Mind-molders and the authority crisis

Rube Goldberg, step aside
The new TWO
He’s where the action is
Media brainwashing has created a

NEW ANTI-AUTHORITY!

"The collision between secularism and Christianity is a collision between those who hold that the finite system we inhabit from the cradle to the grave is the sum total of things, and those who believe that we are pilgrims of eternity making a brief journey through time . . ."

—Dr. Harry Blamiers
Much as Alexander Solzhenitsyn came to America with words of warning about our nation's growing weaknesses, so did Dr. Harry Blamiers come to Taylor University with words of warning about the increasing lack of moral direction in our country, as well as in his own.

Dr. Blamiers is a prominent British author and theologian who appeared for an October chapel service as part of his Christian College Consortium lecture tour. A former professor of literature, he was educated at Oxford University, where he was tutored by C. S. Lewis. His continuing writing career includes 17 books on such subjects as education, fiction, theology, and literature.

Here, Dr. Blamiers thrusts intriguing questions at a world whose traditional sources of moral authority are gradually being overthrown, and he sounds an inescapable challenge for Christians to weigh their behavior and values in the face of eternity.

Bernard Shaw once remarked that the Americans and the British are two peoples divided by a common language. But Christians in the two countries are at least united by common problems.

We live in an increasingly secularized society, surrounded by materialism and hedonism, pleasure-seeking, money-making, and permissiveness. People ought to feel, however, when they meet a Christian, that they are face-to-face with something that represents a challenge to current worldliness.

The average citizen nowadays is a victim of daily, hourly brainwashing by the media—by the press, the radio, the television, the advertisements—and everything else in our cultural environment that is hammering into his head the notion that this life in time is the only thing that matters. The dull questions of meaning, value, purpose, and good and evil are exclusively considered of little importance to a 60- or 70-year life span on this planet.

But you don't have to keep on saying this in order to convey it. All you have to do is to produce a ceaseless flood of entertainment, news, discussion, and comment which bypasses all questions of spiritual reality and ignores even the possibility of supernatural life.

There are exceptions, of course. But by and large our radio, our television, and our other media do not present, either in the form of drama or story, in the form of observation or discussion, a commentary on life which takes the Christian God and the life hereafter seriously into account.

Now it so happens, too, that during the last few decades an important truth has been effectively battered into Christian heads from thousands of pulpits—namely, that Christians must be always concerned for the earthly as well as the eternal welfare of their fellow creatures. But so effective has this shift of emphasis been that some supposed Christians are now in danger of losing sight of the issue of eternal welfare altogether.

"People ought to feel, when they meet a Christian, that they are face-to-face with a challenge to current worldliness."

Pick up some of the books and journals with Christian labels, addressed to believers, and study the good advice lots of them give about such matters as family and personal relationships, social organization and welfare, the right way to bring up children, or how to live harmoniously in a multiracial community.

Such books you will find oozing with altruism and benevolence, with zeal for justice and equality, with sympathy and compassion. And yet, so often one misses that Christian note which will suddenly compel the reader to sit up and say, "Ah, this could only have been written by a Christian. This is the distinctive, authentic Christian note. This is the thing that marks the writer not just as a good-natured, caring fellow being, but also as a man rooted and grounded in the Faith."

What is often missing is the word or sentence that suddenly puts man's earthly lot into perspective against the background of God's eternity—that sets social and personal well-being within the context of the great facts of redemption and salvation, which reach out of time.

"All human purpose is related to divine purpose or to diabolical purpose."

This is what distinguishes the Christian Church from all other agencies for human welfare and should likewise distinguish every specifically Christian institution, such as Taylor University.

For, put quite simply, the collision between secularism and Christianity is a collision between those who hold that the finite system we inhabit from the cradle to the grave is the sum total of things, and those who believe that we are pilgrims of eternity making a brief journey through time, that our 60 or 70 years here form a passing phase—indeed, a preparatory phase—and that everything in this life which eternally matters points elsewhere.

It is a confrontation between those who think that, ideally, life is a matter of material progress from vaccinations to superannuation in a technological society with wall-to-wall protection against discomfort and strain, and those who believe that we are molding souls on the way to everlasting life.

You see, Christianity is a religion which grounds human life in what is supernatural. But the creed, and it is a creed, of present-day secularism is naturalism—the belief that the only reality is to be found within this universe, governed by those laws of nature which our scientists explore.

Naturalism has its own criteria and vocabulary, and Christianity has its own criteria and vocabulary. We expect to meet the former when we read books by unbelievers, and we ought to be coming across the latter when we read or hear the utterance of believers.

For instance, in secular usage, words like "aim," "purpose," "cause," "result," and even "good" and "evil" have to do with events that take place exclusively in history, while the Christian can scarcely speak seriously of "purpose" at all, let alone of "good" or "evil," without introducing a supernatural dimension. For all human purpose is related to divine purpose or to diabolical purpose.
But our secular society has constructed an ethic, a sociology, a psychology, an educational theory—indeed, prescriptions for all branches of human behavior and enterprise—which are rooted in naturalistic thinking, in the assumption that cause and purpose, value and meaning can all be exhaustively expressed in terms of humanistic and materialistic notions of well-being.

This is the problem of our day, and acutely the problem of officially Christian institutions. We cannot carry over into the sphere of Christian thought and action a body of criteria, a set of values, and even a verbal equipment that are specially devised to contain the facts of human destiny and the meaning of life within the framework of time-locked materialism.

For there's no Christian statement about any fundamental issue of meaning or purpose that can be adequately articulated without explicit or implicit reference to a state of being beyond time which secularism ignores.

In the last resort, the will of God is the only ground basis of action we know, the grace of God the only energizing impetus we know, and the service of God the only ultimate end we know. These are for us "ends," "purposes," "aims." We can't line up with secularists on the assumption that such truths and obligations can be overlooked.

In short, the Christian can't evade the duty to try to alert people to a set of values clean contrary to those currently in vogue in the media world, which tends to set the standard of people's thinking.

Notice what I've just said there—that the media tend to set the standard of people's thinking. And observe what that means— if the media set the standard for people's thought and behavior, then the media have become their authority for thought and behavior. That is what has happened.

Very ironically, Christian leaders and educationists have been saying, "Oh, no, no, no—we mustn't do with that kind of thing in our democratic age; authority must go." While the Christian Church has been noisily divesting itself of authority, the media men have quietly substituted a new authority— their own. It might be better to call it a new anti-authority—the authority of modern secular worldlyness and permissiveness.

Prevalent habits of thought and behavior are being adjusted to match the media's presentation of life as a sensual free-for-all, from which moral imperatives are being shot away and spiritual reality banished.

Civilization, however, as well as Christianity, depends on the preservation of authority; and I mean authority, not authoritarianism. For authority is the accepted standard, the norm. It needn't have the traditional trappings of status and power to be authority; all it needs is the influence to make itself felt, to make certain codes and rules generally accepted, generally observed. Bosses are not essential to the operation of authority, but guidelines and criteria are.

If you're going on a dangerous expedition, it may or may not be necessary to have a leader whose word is law; but it will certainly be necessary to have maps and compasses that can be relied upon and whose registrations people will not question. That's the principle of authority—not necessarily having people who issue orders, but having guidelines and touchstones, signposts and mileposts, so that you know where you are.

I heard a distinguished statesman say, "The age of deference is gone." If that were really true, then civilization would be finished, absolutely finished. If we don't defer to authority, our civilization cannot survive.

There is the authority of the dictionary and the grammar book, for instance, that enables us to use our mother tongue for communication with each other. That's the authority of linguistic orthodoxy (another unfashionable word), and yet we need it—the orthodoxy that gives one meaning to "good" and another meaning to "bad," one meaning to "fat" and another to "thin," and says you mustn't mix them up.

There is the arithmetical authority which tells you in what order to use the numerals 1, 2, 3, 4, 5, and so on.

We defer to orthodox authority whenever we drive on the left side of the road—yes, even if the right side is the left. We defer to orthodox authority whenever we pull up at a red traffic light.

Incidentally, many of these crucial authoritative safeguards of civilized living are generally handed on from generation to generation by what we call tradition. And tradition is another much misused word. Yet it is really a big, necessary concept.

Our numerical scale and arithmetical system of calculation are traditions. The language we speak is a tradition. We're deferring to tradition, as well as to authority, whenever we speak. You can't say "That's good" or "That's bad" without committing yourself to acceptance of an ancient tradition in which meaningful concepts of value and quality are enshrined. If a man were to try to break with tradition in this respect, he'd find it extremely difficult.

Suppose he makes the effort and says, "When I say a thing is good, I don't mean that it ought to be approved on; I mean that the less we have of it, the better." He might think that he was being pretty rebellious; but if you examine his words, he's used every one individually in the traditional manner. One of the ironies is that it's very difficult to attack healthy traditions without using the machinery which healthy tradition has given you.

The point I wish to get at is this: the system of accepted traditional authority governing a civilization has hitherto covered morality, as well as language, numbering, rules of hygiene, public safety . . . that kind of thing.

That authority, however, is now in danger in the West, for acceptance of authority involves discipline. One has to obey the rules and follow the signposts. Yet, under that obedience, freedom flourishes.

This is the paradox: without signposts, there's no freedom. Given the signposts, you can make your choice: you can go east or west, south or north. Without signposts, there's only the compulsion of untutored whim, and such compulsion is slavery.

Suppose this challenge to authority spread to other fields and people began to ask, "What right has anyone to label the signposts on our road with
For centuries in Western civilization, rules for the life of virtue have been a matter of transmission from generation to generation, just like the rules of hygiene, health, safety, and so on. But such rules are increasingly under attack. The agencies which mold the public mind—education, literature, the media—have abdicated responsibility for the moral life of the nation.

No doubt, within the education system there are plenty of individuals and institutions like Taylor still trying to do their best to hand on moral guidelines. But they do so against the background of the powerful notion that moral life is a matter of unfettered individual options in a great, fun free-for-all.

“The agencies which mold the public mind—education, literature, the media—have abdicated responsibility for the moral life of the nation.”

We have the most powerful mind-molding instruments ever devised in human history, and the life of virtue is not enjoined upon us by any of them; none of them are concerned about it. On the contrary, they make a sustained attack on the traditional concept of authoritative morality.

This attack is directed at the very principle of validity in objective standards. The notion is cultivated that the quality of human experience resides in spontaneity and independence, asserting your personality, doing your own thing. Christianity, on the other hand, insists on our creatureliness, on our need to lose ourselves in Christ.

We know what are the effects of handing over the machinery of mind-control to the forces of moral and social decomposition; we see it in the rising crime rate, the spread of violence. But are we sufficiently sensitive to the less spectacular effects of daily brainwashing on the man in the street? The steady erosion of the notion that happiness and fulfillment in life are, at bottom, connected with virtue, as opposed to vice; the inculcation of the notion that happiness and fulfillment are essentially a matter of keeping ahead of the cost-of-living index—all these are factors, of course, behind our epidemic of mental illness.

What all this amounts to is simply that the Christian message can’t possibly come across today as comfortably in tune with prevalent notions, easy to assimilate. It has to bring a terrible challenge, for the Christian really has to bear witness to what nobody else is bothering about—the ephemeralism of worldly attitudes and fashions against the everlasting stability of God’s eternity.

If the Christian doesn’t remind fellow beings of the real nature of human life, no one else will. And by “reminder” I’m not just thinking of preaching. I’m thinking of daily conversation, conversation that reveals an outlook with a difference—awareness of man’s unchanging mortal lot—the fact of death, the hope of immortality, the truths that suffering and sickness can’t be totally eliminated, that human progress and welfare and amenities have their limitations, that we are creatures basically dependent on the bounty of God, that we are fallen beings and there is evil about us, that the Christian Church has a message of salvation.

We don’t want Christians who can’t join in a conversation without preaching a sermon, but we do want Christians whose outlook and utterance raise in the back of others’ minds the shadow of the great truths about the human situation which the Christian revelation has opened up to us. The Christian really is an ambassador of everlasting life; he is a member of the divine embassy in a world which, by and large, has turned its back on things eternal.

Well, embassies are not as safe as they used to be. The divine embassy is not yet under siege in our countries . . . not quite. But if the current revolution against virtue and value, against authority and tradition, gathers pace, and we Christians are all taken hostage, we shall wish we had been a bit firmer with the Ayatollahs who have paved the road to Hell with flags of liberation.
Creativity is king during field days for gifted teens

Physics students racing mousetrap cars in the corridors and dropping eggs off the roof? Chemistry students weighing BB's and working crossword puzzles? And all of this taking place in the hallowed halls of science at Taylor University?

Yes, last spring, on April 11, Taylor's physics and chemistry departments suspended routine activities to host the third annual Chemistry-Physics Field Day for high school students of science. Sixteen teams of students from ten high schools competed for valuable prizes by participating in somewhat traditional and semi-rigorous events such as a computer game, a solar-energy contest, the identification of unknown chemical solutions, and a titration race, as well as in the unconventional and entertaining events.

The science field day was initiated at Taylor in the spring of 1977. It is patterned after a "Physics Olympics" that originated at Indiana University of Pennsylvania. The purposes of the Field Day are to provide opportunity for high school science students to engage in rousing competition in subjects that have a reputation for humorless academic rigor, to stimulate interest—even enthusiasm—in chemistry and physics, and to engender greater rapport between Taylor faculty and high school science teachers and students.
The Field Day held last spring was the best attended thus far. It was the first held on a regular school day (having been sanctioned by the Indiana Secondary School Administrators); the first two field days were held on Saturdays. (The second “annual” field day planned for April 1978 had to be cancelled because of the school dismissals and widespread scheduling uncertainties that attended the coal-strike-induced energy crisis that spring). Sixty-four students accompanied by twelve teachers participated in the 1980 event. Schools from as far away as Columbus, Indianapolis, and Plymouth were represented, as well as nearer schools such as Marion, Muncie, Blackford Co., Jay Co., and Eastbrook.

Teams in chemistry competition entered five events: (1) a weighing race in which an estimate of a large number of BB’s had to be given quickly after weighing the total and a representative sample, (2) a solution-identification race in which several unlabeled bottles of commonly used solutions had to be identified by intermixing and by using conventional reagents, (3) a titration race in which standard reagents, indicators, and ordinary burets were used to analyze an unknown acid or base, (4) a quiz show in which contestants were given a rapid-fire test of chemical knowledge using questions of varied format, including crossword puzzles, and (5) an “all-in-the-family” contest in which students had to fill in an incomplete periodic table by correlating the descriptions of properties of “unknown” and “known” elements.

Teams in physics competition entered seven events: (1) a “Rube Goldberg Fizziks Display” in which a great number of physics principles were to be demonstrated by a device assembled by the contestant to carry out a chain-reaction sequence of activities of doubtful importance, (2) a mousetrap car race in which a car, powered only by the energy stored in a common mousetrap, was judged for distance traveled along a corridor, (3) a balsa
Testing of the balsa wood bridges gets underway in the physics competition.

bridge contest in which a bridge built from a small amount of balsa wood was tested for the greatest weight it would support, (4) an egg drop in which a homemade container was used to protect an egg from breakage when dropped onto concrete from the roof of the science building, (5) a solar-energy collector contest in which a student-built device of specified cross-section was judged on the amount of solar energy retained in heated water, (6) a computer game in which imaginary shells were fired from a stationary gun position toward an unseen moving ship, and (7) a "Fermi Question Quiz" in which students were required in a short time to estimate answers to several questions which are non-measurable. (Example: How many table tennis balls would it take to fill a sphere the size of the moon if the radius of the moon is 3500 km?)

New records achieved this year included dropping an egg 50 feet in 1.5 seconds without breaking it, propelling a car 65½ feet down a corridor using only a mousetrap, and supporting 137 pounds on a bridge made from less than four ounces of balsa wood!

The events were held throughout the Taylor Science Center from 9:00 a.m. to 12:30 p.m. All physics and chemistry faculty and many Taylor students were kept busy conducting the competition. At 12:30 all guests were served lunch in the banquet room of the Dining Commons. Winners were announced and awards were presented in the banquet room after lunch. Handsome trophies were given the winning teams in both areas of competition. Engraved plaques were awarded to second-place teams and framed certificates were given to third-place teams. Winners of first, second, and third place, respectively, were Plymouth, Marion, and Eastbook in chemistry, and Muncie Southside, Northeastern, and Blackford in physics.

The purposes intended for Field Day are apparently being fulfilled as judged by comments from participating teachers who perceive the event as becoming a highlight activity of the school year for academically superior students as well as those more modestly endowed. Participation has become so encouraging that the invitation list will need to be limited this year for the fourth annual Field Day, now being planned for Friday, April 10, 1981.

Mathematics, too, can be fun. This was proved once again when sixty-five students and advisors from thirteen high schools participated last spring in the eighth annual Taylor University Mathematics Field Day, sponsored by the Mathematics Department and the Taylor Math Club, Tau Mu Alpha.

The main purpose of this day is to bring together high school mathematics students who enjoy solving math problems and playing mathematical games. Another purpose is for the Taylor mathematics faculty to become acquainted with these students and their advisors and the math programs from various high schools. Also, the students and advisors obtain more information about the Taylor University program.

Each school sends a four-person team—two students for the Tandem Relay Test and one entrant each for the Power Test and the Rapid Transit Test.

Tandem Relay Test
A large number of written problems
are given to the two partners to divide between themselves for independent work. They may pass notes, but they cannot talk.

Knowledge of mathematics and excellence in the executive skills of checking, working clearly and neatly, and best use of time are emphasized in this test. Problems are chosen from all high school subjects in mathematics, and some require original thinking.

**Power Test**

Problems included in this test require more time and deeper, more analytical thought than those of the Tandem Relay. Application of mathematical principles, in addition to a wide knowledge of various concepts, is required.

**Rapid Transit Test**

This is a rapid computation and estimation test. Problems are shown on a screen, and the student works the problem mentally if possible. When sufficient time has been allowed for most students to work the problem, the next one is given. Problems are chosen from applied as well as theoretical mathematics. The abilities to read rapidly, to do mental arithmetic, and to use short cuts in computations are recognized in this test.

This year's Tandem Relay, Power, and Rapid Transit tests were prepared, respectively, by Professor Dale Wenger, Chairman of the Math Field Day Program; Dr. Paul Harms, Associate Professor of Mathematics; and Dr. David Neuhouser, Chairman of the Mathematics Department. Fifteen Tau Mu Alpha Math Club students helped with the proctoring of the tests, the supervision of games, and with registration.

After the tests are completed the mathematical games begin. Each student participates in one game. Some of the games that have been used are Spirals, 3-D-Tic-Tac-Toe, Hex, Pentamino Hunt, and Awari.

While the students are taking tests, special activities are planned for the advisors. Some of the activities conducted in past years are demonstrations of equipment and programs in the computer center, mathematical talks by Dr. Neuhouser and alumnus speaker Gary Friesen (mathematics teacher at Eastbrook High School), and mathematics movies.

This year Professor William Ewbanks, Associate Professor of Mathematics and Director of the Taylor University Mathematics Laboratory, gave the advisors a tour of the Math Lab and involved them in Math Lab activities.

At the end of the day individual and school awards were presented to the first through fifth place winners. Bluffton High School won this year's event, and the student Grand Prize Winner was Mitch Edwards of Marion High School.

This annual Mathematics Field Day Program introduces many outstanding mathematics and science students to Taylor University. Because of this program several of these students have enrolled at Taylor.

If your school would like to participate in next year's Math Field Day Program, send the school address and the name of the advisor to Professor Dale Wenger, Department of Mathematics, Taylor University, Upland, Indiana 46989.
The new TWO: Making a difference in the '80s

For those who have been away from the Taylor campus for more than twelve years, "TWO" may be a totally unfamiliar term. Most alumni reminiscences of Taylor's outreach ministries would probably bring to mind Gospel Teams, Christian education capstones in the Bahamas with "Miss B.," summer projects under Pastor Peter Pascoe, the Community Action Council, and a variety of other activities.

Even for those who have known the TWO of the last decade, however, it's time to get re-acquainted. From 1969-77 the term "Taylor World Outreach" referred only to summer mission activities, but in 1978 a major reorganization took place.

That year, when Steve Doles assumed the position of Assistant to the Director of Student Ministries, enough manpower was finally available to assign him the responsibility of coordinating all of the various facets of outreach ministries, which Pastor William Hill (Director of Student Ministries) and his wife Julia had kept alive for several years. Thus, TWO was transformed in 1978, and its activity was expanded to encompass other areas of outreach.

Since then, Steve's primary aim has been to give uniform structure to the six major branches of TWO: 1) Community Outreach, 2) Taylor Christian Artists, 3) Youth Conference, 4) Lighthouse, 5) Fellowship for Missions, and 6) Residence Hall Chaplains.

One of Steve's major accomplishments has been to establish student co-chairmen as leaders for most of these programs, with himself overseeing the entire operation and helping wherever he's needed. He feels that it is through well-developed student leadership that the vision of outreach can and should be perpetuated.

And why do we need that vision? First, of course, because Christ and Paul commanded believers to spread the Gospel. But Steve also alludes to the Christian College Consortium's president, John Dellenback, who said that colleges with deep commitments of faith and strong outreach ministries will make a difference in our nation during the '80s. They are the private colleges that will survive.

Steve emphasizes that Taylor's fulfillment of the vision means getting our eyes off of ourselves and looking to the areas where we can serve others. And one way for students to serve is by getting involved in TWO.

Community Outreach

Community Outreach is probably the least glamorous division of TWO. It involves ministering to individuals, not audiences—and often people in less than ideal living situations. It involves going out to the people where they are, not having them come to Taylor. And it often involves working for months without seeing any visible "results" or "successes." It means, for many students, a long-range commitment that becomes one of the most important things they'll ever do in their lifetime.

So far, approximately 175 students have found Community Outreach a way in which they can serve—and with a long list of activities from which to choose.

The most popular program is Big Brother/Big Sister. Each of 100 area children (most of them in junior high or upper grade school) gets together once a week or more with a Taylor student for a meal, a movie, or just plain fun. Monthly group activities are also planned for all of the big and little "brothers" and "sisters."

Many area children are also helped through such activities as tutoring and Good News Clubs. Each Good News Club leader, under the auspices of Child Evangelism Fellowship, regularly teaches Bible lessons to neighborhood children.

Some children in special need of friends, however, are those in nearby orphanages and correctional homes, such as the Delaware County Children's Home, Christian Haven Boys' Home, Vernon Manor, and White's Institute. Groups of Taylor students usually visit each of these homes once a week, to conduct church services or simply to share their love.

A special activity planned for this spring is the Community Outreach Field Day. For this, children from all of the various programs will be invited to come to Taylor for a day of fun and fellowship.

Other important visitation ministries involve local shut-ins, the Veterans Administration Hospital, and the University Nursing Home. Through vari-
ous community outreach groups, people of all ages can be shown that others care about them, that they are valuable in others' eyes.

Steve Long, a junior pre-med/chemistry major, has found that such involvement is worth his time and effort. Of his Sunday morning ministry at Christian Haven Boys' Home, Steve says, "It's a real gift that God has given me. Without it I'd be useless."

He and ten to fifteen other students—both men and women—go to the home each Sunday to conduct church services for the boys who range in age from 9 to 15. Looking back on his freshman year, when he began going to Christian Haven regularly, Steve sees that he was a bit naive in expecting immediate changes in these twenty-four "extremely ornery" boys.

"But it's not the drastic changes that really matter," Steve explains. "It's the little things—like having a boy ask you to pray with him, getting a hug now and then. These kids are crying out for love... They treasure each little show of affection.

"They may seem pretty hard-nosed, but inside they're really soft. When you get them by themselves, then you can start reasoning with them and you can get them to understand you."

Kyle Huber and Lynelle Beeson, Community Outreach's co-chairmen, see ministries such as Steve's, as well as the rest of their various programs, as ways of meeting Taylor's responsibility to the community, to many people who hurt deeply.

Since this is only the second year that all of these programs have been formally organized as "Community Outreach" (several community ministries of the past were gathered under the title "Community Action Council," a Sociology Department outgrowth), Lynelle and Kyle are working toward further stabilization of the program, so that it may be built upon in the future years.

But whatever this future is in terms of numbers and organization, the rewards of Community Outreach undoubtedly will remain, as Kyle said, "under the surface." And that so often is where the needs lie.

Taylor Christian Artists

Not very long ago, Taylor's artistic ministries consisted solely of music, usually in the form of Gospel Teams. Today, Taylor Christian Artists still means music—but more.

Through drama, clowns, and a new ministry, puppets, the gospel of Jesus Christ can be shared in creative and entertaining ways, while helping students to become better communicators of their faith and to develop their God-given talents.

Only in its third year, TCA has already grown to a respectable size. Each September the invitation is extended for anyone interested in becoming a Taylor Christian Artist, and presently seventy-five students have responded to that call.

Approximately thirty-five of these are involved in one of five singing groups—Illumination, New Covenant, Eternal Song, Masterpiece, and Portrait. Some of these groups were already formed before they joined TCA, but others were organized simply by interested individuals gravitating to one another and finding that they could harmonize.

And with plenty of talented underclassmen comprising the bulk of these groups, the future looks bright for this ministry.

The other half of TCA's music is found in ten to fifteen soloists, five of whom are capable of conducting an
entire service. In this lies not only the challenge of singing for forty-five minutes or an hour, but also of unifying the entire performance with testimony and effective rapport with the audience.

Among the more recently-organized ministries is “King’s Company.” Two separate drama troupes travel to area churches, mainly for Sunday evening services, to present Biblical principles through an ever-growing number of skits. Humor is one of their fortes.

For younger audiences, TCA’s ministers of the gospel often come complete with colorful make-up, floppy shoes, and tattered clothing. This official clown apparatus prepares nearly a dozen students for an effective ministry in Sunday evening church services, TWO publicity on campus, Youth Conference and other special events, and even nursing homes. Soon they hope to present programs in Christian schools and a street theater.

But the resourcefulness and creativity don’t end with musicians, thespians, and clowns. In a joint effort with Lighthouse, TCA has purchased muppet-like puppets and accompanying tapes. As soon as puppeteers can undergo extensive training, the puppets will be another familiar outreach of Taylor University.

Behind all of these different efforts and individuals is the philosophy that TCA’s purpose is to minister as a body, giving encouragement to and praying for one another.

The person who encourages this unity, as well as acting as booking agent and “cheerleader,” is chairman Mark Slaughter. His goals for the future lie not so much in increasing the number of programs in TCA, but primarily in bringing the present programs to their full potential.

Even in the short time that Mark has been involved with this young branch of TWO, he has experienced the joy of seeing performers grow and gain confidence. “We have to give room to grow,” he said, “even if that means giving them the opportunity to fail.”

Mark hopes—with good reason—that each Taylor Christian Artist will be able to join him in saying, “When I leave Taylor I’m not going to be the same because of TCA.”

Youth Conference

For Community Outreach, the “mission field” is obviously very localized. In Taylor Christian Artists, it can spread to a larger region of the state. But when Youth Conference comes around each spring, the Gospel of Christ can be extended to the Midwest and beyond.

Youth Conference is that single weekend of the year when hordes of high school students—probably 1,000 or more this year—converge upon the campus for a montage of activities. Underpinning it all is the purpose of bringing young people to Christ and strengthening their Christian commitment. This year that weekend will be April 3-5.

Overseeing the planning and decision-making are co-chairmen Ed Rader and Paul Gearhart. They lead the forty Youth Conference Cabinet members and the entire student body in fulfilling the Conference’s aims and unifying the weekend around a theme—“Set Free.”

Much thought also goes into the selection of a speaker. Jay Kesler, Mel Johnson, and Josh McDowell are just a few of the Conference speakers of the past decade. The 1981 speaker will be Ron Hutchcraft—author, radio show host, and Executive Vice-President of Youth for Christ/U.S.A.

For the Cabinet members, their primary responsibilities lie in leading nearly twenty committees that handle the various components of the weekend, both in the forefront and behind the scenes.

The people they’re serving—the conferees—are only on campus for one weekend, but the Cabinet members are far from idle throughout the rest of the year. During those preceding months they’re all busy putting organizational skills to good use—in everything from processing applications to creating and spreading publicity.

When the big weekend actually comes, however, it’s not just the Cabinet members who make Youth Conference work. When conferees roll

Salesmen Dave Harden and Matt Young display their wares to 1980 Youth Conference guests: T-shirts bearing the weekend’s theme, “So Let Us Shine.”
out their sleeping bags in the dorm rooms, eat each meal in the dining commons, and inhabit the chapel and student union throughout the day, nearly every Taylor student is put in some kind of contact with the Conference guests, and in that they have the chance to represent Christ.

Those students who want to have an extra share of contact with the conference guests can become altar counselors and discussion group leaders. Since the speaker often gives an altar call, fifty or more counselors are needed to effectively present the plan of salvation and otherwise counsel those who come forward.

Discussion groups—with about ten high school and two Taylor students in each of the 100 groups—will meet at least twice during the Conference. These are intended to further explore Hutchcraft’s message and to help the conferees in opening up with one another.

The list of channels through which Taylor people can serve during Youth Conference could go on and on. Hosts and hostesses, for example, are needed to greet the incoming conferees and show them to their rooms. Those who are artistically inclined can help with the symbolic logo and backdrop on the Chapel/Auditorium stage. And still others may choose to be a part of the weekend’s music, which traditionally features a theme song.

Youth Conference can involve just a portion of the student body, or it can include all 1600. Anyone who will even take a few minutes to talk with one of the conferees can be part of the ministry. And the result is that many of our one-weekend visitors walk away with transformed hearts and minds.

Lighthouse

"It’s not a glorified vacation," Pastor William Hill says of Taylor’s annual three-week excursion to the Bahamas. Lighthouse is launched with evangelism in mind, and it comes back with changed lives.

Eighteen to twenty-two students and two or three advisors make up the group that heads to the Caribbean island of New Providence each January. Most of the island is actually the city of Nassau, and it is there that the group settles into its headquarters—Joy Bible Camp.

"Primitive" is the best word to describe the camp’s rugged cement cottages which are supplied with screenless windows, insects, cold water for showers, tepid water for drinking, dilapidated kitchen facilities, and frogs . . . lots of frogs.

The students’ days begin with breakfast at 7:00 a.m., and by 8:15 they are on the road heading for an elementary or high school to present an assembly program. These assemblies, plus daily church programs, provide the central focus of their ministry. Lighthouse sings—as one large group, in several smaller groups, and as soloists—and nearly everyone gets to be a clown in skits that apply God’s Word. Plans for a puppet ministry are in the making, too.

After lunch there is another school assembly, and in the evening the students hurry off to a church for a more serious program. By 10:30 they’re back at the camp, ready to top off the day with a campfire or Bible study.

Other opportunities for ministry arise, too. Some of the program’s most intense experiences have come out of visitations to a Nassau prison and a geriatrics hospital. The severe poverty in these places reminds Lighthouse
members that they, as Americans and Christians, have much to be grateful and accountable for.

Some members of the group, according to their major or practicum area, are sent to other outposts to spend time on individual assignments. Christian education majors, for example, may lead seminars or work with Sunday school teachers, while social work majors are sent to “Abilities Unlimited” (a relative of the Salvation Army) to work with the handicapped. Education majors teach classes during the day.

In its early years, however, Lighthouse didn’t include social work and education majors; it was strictly a Christian education capstone program, headed by Dr. Ruth Ann Breuninger (“Miss B.”). In the decade since then, the program has continued to work closely with Stunce Williams, Youth for Christ director in Nassau, but its Taylor leadership has passed on to Pastor Hill.

In the Taylor students’ contact with Bahamians, they find the culture rather disconcerting in some ways. The nationals generally are a very friendly, hospitable people, but their morality and “Christianity” prove to be of a different breed.

Because many of the islanders are poor, religion, sex, and “getting high” are the main forms of entertainment. Virtually everyone goes to church, but few seem to know what true commitment means. Drunkenness and drug use are shockingly prevalent. All schools, though—both public and private—are “Christian,” allowing opportunities to speak freely about religion. In this context the missionaries—for-a-month have the challenge of demonstrating how Sunday Christianity needs to be correlated with daily living.

Obviously their efforts are being appreciated. “Lighthouse” has become a name well-known and loved by the Bahamians; most of the program schedule is filled long in advance by various schools and churches. Repeated invitations have come from surrounding islands, too, even from the Philippines.

As long as there is a Lighthouse, there will be changed lives—not only on the island of Nassau, but on the Taylor campus as well.

Fellowship for Missions

Inherent to the meaning of “missions” is the act of sending out, or being sent out. In view of this, it may be difficult to see how the forty-five members of Fellowship for Missions (FFM) can live up to their organization’s name while sojourning here in Midwest rural America. Enveloped in the world of studies and other immediate concerns of T.U. life, can they play an active part in carrying the gospel of Christ to the world?

The FFM co-chairmen definitely think they can, and should.

Kristyn Karr continues in her second semester as co-chairman, and Mark Allan has recently stepped into the vacancy created when Chris Houts left to tour the country with Taylor’s semi-professional singing group, MorningStar.

From all three of these leaders comes the desire to remove the negative connotations that mission work sometimes has. As Chris said, “If it wasn’t for FFM breaking down some of the stereotypes of missions and proving their importance, a lot of us at Taylor would be sucked into the materialism and the put-yourself-first pressures of our society.”

FFM therefore strives to increase the students’ awareness of needs and opportunities, of how they can support missions. For many it becomes a direct impetus to see where and how God is calling them for their careers.

From 1969-77, Taylor’s mission efforts were called Taylor World Outreach, then Summer of Service from 1977-79. As Fellowship for Missions begins its second year, many of the mission-support projects of the past continue, such as “love loaves,” the “type-a-thon,” and “skip-a-meal.” Each love loaf is a small bread-loaf bank distributed early every year as a reminder for students to set aside money for missions. When these are collected, half of the money goes to World Vision, the other half to TWO.

As for the annual 24-hour type-a-thon, a two-fold goal is achieved: 1) labels are typed for Bibles to be sent around the world via the organization “Bibles for the World” (Wheaton, Illinois), and 2) the money taken in from sponsors’ pledges goes to FFM. Money from meal refunds also comes in from a voluntary skip-a-meal each semester. The entire campus is encouraged to join in these activities.

Throughout the year FFM continues in its regular meetings, prayer fellowships, meetings, and such activities as missionary film nights, Urbana publicity, a commissioning banquet for Summer of Service missionaries, a spring retreat, and a Thanksgiving.
fast.

The main events, however, are the fall Missions Awareness Week and the Missions Awareness Weekend to be conducted in the spring. These replace the former Outreach Emphasis Weekends (held five to six times a year) and are a throwback to the missionary conferences that used to be sponsored by the Inter-Varsity Missions Fellowship.

FFM's authority and responsibilities are heavily delegated to various officers and co-coordinators within the organization, and thus many well-planned efforts were able to make the first Missions Awareness Week something worthwhile and smooth-running. The two guest speakers—Dr. Thomas Hermiz and Dr. Phyllis Co- bitt—were very well received by the student body.

The money made throughout the year is used to help finance Taylor's summer missionaries. Summer of Service (SOS), one branch of FFM, strives to make mission opportunities known to students—whether it be for a particular country or for specific skills. Approximately 30 students each year use such experiences to decide if they want to make missionary work a lifetime calling.

Kristyn expresses a "real joy in seeing more people involved this year," and Mark is "looking forward to getting involved in some new aspects of FFM."

Fellowship for Missions may be situated far from most mission fields, but its role is active—in prayer, in fundraising, in sending out summer and career missionaries, and in sweeping away negative misconceptions about missions.

Residence Hall Chaplains

As with any diversified organization, TWO requires some sort of cohesive force to hold it all together. And part of that cohesion is provided by TWO's newest division—Residence Hall Chaplains, who act as go-betweens for the various student ministries and the residence hall floors and wings.

But this isn't to imply that campus chaplains are new to Taylor. For many years there were two chaplains per class, who held regular prayer meetings and provided other opportunities for class unity.

In the fall of 1979, however, a new plan was drafted, calling for one chaplain per wing (and several for off-campus residents) to make them more accessible to and involved in the lives of the people they were serving. And the idea seems to have caught on easily enough; in most cases, several people from each wing have applied to be chaplain during the past two years.

With the absorption of the chaplain ministry into TWO this past January, further changes were implemented: besides the individual wing and floor chaplains, one head chaplain was appointed for each dorm, and two students—Joy Wilson and Gary Alms—assumed the roles of co-chairmen.

But despite this apparent hierarchy, the interlocking attitude of the chaplain structure is one of mutual servanthood and discipleship, rather than formal leadership.

Joy and Gary are therefore looked to as the resource persons for ideas, and the head chaplains, who work closely with the chaplains, are trained in utilizing the ideas. Ultimately, this structure is designed to give power to the chaplains who are in turn, servants to the personnel assistants and everyone else on the wing.

In sifting through the applications for each year's chaplains, Steve Doles and the co-chairmen look for people who "have a heart and a concern for others," who have a caring, Christlike attitude. And although the chaplain is usually someone who has been looked to as a spiritual leader all along, he or she is not intended to be any sort of "spiritual giant."

Rather, chaplains are primarily intended to act as go-betweens to make TWO's outreach ministries readily available to the individuals on the wings. As they become aware of the people's needs, the chaplains can also develop their own one-to-one outreach ministries, or direct their fellow students to appropriate counselors.

As for other responsibilities to the wing, chaplains organize various activities, such as Bible studies, prayer partners, prayer chains, retreats, prayer breakfasts, fellowship and sharing times, and occasional wing participation in Community Outreach ministries.

In such activities lies the need to motivate people, and that very often proves to be a frustration to the chaplains; Joy has discovered that people need encouragement to get involved.

But when that encouragement comes and people respond, the influence of chaplains can be one of the most valuable and effective means of uniting a wing in spiritual fellowship and growth.

Because of TWO, students don't have to wait until they're out of college to begin a worthwhile ministry to people in need of Christ. They can reach out to the world right now—whether it be at the nursing home just two blocks from campus or

Concluded on page 19
Alfred Thompson: he’s where the action is

He serves in the United States Navy Reserve, the New York City Fire Department... and in front of his name he carries the title “Reverend.”

Like most preachers, Alfred C. Thompson is the pastor of a congregation—his is in Brooklyn, New York—but unlike other men of the ministry, Al periodically does double and even triple duty as both fire department chaplain and Navy reserve chaplain.

During 1980 this energetic ’52 Taylor graduate made headlines in these two roles—headlines which illustrate his commitment to serving people and the Lord.

‘The Miracle of the Falling Bible’

These are the words that began a New York Post story in which Thompson was recognized for his service with the N.Y.C. Fire Department last April.

A 20-year-old Brooklyn woman had been perched on the roof of a four-story apartment building, threatening to jump to the pavement below. Her despair, she told police, arose from her unwanted pregnancy.

Thompson was summoned to talk to the woman out of suicide and ended the hour-long drama by precariously handing her a Bible. She threw it and, as her attention was diverted downward, Thompson and police officer William Piezhe lunged and pulled her to safety.

The fire department presented Al with a “Meritorious Award” for this action.

‘That Olde Time Religion Is Back’

In February, 1980, this headline appeared in Mariner magazine, a publication of the U.S. Navy’s Military Sealift Command Atlantic. Following is a condensed version of that Mariner article, written by Editor Rick Kenney, which features Al Thompson’s influence on the military.

“T”he deeply religious nature of men who go down to the sea in ships has long been recognized.” So begins the Military Sealift Command (MSC) instruction establishing the Lay Leadership Program aboard civil service manned ships.

Because opportunities for worship at sea are limited by the absence of a chaplain or regularly ordained civilian clergyman, some form of public worship—of nearly all denominations—is provided through the leadership of laymen.

In recent years, however, the Lay Leadership Program has often been
taken for granted and even abandoned by many ships of the Military Sealift Command, Atlantic (MSCLANT) fleet. But just over two years ago the program received a much needed shot in the arm from a very unlikely source.

One of the members of the MSC Naval Reserve Headquarters is Captain Alfred C. Thompson, CHC, USNR-R, a Methodist minister from Brooklyn, New York. While on active duty for training for two weeks in November, 1978, Captain Thompson was tasked to review the MSCLANT Lay Leadership Program.

With the cooperation and recommendations of the ships' masters, Thompson evaluated active interest in the program, criteria for selection of Lay Leaders, supplies and materials on hand, and support received from churches in various outports. He also evaluated seamen's missions, the United Seamen's Service, and scripture distribution agencies.

Upon observing that Lay Leadership had become, for the most part, dormant throughout the fleet, the Chaplain set about to reestablish and implement a meaningful religious program to satisfy the needs of our personnel afloat. On December 1, 1978, he was appointed COMSCLANT Staff Chaplain.

Capt. Thompson certainly was no stranger to the needs of sailors at sea, having served three years with the amphibious forces during World War II, and then joining the Naval Reserve in 1958 as Chaplain. Between his periods of military service he completed his education (at Taylor University, New York Biblical Seminary, and Union Theological Seminary) and was ordained in 1953. Thompson has since spent most of his time in parish work in the New York City area.

In his role as Staff Chaplain, Thompson has made it a point to communicate with each established Lay Leader to offer personal assistance on any matter. He also reminds them of various services—from counseling to printed religious material to seminars and tapes—provided by the Fleet Religious Support Activity Atlantic, at sea and at Naval bases.

On a continuing basis, Capt. Thompson hopes to recruit more Lay Leaders, particularly on ships which have none at the moment. And he makes it a point to visit MSCLANT ships in port at Bayonne, New Jersey, and in New York City shipyards.

Capt. Thompson reasons that he is a better minister because of his challenging work within the command. At MSC Atlantic, the general feeling prevails that the seas ride somewhat smoother just knowing the Chaplain is aboard!

Virginia Dober's "Dinner on the Grounds" depicts a fading custom in the mountains of Virginia; after hearing short sermon from the new young minister, the congregation is preparing for their once-a-year feast on the church lawn.

Virginia Dober discovers her primitive bent

I still can't believe that all these good things are happening to me!" exclaims Virginia Dober, 1949 Taylor grad and part-time resident of both Blacksburg, Virginia, and the German Village in Columbus, Ohio. "God is good, and so are people," she adds with a grin.

She had been painting since 1959, but it wasn't until Christmas of 1978 that the muffler on her talent was finally removed.

At a large amateur exhibit in 1979 she won both the Best-of-Show and judges' awards, and several galleries began to carry her works. Her paintings have recently been on display at the National Bank of Blacksburg and its branches. This is the third one-man show for Dober in the past year.

She was also included in a 1979 slide presentation of "Indigenous Artists of Southwestern Virginia." It's hard to believe that she did no painting from 1961 to 1975.

"All this success would turn my head if I hadn't been dabbling at it for twenty years," Dober says. "I enrolled in a private adult art class taught at night by Dean Carter, now head of the art department at Virginia Polytechnic Institute (VPI), and after the first two lessons I decided that I was a loner. He looked at the first picture I did and said, 'You're a primitive.'

Note: Alfred's oldest son, Alfred II '75, is a systems analyst in New Hampshire. Keith '76 is an underwriter for AETNA Life and Casualty Co., Milwaukee, and is married to the former Glynis Marlatte '76.
Carolyn '80 is a schoolteacher in the Bahamas. Her husband is Randy Thompson '80. Alfred's wife, the former Louise Penner x '54, died of leukemia in 1963.
Mrs. Marquard, MG victim, recovers, becomes mother

Just over five years ago, Peggy (Ulmer) Marquard '63 was in a wheelchair, taking at least thirty-five pills a day, unable to swallow or breathe normally. She was a victim of myasthenia gravis, a disease that weakens the voluntary muscles.

Today she is able to drive, take care of her house, and operate a pet-photography business. But that's not all.

It was late 1979 when Peggy began to experience abdominal discomfort. She thought it was an ulcer, but the doctor told her differently—she was pregnant.

Dober, a horseshoer for thirty-three years at Waldschmidt's Blacksmith Shop in Columbus.

She has lived for the past ten years in her mother's home area in Virginia. "It's hard for me to decide which place I like best. I want the best of both worlds, so I have been yo-yoing back and forth for years. Montgomery County has extremely beautiful scenery, and I can't be away for long."

Dober's works portray this ambivalent love—the German Village of pre-WWII days and the rural mountainous Virginia of her present life. She paints mainly from childhood memories, and it gives her special pleasure to help others remember those same times.

"I don't consider myself an artist. I am a folk painter. The difference is that an artist paints for the galleries, the critics, and the 'in' people, trying all the time to create a new wrinkle on an old scene.

"However, the folk painter paints what he remembers or sees or imagines, and he paints to suit himself, being pleased if someone else enjoys his work."

Dober's works are being marketed by the Pallete Art Gallery in Christiansburg, Virginia, and are also being carried in the Columbus area by the Den of Antiquity and the South Four Galleries, both in the German Village.

Five doctors advised her to have an abortion, as the disease could possibly be hereditary, but she went ahead with it to deliver a normal eight-pound, one-ounce son last June. In a recent letter to Taylor, Peggy said that their two adopted children, Jody and Troy, are "delighted with their new toy," named Joel Andrew.

The story of this former physical education teacher and tennis enthusiast begins back in 1971, when continuing bronchial problems led her, at the age of 30, to a Phoenix lung specialist. He diagnosed her problem as MG.

Over the next few years her symptoms worsened. She was in and out of the hospital, frequently confined to an iron lung. She underwent three tracheotomies and suffered cardiac arrests. The medication relieved the condition at times, but the muscle weakness always returned, making such functions as swallowing, speaking, walking, sitting upright or even opening her eyes difficult or impossible.

She did have, however, several things to help her make it through even the hardest times: "a lot of faith in God, a sense of humor," and a loving family.

In 1975, finally, things began to turn around for Mrs. Marquard.

She was admitted to the National Institute of Health in Bethesda, Maryland, under a federal research program. She was told there that her case of myasthenia gravis was as serious as it could possibly be. But when physicians at the National Institute removed Peggy's thymus, she began to recover her strength.

The amount of medication has been greatly reduced, but she must still use a pulmonary machine several times a day to help clear her lungs of congestion resulting from a continuing bronchial condition. Nevertheless, she is, for all practical purposes, functioning normally, able to do most of the things she wants to.

As for Peggy's recovery, Dr. Joseph W. Hanss, Jr., her obstetrician-gynecologist, had this word to say—"phenomenal."
I was cured of the incurable
Amy (Krueger) Spillers x '71

After experiencing difficulty in trying to start a family, I went to the hospital for a routine infertility check. That was May 7, 1974. One day later all of my reproductive organs were removed in emergency surgery, after it was determined that I had cancer of the ovaries.

What was supposed to have been a "routine check" turned out to be the end of my lifelong dream to become a mother, of the chance for a son to further the family name.

A week later, the picture became even bleaker. Enlarged lymph nodes were found on the right side of my neck, and their removal brought the diagnosis of metastatic cancer.

What I didn’t know at this time, however, was that the doctor gave me just six months to live, due to the location, type of cancer, and metastasis. Ovarian cancer produces no symptoms until its latent stage, and by then it’s clinically termed incurable and inoperable.

Being a nurse, I had seen firsthand the results of this ravaging disease. This time, though, I was on the receiving end. And I asked the "why's." I lapsed into long periods of soul-searching, even blaming childhood sins. But a wise mother reminded me that our God is one of forgiveness, that “he does not treat us as our sins deserve or repay us according to our iniquities” (Psalm 103:10).

I began an intense regime of chemotherapy in June. Many times my husband would be away because of his job, and I would have to spend the aftermath of each treatment with a close friend, family member, or by myself. I drew upon favorite hymns and verses to strengthen and comfort me.

My struggles made me into a better nurse, too. So many times before I had said to a patient, "It won't hurt—it's just a little needle poke." But now I was developing a new and distinct sympathy for others.

A book that helped me immensely was F. F. Bosworth’s Christ the Healer. I read this shortly after leaving the hospital and decided that I could and would be healed according to God’s promises in James 5:14,15. My mother (who had cancer of the uterus at the same time) and I were anointed in a Toledo church, and I felt the sense of peace and unity with God flowing through me.

I returned back to work part-time in July and continued as organist for our Yorkville, Michigan, congregation. I found a special blessing in performing with a ladies’ trio in our church, and I often centered my testimony on Bill Gaither’s "Because He Lives."

Little things I had always taken for granted assumed new meaning. A rose, the rain, waking each morning, the holidays, every old and new acquaintance, and those close to me—how my eyes were opened to these and so many other things!

As the year progressed, each checkup indicated that my condition was improving. In July, 1975, the doctor decided to perform a laparoscopy, or "band-aid" surgery, to check the disease’s progress.

When the day of the surgery came, the words of James 5:15 brought me special peace: "the prayer offered in faith will make the sick person well; the Lord will raise him up."

The surgery was performed, and the doctors had an amazing report—they could find nothing! What had been pronounced “incurable” cancer (as I found out after this operation) was miraculously gone from my body! I was switched from intravenous to oral chemotherapy, which was discontinued in November, 1977.

God also blessed me with two other miracles. The doctors warned me of possible hair loss, but my hair remained waist length, with only minimal loss. And although the number of white blood cells (which help protect the body from harmful organisms) in my blood was decreased, I was rarely ill, despite the fact that I resumed part-time work on a 41-bed medical unit.

In September, 1977, I underwent a second laparoscopy; again the doctors found nothing. My mother, too, has continued to lead a fully productive life, with no sign of recurrence.

It is now nearly seven years since my battle against cancer began, and I have found the Lord to be faithful. I have truly learned that in spite of seeming tragedy, we can still claim the promise and admonition of John 14:27: "Peace I leave with you; my peace I give you. . . . Do not let your hearts be troubled and do not be afraid." It’s easy to say "don’t be afraid," but people need to know where and how (especially when all else fails them) they can find the strength they so desperately need!

The new TWO—
Continued from page 15

in a mission project halfway around the world.

Anyone interested in becoming part of these ministries through financial assistance is invited to send his/her contribution to Taylor World Outreach (or any of its specific divisions), Taylor University, Upland, Indiana 46989. No university funds are budgeted toward TWO, and thus the organization must operate almost totally on gifts. The more solid TWO’s financial base is, the broader and more stable its future ministry will be.

For this future, Steve Doles hopes to extend Taylor’s outreach to an even wider range—by making TCA known to more churches in the Midwest, by attracting high school students from even more states for Youth Conference . . . by making all of TWO’s willing hearts available to serve more people through its six outreach programs.
This group of Taylor Admissions Representatives helps make Taylor University more than just a name in a catalogue to many incoming freshmen. At a workshop held last fall they received reinforcement in developing their "TAR" skills and also learned more about Taylor's expanding programs.

**TARS: The Personal Touch**

At Taylor University, "TAR" is not just another organizational acronym. It is, instead, a title that nearly thirty alumni carry with pride.

TAR stands for "Taylor Admissions Representative," and each one of them is a vital cog in TARP—the encompassing Taylor Admissions Representative Program. Last fall, eighteen TARs, along with several admissions and administration personnel, gathered in the Hodson Dining Commons for their annual workshop.

Through these workshops the TARs receive the training, information, and encouragement that carry them through another twelve months of seeking out future college students and sending them toward Upland, Indiana.

They are responsible, throughout twenty-five regions of the country, for phone calls to prospective students, holding receptions, and making other personal contacts. The TARs provide the feet, hands, and voice for an admissions staff that can't possibly go everywhere and talk to everyone.

The morning of the fall workshop consisted largely of providing updates on Taylor's programs in order that the information might, in turn, be passed on to prospective students. Dr. Robert Pitts, Vice-President of Academic Affairs, reported on academics. Charles Jaggers, Dean of Students, discussed student development programs. And the admissions situation was presented by Dr. Ronald Keller, Dean of Admissions and Institutional Research; Mark Coy, Director of Admissions Mobilization; Melanie Taylor, Director of Admissions Communication; and Randall Germann, Associate Dean of Admissions.

The day also included a new TAR orientation, contact with students, a Trojan football game, and other activities. In addition, the workshop was being observed by a Sterling College admissions representative who hopes to start a similar program there.

The fact that the workshop participants came from as far away as New Jersey and Florida reflects the importance that TARP has in the minds of these volunteers.

Chuck Whityel of Flint, Michigan, is one of the three original TARs who first met in Cleveland in 1973, and he continues in his unpaid and unglamorous, but nevertheless rewarding, service to Taylor. "I see this," he said, "as an outreach, as part of my commitment to the college."

Because of TARs like Chuck, 90% of the 5,000 to 8,000 prospective student inquiries received by the admissions office each year can be personally answered.
'25

Dr. Maynard Ketcham is as busy as ever with a manifold ministry with the PTL television network of Charlotte, North Carolina. He is also Professor of the Missions Department in Heritage School, Senior Missions Advisor, and Elder. This past summer Maynard and his wife Gladys led a group of Heritage Missions Internships students on a round-the-world tour of ministry. It was taxing and tiring but very profitable, as they covered the territory which Maynard once supervised as Field Director (Bishop) of Asia for the Assemblies of God. This makes 22 trips around the world for Maynard, who has visited 126 different countries. He’s still “on the firing line” at 75, and with two artificial hip joints!

'26

Dorwin and Mildred (Keller '27) Whitenack continue in their activities with the Methodist church in Ohio. Dorwin has served part-time for nearly ten years at the Trinity Church (in the Toledo area), and on January 1 he began working two days a week at the Point Place United Methodist Church. Mildred has been experiencing health difficulties during the past year, particularly with her sight and hearing. The Whitenacks live at 238 Field Ave., Toledo, Ohio 43609.

'30

Elsie (Fuller) Gibson, an ordained minister since 1935, will have her third book published this spring by Westminster Press. It is entitled Honest Prayer and is recommended by the publisher as a study book. Elsie’s address is: 85 Avery Heights, Hartford, Conn. 06106.

'31

Dear Brother Cleveland:

Here are some news items to give you some material for the next issue of the magazine, under the Class of 1931 heading. The fall issue of the magazine had not one word about our illustrious class. How could you do that to our class? I expect that it was easy if you had not heard from anyone, so here goes:

1) The Class of 1931 plans to have their 50th celebration of graduation at the regular homecoming this fall.

2) A class letter was published shortly after February 1st this year. We have done this more or less regularly over the years. It is a joint venture of George Lee, Luman E. Douglas, and myself.

3) On December 18, 1980, the Sun City T.U. group hosted a luncheon to honor Bishop Ralph and Eunice (Davis) Dodge, who were leaving the next day for their new retirement home in Bowling Park, Florida. Bishop Dodge had returned the day before from having chaired the Liberia Central Conference of the United Methodist Church in the enforced absence of their Bishop Bennie Warner. Attending the luncheon were Larry '29 and Rachel (York '27) Boyll, Earl '28 and Frances (Thomas '28) Allen, Deane '28 and Betty (Beebe '28) Irish, Howard '29 and Bess (Sothoron '29) Runion, Maurice '27 and Hazel (Chamberlain '27) Jones, Ken and Irene (Witner '32) Hoover, and the honorees.

4) On Monday, January 19, 1981, the Sun City T.U. group had a short but energetic visit with Bob Davenport and his 60 Wandering Wheels. They were cycling and studying the Indian in his Southwestern Environment. They will have biked 800 miles on this trip. We met at the parking lot and buildings of the new Lakeview United Methodist Church in Sun City. The collegians sang their Christian witness for the event.

5) On January 27, the Sun City T.U. group honored Bishop R. Marvin and Mary Ella (Rose '30) Stuart of Los Altos, California, who will be serving a Witness Mission at Grace United Methodist Church of Mesa, Arizona. The group gathered at the home of Maurice and Hazel Jones in Mesa. Former professor John Harvey Furby was expected to attend, as well as Lester '30 and Lilly (Reedy x '32) Clough of Mesa, Elma Buchanan '27, and Howard '27 and Ada (Rupp '27) Skinner of Phoenix.

So, dear Editor, here is some grist for your next news section of the Taylor University Magazine. Let there no longer be a blank space for the Class of 1931!

Peace and agape,
Kenneth E. Hoover '31

'34

Hugh x and Vivien (Myers x '32) Freese have sold their trailer and moved into a new condominium. They live at 2808 60th Ave. West, Suite 1506, Bradenton, Fla. 33507.

'38

Dr. Walter Randall represented Taylor University at the inauguration of William R. Hausman as the seventh president of North Park College and Theological Seminary. Dr. Randall, a T.U. trustee, is presently serving as Vice-Chairman of the Educational Policies Committee of the Board.

'39

After ministering in India since 1945, with only an eight-year hiatus, the Rev.

---

Lily Haakonsen
1904-1981

Mrs. Lily Haakonsen, former Director of Health Services at Taylor, passed away January 31 in Hamden, Connecticut. Following radical surgery for cancer her health steadily had declined over the past year.

Interment was in Upland on February 7, where she was buried next to her daughter Ellen, a 1960 Taylor alumna. She is survived by a son, Harry '62, a daughter, Gladys Westerberg '59, two sisters, and one brother.

A memorial service—more appropriately, a celebration service—was held in the Rediger Chapel/Auditorium February 8. The printed program included a tribute, part of which follows:

As Director of Student Health Services at Taylor University, Mrs. Haakonsen exemplified the role of servanthood as have few others in the history of the college. With cherished devotion she served the campus community from 1951-1970. During flu epidemics she toiled heroically around the clock, until she reached the point of exhaustion. Her loving ministry, though unheralded, was appreciated beyond words.

It is fitting that the new health center bears the name of Mrs. Haakonsen, who lived in the finest traditions of Christian womanhood and the medical profession.

21
William and Mary (Hess) Hoke have returned to America. They spent 18 years in Bihar with the Brethren in Christ Church, seven years at the Allahabad Bible Seminary (operated by OMS International), and the last two years in Delhi, with Bill serving as Coordinator for Trans World Radio—India. The Hokes are living in a retirement village, but are far from retired. Through July of this year they are on deputation work for the Brethren in Christ and Trans World Radio; after that they will be looking for a new assignment. Their new address is: Messiah Village, 508 Cherry Circle, Mechanicsburg, Pa. 17055.

'43

Edith (Miller x) Driver retired in December, 1980, after 16 years at Brotherhood Mutual Insurance Company in Ft. Wayne, Indiana. President Paul Steiner writes that Edith "did an excellent job" in her role as Assistant Vice-President. She and her husband Harve are now on an extended trip to the South and West, and later this year they will be spending a number of months in Germany with their daughter Phyllis. Edith was also head of Taylor's mailing and duplicating department in the '50s, and Harve is a former Taylor trustee.

'48

The Rev. William L. Stone continues in his employment with the United States Air Force Civil Engineers, and his wife Helen works for Cunningham Drugs. Both are involved with the Civil Air Patrol. Bill recently served as host for the Chaplains Conference held at Wurtsmith Air Force Base. Their address is: 7357 Lakewood Drive, Oscoda, Mich. 48750.

'52

Dorsey and Doris (Oswalt) Brause have a new address, since Dorsey accepted the position as president of Central College in Kansas. Now they're living at 700 South Maple, McPherson, Kansas 67460.

'53

Dr. Leon L. Nicholsen has recently been appointed pastor of Christ United Methodist Church, south of Indianapolis. His wife, Dr. Jean (Fossum x '51) Nicholsen, is at the School of Education of Indiana University-Purdue University at Indianapolis, where she is Director of Elementary Student Teaching and instructor for a graduate class.

In March, 1980, Gordon Hansen became Corporate Personnel Director for Surgicot, Inc. (a division of E. R. Squibb & Sons). His address is: 4 Sleepy Hollow Lane, Miller Place, N.Y. 11764.

'54

District superintendent of the South Indiana Conference of the United Methodist Church since 1976, the Rev. Lloyd M. Wright of Evansville has been awarded an honorary Doctor of Divinity degree from DePauw University. He is a pioneer in organizing cooperative ministries in several Indiana communities, resulting in a more efficient method of providing trained church leadership in rural communities. Wright has been honored by the Indiana Council of Churches for his ecumenical leadership and has also been a leader in mental health programs in the state.

'56

Tom and Dotty (Keeler) Hash, in their work with the Overseas Christian Servicemen's Center in Denver, have recently returned from a trip to Asia. In March and April they are taking a deputation trip to the East Coast, where they will speak and sing in churches, have in-home meetings, and share the ministry of OCSC. Anyone interested in having them visit should write to: 4402 W. Quinn Place, Denver, Colo. 80236.

'57

Roy and Betty (Beaver) Norman are teaching at Biola College in California. Their address is: 15352 East Castanet, LaMirada, Ca. 90638.

'60

Dave Adams, auctioneer, has a new address: R.D. #7, Black River Rd., Berthle-heim, Pa. 18015.

'61

Dennis "Tam" Thompson is living in DeSoto, Texas, with his wife Gracie and their two children, Monica and Jimmy. Dennis is the Service Manager at one of the largest Exxon Car Care Centers in Dallas, and Gracie teaches high school mathematics. The Thompsons' address is: Box 401, DeSoto, Texas 75115.

'62

Chaplain J. W. Williams has been appointed Chief of the Chaplain Service at Veterans Administration Medical Center in Albuquerque, New Mexico. Formerly he was with the Veterans Administration Medical Center in New Orleans. He is now living at 7321 Yorktown Ave., N.E., Albuquerque, N.M. 87109.

Dr. John A. Cromer is now Dean of the Illinois College of Optometry. Prior to that he was with the Oral Roberts University School of Medicine/Dentistry. His new address is: Illinois College of Optometry, 3241 South Michigan Ave., Chicago, Ill. 60616.

Melvin L. Moeschberger has taken a position as bio-statistician with the Department of Preventive Medicine at Ohio State University. He and his wife Sandra
Rupp '63) have three children: Shelly (14), Suzie (12), and Scott (6). They live at 6800 Allaway East, Worthington, Ohio 43085.

'65

For four months last year, Lou and Judy (Boylko) Imperial suddenly had their "family" doubled in size. On July 25 a Laotian couple and their two sons—the Sysongs—arrived at JFK Airport in New York. This family of "boat people" was sponsored by the Imperials and lived in their home until November 1, when they found their own apartment. Judy described it as a "wonderful, joyous thrilling experience!" The most thrilling part of all, however, was when the Sysongs, who had been Buddhists all their lives, "came into the saving knowledge of Jesus Christ."

In September, 1980, Samuel C. Wolgemuth was named director of Business Week's Business Information Program. In this position he is responsible for all aspects of the magazine's group circulation marketing activities, domestically and internationally, and for total marketing direction of the program's sales efforts. Wolgemuth joined McGraw-Hill, the parent company of Business Week, in 1968, and in 1979 he became a New York account manager for Business Week. He and his family live in Maplewood, New Jersey.

'67

Ken Wolgemuth has been named creative director for records and music of Word, Inc., in Waco, Texas. There he will act as liaison between the record and music areas of marketing and promotion, design materials, join the marketing staff in creative, conceptual and marketing strategy, and act as creative catalyst. Prior to coming to Word he was with Zondervan Publishing Co. Ken, his wife Sharon (Osterhus), and daughters Kristin (9), Katy (7), and Emily (5) also have a new address: 9924 Town Ridge, Waco, Texas 76710.

Nelson and Beth (Stebbins '73) Rediger have moved to Hilton Head Island, South Carolina, where Nelson is associated with Lighthouse Realty Timesharing Company. They are living at 52 Otter Rd., Hilton Head Island, S.C. 29928.

Carolyn (Kraner) Higley was selected as a Teacher of the Month during 1980 for the Parkway school system, near Celina, Ohio. She has been teaching first grade for 13 years, nine of those years at Parkway. Carolyn's husband, Robert, farms and drives trucks. The Highleys' address is: Box 71, Rockford, Ohio 45882.

'68

During the summer of 1980, Jere Truex completed two summer quarters of graduate work at Ball State University, working toward his Master's degree in computer science. Jere has worked as a computer programmer and analyst at Taylor, and presently he is working for Northern Indiana Financial Service Corporation in Marion, Indiana.

Charles "Chip" Percival is still enjoying teaching at a Christian high school in Norfolk, Virginia. His address is: 1208 Montague St., Norfolk, Va. 23518.

'69

Richard Martinson is teaching mathematics and computing at a high school in Kalamazoo, Michigan, and is planning to attend Moody Bible Institute to prepare for other ways of serving. He and his wife Bonnaly (Blair '68) live in Galesburg, Michigan.

Doug Szemore is teaching at Covenant College in Lookout Mountain, Tennessee. Doug received his Ph.D. in psychology in 1974 from the University of North Colorado. He and his wife Evelyn (Jantzen '70) live at 403 Carter Dr., Lookout Mountain, Tenn. 37350.

'70

After teaching junior high and high school in Florida for the past ten years, Bob and Bobbi (Helene Murfin) Diller have moved to a suburb of Grand Rapids and opened a business of their own in furniture stripping. The Dillers have three children: Vince (8), Curt (3), and Danae Marie (1). They now live at 3877 Minnie Ave., S.W., Wyoming, Mich. 49509.

In August, 1980, Roger Schnepf accepted the positions of head basketball coach and athletic director at Lindsey Wilson Junior College in south central Kentucky. Before that Roger had been an assistant coach at Western Kentucky University for one year. His wife Nancy (Sonnenberg '71) works in the college's Development Office. They have a five-year-old son, B. J. Their new address is: 511 Burkesville St., Columbia, Ky. 42728.

'71

Cecil Tucker, his wife Judy, and their two sons now live at Elim Bible Institute in New York. Cecil is working in the Business Office as Special Assistant to the Executive Vice-President. The Tuckers may be contacted by writing to: Elim Bible Institute, Lima, New York 14485.

Jim Gaffin is interested in hearing from other people of the class of '71 who would be interested in having a 10-year reunion. Jim's address is: Rt. 1, Box 220C, Houghton, Mich. 49931.

Jim Postlewaite has received his M.A. degree in theology/educational ministries from Fuller Theological Seminary, and now he is the director of Christian education at Crescent Heights Baptist Church in Calgary, Alberta. Jim and his wife Merle now live at 224-44th Ave., N.W., Calgary, Alberta T2K 0J1, Canada.

'72

Alan and Sue (Koerner) Sutton and their daughters, Stacey (5) and Bethany (2), have moved to East Mansfield, Massachusetts, where Alan is pastor at Trinity Baptist Church. Their new address is: Box 82, East Mansfield, Mass. 02031.

Alda L. Knight, M.D., was chosen Resident Teacher of the Year at Broadlawns Medical Center in Des Moines, Iowa, where she has been Director of Medicine for the past year. Her husband, Thomas Horras, is currently working on his Master's degree in nursing at the University of Iowa. They reside at 1911 36th St., Des Moines, Iowa 50310.

'73

Anne (Ruenpohi) Grove x is interested in hearing from Coral (Cole) Mooreman or anyone who might know Coral's address. Anne's address is: 1416 Frontenay Ct., St. Louis, Mo. 63122.

Dr. David E. Euler, of the University of Pennsylvania Veterinary School, tied for the top award of $2500 in the 1980 Young Investigators' Award program of Deborah Heart and Lung Center, Brown Mills, New Jersey. Dr. Euler had to make a formal presentation describing an original and unpublished investigation into some aspect of cardiac disease. His topic was: "Continuous Fractionated Electrical Activity Following Stimulation of the Ventricles During the Vulnerable Period: Evidence of Local Re-entry."

Dr. Earl L. ("Larry") Jordan, Jr., was graduated from the Chicago College of Osteopathic Medicine in June, 1980, and is presently doing a one-year internship in Warren, Ohio. He has been accepted to begin an ophthalmology residency program at the Medical College of Ohio in July, 1981. Larry and his wife Weserta (Adcock '74) live at 4306 Harvard Dr., S.E., Warren, Ohio 44484.

'74

Mark Sakuta was graduated from the General Electric Company's apprentice training program last November. He is working as a draftsman for General Electric in Erie, Pennsylvania, and is continuing his education at Gannon University. Mark is also a volunteer with United Way of Erie County, Pa., and with Erie Youth for Christ. His current address is: 862 Priestley Ave., Erie, Pa. 16511.

Dana Taylor has assumed the position of D.P. manager for the Marion (Ohio) Health Maintenance Organization, an insurance program which emphasizes preventative medicine. He and his wife Cindy (Hoffman '75) have a daughter, Andrea.

Duane Meade is working for State Farm Insurance in Bloomington, Illinois. He and his wife Cindy have two children—Scott (age 4½) and Wendy (age 1½)—and they are expecting another child in May.
Their address is: 2004 Orme Dr., Bloomington, Ill.

'75

Robert and Paula (De Graff '73) Hunt have a new address. It is: 5903 Danny Kaye—#806, San Antonio, Texas 78240. Robert is working for the Southwest Texas Methodist Hospital and attending the International Bible College in San Antonio.

'76

In October, 1980, Philip Schmunk was ordained by the First Baptist Church of Minneapolis, where he has been serving as Minister to Younger Adults for the past year. He received his M.A. from the Conservative Baptist Theological Seminary in Denver in 1979. Philip and Donna (Vander moln '75) have three children: Philip (3), Daniel (1), and Jennie (several months old).

'77

Ron and Frances (Valberg '78) Ringenberg have moved to Minnesota, where Ron has accepted a position as Financial Systems Analyst with the Control Data Corporation in Minneapolis. During the past two years Ron did graduate study at Ohio State University. He earned both an M.B.A. in finance and an M.S. in administrative systems/computer and information science. The Ringenbergs' new address is: 1305 West 140th St., Burnsville, Minn. 55337.

Barbara Stipanuk is employed as Art Director of Accent Publications in Denver and is now living at 1049 S. Miller Way, Lakewood, Colo. 80226.

'78

Jon Utley is teaching art at Walsh Middle School in Framingham, Massachusetts, and doing freelance artwork as time permits. He lives at 2 Banfil Lane, Southboro, Mass. 01772.

Mark Gaines recently spent four months in Greece, working for the Arthur Anderson Company.

For approximately one year Doug Kitchen has been with the Bank Services Division of the Sarasota (Florida) District Office for Anacomp. He is involved in designing computing packages for banks.

After completing her Master's degree in public administration at Michigan State University, Sharon Benjamin accepted the position of Planning Director for the Jackson, Michigan, United Way. She lives at 729 West Michigan Ave., P.O. Box 1345, Jackson, Michigan 49204.

Roger Mikel has been appointed Director of Extra-curricular Activities at North Miami Jr.-Sr. High School in Denver, Indians. This new role involves coordinating daily Jr.-Sr. High School club and class meetings, as well as K-12 after-school activities. Roger has completed two successful years teaching social studies at North Miami, where he has also coached football, wrestling, and track.

Timothy Klopfenstein has been named an Associate of the Society of Actuaries (the largest professional actuarial organization). To be named an Associate, Timothy successfully completed five examination on mathematics, probability and statistics, and other topics. He is an actuarial student with Southwestern Life Insurance Company, Dallas, Texas. He received his Master's degree in actuarial science in 1980 from the University of Nebraska and is now residing at 6041 Village Bend, Apt. 306, Dallas, Texas.

Ken Wenzgen is employed by Sudan Interior Missions in New Jersey, where he is working on a word processing system. Ken's address is: Sudan Interior Missions, Box C, Cedar Grove, N.J. 07009.

'79

Kevin and Onalee (Gerig) Giggy have moved to R.R. #3, Box 128-A-1, Mitchell, Ind. 47446. Kevin is teaching French and English in the Mitchell area, and Onalee is teaching in special education near Orleans, Indiana.

Mark Long is working in Texas with Texas Instruments, and his brother Steve is helping his father at their company in Warsaw, Indiana. Steve is also looking for an opportunity to serve in missions.

'80

Doug and Connie (Day) Kramer are serving as cottage parents at an Accelerated Christian Education boarding school in Orlando, Florida. Doug reports that they are very happy in their work with ten boys between the ages of 7 and 10. The Kramers' address is: Box 16021, Orlando, Fla. 32861.

Kent W. Rhodehamen has enrolled in the Master of Arts program at Andover Newton Theological School in Newton Centre, Massachusetts.

After undergoing intensive training, Kathy Donica assumed a position with the Arthur Anderson Company in Chicago. Her duties involve projects in the Chicago area, as well as other regions of the country.

Jim McGarvey is on the job in Rochester, New York, with the Eastman Kodak Company.

Karlin Danielson and Brenda Reina- wald are both teaching at a Christian grade school in Port Republic, Maryland. Their address is: Box 69B Brooms Island Rd., Port Republic, Md. 20676.

Nancy (Gates) Leslie is teaching fourth grade on a Zuni Indian reservation in New Mexico. Her husband Allan is a free-lance writer. The Leslie's mailing address is: General Delivery, Zuni, N.M. 87327.

Global Taylor

Charles Masalakulungwa '78 recently assumed the leadership of Inland Press, which has been printing gospel literature for Africa since 1960. Charles' address is: Inland Press, Box 125, Mwanza, Tanzania, East Africa.

Under the sponsorship of World Relief Corporation, Martha Kalter '71 is putting her nursing skills to good use in a Philippine refugee camp. Her new address, for most of 1981, is: P.O. Box 649, Manila 2800, Philippines.

Stan and Carolyn (Wolfgang x '62) Lewis, missionaries with World Gospel Mission, report that their work is going well in Burundi, Africa. Carolyn is involved in a variety of activities, including the care of their two children, Steve (age 11) and Chris (7), and auditing and keeping accounts. Stan carries many important responsibilities in bookkeeping, accounting, and auditing, as well as acting as manager of the Mweya station and getting new churches off the ground. Their address is: B.P. 52, Gitega, Burundi, Africa.

On November 9, Nirmal and Diana (Roberts '77) Kaul began their work with the Christoffel Blindenmission in West Germany. This international organization provides preventative, curative, and rehabilitative projects for the blind, the handicapped, and those suffering from leprosy. Their address is: Christoffel Blindenmission, Nibelungenstrasse 124, 6140 BEN-SHEIM—4, West Germany. They welcome any guests who might be traveling through the area.

Donald '57 and Barbara (Benjamin '59) Love, missionaries in the Philippines, ask their friends to "rejoice with us and give God the glory for what He is doing here!" They are thankful for the many children, high school students, drug salesmen, other contacts who have been saved during the past months. They may be returning to America in May, but for now their address is: Hilingos, Leyte 7135, Philippines. The Loves serve under the Association of Baptists for World Evangelism, Inc.

Dr. Everett and Jane (Ericson '53) Everson are spending two years in Cairo, Egypt, where Ev is Co-director of the Egyptian Major Cereals Improvement Project. The goals of this project are to help improve the production of wheat, barley, corn and sorghum in Egypt, and to coordinate extension with research. They would be happy to hear from any alumni who are planning to travel in Egypt. Their mailing address is: c/o Center for International Programs, Box 3567, New Mexico State University, Las Cruces N.M. 88003.

Russel '46 and Dorothy (Olsen '47) Van Vleet are involved in opening a new mission work for the Evangelical Mennonite Church, starting with a church-
Marriages

One June 21, 1980, Anne-Margaret Van Pelt '80 and Richard Underwood '79 were united in marriage. After living near Columbus, Ohio, for six months, the Underwoods are now in San Diego, California, where Rick is Front Desk Manager at a Holiday Inn. Their new address is: 1611 Hotel Circle, Apt. A-211, San Diego, Ca. 92108.

Wende Brown '80 became the wife of Jeff Camp on June 7, 1980, in Indianapolis. Wende is a teacher's aide, and Jeff, an Indiana University graduate, is in retail sales. The Camps live at 6130 Tours Ct., Apt. 106, Indianapolis, Ind. 46220.

Ken Hayes and Janelle Clausen, both '80, were married on November 29 and are now living at 1668 Rosado Dr., St. Louis, Mo. 63138.

Jim Mudge and Carolyn Barton '74 exchanged vows on August 16, 1980. They are now taking linguistics courses in Texas, with the goal of doing Bible translation work. Their address is: 2000 Cypress Pt. Drive #203, Arlington, Texas 76010.

On August 23, 1980, Mark Engstrom '77 married Andrea Keeler of Warren, Michigan. Mark is in the Master of Divinity program at McCormick Theological Seminary, and Andrea is finishing her B.S. degree in medical technology at the University of Illinois, Circle Campus. Their address is: McCormick Seminary, Box 64, 5555 S. Woodlawn, Chicago, Ill. 60637.

Since October 4, 1980, Rebecca Lynn Johnson x '78 has been Mrs. Barton Stephan. She is employed by St. Luke's Hospital, Denver, in the Alcoholism Rehabilitation Division. Rebecca and her husband live at 15652 E. Jefferson Ave., Aurora, Colo. 80013.

John W. Rigel, Jr., x '78 and Anita Snyder x '77 were united in marriage on July 30, 1978. John is teaching U.S. history and coaching basketball and track at Covington (Indiana) High School. Anita is a Registered Nurse and working at Lakeview Medical Center in Danville, Illinois. Their address is: R.R. 2, Box 236, Covington, Ind. 47932.

Paul Cox '73 and Kay Bedard were married on October 17, 1980, in Cottonwood, Arizona. They are now residing at 6601 Glenshire Way, Indianapolis, Ind. 46227.

The wedding of Beth Ann Hinz and Marvin Lee Vastbinder, both '80, took place on September 20, 1980. Marvin is employed by Continental Bank in Chicago, and Beth works at Scripture Press in Wheaton. Their address is: 817 College Ave. #4, Wheaton, Ill. 60187.

On June 7, 1980, the Rev. Tommy Gilmore '72 married Sandra Gault in Fountain Inn, South Carolina. Tommy is pastor of the West End United Baptist Church in Halifax, Nova Scotia. The church's address is: 1986 Preston St. (Cor. Quinpool Rd.), Halifax, Nova Scotia, B3H 3W2.

At a ceremony in Union Lake Baptist Church, Union Lake, Michigan, Douglas Potts '80 and Kimberly Chissus '83 were united in marriage on December 27, 1980. Doug teaches in the Southern Wells Community School District, and Kim is a student at Taylor.

Brenda Hugunin '80 became the wife of Mark Metzger '81 on January 5, 1980, in Clinton, Iowa. Brenda is teaching mathematics at Jones Junior High School in Marion, Indiana, while Mark is in his senior year at Taylor. The Metzgers' mailing address is: Taylor University, Box 413, Upland, Ind. 46989.

Cathy McClew '78 was married to Stan Church on May 3, 1980, in Hanover, Indiana. The Church's new address is: Box 253, Fremont, Ind. 46737.

Sharon Kawano '77 is now the wife of Art Yokoi and is living in California. On June 21, 1980, Deborah Lewis x '76 and Mark Stockwell were united in marriage. Mark is a construction worker for A. R. Smith, Inc., and Deborah works at the Reading (Mass.) Savings Bank in the Installment Loan Department. The Stockwells' address is: 81 High St., Wilmington, Mass. 01887.

On September 13, 1980, Michelle Andrews '80 became Mrs. Donald McSorley '78. They are living at 1000 E. Lafayette A-11, Sturgis, Mich. 49091.

On October 13, 1979, Pamela Wilks x '78 and Michael Walcott '77 were married in Monroe, Indiana. They now live at 7104 Cottington Lane, San Diego, Cal. 92139. Michael is a LTJG (Lieutenant, junior grade) in the U.S. Navy and is stationed on the COMPITAEWINGPAC staff at NAS Miramar in San Diego. Pam is employed as a physical therapist at Bay General Hospital in Chula Vista.

On December 19, 1980, Ruth Vapors '80 became Mrs. Jay Davis. They now live in Waukegan, Illinois, where Jay is a teacher and Ruth is a Controller's Assistant for Container Corporation of America. Their address is: 2847 Glen Flora Ave., Apt. 207, Waukegan, Ill. 60085.

Births

Frank and Jean (Peterson '72) Galica announce the birth of a son, Timothy David, born September 7, 1980. Timothy, his 2-year-old brother Anthony, and his parents live at 4518 Del Rey Ave., San Jose, Cal. 95111.

A daughter, Dana Sue, was born to Jud '65 and Margaret (Hiatt '66) Sprunger on June 10, 1980. Margaret is at home taking care of the new baby and Lance, age 4. Jud is working with the Credit Union for the Farm Bureau Co-op in Monroe, Indiana. The Sprungers reside at R.R. 1, Box 11B, Berne, Ind. 46711.

On July 22, 1980, Don and Carol (Vastbinder '69) Raisch were gifted with their third child, Devon Wayne. Devon has a brother, Darrel (age 5), and a sister, Dana Ann-Marie (age 3). The Raisches are in their fourth year as dormparents at Dakar Academy in West Africa. Don also teaches at the Academy, which is an American school, grades 1-9, run by three evangelical mission boards. They may be contacted by writing to: BP 3189, Dakar, Senegal, West Africa.

Ross '77 and Nancy (Sweeting '78) New are happy to announce the birth of a son, Joshua, born August 7, 1980. Ross coaches football, and the family lives at 901 N. Highland Ave., Orlando, Fla. 32803.

Nathan Carey was born to Bob '69 and Carla Witmer on September 26, 1980. This is their first child. The Witmers moved from San Diego in October, 1979, after Bob completed his M.B.A.; he is now the Management Information Coordinator at the Navigators headquarters. Their address is: 5363 Descanso Cir. E., Colorado Springs, Colo. 80918.

Levi '75 and Lisa Captain welcomed the arrival of son Brent Lewis on November 18, 1980. He weighed 7 lbs. 2 oz. The Captains live at 848 S.R. 207, Chillicothe, Ohio 45601.

Paul and Virginia (Taylor '76) Nurmi have a little girl named Sarah Marie, born

On November 19, 1980, Adria Danielle was born to Barney and Sheila (Solomon '69) Beers. Adria, who weighed 6 lbs. 12½ oz., has a 3½-year-old sister named Shaindel Rebabek. The Beers' address is: 110 Logan St., Argos, Ind. 46501.

The birth of Brooke Renee on August 18, 1980, turned out to be quite different from what Richard '71 and Beverly (Beanblossom '70) Rohrer had planned. They weren't able to make it to the hospital in time, so Richard (with the help of some local firemen) delivered 8 lb. 8 oz. Brooke in the bathroom of their house. Beverly reports that their two sons, Brent (age 4) and Bradley (age 2) slept through the commotion. While Beverly has "re-tired" from teaching to take care of the baby, Dick is working as a construction electrician in the Lake County area. The Rohrers live at 2634 Tulip Tree Lane, Dyer, Ind. 46311.

A son, Joshua Daniel, was born to Fred and Barbara (Dunkel '73) Adams on November 29, 1980. Fred is Assistant Pastor and Barbara is Director of Christian Education at the Milan Free Methodist Church. Their address is: 33 E. Second St., Milan, Mich. 48160.

December 5, 1980, is the birthdate not only of Glenn Paul (6 lb. 13 oz.), but also of his mother, Jane (Bogantz '75) Peyton. Her husband Doyle is pastor of the King Rd. Christian and Missionary Alliance Church in Ashland, Ohio. They reside at 1425 King Rd., Ashland, Ohio 44805.

Jerry and Martha (Peacock '75) Schleinitz adopted a son, Joel Paul, on December 16, 1980. He was born two months earlier, on October 22. Martha is a part-time instructor at Edison State Community College in Piqua, Ohio, in the Human Service Department. In December she also received her M.S. degree in education from the University of Dayton.

Arnie '77 and Jan (Shafer '78) Sprunger announce the birth of Kristen Nicole, born on November 14, 1980. They live at 1240 Derbyshire, Manchester, Mo. 63011.

Joshua Michael, at 7 lb. 14 oz., was born to Tom '73 and Cathy Bookstaver on June 13, 1980. The Bookstaver family resides at 426 Monroe Rd., Starver, Pa. 16055.

Two '77 graduates, Jim and Sandy (Howard) Nassar, became the parents of Tamara Lynn on June 22, 1980. She weighed 6 lbs. 14 oz. The Nassars' address is: 8293 Banyan Blvd., Orlando, Fla. 32811.

The most recent edition to Rick and Candie (Jacobsen '75) Sonheimer's family is Jordon Jacob, born April 14, 1980. Rick is the pastor of a small-town church near Mount St. Helens. They live at Box 207, La Center, Wash. 98629.

Since May 26, 1980, John '79 and Terilyn (Randall '80) Gasper have been the parents of Justin Michael. The Gaspers are living at 905 Strawberry Court, Apt. 105, Wausau, Wis. 54401.

Curtis '69 and Erlyne (Yarnell '71) Whiteman were blessed with a baby girl, Tara Michelle, on June 28, 1980. She was welcomed home by her 5½-year-old brother, Shawn Michael. Curt is Assistant Professor of Religious Studies at Westmont College in California, and Erlyne is an instructor in the Physical Education Department.

Kellie Christine was born to Jerry '71 and Chris Young on November 27, 1980. Jerry continues as pastor of the Christian Congregation Church in Alexandria, Indiana, where he also ministers through music, community projects, and high school athletics. Chris teaches at Little Lamb Pre-school in Alexandria. The Youngs have two other children: Carrie (age 6) and Kevin (age 4).

Dennis '73 and Joyce (Shoemaker '74) Young announce the birth of Amy Elizabeth on December 29, 1980. The Youngs live at 29652 Shacklet, Westland, Mich. 48185. Dennis is minister of the men's division of Nap's Enterprises, Inc., and is currently serving Taylor as a member of the National Alumni Council. Joyce is a former elementary school teacher.

David and Peggie (Thursby '77) Everett are the parents of a 9 lb. 7 oz. boy named David Wayne, Jr. He is their first child, after four years of marriage. Peggie also attended Indiana Northwestern University and is employed as a professional secretary. David attends I.N.U. and works for E.J. & E. Railroad. They reside at 2595 W. 61st Place, Merrillville, Ind. 46410.

Skip and Sandy (Powell '69) Churchill announce the birth of a daughter, Laura Anne, born March 7, 1980. She joins sisters Christy (10), Melissa (7), Karen (5), and brother Justin (2). The Churchills also have a new address: 3213 Tres Logos Lane, Dallas, Texas 75228.

Dale '70 and Mary (Littrell '71) Bales are happy to announce the birth of Jenny Sue, born August 25, 1980. They also have a 2-year-old son, Peter. Dale is teaching in the Physics Department at Anderson College and pastorizing a small church in the country. The Bales recently purchased a ten-acre farm, where they plan to have an orchard and do some truck farming. Their address is: R. 5, Box 27A, Anderson, Ind. 46011.

A daughter, Elizabeth, was born to the Rev. Gundar '74 and Kathy Lamberts on November 17, 1980. Gundar has recently assumed the pastorate of the Wirt Baptist Church in Madison, Indiana; previously he was pastor of the Immanuel Baptist Church in Mishawaka, Indiana. The Lamberts are now living at R.R. #6, Box 22, Madison, Ind. 47250.

Deaths

After more than 60 years of active ministey, the Rev. Otto W. Michel '24 passed away on October 9, 1980. He spent 40 years with the Methodist Nebraska Conference, most of that time in the smaller communities and rural areas of the western portion of the state. He was named "Rural Pastor of the Year" by the Nebraska Annual Conference for 1962. Two of his four children, Lester A. Michel '41 and Norma L. Reece '44, were graduated from Taylor, as was a granddaughter, Janet E. Michel '69. The 86-year-old Rev. Michel also attended Taylor Academy before coming to the University. He and his wife had been confined to a nursing home in Logan, Kansas, for more than two years.

Robby Seeberger, 2-year-old son of Robert and Sharon (Leach '69) Seeberger, died in his sleep on October 3, 1980. The Seebergers' address is: 1204 Crestwood Drive, South San Francisco, Cal. 94080.

Lois (Frey '30) Barham's husband, Leslie, died on November 21, 1980, near Cape Town, South Africa. Lois and Leslie had served the Lord in Zambia for many years, first on a mission station, and later in the town of Mulufila. Lois' sister, Mabel (Frey '35) Hensel said that Leslie "was able to give a good testimony for the Lord in the hospital and was alert to the end." Lois is living at: 1 Malumwbe Ave., Mulufila, Zambia, Africa. She has a son, a daughter, and five grandchildren.

Patricia (Deans '62) Blume, wife of former Taylor baseball coach Bob Blume x '62, passed away last September. Bob, who later served as head basketball coach at Anderson College, lives at 1020 Kingmill Rd., Anderson, Ind. 46012.

Wendell Fuller x '51 of Lansing, Michigan, passed away on Christmas Day, 1979. He had been a mathematics teacher at a local junior high school.

TAYLOR POLICY OF NONDISCRIMINATION: Taylor University does not discriminate against any qualified individual on the basis of race, color, sex, handicap, or national or ethnic origin in access to, or participation in its educational programs, activities, or employment policies as required by Title VI, Civil Rights Act; Title IX, 1972 Education Amendments; and Sec. 503-504 of the Rehabilitation Act of 1973. Direct inquiries to Dr. Robert D. Pits, Admin. Bldg., Taylor University, Upland, In 46989, 317-998-2751, or to Director, Office of Civil Rights, D.H.E.W., Washington, D.C.
Let's hear it for the consumer!

The magazine ads glittered like the crown jewels, portraying the new car models as fantasies on wheels. Finally breaking a long-standing policy of buying two-year-old cars, I succumbed last October to the dazzling media persuasion and replaced my 1973 nonentity with a 1980 American "best-seller," complete with several options I no longer could do without. The decision involved two major thoughts: (1) The newer the car, the better the gas mileage. Happily, this has been the case. (2) The willingness, finally, to pay for more dependable, carefree driving. On this count the bubble burst quickly.

Christmas morning we were planning to drive 25 miles to spend the day with our daughter and son-in-law. I started the car, put it in gear—and nothing happened. Without warning the automatic transmission stopped working. The next day a tow truck hauled it away. Delayed by lack of parts, the dealer was finally able to complete the repairs ten days later.

By now those lavish magazine ads had lost their lustre. Last month, 1,500 miles later, I made an 800-mile trip to visit my mother. About an hour after arriving home I went outside to put the car in the garage and found the driveway decorated in red—transmission fluid. The tow truck was summoned again.

Ironically, that same day, a news announcement revealed that my car would be one of over six million to be recalled because of a faulty bolt that could result in loss of control.

Now the good news. Although the manufacturer did not produce a car as good as the ads would lead one to believe, it did fulfill warranty obligations and repaired the car.

This is certain: if any producer—whether of goods or services—is to keep its competitive place in the market, it must maintain and protect its reputation. The satisfied customer continues to be the best and least costly advertisement.

To quote noted business consultant Michael Kami, "TRUE QUALITY AND VALUE ARE THE ONLY PROTECTION IN TIMES OF INFLATION." He was referring to business, of course. But how that applies to Taylor!

With a declining number of prospective students, and with a tuition/fee price tag of over $6,000 per year, the University is facing an era of sharp competition. Dr. Kami's "Zero Sum Concept" says it well—that in a fixed market, for every product that grows, another one must decline. As major universities receive a higher percentage of new students, the private schools, in general, will draw fewer.

How, then, does Taylor expect to maintain its position of strength? Through glossy magazine ads? We know better.

First, Taylor will jealously hold to its identity. The College will keep a clear view of what it is—and what it is not.

Second, Taylor will preserve its distinctiveness. To compromise here would be self-destructive. True, the College shares its biblical purpose with some other schools. However, Taylor has its own strengths—its own combination of assets—and its own atmosphere—a reality that doesn't come across in ads or catalog statements. Two examples: (1) Here is a truly interdenominational (NOT non-denominational) climate where all evangelical persuasions "belong." Rather than theological indoctrination there is a spontaneous, Christ-centered fellowship among faculty and students of all backgrounds. This must have something to do with what visitors constantly proclaim as our "unusually friendly campus."

(2) There is major effort to bring Christian faith and teaching together in the classroom. Learning computer technology, for instance, can be just a means to career preparation. But taught by Taylor's professors, it has resulted in the CAP program which promotes sacrificial service to missionary organizations. The medium (the professor) is part of the message—a vital part.

We must take another look at Dr. Kami's challenge to quality and value. The trouble is, these are nice words everyone likes to use. "We will not tolerate mediocrity," is a common battle cry.

The hard facts are these: If Taylor is to maintain the quality that will give tomorrow's students and their parents the value they expect for their money, Taylor must be known for its relentless drive toward an increasingly respected academic position. The faculty and staff must demonstrate commitment to professional growth and competence, and a level of conduct, attitude, and spiritual devotion that will yield a profound influence. Some new facilities also are a must. Most of these things cost money, of course. And all of them demand the best that is in us—and more.

Only in holding to its historic mission and responding to today's challenge with sacrificial commitment will Taylor keep its competitive edge. Ultimately, however, our competition is between what we are now and what God and His people will demand of us in the critical days ahead.

Unlike the auto industry, if a Taylor "customer" has a disappointing experience here, Taylor cannot recall him or her to the campus to go through the program again. There is but one chance to prepare and inspire each young man and woman. The responsibility is awesome, and we must put our lives into it. As one missions spokesman declared, "We'd better make it our business to enter into the excruciations of these times...discipleship is not a spectator sport."

With faculty and students tenaciously committing themselves to quality (rather than to compliance with popular norms), the alumni, parents, and the students themselves will continue to be the University's best advertisers. They can be confident that the cost of sending sons, daughters, and friends to this place will prove to be among the wisest, most satisfying investments they could ever make.
Planning Your Financial Future?

Would you welcome some thoughtful guidance?

If so, you may be interested in our easy-to-read new booklet “20 Major Estate Planning Tools.” You may receive a copy by returning the attached reply form. The short time needed to read this booklet should be time well spent.

Please send me (without obligation) a copy of your new booklet
20 MAJOR ESTATE PLANNING TOOLS.

Name__________________________________________________________
Street__________________________________________________________________________
City ___________________________ Zip ___________________________

Please have a representative from the University call on me when in the area. My telephone number is ________________________.

Other planning booklets:

☐ Personal Inventory
☐ Personal Affairs Record
☐ Trust Ownership-It Could Be Right For You
☐ Planning Your Estate