony and the patience and the sacrifice which never lets this person alone until he is home again." And never let it be forgotten—repentance is always a door to reinstatement. The individual, then, is not on trial—not on probation—but a brother or sister restored to full fellowship. The church is not a palace for perfect people, but a refuge for repentant rebels.

The most delicate and difficult task is confrontation—but may we be part of a community that cares enough to confront. And may we have the spirit of Christ so that when we are confronted we may graciously and lovingly accept it and repent so that we can be restored to fellowship.
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Greg deeply appreciates the fellowship of his many Taylor friends such as (clockwise from left) Tracy Palmer, Jan Davis, Dave Prather, Bill Shepherd and Linda Turner.
Courage On a Golf Cart

Ingenuity and concern find a way for indomitable Greg Ellis to continue in college

Photos by Dan Boyd

There is something special about the colorful high school years—unbridled spirits, a romance with life, sports, best friends and marching band—which, to participants in Indiana at least, is Hoosier hysteria to the second power.

In the bloom of youth, teenagers tend to think of life as a sort of suspended animation. The cares of adulthood and the trials of age are far, far away. And in between are exciting choices—choices within their power to make. But no hurry—everything in its time.

This was what life was like to Greg Ellis, a junior at Madison Heights High School in Anderson. He knew the excitement of varsity wrestling and the work and exhilaration of marching band. He belonged to a Christian family with an older sister and younger brother and to the fellowship of an evangelical church.

But for Greg, the care-free days of youth ended abruptly. One day in 1971 he went to band practice as usual. After, he jumped on his motorcycle and headed for the home of a friend. Suddenly, a car turned in front of him causing a dreadful collision.

For the next 18 days Greg was unconscious from head injuries plus damage to his spine. When the young man finally revived, his right arm was totally useless, and his left arm and leg were partially paralyzed.

Then followed four long months in the hospital, plus a long period of recuperation. This meant Greg had to miss his senior year in high school.

Job revisited.

But another misfortune befell the Ellis family that can only be likened to the trials of Job. While Greg was yet in the hospital, his 14 year old brother was killed in a bicycle accident.

Time began to take on a different meaning. When Greg was able to return to summer school in 1972 he found that his greatest trial was trying to write. Since he had been right-handed, he had to attempt the task of learning to write with his left hand which now responded with agonizing slowness.

Greg’s right arm, now totally immobile, was a liability. There was no way for him to hold a piece of paper in place so he could even attempt to write. Thus, he kept his arm in a sling for three years.

After a time, Greg was taken to the Rehabilitation Center in Hot Springs, Arkansas, where he had hoped to learn a trade. However, he was not physically able to prepare for a vocation there since all the trades required some manual capability.

Two men who have played important roles in Greg’s college experience are his roommate Jeff Pond, right, and Scott Dissinger, far left.
The great decision.

Greg’s brain, however, was playing unpleasant tricks, causing him sharp pains—called phantom pains—in his “dead” arm. After consulting with doctors, Greg and his parents made the decision to have his arm removed and to be fitted with an artificial limb (prosthesis).

Through all of the trauma, Greg’s attitude was remarkable. After seeing the condition of some of the other patients in the Rehabilitation Center, Greg responded, “I was thankful for what I still had. Although I had accepted Christ when I was young, my faith was strengthened at the Rehabilitation Center, and also by my Christian friends in Anderson who were of great support to me.”

But what could his future hold? Through the deep waters Greg had traveled he had come to learn much in a short time. “I can see more clearly the importance of education,” Greg affirms. So he determined to find out if college could still be a possibility. Through tests taken at the Rehabilitation Center Greg learned that chances were good that he could handle the pressures of college work.

Through the suggestion of his pastor, the Rev. Edwin Helm, then of the Emmanuel United Methodist Church, Anderson, Greg began looking into the possibilities of attending Taylor.

In a meeting with Thomas G. Beers, Dean of Students, and with Associate Dean Dr. William Ringenberg, and other faculty members, Greg could sense among the Taylor personnel a strong desire to help him. The group agreed that certain allowances would need to be made, and that Greg would be given every possible opportunity.

So in February, 1975, Greg enrolled at Taylor, but not without some apprehension. Would his peers accept him? Would he really be able to handle living in a residence hall and going to classes?

Greg wanted so much to be quite independent, but he no longer had the advantages his peers enjoyed. He had to accept help—in attaching his artificial limb and putting on his shirts. But his physical deficiencies plagued him at every turn. Even walking to class was so exhausting he had little strength left for studying.

But another obstacle was to further complicate his plight. Last fall Greg began to notice some difficulty with his equilibrium. With the advent of winter the icy, windy conditions made walking extremely tedious causing him to fall occasionally.

The outlook was far from encouraging. But through it all Greg maintained his optimistic spirit.

Christian community.

It is a beautiful thing to see the concern of the Taylor student community in action. Walt Campbell ’64, Director of Student Development, and Jeryl Gates, Director of Wengatz Residence Hall, approached Greg’s roommate, Jeff Pond, about the possibility of some transportation help for Greg. Then followed meetings with Tom Beers, student government president Scott Dissinger and vice-president Jim Lynch, about the feasibility of such a project.

Students began rallying to the cause. The women of Olson Hall, second floor east, and the men of Wengatz Hall, also second floor east, sponsored a bike-athon for needy families in Upland. The students exceeded their goal substantially. With the additional funds they paid for half the cost of a new one-man golf cart, with the Student Government Organization paying the balance.

Jeryl Gates then negotiated with Dale Products, Inc., of Fremont, Ohio, who agreed to supply a cart at their cost.

It is evident that this cart is vital to Greg’s continuation in college. He keeps the machine in the Wengatz laundry room where friends charge its two twelve-volt batteries about twice each week. The students who zealously watch over the cart have established a rule that anyone bothering the vehicle will be fined $25. No one but Greg is to ride the cart as long as he is a Taylor student.

Greg is now taking a modest course load—about 10 hours—at least until he learns to write better. Even so, he is just shy a few credit hours of being a sophomore.

Will he be able to continue until he can graduate?

No one knows for sure, but Greg is certain that God has been providing the way. He also is grateful that many friends are praying and pulling for him. And, thanks to the cart, he is able to spend more of his time studying and enjoying the fellowship of his friends.

The crucible.

Greg has done a lot of learning. “Most of all I appreciate the privilege of being able to communicate with people and to commune with God. I also have come to know what it really means to have Christian friends.” Greg testifies. He has a personal interest in the welfare of the handicapped—in the area of counselling. “I think I could relate to them,” he says in a quiet understatement.

One thing he may not understand fully is his influence on Taylor students. Many have said “you quit complaining about yourself when you see what Greg is doing—without complaining at all,” Scott Dissinger sums it up: “I respect Greg more than any other student on campus—I have never seen such courage.”
The author of
I Never Promised You a Disneyland
discusses the nature and meaning of death

Is there life after life?

by Jay Kesler '58
from Campus Life Magazine. Used by permission.
You are in a dark place. Warm. Comfortable. Secure. Your eyes are closed and you rock gently back and forth. There is no pain, no noise but the rhythmic beating of your own heart.

Suddenly you feel motion. Something is pulling at your head, pressing down all around you. You feel pressure. You’re stretched. Your feet are twisted against your body at a warped angle. You’re sucked through a narrow tunnel of pulsating pressure and suddenly emerge in a room of loud noises and blinding lights. It’s strange, painful, scary, and you begin to cry.

You have just experienced birth.

Joe Bayly, a Christian author, says the experience of death must be very much like birth. It can be scarier, since we’re more sophisticated and aware when we face death. But the process is about the same: a little darkness, a little pain, then a whole new world outside.

We may be comfortable now, but sooner or later we, too, will be squeezed through the long tunnel of death into a new world. What’s out there? Is there any way we can know for sure?

Putting Death in a Closet

The fear of death is coming out into the open these days, at least with young people. I think that’s good, basically. For a long time people have tried to put death in a closet and lock the door. You can ignore death in our society: people don’t die in the home very often, as they once did all the time. Old people live in nursing homes, where kids never see them when they’re sick and dying.

But despite that, people are, if anything, more afraid of death than ever. If you offer seminars at a camp, where young people are free to choose which one they want to attend, death will usually outdraw any other topic. That includes sex. There is a wave of newly published books on death. Some TV shows deal specifically with death.

It’s not just idle curiosity feeding the interest. It’s fear. Some are more afraid than others, of course, but nearly all of us are in some way afraid of death. Elisabeth Kubler-Ross, the international expert on death, says the fear of death is like something big and horrendous that is bearing down on us. It’s dark, unknown, unstoppable. Death gives a feeling of helplessness.

Ratso Shuffles Off

Why is death so frightening? One reason is, I suspect, that we’re not sure how we will die. Will our lives end on an heroic note, or will we go out with a whimper? We know we should live in a manner that leaves us ready to die—but how? One movie that seems to have symbolized the hopelessness of life and death to many people is Midnight Cowboy, shown recently on TV. The story is about two drifters who meet in New York City. They’re a likable pair, and they go through a number of interesting adventures just trying to survive. But in the end Ratso dies, coughing his life out in the back of a Greyhound bus going to Florida. The audience has been rooting for him, and then he just shuffles into death, useless and purposeless, just as he lived.

Nothing about Ratso, however funny or interesting he was, was really worth much when you added it all up.

So we wonder, will my life end like that? Will anyone remember me? Will I just shuffle off the stage, telling jokes and trying to act as though I know what I’m doing? So many of the things
“Dying is one of the least skilled occupations you can find.”

I spend my energy on are just like Ratso. I want to be admired, I want to be funny, I want to be handsome, I want to be capable. But how much of what I do in life is worth dying for? Or living for?

A man named Jim Elliot said something that rings true here: “He is no fool who gives what he cannot keep to gain what he cannot lose.” Jim Elliot learned the meaning of that. A short time after he wrote those words he was killed by some of the Indians he was trying to tell about Jesus Christ. Was that a horrible death? Yes and no. It was a horrible death, because all death is horrible. But he had to die, sooner or later. And the fact that he died doing something worthwhile for changed his death. In the middle of grief, his friends and family could still say his life had meaning and purpose. His death underscored that.

Dying is one of the least skilled occupations you can find. You can’t be too dumb or inept for it. In a sense, you could say everyone is giving his life. He’s giving it to something or someone. When it’s all over, they’ll say, “He gave his life to science,” or bowling, or drugs, or other people. Is what you’re giving your life for worth it? Are you making mud pies out of your life, or something permanent and valuable? Jim Elliot died doing something ultimately worthwhile, and there is no better way to die.

The particular mode of dying isn’t what’s important. Even if a person gives the greatest deathbed performance in history, it really won’t change the quality of his life. The question remains, what did he or she give his or her life for?

A Hunk of Mud

Of course, one reason so many people are afraid to die is because they fear annihilation. You can do wonderful things all your life, and live by the right values, but you still die. You disappear. The people you did wonderful things for also die, and in a few years it makes very little difference whether you lived a good life or a bad life. How can life have any real meaning if that’s true? Why should one way of acting be any better than another? Sooner or later we’ll all die, and this universe will keep on whirling along without noticing. It’s as though a bunch of infinitesimal amoebas grew in one obscure corner of the universe, flourished for a while, then disappeared.

To a lot of people, that thought is no big deal—they tend to live on a very pragmatic level, day to day. But to someone who feels and thinks deeply, it’s a shattering thought. The idea that this marvelous body of mine, these thoughts that I think and these feelings I feel are ultimately nothing more than a bunch of molecules arranged in a particular way, and that someday they will return to nothing but dirt—that’s devastating. The person you love the most is no more significant than a hunk of mud you kick off your boots. Death, to those who don’t believe in life after death, proves it. You live a while, and then you’re gone—annihilated.

Those of us who believe in Jesus Christ, though, have a totally different way of looking at this. I heard it explained this way: a teacher I know was talking to his principal, and the principal began asking about God. My friend is a Christian, and he told what Jesus meant to him. But the principal said, “You know, I just can’t believe in the kind of God you talk about when I see things happen like Viet Nam and Auschwitz.”

My teacher friend said, “I think we view life a little differently, and that’s why there’s a conflict.” He took a pencil and drew a line on a piece of paper. One end was labeled “birth” and the other “death.” He said, “Correct me if I’m wrong, but I think you see life this way. It begins at birth, and it goes on for by 70 years or so, and ends at death.” The principal agreed that was the way he saw life.

Then my friend drew another line. It started a little to the left of the first line, and it went on and on until it ran off the page on the other side. “I see life a little differently,” my friend said. “I believe it starts at conception, and goes on forever. Birth and death are merely events that happen along the way.”

But the question follows, “What’s there to like about heaven?” You’re happy going to a football game, talking to friends, making pottery. The idea that you would enjoy living in a nightshirt with a bunch of neuter people floating purposelessly in space—that’s absurd! People can say, “Well, you’ll be in heaven then,” and if that’s the kind of image it summons, it really doesn’t console you much.

But what is eternal life really like? The first thing we know is what my friend was getting at by drawing his line off the page. Eternal life begins now. Heaven is a continuation of the life you’re living. It’ll be you who’s there—not some strange angel, but you. You’ll be different in ways that we don’t understand, but in many ways you’ll be the same.

A Slice of a Circle

How does our life here relate to that mysterious life beyond death? I like to think of eternal life as a huge circle, representing everything we are in the eternal dimension. Our life here is just one small slice out of that circle.
“Death isn’t a big scare tactic thought up by God.”

short, slightly curved line. You could never say, looking at that little slice, that it was much compared to the circle itself. Yet by measuring the curve of that little slice accurately, you can predict exactly the size and shape of the whole circle.

That’s what our life here is: a tiny, insignificant slice of the total life God has for us. The way we deal with life here predicts the way our total eternal life is. That places a lot of importance on this life!

When we get a glimpse of the full circle of eternal life, the values of the here and now are different. We live for what will last. Well, obviously we can’t see into the future, and even less can we see beyond death. But the Bible gives us some clues about eternal life. It claims to relate something of what goes on after we die, and gives true answers to the question “What will really last?”

Certainly the Bible doesn’t give a boring picture, like so many of our stereotypes. Some people make a great deal of some of the imagery the Bible uses: the Bible says the gates are pearl, the streets are gold, the foundations are made of amethyst and sapphire. I think it’s meant to tell us that heaven begins where this life leaves off.

When you think of the things that are most treasured and honored here, like gold and jewels, you can assume that in heaven there are far more important and beautiful things. Here, men and women dive to the bottom of the ocean and risk their lives to get pearls. There, they use them for pig iron, and make gates out of them. Here, jewels are treasured and put in precious, expensive settings. In heaven they’re so common they are dumped into holes to make foundations. All the stuff men scratch and fight and slave for is no longer valuable. There are higher values. Values like love—love so fulfilled and complete we can’t even dream of it here. People there live with an awareness of each other that is greater than anything we imagine here. Love will last—so we can start doing our love pushups now.

People on Other Planets

Another aspect of heaven I believe in is purpose. Usually, when you get the stereotyped image of heaven the biggest purpose anyone has is to play the harp. I think we’ll have more purpose there than here, not less. What will our purpose be? I don’t know. But it helps to speculate, just to open our minds to the kind of place it will be. C. S. Lewis speculated in one of his books that we might be involved in the salvation of other worlds. Perhaps we’ll be messengers for God. Maybe we’ll be in charge of some huge project. We don’t have any way of knowing, of course; they’re just guesses. But we can be quite sure that God has plans far larger than anything we would think of—and in some fantastic way we will be taking part in them. What we’re doing now is preparing us for that. We are getting ready. We are like athletes in training for the biggest, most important meet in history.

I find this kind of vision of heaven pretty helpful when you’re afraid of death. It’s a vision you can really be excited about.

There are other aspects that the Bible mentions. We’re promised a body that’s totally new and perfected, like Christ’s body when He rose again. You feel ugly here? Not there. The most beautiful person you’ve ever seen will be bland in comparison to the new you.

And we will see each other there. We’ll meet again, but in a new, exciting way. All the old selfishness and imperfection will be gone. Our love and caring for each other will really be complete, and we’ll experience the comradeship you only feel when you are working partners in something that is demanding, exciting, and beyond anything you ever dreamed you’d be capable of.

Death and Birth

“Death is a lot like birth—a little darkness. a little pain, and then a whole new world outside.” Heaven doesn’t remove the fear from death—death is dark, unknown and painful. But the world beyond makes the difference in overcoming that fear. You’ll go into a dark passageway if you know you are going to come out into the sun at the other end. But to be thrust deeper and deeper into a pitch-black cave from which you’ll never emerge—that’s a terrifying thing, a thing without hope. And that is how most non-Christians think about death.

Followers of Christ know that there is a world beyond where the sun is shining and the birds are singing, and where they will know everything they always wanted to know and be everything they always wanted to be.

Death isn’t a big scare tactic thought up by God. Its purpose isn’t to paralyze us with fear so we don’t do any no-no’s. It’s more of a cutoff date, a time when we get promoted to another kind of life. The big question is whether the way we’re living now is preparing us for the promotion. Are we standing with God or against Him? If the harsh reality of death prompts us to ask that question, the fear and the pain of death are worth it. For that question is the most important of all.
The Lady Learns A Lesson

Andrea Walters
Women's athletics mean far more than playing games

Photos by Dan Boyd and Roger Varland

This is a story about women. But it is not about the Equal Rights Amendment, Women's Lib, or even International Women's Year which is being celebrated in many countries in a variety of ways.

Rather, we present the Trojanes—the young women who compete in the six intercollegiate sports at Taylor University.

Women's athletics—though entertaining—are not a fad. At Taylor they are a little like vanilla in a cake—a logical and proper ingredient in the education of the total woman.

To proclaim competition in women's athletics as being purposeful may sound a bit incongruous. But as John Bonham '71 puts it, "Once a person learns to live with competition, she can learn to live with life." Bonham, who is head coach of the women's basketball team this year, reminds us that life is full of competition.

"We continually compete with ourselves—trying to overcome our weaknesses and develop our strengths. All of us are always competing against time—and Christians are in constant competition with evil."

Discovering more about ourselves can be a hard lesson to learn. Again, the coaches find competition helpful in teaching the young women to be realistic. As one coach expressed it, "We don't always win—we don't always land on our feet. Losing a game causes us to test our true values and helps us to face the fact that real victory is having peace when things don't go well."

No woman is an island.

"If a young woman is primarily interested in herself, she will not succeed in a team sport," the coaches agree. In a team effort she has to give up something of herself.

Helping the young women to discover that they have specific roles to play is another benefit of competition. On the basis of their talent and motivation, some find themselves on the starting team, while others are reserves. But everyone has a role to play. It is important, too, that every young woman learns to appreciate every other person, whether of greater or lesser ability.

The handicap of affluence.

Paradoxical as it may seem, affluence, according to Bonham, compounds the problems of today's students. "Affluence has given us too many choices. It has complicated our lives and made us more indecisive and fearful of making wrong decisions in the face of so many options. Under such circumstances it is not easy for young people to have peace about where they are going and what choices they should make."

Obviously, the coaches cannot make major decisions for the students; however they try to set a climate of spirituality, self-discipline, and values which will help equip the young women for wise decision-making.

As muscles develop under resistive exercise, so does character develop under stresses including the stress of intercollegiate athletics—particularly when experienced in a Christian environment. A sense of security and belonging, so important to young people today, can also be fostered by participation in team sports.
Linda Troilo, left, and Sue Baur

Ruth Williams

Ruth Warner
Deb Rupp guards the Taylor goal.
No competition.

The Athletic Department could be fertile ground for competition among the coaches of men and women’s sports for the funds for their respective programs.

"However, the men in the Athletic department have been very cooperative and helpful," states Mary Glover, coach of the volleyball and track and field teams. "Coach Glass and the other men are happy to see that we receive all the support we need—we have no complaints. And we are really pleased with the way the men students come out and support the teams," Mary added.

Although the Trojanes have fielded fine basketball teams for years, since the days of superstars Eileen Lageer ’49 and Nancy Mudge Cato ’51, women’s athletics are gaining in momentum and interest on the campus, as they are nation-wide.

A total of seventy coeds are participating in three fall sports—volleyball, field hockey, and tennis; basketball in the winter; track and field and softball in the spring. So far the women do not play in the men’s conference, the HBCC, but are members of IWISO, the Indiana Women’s Intercollegiate Sports Organization.

With the men capturing the Collegiate Conference All-Sports trophy eight of the past ten years, the women have considerable to try to live up to. This year the strongest sports have been volleyball and basketball, with track and field and softball yet to come. The women’s basketball team has overpowered many opponents as their 9-2 record shows: Tri-State 59-19, Marion 49-48, Valparaiso 75-39, Anderson 63-26, Earlham 60-45, Butler 73-24, Grace 45-51, Franklin 49-48, Indiana Central 67-49, Manchester 60-54, and Goshen 49-68.

The volleyball squad, also playing some stiff competition, carved out a 15-5 record and finished second in the state among small colleges. "We have great potential to be state champions next year," Mary Glover exudes.

The tennis team, coached by Ron Keller, posted a 4-3 record. Ron, who is Director of Admissions and Records at Taylor, appreciated the attitudes of the young women. "They didn’t seem to mind taking instructions from a man, and I was pleased with their third-place finish in the state tournament," Ron commented. As a parting thought for their coach, the women left him with these words: "Serve the Lord with gladness, enter His courts with praise."

Field hockey, although a sport of long-standing at Taylor, is not as strong in Indiana as in the East. In a rebuilding year, the Trojanes failed to win a contest, although losing some by close margins. "We look forward to continued growth and to an exciting fall in 1976," Coach Renske Greve states assuredly.

The track and field athletes will compete this spring in the same kinds of events as the men, except for pole vaulting, cross country and the steeplechase. This spring marks the third year of women’s fast-pitch softball competition. The schedule will include six to eight games plus a state tournament.

Stewardship

In concert with Taylor’s whole person thrust, the coaches seek to make Christ the head of each team and of each athlete. This includes a serious Biblical view of stewardship. "God has given us our physical bodies to develop, to train, and put to good use," Miss Glover emphasizes.

"We strive for excellence in performance and we emphasize the development of skills to the satisfaction of each athlete and for the benefit of the best team-work possible."

The influence, the discipline, the fellowship are priceless assets of the Taylor program on an immediate basis, but the greatest rewards come in everyday life when the students enter the adult world with greater maturity to fill their places of service.
A scientist shares his insights on communications in the Bible

Ten Plagues or a soft voice

by Dr. Elmer Nussbaum, Professor of Physics and Director of Research and Special Training

Carl Sandberg said of Chicago that the fog comes in on little cat feet, sits looking over harbor and city on silent haunches, then moves on.

I experienced such a phenomenon recently when dusk came to this lighted city as it became quietly enshrouded by a soft mist. I encountered this absorbing sight while viewing the city from the top of the World's Tallest Building. From this detached vantage point the street scenes below appear miniaturized and seem less important and less urgent than when one is part of the scene. So as one gazes from this lofty perch one thinks again of the Psalmist's reflection, "What is man that thou art mindful of him?"

When one experiences the panoramic view from atop this tallest of earthly fingers extended heavenward, it reminds one again of the experience recorded in Genesis.
"We may become babblers even though we may have all embraced the same goals."

Chapter 11, about another city in the plains and another tower that was to reach a new record height.

Somehow communications broke down at the Tower of Babel. Imagine the confusion as words changed their meaning. It was as if inches became centimeters, pounds became kilograms and Fahrenheit became Celsius. It was as if construction was so slow and protracted that building plans changed with generations.

However it happened, it was of the Lord. The people's goals were wrong so communications broke down. The closer their structure approached heaven, the farther their hearts were from God.

How can one avoid communication breakdown? In the new Sears Tower they attempt to keep in touch by including enough telephone wire to go around the world 1 1/2 times.

But the basic trouble is in the human heart, and it manifests itself in the careless and contradictory manner in which communications are transmitted.

Unfortunately, it takes neither a tall building nor a self-seeking people to garble the message. Even today, corporate and college goals are impaired because we do not all speak the same language. We may become babblers even though, historically, we may all have embraced the same goals.

The message we garble often consists of words, though not necessarily. Oral and written words are thought of as the most common modes of communication. Yet the written word may be most extraordinary when the mysterious handwriting is on the plaster walls in Nebuchadnezzar's palace and brings consternation to the ruler.

How else than with words have Biblical characters communicated? An old and blind Isaac said to a devious Jacob, "The voice is the voice of Jacob, but the hands are the hands of Esau".

In other times and circumstances words are simply superfluous. Job's friends, during his adversity, sat down on the ground with him, speechless for seven days and seven nights . . . "For they saw that his pain was very great." Close friends can—especially in tragedy—communicate without words. There is a saying, "If you do not understand my silence, you will not understand my words."

Laughter, on the other hand, may communicate merriment and rejoicing, as in the 126th Psalm, or it may communicate doubt and disbelief as in Sara's response to the news of her approaching motherhood.

A kiss can convey devotion and love as when Mary kissed Jesus feet, or it can betray the Lord to the soldiers as when Judas kissed Him.

Certain processes, such as refraining from eating, may imply a complete breakdown in communications as when a Christian community refuses to eat with an erring brother. Or, it may imply sorrow and be accompanied by sackcloth and ashes; or it may denote a period of fasting and prayer. (In modern America, however, to refrain from eating most likely just means that the person is on a diet.)

An act as simple as taking off a shoe may denote reverence as in the case of Moses at the burning bush, or it could denote disgrace—if the brother of a deceased husband declines to marry a widow; or it may imply a marriage contract as with Ruth and Boaz.

Domestic animals may enter into the scheme of man's communications.

A dove with an olive leaf in the beak communicated to a stranded Noah about the condition of the earth's surface.

The crowing of the rooster usually heralds the break of day, but in Peter's life it was a stabbing reminder of having just denied Christ.

The bleating of the sheep communicated to a concerned Samuel that Saul had been disobedient to God. And in this context an enlightened prophet reminded his king that obedience is better than sacrifice, though sacrifice had long been an acceptable form of communication with God.

We have seen a number of examples from Scripture of ways in which communication is interfaced between persons. But, how does God communicate with people?

In the land of Egypt it took ten awful plagues until God was able to penetrate the hardened heart of Pharaoh.

Jesus reminded his hearers that even if one came back from the dead, the message of repentance would not be received.

Elijah observed that the Lord was not in the strong wind, not in the fire, but in the still small voice.

A voice came to Peter in a dream on the house top (which said, "Kill and eat"). A voice came to a smitten Paul on the Damascus road, "Why art thou persecuting Me?"

In the most favorable instances a voice is not even required. God communicates His will, He communes with His children through the indwelling Spirit, as promised by Christ to His believers.

In summary, whether it takes ten plagues, or a voice, or a leading of the Spirit, depends on our sensitivity. And our sensitivity depends on our relationship to Him.

The promise found in Jeremiah is reassuring: "I will put My law within them, and on their hearts will I write it; and I will be their God and they shall be My people."

In successful communication, whether with God or with another person, a certain amount of openness and candor is required. We must be willing to let others see inside of ourselves. The Psalmist, in reflection upon his communication with God, put it thus: "Search me, O God, and try me—and see if there be any wicked way in me—and lead me in the way everlasting." And finally, "Let the words of my mouth and the meditations of my heart be acceptable in your sight, O Lord my strength and my redeemer."
Alumni In The News

"Retired" Alumna
Ears Ph.D. Degree

Elsa Olson Buckner '32 received the doctor of philosophy degree in speech communication at the Pennsylvania State University August 30th.

Mrs. Buckner is 68 years old, and while it cannot be documented, it is probable that this is the first time the University has conferred the doctor of philosophy degree on anyone of that age or older.

Moreover, Mrs. Buckner has ascertained that hers is the first doctoral dissertation in the world on the subject of chamber theatre and the first in the United States on Selma Lagerlof, the author who was the first Swedish woman to receive the Nobel Prize in literature.

While completing requirements for the degree at Penn State, Mrs. Buckner lived in a family home in Winburne, where she had grown up as one of nine children of a Swedish coal miner and his wife. She attended what was then Lock Haven Normal School (now Lock Haven State College) to obtain a teaching certificate and signed her first teaching contract when she was 17 years old.

After teaching for a year, she worked for a time with the Swedish-American Line in New York, where she met a man who recognized her potential and persuaded her to continue her education. With his help, she was able to enroll at Taylor University in Indiana and obtain a job there as secretary to the vice president. As an undergraduate, she worked 40 hours a week (at 25 cents an hour), carried a 16-hour load of courses, engaged in a number of extra-curricular activities, and worked during her summer vacations.

Mrs. Buckner's ambition to earn her doctor's degree was necessarily latent during the busy years that followed her graduation from Taylor. While she and her husband were both teaching full time and operating a farm near Wolcottsville, Indiana, Mrs. Buckner brought up two sons and a daughter of her own, an adopted son, and for a time, four nephews and nieces and a granddaughter. During that time she earned her master of science degree from Indiana University, Bloomington, Indiana, and served for five years as head of the speech and drama department at Taylor University (1951-1955). During this time she originated the annual Shakespearian Festival.

Mrs. Buckner confesses that while the ambition to work for a doctorate simmered for many years, the catalyst that set in motion her determination to finish the degree was compulsory retirement from teaching when she was only 60. "I'm a rebel by nature," she says, "and I was not about to have society dictate to me the age at which I should cease professional activity and 'retire' to a rocking chair."

"Retirement" has no place in the life of the new Dr. Buckner. (Elsa's address is R R #1, Wolcottville, IN 46795.)

A happy Elsa Buckner receives well-deserved congratulations from a Pennsylvania State University official.

Carter Named To State Position

Dr. Curtis Carter '60, Assistant Professor of Philosophy at Marquette University, has been elected Co-Chairman of the State Association (Wisconsin) of the Alliance for Arts Education. The Alliance was established in 1973 as a nation-wide educational program of the John F. Kennedy Center of the Performing Arts and the U.S. Department of Health, Education, and Welfare.

Curtis was chairman of a state-wide conference on Arts Education in Racine, Wisconsin, in October. Curt said he would like to generate a greater awareness for support of the Arts, especially since Wisconsin has a rich history in this area. "If education is to mean that total process of learning and working for a better quality of life," he said "then the arts must play a far more significant role in all spheres of our educational system and community life in Wisconsin."

A member of Marquette's faculty since 1969, Curt was a visiting professor in Aesthetics at the University of Wisconsin — Milwaukee — during the summer of 1972 and taught at Mt. Ida College (Massachusetts) for six years. He received the Ph.D. in Philosophy from Boston University in 1971. His wife is the former Jean Watson '58.

Alumna Winning Fight With Myasthenia Gravis

Peggy (Ulmer) Marquard, whose lengthy battle with myasthenia gravis was featured in the Winter, 1975 Taylor University Magazine, has again made the news—and this time it's all good—even miraculous.

As a last resort, she accepted an invitation to go to the National Institute of Health in Bethesda, MD, where she underwent a thymus operation on the theory that the thymus gland may play a major role in MG.

Peggy, who has had heart arrests, three tracheotomies, confinements in iron lungs, and little use of her arms and legs, has improved amazingly since her surgery. "I'm really a bucket of energy," Peggy states. She says her greatest thrill is being able to swallow. In a note to the Alumni Office she says, "...we wanted to share our little miracle with you. Thanks for your prayers and love and concern—and I feel so great—that hardly believe it—after so many years of flight. But we are a stronger family and really share each day together.

Bill Jones '65 has been named to coach the North football team in the Ohio North-South senior All-Star game to be held in the Ohio State stadium in August.
Class Agents Strengthen Alumni Program

Taylor's broad base of volunteer service through club meetings, phonathons, and various councils and committees has been expanded by a newly-formed group of Class Agents who represent the Quinquennial graduating classes.

Charter members of the program are the classes with graduation anniversaries dating back in five-year intervals from 1976. These include the classes of 1971, '66, '61, '56, '51, '46, '41, '36, '31, and '26.

The purpose of the Class Agent program is to provide a meaningful way for alumni to bring recognition to their classes, and to add significant support to the Taylor Annual Fund by June 30, 1976.

Through a competitive program, winning classes will be determined in three categories: (1) The class with the greatest percentage of participation, (2) The class with the largest amount contributed, (3) The class with the largest average gift.

Recognition will be given to the winning classes during the Homecoming Banquet, October 23. Class Agents involved in the new program are

1926 - The Rev. Raymond Squire, Wasco, California
1931 - The Rev. Hazen Sparks, North Webster, Indiana
1936 - The Rev. VanNess Chappell, Ellettsville, Indiana
1941 - Mr. Don Miller, St. Louis, Missouri
1946 - Dr. Stewart Silver, Seymour, Indiana
1951 - Dr. Harold Herber, Homer, New York
1956 - Mr. Loren Lindholm, Millard, Nebraska
1961 - Dr. Joseph Brain, Needham, Massachusetts
1966 - Mr. Dan Kastelein, Littleton, Massachusetts
1971 - Mr. Kermit Welty, Marion, Indiana

Typical letters from Class Agents using their business letterheads
Is it possible to be a Christian on a "Christian" campus or is discipleship an improbability in a sheltered environment? I raise these questions because I am currently struggling with them in my own life. I have been a Christian for five years and have seen the Lord accomplish many things. But now I find that my faith is intellectual. My heart is cold, my attitude is cynical and caustic. Inside I know that I am missing the real Gospel; outside I am intellectualizing my problem as just a "mood" or current "lack of feeling."

Verbally, my attack is on Taylor's rules, the lack of true spiritual values among the student body, and on the general apathy towards life I see. Actually, if I am honest, my finger ends up pointing right back at me. I am cold inside, apathetic myself, and not really caring much about it. Perhaps my struggle has something to do with the campus, but it is probably me. Anyway, I am hurting on the inside because I have lost the joy of the Lord. A few people who have seen my struggle have been concerned and are praying for me. I really appreciate that, while I honestly find it hard to be the person being prayed for. Maybe this is a beginning.

Right now in class, we are studying the gospel of Mark. Here, the terms and cost of Christian discipleship are spelled out clearly. Unfortunately, it is easy to close the book after reading Jesus' words without much thought. It is so easy to allow the Christian life to become a methodology instead of a relationship. If we do not really love Jesus, what good is reading the Word, going to chapel, or learning how to recite the four-spiritual laws backwards going to do? Without God's love, all we do is worthless; love for Jesus, real love for each other is something to be practiced rather than learned. I feel so frustrated at how cold I am. I need Jesus. I need His Spirit. I need to really pray with people, for people, with disciplined desire. There is so much potential for real Christian community, not just a posed picture for a brochure cover. We need to seek Jesus, confess our sins, and most of all, we need to really share ourselves with each other. Only then will God start to move anew in our hearts and let His love be real.

This real love will begin only when we dare to break down our defenses, our masks, and our egos, and learn to open ourselves up to each other. This will only happen as we allow God's spirit to wake us up to where our games will eventually lead us. We need to actively seek out each other for help instead of maintaining appearances of spirituality. We all hurt sometimes, we are all like little children needing love. This sharing will happen only as we turn to God for help.

As Christians, we need to seek diligently into the deeper things of God. We must not be satisfied with methods and pat answers, but we must instead hunger for the living God Himself. We must seek to know more of Him, to explore the depths of His love. Only when our eyes are turned on Him, and our security is founded in Him, will we have the courage to share ourselves and dare to really love each other. In all fairness to Taylor, an institution cannot be Christian. Only people, individuals committed to loving God and to loving each other, can create a true Christian community. This is an ideal, but a real possibility because we have a God who can do anything. I need you, we all need each other. But, most of all, we must again learn to focus our eyes on the Lord Jesus and seek His face.
Announcing The
Dedication Service
For The
Milo A. Rediger
Chapel/Auditorium
Sunday, May 2, 2:30 P.M.
All Friends Of Taylor Are Invited

For your inspiration
Taylor University's First
SUMMER RETREAT
at the Brown County Ramada Inn, Nashville,
in the heart of Indiana's famous
picturesque and scenic region.
June 25, 26, and 27, 1976
Featuring outstanding speakers
and musicians.
Detailed information will be sent to alumni,
parents and friends within 200 miles of the
campus. Space for the retreat will be limited.

The Alumni Association
is sponsoring a vacation in
Hawaii
September 25 - October 2
Alumni, parents and friends will be welcome.
(All beach front hotels)

CLASS OF '26
Dorwin and Mildred (Kellar '27) Whitenack are planning a trip to California to attend the General Conference of the United Methodist Church in Portland, Oregon, in April and May. From June '74 to June '75 they served Calvary United Methodist Church in Tontogany, Ohio. Two more years will make fifty years in the ministry. The Whitenacks reside at 238 Field Avenue, Toledo, OH 43609.

CLASS OF '37
Elmer H. Stockman is pastor of the Union United Methodist Church, 201 West Martinville Road in Union, Ohio. Elmer, his wife, Pearl, and her mother reside in their own home at 201 South San Bernadina Trail in Union, Ohio 45322.

CLASS OF '44
Paul and Phyllis (Steiner) McCoy are living at 2761 Mendoza Drive in Costa Mesa, CA 92626. Paul serves as regional direct for the Southwest area for the OMS International, an evangelical, undenominational faith mission. He presents the OMS work in meetings and missionary conventions in addition to scheduling missionaries on furlough. Phyllis shares with him in meetings and is secretary for the regional office as well as World Intercessors.

Dr. Thomas Bailey has been named President of Nyack College, New York. Previously he was Vice President and Professor of History and Religion. His wife is the former Joyce Wentz '46 who teaches.
in the Nyack High School. The Baileys have four children.

CLASS OF '50

Dr. Donald Launstein was installed as President of Southwestern Conservative Baptist College in Phoenix, Arizona, in December. Dr. Launstein was Registrar and Professor of Biblical Literature at Western Conservative Baptist Seminary in Portland, Oregon, before going to Southwestern CB College. His address is 10002 N. 31st St., Phoenix, AZ 85028.

CLASS OF '51

Norman V. Cook has returned from a one month trip to Latin America ministering to missionary families and speaking to groups of Christian believers in each country he visited. Norman is with Overseas Crusades, Inc., in Santa Clara, California.

CLASS OF '53

Albert L. Furbay has joined the staff of the Advanced Management Institute, Lake Forest, as Professor of Organizational Management and Academic Director of the school's Master of Science in Management program. Prior to his position at AMI, Dr. Furbay was Associate Professor of Communication at Western Michigan University, Kalamazoo. He also served as Associate Professor of Speech Communication at Wheaton College and at Northern Illinois University. Earlier he was on the faculties of Purdue University and Wayne State University. Dr. Furbay received his M.A. and Ph.D. from Wayne State University, Detroit. He and his wife, Betty, reside in Lake Forest.

Dr. John J. Roget (x '53) has been named a Fellow of the American Academy of Family Physicians. The degree of Fellowship is attained in either of two ways: successful completion of 600 or more hours of accredited continuing medical study, or achievement of Diplomate status in the specialty of family practice as a result of passing a certifying examination administered by the American Board of Family Practice. His wife is the former Elma Neuman '51. The Rogets reside at 305 E. Vine Street, Belle Center, OH 43310.

CLASS OF '55

Dr. Fred Prinzing, Dean of Students and Assistant Professor of Ministry at Gordon-Conwell since 1973, resigned his post in order to accept an invitation to become the senior pastor of the Temple Baptist Church in Portland, Oregon. Dr. Prinzing came to Gordon-Conwell in 1970 as Director of Field Education and because of his excellent service record was appointed to the position of Dean of Students.

CLASS OF '57

Dr. Kenneth O. Gangel has been selected to appear in the 1976-77 issue of Who's Who in America. The President of Miami Christian College holds five earned degrees including the Ph.D. from the University of Missouri. Gangel is also listed in Who's Who in the Midwest, Who's Who in Religion, Who's Who in Education, Outstanding Young Men of America, Outstanding Educators of America, and will receive a University of Missouri Outstanding Alumni Achievement Award for 1975. Dr. Gangel was further honored when Governor Rueben Askew appointed him a member of the State Board of Independent Colleges and Universities (the licensing agency for all private post-secondary schools in the state of Florida). Dr. Gangel's wife is the former Elizabeth Blackburn '58. They make their home at 382 De Sota Drive, Miami Springs, FL 33166.

CLASS OF '59

Dave Bowman, head basketball and cross-country coach at Shiprock High School, was elected president of the New Mexico High School Coaches Association. Dave has been coaching and teaching in the Shiprock High School system for 16 years. He is married to the former Bessie Raymond of Farmington, NM. Besides serving as president of the NMHSCA, he is currently a member of the Board of Directors on the National High School Coaches Association. The Bowmans reside at Rt. 2, Box 90D, Farmington, NM 87401.

Russel Ruch is an elected member of the Board of Trustees at the Biblical School of Theology in Hatfield, Pennsylvania. The seminary is non-denominational and celebrating her 5th anniversary this year. The student population is over 100 from 43 colleges and universities and 48 states and foreign countries.

CLASS OF '61

Dr. H. Fred Pomeroy now holds the position of Superintendent of the Roswell Independent School District in Roswell, NM. Dr. Pomeroy's home address is 3117 Futura Drive, Roswell, New Mexico 88201.

The Board of Education of Caledonia Community Schools in Caledonia, Michigan, formally accepted a contract with Paul R. Williams as Superintendent. Paul left his position as Assistant Superintendent of the Durand Area Schools to begin his new responsibilities in September. Paul received a masters degree in Education Administration from Michigan State University in 1969. He formerly taught in Cheshiong Union Schools and also served there as Director of Federal Projects and Coordinator of Elementary Curriculum.

CLASS OF '62

Dr. John Cromer recently moved to Durham, NC, after having spent three years in California where he was Assistant Professor and Chairman of Biology at Point Loma College. He is now at Duke University as a Research Associate and just recently received an appointment as Assistant Medical Research Professor of Anesthesiology at Duke Medical Center. Although his doctorate is in physiology, his area of research at Duke is in hyperbolic medicine. He is involved in studying the central nervous system and changes that occur in the high pressure nervous syndrome. His address is Duke University Medical Center, Department of Anesthesiology, Durham, NC 27710.

CLASS OF '64

Dr. Evan Bergwall, Jr., is a psychologist at the Montanari Residential Treatment Center, Hialeah, FL. His address is 340 N.W. 204th Terrace, Miami, FL 33169.

CLASS OF '65

Jeanne Desposito is a missionary under the Bible Club Movement, Inc., and has been working in the Corning, NY, area for the past eight years. Currently she teaches fifteen released-time classes and two after-school Bible Clubs reaching close to 300 children each week. Jeanne's address is 439 W. High St., Painted Post, NY 14870.

Ludwig and Gloria (Bishop) Morhard live near Stroudsburg, Pennsylvania. Ludwig works for IBM and serves as Minister of Music of the East Stroudsburg United Methodist Church. Gloria works with the children's choir, plus other choirs of the church. Their address is Star Route, Brodheadsville, PA 18322.

Charles and Cathy Paxton are still pastoring the Shiloh Community Church in Franklin, IN, and enjoy it more every year. They have two daughters, Sara Elizabeth born Feb. 25, 1971 and Abby Joy born Feb. 9, 1975. Their address is R.R. 4, Box 17-1, Franklin, IN 46131.

Paul Warner is teaching driver education at Miami Palmetts High School and is head track coach and assistant football coach. Linda (Larson '64), his wife, teaches English at Miami Christian School part time. Their address is 11465 S.W. 57th St., Miami, FL 33173.

CLASS OF '66

William and Helen (Barker) Cutshaw are pastoring the Third Street United Methodist Church in Logansport, Helen just finished her graduate work for her M.A. Degree at IU in Kokomo. She is presently teaching in the released-time weekday Religious Education program with fourth graders in Cass County. Their
address is 1401 North 3rd, Logansport, IN 46947.

Onley Heath has received his M.A. Degree in Elementary Administration from the University of Akron. He is presently employed as principal of two elementary schools in the Garaway School District in Sugarcreek, OH. He and his wife, Elaine (Miller ’65), are youth sponsors at the First Baptist Church in Berlin, Ohio, where they are presently directing a Bicentennial musical. Their address is Box 77, Berlin, OH 44610.

Sonja Strahm spent the summer of 1974 and 1975 doing volunteer work with Dr. Birch Rambo, a missionary who is not only a physician-surgeon, but also the Medical Director of the Good Shepherd Hospital in Zaire. She had the opportunity to devise a simplified system for a medical library at the hospital and catalogued three hundred books.

Richard Wallhoff graduated with a B.S. in Business Administration from Northwestern University in Evanston and obtained a CPA certificate. He is a member of the Illinois Society of Certified Public Accountants and the American Institute of CPA’s. He was also a member of the Illinois Air National Guard for six years, and in 1974 entered the New Tribes Mission Training Program. He is currently in Language School studying Indonesian and Linguistics. In July, 1975, he married Julie Erickson in Minneapolis. Their mailing address is 2065 Thorntree Lane, Palatine, IL 60067.

CLASS OF ’68

C. Edward Smyth has accepted the appointment of Professor of Religion and Administrative Coordinator of the Master of Christian Ministries Program at Seattle Pacific College. Ed has the M.A. degree in Religious Education from Gordon-Conwell Seminary and is currently working on his doctorate in Educational Media in Technology and Communication at Boston University. His wife is the former Ellen Redley ’69.

CLASS OF ’69

David and Marcy (Ault ’70) Gilliland moved to Pennsylvania after living five years in Lexington, Kentucky. David is working for Bilico Volkswagen-Mazda in North Pittsburgh, and Marcy is substitute teaching. Their address is 102 15th Street, Apt. 104, Pittsburgh, PA 15229.

CLASS OF ’70

Carolyn (Yerke) Becker and her husband, Rod, moved to California the summer of 1972 so Rod could work with his father in the insurance business. Michelle Marie was born to them November 8, 1974. Rod has managed Becker Insurance since the death of his father. The standards for Life Teaching Credentials are higher than those of Michigan requiring 40 quarters or 30 semester hours. Carolyn is planning to complete this requirement by June. Their address is 340 East Tulare, Shafter, CA 93263.

Dave and Anita (Westerberg ’72) DeVore are living at 1925 W. First St., Apt. 3, Ankeny, Iowa 50021. Dave is attending Faith Baptist Bible College and working toward a Th.B. degree. Anita is working as a teller in a bank until a teaching position is available.

Jean Lehman has completed two years of teaching in the junior high program at the Emmanuel Baptist Christian School of Toledo, Ohio, one year in a newly-initiated senior high of the same school, and one year as a student at the Word of Life Bible Institute. She teaches Bible and physical education at Hope Town Resident School—a school for physically handicapped and mentally retarded children. Her address is Hope Town Resident School, RD #3, Carmel, NY 10512.

Diane Lewis is a counselor at a Indianapolis, IN, high school and works with the Young Life Club. Her address is 5622 Brendon Way W., Drive, Indianapolis, IN 46226.

Gary and Ruth (Laughlin) Rehm have a little girl, Karen Michele, born August 6, 1974. Ruth is a private music instructor, teaching voice and piano to 30 students. Gary is a Manufacturing Specialist at Miles Laboratories. Their address is 51871 Stony Creek Dr., Elkhart, IN.

CLASS OF ’71

Ross and Carol Chenot ’72 have moved to 3213 Redlands Dr., Bakersfield, CA 93306. Ross is Associate Pastor for Church Growth at the University Baptist Church of Bakersfield. Carol is teaching French to 3-8 year olds in a Mennonite PreSchool/Academy.

CLASS OF ’72

Lawrence James Powell received a Master of Science degree in Accountancy from Western Michigan University of Kalamazoo, Michigan, last August.

CLASS OF ’73

Brent Brenneman has completed his requirements for a Master’s Degree in Elementary Administration from Wright State University. He is presently teaching third grade mathematics, science, and social studies in Spencerville, Ohio. His address is R.R. 3, Elida, OH 45857.

Mark and Laura (Redley) Halke were married October 5, 1974, and are living at 1900 Maple St., Munhall, PA 15120.

Laura has completed one year toward the M.A. in social work from Indiana University-Purdue University in Indianapolis. After being out of school for a year, she transferred to the University of Pittsburgh Graduate School of Social Work. She is now working toward finishing her masters with a major in Children and Youth. Mark is employed by Armour Food Service as a sales representative and Pittsburgh Food Service Seafood Product Manager.

Reid and Jane Ann ( Ramsey) Hopper live at R. #1, Bunker Hill, IN. Jane Ann teaches first grade in Bunker Hill. Reid is self-employed as an excavation contractor.

Gerri (Covert) Jenny received her master’s degree in Elementary Education from Shippensburg State College. Gerri is in her third year of teaching pre-first grade in Chambersburg, PA. Her husband, Fred ’71, is teaching math and science at Central Jr. High in Chambersburg. He enjoys coaching the school’s wrestling team. Their address is Star Route 1, Pleasant Hall, PA 17246.

Gary and Heather (Lockhart) McPherson live in Romeo, MI, where Gary is director of media services at the senior high. Heather is continuing at the second grade level in nearby Capac. Their address is 199 Benjamin St., Romeo, MI 48065.

Eloy Scheumann is currently enrolled in Trinity Evangelical Divinity School. He was elected President of the Student Council in the spring of 1975.

CLASS OF ’74

Victoria Swegles is a member of the 1975 incoming class at the Michigan State University College of Osteopathic Medicine. The entering class of 99 medical students will pursue a twelve-term program leading to the Doctor of Osteopathy (D.O.) degree. The MSU College of Osteopathic Medicine graduated its first students in 1973.

CLASS OF ’75

Paul Kasambira has been awarded membership in Kappa Delta Pi, the largest and most prestigious education honorary society in the United States. Paul was nominated by a Ball State University faculty member, and was initiated into the society on January 12, 1976. Qualifications for graduate membership in Kappa Delta Pi include: (1) an accumulative average of at least 3.5 on all graduate work undertaken; (2) evidence of leadership attributes; (3) exhibition of worthy educational ideas; (4) manifestation of desirable personal qualities; and (5) an expression of the intent to continue in the field of education. Paul’s wife, Irene, was featured in the Spring 1973 Taylor Magazine in an article “I Wish I Had a
Anguish in Angola

by Elizabeth Suderman '44

For months we were on alert, discussing the possibility of having to leave Angola because of the critical political situation in the country. There already had been terrible fighting in some of the cities and many, many people had been killed, civilians as well as soldiers.

All the missionaries got together to discuss the political situation and the advisability of our leaving. Taking into consideration all the dangers, including a very strong anti-white feeling built up in the liberation movement which has the most members in our area, the thought came to me that if we stayed we might be killed; then we never would be able to do anything for our people here. If we went home, there might be a possibility of coming back again and carrying on our work.

The Lord began to show us verse after verse in the Scriptures such as “Depart ye, depart ye, go ye out from thence . . . .” with an element of haste in the Lord’s directions. It was very, very difficult to pull out at once and leave our African Christians, but we were able to show them that it was all the Lord’s doing and we were not running away because of fear.

The day we left, people were coming all day long to say good-bye. They wept and we wept with them. The Lord helped us to turn over the work to the Church leaders. They are continuing with the Bible Institute and have taken on another graduate to help in the teaching of the classes we had to leave. The work has never been without missionaries to help, so it is something very new to them. When we arrived in the city where we took the American refugee plane out to Portugal, the first word we heard from our missionary there was that our International Council had sent a telegram ordering all of us out of the country.

How thankful we were that the Lord had prepared us and given us time to turn over the work to the Africans in an orderly way. There are still many tribes in Angola who have never heard the message of salvation. More missionaries are preparing to go out and help reach those unreached. We are trusting the Lord to make it possible for us to return. Pray that it might be reasonably soon.

John ‘52 and Jeanette (Badertscher x ’54) Cornell are now serving in Venezuela assigned to a ministry with their publishing house, Editorial Libertador, as head of the sales division for Latin American and Spain. This involves an expanded outreach of Spanish evangelical literature such as books and tracts. They are active once again in the congregation of Monte Claro helping out on Sunday nights and with Bible studies. Their address is Apartado 402, Maracaibo, Zulia, Venezuela, S.A.

Mike ’55 and Lorena (Smith x ’56) Murphy are back in Brazil and report that during their fifteen months away many things have changed. Shortly after their arrival they were in several high school meetings sharing their witness for Christ. The attentiveness and response of the students were something to behold. They have been asked to plan and direct a new telephone ministry where desperate people can call a number and talk with an interested person. They request your prayer support believing the fourth term in Brazil will be the most fruitful one they have had so far. Their address is Caixa Postal 58, 86, 100 Lordina, Parana, Brazil, South America.

Margaret Ann Bash ’56 is planning to return to Europe in June. Her mother passed away last August S. She is presently working with the Child Evangelism Fellowship Inc., P.O. Box 1156, Grand Rapids, MI 49501.

Fred ’62 and Carol Yazzie are ministering in Farmington, NM. Fred reports that pastoral duties to the members of the Tribe take all his time, and that Carol is busy with the school children each day of the week. Their address is Bisti, Box 777, Farmington, NM 87401.

Gary ’65 and Sherryl (Hatton ’65) Bowman have returned to Spain after six months of deputation and 6 months as interim pastor. Part of their ministry will be at the Spanish Church which is two floors under their TEAM apartment. Their address is Talia 26, Madrid 22, Spain.

Steve Kempf ’70 is a member of the Wycliffe Bible Translators and the Summer Institute of Linguistics serving in Irian Jaya, Indonesia. His address is Summer Institute of Linguistics, Box 54, Jayapura, Irian Jaya, Indonesia.

Sam Hadley ’73 is currently teaching his second year of Junior High school science and health at the Black Forest Academy in Germany. The school is a Christian International School near Basel, Switzerland. His address is D-F842 Kondern 4, Haus Bad Riedlingen, West Germany.

The Ayres-Alumni Library has just received a copy of the Master’s thesis presented by Philip Munde ‘73 for graduation from Trinity Evangelical Divinity School in Deerfield, Illinois. The thesis is entitled. “Turning to God: A Study of the Concept of Conversion in the Book of Acts” Phil is currently enrolled in a doctoral program at the University of Aberdeen, Department of Religious Studies, in Scotland.

Cynthia Briggs, after teaching high school in West Palm Beach for the past two years, has just begun at the University of Florida Law School in Gainesville. Her new address is 500 S.W. 34th St., Apt. #4, Gainesville, Florida 32601.

BIRTHS

Martha C. (Mooney ’65) Willis and husband announce the birth of their third daughter, Marcela Jean, May 15.

Marcella’s two older sisters, Maria Joy, 7; and Monica Jewel, 3; are happy to welcome their new sister. The Willis family resides at 919 Georgia Avenue, Sheboygan, Wisconsin 53081. Capt. and Mrs. Donald Friesen ’66 announce the birth of Jill Marie on October 21. Dee and Ruth have another girl named Christie, who is 3 1/2. The Friesens reside at 4706 Misty Drive, Colorado Springs, CO 80907.

Ken and Barbara (Beanblossom ’66) Harrison announce the birth of their second son, Mark Daniel, on July 15, 1975. His older brother Doug, now 6, is thrilled with his new baby brother. The Harrisons reside at 2937 Garfield St., Highland, IN 46322.

Dr. and Mrs. M. W. (Danielle Vansickle ’66) Zimmerman announce the birth of Michael Walter Jr. November 19. Michael joins his sister Leigh Anne, age 3. Dr. Zimmerman continues his Chiropractic practice in Iowa City while Danielle is at home with Leigh and Michael. The Zimmermans reside at 935 Waver Street, Iowa City, Iowa 52240.

Jay ’68 and Shirley (Lee ’70) Comstock are the parents of Bradley Alan, born November 15, 1975. Bradley’s older sisters are Kimberly, 4; and Angela, nineteen months. Jay is now pastoring the New Halls Ferry Free Methodist Church in Florissant, MO. Their address is 14550 New Halls Ferry Road, Florissant, MO 63033.

Randy and Helen (Selfriede ’68) Germann are the parents of Elizabeth Dawn, born January 5, 1976. Elizabeth’s older sister, Christine, is 4 years old.
Randy is Assistant Director of Admissions at Taylor.

Doug ‘68 and Catherine (Kull ‘70) Trevithick announce the birth of Douglas Craig, November 10th, weighing 6 lb. 9 oz. and with two teeth. The Trevithick family resides at 18 Storyland Lane, East Setauket, New York.

Dr. R. Devee ‘69 and Janice (Deuwaardar ‘70) Boyd are proud to announce the birth of Benjamin Devee, December 23, 1976. A little brother, Travis Andrew, was adopted in February 1975. The Boyd family lives at 343-A Middletown Road, Hershey, PA 17033, but are planning to move to Shady Grove, PA, in June to join an established family practice there.

Donald and Carol (Vastbinder ‘69) Raisch are the parents of a son, Darrel Lee, who weighed in at 8 lbs. 3 oz. November 25. Carol is studying French in Lausanne, Switzerland, and is planning on continuing missionary work through United World Missions in Dakar, Africa this May.


Max and Joanne (Scholz ‘70) Crowell are the parents of Lance Randall born August 31, 1975. While Max is completing his Master’s Degree, the Crowells live at 9801 Larkwood #2622, Houston, TX 77035.

Don and Ruth Ann (Jones ‘70) Dollens announce the birth of their first child, Nathan Andrew, August 5. Ruth Ann taught elementary education for five years, and Don, who is a graduate of Marion College, is a Senior Accountant for RCA in Findlay, Ohio. Their address is 2821 Northgate Blvd., Findlay, OH 45840.

Steve ‘70 and Dee (Miller ‘71) Stone are the parents of a son, Michael David, born December 28, 1975. Their address is 2811 Westwood Blvd., Colorado Springs, CO 80917.

Bob and Debbie (Young ‘70) Wichterman announce the birth of a daughter, Amy Danielle, on May 9. Her sister, Rebekah Arden, is enjoying all the fun that comes with a new baby sister. Bob is a second grade teacher at Starr Elementary in Plainwell, MI. Debbie is kept busy with Rebekah and Amy. Their address is 204 Colorado Street, Battle Creek, Michigan.

Michael and Julie (Matchette ‘70) Wider are the parents of a daughter, Cynthia Lynn, born March 31, 1975. Her older sister, Lisa Anne, will be three in March, 1976. The Widers moved into a new home last February, and their address is 56662 Diamond Drive, Elkhart, IN 46514.

The Rev. and Mrs. Milton ‘71 (Elizabeth Ava Addy ‘67) Gould are the parents of a daughter, Mica Dawn, born Sunday, October 19. Milton is pastor of the South Huntington Parish of the United Methodist Church at Huntington, Indiana. They have two other daughters, Mishal and Rebecca. The Gould family resides at 255 West Higgins, Midway, Kentucky 40347.

Dave and Barb (Funk ‘71) Neitzel announce the birth of their first child, also the first baby born in Kenosha this year. Heather Lynn was born on New Year’s Day weighing in at 5 lbs. 9 oz. Barb teaches first grade in Lindenhurst, Illinois. The Neitzel family resides at 10012 63rd Avenue, Kenosha, WI 53140.

Bob ‘72 and Melody (Rugle ‘73) Evers announce the birth of their first child. Cecily Ruth, on July 14. Bob received his M.S. degree from Purdue University in Environmental Engineering, and is presently working in Chattanooga, TN, for the Tennessee Valley Authority in the area of water pollution control. Their address is 40 National Blvd., Rossville, Georgia 30741.

Larry and JoAnne (Metcalfi ‘72) Powell both ‘72 announce the birth of their first child, Eric Coburn on September 7. Larry recently completed his Master of Science in Accountancy degree from Western Michigan University and is now employed as a cost accountant with the Health Company in St. Joseph, Michigan. Their present address is 4410 Vine Street, P.O. Box 247, Bridgman, Michigan 49106.

Charles ‘72 and Jo Stauffer are the parents of Cary Edward, born December 27, 1975, weighing in at 5 lb. and 11 oz. Their address is R.R. 2, Box 188-A, Berne, IN 46711.

John ‘73 and Fay (Walker ‘72) Winson are the proud parents of Stephen Jonathon born December 24. The Winson’s address is Box 469B, Gordon-Conwell Theological Seminary, S. Hamilton, MA 01982.

MARRIAGES

Douglas Briggs ‘67 and Betty Jane Gilfoyle were united in marriage November 29 at DeVitt Community Church in DeVitt, N.Y. Betty Jane is a graduate of Northwestern University. Doug graduated from Florida Atlantic University and received his Master of Science degree in Civil Engineering from the Massachusetts Institute of Technology. He is presently a senior staff engineer assigned to the Atlantic Ocean project with the Public Service Electric and Gas Co. of Newark, N.J. Doug and Betty Jane live at 43 Crest Circle, Matawan, NJ 07747.

Charles Hubbard and Mary Linder ‘70 are now united in marriage. Mary is working as a flight attendant for American Airlines while Charles is finishing his degree from the Dallas Theological Seminary. Their address is 708 N. Marsalis, Apt. 14, Dallas, TX 75203.

John Stiner and Edith Shugart both ‘71 were married on June 7, 1975, at Bethel Friends Church in Jonesboro, Indiana. They live at 4501 West Main, Kalamazoo, Michigan 49007. John is a graduate student in Biology at Western Michigan University, and Edith is a medical technologist at Bronson Methodist Hospital laboratory.

Phil Karl ‘73 and Jane Jeffers were united in marriage on July 26, in College Corner, Ohio. Jane is a 1972 graduate of Miami of Ohio University and is employed by Lane Public Library in Oxford, Ohio. Phil is a physical education and science teacher and coach at Union School in College Corner. Their address is Box 21, College Corner, OH 45003.

Paul Tegenfeldt and Muffie Saunders ‘73 were married June 21, 1975 in Winnetka, Illinois. Muffie is teaching first grade in Indianapolis. Paul is from Westmont College and is employed as a case worker for the Marion County Welfare Department. A future move to Portland, Oregon is being planned for the spring where Paul plans to attend the School of Social Work.

DEATHS

Mrs. Elsie (Keller ‘26) Nicholl passed away October, 1974, at her home in Cincinnati, Ohio.

The Rev. Alfred Hunter ‘38 passed away August 13, 1975. Rev. Hunter and his wife, Irene (Jolly ‘36), were pastoring the Franklin Park Methodist Church in Franklin Park, Illinois. Mrs. Hunter is living with her son, Robert ‘67, 66 Windmill Court, Hampshrie, Illinois 60140.

The Rev. Glenn Frank ‘49 was hit by a car on November 12, 1975, and was pronounced dead on arrival at the hospital. He was waiting to cross the street as he was leaving work. His wife, Eleanor (Sikes ‘52) is teaching a 2-3 Multi-age Class this year. Her address is 108 Redwood Drive, North Syracuse, NY 13212.

Cheryl (Twist ‘64) Bagdasarian passed away October 9, after nearly a year-long battle with cancer. Cheryl and her husband, Dr. Serge, were serving as medical missionaries in Dahomey, West Africa, with Sudan Interior Mission until their return to the states in December due to her illness. Cheryl is survived by her husband, two sons, Philip (3 years) and David (22 months), her parents, Mr. and Mrs. Fred Twist, three brothers, and one sister. The family can be contacted at 1410 Emerson, N.W. Grand Rapids, Michigan 49504.
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