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Bishop Dodge: No More Encores
The Essence of Spiritual Leadership
Helen Keeps Her Humor
No More Encores

As Bishop Ralph and Eunice Dodge look back on their heroic missionary careers they are now attempting to retire—for the fourth time.

by the Editor

More often than not, the flower of Christian growth blooms in the soil of adversity. Great character and spiritual depth come at a high price.

Recently, I was privileged to experience first-hand such quality of life way down upon the Suwannee River.

Arriving in Tallahassee, Florida, by air, I drove east on I-10 some distance to state road 53. Turning south I traveled twenty or so miles through nearly desolate countryside. Suddenly, on the banks of the canonized Suwannee, I came upon an oasis—the Advent Christian Village.

Here, in this remote but flourishing place I met, for the first time, Bishop Ralph and Eunice (Davis) Dodge '31, who were finally in the process of retiring. I say finally, since this is their fourth attempt to achieve this status, Ralph having been called out of retirement three times for assignments overseas.

As I listened to these warm, thoughtful people relate snatches of their pilgrimage in missionary service, it occurred to me that I was in the presence of two who had been anointed for a very special task—a task which they executed faithfully and with courage.

Out of a desire to share some of the insights and experiences of these genuine servants, the Taylor University Magazine presents the following interview and capsule biography.

Bishop Dodge, did you feel destined to become a missionary?

No. I planned to be a farmer. Even when I graduated from high school I intended to follow a long line of ancestors in this occupation.

What happened to put you on a different course?

In 1925 I was converted during a revival in the local Methodist church, and in a moderately traumatic religious experience I made a sincere commitment of my life to Jesus Christ as Lord and Savior. I felt a call to the Christian ministry, but I resisted on the basis of inaptitude.

Isn't that normal—to feel inadequate?

Not to the extent that I did. Even my high school counselor advised me against any type of public service, as I was very ill-at-ease on a platform, and this tenseness was even evident in my high-pitched voice.

Obviously you went on to prepare for the ministry. What motivated you to combat this obstacle?

Three traumatic events in one year altered the course of my life. My father was killed in a train-auto crash; I survived a terrifying experience with a runaway team of horses; and I was nearly electrocuted when a power cord shorted while I was loading a rail car at a farmer's elevator. These events, plus the prayers of my mother and the guidance of a dedicated pastor, turned me toward the ministry. So, on a rainy summer day in 1926, I applied for admission to Taylor University.

What was college life like in those days?

Well, I had no parental financial backing and very limited personal funds, so I knew I had a hard row ahead of me. I got a job at the University farm where I milked the cows at 5:00 every morning and evening for thirty cents an hour. With my heavy workload it became necessary for me to take a fifth year at Taylor.

By this time, how did you feel about the ministry?

I still felt inadequate for preaching, so I enrolled at the Boston University School of Theology. Eunice Davis (we became engaged our senior year at Taylor) returned home to teach high school English and French at Little Valley, New York. Again, I had very little money, but my faith was rewarded. I found a job in a cafeteria. It wasn't much pay, but I received two meals a day, five days a week. The only rub was that I had to take one meal just before noon and the other right after 2:00 p.m., but it did mean survival during the Depression years.

Ralph qualified for the M.A. degree his second year at Boston and the Bachelor of Systematic Theology degree his third year. By this time he had a part-time student pastorate that paid $10 per week. When the church heard that he and Eunice planned to marry right after his graduation, they gave Ralph a 50% raise.
After their honeymoon, Ralph and Eunice returned to Malden, Massachusetts, to begin their ministry together.

However, a call soon came for them to take a home mission assignment in North Dakota in the drought area.

Drought had hit that section of North Dakota for six consecutive crops, and the people were getting some help from the board of missions to keep the church going. The people could promise nothing by way of salary, but they said the Dodgers could have whatever was put in the offering plate on Sundays.

"So, we closed our affairs in Malden, took a Greyhound bus from Boston, and headed west. It was a wearisome, long haul," Eunice recalls. The couple arrived in the middle of winter only to find an empty parsonage. But some kind parishioners put them up while they searched the catalogues for the best buys and made their wedding money go as far as possible.

Several months went by. A mission board official was speaking at a district conference and told of the severe illness of a missionary in Angola, Africa, and that he would have to be replaced.

"To make a long story short," Ralph explains, "we applied and were told to go to Chicago to meet the personnel committee. Because of Eunice's linguistic ability and my Taylor-Boston background, the board looked with favor upon us for the William Taylor Institute in Angola.

"We would have been very happy to have had a ministry here in the States. But, as a young preacher I came up against the fact that I can't preach 'Go ye into all the world' to other people, unless I am willing to go myself.

"After the interviews we were told to go back to North Dakota, sell our furniture, and prepare to go to the School of Missions for orientation."

"What! Sell our precious furniture that has taken all our wedding money?" exclaimed Eunice. "How we hated to see that nice new furniture going for half price! But we were assured that we would find the mission home furnished."

So Ralph and Eunice went to the Hartford, Connecticut, Kennedy School of Missions. During this time their first child, Ralph Edward, Jr., was born.

By the time Edward was four months old, Ralph and Eunice found themselves in Lisbon to study the Portuguese language they would need in Angola. But when they arrived in Luanda, Angola, for their first term of service, they were assigned to an empty house. No furniture!

You were accustomed to hardship by this time. Did you encounter any particular discouragements or problems in Angola?

Eunice: Malaria was our big enemy. Ralph had to go out into the rural areas a great deal and usually came home with a hard case of malaria. By the end of four years he had had so much malaria that he went into Black Water Fever, the dreaded fever which had killed many earlier missionaries. Edward, too, had malaria because a mistake was made in his medicine. That mistake nearly cost his life, but we believed God had need of him and didn't let him die.

Were there times when you had misgivings about your missionary call, or did you feel quite firm in your commitment?

We were pretty firm, because of the unusual circumstances that led us one step at a time from Taylor to Boston, into our marriage, into the mission, and to North Dakota for less than a year. I don't think we'd have ever gone to Africa if we hadn't gone to North Dakota and shown our willingness to go into a rather difficult situation. So, I feel that it has been more or less step-by-step, with fairly good assurance that each step was the Lord's will. We felt that all along.

When the Dodgers came back to the U.S. for their first furlough, they returned to the Hartford Seminary Foundation, where Eunice earned an M.A. degree and Ralph received a Master of Theology degree and a Ph.D. in anthropology.

Their return to Africa, however, was delayed by World War II, when civilian travel across the Atlantic was prohibited.

"We were on the first ship that sailed after V-Day and landed in Lisbon once more," said Ralph.

The second term in Angola began as had the first, with Ralph getting malaria about once a month. However, Aralen, a new drug developed during the war, probably saved his life.

When the Portuguese condemned the Luanda mission buildings and planned to confiscate the property, the bishop assigned Ralph the job of getting permission to rebuild the houses and to convince the government to let the Methodist Church keep the property. "It took a year to accomplish this, but Ralph's persistent negotiations paid off, with the government finally granting permission to rebuild," Eunice recalls.

After getting the houses built, the Dodgers were sent to Rhodesia as delegates to the Africa Central Conference. But getting there was an exercise in sheer courage. Now with four children, the Dodgers drove across the lower part of the continent over indescribable roads, sometimes sleeping at mission stations and sometimes in their camp cots right on the road.

Returning to Angola, they were asked to start a new mission in the hills of Angola, two hundred miles from Luanda.

"Somehow I had always been for the underdog."
Eunice describes their pioneer life in the Dembos Hills: "Our truck went down to Luanda once a month to get supplies and mail. Between trips we made do and forgot about news of the world."

In time this hardy family and the people of the villages became so close that the Dodgers thought they would like to spend the rest of their lives in that region.

But it was not to be. They were still living in a temporary stick-and-mud building when Ralph was selected to be the board's secretary for all of Africa and Europe. "We shed tears as we left the Dembos for New York." Eunice remembers.

With Ralph gone for months at a time, getting along in Ridgewood, New Jersey (a "bedroom" of New York City), became a family project. Eunice tells how she went to work, commuting to the New York-based International Missionary Council. Edward, now a high school sophomore, took a job as janitor of a Ridgewood nursery school. Lois, a ninth grader, prepared dinner after school and looked after Clifford, age eight. "My parents took Peggy, three and a half, to live with them in Little Valley, New York, until Ralph's mother came to stay with us and then family life became more normal. But we all wished we were back in Africa."

Six years later, in 1956, the African church was given its first opportunity to elect a bishop. The Central Conference, meeting in the Belgian Congo (now Zaire), elected Ralph on the first ballot. He received the cable while in New York, asking him to arrive in three days so he could be consecrated. So he cleared his desk and was off across the ocean again. His area was to include Angola, Rhodesia, Mozambique, and the Transvaal. Also, Eunice was elected editor of the African Christian Advocate and traveled with Ralph occasionally, gathering material for her publication.

In Rhodesia the Dodgers lived in a racially-oriented culture, with even the children feeling the impact. In boarding school Clifford found many schoolmates of South African extraction who taunted him because his parents worked among the "Kaffirs" (blacks)—the missionary children were called "Kaffir-lovers."

Ralph had two built-in qualities that made him a crusader for human rights. "Somehow I had always been for the underdog. Even when listening to football games on the radio or TV I always identified with the losing team." Second, he had a special affinity and concern (which he considered God-given) for black people.

Ralph had a special ability to encourage the Africans to carry responsibility and to feel important, and that was a consideration in his election as bishop.

What strengths of the African culture stand out that we don't have in our society?

Their basic concept of the intertwined totality of life. They don't divide life into segments—politics, religion, education, economics, etc.—but see it as a totality, a whole. I think that is basically a Christian concept.

In our culture we segregate many things. A person can appear to be pious in church on Sunday and on Monday may be the worst rascal. Often there is no interrelatedness of the spiritual with other aspects of life.

The Africans couldn't understand how a storekeeper who professed to be a Christian could cheat people or practice racism.

What was their basis for this concept of totality? Their religion before Christianity was Animism: they believed all things are inhabited by spirits. Every tree, every rock has a spirit.

So everything is sacred?

Yes, and you never forget your religion, because if you stumbled and fell, you must have offended some spirit. You must find out what you did or in some way placate that spirit.

You never let your consciousness of your religion or your belief get out of your mind, ever. Religion permeated all aspects of life. Of course, it wasn't a joyful religion; it was steeped in fear. They were always afraid of what they might do to offend these spirits. In contrast, the knowledge of Jesus Christ, and the fact that God loves them was a very liberating experience.

The converts must have been devout Christians.

Eunice: Oh, they were. They were really very earnest. The women of Rhodesia always put me to shame. They
have what they call the Fellowship of the Methodist Women of Rhodesia. Some of the women who prayed together decided that they should set up an organization for the educating and Christianizing of their fellow women. They made a list of rules by which they abide. You have to ask to join, and then you have to prove yourself for two years before you’re admitted. Then you’re allowed to wear a uniform, which shows that you’re a member.

We have seen the women get up at 4:00 Sunday mornings and go to the church to pray and sing and testify. They ask the Lord to give their pastor a good message and the people ears to hear. Many of them practically prostrate themselves at the altar. Then, when the sun is coming up they rush home and get their children ready for church and get water boiling for their husbands to shave and bathe. Then they get back to the church at 9:00.

Bishop Dodge, what was your most difficult experience? The most traumatic experience of our 35 years in Africa came in July, 1964, when I (and later, Eunice) was deported by the Ian Smith government. It was a shattering blow. It is generally believed that the expulsion was due to the fact that the United Methodist Church, of which I was Bishop, was promoting Africans too rapidly into responsible church positions to suit the colonial government. I must add that the love and support of the African people at the time of our expulsion was a tremendous encouragement.

As you look back on your career, is there anything that you would try to do differently than you did? I would say the biggest mistake — and this was a very real mistake — was that when we went out as new missionaries we did not buck the tide and learn the indigenous language of Angola. The Portuguese did not allow us to use it at all, and therefore we learned and used the Portuguese language. As I see it, that has been the main weakness in my missionary career in that I understood a certain amount but never really became conversant in the language of the people. In other words, we ministered mainly through the European media of the colonial empire of that era.

In your book The Unpopular Missionary you discuss the problem of missionaries fading into whatever culture they are in, rather than living up to their convictions. Isn’t that a universal thing? Now, you have come back from overseas and you see the average American Christian. Isn’t there a great tendency here, too, to get lost in the culture rather than to keep spiritual identity uppermost?

In my second book, The Pagan Church, I really emphasize that. The pagan church is not the African church, although most people think it is. It’s my experience, after having been in another culture and coming back, to find certain “deficiencies” in the interpretation of the Gospel by the church in America, and one often adjusts to these. Without realizing it, one can weaken his or her personal Christian witness by completely identifying with any culture.

I think it’s very difficult for anyone who has lived in only one culture to realize this as much as people who have been in other cultures. It’s for this reason, I think, that often our Peace Corps young people come back fairly critical of some aspects of American life, because they have been able to look at the American culture pattern more objectively through the eyes of other people.

Sometimes I wonder how returning missionaries feel after being so intent on preaching the Gospel and coming home to find Christians preoccupied with all kinds of materialistic pursuits.

It’s really harder to come back and fit into the predominant American way of life than it is to go to other countries. And yet it was much easier for us than it was for our children.

Since retiring you’ve been back to Africa three times. That must have taken quite a bit of stamina.

No, not at all. It was going home. Every time we’ve had the chance there hasn’t been any question at all, either on our part or the part of the children. They knew we enjoyed it there and that is where the Lord had called us. Eunice is more of a missionary than I am, and I think going back has been even more meaningful for her.

Mrs. Dodge, what does your husband mean by saying that you are more of a missionary than he is? Well, my folks had always entertained missionary speakers in our home, and when I was nine years old I became convinced that I must be a missionary. Then my family began buying me missionary “hero” stories for birthdays and Christmases. I always had a new missionary hero, and every missionary speaker who came caused me to be most interested in the country he or she served. First it was China, then it was Korea, then Latin America. Then I went as an “Epworth

1 At the time of the expulsion, Joshua Nkomo, then in detention as a political agitator, wrote Bishop Dodge an open letter which was published in the local newspaper. He stated in part, “On behalf of the people of Southern Rhodesia, and of the many thousands of people who have benefitted from your unrivaled service to this country, I wish to express our heartfelt appreciation for your unique service. . . . People have found in you a sincere Christian leader whose field of service was not bound by denominational barriers.”
"The pagan church is not the African church, although most people think it is."

Leaguer" to summer institute and joined the Life Workers Union. I went to Taylor and immediately joined the Student Volunteers. Missionary work was a lifelong pursuit. It was something I always intended to do.

Mrs. Dodge, did your children have to go away some distance to school?
Well, we were in Angola until Edward was into his first year of high school. Only then did I have to teach him because we were way up in the mountains where the only mission schools were for lower grades. When we went back, after six years in the New York area, the other two younger children went into Rhodesian government boarding schools, about 60 miles away. But when we traveled to Angola and Mozambique, we were quite a ways from them.

That was hard to accept, wasn't it?
It was harder on them and us when we left the two older ones in college and returned to Africa, with an ocean between us and long delays in communication. At a still later point, we and our four children were living on three different continents.

Just imagine that many Taylor alumni are in this room right now. What two or three key thoughts or challenges would you share with them, Bishop Dodge?
First, I think God led us to Taylor University as much anywhere in our lifetime. I would say that the basic ethical teaching of Taylor University—the emphasis upon the essentials of the Gospel—is most important.

Secondly, I would emphasize the need for Christians to continuously search the Scriptures, for in God's Word is found true meaning for life. Balancing the deep personal religious experiences with their social implications is most important. Isaiah experienced the Lord high and lifted up and at the same time he heard a call and responded to the challenge to serve his people. A real religious experience—an encounter with Christ—has both personal and social implications. I am encouraged when I see the conservative evangelicals becoming more involved in all aspects of life.

Thirdly, don't forget that the Holy Spirit is still available to guide the people of God.

What was your most rewarding experience?
Historians may evaluate differently, but one of the most creative things in which we participated was the opening of the Dembo region in Angola to the Gospel. I had the privilege of actively assigning the first pastors and evangelists to the region in the late thirties. The whole region was evangelized with literally thousands (mainly youth) coming to the Church through a meaningful encounter with Christ as Lord and Savior. Personal lifestyles changed as the Gospel made its impact on the people.

The most rewarding experience for any missionary is in witnessing the change that occurs when an individual commits his or her life to Jesus Christ. To have had a part in the positive changes which have taken place in Africa through the development of responsible leaders is most rewarding.

You influenced quite a number of students to come to the United States didn't you?
Yes. It didn't take much persuasion, as the students were eager for more training than they could get locally. In the decade of the sixties about 100 high school graduates were sent to Europe or to the States for university training. A few came to Taylor, including William James Humble, Josiah Njagu and Paul and Silas Kasambira. Most of the students have returned to Africa to undergird the life of the church in the new nations.

When did you retire for the first time?
I retired from active church administration in 1968, but stayed in Africa to become the chaplain at the Mindolo Ecumenical Foundation in Zambia for the next three years.

When were you first called out of retirement?
I was reactivated by the Council of Bishops for a special assignment from 1974-76: to head a church-wide Bishops' Call for Peace and Self-Development of People. This involved a trip around the world (in company with Eunice, at her expense). Later, for nine months in 1979-80, I replaced Bishop Abel T. Muzorewa in church administration while he was Prime Minister of Rhodesia - Zimbabwe.

And last December I was called to Liberia to replace Bishop Bennie T. Warner who could not return because of the political situation in that country.

Also, I was chosen as representative of the Council of Bishops to the quadrennial African Central Conferences of 1976 and 1980.

What are your plans now — do you have any projects in mind?
Well, we just came here to Florida. The Christian Advent Village is going to be our home, as far as we can see, for the rest of our lives. One project I've begun is my autobiography. It's only in rough form yet, but I do want to work on it as soon as we get settled. I'm not really a writer, yet I feel challenged not to let the experiences of a lifetime just fade away.

In a word, how would you sum up your lives?
Our cup has been full to overflowing.

How could it be otherwise? For "he that loseth his life for my sake shall find it."
I n trying to list the qualities of individuals I consider to be great spiritual leaders, I find, without exception, that it isn't their abilities, their talents, their gifts in leadership, or even their knack of getting things accomplished that really impresses me.

In every case, it always goes back to some statement they made, the way they responded to some question, or how they served other people in a way that reminded me of Jesus Christ.

I believe that the world is hungry for leaders in whom Jesus is patently visible. But in trying to be Christlike I think we have to be careful not to fall into two traps.

The first trap is trying to be like Christ secondhand. This is when we take, for example, some successful Christian leader and try to be like him or her. Our example must only be Jesus.

The second common trap I think people fall into is the tendency to put our disciplines on display. That is, we try to so live that when people see us, talk to us, and live around us, their biggest impression is about our conduct, about us, rather than about Christ in us.

Here I'd like to zero in on three areas of spiritual leadership: its fundamentals, responsibilities, and Christ's teaching on it.

In identifying the fundamentals there's always a temptation to look to such areas as politics, business, athletics, or the military for prime examples of leadership.

We can learn a lot from people in these areas; even in the behavioral sciences one can study leadership styles. But I believe it's always dangerous to find our foundations for leadership in men and women who may be working toward the wrong ends.

Another dangerous trend—even among leaders of Christian organizations—is to base the foundations of their organizations on other man-made companies or institutions. I've heard that the key to Christian leadership is good management, and therefore leading a major corporation is no different from leading Taylor University ... as long as you're a Christian.

Well, I think that's totally erroneous. If we equate Christian leadership with management theory—and management theory alone—we are in trouble.

Where, then, are the fundamentals found? In the Word of God. I have found no specific biblical definition of spiritual leadership, but I have found it described in many places.

I believe that woven intricately throughout the Scriptures are three basic foundations, or descriptive roles, for spiritual leadership: 1) servants, 2) stewards, and 3) shepherds. Let's examine just one of these roles, that of servanthood, and how it relates to spiritual leadership.

One definition of "spiritual leader" that I appreciate is "a servant of God, given a mission, and people to help him accomplish it." Leaders are not to think that they are something special. They are not exclusive or elitist; rather, they are part of the whole and an example to others.

The Hebrew word "ebid"—mentioned 807 times in the Old Testament—means "one who is at the disposal of others, a worker who belongs to another." To be a leader, one needs to be under God's rule and at his disposal. And this, to me, is true servanthood.

As I serve as President of Taylor University, I want first to do that which is pleasing to Jesus Christ—by being His slave.
The second area I'd like to look at is the *responsibilities of spiritual leadership*, and for this I think the classic example is found in Joshua 1.

Here we read about the responsibilities of a servant-leader. After Moses died, God said to Joshua, "Now therefore arise, cross this Jordan, you and all this people, to the land which I am giving to them, to the sons of Israel" (NAS).

Joshua, as a servant to God and a servant-leader to the people, needed to know what God's calling was. We, too, need to know where He is asking us to go and when He is asking us to do it.

I must ask, "What is God telling me to do?" Not "What is the Board of Trustees of Taylor University telling me to do in a certain situation?"

"Leaders are not to think they are something special. They are not elitist."

Not "What is the organization saying?" I cannot simply look at the circumstances or logic of the situation. I must seek a word from God.

After God's command, Joshua might have asked himself how all the people were going to get across the Jordan River. But this illustrates another basic concept: spiritual leadership demands a faith in God to do the seemingly impossible tasks.

In verses 3 and 4 the boundaries of the land are given, and God does not say "I will give" you this land, but "I am giving" you this land. The land already belongs to Joshua... on the one condition that he put his feet on the land. This is the kind of faith spiritual leadership demands—a faith of obedience.

God's promise to Joshua is that "no man will be able to stand before you all the days of your life. Just as I have been with Moses, I will be with you; I will not fail you or forsake you. Be strong and courageous." Joshua is to "be strong," to exert himself to lead, to take charge.

Now I believe, not only in studying this passage, but also in studying examples of leadership, that there is a right way and a wrong way to take charge.
"I need more than just an attitude of service. It's easy to piously say, 'My attitude is right.'"

Dag Hammarskjold, a former leader in the United Nations, said in his book Markings, "Your position never gives you the right to command. It only imposes on you the duty of so living your life that others can receive your orders without being humiliated." Isn't that a beautiful summary of what leadership is all about?

In Joshua 1, we see that a leader is to be very courageous. The word for "courage" means "mental willingness to stick it out, to have endurance"—to hang in there even under fire.

Wellington, when he defeated Napoleon at Waterloo, said, "My soldiers were not stronger than the enemy; they were brave just five minutes longer." Stick it out, be persistent—that is the theme.

In I Chronicles 28 David says to his son Solomon, "Be strong and courageous, and act; do not fear, nor be dismayed, for the Lord God, my God, is with you. He will not fail you nor forsake you until the work for the service of the house of the Lord is finished. Now behold, there are the divisions of the priests and the Levites for all the service of the house of God, and every willing man of any skill will be with you in all the work for all kinds of service. The officials also and all the people will be entirely at your command" (NAS).

During the time that I was wrestling with this very important decision about accepting the position of Taylor's Presidency, I found God using verses such as these to say to me, "Gregg, hang in there; trust me, obey me, do it!"

The second thing I saw in this passage is delegation. That's often difficult for us to do. We think we can probably do it better than anyone else, so we tend not to delegate effectively. But this passage points out that God is going to give us willing, skillful people to assist us.

At the same time, however, the responsibility still falls back: "Solomon, you have to do it, too. You cannot shirk your responsibilities." I must accept this same responsibility as a spiritual leader at Taylor.

Finally, in Joshua 1:8 I see the key to spiritual leadership—meditation. Meditate on God's Word day and night—it's a practice I find essential. I'm realistic enough to know that we often get so busy that we can't spend enough time in God's Word and in prayer. But I think we need to internalize the Bible on a daily basis, then share what we've found with other people.

The third and final area of spiritual leadership is Christ's teaching on the subject. Jesus waited until the situation demanded a special thought; he was really a situational leader.

We find this in Mark 10:35-45, when the disciples said to Him, "Grant that we may sit in Your glory, one on Your right and one on Your left." Jesus beautifully answered, "Whoever wishes to become great among you shall be your servant; and whoever wishes to be first shall be slave of all."

Pride—the universal problem of leadership—is not only a problem of selfish ambition, but also of competition and rivalry. I see much of this going on even in Christian organizations.

C. S. Lewis once said, "The more pride we have, the more other people's pride irritates us." We don't have pride simply because we are strong, rich, or wise; we often hate pride because we are stronger than, richer than, or have better answers than someone else.

Of course I'm not going to try to say that I've mastered all of these things in my own life. I still have a problem of pride in leadership, but I must constantly work on this. I must commit this to Christ every day and strive to base my leadership on serving.

Developing into a "spiritual leader" is hard. Sometimes it comes too slowly. The results may not be evident in some of the things that you're seeing or in some of the things that you're expecting. But I feel that spiritual leadership is the only way to really lead.

And I need more than just an attitude of service. It's easy to piously say, "My attitude is right—I have a service mentality, I want to serve," but we need the action of service. We need to get on our feet and do it!

Doug Sparks, of the Navigators, said, "True greatness in Christian leadership is not reducing others to your service, but it is reducing yourself to their service."

We can ask, "What should we do—do we serve the people, do we serve the Lord, do we serve Taylor University? What do we do?" Paul answers this in II Corinthians 4:5—"For we do not preach ourselves but Jesus Christ as Lord, and ourselves as your bond-servants for Jesus' sake."

I cannot be your spiritual leader by trying to please you; it'll never work. I must please God and serve you. That's the only way.

Finally, the basic requisite for being a servant is to love. The New Testament repeatedly tells us not only to love one another, but also to edify and admonish one another, bear one another's burdens, care for one another, and so on. These are all forms of being God's servant when leading.

We must unselfishly serve God and others daily, and I hope that our ultimate goal is that as each of us—whether or not we have been earthly leaders—faces the throne on that Judgment Day, He may finally say, "Well done, thou good and faithful servant."
1962
Richard L. Christman
Ted S. Erickson
Deborah A. Fry
Jackson
Beverly J. Lillmars
Marilyn D. Putnam
Mary T. Saevers
Barbara A. Thalls
David A. Wilkie

1961
Jody L. Anderson
Melany A. Cullison
Terry H. Edwards
Linda M. Haines
Karen S. McKeighen
Dale G. Rankin
Kevin D. Russell
Richard F. Smith
Robin D. O'Brien Smith
Kimberly J. Wagner
Barrie Warren

1980
Lisa A. Barth
Tammy J. Berkes
Brad F. Bloomer
Dave Byers
Linda L. Cunningham
P. Kevin Gerth
Michael E. Graves
Jenleva L. Haskins
Kathleen K. Lovan
Hatcher
Janelle M. Hayes II
Kenneth M. Haynes II
Lou Ann - Licklider
Stephen J. Livingston
Thomas J. Lugnibill
Carolyn R. Menhuis
John P. Pence
R. Lynne - Penney
Janet Jensrud
Steven R. Price
Jalene A. Rediger
Kara L. Reeder
Jeffrey W. Rolph
David A. Ruegsegger
Rita K. Rumpke
Mary E. Walker Russell
Mary J. Scherer
Mark K. Smith
Cheri P. Spicer
Karen S. - Stacy
Linda Jo Stalator
Alan L. Wilsher

1979
Sharon S. - Awrey
Robert Alan Brown
Brian Burcoker
Gail R. Remminger
Coley
Terrance R. Kolm
Lucinda J. Halbrook Damron
Daniel M. Deans
Sandra R. Poncea
Catherine A. Gast
Tony Goff
David H. Hall
William J. Hill II
Ronald M. Hinchman
Donald D. Hobson
Madge Lipton
Marjorie McCandless
Dyrk A. Miller
Douglas W. Maffier
Stephen Page
Teresa K. Parsons
Deanne Frue
Scott R. Rasmussen
Janie L. - Rinsema
Cheryl L. - Roch
Debra M. Schuler
Jack J. Secoy
J. Andrew Whitfield
Linda J. - Williams
Wayne Wright

1978
Douglas A. Adashefski
Dorothy A. Beaman
Megan L. Miller Anderson
Thomas D. Bradrick
Kevin D. Cripe
Chris R. Daily
Darrell L. Davis
James R. Deboer
Ronald A. Dille
Sharon Dunton
Karen L. Elliot
Brenda L. Geren
Susan Grunens
Mark S. Halley
Fred S. Harman
Claudia G. Henead
Shawn Barhestolsten
Jana C. Johnson
Karen R. Knobeloch
Glenna E. Lemaster
Paul T. MacDonald
Janice P. Mason
James H. McAllister
Jane C. Francis McAllister
Gregory A. Moore
Darcey A. Schultz Murphy
Scott A. Murphy
Patricia L. North
Gregory W. Parker
Andrew E. Peck
J Ken Price
Jay Riggie
Brian L. Rodebeck
Kenneth J. Rogers
Anita B. Sandars
Richard A. Sladick
Christine Snarenberg
Denise M. Steele
Steven K. Stevett
Stephanie - Strawser
Deborah D. Tallent
Douglas Tilford
Fred Vander Schaaf
Joy L. Farrell Walker
Karen J. - Wehrman
Ted S. Wickman
Barbara J. Wilcox
David A. Wolcott
Kathleen W. Ritchie Youk
Lorna L. Zimmerman

1976
Carole Adams
Robbin E. Bertsch
Anna L. Welty Billman
Beth Nasser Bragg
B. Matthew Brahen
Bonnie L. Brown
Carla D. Bucholtz
Scott L. Cecily
Robert A. Clumun
Melven L. Coddington
Karen J. Coy
Manuel A. Diaz
Anthony L. Diggiriguler
Melissa J. Thompson Elliott
Angela Merrel Fensler
David A. Fickens
Frederick O. Feisal
Larry L. Foss
Steven E. Gradeless
Tricia G. Green
Thomas H. Gross III
Judith A. Hakala
Edward Hagen
Linda G. Hochstetler
Marlette J. Sutherland Holgrimson
douglas B. Hosmer
Sarah A. Isimmar
Linda K. Johnson
Cullen R. Johnson
Karen L. Smith Lindsey
Philip K. Madeira
Gregory K. Martin
Recha J. Martin
Robert A. McAlpin
Ann L. McRoberts
Daniel C. Meissner
Charlene Marie - Nick
Robert V. Myers Jr
Sharon M. Thurston Norman
Wendy L. Chapple Pendleton
Eugene C. Pietro
Deborah J. Poole
Diane J. Ross Rhodesame
Steven J. Rich
Alan J. Roger
Ruth M. Schanely
Laura J. Scully
Wendy L. Roost-Sellers
Susan Ferverda Sharar
Steven C. Shippens
William A. Sloper
Karen A. Steward
Gary L. Stern
Dennis D. Taylor
Ken A. Taylor
Michael R. Tresler
Karen L. Johnson Trupper
Joan C. Olson Vander Schaaf
Peter J. Voger
Michael J. Walker
Robert E. Walter
Paul S. Webber
Janet K. Wieland
Susan Bonnette Wyatt
Robert M. Yoast

1975
Virginia A. Barton
Karen Blumberg
Nancy C. Bronam
Karen M. Brown
Boban J. Schultz Butler
Gary B. Carner
Jann A. Clevenber
Janet L. Crews
Tracey E. Crowell
Chad A. Dehase
Robert E. - Deich
Linda R. Dewey
Diana Donig
Alan D. Ekins
James Fensler
Thomas B. Gardell
Alison C. - Gaters
Darlene R. Grover
Janice Gundersten
John B. Hackney
Rand K. Hamilton
Beverly J. Hardman
Mark D. Helm
Deborah Key Hyman
Thomas Johnson
Tracy L. Johnson
Carol Rumich House
Karen Kibbey
Russell Kinnebrew
Cheryl Cox Kobold
Jarl L. Lainio
Larry A. Lewis
Kathy Lichtenberger
Donald C. Marcum
Nancy L. Mckinney
Billy W. Mello
Jeffrey Meyer
Diane K. Schrock Miller
John S. Modrick
Elizabeth A. Barkman
Nicolelyakig
John B. Ostlund
Steven Ray Owen
Paul Steven Petersen
Stuart A. Pickens
Jodie Price Foch
Aaron N. Reid
Marta Sue Remington
Cynthia Ann Rich
Ann M. Roche
Gregory A. Ruegsegger
Lauren M. Russell
Gay A. Schieman
Melvin L. Shilling
Thomas A. K. Smidler
Judith Stack
Mark E. Steiner
Mary A. Tomlinson Jr
Roger Dean Tuflis
Michael L. Vail
Keith A. Valenza
Michael P. Vizardo

Laurel E. Speckhart Watkins
Lorraine A. Gibson Wood

1974
Jack R. Abbott
Timothy A. Adams
Priscilla B. Barnes
Joseph T. Beckley Jr
Steven G. Bender
Bruce Benner
David Lee Borear
Martha J. Bowell
Diane - Bowman
Sandra J. Bunch
J. Ron Canida O.D.
Charles L. Chewning
Donald A. Cirillo
Arlene G. Perkins Cooley
Linda Dines Cornor
Marianne L. Cape
Blaine W. Parley
Dorcas E. Fitz
Linda N. - Foggell
Stephen C. Gordon
Edward B. Green
Cynthia S. - Gustafson
Judith L. Hammer
David N. Harlan
Robert E. Heliar
Jay D. Hoch
Linda J. D unilateral
Gary L. Imbrel
Jerome D. Jacobs
Jonathan P. Kirschon
Paul Langston
Janice C. Lien
Margaret R. Lucas
Myron Thompson Majmgren
Benjamin C. Mannings
Darlene Master Manix
William Martin
Richard D. Moerman
Barry Nelson Moore
Grafton B. Moore
Susan J. Moses
Bonny A. Oker Nay
Christian Newell
James G. Nicoloudakis
Patricia Tsatsch Patlug
Harry Peake
Deborah Melvin Pennell
Rebecca A. Reece
Michael K. Rhodame
Ken D. Rogers
Charles G. Rucker III
Ruth E. Schlabach
Pamela Sue Shank
Deborah R. Wright
Charles C. Slichen
George B. Smith
Timothy A. Buerger
Kevin N. Stewart
Sandra K. Stiglme
Edwin L. Stroup
Mark E. Terry
Mark D. Wallace
Nancy Carr Wedgworth
Kenneth K. Willard
Kenton D. Wood
Patricia Sue Worley
G Mitchell Young
Dr. Rediger leads final Commencement

Hatfield awarded doctorate, gives address

Barbara Stedman '80

Two respected leaders stood on the platform, both dressed in academic regalia—the younger of the two here for just his second visit to the campus, the other one perhaps the most familiar figure ever to stand behind a podium at Taylor University.

It also was the last time the latter would officiate at baccalaureate ceremonies as President of the University.

After an honorary doctorate had been conferred upon the visitor, United States Senator Mark Hatfield, President Milo A. Rediger summarized why Hatfield had been asked to speak at this, Taylor's 135th graduation: "We, the people of Taylor University, greatly respect your strong stance for Jesus Christ and appreciate your willingness to given national visibility to that witness."

Hatfield responded with plaudits of Dr. Rediger, concluding, "I know that the Redigers do not retire; it's not in their heritage or their life to lay down any burden or task, but merely to transfer their energies to other positions of leadership."

The Senator spoke with accuracy. On July 1, after 38 years of service to Taylor University, Dr. Rediger gave up the title of President to take on another—President Emeritus. In this function he plans to speak at Bible conferences and fill short-term teaching opportunities. He has also been invited to serve on several college and church boards.

Later that day, at the commencement ceremonies, Dr. Rediger's full log of accomplishments would be recognized via a special citation and a full expression of appreciation by the audience that filled the gymnasium.

For that morning, however, the spotlight was turned to Senator Hatfield as he sought to encourage all listeners, but especially the 315 graduating seniors, to begin a reconciling and reconstructing process.

We live, he said, "in a day of great change—a day when our walls are being broken down (if not already destroyed in some parts) as a nation, as communities, as families."

To carry out this reconstruction process, he said, we must be a "Church dispersed—reconciling in the world rather than merely perpetuating the gathered communities on Sunday morning.

"Now there is a great distinction between 'Church work' and 'the work of the Church' in the reconciling role of the Church. 'Church work' is what members do for the establishment—serving on boards, ushering, singing in the choir, teaching Sunday School, etc.—and this really requires only about 10% of the church membership.

"The 'work of the Church' is what the Church does when it is scattered throughout the community, penetrating every institution—education, business, industry, labor, agriculture, law, construction, government, homemaking—and this requires every member of the Church, not just 10%.

"Secondly, we need to be a Church that proclaims and lives that proclamation in the community. 'The gospel is more than filling the air with correct words and spiritual laws,' Hatfield pointed out. 'It must be the manifestation of the Holy Spirit in the daily lives of the people, in all relationships."

"Thirdly, the reconciling Church must reinforce the body of a caring community: "As a modern day gas station has abandoned its commitment to service by being just a filling station, so is the modern church often just a filling station for individuals, when it should be a service station where unique gifts are enhanced and complemented by others, where strengths are amplified and weaknesses are made insignificant because of the corporate leadership of accountability to one another.

"The Lord has called us to personalism which cannot be done adequately over television, radio, or even from a powerful pulpit.

"To be a part of the reconstruction work of the Church today we must move out into society to the aching ones, to the needy ones, to the dispossessed ones, to the minorities—as Nehemiah and Jesus did, directly and one-by-one—and stand as their advocates against the power structures that deny them the right to mainstream life in any culture or society."

Sen. Hatfield challenged his listeners with difficult questions: "Are we truly listening as individuals, as churches, and as a country before we impose our solutions on the poor and the oppressed?

"We all have grown up in a culture that says the federal government can do it. Or we have grown up in church culture that asks only for your written check to support the works of the Church.

"But if the Church of Christ is to relocate for reconstruction at the points of need, it must primarily be a position or posture of listening and healing, rather than arrogant imposition of knowing what people need and recreating them in our image."

In closing, Hatfield related an incident in which he and Mother Theresa were wandering through Calcutta, observing her ministry to the lepers, the dying, the orphaned, and the hungry: "As we stood there, surrounded by this great destitution, I turned to her and asked, 'Don't you grow weary and discouraged when you see the magnitude of your task and how little you're able to do?'

"She smiled and said, 'Oh, no. You know, the Lord has called me not to be successful, but be faithful.'"

"With the indwelling Christ," he reminded the graduates, "you can conquer and seek not success, but faithfulness to that which you know to be Truth."
Beyond Requirements

An honors program challenges gifted students

Barbara Stedman '80

No colleges are alike, and neither are the students in them. One group of students not served adequately in many schools are those of unusually high ability and motivation. At Taylor a strong effort is being made to enhance the Christian liberal arts education of these students through an honors program.

Twenty-six students are presently involved in this program, which is designed to challenge some of those people who don't always find their needs met in the general education curriculum. It's one way for students to go beyond that which is required in their academic endeavors.

The integration of faith and learning is one of the backbones of Taylor's educational philosophy, and this thrust certainly is nowhere more evident than in the honors program, where special emphasis is given to values, ideas, and understanding.

The program's expanding variety of learning opportunities reaches both in and out of the classroom, in such activities as a reading club, get-togethers in faculty homes, and a fall seminar entitled “Problems in an Age of Scarcity.” Jeremy Rifkin's The Emerging Order was the textbook for this analysis of the Christian's economic responsibility in view of diminishing resources, and professors from eight different disciplines lectured from their various standpoints.

Sometimes a regular course may be turned into an honors class, as with advanced freshman composition, and advanced classes are not always restricted to students enrolled in the honors program. A Faith and Learning Seminar, for example, is open to all capable, serious students.

In those classes that are specifically designed for the honors program, however, epistemology and culture have been two of the most frequently discussed subjects.

The fall semester included a class called Ways of Knowing, in which truth and reality were examined from the vantage points of psychology, science, and creative literature. This class was offered again in the spring, but with different professors and three new perspectives.

Another spring class, Popular and Serious Culture, looked at the dif-
The enthusiasm for honors classes is also carried by the professors...

dent choose his best alternatives, and students whose goals lie outside the standard curricula are given the opportunity to plan their own majors. With this more individualized attention comes more individual responsibility for the students, and that allows them to develop their own initiative.

To whatever degree they choose to accelerate the pace of their education, students can find the satisfaction of personal enrichment, as well as early graduation. Through departmental exams and other placement tests, they can bypass some of the rudimentary classes (often with credit) and gain early entry into upper-level courses.

Honors students seem to agree that they are being challenged to think more, to understand the ideas behind the things they're learning. Mark Nussbaum, a senior chemistry major, finds that "it's not the kind of experience that you can name a list of specific things you've learned." And junior Alice Batchur adds, "I feel that it's helped me a lot in just thinking more and looking at different ways of thinking." Many find that honors classes and seminars open their eyes to areas of learning that they've not previously been interested in.

The benefits aren't restricted to the students, however. The enthusiasm for honors classes is also carried by the professors, especially by Dr. David Neuhouser, mathematics professor and director of the program, and the other members of the Honors Board: Dr. Mark Cosgrove, psychology; Dr. William Fry, English; Dr. Barbara Dickey, music; and Dr. Timothy Burkholder, biology.

Any students—prospective or currently enrolled—who think they might be interested in the honors program are invited to write to Dr. Neuhouser, c/o Taylor University.

Normally an entering freshman who wants to begin the program should have earned at least a 3.5 high school average, rank in the top 10% of his or her class, and have combined SAT scores of at least 1200 (or comparable ACT scores).

Above all, Taylor's honors program is looking for people who have the desire to pursue a liberal arts education with more individual freedom and with a higher level of challenge than the normal college program would provide.
A Crucial Choice

The battle between dialectical materialism and religion is headed for a showdown

John Vayhinger '37

In a way we all have a front—it’s called a “lifestyle,” a “self-image,” a “persona.” It’s the top layer of our social role.

Those of us in clinical practice constantly see people whose inward lives are very different from their outward styles. Maybe they’re bright, but they’re making low grades. Maybe they’re married, and they’re having conflicts in the marriage. Maybe they’re teenagers, and they can’t abide by the normal rules of common sense in terms of politeness and cooperation.

As we see them we’re so aware of how much that self-image is on the outside for others to see. For instance, most of the atheists I’ve known in my years of science have turned out to be people who were yearning for a God they could believe in. Sigmund Freud writes, “I wish I could believe in religion. It would give me comfort when I was dying, and guidance for my ethical decisions. And the only things that keep me from believing are reason and science.”

Well, Freud is long gone, and the comfort that religion brings in times of dying, the ethical guides by which we can lead our lives, remain with us.

Human personality develops through the laws of behavioral development, and in these there is no contradiction between science and faith. As one who’s had four academic years in theology and four in science, I agree very much with a book edited by Paul Albrecht called Faith, Science, and the Future. It’s written by many people who were struggling with this choice: Do I have to believe in God or do I have to believe in science? To believe in both is considered a contradiction by many people.

“One meets the world with an inquiring intelligence,” says Albrecht, “about these two kinds of human ventures.” The one values accurate, testable knowledge. It experiences the sheer joy of knowing, of understanding the world, of making discoveries, and of the powers of prediction and control. It values technology and the laws of nature. This is the venture of science and technology, and in its own way it is a venture of faith, for every scientist must have a great deal of faith in the universe in order to be a

In Angola, this dialectical materialism has killed more black men, women, and children than did all of the colonial powers in Africa during their 400 years of imperialism.”
“People sometimes think that their self-images or lifestyles are worth dying for; and often they do die for them without being aware of it.”

discover which force will win out in this struggle: dialectical materialism and its hardened “if it works, do it” philosophy, or those of us who love and serve God and seek to serve our fellow persons.

You can win for a time with dialectical materialism, but it doesn’t carry the dynamics of Love—expressed through Jesus Christ—which ultimately wins. The one thing that all these forces of dialectical materialism cannot bring is a faith in God and His purpose for mankind.

I now see how childish, how immature, how superficial, how hostile, how irregular, how unreasonable, how stupid it is to be an unbeliever. People sometimes think that their self-images or lifestyles, based on philosophies such as dialectical materialism, are worth dying for; and often they do die for them, without being aware of it.

At the moment those lifestyles may seem very attractive, but when I get behind the facade I discover that seeking purity and chastity, trying to do one’s best, serving God, loving Him, filling one’s mind with pure thought, is the only lifestyle that’s worth dying for . . . or living with.

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**COMING EVENTS**

**September**

11 DeGarmo & Key Band 8:15 p.m.
20-25 Spiritual Emphasis Week
25 Christopher Christenson concert 8:15 p.m.
26 Nonette (string quartet) 7:30 p.m.

**October**

2-4 Parents’ Weekend
7 Ron Moore concert 8:15 p.m.
16-17 Andrus Blackwood & Co. concert 8:15 p.m.
24 Michael Iceberg concert 8:15 p.m.
27 Fall band concert 8:15 p.m.
30 Ketchum & Segal (classical flute & guitar) 8:15 p.m.

**November**

4 Phil Keaggy concert 8:15 p.m.
5-6 Inauguration activities
10 Jazz Ensemble/Glee Club fall concert 8:15 p.m.
19-20 Kathryn Koob (Iranian hostage)
20 Honeytree concert 8:15 p.m.

**February**

7-12 Spiritual Emphasis Week
17-20 Theatre - *Inherit the Wind*

**March**

26-28 Youth Conference
Helen "Rip" Gorrell:
She sees rainbows through the rain

"If I didn't have a sense of humor there are times I would have been climbing the walls and grabbing the sprinklers."

And she did come back. Over the next several years she interspersed her college education with three years of teaching. One of those years was spent at a dilapidated Ohio schoolhouse—to and from which she traveled each day on her brother's racehorse.

During her time at Taylor, Helen—aptly nicknamed "Rip"—gained a reputation as a "real fireball." But for a while she didn't want to be that way. Ideal Christian woman-hood, in her own eyes, did not seem to entail the irrepressible love of fun with which she found herself "cursed."

Helen explains, "I would see Miss Bothwell, a music professor, and she was exactly right. She walked so gracefully, with her head held just right, and her steps just right. Finally it disturbed me so much that I went to talk to Dr. Ayres (then the Vice-President) about it."

'I said, 'Dr. Ayres, I don't want to be this way. I want to be like Miss Bothwell. I'm so serious when I go to the church services, and I always come out of there determined to be serious for the rest of the day. But then I go down to the lunchroom, and I never know what's going to happen. One time I had a whole bunch of fellows ready to beat the tar out of me!'"

"Well, Dr. Ayres simply said, 'Miss Ripley, I don't believe I'd worry about that if I were you.' So I just went on being myself!"

Few people, I'm sure, would contend the wisdom of Dr. Ayres' advice. Her comical bent is evident with a quick glance at the lines of verse accompanying Helen's photograph in the 1928 and '29 issues of the Gem. During her junior year,

"I just went on being myself."
The most painful moment of Helen's life, did not come, however, from her own illness.

By the time Bob graduated from seminary he was much improved in his ability as an expository preacher. While the Gorrells were living in Elkhart, Indiana, the Methodist district superintendent invited them to come to the Methodist church in Upland. "With your kind of preaching," he told Bob, "you could fill that church."

And he did. Chairs often had to be put in the aisle because it was so crowded. Their home, too, was often filled with people; the students were naturally attracted to this zealous preacher of God's word and his warm, fun-loving wife.

The 32 years that Bob and Helen had together were filled with many good times and much love. Helen still exudes that love—not with affected sentimentalism, but rather with honest devotion and respect for this man who was and still is so much a part of her.

As with any marriage, they encountered the hard times, too. During their first year together Helen's pregnancy was accompanied by violent sickness. As a result she lost the baby and was not able to have any more. She recovered briefly, then relapsed back into serious illness; Bob was afraid for a while that she was going to die.

Helen is quick to point out, however, that the illness did have positive by-products. The first was in her marriage: "Bob and I had already been desperately in love with each other, but the whole thing only bound us tighter together."

The second was in her faith: "I didn't see any light flashing or any angel appearing—I'm a little leery of these 'vision' people—but I had something like a vision while I was so sick, and I've never been the same spiritually since then."

The most painful moment of Helen's life did not come, however, from her own illness. It came when Bob died of a heart condition in 1962. Helen stayed a while longer in the West, where they had spent three of Bob's last years, then moved back to the outskirts of Upland. The following years were filled with overwhelmingly difficult times in adjusting to her loss.

She lived in two nursing homes in Marion, Indiana, then moved to the University Nursing Center in Upland, which is now her home. This new environment brought increased trials of adjustment, and she had difficulty understanding how this was in God's will.

Finally, another deliverance came for Helen: "On February 1, 1977, I read from my daily devotion book that 'the things that happen to the child of God do not happen by chance. You may not understand it now, but you will.' "What worried me most was that I was clear out of service—no class to teach, nothing like that—and it was just as if a voice had said, 'Why don't you pray to reach the ones living around you here? I hope I've done that to some.'"

Prior to her return to Upland, Helen had led a weekly Bible study and helped teach a Sunday School class. Throughout all of these she insisted that each point be backed up by scripture. She tells of a study in which "one fellow was so sure that Paul had been a hunchback, while others were convinced that his infirmity had been blindness."

"Well, I made them take their Bibles, and we searched that one out. Finally I said, 'Do you know why I think Paul's affliction wasn't made known? Look, here's Mrs. Harold, who has very poor
eyesight. If she knew that Paul had been almost blind, she could say that only she knew how he felt, that no one else had suffered as much as she had. Then there would be comparisons in your afflictions.”

One unexpected direction that her ministry has taken has been with the Taylor students. During the four years that Helen has been back in Upland, she has been going to the campus chapel services twice a week, and there she’s become acquainted with many students one by one.

“Then they began coming to my room, both men and women, and wanted to tell me all their affairs and problems. I knew how to sympathize with them, and I’d say, ‘Now, don’t get into too big of a hurry. You may think that you’ve found exactly the right fellow, but he may not be the one for you at all.’”

Helen is not content, however, just in telling others what she has learned about life after 79 years. She’s still as hungry as ever to continue gaining knowledge herself, especially concerning God’s Word, and she accomplishes that through many broadcast sermons and books on a wide range of topics.

Just as keen as Helen’s love of the Bible—in which she is obviously well versed—is her love of applying those biblical truths to the world situations of today. “She has something to say about nearly everything,” says one friend, “and it’s an educated opinion. She’s not just blowing off steam!”

The breakdown of the family, the misuse of television, and the general state of Christianity in America are some of the issues that trouble her most. “People used to be so stricken in their seats by some of these really powerful evangelists, but now they can just brush it off. Even among Evangelicals there’s a loosening of ideals and standards; you can do so many things today that are contrary to scripture, and it’s considered all right.

“People used to be so stricken by some of these really powerful evangelists, but now they can just brush it off.”

“Even at chapel I’ve sometimes been disappointed. Many of these men come so highly recommended, but some of them have just told jokes until the last five minutes. Then they would get serious, and the kids would really settle down and listen. That’s what the kids want—serious preaching. They’re not any different than I was.”

On the first of these counts, her humor, Helen looks back to her childhood for its development: “I had the life tormented out of me by three brothers when I was a girl, but I just grit my teeth and learned to like it .... If I didn’t have a sense of humor there are times in my life when I would have been climbing up the walls and across the ceiling and grabbing the sprinklers!”

And in the area of friendship she can claim a spectrum of friends that has ranged from a Russian countess to those who would be labeled “misfits” by the rest of the world.

Just as Sister Theresa was not recognized and acclaimed by the world until she was 70 years old, so it is that the store of wealth within Helen Gorrell is just recently being brought to the public’s attention.

At the 1979 Taylor Homecoming, for instance, it was she who was asked to represent the class of ‘29 in something of an alumni variety show. But Helen didn’t bring a guitar or tap shoes to the stage. All she brought was herself, and her warmth and feisty wit won the audience immediately.

These same traits caused her to be chosen as the University Nursing Center’s representative for the Tiffany Queen Contest for senior citizens, conducted in nearby Muncie—a contest in which she was crowned first runner-up. During her interview with the board of examiners, Helen was asked how she had lived so long.

Seeing this as an opportunity to witness, she replied that three things were primarily responsible: a sense of humor, friends, and a God who had preserved her life through illness and other trials.

During Taylor days, Helen poses with Bob Gorrell’s Taylor roommate, Gomer Finch ’30.

As for the third of her “secrets” to long life, her faith in God, Helen points to one of her favorite verses, Philippians 1:6—“Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.”

“But sometimes I have qualms about how much perfecting I’m letting Him do,” she adds.

Helen Ripley Gorrell may be 79 years old, but hers is an intellect very much in contact with today’s world and a memory undaunted by time—both colored by a ready wit and a desire to honor the Lord in whatever she does.

(And just in case anyone happens to hear about a deaf and dumb school opening up in Matthews, Indiana, it needs a deaconess . . . do give Helen a call.)
The Legacy of John and Catherine Diggs

A gift of land to Indiana Quakers one hundred forty years ago is benefitting students today.

During the first forty years of the nineteenth century, one of America’s great migrations took place: the movement of Friends (Quakers) into Indiana and Ohio. They took their wagons and ox-carts across the few roads then in existence—the men and some of the older children walking, the women holding their babies, and all of them watching for Indians.

It was at the beginning of this period, in 1800, that the lands we know today as Indiana, Illinois, Michigan, and Wisconsin became a territory, with Vincennes as its capital. Sixteen years later, after the Americans had conquered the British and various Indian tribes in the War of 1812, Indiana’s status rose to statehood.

When St. Mary’s Treaty was signed a few years later, the Pottawattomie, Wea, Miami, and Delaware Indians gave up nearly all of the land south of the Wabash River (almost two-thirds of the state) to form the “New Purchase.”

This opened the door wide for settlers coming into Indiana—a “land of opportunity”—by rivers and by roads. Civilization came to the young state, and among those who helped establish that civilization were the Friends.

Some of them came from the East to find land and new opportunities. Others came from the South for the same reasons, but also to get away from slavery, to which they morally objected.

In 1840, when the final Indian Treaty was established and the Meshagomenshia band of Miami Indians was given a ten-square-mile reservation on the Mississinewa River, a small cluster of Friends believers also were given a tract of land for their use. Obscure as it may seem, this single act of generosity was to have a significant effect on some Taylor students 140 years later.

The acre of land—located five miles south and one mile west of Farmland, Indiana (near Muncie)—was donated by John and Catherine Diggs so that a meeting place might be built for Friends living in that area.

The original church erected there was a log building made of poplar trees, which abounded in the region, cut from that land and from nearby woods. Thus the new building came to be known as Poplar Run Church. This log structure was then covered with clapboard and completed with a stick and clay fireplace.

The Quakers did not reserve their new spiritual home just for worship services, however. They also used it as a school until a real schoolhouse

Trustees of Poplar Run involved in the sale of the church are (front to rear) Vernon Patty, V. Marjorie Medler, and Glenn Wolfe.

The Poplar Run congregation in 1948, photographed by Bob Morris, who was then pastor.
could be built across the road a few years later.

This emphasis on education, so much a part of the Friends' tradition, had its official Indiana origin in the year 1829. In the minutes of the Friends Indiana Yearly Meeting, a report on education "emphasized the need for establishing schools, attendance of pupils at midweek meeting, and conformity in all other aspects to the wholesome regulation of our Society."

By 1856 Poplar Run’s original log church was replaced with a frame building, and in 1883 the third (and present) structure was built. A remodeling program undertaken in 1911 included the addition of three classrooms, a basement, and a furnace.

With a concern for housing a full-time pastor, the trustees of Poplar Run bought a 40-acre tract across the road from the church. The first pastor to occupy the new home was Taylor graduate Robert L. Morris '48 and his wife Miriam.

Over the next 30 years or so, Taylor people provided most of the pastoral leadership. Following the Morrises were Stanley Banker (then Registrar), Dennis Collins '73, John Hackney '76, Terry '76 and Becky (Pinder '77) Daniels, and Mark Nanney '78.

But Poplar Run was to fall victim to twentieth-century mechanization and mobility. More efficient machinery made possible the consolidation of many small farms into a few large ones. Many families in the area moved to towns and cities where they found work and joined local churches. Children of some who remained left the farms to pursue schooling and careers in other areas.

Thus, the Poplar Run membership suffered severe losses. Helplessly watching this steady decline was disheartening to those whose roots were deep in both the land and the church.

The failing congregation reorganized and became interdenominational in 1975, but by then eventual demise of the organization was certain. Just five years later the trustees found no choice but to dispose of their beloved spiritual home. However, in a final act of outreach ministry, the remaining members agreed to establish a memorial to all those who had long been associated with Poplar Run over the many years.

Since many of the pastors over the last 35 years were either Taylor graduates or students, the organization desired to use the proceeds from the sale to establish a scholarship fund at the University. The Poplar Run Scholarship Fund was created.

The purpose of the scholarship is a fitting one—to give financial assistance to qualifying young men and women who are preparing for some type of Christian service.

As with individuals, the lives of churches are lived in chapters. Although Poplar Run now stands empty in Randolph County’s Stony Creek Township, its influence and ministry will continue, thanks to the compassion and generosity of a faithful remnant thirty miles from the Taylor campus.


Jacobsen elected Chairman of Board of Trustees

Mr. V. Donald Jacobsen of Greensboro, North Carolina, has been elected Chairman of the Taylor University Board of Trustees. The new Chairman is Manager, Purchasing and Material Management for Western Electric, and is located at their Corporate Administration Center, Greensboro.

He has worked for Western Electric since 1957 in various fields, including Industrial and Labor Relations, Production Management, and Manufacturing.

Jacobsen, now serving his second five-year term on the Board, has been a member of the Finance and Planning and Development Committees in the past and served on the recent Presidential Search and Screen Committee. A 1953 Taylor graduate, he has the M.S. degree in Business Administration from The Graduate School of Business, Columbia University.

Jacobsen also received the CPM (Certified Purchasing Manager) credentials in 1976, and attended the Brookings Institution’s Advanced Study Program in 1978. Jacobsen serves on the Board of Directors of Gospel Volunteers, Inc., the General Council of the Latin American Mission, and the Young Life Committee of Greensboro. From 1955-57 he was a special agent for the U.S. Army’s Counter Intelligence Corps.

Mrs. Jacobsen, the former Shirley Lunde, graduated from Taylor in 1952. She has held various teaching positions and has been Chairman and Area Representative for Christian Women’s Clubs. Currently she serves on the Greensboro Young Life Committee and tutors children with learning disabilities.

The Jacobsens have two children, Donna Lee Poe, and Dwight, both Taylor graduates. Both have been recipients of the University’s Citizen-
—HELP US FIND THESE LOST ALUMNI

Robert Gnade
Robert D Gregory
Eva Gross
Albert E Haag
Sylva A Harginton
Curtis C Hawker
Marcia Haynes
Kenneth O Hill
Gary L Hines
Debra J Heinrichc Hodgens
C Larry Holloway
Theodore A Hooten
Karen M Howe
Mary Linder Hubbard
Mildred L Hughes
Paul L Johnson
Peter D Kataska
Barbara Jo Reem
James P Kelly
Ruth K Kitea
David Klingensmith
M Barth Knight
Stephen B Koontz
Carol Postigk Kuhn
Jill Kunkel
Dennis D Ladd
Cheryl A Lajaramore
Bruce Lake
Bobbie Gilmor Larrison
Lyman Edward Lightfoot
Cindi Lingefelder
Cindy J Lorence
Rhonald Maillen
Barry M Watson
Robert J Nays
Bruce A McKay
David McRoberts
Marica J Melton
Clair Miller
Sue B Miller
Mary J Mills
Larry E Milnes
Michael Minnema
Phillip Moellendick
Connie Conrad Myers
John K Myers
Leslie Neff
Kirk D Norton
Cheryl J Canfield O'Brien
James S Odle
Anita Oeborn
Daryl Osborn
David Otten
Margaret J Page
Mary T Kallman Parvisainen
Robert R Paykory
Alice M Pegcock
George M Pitts
Beulah P Peterson
Michael J Pomplin
Carolyn Cagwell Raaflaub
Judith L Ramsey
Ruch Laughlin Rehm
Lu Ann Reiff
Heidi Christine Riegel
Bonnie M Rinebold
David Robertson
Chris Rood
Jacquelyn Morris Rosenthal
David Schliener
Robert D Schutz
Ralph Shoemaker
Karlo Leipnitz Simpson
James D Smith
Dorothy W Sinder
Geraldine Sisoc
Thomas W Story
Mary Melander Stouse
Gloria J Thompson
Joseph F Tobias
Sharon Bond Verlin
Ruth K Walker
Stephen B Wallace
Kim W Waterfall
Gregory H Watson
Kay Wegger
Martha LaRowe Webster
Larry Yoakum
Kathro Yoder

1969
Richard C Atkinson
Frank L Bellamy Jr.
Margaret L Breuning
Jay M Brubaker
Charles E Broed
Michele A White Clauess
Laurie David
William G Dehne
John E Diamond
Kenneth Eizer
John D Emery
Jean Erickson
Lynne K Ericson
Ronald Pojalan
James W Gabriel II
David R Giegler
Donald W Gippsen
Richard Gondek
Judith L Gordon
Paul S Grant
James B Hajl
Judith Wison Hammond
Dale P Handley
Robert W Hautamaki
Douglas L Hickman
Alan Highfield
Raymond J Homer
Michael C Hufstedler
Carol Cubine Jager
David M Jordan
Sheryl Dulig Kerner
Liana D Ketting
Cassandra Smith Kinsey
E Alan Kirtley
Lynne Koetz Koenigsberger
Bonnie McKeane Lightfoot
Pamela M Long
Marla Mancini
Cynthia F Martin
Jennifer C Martin
Elsie Andersen Mathson
Fred C McEwan
Charlotte Purcell Minks
Larry L Montgomery
Rebecca A Morris
Cullin A Myers
Sharon Lee Nye
Larry Ors
James A Ozaiz
Donna J Parlette
Trudy A Frengerdat
Elizabeth Leong Pyle
Richard Pyle
Jack Rea
Peter F Reynolds II
Thomas Lynn Rockwell
Sylvester Rowan
Robert B Shaffer
David W Stegner
James H Teddall
William T Thompson
Joel S Torode
Susan Nash Touloe
Kenneth J Van Loon
James S Walker
Gary B Watson
Terrence L Weisb
Maie A Benton White
Cheryl A Williamson
Timothy S Wilson
Roberta Smith Youngstrom
Richard I Youngstrom

1967
Linda Ma Allen
John W Babian
Ted Baumgartner
Christina Benson
Sherril B Berndes
Virgil A Bohn
David P Bredow
Arthur Robert Brown
Diana K Bueker
Sarah A Collins
Jay A Comstock
Lois Contzen III
Janice L Darleg
Barbara J Derck
Cynthia Dill
Russ Tucker Durrant
Michael Wm Fleet
Daniel Fochtner
Janice M Glesy
Gerald Gordon
J David Gray
Diana L Haan
Linda Elliott Hart
Robert D Hart
Victor Hart
Paul R Hess
Roger D Hinkle
Jane Marshall Hooten
Beverley Jones
Evelyn Monce Jordan
Robert L Ketner
James Krume
Anthony La Re
Elaine Oury Lang
Martha Little
Georgia Mejia Lowrey
Daniel R Magee
Sandra K Meford Martin
Asher McDaniel
Carol A McEeha
Mark Meier
Carol Cushing Melcher
Connie R Miller
Cindra Hall Monte
John W Moulton
Kenneth Musselman
Ellen Myers
Kenneth O'Brien
Sue McLaughlin O'Brien
Carolyn Myhre Oizas
Thomas F Peters
Ray E Pierce
Esther Zimmermann Pladowski
Carolyn Profitt
Nancy Rea
Linda S Reddy
Shirley Swaback Rieger
Gary D Rigs
Carolyn R Adams Riquel
Jon Milton Schubert
Harry A Shepler Jr
Thomas Shroba
Sandra E Smirt
C David Steury Jr
James D Swaney
Norene Wolff Swaney
David C Travis
Ruth L Udisky
Sally Hollister Walbridge
Carol Heiskell Warburton
Bruce P Weger
Mark I Whitney
Judy E Newman Williams
Nancy Ritson Williams
Melissa Wilson
Harold W Wolfe Jr
Jack E Wood
Dawn Bingley Zetto

1966

Robert Aller
Andrew Alvarez
Timothy L Anderson
Susan Banks
Carol Bremick Bauder
Gary Beck
Norman Beckwith
Barbara K Duhaun Bickel
Joan Wood Calhoun
Barbara C Pever
George Ehlert
Judy Swaback Elfeisen
Thomas Fineberg
Robert Finton
Mary Melvin Fritschle
David Garett
David C Gibbon
Kenneth Guild
Carol Hawley
Ray Hemingway
June Headrington Hollins
Susan Ivey
Joyce A Johnson
Allen Ray Johnston
John Kuchrn
P Thomas Kattman
Cathlyn Klaiber
Lois Kne
Elsie Krag
Samuel Kwana
Alan Lang
Ann Lemberg
Richard A Latta
Karen Lavalley
Richard Lockman
Robert Markby
Carol Miller
John R Miller
Kirby Miller
Charles Muhlo
Magigil White Neal
Linda Fippenger Rusbau
Ronald Oakley
Marjorie Olssen
Mary Ann Percro
Werner Pickert
Judith Powers
Richard Schulte
Leila Sewell
Judith Shreve
Kenneth Zolland
Pamela Steil
Linda Stein Steln
Joseph Stoll
Kenneth Taylor
Karen Von Dette
Richard Wallhoff
Paul Wambler
Patricia Simmons Wysson
Arland Briggs retires

May 3rd was the day that Arland Briggs '39 delivered his last official sermon before the Community Presbyterian Church congregation. Since then he's been winding down the responsibilities of his 28½-year pastorate in Deerfield Beach, Florida, and preparing for a July 1st retirement.

To inaugurate this new stage of Arland's life, family and friends filled the church sanctuary one evening in April at a farewell service . . . although Arland is not really saying "farewell." He and his wife Margaret (Shuyter '39) plan to remain in their Intracoastal waterway home and to lead tours around the world whenever possible.

Some of the special guests for the retirement gathering were the Briggs' three children and their spouses: Doug x'67 and Betty Briggs, Cynthia '73 and Ron Butler, and Barbara '76 and Gary Guenther.

Reminiscing, Cynthia told a reporter from the Deerfield Beach Observer: "We were poor but happy. Dad was an inspiration to us because of his goodness and his willingness to serve the Lord and the Lord's people. He always loved his work and never begrudged the time it took. He is the same wonderful person every day. He'll never stop serving the Lord."

Arland brought his family to Deerfield Beach in 1952, when the Community Presbyterian Church had only 62 members. Under his leadership—a leadership bolstered by Arland's outgoing personality, sense of humor, and self-sacrificing spirit—the membership has grown to more than 800.

He has served in many leadership roles for the Presbyterian Church of Florida, and in 1970 and 1973 he was selected by the Presbytery of South Florida for "Minister of the Year" honors.

In civic duties he has been equally active, serving library, police, historical, juvenile court, and educational groups in Deerfield Beach.

In 1970 he was selected as Taylor University's "Alumnus of the Year." And for many hundreds of people in a southeastern Florida city, there's no doubt who deserves a 1981 "retiree of the year" award.

'16

The Rev. Robert and Marie (Gibbs '18) Tressler are still active at their Virginia home. Marie teaches a few piano lessons, and Robert has been writing and working around the house and garden. They live at 5812 Lakeside Ave., Richmond, VA 23228.

'24

Since 1972 the Rev. Francis and Mabel (Twining x) Fletcher have been living at the Good Samaritan Retirement Village in Florida. There 88-year-old Francis has been active teaching an adult Bible class, welcoming newcomers, calling on ill shut-ins, and frequently taking part in the morning worship services. Although Francis officially retired from the active pastorate in 1961, after 37 years in eastern Pennsylvania with the E.U.B. and United Methodist Churches, he continued preaching or teaching nearly every week until he and Mabel moved to Florida. Their address is: 1493 Westgaje Dr., V V 9, Kissimmee, FL 32741. The Rev. Orville '22 and Aileen (Kenrick x'23) French, former missionaries with O.M.S., also live in the Village.

'30

Evelyn and Ellen (Smith '31) Culp recently returned from a month-long trip to Haiti and Florida. Everett has been singing and preaching with three other ministers in a group called Preachers Four, for which Ellen is accompanist, and has also been preaching at several churches near their home in Maryland. Their daughter, Miriam (Culp '57) Stewart, played in a band for President Eisenhower's inaugural parade, and this year Miriam's son, Douglas, played in President Reagan's parade.

'32

Elsa (Olson) Buckner has won the 1981 National Mass Media Brotherhood Award for her book. My Brother, Bernhard: Force for Interfaith Awareness. The award was given the book for "helping to achieve greater respect for individual dignity, understanding, and cooperation among the diverse religious, racial, and ethnic communities in the United States." It concerns the life and work of Elsa's younger brother, Bernhard E. Olson, an author, clergyman, and scholar who died in 1975. Elsa, who is a former professor of speech and dramatics at Taylor, is married to Mason Buckner '33 and lives at Route 1, Wockettville, IN.

'33

After six years of retirement, the Rev. Stanley R. Boughton has become part-time pastor of the Adams Presbyterian Church in Adams, Nebraska. During his retirement years, Stan and his wife Mae traveled through Canada, Mexico, the entire United States, Africa, and 20 European nations, including Poland, Yugoslavia, Czechoslovakia, and the Soviet Union. Their new address is: Box 942, Adams, NE 68310.

'39

The Rev. Donald and Hope (Wiggins x'41) Barnes moved to Muncie, Indiana, after Don went into semi-retirement in May, 1980. Presently he is serving as Minister of Visitations and Church Growth at College Avenue, a church they previously served at for 13 years. They are now living at 4809 University, Muncie, IN 47304.

Dr. Marshall and Rhoda (Elliott '41) Welch are still living in Seabrook, Texas, where Marshall is approaching early retirement from Petro-Tex Chemical.

'40

The Rev. Edward x and Glendola (Bird x'41) Bruerd are busy with a rural
church near Dayton, Ohio. Their address is: 8485 West State Route 571, West Milton, OH 45383.

'41

From the Class of '41 newsletter (compiled by Don Miller) come these updates:

In the ministry... Don Miller is in his 14th year as pastor of Hope Church in St. Louis, Missouri... J. Ross Richey has been serving his last pastorate before retiring in Leesburg, Indiana... John Zoller, a retired U.S. Navy chaplain, has been preaching in Beaumont, South Carolina... Ralph Johnson '44 is the pastor of a church in Fort Myers Beach, Florida... Ernest Lee is serving a four-year term on the United Methodist Church's Board of Global Ministries... Keith Hanley has a relaxed assignment preaching at a small church near Lake Geneva, Wisconsin... After serving God in Zaire for 34 years, Glenn and Ina (Rowell '42) Rocke are living at Rt. 1, Box 350, Pekin, Illinois... Roger Burtnett is preaching in the hill country of Mason, Texas... Besides preaching near Wilmington, Delaware, and continuing a radio ministry, Gerald Foster has also been serving as Conference Evangelist of the Peninsula Conference of the United Methodist Church... Rodney Brown is retired but still working part-time for the Christian and Missionary Alliance Church... Earl and Eleanor (Anderson) Butz just celebrated their 40th year in the ministry... James Miller is still preaching in Camp Hill, Pennsylvania... Lucille Rupp, retired from 30 years of missionary work in the Dominican Republic, is doing volunteer work in St. Petersburg, Florida... Beth (Carpenter) and Art Muller, former missionaries in Iran, are living in a retirement center in Durate, California.

In education... Lester Michel is still teaching college-level chemistry in Colorado Springs, Colorado... Bob Wilcox has taught for 30 years in Kentucky... Gail (Malsbary) Stein just finished her 12th year at a library learning center in the Wheaton, Illinois, area... June (Walker) Garrison is working in Naples, Florida, as an elementary school guidance counselor... Dick Bishop has completed his third year of teaching at the Assemblies of God Graduate School in Springfield, Missouri... Kay (Bingaman) Hahn is teaching kindergartens in Dayton, Ohio... Noble Gividen is Chief Consultant to the State Department of Education in Arkansas.

In business... Betty (Roane) McClintock is with a Communications Consulting Firm in Alabama... Philip Waggy is a manager in a company which finances inventory for retailers... Dodie (Scheel) Finley has earned her doctorate in applied psychology and joined a major savings and loan organization... Harold Bauer is completing his 36th—and last—year of work at Sterling/Lasing in New York... Bill Armitage has been studying for his insurance license.

Others keeping busy traveling, working around the house, or just enjoying retirement include Dorothy (Ferre) Yocom, William ("Squire") and Kay Vincent, Nettie (Lewis) Leach, Naomi Hoke x, Eleanor Parry, Naomi (Knite) x42, Hicks, Dorothy (Anderson) Swearingen, Ruth (Boller) Grant.

'43

Doris (Karoff) Johnston is graduating from the United Theological Seminary in June with a Master of Divinity degree. She is presently pastor of Bluelick and Ridge United Methodist Churches in the Lima District, West Ohio Conference. She is the wife of Isaac Johnston, and their address is: 1506 Fort Jefferson Rd., Sidney, OH 45365.

'44

Paul Casper's book, Eastern Paths and the Christian Way, was awarded a Silver Angel at Religion in Media Association's annual Angel Awards. His book, chosen for excellence in the category of religious books, is concerned with the encounter of Buddhist, Hindu, and Christian faiths in today's world. It comes as an outgrowth of Casper's many years of living and teaching in Asia. He has served as missionary in Burma, vice-president of Burma Divinity School, Anglican priest in Asia, and teacher at the Chinese University of Hong Kong. He has also taught in American Universities.

'48

Walter and Florence (Branch) Bond have retired from missionary service in Kathmandu, Nepal, and are now working in Fayetteville, Arkansas. Their new home is at 3165 Old Missouri Rd., Fayetteville, AR 72701.

'50

The Rev. Royal and Polly Steiner's home underwent very extensive damage from a fire on Christmas Eve, but fortunately no one was injured. When Polly was unable to free a door's safety lock during her escape, she prayed, "Lord, open the door," and the chain fell away. Until the Eatone is once again livable, the Steiners are living at 515 3rd Ave. S.E., Long Prairie, MN 56347.

The Luther Rice Seminary recently conferred upon the Rev. Paul Grabill a Doctor of Ministry degree. Dr. Grabill, an ordained minister of the Missionary Church, has served as pastor, national youth superintendent, radio minister, Fort Wayne Bible College instructor, and evangelist since leaving Taylor. He and his wife Joan live in Fort Wayne, Indiana, where they base their team evangelistic ministry.

'51

Norm and Muriel (Culver x53) Cook have moved to Portland, Oregon, since Norm assumed the role of professor of missions at Multnomah School of the Bible. Outside the classroom, the Cooks have been counseling individual students and groups regarding career commitment to cross-cultural ministry. Norm has also been preaching missions in churches and will be taking classes this summer at the School of World Mission/Fuller Theological Seminary. Their daughter Mili is having a July wedding. Norm and Muriel's new address is: Multnomah School of the Bible, 8435 N.E. Glisan St., Portland, OR 97220.

In late May Dr. Robert Schenck underwent surgery to bypass a blocked artery to his heart. His address is: 1100 North Lake Shore Dr., Apt. 33A, Chicago, IL 60611.

Malvin Cofield has been selected as Swim Coach of the Year by the Indiana Swim Coaches Association. He has just retired as swim coach at Hayworth High School in Kokomo, Indiana, but will continue on as a school counselor. This year his team was a runner-up at the Indiana state swim meet.

In April Henry and Rosella Derksen returned from South America, where they had served the Gospel Missionary Union in Ecuador and Colombia. Their resignation from GMU will become effective July 31. The Derksens plan to relocate in the Midwest, but for now they may be contacted through the

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Gospel Missionary Union, 10000 North Oak, Kansas City, MO 64155.

'56
Tom and Dotty (Keeler) Hash, co-directors of Asia ministries for the Overseas Christian Servicemen’s Center, had to postpone their plans for a deputation trip to the East Coast. When the director of the Misawa Hospitality House had to return to the U.S. for emergency surgery in February, Tom and Dotty went to Japan to fill in for three months. Now they are back at their home address: 4402 W. Quinn Place, Denver, CO 80236.

'58
Dr. Ellis L. Larsen was recently granted full professorship and tenure at Wesley Theological Seminary in Washington, D.C. Phyllis (Hamilton ‘59) continues to teach sixth grade. The Larsens live at 1102 Carnation Dr., Rockville, MD 20850.

'59
Dr. Adolf Hansen has been promoted to the rank of full professor at Indiana Central University, where he has been in the philosophy and religion department since 1971. He and his wife Naomi (Metzger) reside in Indianapolis with their two children, Rebecca and Rebona.

'64
Nancy (Butz) Hanson is working as an Ohio field representative for Pioneer Ministries, an international Christian organization formerly known as Pioneer Girls. She will be working with churches and directing Camp Cherith for five weeks this summer. Nancy, her husband Ken, and their two sons live in Maple Heights, Ohio.

'67
Tim and Carol (Baudino) Battles are living at 1708 Howe Hill, Chesterfield, MO 63017. Carol is a housewife and mother of three children: Justin (12), Kelley (8), and Michelle (6). Tim is the National Retail Sales Manager for the Seven-Up Company in St. Louis.
In January, 1980, the Rev. Gary W. Exman was accepted as a Doctor of Ministry student at Fuller Theological Seminary in California. Through 1983 he is making periodic trips to Fuller for intensive church growth studies and is then implementing the principles learned in his local church setting in Convoy, Ohio. He is in his fifteenth year of ministry and has been pastor of the United Methodist Church of Convoy since 1973. He is married to the former Juanita Krueger ’65, and their address is: Box 128, Convoy, OH 45832.

'68
Fred and Carol (Coates ’69) Downs are living at 759 S. Prairie, Frankfort, Indiana. They both teach at Frankfort Junior High School, and they have two daughters, Megan (7) and Mindy (6).
The Rev. Clint Parker has moved from Plymouth, Massachusetts, to Portsmouth, Rhode Island. He is the pastor of a United Methodist church and is working on his doctorate.
Dr. Claire L. Scheele, a general surgeon practicing in Detroit, recently returned from a short-term mission project to Honduras. The project was sponsored by the Medical Group Missions program of the Christian Medical Society. She was part of a team which conducted general medical, surgical, and dental programs in and around the towns of Choluteca and Danli. Participants paid all of their own expenses and contributed medical supplies.
Eugene B. Habecker, Executive Vice-President of Huntington College, has been granted a Ph.D. degree in education from the University of Michigan. His dissertation was entitled "Tenured and Non-tenured Faculty, Termination, and Due Process: Faculty Termination Procedures in American Private Colleges and Universities." He and his wife Mary (Napolitano) are the parents of David, Matthew, and Marybeth.

'69
Mark and Pam (Ogg) Barton and their 3-year-old daughter, Deanna, are living in Union Lake, Michigan. Pam is a systems engineer with IBM.
Richard F. Turner has been named Vice-President of Sales and Marketing for Lighthouse Realty, Inc., a major brokerage firm on Hilton Head Island, South Carolina. He is married to the former Barbara Stebbins.
In February Dr. James B. Hall was appointed assistant professor in the department of obstetrics and gynecology at the School of Medicine, The University of North Carolina at Chapel Hill. He had been a visiting professor at the university since last July, and prior to that he was an instructor at Harvard Medical School and a gynecology/oncology fellow at Massachusetts General Hospital. Dr. Hall may be contacted by writing to The University of North Carolina at Chapel Hill, 302 Bynum Hall 008A, Chapel Hill, NC 27514.

'70
Jean Lehman has moved. Her new address is: 4213 Bower Rd., Toledo, OH 43613. She continues to teach junior high mathematics and coach basketball and softball at Emmanuel Baptist Christian School.

'71
Bill Toll is working as a computer science professor at Asbury College, and his wife Donna (Thomas ’74) is busy teaching eighth grade mathematics and taking care of their 3-year-old son, Tim. The Tolls’ home is at 401 Corbitt Dr., Wilmore, KY 40390.
As of January 1, 1981, Ron and Linda (Ault ’77) Liechty have a new address: 2016 Mason St., Cassopolis, MI 49031. Ron is an American Baptist pastor at Mason Township Baptist Church, located near Elkhart, Indiana, just across the Michigan border. Linda enjoys taking care of Timothy (4) and twins Angela and April (2).

'72
Greg and Nancy (Wolff) Bastian and their two children, John (5) and Elizabeth (2), have moved from Wilmington, Pennsylvania, to Rt. 4, S. Main St., Flemington, NJ 08822. Greg has accepted a pastorate at Calvary Baptist Church of Flemington.
Bonnie (Versaw) Rumble is an engineering project manager with Goodyear Atomic Corporation in Portsmouth, Ohio, while her husband Randy is a prosecuting attorney. The Rumbles live at 7529 Sun Hill Dr., Sciotoville, OH 45662.

'73
Tom Bookstaver has become controller (chief financial officer) for the Newspaper Printing Corporation of Nashville, Tennessee. Previously he was controller of the Valley News-Dispatch in New Kensington, Pennsylvania. He and his wife Cathy have a 10-month-old son, Joshua. The address of the Newspaper Printing Corporation is: 1100 Broadway, Nashville, TN 37202.
Gary and Heather (Lockhart) McPherson now reside in Arlington, Texas, with their two children, Mark (3½) and Brad (1). Gary is manager of professional replacement for Vought Corporation, the aerospace subsidiary of TVC. Their address is: 5101 Fairmount Dr., Arlington, TX 76017.
In June, 1980, David and Cheryl (Coates ’74) Morris moved to West Lafayette, Indiana, for staff training with the Navigators. They are presently involved with married students on the Purdue University campus. They live at 1016 Lindberg Rd., West Lafayette, IN 47906.

'74
Steve and Pam (Ritchie ’75) Roesch are living at 2613 Azalea Ave., Port Royal, SC 29935. Steve graduated from the Ohio State University College of Optometry in 1979 and is currently employed at the U.S. Naval Hospital in
Beaufort, South Carolina. The Roesches have a 2-year-old daughter, Melissa.

Deborah Beechy has been chosen by the Wooster (Ohio) Jaycees as one of two recipients for this year's Outstanding Young Educator awards. As a learning disabilities teacher and tutor at Wooster High School, Miss Beechy has been described by the school's principal as having "a great deal of dedication and commitment" in "one of the most difficult jobs in the school." She lives at 1750 Oakhill, Apt. B, Wooster, OH 44691.

'75
The Rev. Darrel and Peggy (Greenwald) Riley and their two sons, Nathan and David, have moved to 3133 W. Stones Crossing Rd., Greenwood, IN 46142. David has been appointed to Mt. Auburn United Methodist Church as Associate Pastor.

'76
Richard and Beth (Merritt) Farb have moved. They now live at 1788 Sweetbriar Lane, Rockford, IL 61108. Richard is the secretary of Home Lumber and Supply Company and financial director of Greg Speck Ministries, Inc., both in Rockford. Beth is employed by the Rockford Board of Education.

Laurie Bobbitt is working as an environmental specialist for the Missouri Department of Natural Resources, Division of Environmental Quality. She earned a Master's degree in natural resources and biology from Ball State University in 1979. Her address is: 1201 Maifry, Apt. 8A, Macon, MO 63552.

David L. Songer has received the Doctor of Education degree from Ball State University. For his dissertation he made a study of how the predicted upcoming enrollment decline will affect institutions in the Christian College Consortium. Dave, Martha (Cleveland) '78, and daughter Allison live in Upland.

Cathie (Roesch) Hofmann is teaching second and third grades in Dayton, Ohio. Her husband Chuck is Profit Planning Supervisor for Shopsmith, Inc. Their address is: 257 Shank Ave., Trotwood, OH 45426.

Martin and Diane Price and 2-year-old Elissa are living at Route 1, Parker City, IN. Marty teaches art at Perry Elementary School.

'77
Mark Rexroth is working with IBM as a marketing representative for large systems. His wife Cathy is a nurse. They live at 2702 Knollwood Dr., Indianapolis, IN 46208.

Ron and Frances (Valberg) '78 Ringenberg have moved to 1305 W. 140th St., Burnsville, MN 55337. Ron is on the financial planning staff of Control Data Corporation in Minneapolis.

Greg Gerig is now with Mutual Security in Ft. Wayne, Indiana. His address is: 3205 Farnell Ave., Ft. Wayne, IN 46805.

'78
Vickie (Wilson) Weeden is working with several other Taylor alumni at Arthur Anderson and Company in Chicago. She and her husband Mark '77 live at 911 N. President St., Wheaton, IL 60187.

Kathy (Ritchie) York is a first grade teacher in Mobile, Alabama. Her husband Jay is a recent graduate of Cumberland Law School and is now an attorney for a Mobile law firm. Their address is: 2009-C North Portier Ct., Mobile, AL 36609.

Fred VanderSchaaf is a chiropractor in Chicago and also a staff member of the New Patient Research Center in Lombard, Illinois. His wife Joan (Olson) '77 is a sales representative for a San Francisco-based surgical equipment manufacturer. Her sales region consists of the Chicago metropolitan area and all major cities in the Midwest. The VanderSchaafs' home is at 1460 Fairlane #417, Schaumburg, IL 60193.

Debra (Price) X75 and Robert Wilson have moved to Black Lake South, R.R. #6, Columbus City, IN 46725. They are houseparents for teenaged boys and have two children of their own—Amanda (3) and Seth (1/2).

'80
Greg Little is the manager of Data Processing Services in Findlay, Ohio. His address is: 708 Winterhaven, Findlay, OH 45840.

Curt Lundquist has taken a job with the Allstate Insurance Company in Chicago. He has passed the first actuarial test and will, after further study, take other tests. Curt lives at 428 Cardinal Dr., Bloomington, IL 60018.

Doug Pelton has joined his brother Art '75 at Purdue University to work on computer systems. The Peltons are living at 6171 State 26 West, West Lafayette, IN 47906.

Brian Baker, after receiving his M.A. in physical education from Ball State University, has been hired to be a professor in physical education and assistant baseball coach at Ball State.

Brad E. Bloomster has been named manager of the Philadelphia Area Cokesbury Bookstore, located in King of Prussia, Pennsylvania. Prior to assuming that position he underwent extensive training in Cokesbury operations at the agency's Nashville headquarters.

Global Taylor

From Ralph '45 and Ruth (Roseberry) '42 Herber come these words: "Rejoice with us in what God has done!" Two Dutch nurses recently joined them in their missionary work in Mali, West Africa, and in January their new clinic was completed. They have also been working with a French-speaking youth group and a number of Dogon Christians who recently migrated to their area. During the next few months they look forward to a home conference, youth camps, revival meetings, and beginning of construction on the Sikasso Youth Center and dormitory for students. The Herbers' address is: B.P. 75 Sikasso, Mali, West Africa.

Ann Kemper '77, who is a missionary at a government secondary school in Nigeria, will begin her furlough September 4. Her furlough address will be: 2715 Lodge Forest Dr., Baltimore, MD 21219. Anyone interested in a visit and/or slide presentation from Sept. 27 to Dec. 13 should write to Carole Meyers, 2604 Dawson Ave., Wheaton, MD 20902.

In March Charles Fennig '76 began a two-year term with Africa Inter-Mennonite Mission in Zaire. His address there is: B.P. Kinshasa II, Rep du Zaire, Africa.

Mark and Lou Ann (Preston) Beadle, both '78, are in Saudi Arabia teaching at a private school for English-speaking children. Their address is: Rahima Academy—Family Camp, A.C.C.I. Ju'Aymah, Dhabran, Saudi Arabia.

Becky Wilson '72, who has taught first grade for nine years in Lancaster, Ohio, will be moving to Seoul, Korea, in August. There she will begin teaching first grade at Seoul Foreign School, which is a private American Christian school for the non-military residents of Seoul. Her new address will be: c/o Seoul Foreign School, 55 Yonhi Dong, Seoul, 120, Korea. She welcomes any correspondence.

Barbara Chapman '78 is living on a cattle ranch in Mexico, tutoring the children of an American family. She will work at a Christian camp in Merida, Yucatan, this summer, then teach for another year in Mexico. Her mailing address is: c/o Charles Vieh, Apdo. #3, Aldama, Tamps., Mexico.

In January, after an eight-month furlough, the Rev. Hubert '45 and Melva (Bingaman) '41 Cleveger returned to Londrina, Brazil, a large agricultural city. "Clev" continues as Oriental Mission Society (OMS) field director, and as theology professor in a seminary there. Melva is busy with the duties of Mission secretary, Bible studies, and hostessing.
Marriages

Neal Smith and Patricia Dial (both '80) were married in Elk Grove Village, Illinois, on June 7, 1980. They are presently living at 1700-3 Murfin Ave., Ann Arbor, MI 48105. Trish is teaching second grade at Grace Christian Academy, while Neal is in his first year at the University of Michigan Dental School.

Michelle Van Vleran '78 married Douglas Davidson in Toledo, Ohio, on December 6, 1980. Michelle is teaching a split first and second grade class for Toledo Public Schools, and Doug is a computer programmer for Toledo Pickling and Steel Co., Inc. Their address is: 4104 1/2 Glenwood Rd., Rossford, OH 43460.

Barry Doss '78 was married July 18, 1980, to Kathy Richardson, a 1980 graduate of Warner Southern College in Florida. Barry has completed two years of study at Asbury Theological Seminary. The couple now resides at 101 Burdette Lane, Nitro, WV 25143.

Donita Sue Cline '76 and Steve Harter were married on March 28 at the Day-spring Friends Church in Muncie, Indiana. Their new home is at 125 Red River Rd., New Castle, IN 47362.

On December 27, 1980, Rick Thompson and Gloria Swartzentruber, both '80, were married in Berlin, Ohio. Rick is now working with McDonnell-Douglas in St. Louis, and their address is: 230 River Bluff Dr., Apt. 206, St. Charles, MO 63301.

Kevin Heiser '80 and Sherry Pritchett '81 were joined in marriage on February 14 in Gibson City, Illinois. Kevin is working for the agricultural department at the University of Illinois. The Heisers' address is: Box 1, Fisher, IL 61843.

Karen Tomrell '81 and David Smith '80 were married on January 31 in Flint, Michigan. They are now living in Englewood, Colorado, where David is attending Conservative Baptist Seminary and Karen is teaching.

Dr. Andrea Walters '77 and Dr. Michael Moorehead were united in marriage at the First Baptist Church in Hamilton, Ohio, on December 13, 1980. They both graduated from The Ohio State University College of Optometry and are now clinical instructors at the University of Houston College of Optometry, where Mike is doing some graduate work. The Mooreheads' address is: 6200 Gulton Dr. #2111, Houston, TX 77081.

Carrie Young '79 and Larry Hall '80 were married on May 31, 1980, in the United Methodist Church of Vaughsville, Ohio. They are living at 16 1/2 Grand Park Blvd., Athens, OH 45701. Larry is attending Ohio University Medical School, and Carrie is working in a clinic as a medical office assistant.

Catherine Curtis '81 and Douglas Ruesegger '80 were united in marriage on May 16 in the Upland Friends Church. They are living in Denver, where Doug plans to attend law school.

Carol Lowery '81 was married to Scott Anderson on February 28, 1981, in the Faith Bible Church, Cincinnati. The officiating minister was Carol's father. Scott has one year left in civil engineering at the University of Cincinnati, and Carol is teaching at the Norwood Baptist Christian School. They are living at 29 W. Daniels, Apt. 11, Cincinnati, OH 45219.

Births

A son, Benjamin Monroe, was born to Robert and Sharon (Leach '69) Seeberger on December 14, 1980. Benji, weighing 8 lbs., 5 oz., went home to live with his parents at 1204 Crestwood Drive, S. San Francisco, CA 94080.

Mark and Susan (Behnken) Conrad, both '75, are delighted to announce the birth of David Jonathan on August 5, 1980. They have another son, 2-year-old Matthew. The Conrads reside at 1515 Old Colonial Drive, Berne, IN 46711.

David and Katherine (Penner) Beck, both '76, are the proud parents of a son, Jason Lee, born November 7, 1980. David still enjoys teaching science and coaching football at a junior high school. The Beck's address is: Route 2, Box 173, Clayton, IN 46118.

Keith and Dianne (Blomquist '76) Frank are proud to announce the birth of their first child, Brian James, born November 6, 1980. They live at 605A Stucky St., Apt. 6, Berne, IN 46711.

A son, Justin Matthew, was born to John '74 and Kathy Marchak on December 20, 1980. He weighed 8 lbs., 1 oz., and was welcomed home by 20-month-old Julie Michelle. In April the Marchaks moved from Mooreland, Indiana, where John had been pastor of the First Christian Church for the past 5 1/2 years. He began pastoring the First Baptist Church at 2205 N. Campbell, Valparaiso, IN 46383.

Steve '72 and Donna (Duren '73) Clough welcomed the arrival of daughter Virginia Lee, their first child, on January 10, 1981. She weighed 7 lbs., 6 oz. Steve is currently a Campus Life director at the Ft. Wayne Youth for Christ. The Cloughs live at 7423 Rose Ann Parkway, Ft. Wayne, IN 46804.

On July 14, 1980, Charlie '77 and Donna (Shaerer '76) Triple became the proud parents of an 8 lb., 6 oz. boy named Jonathan Charles. Charlie graduated from Indiana University Medical School on May 10, 1981, and will be doing his residency in Family Practice at Madigan Army Hospital, Tacoma, Washington. Prior to that they were living in Speedway, Indiana.

A daughter, Emily Kaye, was born to Carol (Stipanuk '78) and David x79 Smith on June 3, 1980. David graduated from Purdue in December, 1980, with a degree in aeronautical engineering and is now employed by Halliburton Services in Oklahoma City. The Smiths' address is: 804 Patterson, Moore, OK 73160.

Ted and Lana (Sprunger) Schwartz, both '71, are happy to announce the birth of London Dale on July 8, 1980. He was welcomed home by brother Jason, age 4. Ted teaches high school and junior high art in South Adams Schools, and Lana is a homemaker. Their address is: 662 S. Lehman St., Berne, IN 46711.

David '68 and Becky Odle now have a son named Brookes Matthew, born February 23. The Odles live at 99 W. Broadway, Danville, IN 46122.

A daughter, Kristin Janelle, was born to Doug '74 and Kathy (Sonnenberg '75) Rupp on October 11, 1980. The Rupp's live at Route 1 - Box 76, Woodland Oaks, Archbold, OH 43502.

Dennis and Ginger (Guzi '75) Handy proudly announce the birth of son Joseph Thomas, born April 2. Joey has a sister, Sara Marie, who is nearly 2 years old. Dennis is an engineer for Ford Motor Company, and Ginger had been substitute teaching for several years. Their address is: 3259 Kenmore, Berkley, MI 48072.

Kevin '76 and Gynie Lehman are happy to announce the birth of their first child, Craig Andrew. He was born on February 4 and weighed 5 lbs., 15 oz. Kevin teaches junior high science and
coaches varsity baseball. The Lehmans live at 1021 DeBolt Ave., Union City, IN 47390.

A daughter, Lindsey Kay, was born to Larry ’75 and Karen (Rudolph ’76) Taylor on May 9, weighing 8 lb., 6 oz. Larry is a graphic designer for Scripture Press Publications. Their new address is: 1327 Oxford Lane, Wheaton, IL 60187.

Kirby ’71 and Sandy (Bonczak ’73) Hanawalt have a son, Ryan Douglas, born July 9, 1980. The Hanawalts are working with Campus Life in Vancouver, British Columbia, and their address is: 10651 Dennis Cres., Richmond, B.C. V7Y 3R6 Canada.

Russ and Barbara (Strange ’79) Smith became the parents of Tina Elaine on May 10. They have another daughter, 2-year-old Angela. The Smiths’ address is: 64510 N. 20th St., South Bend, IN 46635.

Anne (Starkey ’75) and Wayne Gordon welcomed the arrival of Angela Ardelle Diane on September 6, 1980. Wayne is the pastor of the Lawndale Community Church in Chicago. The Gordons live at 2215 S. Ridgeway, Chicago, IL 60623.

Megan Rae joined the Lightfoot family on May 10, weighing 7 lb., 15 oz. Paul and Connie (Hall), both ’74, have two other daughters, Hilary and Kendra.

Ryan Lee was born to Steve ’73 and Jan (Laber ’73) Allen on July 5, 1980. The Allen family lives at 18745 Queens Rd., Homestead, IL 60430.

The arrival of Bradley Ray Fruth came on March 15, and he weighed 7 lb., 12 oz. He is the son of Michael and Stephanie (Vincent ’77) Fruth, who live at 6210 Newberry Rd., Apt. 607, Indianapolis, IN 46250. Stephanie received an M.S. in health education in 1979, and she is now employed part-time at the Ransbury branch of the Indianapolis YMCA. Michael is a traffic engineer for Seebree, Craig, and McKnight in Indianapolis.

John and Edie (Shugart) Stiner, both ’71, have two changes in their lives. The first is the birth of Jennifer Lorraine on January 20. The second is a new address: 526 Hillcrest St., Gettysburg, PA 17325. John is employed by the National Park Service as a ranger on the Eisenhower Historical Site.

Norm ’75 and Patt (Schmidt ’76) Fogwell announce the birth of a son, Travis Norman, on March 4. Norm teaches and is assistant coach for the varsity basketball team at Blackford High School. Patt is a former elementary school teacher. They live at 107 W. Fairlane Dr., Hartford City, IN 47348.

Charles ("Chap") ’66 and Bonnie Perdual adopted a daughter, Tina Renee, on April 17. She was born a year earlier, on May 16, 1980. Chap just completed his fourth year teaching at Norfolk Christian High School in Virginia.

John and Teresa (Griffith) Ellis, both ’78, have a son: Zachary Michael, born July 13, 1980. The Ellises’ new address is: G.C.T.S. Box 141, South Hamilton, MA 01982. John is a first-year student at Gordon-Conwell Theological Seminary in the Master of Divinity program.

The latest addition to Darrell ’69 and Vicky Thompson’s family is Jordan Robert, born May 19 and weighing 5 lb., 14 oz. They have four other children: Andrea, Stephen, Matthew, and Derrick. Darrell is an attorney and deputy prosecutor in Marion, Indiana.

On November 27, 1980, Amy Jo was born to Kathy (Lesher ’74) and Mike Strapp. Their other daughter, Stacey Michele, is almost 3 years old. The Strapps also have a new address: 232 W. Dominion Blvd., Columbus, OH 43214.

Since January 9, Brian Matthew has been the “center of attention” at Ray ’59 and Sue Merz’s home. Brian weighed in at 8 lb., 2 oz., and is now living at 1400 Marion Ave., Zanesville, OH.

Archie ’74 and Jan (Alvey ’73) Nevin are happy to announce the birth of Jonathan on May 13. Their first child, Adam, is now 5 years old. Arch was graduated from Ashland Seminary in June, 1980. He then accepted the pastorate of a Brethren church in Washington, D.C. The family lives at 3118 Scottish Ave., Suitland, MD 20023.

Deaths

Florence (Mielzen ’52) Laird’s husband, an attorney, died suddenly of a heart attack on February 24. Mrs. Laird’s residence is at 36 Cottage Ave., Fond Du Lac, WI 54935.

Neva L. Kletzing ’27 died on December 27, 1980. She had lived most of her life in Chicago and had been active in Christian Service the entire time. She taught Sunday School classes for teen-agers and women and was instrumental in organizing a Christian Business Women’s group, acting as their Bible teacher for more than 25 years. Upon graduating from Taylor, Neva taught school for several years, then became a secretary for 23 years. She is survived by two sisters: Irene (Kletzing ’26) Amundson and Phyllis Ardath (Kletzing ’33) Hoffman, one brother, and numerous nieces and nephews.

On January 29, 1981, the Rev. Russell Hawk ’31 passed away, after serving in the ministry for 50 years. He is survived by his wife Nula, who lives at 224 E. Bigelow Ave., Findlay, OH 45840.

Eighty-eight-year-old Basil T. Osborne ’25 passed away on January 1, 1981. He had been living in Berkeley, California.


Joan (Wagner ’67) Griffin passed away May 10, 1981, in Duarte, California. In a tribute to her sister, Maurice Wagner wrote, "We touched her life for a moment, and the courageous flame that burned inside of her ignited hope in our hearts." Joan’s husband, Dennis, and their children live at 13842 Mindora Ave., Sylmar, CA 91342.

Thomas E. Robertson x31 was killed in an automobile accident on December 13, 1980 in New Port Richey, Florida. His wife Ruth (Mersereau x33) was seriously injured and required leg amputation. She has since recovered and is living at 501 Ottawa, Grayling, MI 49738. The Robertsons had spent retirement winters at New Port Richey.

Judy Lee (Utley ’66) Stewart, 36, died on April 22, 1981. She is survived by husband Bob ’65 and three children—Bonnie, Daniel, and Jonathan. The Stewarts live in Albuquerque, New Mexico.

Dr. William J. Tinkle, a former professor at Taylor, passed away June 12 in North Manchester, Indiana. He had been in failing health for two years. Dr. Tinkle taught biology at Taylor from 1928 to 1939 and then again from 1945 to 1949. He also taught at Anderson College and Ball State University and served as a pastor in Cera Gorda, Illinois. Surviving are a daughter, Mrs. Helen Tinley; a son, David x55; three grandchildren; and three great-grandchildren.

On January 3, 1981, after a short illness, the Rev. Horace Gleeley Robson ’17 passed away in Coral Gables, Florida. The Robson family may be contacted by writing to 510 Tivoli Ave., Coral Gables, FL.

The Rev. W. Laverne Skinner x42 died June 6 in Louisville, Kentucky, of a heart condition. He was pastor of the Christ United Methodist Church, Georgetown, Indiana. The Rev. Clyde Trumbauer ’48 officiated at a memorial service in Richmond, Indiana. Survivors include his wife, Jessie (Burton) ’41; three sons, Loran ’65, Merrill ’71, and Glenn; a brother, the Rev. Boyd Skinner ’47; two sisters, Mrs. Lois (Skinner x44) Gray and Mrs. Catherine Burry; and three grandchildren.
—HELP US FIND THESE LOST ALUMNI

1957
Alexander John
Jane Gaberdiel Arnold
Lorinda Blanett
Albert Bowles
Phyllis Abernathy Brunner
John Busch
Richard Cegler
Ruth Christiansen
Carol S. Dempster
Margot Lapere Dorch
Lee Dye
Max Flandt
Lillian Provan Gilkinson
Stanley Guard
Lowell Lane
Vernita McNeil
Pat Sparks Meredith
Frederick D. Miller
Gordon Nielson
Carol Harner Newby
Dan Royer
Jola Denham Royer
Florence Watkins Sabanski
Joan Shumaker Seibel
Shirley Fletcher Smith
Frank L. Stephens
O. Diana Stickly
Florence Johnson Thomas
Miriam Sickmeier Tuttle
Martha Jane Uhliger
Paul S. Williams
Jim Wondring
1956
Doris Spur Alexander
Dorothy Wing Blakely
Donald Custance
Elise Dahl
Carol England
Barbara A. Eudele
Jerry Huppensteil
Donald Hogan
Boojok Jun
Thomas Kempt
Marvin M. Lungen
Donald McCluskey
Naomi Miller
Earl Pearse
Dennis Saylor
Helen Saylor
Kathryn Soldier Sprunger
Robert Steely
Carolyn Simpson Tharp
John Todd
1955
Raymond B Adams
Virginia Moslow Mallord
Lucille Bischoff Coleman
Dwight Conrad
Leroy J. Dejong
Lloyd O. Dejong
Charles Erickson
Allan Fischer
Marvin Fisher
Dale Howard
Perry Kendall
Willis C. Lewis
Rod Lichly
Donald Rigby
Eileen Fowler Runion
Donald L. Showens
Nancy Waite Stine
Charlotte Cunningham Toms
Harold Toms
1954
George Bredenier
Helen Buerly
MaJen Lucht Colley
David Duffy
Herschel Engebretson
Kenneth Fahl

Elise Bradford Fiske
Carol Mathisen Fitzgerald
Tervera Ginter
Robert Majten
Marjory Kaempfer Marvitz
George Miller
Kenneth Eugene Newcomer
Carol Gilmore
Gerald O’Brine
Joanna Phillippe
Shirley Coon Russell
Lillian Eiler Smith
Edith Goodman Sorensen
Betty Porter Starr
Robert Stevens
Edwin R. York
1953
Peter Kersen
Barbara Heerschap Bray
Lewis Field
Harold Cosselink
Ralph R. High
Bonnie Baker Howard
Gary La Grange
Fred L. Lange
James E. Lantz
James G. McEwain
June Johnson Newcomer
Edward Osterwind
Chester E. Pettitford
Virginia Balk Picking
V. H. Ramsey
James J. Roberts
Theresa Gibson Shaw
Howard Somers
Nancy Sisson Stark
Gordon A. Wickstrom
Rayburt Woodhall
Frances Danner Woods
1952
L. Paul Bauer
Betty Fleming Belton
William Blume
Leonard E. Braly
Robert Brown
Vida Buffett
W. Neal Carr
Orlin Colman
Ruth Gerdes Cuthbertson
Stewart Cuthbertson
James C. Douglas
Deighton Doolin
Nigel A. Dunkin
Charles Eliott
Evan Farmer
Elinor Bohr Goertz
Reuben Goertz
Don Green
Jayne Denton Green
Janice Herber
Paul M. Johannaber
Guy - Kinney
W. Norman Mac Farlane
Reva Maxson
Margaret Brandt Meehan
Carl Miller
Robert Miller
Shirley Harvey Miller
Mayo W. Faghey Moon
L. D. Potratz
Dwight L. Sandgren
Rodger Sanовал
Robert Schneider
Raymond Smith
Jack Stephenson
Jack E. Thomas
Herbert Tossie
James F. White
James L. Williams
James W. Wijker
Lillian Smith Wijson
1951
Norbert Anderson
Evelyn R. Bagman Jr.
Donna Briggs
Dorothy M. Butler
Cardinal M. Casey
Nancy Mudge Caco
Dejbert R. Chateau
Conrad A. Collins
David P. Deitch
Don Ensau
Elaine Knowles Fricke
Elise Reed Geiger
Howard Girard
James W. Grimes Jr.
Evelyn Kerney Jackson
Robert E. Humphreys
Ardon Hunt
Jewel R. Johnson
Kathryn Barber Kennedy
George Kraft
Frank Landon
Keith Lochner
Earl Mac Dowdle
Paul Morris
Dan Oliver
Elouise Osborn
Francis Hay Patterson
William E. Payne
Ester Pederson Placek
David W. Shafter
Floyd Sheppard
Smith
Beverly Pearson Smith
Frank Snooks
Iris Beadle Stanley
Arlo D. Vanden
Irlan O. Vaughan
Richard K. West
Polly James Wiberg
Robert T. Wuluff Jr.
Don Wint
Gardiner Wyman
Guychet Shinmnen Wyman
1950
Charles Baker
Helen Banker
Harold Beaver
Lyndell Cash
Harold Concock
Glen Cranston
Richard Ditmer
Robert P. Hansen
Paul Robert Heckart
Erlies L. Johnson
Gordon Johnston
William E. Johnson
William Newson
Hendricks Osborne
James Osmur
Elaine Oliva Palmer
Jesse W. Porter
Rutha Fisher Richardson
Margaret Sencindiver
Richard Spahr
Robert Spick
John Swain
G A. Upton
Virginia Watts
Floyd Wiberg
Arthur Wiseforth
1949
Wallace Anderson
Frances Vickery Barnett
John A. Baggett
Dejores Mellon Brolak
Ruth Bertsche Haines
William R. Kimberoth
Agnes Van Meter McLane
Stella Miller
Donald Peoples
Vilni Troadal Peoples
Cora Walter Peters
Roger L. Smith
Dan Steiner
Shirley Gaerte Svaan
Lois M. Williams
Jeanne Winberger
Babsara Shoppe Wright
1948
Karl Ar-strong Allen
Bernice Schell Bager
Aryd E. Berg
Betty Van Luel Hilton
Donal Johnson
Lester Kennedy
Robert L. Morris
Miriam Heisey Sanchez
1947
Charles T. Baker Sr.
Francis L. Coje
Taylor W. Hayes
Leroy House
Lois Armstrong Osborne
Arjenia Likek Swanson
1946
George Coad
Annabelle Morin Cole
1945
James A. Canning
Napoleon E. Mark
Donald E. Martin
Bruce A. McDougall
Warren E. Patow
Margaret King Warden
1944
Wm L. Abel
Wm. Boyer
John Craig
1943
Charlotte McCooh
Clarence Rutschman
1942
Martha Geiger Brown
Vail Hamilton
John R. Malott
W. O. Moulton Jr.
Thomas G. Staples
Paul Goodwin Wynne
James S. Youngh
1941
O Carl Brown
Howard A. Lyman
Louis C. Moore
Charles Reed
Leo Sand
1940
Arthur R. Anderson
Paul B. Campbell
Ethel Clarck
Oliver R. Dejem
Robert Hollingsworth
Lovina Shupe Kimbel
Gerlrd Martin
William Moreland Jr.
Charles F. Peagram
Nellie Parris Ramsey
Joseph C. Ward
1939
Lloyd Bower
Earl R. Hart
David E. Hoover
Lydia White Sands
Ruth Irene Bloomster Smith
1938
Janet - Baker
Thelma Sharp Hollingsworth
Frances Peck Hudson
Marjolise Hatch Lamb
Herbert Le Page
Dorothy Martin
Paul Stuart
1937
Frank Brown
Joseph Kinbel
Edith Lewis
Pleworth White
1936
H G. Dawes
John English
Charles Wiggins
Notice to all Taylor University alumni:

We will publish a 1982 Alumni Directory early in the spring. If for any reason you do not wish to have your name and address included, please send your notification by October 1, 1981, to Betty Freese, directory editor, Taylor University, Upland, IN 46989.

HOUSE FOR SALE

Taylor University has a house in Eustis, Florida, that was donated to the institution by the Rev. Charles Jennings. This is a three bedroom, two bath, frame ranch home, set in an orange grove.

Mr. Jennings stipulated that the proceeds from the sale of this house be used to establish a memorial scholarship fund in memory of his wife. This house is currently available at $45,000. Questions concerning the home can be directed to Charles R. Newman, Director of Service Operations at Taylor University.
Howard Taylor, William Hill resign positions

Two members of Taylor's administrative staff, Howard Taylor and Pastor William Hill, recently resigned from the University, effective June 30, 1981.

Howard E. Taylor, who had been with the University since 1976, is now the Director of Capital Gifts at Fuller Theological Seminary in Pasadena, California.

Director of Alumni Relations and Annual Programs since 1980, Taylor had previously served as Director of Financial Aid, Director of the Annual Fund, and Assistant Football Coach.

Both Howard and his wife Jill have expressed great appreciation for the time they spent at Taylor, but also eagerness to work again with Samuel Delcamp, Vice-President for Development at Fuller.

Howard had worked under Delcamp from 1977-78 when Delcamp was Taylor's Vice-President for Development.

William J. Hill, after serving since 1970 as Director of Student Ministries, is returning to the local church pastorate.

Although future plans are not yet definite, Pastor Hill has felt a "continual tugging" in this direction during the last couple of years. Prior to coming to Taylor, he had been the pastor of a church in Hazel Park, Michigan, for twelve years and a student pastor for three years in Nashville, Tennessee. Mrs. Julia Hill has served by her husband's side as secretary during their eleven years at Taylor.

Pastor Hill describes that time at Taylor as "the highlight of our lives." We have grown to love hundreds of students and the faculty, and staff here. It is never easy to leave a place that has given so much happiness and contentment, but if God calls, one must obey.

"Taylor is God's institution and it will continue to challenge young people to grow and seek His will. My prayer is that Taylor will never stray from its evangelical roots, but will continue to be the exciting, distinctive Christian school it has always been."

Social Work program nationally accredited

The social work program at Taylor University has been granted national accreditation by the Council on Social Work Education (CSWE). The action, which has just been announced, was taken during a meeting of the CSWE Commission on Accreditation from May 27-30 in New York City.

This initial accreditation is retroactive to May, 1980, and will continue through June, 1983, at which time the program will be reviewed and may be eligible for four more years of accreditation.

According to Elaine Rothenberg, Chairperson of the Commission on Accreditation, the Commission commended Taylor's program on "its well-structured and excellent conceptualization of its curriculum."

Under the leadership of Marilyn McQueen - Director of Social Work Education and Assistant Professor of Social Work and Sociology, and with the assistance of John Wallace - Assistant Professor of Social Work, the five-year drive for accreditation has included development of new courses, curriculum reorganization, developing field placements and community relations, a 281-page two volume self-study (submitted in April, 1980), and a CSWE site team inspection (or evaluation) in March, 1981.

During the two-day inspection, the last and most crucial step of the accreditation effort, numerous interviews were conducted among members of the Social Work/Sociology Department, support faculty involved in other classes taken by social work majors, current and alumni social work majors, supervisors of local social work agencies, and various administrative personnel.

Prof. McQueen commented: "The team gave high compliments to the program on the strong support and involvement of the community advisory committee and field supervisors and on the well-developed senior comprehensive social work examination which other programs are seeking to develop.

"This goal has been a long time in being reached. The combined efforts and hours given by faculty, students, and community professionals has resulted in a quality program which we hope will benefit clients and human-service agencies with whom our graduates work," she added.

Because so many social work agencies and graduate programs only accept candidates from accredited institutions, the CSWE's approval will allow Taylor social work majors greater opportunities in their post-graduate pursuits.

Gilbert Crouse named new Vice-President

Dr. Gilbert L. Crouse, 42, became Taylor University's Vice-President for Business and Finance on July 1, following a unanimous recommendation by the Vice-Presidents Screen Committee. Dr. Crouse fills the vacancy created when Dr. Gregg O. Lehman assumed the Presidency.

Dr. Ronald Keller, chairman of the Screen Committee, stated that Crouse is "articulate, intelligent, and knowledgeable, and his Christian commitment is evident."

Since 1976 Dr. Crouse has been at Asbury College in Kentucky, where he has been both professor and chairman of the Department of Business and Economics.

Prior to that he spent a year-and-a-half in Taipei, Taiwan, as a Fulbright-Hays Professor at the National Taiwan University, and as a consultant for the Economic Planning Council in Taipei.

His teaching career began at the University of Kentucky, and he has since taught at the State University of New York, Centre College (Kentucky), and Purdue University.

Dr. Crouse earned the A.B. degree at Asbury College, the M.A. at the University of Kentucky, and the Ph.D. in economics at Purdue University.

Dr. Crouse's wife Janice, who has been teaching speech at Asbury, also holds the Ph.D. degree. The Crouses have two teenage children.
MAJOR ESTATE AND GIFT TAX CHANGES have just been enacted by Congress.

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