"When men in government assume that they are in positions of power in their own right, we are in trouble."

by Dr. Milo A. Rediger '39

There are alternatives to futility, contends Taylor's Chancellor, who discusses a provocative issue currently of great concern to the National Association of Evangelicals.

Dr. Rediger is Vice Chairman of the Commission of Higher Education and a member of the Board of Administration of the NAE.

I do not mean this to be just some more bicentennial talk; there has already been so much of it that one wonders if history teaches only that we do not learn the lessons that history teaches. But as evangelicals in church and educational leadership, the gratitude we feel for our religious freedom in America's past is mixed with a lot of concern for the degree of government encroachment into many individual liberties.

In the actual functioning of a top-heavy and uncoordinated bureaucracy, there is all too often no "linkage" between the rationale of legislative action at the congressional level, and the application of laws where the people live. As demonstrated in many instances, the Honorable Lawmaker enjoys the luxury of living with the noble congressional intent, but the people have to live with the federal regulator's interpretation. In some cases the difference is so great as to reduce the implementation to an absurdity.

We sometimes insist, and probably mistakenly, that our country and constitution were founded on Christian principles. But they were built on concepts that make Christian experience the likely if not the logical expression of man's religious nature. Those principles include the creation of man and the sovereignty of the people. Man's dignity derives from his origin, God the Creator, and the civil government derives its power from the sovereignty of God's creatures. This is the sense in which it is ordained of God, for as St. Paul says, "the power is of God." When men in government assume that they are in positions of power in their own right, we are in trouble. And that is precisely what has happened.

Listen To Enemies

As the bureaucracy increases and takes over more of the powers of a sovereign people, the concept that the government derives its power from the sovereignty of the people decreases. When, as in the last national election, only one third of the electorate goes to the polls, the concept of a sovereign people is declining. Both are related to the concept of creation. Like a treasure hidden in a field came the wonderful gift of democracy. No one dreamed that it was there or set out purposely to find it. It came up as the inevitable consequence of a certain belief about the origin of man, the rights and dignity of the individual.

Thomas Mann said, "Democracy is nothing but a political name for the ideals which Christianity brought into the world as religion." If anyone wants to question the accuracy of this appraisal, he should at least take the word of the people who hate democracy and oppose it. Karl Marx knew where democracy came from. "The democratic concept of man," he said, "is false. It holds that each man has value as a sovereign being. This is the dream, the illusion, the postulate of Christianity."
"The democratic concept of man is false. It holds that each man has value as a sovereign being. This is the dream, the illusion, the postulate of Christianity."

—Karl Marx

Adolf Hitler knew it, too: "To the Christian doctrine of the significance of the human soul, I oppose with icy clarity the saving doctrine of the insignificance of the human soul." If we have forgotten our origin, those who hate it haven’t.

We’re having quite a hassle now on the subject of separation of church and state. What did the founding fathers mean by that? Where do the limits run? What is separated from what? Does the Constitution mean to exclude sectarianism from public education, or does it mean to exclude God from public life? Must our children stop addressing their prayers to the heavenly Father and in the future say, "To whom it may concern"? There is an area of vagueness here which will certainly have to be thought through carefully. (J. Wallace Hamilton, Serendipity, New Jersey: Fleming H. Revell Company, 1965, p. 125-126).

The gospel of John, chapter thirteen, makes clear that the strong service orientation of Jesus as He washed the disciple’s feet came from His "knowing that He had come from God and was going to God." The record is that, with these stabilizing poles of knowledge and assurance, He set about modeling and interpreting for the disciples what kind of life is fitting between the coming and the going. When government becomes something other than humble service to the people from whom it derives its power, it is no longer the arm of God in the world. Jesus said that the greatest leader for us will be the truest servant among us.

Mindless Force

There is a right and necessary relationship between government and our Christian institutions. Someone has phrased it this way: to limit powerful evil by law and strengthen impotent good by education. Evil is powerful as a result of Lucifer’s fall, and good is impotent as a result of Adam’s fall. The difference is the depraving and deteriorating impact of original sin. But Christ, by His sacrificial atonement, delivered us from the impact of Lucifer, and redeemed us from the influence of Adam.

Reich, in The Greening of America, gave a frighteningly accurate description of our state of affairs when he referred to the stupendous, mindless force that our federal bureaucracy has become, rolling inexorably over us as we helplessly struggle with the red tape and suffer the frustrations of uncoordination and contradiction. There are many good men and women in government positions, but no one seems to be able to slow down or change the course of the great rolling, mindless force.

For example, one of the finest Christian brothers we have in Washington—whose name you would all recognize—is co-sponsor of the Child and Family Act, a bill that would put the care and education of our children in the hands of the federal government. He sees it as a way to help the many poor and disadvantaged who are now in low opportunity areas and circumstances. I couldn’t love him more as a Christian brother, but I couldn’t disagree more about this proposed legislation. I see it as taking away from the people—parents and local authorities—another precious right and freedom, too many of which we have already turned over to the bureaucrats.

You see, he has the luxury of living with the noble—and sometimes Christian—federal legislative intent, while I have the misfortune of having to live with the less-than-noble federal regulator’s interpretation. And in our uncoordinated and fragmented system, that interpretation—often made by a low-scholastic person unfamiliar with both the legislative intent and the enterprise to which he is applying the statute—bears no resemblance to the noble thoughts and persuasive arguments of the lawmakers.

Furthermore, some experiences I have had enable me to say that the regulator or enforcer couldn’t care less if his interpretation is not only contradictory to the intent of the law, but also inconsistent with every ounce of common sense God has implanted in the human mind.

I do not mean to speak cynically of the civil authority that is established by God, and I urge love and prayer for our leaders. But we have been exhorted to be wise as serpents as well as harmless as doves. This places a responsibility on us to see to it that the system does not destroy us in spite of the intentions of good men.

In the relation of church and state, the Christian, while respecting and obeying civil authority, marches to a different drumbeat. He understands that the key is "the power is of God," and there must be some semblance of unity between God and the law, else he finds himself in the dilemma of conscience, for the sake of which he is to obey civil governments. Then he must discern the issues in relation to the power, and be true to his highest loyalty.

So, if this is the current character of the world, we surely cannot settle for just a job and a living wage. Nor can we settle for the unthoughtful "authority" of unregenerate men who are insensitive to the power of God and uninformmed about His plan. We must be concerned with the issues that determine the continuance of religious freedom and the stability of Christian institutions, those for worship and
"Since the fall of man, but more now than ever, we have been searching for anchors of understanding—for some kind of meaning for living."

those for education. What, then, can we do that is positive and helpful?

**Powerful Combination**

First, don't be discouraged by the overwhelming odds. It has been said, "I am only one, but I am one; I cannot do everything, but I can do something; what I can do, I must do; and what I must do, I will do." Add to this humanistic approach the reasonable optimism of the Christian hope, and you have a powerful combination. None can be so isolated as to leave all the responsibility to others. You are only one, but you are one—one of God's creatures that have worth and dignity—and that counts. It matters what you believe and what you are and what you do.

Since the fall of man, but more now than ever, we have been searching for anchors of understanding—for some kind of meaning for living. Like the Dartmouth senior, in his valedictory address, expressed it, "After four years in college it seems absurd to keep on living. If anyone has found an alternative to futility, please write me a letter. My address is..."

There are alternatives to futility, and we find directions through the crises of our lives.

There is the **crisis of identity;** simply, we don't know who we are. Let me encourage you. You are something and somebody by creation. It is a simple fact—God made you. This truth may get lost to you in the process of procreation, birth and growth in a not-too-friendly environment. Here is a good starting point toward the first anchor of understanding—by creation you are somebody—somebody with importance and dignity, at least to God, even if you and others may not perceive it yet.

Christian missionaries and historians have reported that wherever people have not known about their divine origin, they have fallen to, and below, the living level of the other animals. But, thank God, we have this knowledge. Like Jesus, we know we have come from God and are going to God. This is a very solid starting point.

There is also a **crisis in communication.** In this technological age there is an overemphasis on methods and media—often at the expense of message content. Marshall McLuhan goes so far as to say "the medium is the message." This of course, refers to an important element in communication, but it is a radical overstatement.

There is a substantive message, and its **content** becomes the second solid anchor of understanding. Here it is: "This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all... If we walk in the light, as he is in the light, we have fellowship with one another and the blood of Jesus, His Son, cleanses us from all sin." I John 1:5, 6, 7. What a personal, powerful message.

**Crisis in Authority**

Now, the **crisis in authority.** We have real problems at this point, don't we? There is a tendency to say, "This is how I feel about it and this is what I believe, and if I believe this, then I am not responsible to regulations set up by someone else if they conflict with my belief or my personal desires."

You see, what is happening is not so much a challenge of authority as such, but a dilemma in the choice of authorities. Many persons simply set up their own private authority over against any other.

So I ask, do you have a right to feel that way or to believe a certain way if it is in conflict with Christ's authority? If you claim that you do, then I ask, What are your credentials as compared with His? Freedom cannot exist without some authority, and when the alternatives are the authority of Christ or that of the individual's own private judgment, the choice for us is clear. So it is not the authority of the establishment, but of the Word of God, of Christ as revealed in the Bible, and all of us bend our will to His.

One more **crisis,** which I am going to call **status.** This again has to do with identity; we now see that by redemption we are sons and daughters of God, brothers and sisters of Jesus Christ. John 1:12—"As many as received Him, to them He gave the right to become children of God, even to those who believe in His name." You are justified by faith, and that is your position, your status. When Martin Luther discovered this truth, it started the whole Reformation.

As servants of Christ who know who we are and what our values are, we need to stimulate our concern about what is happening in church and state relations. We should inform ourselves as to the encroachment of government and the interference of bureaucrats. It is no longer a simple decision with regard to accepting or rejecting "federal aid" of a financial kind; it is a confrontation of philosophies, beliefs, and commitments. It is a matter of deep concern for all of us; and all of us will sooner or later be affected where it really hurts. Hopefully, Christians with an evangelical commitment can still have a great influence before it is nationalistically and socially too late.

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The idolatry and confusion of our age intensify the need for Taylor and the Milo A. Rediger Chapel/Auditorium.

The spotlight focused on two or three entrances. And 17,000 people who waited for a figure to enter were high with expectation. Their eyes, nervous like scared kittens, darted back and forth to each entrance to see from where he would come. The sports arena in Los Angeles was full—seventeen thousand people at $4.50 a head. And when Werner Erhard walked through the entrance, strolled down the aisle, mounted the platform and marched to the rostrum, the sports arena rang with applause.

The Erhard Seminars Training, abbreviated very frequently as "EST" had attracted 100,000 alumni across the nation and a great many other inquirers. A whole sub-culture had been formed around the teaching of this young man who a few years ago was a sales consultant and business advisor, and who now has become the leader of one of the fastest growing facets of the human potential movement in the United States. This year alone you will probably see a half a dozen books written on Werner Erhard and the "EST" movement.

I thought of that meeting—that auditorium—that vast line that serpentined its way around the sports arena for two hours before the meeting so that people could get select seats to look upon the hero whose teachings had brought meaning to their jaded existence. And I was there—partly out of curiosity and partly because I have a dear cousin who is persistent in her efforts to convert me to "EST."

That auditorium filled with those people, and this Chapel/Auditorium that we dedicate today, become symbols to us of the great fixed gulf, the great cleavage that we see in life today between what we believe and do as Christian men and women—and what is going on in the world around us where the Gospel of Jesus Christ has not yet laid hold on the hearts and minds of our fellow citizens.

Out of that meeting and into this context I bring three great prayers. My first prayer is that this Chapel/Auditorium will be a place where the worship of God is celebrated. I suppose if you were to give a word association test or a word priority test to the run-of-the-mill citizen in our nation today, and you were to list ten words including the word "worship," you might well find that "worship" ran a poor tenth on the vast majority of those lists. Even if you prefaced that with the most important question, "Which of these words

The following are excerpts from the Chapel/Auditorium dedication service.

A miracle

by James H. Barnes Jr.

The Trustees feel that this is the most significant single building on campus because the Chapel/Auditorium symbolizes our mutual commitment to the unique and unchanging spiritual ministry of Taylor University. We feel that this building stands clearly as a symbol of all that Taylor really means.

The building is in many ways a miracle. It was actually fewer than three years ago that the Board of Trustees, after much prayer and the study of the Forward Planning Commission Report, decided that the right way to proceed would be to build the Chapel/Auditorium and the Physical Education Building at the same time. That represented a very large financial challenge; and the commitment of the Board of Trustees was such that because of the
“We find ourselves continually . . . even within the church . . . giving ultimate significance to that which is not ultimate.”

A miracle

importance of the project we would not proceed with either building until all the funds were, in fact, on hand to complete both buildings. That meant getting cash and pledges of $1,750,000 (Taylor's largest capital drive ever), in slightly more than two years.

Another constraint that the Trustees put on themselves was that this solicitation would be a private one—there would not be a general fund raising effort with the alumni and other friends because of the vital need for current operating funds.

Third, we had the unfortunate timing to select to do this during the greatest economic downturn since the great depression. But God has used His own way and His own people to bring this about. Proof that the Trustees have been in the center of God's will is the fact that these buildings became a reality at a time when many other colleges and universities—both secular and Christian—have been forced to abandon or cutback their building programs.

comes closest to describing what it means fully to be human?” worship would still end last.

There would be the word “control,” the word “order” because ours is an age of power. There might be the words “love” and “feel” because ours is a sentimental society. There certainly would be the word “succeed” or “achieve” because ours is a work-oriented culture. There might be the word “make,” or “do” because ours is a technological age. But where would be the word “worship”? And yet, what is it that plumbs the depths of our humanity? What is it that distinguishes us from the rest of the creation that God has made and put on this Earth if it is not our capacity for worship?

Werner said that night in that other auditorium (which for those 17,000 people was a chapel/auditorium), “You are your own god. You create your own possibilities. You are the shapers of your own destinies. By your own willingness, you take charge of your circumstances and bring into order and discipline the fragmented pieces of your own personality.”

Idolatry

Can you think of anything more idolatrous? Can you set that beside the statement from a Psalm like 96 which says, “Give to the Lord the glory due His name. Give to the Lord all families of the Earth that glory.” It is the sub-cultures today that are blazing the trail into idolatry. We think of idolatry very often as a private thing—what goes on in that little shrine, that little shelf in the altar of your heart.

That sounds pretty good on Sunday morning—I use it myself on occasion—but it’s not private idolatry which is really the curse of our culture, it is sub-culture idolatry. It is political ideology, it is economic philosophy, it is the hope in some redemptive movement that people rally around and in which they vest their time, interest and aspirations—that’s the idolatry.

And so the Psalmist says, “Give to the Lord your families,” your sub-cultures, your cultural, political and economic groupings. You who usually reinforce each other in your idolatry—“Give to the Lord the glory due His name.”
Now I'm a little queasy about illustrating this in Indiana because the illustration has to do with a neighbor from Ohio. It was at the Rose Bowl game, which is Pasadena's equivalent of Jerusalem's Passover. One of our Seminary trustees took particular notice of a fan who was wearing a red hat with the large letters OHIO STATE. He had a very large badge with the motto, "Go Buckeyes." He carried several assorted packages with him, and after he had moved people aside and scrutinized his way to his particular seat, the people watched with fascination at what happened. He took a camera from one of his cases, and from another he took out a 250mm telephoto lens which he attached to the camera. From another case he took out a collapsible megaphone which he expanded to its full length.

From still another square case he took out a battery which he held on his lap, while from another very small case he removed two wires which he proceeded to link between the telescoped megaphone and the batteries. Then he took a cylindrical container out of one pocket which looked as if it might contain a very large, and to him, choice Havanna cigar. But as he zipped it open and removed its contents, the crowd realized it was a kazoo. Then from one of his pockets he pulled out what looked like red and silver Christmas tinsel. Of course, it was really a crimson and gray Ohio State rooting device which he would twirl and which would catch the afternoon sun and reflect those splendid colors of the alma mater.

The game began. And when Archie Griffin would move around end and make ten or eleven yards the streamer would twirl. When the band played at half-time, out came the kazoo. The kazoo would be held to the mouth of the amplified megaphone, and with great dexterity he would "triple-tongue" the Ohio State marching song. When Johnson, the fullback, would take the ball up the middle, out would come the telephoto lens to catch that magic moment that meant the next first down for Ohio State. When the quarterback would scramble, this fan would cheer and the megaphone would roar and the kazoo would play its song and the pictures would be photographed and his crimson and gray streamers would twirl. On occasion, my friend who was sitting near even watched the football game!

Now that was all in the first half. In the second half, as UCLA made its diving plays through the center, ran around end, picked off the flanking pair with short passes, and split the uprights with field goals, the kazoo lay idle, the camera went back in its case, the crimson and gray twirling device remained in the pocket, and the hat slouched further and further over the man's face.

Now we laugh at him, as complete fan, because he represents the way in which we attach ourselves as human beings to the idolatries of the sub-culture. He was a person whose whole destiny somehow was wed to a pigskin—who had made the pilgrimage—who entered into the various rituals of kazooing and button wearing and yelling at the right time in order to preserve the myth of the superiority of Ohio State. And he's only humorous to us because he touches us where we hurt.

A Pilgrimage To Give

But those idolatries are where we live. And we find ourselves continually, even within the academic community—even within the church of Jesus Christ—giving ultimate significance to that which is not (continued on page 12)

As plans for this building were finalized, I need not tell you that there was no question in the minds of the Trustees that this building must be the Milo A. Rediger Chapel/Auditorium. As we have talked to alumni and friends of the university, the one single outstanding characteristic that comes through time and again concerning Dr. Rediger is the purity of his spiritual commitment—the clarity—the consistency. And that is what this building represents—spiritual commitment. So the naming was no problem. I know that only eternity will reveal how many lives have been touched by this man of God.

Here we stand

Dr. Milo A. Rediger '39

I'm not sure that I know how one responds to this. I know what response Mrs. Rediger and I feel in our hearts—gratitude to God first of all, and gratitude to so many people because this certainly is the climax and the consummation of dreams over a period of many years and of a planned program which really moved in something of an ascending order of importance to the most significant, in many ways, of all the facilities of the "new Taylor."
Here we stand

It would be impossible to share this recognition with all who deserve it—that's certain. Velma and I would certainly like to express our thanks for whatever can be done through words. To the Trustees of Taylor University with whom, and for whom, it has been such a great pleasure to work for many years, and whose vision, dedication and commitment to do first things first—even in difficult times—certainly contributed tremendously to bringing about what we are celebrating now. And then for the colleagues here at the university with whom we've worked—faculty and staff, and the students, we are profoundly grateful.

When it comes to the honor or the recognition, I have no problem with that because we all know where that goes. The glory is God's, and the honor goes to Him. Without His blessing that has made recent years here at Taylor nothing less than a series of miracles, we would not be assembled this way today. It has been wonderful to be a part of
building—helping to build excellence into the academic program. And it has been an even greater thrill to keep an equal emphasis on spiritual values, and to provide (as Dr. Baptista has repeated several times since he has been with us) Christian higher education with excellence.

And there is a sense in which, at least from the standpoint of plant development, that this wraps it up and says, “Here we stand.” This is the objective and this is the direction of Taylor University for the future.
Self-disciplined

By the Rev. Reuben Short '39

I recall a young man of my peer group—a product of the depression—engaged in self-discipline, intensely sensitive to moral values, tender toward others, but very, very severe on himself... I learned to know this man, sharing the same dormitory room for four years, graduating from the same class. His influence on me was immeasurable. Milo Rediger was a man who was building a base—a context—a special relationship—built not on humanism but on something far more solid.

It was obvious that this young man knew the meaning of discipline from childhood. He was intensely sensitive about the use of time and the discernment of values. He built a base by anchoring himself to Jesus Christ as Saviour and Lord. The obvious result was productivity, service, and a long, long list of achievements that have been his.

Someone once told me, "When he speaks he looks a hole right through you."

There could be no building on this campus that could be more appropriately dedicated and called by his name than a chapel because of his relationship, his foundation, his trust, and his base—namely, Jesus Christ.

“We get the feeling very often in modern society that there are no standards of good.”

ultrate. And this Chapel/Auditorium reminds us of who it is to whom we give the glory due His name. It reminds us that we give that glory—we don’t come to get it—but the pilgrimage that will be made here morning after morning by the men and women of Taylor is not a pilgrimage to get, but a pilgrimage to give. That no matter how we feel, how the circumstances have gone in a given semester, what has happened to the athletic teams, how we did on the latest mid-term, what is due in terms of the next paper, we come not to get but to give. It is only in giving to God the glory due His name, that we get that affirmation that we belong to Him—that we are His people—that He has loved us and redeemed us through Jesus Christ.

So we gather to worship, we gather to remember, we stand by a freshly-closed Red Sea, we watch the walls of Jericho tumble, we see a shepherd boy anointed King, we stand at a manger in Bethlehem and at a cross outside Jerusalem. We sit down and partake together at a rough table in an upper room. We read that whole story of God’s redemptive love—and by our worship we write afresh our name into that story, and we say—‘this happened to me, I was there—this is part of my history—I affirm my participation in the moving program of God’s salvation.

God of Surprises

We come to remember. We come to sing—Biblical songs are new songs. Idols don’t need new songs—they haven’t done anything new. The old chants, the old rituals, the old routines will do for idolatry—we can use the same cheers at the football game year after year—because there are no great surprises. But it’s the God of covenant surprises who evokes from His people the new songs. And as God does new things, we respond with our new “Ah hah’s”—we voice our new eurekas, and we sing glory and honor and praise to the God of the surprise for whom the only proper response is a new song.

My prayer, in the midst of all of the other things being worshipped, in the midst of all that’s going on in the idolatries of our culture, that this will be a place where the God of the Lord Jesus Christ has His worship celebrated.

My second prayer is that this will be a place where the unity of truth is treasured. Life is so cluttered and confused in terms of its views these days. I listened to Werner Erhard and saw him reach for a little bit of Zen and tie it in with a little bit of Maslowian psychology and wed it to some of Glasser’s reality therapy. I saw him in an eclectic fashion take a dab of this and a pinch of that and a teaspoonful of that and a couple of drops of that—and try to make some elixir that would solve the problems of the world. To me, it was a sickening recipe. All the main ingredients were left out.

I’ve just been to St. Louis with a conference of people involved in ministries in higher education and one of the prestigious professors in the Behavioral Sciences in one of our great universities said, “I’m on the committee trying to revise our curriculum and we don’t know around what to unify our curriculum.”

“How do you keep the ‘uni’ in university?” This is the question.

Bumper Stickers

Do you know what the philosophies of our age are like? They’re like taking all the slogans about the meaning of life that you find on 5,000 different bumper stickers and then building some huge parking lot and driving those vans and cars side by side and
then trying to find some cohesive world view by amalgamating those 5,000 bumper stickers. Hence the confusion, the varieties of attitudes toward truths.

I'm glad that this place is not only a chapel, but it's a Chapel/Auditorium. There will be lectures here, there will be drama, there will be films, there will be the presentation of approaches to life that need a great deal of Christian testing. Believe in the unity of truth. Believe that God is the creator—that in His Oneness is the model for the oneness of our view of life.

I'm glad that there's art—that the Compton collection is housed here. And I'm glad that it's Oriental Art—to remind us that God is the God of the whole world—that He's at work in beauty—that He's at work in the history of other cultures, and that we can perceive the oneness of the mind and the will of God when we understand that ALL that is true and ALL that is good and ALL that is beautiful is derived from Him.

We get the feeling very often in modern society that there are no standards of good. Whatever you feel good about—that's good—that's what Werner Erhard said that night. If you feel good about it, do it. And I think of all the things that Hitler felt good about—and did. Where are the standards? I hear people saying there are no standards in art or music any longer. But I have a doctrine of creation that tells me that beauty derives from the creative power of God. And that in the unity of His mind and plan there comes the paradigm by which the verbs of beauty should be conjugated.

And there may be chaos in art as well as beauty, and we have to learn how to test the difference because we must believe in the unity of truth—that there is an integral
relationship between what God has done in creation and the world, and what He has said in revelation in His inspired, authoritative, infallible Word.

Life is more than a parking lot of bumper stickers. It has the creative, redemptive God drawing it together, and this Chapel/Auditorium can be a symbol of the unity within the university.

**One Great Error**

One more prayer I have—and that is that this will be a place where the power of the gospel is experienced. Whether we’re talking about Transcendental Meditation, some forms of transactional analysis, EST, various kinds of esalin experiments, or much else that is going on in the field of secular psychology, at heart there is one great error. And that is—the human person is the source of his or her own grace. We forgive our own sin, we make restitution for our own mistakes, we shape our own destiny, we take whatever steps are necessary to get our own heads and hearts together.

At the heart of all of that is a view which stands absolutely antithetical to the meaning of the gospel of Jesus Christ. To be evangelical means to hear in all of our living and all of our thinking, the ring of the gospel. I hope that the experience in this Chapel/Auditorium as the gospel is proclaimed will not fit the description of G. K. Chesterton who said that, “Nominal Christians were all those people who were bored with the repetition of the story they had never heard.” May it be that the power of the evangel with its word of grace which gives us the motivation for our service, which shapes our attitudes in dealing with other Christians, which puts the forgiving power of God at the center of our living—may that evangel be lived and experienced within this auditorium.

There are those today in the church, unfortunately, who are saying that to be evangelical means to have a certain view of the events of the Second Coming of Christ. These would seek to develop a sectarian definition of “evangelical.” There are others who are saying that to be evangelical means to have a particular cultural definition determined in terms of dress or life-style. There are others who are saying that to be evangelical means to have a very precise view of the inspiration and authority of the Scriptures. And there are those who are seeking to draw a very small circle which has other things but the gospel at the heart of what it means to be evangelical.

Let not that happen here. Let not this campus, this auditorium, this chapel be anything less than a strong and consistent Christian witness for the redeeming grace of God in Jesus Christ that reaches down and takes us in our lostness and makes us to be part of that great new creation. May we experience the power of the gospel.

Is it not the evangel that motivates us to high service and to deep love? Is it not the sense of grace that God has reached down to us that lifts us to that new plane of discipline and discipleship? Worship . . . let it be celebrated. Truth . . . let it be treasured. The gospel . . . let it be experienced, that at the heart of this university may stand the risen Lord and Saviour—Jesus Christ—who blesses His people with unlimited grace and then sends them forward in extended service.
West Michigan

The West Michigan Taylor Club held a Presidential Dinner in Grand Rapids at Ristorante Holly’s on March 13. Bill Cummins ’69 was the coordinator and Dottie Cummins provided the music. President Robert C. Baptista was the speaker. Chancellor Milo A. Rediger was at all club meetings except those in Indianapolis and Philadelphia.

Northeast Ohio

The Northeast Ohio Taylor Club held a Presidential Reception March 25 at the Holiday Inn South in Cleveland. As with most other club meetings, Chancellor Milo A. Rediger introduced President Baptista who gave a short address and conducted a question and answer session. Del Schwanke ’57 is President and coordinator of the club. Mr. Paul Wills, a Trustee, was present as well as the parents of several students.

Detroit

A lively question and answer session was held following President Baptista’s address at the Detroit Area meeting. About 100 persons attended the event at the Dearborn Inn May 3. Club President Dennis Young ’73 was MC and Taylor Trustee Richard Russell ’52 also attended.

Washington, D.C.

Robert Cotner ’58 presided at the Presidential Dinner sponsored by the Washington, D.C., Club, May 8. Former Trustees Ella Mae Berdahl ’34 and Dr. Charles Shilling ’23 were among those who attended the affair at Holgates Restaurant in the nation’s capitol. Bob will be President of the National Alumni Council for 1976-77.
Central Ohio

The Taylor Club of Central Ohio met March 26 in Columbus for a Presidential Dinner at the Hilton Inn North.
A pre-dinner concert was provided by the "Spirit of Joy," a Columbus-based singing group of Campus Crusade for Christ. Tal Keenan '62 was coordinator and MC. In attendance were Trustee Henry Ruegg, and Roberta Kessler '51, a former member of the Taylor Student Affairs staff.

Cincinnati

The Taylor Club of Greater Cincinnati held a Presidential Dinner at King's Island Inn March 27. This group is sponsoring a student grant project for the benefit of a young person from the local area. Joy Corey '66 is President of the Club and Wendell True '56 was MC.

Central Indiana

The Taylor Club of Central Indiana featured a Presidential Reception at the Marriott Inn, Indianapolis, on March 30. Dessert was served following Dr. Baptista's presentation.
The meeting was coordinated by Paul Cox '73, a member of the National Club Council. Three other members of the National Alumni Council present were Ruth Houser '67, Betty Brandenberger '69, and Michele White '68. Former Council members Roger Beaverson '59 and Beulah Meier Coughenour '55 also were present. Jack Van Vessem, Director of Alumni Affairs, introduced Dr. Baptista.

Philadelphia

The Taylor Club of Philadelphia met April 3 at Stouffer's Inn in King of Prussia for a Presidential Dinner. David Fraser '65 was MC and introduced Dr. Baptista. Mr. Al Fritzsche is chairman of the Philadelphia Club which presented a small replica of the Liberty Bell to Dr. Baptista as a Bicentennial memento. Music was provided by harpist Sylvia Rogers.
The Philadelphia Club is involved in student grant projects and also sponsors a caravan to Youth Conference at Taylor.
Fort Wayne

Win Shuler's Restaurant was the site of the Fort Wayne Club's Presidential Buffet-Reception conducted April 6. Music was presented by recording artist Peter Carlson '72 with club president Gale Rickner serving as Master of Ceremonies. Among those present were Dr. Lester C. Gerig, Chairman of the Board of Trustees, and two former Presidents—Dr. Evan H. Bergwall '39 and Chancellor Milo A. Rediger '39.

Saginaw Valley

A Presidential Dinner was sponsored by the Taylor Club of Saginaw Valley on April 9 at Zehnder's in Frankenmuth. Andy '60 and Nancy '57 Trotogot are co-presidents of the club. Music was provided by Jim and Doris McBride '58 Knoblock. The Trustees were represented by Mr. Grafton Moore. Also present was Dr. Hildreth Cross, former psychology professor.

Elkhart/South Bend

At the Elkhart/South Bend Club meeting April 26th, Allen Jackson '69, Club President, presented to Dr. Milo A. Rediger a $500 check for the Chapel/Auditorium platform furniture. The gift was the club project for 1975-76. The Presidential dessert meeting was held at the Lincoln Highway Inn, Mishawaka.

Buffalo-Erie

This area held a Presidential Dinner April 30 at the Hearthstone Manor, Depew, New York. Thomas Sidey '50 coordinated the meeting which featured an address by President Baptista and a vocal solo by Mary Schneider Augustine '64. Former Taylor staff persons present were Dr. and Mrs. Dorsey (Doris Oswalt '52) Brause and Jean Campbell.

Boston

A highlight of the Boston/New England Club Presidential Dinner held May 1 was the presentation of Paul Revere bowls to Dr. Rediger by Mark Shaw '07, and to President Baptista by Ken Soper '70. The meeting was held at the Holiday Inn, Newton, Mass., where Bruce Frase '51 is manager. Bruce is also Club President.
Christians Anonymous

by The Rev. William J. Hill, Director of Student Ministries

"All the saints greet you, especially those of Caesar’s household."
Philippians 4:22.

Here is the great Apostle Paul in prison at Rome (1:13) lonely and deserted by his friends (except for Timothy Epaphroditus and a few others), facing rivalry and jealousy by some local preachers (1:15), and facing probable imminent death at the hands of Nero for his stand for Christ. But in spite of these seemingly overwhelming difficulties, he pens this most beautiful little epistle to some of his favorite people encouraging them to rejoice in the Lord in spite of trying circumstances.

In the conclusion Paul sends greetings to the Christians in Philippi from the Christians in Rome, and he refers to a group of nameless Christians who work in the emperor’s palace. Who are these anonymous Christians serving in Nero’s palace? Why didn’t Paul name them? Perhaps it was due to the fear of persecution, for this mad man, Nero, would in five to ten years try to stamp out Christianity with his horrendous persecutions and mass murders of all Christians. He may already have
"It is hard to imagine what it would be like to be Christian in Nero’s palace, caught up in the system."

begun his persecutions on a limited scale. We can only speculate.

Here were employees filling every description of office such as household servants, personally attending the emperor, cooks in the kitchen, soldiers in the Roman army, and perhaps men in political office. They went quietly about their work and when the opportunity arose they slipped off to meet secretly with other Christians for worship and shared their faith on a one-to-one basis. They “rendered unto God that which was God’s and to Caesar that which was Caesar’s.”

Paul referred to these Christians as saints, not the stained glass window saints nor the canonized saints martyred for their faith, but these were living saints. These were men and women who were “doers of the Word and not hearers only.”

These saints were not concerned about fame and fortune, but their major concern was about living out their lives in the will of God. They deserved the distinguished Christian medal of honor for faithful service rendered to Christ under difficult circumstances.

It is hard to imagine what it would be like to be a Christian in Nero’s Palace, caught up in the system. How difficult it must have been to try to live out one’s Christian faith under a pagan, power driven, self-centered, dictatorial leader such as Nero. It was not easy to be a godly person under such a regime.

But, it has never been easy for the people of God. Many Christians today live and work in institutions and governments that contradict and confuse their witness. Some are tempted to compromise and “sell their soul for a mess of pottage.” History records the incidents in the lives of great men and women who in the hour of their greatest moments have fallen under pressure. In recent months we have seen political leaders of our great nation fall politically, morally and spiritually. It takes an exceedingly strong Christian to stand amidst the trials and pressures of such responsible positions.

How can the saints of God cope in an impersonal, inhuman, self-centered, dog-eat-dog world?

Paul tells us how in Philippians 4:23. It is by the grace of the Lord Jesus Christ. No one can stand on his own strength, but God’s grace is sufficient for every trial. In Philippians 4:11-14 (N.E.B.), Paul says, “I know what it is to be brought low, and I know what it is to have plenty. I have been thoroughly initiated into the human lot with all its ups and downs—fullness and hunger, plenty and want” (verse 12). But Paul didn’t give up in despair. He states three areas of strength to draw upon. In verse eleven he says, “For I have learned to find resources in myself whatever the circumstances.” In verses 13-14 he states, “I have strength for anything through Him who gives me power. But it was kind of you to share the burden of my troubles.”

F. B. Meyer said that Paul’s prayer was that these Philippian saints might experience the grace of the Lord Jesus Christ for, “the illumination for the soul, love for the heart, strength for the mind, purity for the character, help in every time of need, direction in all perplexity and difficulty. And, he wished that always and everywhere they might be conscious that the grace of the Lord Jesus beset them behind and before, encompassed their going, out and coming in, enwrapped them in their lying down and rising up, canopied them with skies opening Godward, and was their shield and exceeding great reward.” The Epistle to the Philippians.

This grace is ours today as well. We, the “little people,” may never achieve greatness in this world, but God keeps an accurate record of our faithfulness and will reward us eternally.

This message is to all the saints who are serving God under difficult circumstances. Do not be discouraged for “He who began a good work in you will bring it to completion at the day of Jesus Christ” (Philippians 1:6). And our Lord said, “Be faithful unto death and I will give you the crown of life” (Revelation 2:10). Ọ
A Chapter Ends

The completion of college years is celebrated by the Class of 1976 during the Senior Recognition Banquet and Commencement.

The outstanding vocal duo of David Songer, left, and Steve Amerson, sang together for the last time as students during the Senior Recognition Banquet.

The symbolic mace, used in all processions, is placed in its receptacle by President Robert C. Baptista. The bearer of the mace was Mark Beadle, president of the Student Government Organization.

Mr. James Butcher, left, attorney from Kokomo, received the Distinguished Parent Award from Dan Kastelein '66, member of the National Alumni Council.

Soprano Jane Johnson also presented her last student solo during the Senior Banquet.
The final formality when tassels were moved from right to left, signaled that the Class of 1976 had become alumni.

Michele White '68, Alumni Council member, presented a symbolic paper weight to class president Terry Daniels as she welcomed the seniors into the National Alumni Association.

Left: The magic moment — receiving the diplomas — was captured by family members from three generations.

The Benediction

And now, Graduate of 1976
and each one who today stands with you,
As you go, go believing
that the Grace
of the Lord Jesus Christ is yours
making you sufficient
to share Christ's burden
for our humanity.

And as you go, go receiving
the Love of God your Father
so personally given
enabling you
to so personally give.

So be it.
Go then, God is with you!

And go inspired
by the Fellowship of the Holy Spirit
who empowers you
to carry the truths learned here
to the whole world.

Dr. Maurice Culver
Floyd Apple’s “Medicine Cabinet” habit was to affect his entire life and give him influence far beyond his dreams.

Driving south of Sarasota on Route 41, I passed numerous billboards, each boasting the finest condominium around. Soon I came to the village of Nokomis, my destination, where I found the inviting home of Floyd and Dorothy Apple. My visit there was not primarily social but was to try to learn why these folk had given Taylor a farm which netted $158,000 for student scholarships—particularly for students entering full-time Christian service.

Turning Point

There is a sign in a local school which reads “Habits are too small to be felt until they are too strong to be broken.” Through visiting with the Apples I heard an intriguing story of how part of their way of living today is the result of a habit started long years ago. Habits, however (particularly good ones), don’t just happen.

One of the most significant events in Floyd’s life occurred soon after graduation from high school—his spiritual conversion which he refers to as his “know-so experience.”

This turning point took place during a revival meeting at the Eden Methodist Church in Indiana’s Hancock County. Floyd attended the service at the invitation of his fiancee, Mary Rose Simmons—an indication of the spiritual impact she was to wield throughout their married life.

Floyd took to Christian living in dead earnest. Through the influence of the Rev. William J. Briggs, he began tithing in 1928. Money was in painfully short supply. However, Floyd proved his commitment by putting the first tenth of his small income each week in a medicine cabinet where the money remained for charitable contributions.

But the chain of this holy habit developed a weak link. Once, specifically, the call of necessity—or so Floyd reasoned at the time—allowed him to draw from the medicine cabinet in order to buy a set of tires for his Model “T.” “I really knew at the time that this wasn’t justifiable,” Floyd confesses.

Through this deviation he learned that he kept for himself did not cover as much financial ground as the 90% after tithing had previously accomplished. “I also came to discover that it is as difficult to tithe a thousand dollars as one dollar—and the rewards are the same. They are based on the capacity to give—not the amount,” Floyd stated.

Later, Floyd established a “tithe account” which he kept in a separate bank. This account was paid out annually in December to the limit that tax regulations would permit.

A second and most profound event was his marriage to Mary Rose in 1933.

The young Mrs. Apple, whose father had passed away when she was only five, owned substantial farm land. With more determination than experience, Floyd set out to operate these farms to the best of his ability.

As was common in those days, and particularly on the farm, the Apples in

Methuselah won a niche in history—on one count alone—longevity.

Why, then, the disturbingly brief summary of his life? “He lived nine-hundred sixty-nine years—and he died.” Was there nothing else to say after ninety-seven decades of living? What about a mere seventy years?

When one visits Florida, a mecca for the retired, one is drawn to contemplating about life and aging. The supermarkets are full of men who now have plenty of time to help plan the meals and to see firsthand evidence of steadily rising food costs. Department stores thoughtfully provide sitting areas with tables and magazines where men can rest while their wives put social security funds back into the economy.

One wonders—where are these people from? What did they used to do? What are they doing now besides enjoying themselves? And how many really are enjoying themselves?
“Although he sought for a sign and apparently received one, Floyd still had misgivings.”

their early years together, knew hard times. They had to spend what was then a vast amount of money on farm equipment, maintenance, and upkeep. There was seldom much cash to speak of. Floyd's depreciation schedule, from the thirtys' on, was a sizeable amount.

Even so, holding fast to a holy habit, he continued to tithe his gross income before expenses to the tune of $2,000 to $4,600 per year. “I really didn’t worry about having much money for ourselves,” Floyd recalls, “just being able to meet expenses.”

A person of great spiritual sensitivity, Mary Rose bore a strong Christian witness in her church where she was active in the W.S.C.S., prayer meetings, and conference work. Most all of her life she also taught Sunday School. But most significant, she was a constant spiritual help to her husband. “She had the finest foundation in the Christian life that could be. She had a great relationship with God,” Floyd testifies. The day came too quickly when they had to draw heavily upon their faith—their first child, a boy of only five, was electrocuted.

The Great Struggle

A weighty conflict began to grip Floyd’s heart—a call, or at least an urge to go to a Christian college to prepare for Christian service. In addition to their demanding farming operation, Floyd and Mary Rose now had young children. But, as he had expected, she assured Floyd “If you really want to go to school, I am willing to sell out and do what you think best.”

After wrestling with this problem until he was torn within, Floyd put God to a test. Reflecting on this deep experience Floyd now says “It is wrong to try to test God.” But at that moment in his young life he was almost desperate. He bargained with God, “If I come out with enough money this year, I will go to school and prepare for Christian service.” He finished the year with a surplus of funds.

Although he sought for a sign and apparently received one, Floyd still had misgivings. Finally, after more searching, he bought some new farm equipment, and the matter was settled. Had he followed God's “perfect will” in the matter? Mary Rose had a conviction that has been confirmed through the years: that God could and would use them where they were as well as in the ministry or missionary work. This experience also underscored their own finiteness and their dependence upon Him.

As time went on, the farming operation prospered to the point where Floyd and Mary Rose added a dairy and beef operation. This increased the already heavy demands on their time. “I only took two vacations until I retired,” Floyd recalls.

An abiding interest in young people prompted the Apples to build a facility at Epworth Forest, North Webster, Indiana, to provide housing for up to 18 Methodist Youth of the North Indiana Conference for camps and retreats.

But the sun sets on the just as well as the unjust. After bearing an influential Christian witness for so many years, Mary Rose went to her reward in 1967. Two years later, Floyd married Dorothy Cory of Indianapolis, Indiana.

“I would not try to be a second Mary Rose,” Dorothy commented. “She was an unusual Christian and I deeply appreciate the kind of life she lived.”

A Solution

With Floyd’s day-to-day work load and the distance to Epworth Forest, looking after the property became a burden. Floyd hit on a possible solution. He said to his wife, “Let’s drive to Taylor and ask them if they would be interested in taking over the management there.”

The possibility met with enthusiasm from Sam Delcamp, Vice President for Development, and Dr. Milo A. Rediger, who was then President. Robert Stoops, Taylor’s Director of Land and Property Resources, was

Dorothy and Floyd Apple at home in Nokomis, Florida.
CLASS OF '26

Nettibelle (Stagg) Torgerson writes to say that all the years she has received literature from Taylor, she has not written in. She married a Methodist minister in 1927, and had four children. When her husband retired in 1947, three children were still dependent. Her husband sold vacuum cleaners and later, Watkins Products. When the children were older, Nettibelle taught in rural school for four years, then worked as a clerk in the county auditor's office for ten and one half years. In 1952, she was selected as "Mother of the Year" from the State of North Dakota. The Torgerson's address is Box 416, Washburn, North Dakota 58577.

CLASS OF '45


CLASS OF '50

Carl W. Hassel has resigned his position as Superintendent of Schools in Prince George's County, Upper Marlboro, Maryland, and has accepted the position of Superintendent in Southfield, Michigan. His address there is Southfield Public Schools, 24661 Lahser Road, Southfield, Michigan 48075.

CLASS OF '51

The Rev. Lowell Townsend is now pastor of the Grace United Methodist Church, Hartford City, Ind. He replaced the Rev. John Paul Jones '39 who accepted another assignment in Tipton with the United Methodist Church. Rev. Townsend had been at Fort Wayne Taylor Chapel since 1971, and served at Nappanee, and Bristol, Indiana, prior to this appointment.

Dwight Wiebe is presently on sabbatical from Tabor College at K.S.U. in a Ph.D. program in Education; his area of interest is World Hunger. Dwight and Margot have moved to 808 Allison, Manhattan, Kansas 66502.

CLASS OF '54

The Rev. Elmer Kirsch is now Dean of Central Bible College in Springfield, Missouri. He received the Ed.D. from the University of Southern California in 1973. The Kirsch family resides at Route 5, Box 699, Springfield, Missouri 65803.

CLASS OF '55

In late January, C. P. (Tark) and Alma Tarkington and family launched on a 1,700 mile move. They have spent the last five Christmases in five different places, which includes the Continent of the United States, Europe, and Asia. They have accepted a call to pastor a newly-organized Baptist church in Spring Lake, North Carolina. Tark will also serve as Southeast Representative as a new assignment with OCSC (Overseas Christian Servicemen's Centers). Their new address is 309 Gladiola, Spring Lake, N.C. 28390.

CLASS OF '60

Joe and Carolyn (Cloer) Wagner are now living at 54300 Forest Grove Avenue, Elkhart, Indiana 46514. Joe is in his 8th year as the pastor of Hillcrest United Methodist Church. He also serves as president of Child Care Foundation, a mission organization which has a hospital in Haiti. Joe and Carolyn have taken over 200 youth to Haiti over the past 8 years on mission work camp experiences. Joe has also been instrumental in setting up family work camps in the Elkhart District

**MISS MICHIGAN**

Diane Kaye Hansen '74, was crowned "Miss Michigan" at the state finals for the Miss America contest held in Muskegon, Michigan, last month.

Diane will have a heavy schedule of personal appearances during the next twelve months and will represent her home state in the Miss America Pageant this fall in Atlantic City. Her address is Berrien Center, MI 49102.

**N.S.F. GRANT**

Taylor has received a grant of $20,600 from the National Science Foundation for a research project to be undertaken for 27 months. Dr. Stanley Burden '61 will head the program.

*Apples That Bear Fruit*

brought in to assist in the project. The property was later sold, and the proceeds used to set up a unit-trust with Taylor serving as the administrator. The trust would ultimately fund the first stage of the Mary Rose Apple Memorial Scholarship Fund.

One evening last December in Nokomis, Robert Stoops was visiting the Apples, discussing various estate planning and tax saving options which would be appropriate to their situation. Quite unexpectedly Mr. Apple declared, "I am going to give a farm to Taylor." This almost startling announcement was not, however, an impulsive out-of-the-blue decision. Its roots go back to those medicine cabinet days when Floyd first began to nurture the habit of stewardship which made this crowning stroke of generosity almost as natural as breathing.

Also fitting the pattern of the Apple's priorities was the desire that the proceeds from the sale of the farm be applied to the Mary Rose Apple Scholarship Fund to aid Taylor students preparing for Christian service.

"I am proud of Floyd for doing this—I know this is exactly what Mary Rose would have wanted to do," Dorothy emphasized.

"The only way our country is going to survive is for our young people to become Christian. The moral complacency of parents and children alike has helped to bring about a pagan America," Mrs. Apple added.

"If you do the right thing the Lord will provide," says Floyd with conviction. This, in a nutshell, is the legacy of faith with which the Apples will be enriching Christian young people for many years to come.
of the United Methodist Church where he serves as District Missionary Secretary. They have two children, Richard, age 10, and Sandra, age 12.

CLASS OF '63

Dale Murphy is teaching American Literature at Merritt Island High School in Florida, and going to school part-time. His wife, Barbara, is working as library clerk at Andersen Elementary in Rockledge and is beginning work on her degree at Brevard Community College. The Murphy family resides at 1047 Lee Avenue in Rockledge, Florida 32955.

CLASS OF '65

Bob Ayton was married in November, 1968. They now have two little girls, Charlyne, 5 years old, and Kimberley, 2. Claire, his wife, is a "presently unemployed" registered nurse. Bob teaches history and is the head track and field cross country coach at Hatboro-Horsham High School outside of Philadelphia. Their address is 924 Cornell Drive, Warminster, Pennsylvania 18974.

CLASS OF '66

Ken Flanigan is Sales Manager of Chicago and Originator as a further responsibility in his position as Vice President/Institutional of the Government National Mortgage Association department of Paine, Webber, Jackson & Curtis, Chicago office. The Flanigans reside at 281 Forest, Elmhurst, IL 60126.

Tom Whittendale is a Wildlife Biologist with the Delaware Department of Natural Resources and Environmental Control. Tom and Pam have two little girls, Sheline, age 6, and Jennifer, age 4. Their address is 965 South Governors Avenue, Dover, Delaware 19901.

CLASS OF '67

Fred Downs and Carol Coates '69 were married in December of 1968. They have two daughters, Megan Lee, 2½, and Mandy Michelle, 1½. Fred is 8th grade math teacher, head of his department, and basketball, track, and cross country coach at Frankfort Junior High. After teaching elementary, junior high, and senior high vocal music, Carol is now staying at home with their daughters. Carol also teaches piano, and directs the youth choir at their church. Both Fred and Carol received their M.A. degrees in education from Indiana University. Their address is 802 Melody Lane, Frankfort, IN 46041.

CLASS OF '71

John and Beth (Black) Firestone have returned home having completed a three-year tour of duty in Germany. They have two children, Andrea, 4, and Brent, 19 months. John is now stationed at Holloman Air Force Base, New Mexico. Their new address is SSQT & Mrs. John R. Firestone, #40 Coat-of-Arms Mobile Manor, Alamogordo, NM 88310.

Michael Goble completed 18 months of service as Youth Pastor at the Free Church before he was called to the Baptist Church in Milan. He graduated from Trinity Evangelical Divinity School with a Master of Divinity degree. His present address is Milan Baptist Church, P.O. Box 147, Milan, MI 48160.

June Hunt married Robert Lee Hess of South Bend on November 30, 1974. Bob is a 1971 graduate of Purdue University in Civil Engineering. He is employed with the Indiana State Highway Commission and is working on the inner belt in Indianapolis. June has been working for the Marion County Department of Public Welfare since 1971, and just transferred to the Child Welfare Division. Their address is 4259 Fox Harbour East Drive, Indianapolis, IN 46227.

Neal P. Newell has been promoted to first lieutenant in the U.S. Air Force. He is stationed at Griffiss AFB, New York, as a pilot. Neal is also a member of the Strategic Air Command. His wife, Karen (Iseler) is also a '71 graduate.

CLASS OF '72

David and Colleen (Greige) Abbott will be moving to Traverse City, MI, following his graduation in June from Michigan State University College of Osteopathic Medicine with the degree of Doctor of Osteopathic Medicine. David will be interning at Traverse City Osteopathic Hospital. He spent January through March of this year at Baptist Mission Hospital in Fukuokadoungou, Republic of Ivory Coast, West Africa, under a Readers' Digest International Fellowship. Colleen received her M.A. in Child Development last summer from Michigan State University and is currently enrolled in an Educational Specialist program in International Education. She is Assistant to the Chairman of the Department of Radiology at MSU, as well as an Administrative Assistant for the Energy Research and Development Administration Task Force on Nuclear Medicine. Their address is 2311 E. Jolly Road, Apt. 10, Lansing, MI 48910.

Gary and Diane (Oman '74) Feenstra now live at 151 Euna Vista Drive, Holland, MI 49423. Gary is principal of Thomas Jefferson Elementary School in Holland, and Diane teaches English and Speech at Zeeland High School.

Mary Mielke received her M.D. degree from the University of Tennessee in December and is now interning at the University hospitals in Memphis. Her address is 1076 Poplar, Apt. 22, Memphis, TN 38015.

CLASS OF '73

Joyce Bost announces her engagement to Jim Zug from Littitz, PA. Joyce is a fourth grade teacher at the Christian School of Camden County, Audubon, NJ. Jim attended Wesley College in Delaware for two years and is finishing requirements towards his Bachelor of Science degree at Millersville State College in Pennsylvania. Joyce lives at 208 E. Evesham Road, Cherry Hill, NJ 08003.

Jamie and Polly Frieto have been traveling in the Philippines and Indonesia in city-wide evangelistic crusades with the Rev. Owen Glassburn of Glassburn Missionary Evangelism, Inc. Beginning July 1, Jamie will begin service as Associate Pastor of First Friends Church in Newport News, Virginia. Jamie and Polly will work with the youth and music ministries of the church. Jamie will be enrolled in doctoral studies at the College of William and Mary.

Dana and Corien (Verhagen '74) Soren- sen recently completed a tour of the south for Athletes in Action—an outreach of Campus Crusade. They expected to be wrestling six matches, but ended up wrestling only two because of cancellations. Unexpected opportunities came up because of the cancellations, and they were able to spend a lot of time doing high school assemblies and speaking in churches. The Sorensens can be contacted at R2150 Swarr Bldg., Lancaster, PA 17601.

Suzanne Surber leaves for Japan on August 6 for a three-year term under World Gospel Mission. She will serve as a guidance counselor and third grade teacher at the Christian Academy in Tokyo where she will teach missionary children. Her address will be 2-14 I-Chome, Shinkawa-cho, Higashi-Kurume-shi, Tokyo, Japan 180-03.

CLASS OF '74

Diane Hansen was named Miss Southwestern Michigan last November 23. She is a Science and Social Studies teacher at Eau Claire Middle School. Diane coaches girls' basketball and also coaches the freshman cheerleaders.

Tom and Janice (Blue) Holmes have moved to Toledo, OH, where Tom is Assistant Golf Pro at the Inverness Club. Their new address is 2539-E Heather Hills Road, Toledo, OH 43614.

CLASS OF '75

Keith and Debbie (Seamands '74) Mostad are living in Ashland, OH, where Keith is in his first year at Ashland Theological Seminary as a student in the Pastoral Psychology and Counseling program. Debbie is enjoying her work as secretary to the Ashland County Board of Education. Their address is 82 Samaritan Avenue, Apt. 7-A, Ashland, OH 44805.

Milton Sherrer, his wife Laurel, and daughter Faith, decided to discover what life was like for the pioneers in celebra-
tion of the Bicentennial year. For two weeks during the month of February, Milton turned the hot water off in their trailer. Baths and washing dishes were two ways which brought back fond memories of "the good ole days."

GLOBAL TAYLOR

Marie Heinemann '38 reports that the teacher training school at Kibinba is a growing concern. This year they have roughly 300 students. With a special grant, a new addition to the girls' dormitory (47 girls), and a boys' new dormitory, plus an addition doubling the capacity of the dining hall has made their school more spacious and liveable. Many have asked about her heart condition—she reports the Lord renewed her! She writes "I praise the Lord that I can do a good day's work every day, even though I am mighty glad to see the bed at night! I have never worked harder in my life than now." Her address is B.P. 120, Gitega, Burundi, Africa.

Paul Clasper '44 is now at Chung Chi College, The Chinese University of Hong Kong, Shatin, New Territories, Hong Kong. Paul, Janet, and Cathy are into Chinese (Cantonese) language study. Paul has taught one theology course in the University and tutored two graduate students. Janet likes to paint everything in sight—the scenic walled cities, and quaint harbors. Cathy now plays in the Hong Kong Youth Orchestra. On December 14 Paul was ordained an Anglican Priest of St. John's Cathedral—and he writes "Rarely has the Anglican Cathedral served communion to so many Baptists..."

Elizabeth Suderman '44 plans to take a normal furlough, scheduling meetings to tell about her work—unless things quiet down before the end of the year, in which case she would be prepared to go back to Angola. If things should still be too unsettled, she is thinking about going to Zambia to work among the people there of the same language group, until such a time as Angola becomes quiet enough to go back. Elizabeth can be reached at 3110 Kentwood Drive, Midland, MI 48640.

Leon and Martha Strunk '48 report the seminary enrollment increased to 14 students with two graduates in December. One of them is a young woman who was appointed to pastor the two churches in Bahia which Leon and Martha started 12 years ago. They have both been appointed to continue with the same churches and will be giving a few classes in the seminary. Leon was also asked to work with the Conference Center of Communications. Last August Martha made a quick trip to the United States to help Alycia get settled as a first year student at Taylor.

Ruby Ems '52 writes that approximately 300 Hindu people came to their Christmas program in the district at the orphanage. The Lord has also provided her with a helper, a college student who comes on weekends when Ruby really needs her to help at workshops. Ruby was in the United States for a "mini-furlough" from January 29th to April 18th as she only had a 3 month return visa and a 90-day excursion ticket.

Barbara Floyd '53 reports that she was bitten (or stung) by what she thinks was a Buffalo fly in church on a Sunday morning, and has really been "handicapped" with an arm swollen solid from elbow to finger tips. Sarawak had the wettest January on record with floods in many places; the beach area in Miri is still in shambles after the storms on the China Sea. March brought really hot and humid weather—the kind that makes you feel like a wilted vegetable by 9:00 a.m. The Lord has really blessed the church in Sarawak—the English and Malay church services are crowded. Barbara will also help teach in the Bible College until her furlough in November. Her mission address is Box 985, Miri, Sarawak, Malaysia.

Margaret Ann Bash '56 is planning a return trip to Austria about June 10. With duties of local director and doing deputation, plus school classes and three teacher training classes—the days are flying by. Margaret's address while she is in the states is Route 2, Box 315, Forest, OH 45843.

Phyllis Osborn '56 has returned to Maracaibo for her fifth term of service with TEAM in Venezuela. She has not been able to purchase a car since returning; she faces a problem she has never dealt with before: money on hand and no car available to buy because of production being slowed down waiting for the government to raise price ceilings. "Not having a car has helped me stay put until necessary work is caught up in the office. But with the workshops coming up in May and June, I don't know how we'll manage without one." Her mission address is TEAM, Box 969, Wheaton, IL 60187, and her field address is Apartado 402, Maracaibo, Venezuela.

Dick and Elsbeth (Barrie) Baarense both '61 are enjoying their year of furlough in the States and will be returning to a church planting ministry in Vienna, Austria, for their 3rd term in July. Dick has just completed studies at Trinity Seminary in Deerfield, Illinois. Their address while here is 322 Superior Avenue, Sherboyan, WI 53081.

Stewart and Marlene Silvis '61 of Georgia have just completed five years of service in Rhodesia (April 9). After a stopover in Israel, and a visit with Marlene's brother in Austria, they will arrive in the States and take up residence at 2029 N. 7th St., Sherboyan, WI 53081.

Lee, Bonnie (Rauch '65) and Lori McCullough have arrived in Athens, Greece, and can be reached at Society of Biblical Studies, Menandrou 44, Athens, Greece.

Dave '65, Karen (Plueddemann '66) and Margo Horsey write they had a wonderful Thanksgiving with their staff family and friends (over 80). Dave enjoyed watching football movies on Thanksgiving Day—six 20-minute films of recent pro-football "games of the week"—courtesy of Pan Am. Dave and Karen are a bit frustrated at the slowness of their Swahili, with motivation lessened because almost everyone speaks English in Nairobi. Karen is helping with a women's Bible study, and Dave and Karen both are leading a discovery group of leaders of a local church every Wednesday.

Tod R. Lemons '72 is now in Indonesia where he is serving World Vision's Development Division. He is responsible for planning, goal setting, budgeting and evaluating rural community projects. Tod travels to numerous islands where he finds different cultures and traditions. For three years he served in Bangladesh, followed by a year at Fuller Theological Seminary. His address is World Vision of Indonesia, P.O. Box 101, Malang, East Java, Indonesia.

Sam Hadley '73 is currently teaching his second year of Junior High science and health at the Black Forest Academy in Germany, a Christian International School near Basel, Switzerland. His address is D-8421 Kandera 4, Hans Bad Riedlingen, West Germany.

MARRIAGES

Carl Strickland Barton and Margaret Ann Weeden '56 were married at West Grove United Methodist Church, Neptune, NJ. Carl is employed by Bushon's, Inc., Asbury Park, and Margaret is employed by First Merchants National Bank in Neptune. Their address is 307 Woodland Ave., Neptune, NJ 07753.

Chuck Sadler '63 and Marian Ford were married Sunday, August 17, 1975 on a beautiful, tree-lined, grassy area overlooking the ocean in Cocoa Beach, Florida, as the sun appeared over the water. Chuck is teaching at Johnson Middle School in Melbourne, Florida, and Marian is employed at the Eastern Airlines Office in Cocoa Beach. Their address is 960 South Orlando, Cocoa Beach, FL 32931.

Tom Allen '64 and Judy Smith were married February 14 at the First Federated Church in Des Moines, Iowa. Judy is
from Des Moines and is a 3rd grade teacher at the Des Moines Christian School, which is operated by the First Federated Church.

Jim Hall '69 and Edith Miller were married March 22, 1975, in Lancaster, South Carolina. Jim is presently finishing the first year of his Obstetrics-Gynecology residency at Miami Valley Hospital in Dayton, OH, and Edith is serving her internship in medicine at the same hospital. Their address is 160 Cannonburg Ct. J., Kettering, OH 45429.

Joe Coulter and Linda Filbrun '71 were married August 15, 1975 at The Way Biblical Research Center in New Knoxville, OH. Joe is a '72 graduate of Kansas University in Lawrence, KS, and heads up the Audio-Video Department at The Way Int'l. Headquarters and Linda is on the bookstore staff there. They were both involved in The Way Corps' intensive work-study program in the Word of God and both worked in Washington State as leaders in the outreach of God's Word there. Their address is Box 328, New Knoxville, OH 45871.

Glen Lock and Ruth Buda '72 were married on August 16, 1975. Their address is 34841 Moravian Dr. #107, Sterling Heights, MI 48077.

David Allan Ruch '76 and Claudia L. Wellen '75 were married January 31. Their address is 2875 Villa Creek, Apt. 207, Dallas, TX 75234.

BIRTHS

Jack and Pat (Benson '63) Shannon announce the birth of Megan Kathleen on April 22, 1975. She joins Jackie-8, Stacey-6, and Mike-5. Jack, a Commander in the U.S. Public Health Service is a staff dentist teaching in the Dental Residency Program at the U.S. Public Health Hospital in Norfolk, Virginia. Pat is enjoyng caring for a little one again. Their new address is U.S.P.H.S. Hospital, 6500 Hampton Blvd., Norfolk, VA 23508.

Doug '63 and Ruth (Walker '64) Wood announce the birth of their daughter, Nancy Catherine, on January 25, 1976. Their address is 83 June Avenue, Northport, NY 11768.

Wade and Janice (Lowrey '64) Ferguson announce the birth of a daughter, Felicia Lynn, on February 29. Wade is completing his course work for the Ph.D. in Logistics at Ohio State University, and Janice is Work Study Coordinator for EMB, Licking County Schools. Their address is 496 Deer Trail, Thornville, OH 43076.

Merlin and Judy (Starns '65) Willard announce the birth of a daughter, Elizabeth Grace, on March 4. She was welcomed home by a big sister, Sarah, who is 3. The Willard's address is R.R. #3, Dixon, IL 61021.

John and Suzanne (Peterson '66) Lindgren announce the birth of a daughter, Natalie Kay, on July 11, 1975. She joins Kirsten-6, and John-4. Their address is 1406 Lake View Avenue, Madison, WI 53704.

M. Davey '67 and Barbara (Rassler '69) Dickey announce the birth of a son, Martin Andrew, on March 12. Davey is pastor of the United Presbyterian Church and their address is 308 George Street, Crawfordsville, PA.

Dave and Judy (Johnson '67) Roth announce the birth of a son, Ryan David, on November 27, 1975. Their address is 7206 Rollindale Dr., Fort Wayne, IN 46815.

Jim '68 and Susie Jerde announce the birth of a daughter, Jordan Janel, born December 21, 1975. Jim is a '72 graduate of Kirksville School of Osteopathy with a doctor's degree in medicine. In February, 1974, he began a Radiology residency at Kirksville Osteopathic Hospital and will finish his residency in February, 1977. He recently completed two months of further study in Radiology at Walter Reed Hospital in Washington, D.C. The Jerde family resides at 55 West Third Ave., Apt. 15, Kirksville, MO 63501. Jim married Susan Wells of Jefferson City, MO in June of 1972 at Grace Brethren Church in Worthington, OH.

Bill and Lisa (Greenstein '68) Kaminski announce the birth of a daughter, Karen Elizabeth, on October 3, 1975. Karen is an older sister. Susan who is two years old. The Kaminski family resides at 12715 Dogwood Dr., Indianapolis, IN 46236.

Scott and Shirley (Swaback '65) Bieger announce the birth of a son, Brent Scott, on February 14. The Bieger's make their home at 1820 N. 37th Ave., Apt. B, Stone Park, IL 60165.

Al and Jo (Liechty) Rupp both '68 are pleased to announce the birth of a daughter, Sara Elizabeth, January 19. The Rupp family resides at 7926 Sunny Lane, Fort Wayne, IN 46815.

Don and Suzanne (Fort) Herron both '69 announce the birth of a son, Joel Daniel, born November 25, 1975. Joel's older brother, Eric, is 5 years old. Their address is 2122 Keith Road, Abington, PA 19001.

John and Nancy (Shepard) Pait both '70 announce the birth of a daughter, Brooke Michelle, born September 21, 1975. John is an Inflight Services Supervisor for United Airlines, and Nancy is a retired second grade teacher. Their address is 207 Lakeshore Lane, Bloomdale, IL 60108.

Don and Carol (Vastbinder '70) Raish announce the birth of a son, Darrell Lee, born November 25, 1975. Don and Carol will be working with the Dakar Academy (a tri-divisional English school in West Africa) for two years beginning in May. They will be the houseparents there, and Don will also be teaching. Their new address is B.P. 3103, Dakar, Senegal, West Africa.

Gail and Cynthia (Lisenstein '71) Law announce the birth of a son, Gene Derick, born December 18, 1975. Gail is presently auditor of the Montene Farmer's State Bank of Montene, IN. Cynthia, a former teacher for four years at the North Miami Consolidated Schools, is now a full-time mother. Their address is R.R. 5, Box 316, Warsaw, IN 46580.

John and Gail (Nahm) Heere both '72 announce the birth of a daughter, Jana Lee, on July 20, 1975. The Heere's now reside at Village at Newport, Apt. B-12, 5590 New Falls Road, Levittown, PA 19054.

Brian '72 and Sandy (Weis '73) Scholl announce the birth of a son, Brian James, born March 26. Brian is in the building business, and Sandy is a full-time housewife. The Scholl's now reside at 2470 Salisbury Blvd., Winter Park, FL 32789.

Doug and Cindy (Quick '72) Wilson announce the birth of a daughter, Kelly Anne, born September 28, 1975. Their address is 1618 Beaver Ave., Des Moines, Iowa 50310.

Wade and Karen (Wallace) Thompson both '74 announce the birth of a daughter, Kristen Noelle, born December 10, 1975. Wade is involved in an inner-city missionary organization called CUBE (Christians United Reaching Everyone) as Community Coordinator. Their address is 2308 Moerlein Avenue, Cincinnati, OH 45219.

David '74 and Karen Wieprenko announce the birth of a son, Jonathan David, born March 20. Karen is a former Taylor Development Office staff member. Their address is 834 Corners Court, Lake Orion, MI 48035.

DEATHS

Miriam Pugh '34 died March 9, 1976. Her brother and sister-in-law, Dr. A. Wesley '22 and Margaretite (Deyo '31) Pugh can be contacted at 6-B Dogwood Court in Orange City, FL 32763.

Logan W. Smith '39 passed away February 3. He served as a Friends Minister in Indiana, Ohio, and North Carolina. He also served as a missionary to Jamaica and Africa. Rev. Smith is survived by his wife Opal, four children, and seven grandchildren. Mrs. Smith resides at 605 E. Beech Street, Goldsboro, NC 27530.

The Rev. J. Howard Dunn, husband of Maxine (White '40) Dunn, died March 6, 1965. At the time of his death he was the minister of the Walnut Grove United Methodist Church, Route 4, Kenton, Ohio.
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With each passing day and with each new law or IRS regulation, the already complex problems in the area of Estate Planning are becoming even more involved.

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