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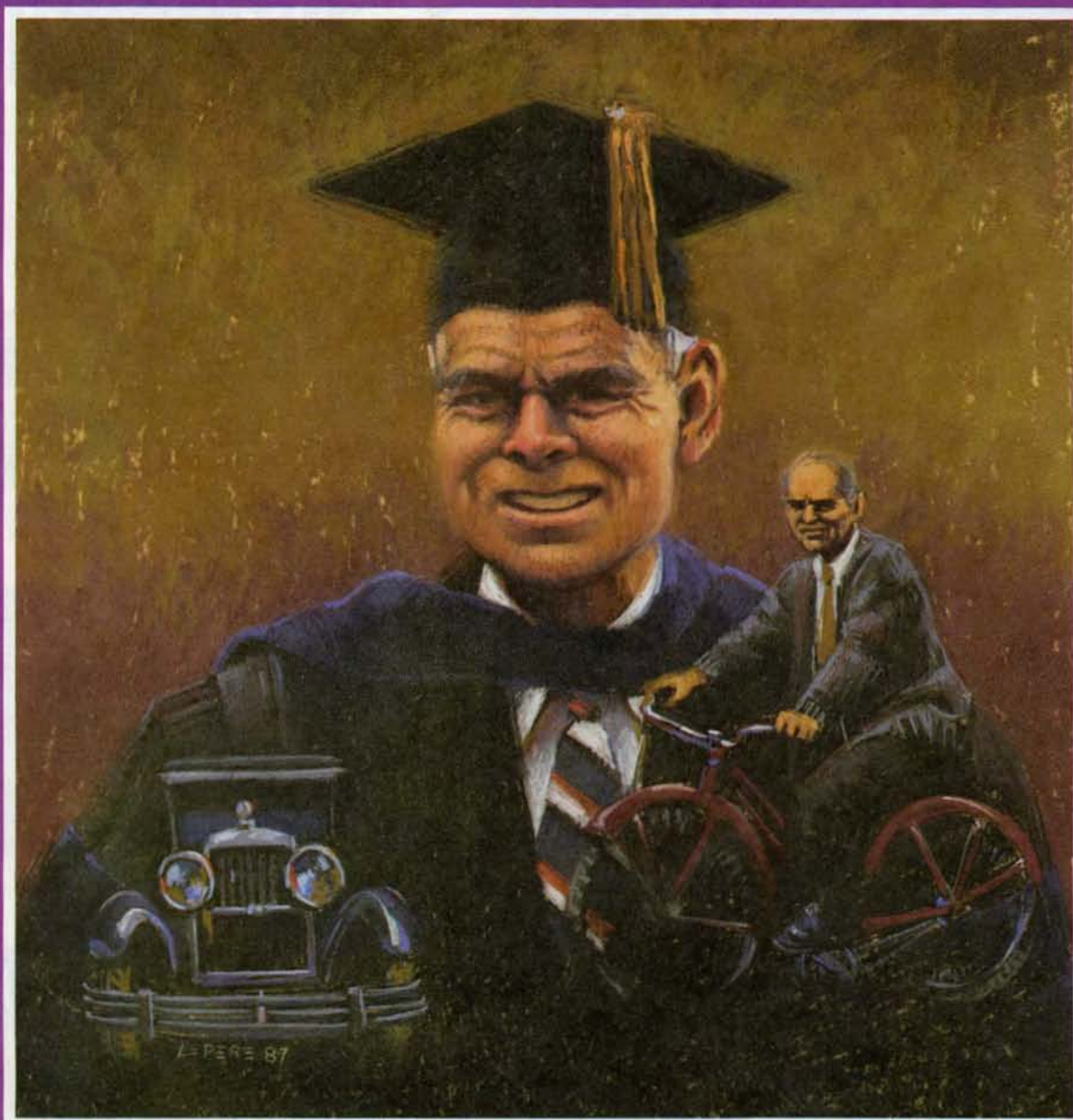
HOUGHTON milieu

COLLEGE BULLETIN • MARCH 1987

featuring excerpts from
DeoVolente

the forthcoming biography of Stephen W. Paine

by Miriam Paine Lemcio

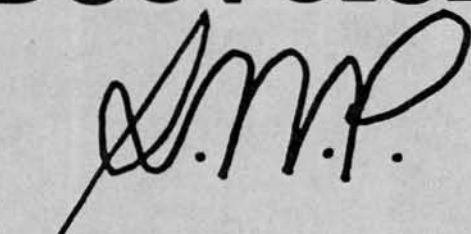


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Campus News*

from the forthcoming book

DeoVolente



A BIOGRAPHY OF STEPHEN W. PAINE

by

Miriam Paine Lemcio

DEO VOLENTE: God willing

"In filling out some kind of personnel form during my freshman year at Wheaton (Illinois) College I encountered the item "What is your life objective?" Not yet having a definite career in view, I wrote, "To do the will of God." How little I realized the implications—that God exists, that He knows who I am, that He cares what I do or don't do—in short, that God has any will for me and that this can be known and followed in the full assurance of divine favor and help. The intervening years have brought the thrilling and ever-unfolding discovery of the great affirmative answers to these questions.

Stephen W. Paine
Who's Who in America, 1984-85

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1. Assignment

This was no ordinary meeting for my father and me. We were both a bit self-conscious. He occupied the large desk chair (the seat of authority), and I a small antique one. President J.S. Luckey's huge desk stood between us. Even though the scene was that of father and attentive child, there was a definite role reversal here. Often we had comfortably met as father-daughter or teacher-student, but today we came as subject and biographer.

The artifacts in the room in which we sat symbolized my father's rich and varied life. The desk, a prized possession, had been purchased for President James S. Luckey, who died before using it. It then passed to his successor who continues to use it with pride, though deferentially regarding it as "President Luckey's desk." Many times as a child I had visited the President's Office, sat behind that desk, spun 'round in the large chair and reflected on life and my father.

In those days the desk top was always neat with a dark walnut "In-Out" basket; a pile of typed letters awaiting a signature; another of correspondence opened and ready for his perusal. The desk held virtually no personal clues to the man who worked behind it. I regularly checked the desk drawers: pens and pencils lined up, letter opener and glass dish of paper clips, scissors in a brass case. I can still picture Dad sitting there, desk drawer slightly ajar, methodically processing the piles of material before him; depositing each paper clip in the small glass dish as it became no longer necessary; "filing" material which required no further action in his wastebasket (a gold mine for his treasure-seeking children); signing letters and always leaving the desk in order.

Once again he was sitting behind that familiar desk. It dominates its new setting—the small bedroom-turned-office. The desk top is still neat, but no longer devoid of personal clues. A horse, crafted from wood in a Junior High shop class, supports a desk lamp inscribed "to Dad, Love Steve." A Vietnamese basket filled with candies; a Rolls Royce piston holding pencils; a sleek Rolls-Royce-shaped transistor radio; a stack of *Antique Automobile* magazines; neat piles of letters to be answered and a well-worn Hebrew Bible rest atop the Luckey desk today.

The portrait of his great-grandfather, Jonathan Blanchard, which had hung in Dad's college office, is joined by pictures of children, grandchildren, nieces and nephews. A gear shift knob from his 1933 Buick holds a picture of baby Marjorie learning to walk. An old silver frame encases a portrait of young Stephen with his mother and brothers Alvin and Hugh. Still another depicts a beautiful baby, Helen Paul.

The filing cabinet now in service once belonged to his father, Stephen Hugh Paine. A small desk and adjacent typing table indicate my mother's presence in the room: the headquarters for correspondence and business transactions. A third desk stands in the already crowded space. This large "standing desk" was commissioned for Dad by Dr. Herbert S. Mekeel when back trouble made sitting painful. Dr. George Gibbins lovingly gave the luxurious, custom made chair in which my subject now sits. There are no diplomas, awards, or trophies in sight save the silver cup awarded for First Place in the Wheaton College Short Story Contest, 1927. The others are resting in some obscure drawer or storage box.

I was brought back swiftly to the job at hand, as my father spoke to me. He led us in a prayer for guidance in this new venture and then produced a small book in which he had noted some ideas early that morning. He reviewed for me his fear of biography. Twice before he had refused to permit the writing of his life story. Now he wondered, "How to list the 'seven wonders' of my world (even vividly?) without taking credit or glory beyond what is healthy. . . 'lest I should be exalted above measure."

Still, God had blessed him so immeasurably, and he wanted to acknowledge these blessings. He emphasized that the biography must first and foremost glorify God, not Stephen Paine. Dad didn't want to take himself too seriously. "For every positive thing you write, you must put in something negative," he instructed. What about "confessing for others"? He didn't want to do any of that.

He shook his head, smiling in wonder as he recalled some of the opportunities and experiences he has had. And always there have been blessings. "It's as if God were saying, 'now let's see, what else can I do to make Steve happy.' "

Always before, Dad had answered my requests for help with the confident "Here's what you do." There was a hint of that as he suggested specific tactical and stylistic procedures. But this time we both realized that this one was really up to me. He concluded by reading from his little book:

The above are some thoughts the Lord gave me in the early hours today. I tumbled out of bed to jot them down. Sweet Mim, it's wonderful the Committee got the idea of you and me doing this project together. I look forward to it, trusting the Lord that it is of Him, of His wonderful will for us. We'll talk these things over, of course. It may be we'll find the job so hard we'll have to throw the idea out.

The job was hard, but we didn't throw out the idea.



25. Recovery

"'Youngest' College Head—19 Years Later"

by Del Ray

Rochester Times-Union, Wednesday, February 1, 1956

Nineteen years ago, when he was 28, Dr. Stephen W. Paine became president of Houghton College down in the rolling hills of Allegany County.

Just about every place he went, Dr. Paine was introduced as the nation's youngest college president.

But that was 19 years ago, back in 1937.

One afternoon last week, after a full day's work on the campus, Dr. Paine—still head of Houghton—got behind the wheel of his 1955 Chevy, drove 70 miles to Rochester, had a reunion with some of his former students, addressed a business men's dinner, conferred with a doctor about an ailing undergraduate, and drove back home.

No one, all evening long, referred to him as the nation's youngest college president (he surrendered that honor years ago) or even mentioned that, at 47, he continues to be among the younger U.S. college heads.

As Dr. Paine headed for his car and the drive home, however, someone observed that he looks as though he could roll through another 19 years as easily as a bicycle coasts down hill.

He threw back his head and laughed.

"I wouldn't count on that," he replied, "anybody can get tossed over the handlebars almost any time!"

Dad responded easily to the cycling imagery, for ever since his days on the Grand Rapids Devil's Strip, he had gravitated naturally towards two wheels. On campus, students were more likely to see the president on Margie's maroon balloon-tired bike than in his car. Certainly the balance necessary to good administration is obvious in the reporter's figure of speech, but a more

inclusive metaphor is needed to describe someone whose life was more than his work. Perhaps a juggler offers a closer comparison—one who not only has to keep objects of varying shapes and sizes aloft, but does so with seemingly no effort and obvious pleasure.

Several changes in the latter half of the decade offered new blessings and challenges. On April 24, 1956, our youngest sister, Kathryn Elizabeth, was born. She brought the promise of great joy to help fill the immense sorrow we felt over the loss of our eldest sister Margie. Our dad saw other implications for the family. "We are greatly blessed," he wrote. "This will take some of excessive attention from Steve, also give him a little partner. It will mean lots to both of them we trust" (4.30.56).

Psychologists claim that no two children are born into the same family. Although this was the case for each Paine child, it was more markedly so for Kathy and Steve. While we found ourselves with loving parents and a small sister or two, they arrived into a household of six—then five—adults or near-adults. That they would receive a great deal of attention was inevitable.

The Houghton biology professor had used the President's family as an example of the dominance of the genes for dark hair and eyes. Of three girls, only one was blonde and blue-eyed like her mother—Carolyn. Margie and I were brunette with hazel and brown eyes. When Steve and Kathy appeared with blonde hair and blue or green eyes, we were no longer used as a classroom example.

Comparisons are inevitable for a child born fifth. Kathy's personality gave her parents a strong sense of *deja vu*, earning her the dubious label of "blonde Mimi." Whatever they called her, she certainly gave Steve strong competition for the lime light. And seeing our parents with two young children gave us the rare experience of watching their parenting techniques from a more objective vantage point. They seemed to return to the rhythms of early childhood development so easily, one might forget that it had been eleven years since they'd had a baby in the family.

However, we older children thought we detected a slight change in parenting style—perhaps a bit more leniency than had been our own personal experience. But even little Steve, who was a product of the new regime, was surprised by one of Dad's radical pronouncements. This took place when our houseguest, Dr. O.G. Wilson, returned from a meal in the college dining hall to discover that he had forgotten an invitation to dinner in the village. He was understandably angry with himself and said, "Who gives the spankings around here?"

Dad replied, "Oh, Oliver, we're a modern family. We believe in letting our children express themselves. We don't believe in spanking!"

Steve, who had been absorbing this recitation with puzzled wonder, piped up to set the record straight. "But we used to," he added.

The Houghton biology professor had used the President's family as an example of the dominance of the genes for dark hair and eyes. . . When Steve and Kathy appeared with blonde hair and blue or green eyes, we were no longer used as a classroom example.

Kathy wasn't the only newcomer that summer. Another addition to the extended Paine "family" was Hazel Dunbar, who came to take over Helen Hubbard's position as Dad's secretary. Once again we were doubly blessed with a loyal family friend for us and a first rate professional for Dad.

Further changes took place as Carolyn looked toward the end of high school and contemplated the future. She was taking the New York State Regents Scholarship exam which Dad called "the annual intelligence test and guessing game." Nevertheless, he was proud and thankful when she was awarded one and, like Marge, graduated as valedictorian of her Academy class. Although I didn't follow in their footsteps, I could repeat from memory both of their valedictories and would deliver them in a suitably quavery voice ever after on whatever occasion I deemed to be the most mortifying to them. Carolyn would be attending Houghton and preparing herself for public school teaching in English and Latin.

At that time, over half of Houghton College's graduates looked towards careers in public school education making the administrative ever mindful of the State's requirements for its teachers. On one particular issue—the so-called fifth year requirement—

the College had been waging a respectful battle with the giants in Albany for many years.

So when Arthur Lynip handed Dad the latest communique from the Office of Higher Education, he wasn't entirely surprised. Some of the scenes of controversy came back to his mind, like the meeting in Albany of the ACUNY (Association of Colleges and Universities of New York) when the committee proposed requiring that every prospective secondary teacher take a fifth year of study, after the baccalaureate degree, before he be permitted to teach. The plan was read and a motion to approve it made and seconded by four-year college representatives. Just before the vote, Houghton's president stood and pointed out that, should this be adopted, the four-year colleges could be putting themselves out of business. If the student were required to transfer to a large university to get his fifth year before teaching, he might find it more convenient to take his entire program there. It was already designed that elementary teachers had to be products of one of the nine state normal colleges. Signing this request could mean losing the secondary teachers as well. The one who made the motion said, "Well, I hadn't thought of that. I withdraw my motion."

Dad also recalled the session of ACUNY at Lake Mohonk Mt. House when he was in the refectory and overheard some of the men from the big universities talking. "You can't blame the four year liberal arts colleges for opposing this," one observed, "because their very necks are in it."

Eventually the measure had passed because it was backed by the powerful New York State Teacher's Association as well as the larger universities. It appeared to be a *fait accompli*; but year after year when it became clear that there was an undersupply of teachers, a memo would issue forth from Albany saying that this provision would be postponed for that year.

HOUGHTON milieu

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Houghton College admits students of any race, color and national or ethnic origin. The college does not discriminate on these bases, or on the basis of sex in any college administered program.

As a result, as late as the spring of his senior year, a student might hear that he would be eligible to teach after all, on a provisional certificate. If the uncertainty didn't drive prospective teachers away, this new memo would: "fifth year required."

"Do you think we can catch up with them, Art?"

"No, I don't. It looks as if this is it."

"Well, if the Lord is with us, we might catch up with them. I think it is time to make a few phone calls." So

*The renegade group chose Stephen Paine
as its chairman and spokesman by
common consent.*

Dad immediately put in about six calls to presidents of small colleges he knew personally. He rang Dr. Louis Eldred, President of Elmira College: "Louis, did you receive the communication from the State that said that our graduates aren't eligible to teach?"

"Yes."

"What do you think about it?"

"I think it's cock-eyed. It stinks," said Dr. Eldred.

"Would you be willing to meet with a group of us small colleges to see if there's any approach that we can take to get this thing changed?"

"Sure, but there are no stars in my eyes."

First Drs. Lynip and Paine consulted the Associate Commissioner for Higher Education in Albany. They told him of their dismay that the four-year liberal arts colleges might lose the chance to educate teachers if this new ruling were to stand. The Associate Commissioner recognized their problem and was even sympathetic, but he didn't think that they would be able to provide enough pressure to offset that which was coming from the other side. He clearly was going to roll with whichever way it went, without exerting any influence one way or another. As they left his rooms, Art turned to Steve and remarked, "He's a ball bearing. He said so." Here was a figure of speech so aptly describing the present political reality, that they referred with delight to what became "the ball bearing theory," ever after.

The renegade group chose Stephen Paine as its chairman and spokesman by common consent. Arthur Lynip assumed the role of unofficial secretary. Most of their strategy meetings were in Syracuse where they planned for future contacts with the appropriate officials. Since the group was primarily made up of the presidents of small liberal arts colleges, they made a powerful impression. These leaders drew up a petition which declared:



... in principle our colleges are in favor of the requirement of a fifth year of preparation for high school teachers. But we believe that for the best interests of public education in New York State, a change in application of this requirement is necessary.

They proposed that the graduate be given a provisional certificate which would allow him to teach immediately, but require him to take an additional thirty hours in his field to obtain permanent certification.

The small colleges collected data and built their case carefully. In this connection, Arthur Lynip sent out a questionnaire which polled the principals of the state. Their responses showed overwhelming support for the provisional certificate. After years of work, (trips to Syracuse, Albany, Elmira; meetings and deliberations; letters and petitions) the outcome appeared hopeful. Even Louis Eldred became optimistic, "I want to say that I think that not only have we made a start, but the ball is out in the outfield and we're rounding first base!"

The decisive encounter was on December 12, 1961. Here presidents of the small colleges appeared before the Regents and other State officials. Again Houghton's president was their spokesman, responding to questions put to him by the panel. The executive director of the New York State Teacher's Association questioned whether any other profession allowed its members to begin with only four years of training. Dr. Paine observed that in the nursing field, this was the case, and nurses earning beginning salaries the same or higher



than beginning teachers, certainly had worked hard to establish themselves as a profession.

It is crucial to note that in attendance at the hearing was Dr. Herman Cooper, Assistant Commissioner for Teacher Education for the State of New York. It was he who a young Dr. Paine had defended in the face of censure at that fateful ACUNY meeting in Atlantic City over twenty years before. The same man had been awarded one of Houghton College's first honorary degrees. Here was an ally in high places. Dad recalled with understatement, "His presence there was

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generally favorable to our cause." Dr. Cooper, of course, remained for discussion after the college presidents had left the conference room. They received the verdict with great satisfaction: their proposal for a provisional certificate followed by thirty semester hours in five years for permanent credentials was approved by the Board of Regents. Their persistence had been rewarded. They had taken on the establishment and won. Dad looks back on the countless meetings and

grins, "Now you know why I'm so familiar with downtown Syracuse," he says.

His willingness to invest time and energy on this and other causes earned him the regard of his colleagues throughout the State. "He made a tremendous Standish," Arthur Lynip says. "He was respected among all the presidents—a very grudging bunch. They stood off. But as time went on, wherever he was in contact with people, he earned respect. Out in the State he became known as the Dean" (12.82).

Dad maintained these contacts on the basis of friendship. He did not simply approach people when he needed their professional assistance. In Albany for other business, he'd often phone Dr. Cooper in passing, "Just thought I'd say hello." In Long Island City, he stopped to call on a baking company run by three brothers who had contributed to the College. He was referred to the youngest who appeared from the kitchen to greet him. A year or more later, he was again in contact, inquiring after the man's children by name.

Dad's own children were never out of his mind as he traveled. "Get a room at the Biltmore (NYC)," his diary reads, "write a letter to Steve, who wanted me to 'send him love' "(3.13.57). And he responded as a parent when a stranger approached him as he was preparing to board flight #602 for Boston. The man was accompanied by a young girl—perhaps thirteen years old.

"Are you going to Boston?" he asked. When Dad's response was in the affirmative, the stranger turned to the girl and said, "Follow that man!" and disappeared. Although Dad couldn't imagine entrusting one of his own daughters to a stranger in this manner, it seemed like a simple enough arrangement. How was the girl's father to know that bad weather would prohibit any further flights out of Boston including her connection to Presque Isle, Maine. Dad's continuing flight was also cancelled. All passengers would have to stay overnight. Assuming the responsibility for the girl, Dad checked her in at the hotel. He instructed her to go to her room and stay there, admitting no one. The next morning she should take the shuttle bus back to the airport. He told her the exact time to catch it. What relation was he to the girl? the desk clerk wanted to know. "Friend of the family," Dad replied without hesitation. Some might have said, "guardian angel." Then he proceeded to get his own accommodation. He was relieved to see her board the shuttle bus the next morning.

Dad related this unusual story to us on his return home, and we were agreed that little Rena had been fortunate to have been entrusted to our dad's care. We prayed continually for his safety although we weren't always up to date on where he was. When Steve's Sunday School teacher asked for prayer requests, he was first: "Pray for my daddy—on the road." Once when

Dad phoned Mother from his campus office, Steve got on the line, "Hi, Daddy, are you in Cleveland?" he wondered.

When Dad was in town, Steve was his constant companion, much as Margie had been. The child's very availability fostered this. While the older children had programs to pursue, Steve lived for the time his daddy got home. Dad's diary provides a sampling of their activities. "Take young Steve to Fillmore to get new brown oxfords ('like Daddy's')" (2.18.56). "Play with Steve who appoints me his steam shovel, 'Sandy' " (4.2.56). They clean the basement, run errands, have private slide shows. "After lunch Steve and I make a new round for a chair and glue it. . . Practically everybody goes to parties and showers. I go to bed early with Steve" (2.9.57). They wash the car, read poetry, go to recitals and games.

Some jobs were easier than others to involve a 3-4 year old boy. Painting could have been a problem, but Dad looked ahead and set the stage. "Now, Steve, there are two kinds of painters: wet brush painters and dry brush painters." The diary records, "Steve helps me as a 'dry brush painter man.' " Then, "I hoe the shrubbery beds and tell Steve the story of how God made the world" (8.5.57). Actually, Steve seemed convinced that his dad had had a hand in that process.

When on campus, Dad was ever working to foster a good relationship between administration and faculty. To this end he refused a salary above the highest paid professor—although probably few knew that.

The little guy packed his treasures happily when Dad announced that the two of them were going on the airplane to Chicago. Steve was almost three, the cut-off age for free air travel. This close timing nearly interrupted family tradition which dictated that each child had a solo trip with Dad. For Marge, Carolyn and me travel had been by train. Back then, a child under twelve could ride for half fare on the railroad. Carolyn who had not had her trip, as she was quickly approaching twelve, reminded Dad that he'd better take her soon or she "might get married." I was just four when Dad took me to New York City with him. We slept in the tiny pullman berth and ate our breakfast in the elegant dining car. Dad enjoyed my wonderment at this world new to me though familiar to him. He registered no embarrassment at my wide-eyed amazement when the steward buttered my toast with a knife and fork! It was a grand trip with no big sisters, even the hated daily ritual of having my hair brushed and braided had

been waived. I had discovered the one thing that my dad didn't know how to do.

Combing Steve's hair would be no problem. The two set out for the windy city with high spirits. Actually Dad was headed for Wheaton, where he was to receive the Distinguished Alumni Award. He writes, ". . . take part in Wheaton's Commencement. Chuck Weaver [second cousin] presents the alumni award to unworthy me" (6.11.56).

When on campus, Dad was ever working to foster a good relationship between administration and faculty. To this end he refused a salary above the highest paid professor—although probably few knew that. For most of his tenure, he had no entertainment allowance, but he and mother did extensive entertaining of faculty staff and students in our home. All of these meals and receptions came out of our food budget and were catered by the home crew. He was a faculty advocate defending them to students and constituents. When he received an irate letter from a nearby conservative conference member demanding an explanation as to why a Democrat was allowed on the faculty, he readily defended the teacher's right to belong to whichever party he chose.

The President encouraged faculty members to secure advanced degrees, helping them work out programs and leaves of absence to obtain them. When one professor received the disheartening news that his doctoral supervisor had decided that after all, he didn't need a doctorate and should withdraw, Dad flew into action. He picked up his pen and wrote a vigorous reply. To his colleague he said, "Here, you copy this over sign it and *don't change a word.*" The graduate advisor was obviously impressed by the pluck demonstrated in the letter. He replied, "I see you really mean business I'll be glad to work with you."

However, efforts to foster professional growth among his faculty colleagues were not always appreciated. One teacher responded, "I consider that I'm a good enough teacher that no one has to tell me anything." However that might have been, most candidates with graduate degrees enter college teaching without any instruction in pedagogy at all, so some help was often needed. In these instances, "Dean Arthur Lynip did an excellent job. We couldn't have a new law so we had an artist treat each case" (Paine, 6.86).

For several years, Dad had been trying to inspire his faculty to write textbooks in their disciplines from the perspective of a Christian world view. In writing his Greek manual he had, in effect, been taking his own advice. The results of this project were satisfying. Students were learning Greek more closely to the way they had learned English—by reading and speaking it—and they were enthusiastic. There were virtually

Nearly thirty years after Dad's application to study at Oxford University as a Rhodes scholar had been rejected, the University was publishing his book.

Nine

no failures. What's more they were reading real texts immediately: the Gospel of St. John for first semester work and Xenophon's *Anabasis* during the second. By using the text as he was writing it, Dad was able to see and correct difficulties as they arose.

The first half of each lesson was occupied with a quiz over the day's assignment and recitation of the passage covered. The remainder of the session was spent on the new lesson. First the class read in unison following the teacher with growing confidence. While certain vocabulary and representative grammatical forms had to be memorized, most were derived from their context. Writing exercises reinforced these classroom procedures.

Since the method was proving to be viable, the next logical step was to seek a publisher. Dad's research revealed almost no publishing houses who were producing Greek materials, so he began his contacts at the top. He chose Oxford University Press because he felt that their connection with the University would offer excellent professional study of the manuscript and suggestions for improvement.

Manual in hand, Dad went to see Chester Logan, Oxford University Press' Textbook Editor, in New York City. He explained the method—simply a more natural, inductive approach to a language. "My five-year-old son can use a contrary to fact in present time—I

wouldn't do that if I were you'—although he certainly doesn't understand the grammar. It is possible to speak a language quite effectively and take the points of grammar later for a more complete appreciation of the language."

Mr. Logan was interested and requested additional copies which he could submit to three of his readers. One response was quite negative. "He probably won't use my book," Dad quipped. The reader couldn't be convinced that anyone could learn Greek without memorizing all the forms. But he was impressed with the amount of Greek covered. The second critic was more encouraging and offered several good suggestions. In spite of these mixed reactions, the editorial committee was interested in publishing the text, but wondered if there were enough Greek students in the United States to warrant such an undertaking. To ascertain this information, Dad launched a year-long study to determine possible demand for his book. He mailed out a double-reply postcard with five simple questions. 1. Do you teach a course in Beginning Greek? 2. Is it oriented to New Testament (Koine) Greek or Classical Greek? 3. How many do you have in the class? 4. What textbook do you use? and 5. Are you satisfied with the textbook? Nearly 80 percent replied, revealing close to 6,000 students in Beginning Classical Greek and 6,000 in Beginning Koine Greek. Mr. Logan's campus representatives had been conducting their own survey which estimated 6,500 in each category.

While this deliberation was taking place, Dad was facing a crisis: the mimeograph stencils from which the manual was run, were becoming threadbare. Something had to be done soon or there would be no manuals to use. About now, Dad's faith in Oxford University Press began to waver. He submitted a grant proposal to the American Council of Learned Societies to allow him to publish it himself. The day after he mailed this letter, October 14, 1957, Chester Logan called very excited. "Steve, they voted to publish your manual if you would accept a 50 percent reduction in royalties." This provided no obstacle to Dad, and the deal was struck. He must send them two perfect copies of the manuscript not later than one year hence.

That next year was a mad house since the author was involved in one or two other endeavors. Although Helen Hubbard had decided, on her boss' advice, to return to school for a master's and then a doctorate in Christian Education, she put in many hours helping him prepare the manuscript before she left. As the deadline crept closer, Dad retreated. In July, he pitched the camping trailer in nearby Letchworth State Park where no telephone could reach him, and worked feverishly on the writing exercises. It was a productive week. "In a year's time it was done—300 or 400 hours. How I ever



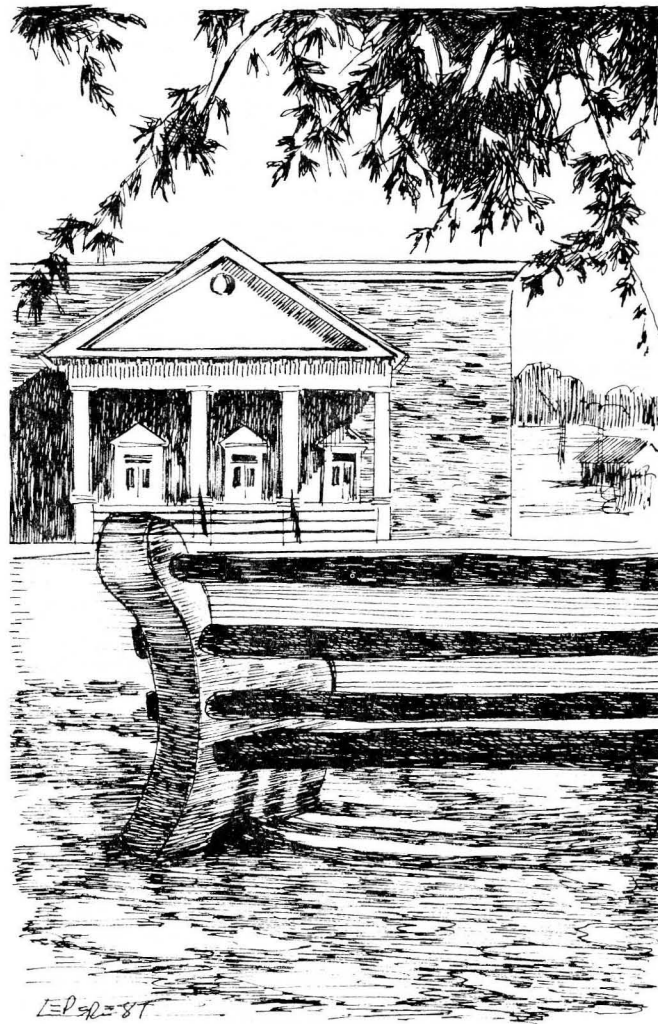
got the time to do that and at the same time carry on my administrative duties, I'll never know. I was determined, with the Lord's help, to get the final thing in Logan's hands on or before the deadline. I didn't want to give them one glimmer of a reason for calling the thing off" (Paine, 8.82).

"Congratulations on meeting the deadline; that's absolutely remarkable," Chester Logan told Dad. He had come up to Houghton to confer with his newest author. "Now for the bad news," he went on. "How many hours would it take you to redo this manual?" It seems nobody had given Dad the O.U.P. style requirements like the width of the margins or the fact that pages could only be printed on one side. This would mean upwards of 500 hours of work. Mr. Logan was sympathetic and proposed sending the manuscript on to England where the type would be set. The British weren't as fanatical about mechanics as were Americans; he hoped they would work with the manuscript as it was. When the galley proofs began to appear, Dad breathed a sigh of relief. The British were obviously working with the copy they'd been sent. Nearly thirty years after Dad's application to study at Oxford University as a Rhodes scholar had been rejected, the University was publishing his book.

While finishing the Greek book, Dad was also supervising campus expansion. East Hall's west wing was built in 1958-59, and on June 1, 1957, ground had been broken and fundraising begun for the new chapel auditorium. At the kickoff dinner in Buffalo, Mr. Fred Reinhold interrupted Dad's pitch to ask for the dimensions of the building. A few minutes later, after some quick calculation, he pledged his company to donate the cement block for the construction.

The College was considering hiring a building contractor in New York City who would charge \$8,000 a year plus travel expenses to visit Houghton weekly and supervise the job. The actual work would be done by craftsmen already employed by the College. One Sunday, Deckers were visiting with us. After dinner Dad asked Ellsworth what he thought of this plan. His friend was thoughtful and then replied, "It's a good proposition—for the building supervisor." He went on, "If you want me to, I'll do that myself and it won't cost the College a nickel." Needless to say, they took him up on his offer. It was the beginning of Mr. Decker's generous relationship with Houghton College. In the following years, he built the chapel, East Hall—west wing, Shenawanna Men's Dormitory, the library, science building, Brookside Dormitory, and the Campus Center. On several buildings, government requirements stipulated competitive bidding. Ellsworth's was always the lowest one—once by as much as \$100,000. Mr. Decker also made generous capital contributions to the

What began as a friendship for one man, over ten years before, he extended to a service to Christian education, for decades to come.



College. One year, when an oil painting by H. Willard Ortlip was offered as the prize to the highest giver of the year, Ellsworth was the winner. On another occasion, he gave the College two store buildings which he had built and leased to the Grand Union Tea Company. These provided valuable income for the College. What began as a friendship for one man, over ten years before, he extended to a service to Christian education, for decades to come.

Reports of Houghton's growth were welcome at the 1959 General Conference. Four years after his disappointment over the failed merger proposition found Dad still very much involved in the work of the church. He was drafting some changes for the new constitution which would be ratified at this conference. One was the appointment of three general superintendents to replace the vastly-overworked position of president. This change, as do many others in the denomination's

files, bears the literary stamp of Stephen Paine. The late Alton Liddick, church leader, explained why this was so. Often in committee meetings, when a draft was called for, there was silence. Then a quiet voice would volunteer, "I'll do it." Usually this meant sitting up all night writing the material to present the next day. Hence, Dad's workmanship is evident on many denominational statutes not because he was driven by some desire for recognition but simply because no one else would do it.

Church, Greek book, campus expansion, faculty rapport, teacher certification and four children would have posed a challenge to the best juggler. Regrettably, the tensions of keeping these moving and aloft exacted some physical toll. Dad continued to suffer increasing back pain. Sitting was the most uncomfortable position for him and unfortunately the one most often required in his line of work. After one typical day he recorded, "The whole day goes to meetings. Just call me 'Sitting Bull'" (7.3.57). Naturally concerned, people frequently offered advice; but Ellsworth Decker, a man of few words, had a different tactic. He flew into town and announced that he was taking his friend to a specialist in Philadelphia. In response to Dad's protestations that he'd never be able to sit for the trip down, Ellsworth showed him the padded platform he had installed in place of the seat to allow Steve to lie down. The treatment was helpful, and illustrative of yet another manifestation of Ellsworth's loving generosity. About this time, Dad began to have stomach troubles as well. Tests revealed no ulcer and he discovered on his own the best medicine: "Steve and Kathy help settle the butterflies in my stomach" (1.18.57).

Dad's back problems dictated some changes in the style of family travel. When the pain of sitting became too great, he relinquished the wheel to Mother. Carolyn and I shifted to the front seat, leaving the back one free for Dad to lie flat. Steve and Kathy were relegated to the wheel wells beside him. They did not object to their new location, and their father's presence was useful both as playmate or prop. When he wasn't playing games with them, Dad made a great tent stabilizer.

Dad's favorite travel was with Mother and as many of his children as he could get to come along. The summer after Kathy's birth, we took turns caring for her and keeping Dad company. Steve, Carolyn and I went along on a New England junket, entertaining ourselves while Dad made calls for the College. We returned home for regrouping and clean laundry before heading out again for Michigan. On this trip, Dad was speaking in individual churches. Since this program was less suited to our three-year-old brother, he was not on the roster. But no one told Steve this. As we were packing the car, he broke off his play with a pal and rushed to

grab his suitcase explaining, "Gotta go now. I'm going on another 'Frip.'" He cried bitterly as the team left without him.

The Michigan Conference was one of our favorite destinations. This was Dad's home territory and the people there extended to us the same warmth and affection that they showed to their native son. We girls took our violins along and accompanied the congregational singing, but we did not perform as we had several years before. Then Dad had rehearsed the whole family as a quintet; he sang bass; Mother, tenor; Margie, alto; and Carolyn and I soprano. This time the program called for a message from Dad and an offering for our expenses and any contributions for the College. At one church, the pastor was selling his Duncan Phyfe dining table and chair set for \$25. Arriving at the next stop, we discovered that the new minister had virtually no furniture at all. Dad related both of these facts to the congregation and instructed that the offering go to buy the table and chairs for the pastor.

The next trip that summer was to Maranatha Bible Conference where Dad was to be Bible teacher. This time Steve and Mom went along while Carolyn and I stayed with baby Kathy. Summers were times of travel—usually on College business—but if the family could go along, the trip became a vacation.

Dad was also keen to make another expedition to Florida and decided that 1958 was the year. With Carolyn in her junior year in college he realized we'd not have many more occasions while she was still at home. Our Christmas vacation seemed the perfect time to go, and in two happy weeks we covered 4,100 miles—852 of them on the final day alone. This marathon was in response to word received of Professor LeRoy Fancher's death back in Houghton. Dad summed up the trip as:

Another wonderful Paine pilgrimage. Basically it was just an occasion for having our whole family with us for two weeks and being free to enjoy each other's company, with a background of changing scenery and experiences sufficiently spicy to avoid monotony and maintain the interest and zest of the younger members of the expedition. Surely the Lord has been good to give us another such privilege (Southern Safari, 1958).

Or as Steve put it on the Seven Mile Bridge on Key Baia Honda: "Dad, it's pretty good that we're going fishing. It gives you and me a chance to be together" (Safari, 12.25.58).

DeoVolente will have in excess of 200 pages including a photo section. Illustrations for the cover and for this special excerpt were done by Ann Boyer LePere '67, now an artist living in Raleigh, NC.

Faithful to His Calling

after 38 years, he's living his dream of sowing the gospel through agriculture

by Joshua Tsujimoto

OFTEN A BOOK makes a tremendous impact upon a person's life. For me, it was *The Gospel and the Plow*, a volume given to me by a missionary to India who was teaching in the relocation center where I was incarcerated during World War II.

The book was the autobiography of Samuel Higgenbottom, a young missionary who used agriculture to fight poverty, hunger and famine in India at the beginning of the century. I was in my 20s and searching for a career. While helping with church work in the camp, I discovered that preaching was not my calling. Still I felt that my deep love of agriculture was a detriment to serving God and considered burning my collection of books on the subject. It was a wonderful discovery to learn that I could serve God through agriculture.

I began preparation for this calling by enrolling at Houghton College in 1945. Those were very difficult days for our family, displaced from California by World War II and making a new life in western New York. I shall always be grateful for the love, kindness and friendship which I found at Houghton. But after two years I transferred to the college of agriculture at Cornell University in Ithaca, and in 1949 received a B.S. degree in agriculture.

By this time we were farming in Elma, near Buffalo. I married and began rearing a family and waited for my call to India. It was a long time in coming. Twenty-five years later my wife and I felt we were finally headed for Nagaland, in the remote northeast corner of India, to Patkai Christian College. It had been

founded by Dr. Tuisem Shishak, with whom we had become acquainted in our church when he was western New York director of international students in the late '60s. The college was patterned after America's Land Grant Colleges, and it was Shishak's desire to meld theory with practice so he wanted me to help in the college's agricultural program.

It was not to be. The Indian government would not give permission for a foreigner to enter this area of political unrest, but during a preliminary visit to the area, we'd met Paul Munshi in Bangladesh. Soon we received an invitation from the World Relief Corporation to work with Munshi, director of the Christian Service Society in that country. We moved there in January of 1982 and I began my work as an agricultural advisor.

Earlier we had terminated our farming and roadside market, closed our Oriental gift shop and sold our store in Elma. None of this was easy to do, but it was God's will that we get going. Since we were already in our 60s, we would run out of time if we tarried.

The work has proved challenging. Growing of vegetables in development work is usually relegated to the women's health program and is described as kitchen gardens. An illiterate population

does not understand the importance of vitamins, and vegetable growing is perceived to be an optional activity. However, on the commercial side, Bangladesh produces vegetables in overabundance for two months during a short winter season. These sell at very depressed prices, then disappear for the rest of the year. The lack of vitamins caused by the scarcity of vegetables causes many physical disorders, among them the serious problem of night blindness.

My research has evolved new methods of vegetable production emphasizing the profitability of growing for sale during the out-of-season periods when prices are quite good. Among the constraints which had made year-round vegetable growing impossible, was too much rain. To overcome this problem we developed high-



Clockwise from top left: Josh and helpers record findings in their journals. Extensionists from a development agency learn by doing at a 10-day school Josh teaches. Rain umbrellas made from bamboo, polyethylene sheets, and coconut fiber twine protect seedlings growing on raised beds. Target people—the disadvantaged poor, discover profitability and better health growing vegetables using new methods.

Thirteen

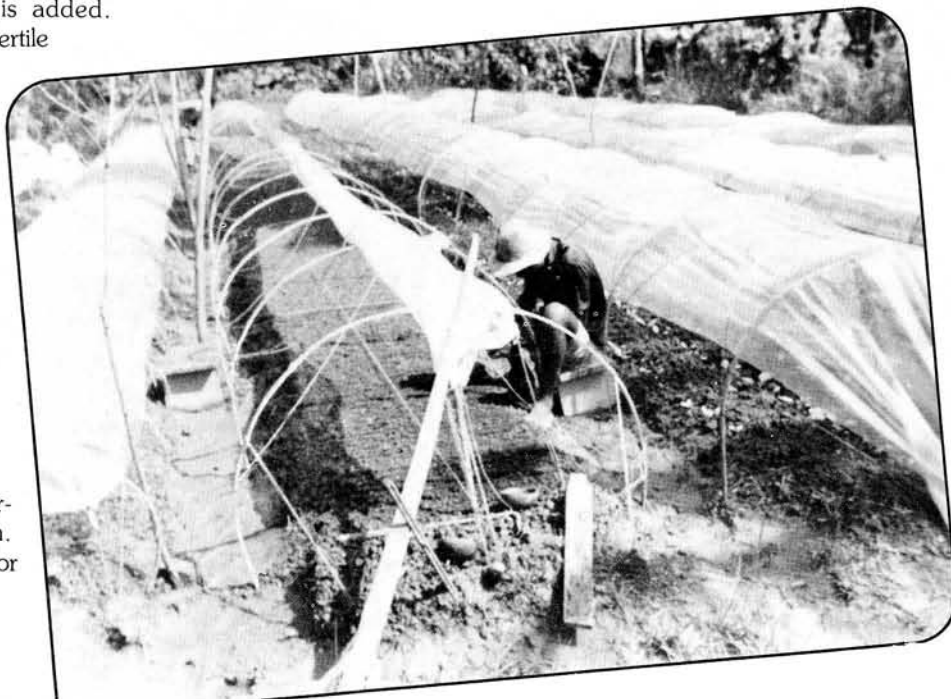
When the results of this research were ready to implement, CARE and other organizations invited us to train their vegetable extensionists, who were trying to reach the very poor who farm half an acre or less. It was not the vegetable farmers who responded, but rather women and children with small plots of land next to their homes. In adopting this program, these women learned they could earn an income without leaving their homes. Imagine the excitement and change this brings to their lives in the form of better physical and economic health.

As of this writing, research continues to refine the steps necessary for growing out-of-season vegetables—reducing these to the simplest procedures, and minimizing the risks to those seeking to use these new ideas. From Ft. Myers, FL, a brief description of this new method was published in ECHO Development Notes which is mailed to an international list of people involved in similar work. The article was also used by a Voice of America agricultural report broadcast. Too, the Association of Development Agencies of Bangladesh is planning to sponsor classes in the new methods throughout the nation.

raised beds, protecting the soil from erosion and compaction by building bamboo and plastic shelters over them. These we called our rain umbrella. We also learned many things concerning Bangladesh's alluvial soils. Because it is formed from river mud, the soil attempts to return to mud when too much water is added. Although the soil is supposedly fertile because of its deltaic origin, we discovered it required nutritional supplements of manure, compost and judicious use of fertilizer. Damage from the intense sun of this near-equatorial region was another restraint on growing healthy vegetables. So we interplanted fast-growing trees to provide light shade. Also during this time, we used the rain umbrellas as sun shields.

These and other innovative ideas we discovered and incorporated into the new growing system. We thank God for the inspiration for

these ideas because they came from Him when no prior experience or training could provide them. Often I looked to Proverbs 9:10—"For the reverence and fear of God are basic to all wisdom. Knowing God results in every other kind of understanding." (The Living Bible).



No Easy Answers

alumni professionals and authors who've "been there" discuss the challenges of caring for elderly loved ones

by Patty Milligan

I'VE WORKED in nursing homes for years and wouldn't hesitate placing my parents [in one] if necessary. I don't mind the idea at all if someday the need arises for me to be in one too."

"Because I worked in a home and saw the inside working of the establishment, I would never let my parents go into a home. Even though my father required care like a baby for three years, it was a privilege that I could care for him. It meant giving up my job for awhile but I am so grateful I could."

What makes some people decide the nursing home option is best for their aging parents while others choose to keep them at home despite great sacrifice? The Bible says that believers should take care of their widows (1 Tim. 5:16). James equates care for orphans and widows with pure religion (James 1:27). But, the Bible does not state explicitly the best means to do these things.

Statistics suggest that only five percent of Americans spend their last years in nursing homes. Ronald Stuckey '61, executive director of Wartburg Lutheran Home, said, "People ending up in nursing homes are extremely complex cases and it is very hard for them to be cared for at home."

Most adult children, as long as they can handle it, care for their elderly parents at home whether out of a sense of responsibility and love for parents or, as suggested by nurse Joan Lloyd, "from guilt associated with that person." People desire to remain as independent as

possible for as long as possible. Said a woman about her mother who recently entered a home, "The thought of never returning to her home and adjusting to a whole new way of life was a very frightening experience."

home is the better option. Having an elderly parent move into one's home can be difficult if both spouses work, if the house is small or crowded, or if physical features, such as stairs, bar the elderly person from important areas of the home.



Although both husband and wife may work outside the home, a variety of health care services available enable their elderly parents to stay out of the nursing home longer. The elderly are healthier longer due to advanced medical care; and, because of admission criteria, "the well-elderly are often exempted from nursing homes. This makes staying home the only option available," explained Margaret Sayers, director of Batavia Nursing Home and wife of professor Brian Sayers.

Despite statistics, many adult children do struggle with the decision of whether or not the nursing

A syndrome of role reversals, that is, the child takes the parent role to their own parent, occurs and often leaves children and parents confused and frustrated.

"The disappearance of the extended family structure reduces the importance of the elderly in the family," pointed out Mary Boomhower, a Houghton staff member who after years of having her mother live with her, finally moved her to the Houghton Nursing Home. "Too often, the younger generation does not want to be bothered [with aging parents because the responsibility] would hinder their lifestyle which, in many cases, is so differ-

ent from parents," noted one.

The mobility of our society frequently causes parents and siblings to be separated geographically; children find jobs across the country or parents retire to a warmer climate. The elderly may not want to leave their area; yet, the children will not or cannot give up a job or jobs to move closer to care for a parent.

"Media coverage of nursing home care, while still too frequently negative, has more recently presented a somewhat brighter picture. As the facts about quality of care and treatment received in nursing homes are presented, placing a parent in such a facility becomes a more accepted option," stated Mrs. Sayers.

Most people asked said that the preferred alternative for the elderly is to live alone with close supervision; but, if that is impossible, to live with a child in their home or in an on-premises apartment with professional care augmenting family care. One person noted that each case is different, but in general, the elderly "are more content in familiar surroundings less confused, and do not feel as rejected and useless."

Dr. Gustave Prinsell '48, missionary physician who has been practicing in Houghton for 23 years, noted, "I think most children do things that the parents desire for as long as possible." Sometimes the elderly parents "still think they can manage and do not realize they are not as capable as they once were. Besides, they do not want change and dread leaving their home," observed a couple whose aging parents freely chose to enter a retirement home

But the change in situation may have to be prompted by the child against the parent's wishes.

Those who work in the field or have had experience with this dilemma offer some suggestions for delaying the onset of conditions which require close supervision of the elderly person: recognize the value of the person, keep them involved in family life, visit them frequently, help with appointments, errands, and housework, expect independence, consider a change of lifestyle or closer living quarters so as to involve the parent more and encourage leisure time pursuits. Education in health, polypharmacy, stress management, and physiological aging will also help.

Though many people consider the nursing home the least desirable option, they also recognize some of the advantages nursing home care offers to the elderly and their families. For example, the elderly receive the companionship of others their own age and have opportunities to engage in social activities. "The regular schedule can be an advantage over a family situation, particularly if there are young people and working parents with irregular schedules," said Alice Fletcher, staff personnel director of Houghton College who worked with her late mother in experimenting with independent living and life in two nursing homes over the past several years. Organizationally, the nursing home is better equipped to provide routine medical care, balanced meals, and 24 hour observation. Living in the nursing home frequently eases

the elder's feeling of being "a burden to the family." The family also feels relief from the stress of worry, inability to cope, obligation, restrictions placed on family out of deference for the elder parent, tensions between the generations, feelings of inadequacy in providing proper care, and sometimes, financial debts.

While all of the following do not characterize all family situations or all nursing homes, drawbacks to nursing home care do exist. As Mary Boomhower said, "No matter how adequate a nursing home may be in making a pleasant home for its residents, it is still an institution." What are some institutional characteristics? Sometimes "crude, coarse, and unrefined" care occurs and causes a loss of dignity for the resident, noted Chester and Ruth Barker, long time owners of the Village Country Store in Houghton. Occasionally nursing personnel are abusive physically or verbally. An overloaded staff

physical or emotional problems," observed Fletcher. Often nursing homes are run "like an assembly line," everyone receives "a pill to make them sleep whether it's needed or not," observed another. The elderly person, though surrounded by others his own age, may experience social isolation, a sense of loneliness, "feeling far removed from family and friends even though they may not be separated by very many miles," said Boomhower.

Correspondingly, there is a "tendency of family to neglect personal contact because someone else is looking after daily needs," Mrs. Fletcher pointed out. "Taking away their responsibility and independence tends to make them less alert and active, especially mentally," observed a nurse who works in a nursing home. The task of adjusting to a roommate can be traumatic and possibly impossible, depending on the dispositions of both involved. The family may

home] has greatly relieved me and my family of guilt." Mr. Stuckey stressed, "If a family member simply puts a person into a nursing home without regard to the individual's wishes, there is going to be resentment fostered and usually a great deal of unhappiness will result."

Though some nursing homes do have low quality care in regards to the concerns mentioned, many are just the opposite. Says Margaret Sayers, "Most of these drawbacks can be minimized by choosing a good nursing home appropriate to the needs of the aged person. Establishing a family presence at the outset can be very helpful if the family has reasonable expectations for both the resident and the staff. Finally, maintaining an ongoing, positive relationship with a facility and its staff will help to carry a family through any new situations that arise throughout the entire time their parent is institutionalized."

The decision about care for one's elderly parents should be "considered ahead of time to avoid a crisis situation which might require a less favorable solution," encouraged Dr. Prinsell. Advised Mrs. Fletcher, "It is important to keep things in proper perspective by remembering that quality of life is more important than quantity of life." The Barkers reflected, "We have been over the road with elderly parents and are now traveling that road ourselves and believe us, there is no easy answer!"

Patty Milligan is a senior communication major interning in the public information office. This article is a distillation of questionnaire responses and conversations.



Brooklyn's Wartburg Lutheran Home and New York Technical College jointly sponsor continuing education courses for home residents. Two years ago New York mayor Koch presented the diplomas. Houghton alumnus Ron Stuckey '61 administers that facility.

may be less sensitive, may not have time to give individual attention, or may become "too routine in care to notice symptoms of

feel guilt over placement or feel left out of elder's care. Boomhower added, "My mother's acceptance and happiness in [the nursing



Faith and Politics

Responsible Evangelical Social Action: Learning From The Past

by Dean C. Curry '74

THIS SEPTEMBER, it will be 17 years since I began my freshman year at Houghton College. My years at Houghton were exciting and stimulating in many ways. Nothing was more exciting and stimulating for those of us who were students in the late 1960s and early 1970s than to be a part of the changes which were taking place in the way evangelical Christians viewed their earthly responsibilities.

Although I am not sure we fully understood the significance of what was taking place, we now know that those years marked a turning point in the history of American evangelicalism. In those years, with the thoughtful encouragement of many of our Houghton professors, we came to see that withdrawal from the world is not what God wants of those whom He calls the "salt of the earth." We came to understand that our personal faith in Jesus Christ has a social dimension; that we cannot leave behind our faith when we engage the pressing human needs which confront our world. In other words, we were part of the first generation of evangelicals to make a commitment to social change an essential component of our faith.

With the perspective of nearly two decades of hindsight, I believe that this new emphasis among evangelicals was good, consistent with a full-orbed understanding of our responsibilities as disciples of Jesus Christ. At the same time, however, I also believe that the past 20 years demonstrate that there have been pitfalls associated with our social action. Ultimately, the question which we need to ask is whether the nature of evangelical engagement of social issues has been responsible, and by responsible I mean: Does our theology define and guide our political action or does our

politics define and guide our theology? And is the nature of our political action likely to contribute to a more peaceful, a more just, a more prosperous, and more free world? I would argue that too often in the last 20 years evangelicals have not acted responsibly. Therefore, I would propose six principles which I believe will, if adhered to, lead to more responsible evangelical social action in the future.

The first principle emerges from who we are as evangelicals. Our distinctive has always been that we are a people of the Word. If there is one slogan that captures what defines evangelicalism, it is that of *sola scriptura*; we believe that the Bible is our final authority in matters of faith. While the Bible is not a manual of politics or economics, it is relevant to our engagement of politics, for the Bible does set forth general principles which should guide our thinking about political issues. For example, the Bible teaches the importance of treating people fairly.

A responsible Christian engagement of political issues must distinguish, and this is my second principle, between these general Biblical principles and their application in particular situations. For example: As Christians we should be concerned when people are being treated unfairly. All Christians should be opposed to the South African system of institutionalized racism known as apartheid. I would argue that apartheid violates the Biblical principle that we must treat each other fairly. However, the Bible does not

help us formulate a public policy toward apartheid. Should we support sanctions and divestment or should we not? Should we listen to Desmond Tutu or Chief Buthelezi? Should the United States sever all relations with South Africa or should we support constructive engagement? Answers to these questions are not found in the Bible. Each answer involves a prudential judgment. No prudential judgment can claim the blessing of Scripture.

If not the Bible, on what do we base our social action? My third principle is that to be responsible in our social witness to the world we must study history and learn from it. History has much to teach about human nature, economics, politics, religion, and just about everything else. Some of the more important lessons of history which we cannot ignore if we are to be responsible disciples of Jesus Christ in the world are (1) that democratic governments do not go to war against each other, while war is an omnipresent reality in the relations of non-democratic governments and (2) that socialism produces poverty and injustice while democratic capitalism is associated with economic growth, political freedom, and social justice. These are empirical, i.e. historical, observations. We can ignore them or we can learn from them.

A fourth principle of responsible evangelical social action involves resisting the seductive illusions of utopianism. As Christians we are optimistic about the future; we anticipate that day when the Lord will heal the brokenness of our world. But in the meanwhile, short of the fullness of Christ's Kingdom, we live in a world characterized by moral ambiguity. In other words, we cannot bring about the Kingdom of God, that is the work of God. A world of perfect peace and perfect justice awaits God's final consummation.

*Dr. Curry is chairman of the history and political science department at Messiah College. This essay is a condensation of a chapel address he delivered at Houghton last October. Curry is co-author with Dr. Myron Augsburger of the book, *Nuclear Arms: Two Views on World Peace*, published in January by Word. It will be reviewed in a future Milieu.*

mation of history. To act as if we can create a world of perfect peace and justice is to inevitably give aid to those forces which history demonstrates are most destructive of peace and justice. In practical terms what this means is that we must not be seduced into believing that we can bring about, or that anyone else can bring about, a world of perfect peace and justice. The choices which we frequently confront in the world are not black and white, but involve many shades of gray.

This brings me to my fifth principle: importance of making moral distinctions. As we look around our world of 165 nation-states, we acknowledge that all nations stand under the judgment of our sovereign God. No nation is God's chosen nation; no nation encompasses the Kingdom of God; no nation is sinless. But it is morally dangerous to interpret these realities as implying that all nations are morally equivalent. The Israeli novelist Amos Oz reminds us that "whoever ignores the existence of varying degrees of evil is bound to become a servant of evil."

No one can question that the United States has committed national sins. At the same time, I believe history teaches us that, on balance, the United States has been and continues to be a force for good in the world. On the other hand, the history of this century also clearly teaches us that Marxist-Leninist regimes—the most brutal in all of human history—have been, on balance, a force for evil in the world. In short, I believe the evidence of history is overwhelming: issues of peace, justice, and prosperity cannot be separated from the larger global struggle between democracy and totalitarianism. "The tragedy of history," quoting Oz again, "is not the perpetual hopeless clash between saintly individuals and diabolical establishments. Rather, it is the perpetual clash between the relatively decent societies and the bloody ones."

My sixth principle has to do with the end results of our engagement of social issues. Very simply, we need to remember that ideas have consequences. Therefore, we must always be sensitive to the consequences of the positions which we embrace and advocate. Morally

speaking, we cannot act with the best of intentions, but with unconcern for the consequences of our actions. The social ethic which must guide evangelicals in their engagement of social issues is an ethic of responsibility; that is, an ethic that is motivated by Biblical principles and chooses the morally optimal response to a given issue after evaluating the likely consequences of various policy options.

It would be a terrible mistake for evangelicals to turn back from the path of social activism they embarked on in the 1960s. At the same time, evangelicals must remember their theological distinctives; evangelicals must never allow the mission of the church of Jesus Christ to be defined in terms of social and political change *per se*. To quote the Dutch theologian H.M. Kuitert, "Christians are active in politics for human well-being, but well-being is not the same thing as God's definitive salvation in which people share through Jesus Christ. The dead are not raised by politics. There is no political route to the messianic Kingdom." Our ultimate hope, and the hope of the world, is in an eternal and transcendent God.

Stewardly and Taxwise Too

by G. Blair Dowden

Laying up treasures for heaven? Tax reform laws still allow earthly deductions

Perhaps college development officers did their jobs too well. The impending tax reform legislation of 1986 produced a plethora of letters, articles, and news reports commenting on the effects of tax reform on charitable donations and the benefits of giving by last December 31.

Nationwide, philanthropists responded to the message, and much-needed donations flowed in to charitable organizations. At Houghton College, giving at the end of December was 45.6 percent higher than in 1985! For this we rejoice and thank our Lord for the many friends and alumni who supported the college.

But as a result of the articles and news reports, many Houghton alumni and other friends have asked regarding the tax deductibility of gifts in 1987 and beyond, and some have commented, "Isn't it a shame that gifts will not be tax deductible in 1987?" In reality, only the specific programs we wrote about were modified or eliminated as to their tax deductibility.

Consider the following incentives for

charitable giving under the new tax law:

- Gifts of cash to charitable organizations are still fully deductible for itemizers.
- Gifts of appreciated real estate or securities are still deductible at full fair market value.
- The charitable deduction is one of few surviving deductions under tax reform.
- Gifts made through a will, life insurance or estate continue to be taxwise moves. The new law provides for an unlimited deduction for the charitable gifts of cash or other property given to a qualified charity through a bequest.
- Life income agreements, such as an annuity or unitrust, which allow a donor to give to an institution and receive an income in return, remain taxwise investments. In fact, with the stricter laws regarding IRAs and other retirement planning vehicles, life income agreements will become increasingly popular in retirement planning.

One of the most encouraging results of the tax reform act of 1986 is the fact that many middle and upper-income donors

can make gifts in the form of appreciated property or real estate at a lower or only slightly increased cost than under pre-1987 law. This will particularly be the case for individuals currently in the 33 percent-45 percent tax bracket (1986 law)—married couples with taxable income from \$37,950 to \$118,050.

For example, under the new law, if an individual gives \$10,000 in securities to Houghton College with a cost basis of \$2,000, the \$8,000 in appreciated capital gains is totally forgiven. Further, the individual receives a tax deduction of the full fair market value of \$10,000.

Congress sees philanthropy as important and has retained elements in the tax law to encourage giving. Still, we recognize that members of the Houghton family do not give just to receive tax benefits. Most give out of a deep commitment to support high-quality, Christ-centered education. But by understanding and taking advantage of the tax laws, Christians often may increase their giving to the Lord's work.

9. HOUGHTON IS COMMITTED TO DEVELOPING THE WHOLE PERSON. PLEASE RATE YOUR LEVEL OF PERSONAL DEVELOPMENT AT THE TIME OF YOUR GRADUATION FROM HOUGHTON (circle one response for each category)

	How I rate my personal development when I graduated (please circle one)				do you wish this had been stronger?	
	4% very weak	10% weak	47% okay	29% strong	11% very strong	55% no
a. physical.....	3% very weak	3% weak	35% okay	57% strong	15% very strong	46% no
b. intellectual.....	1% very weak	5% weak	36% okay	52% strong	12% very strong	37% no
c. spiritual.....	3% very weak	10% weak	35% okay	41% strong	9% very strong	45% no
d. emotional.....	4% very weak	15% weak	37% okay	36% strong	8% very strong	39% no
e. social.....	5% very weak	12% weak	45% okay	34% strong	8% very strong	30% no
f. communication skills.....	3% very weak	15% weak	41% okay	30% strong	12% very strong	48% no
g. cultural (drama, music, art)...	1% very weak	4% weak	33% okay	41% strong	17% very strong	31% no
h. major field.....	3% very weak	9% weak	36% okay	42% strong	17% very strong	41% no
i. clear life values/goals.....	6% very weak	14% weak	34% okay	35% strong	11% very strong	36% no
j. career preparation.....						

Houghton Alumni Survey

DID Houghton College prepare you for the complexities of life? How fondly do you remember your Houghton friends or housing? When you were a student, did you believe dancing should be prohibited? Do you still feel the same way about it? What do you think is Houghton's major strength? Chief weakness?

These and over a hundred other questions were asked of a scientifically selected sample of 500 Houghton alumni in the fall of 1986. An amazing 400 responded representing classes from 1919 to 1986. Why should the answers to these questions interest Houghton administrators? Wayne MacBeth, college relations director who commissioned this survey, said that the administration had a general idea of what alumni think about the college but wanted facts rather than speculation. For example, the survey showed they correctly believed that alumni desire to hear from the college; but, MacBeth said, administrators were surprised to discover that the alumni are more interested in hearing about other alumni than about faculty or current students.

generous people

The college also wanted to know how alumni perceive fundraising policies and wondered if methods needed re-evaluation. But the survey indicated that

only six percent of alumni disagree with the college's fundraising policies, while almost half agree with them. One third wanted more information before venturing an opinion. The survey also revealed that Houghton's alumni are generous people. Half give over 11 percent of their income to charitable causes; 10 percent give more than 16 percent of their income.

best qualities

Academic excellence and spiritual vitality have both been student expectations throughout Houghton's history. Most Houghton alumni surveyed considered the college's greatest strength to be academic or spiritual or both. Other positive attributes frequently mentioned included: quality and caring faculty, location, facilities, personal interest felt by students from administration, staff, and faculty, and, one cited, "the best financial aid director I've seen anywhere."

weaknesses

Some respondents, stating perceived weaknesses, said that Houghton makes academics more important than spirituality, that the college suffers from "intellectual smugness," and that it is too academic and intellectual. Seventy-two people consider Houghton's isolated location and small size major weaknesses while 29 regarded these as positive attributes. Some other weaknesses cited:

too conservative, too liberal, fails to enforce rules, isolated from the real world and too much pressure in pre-med courses.

The survey listed several aspects of Houghton and asked alumni about their memories of each. Eighty-five percent indicated that their memories of friends are "quite fond." Other sources indicate that seeing former classmates is a major reason alumni return to their alma mater. Half the respondents had "very fond memories of their dormitory situation.

few keep in touch

Although 81 percent said they agree that their professors were good at motivating them to learn and 80 percent felt Houghton professors genuinely cared about them as individuals and 91 percent answered that they respected the faculty only 35 percent said that they have kept in touch with some of their professors since graduating.

they're more liberal now

When asked their present overall orientation compared to when they were students, 42 percent indicated that they are more liberal and 17 percent said more conservative. This may, in part, account for their answers about an issue that remains controversial on campus today, that is the "pledge," the agreement students make expressing their commitment to follow certain rules of conduct. The question asked whether they believed the prohibitions on alcoholic beverages, drug usage, smoking, and dancing should have been enforced more strictly, the same, or less.

For the first three restrictions, the answers reflected that most felt students that the enforcement was adequate and they continue to feel that way. The issue of dancing, however, revealed a different opinion. Eight percent said that as students they had felt the restriction of "no dancing" should have been enforced more, 50 percent had considered the enforcement adequate, and 42 percent had thought there should be less. Their present beliefs on this same issue reflect a change. Although 11 percent said they feel enforcement should



more, 37 percent said the enforcement today remains adequate, and 52 percent stated the restriction should be less enforced. Just as an aside, the faculty and staff of Houghton College sign a more restrictive agreement than do the students.

a positive impression

Almost 90 percent of Houghton alumni said they have a very or somewhat positive overall impression of the college and only eight percent indicated a negative impression. If they had to do it all over again, 76 percent said they would attend Houghton and 81 percent said they would recommend Houghton to a high school student. Nearly half of the alumni surveyed have earned graduate degrees; 10 percent of which are doctorates. When asked which college they feel the most loyalty to, 78 percent alumni expressed their loyalty to Houghton. Of those who had gone on to graduate college, eight percent indicated that their greatest loyalty remained with their graduate school.

Asked what factors determined their involvement in alumni activities, respondents cited travel, schedule conflicts, and whether or not their Houghton friends would be there. Eighty-two percent said they are interested in what goes on at Houghton today and 99.5 percent said they have read *Houghton Milieu* within the last two years.

Although the survey reflects satisfaction with the college by a majority of alumni, the results will be used to help the college to decrease the number of those who experience dissatisfaction. Even so, the major determining factors in the direction the college takes will continue to be the principles outlined in its mission and philosophy statement.

Robert C. Arnold, a 1983 Houghton graduate now working on his Master's degree in the department of communication at Cornell University, developed this survey as part of his thesis project and will do an indepth analysis of it to determine what variables affect alumni attitudes such as whether they participated in extracurricular activities as students, what they majored in, and which year they graduated.



During the evening program of the February 21 Houghton Academy parents weekend and open house, principal Philip Stockin introduced special guests **Charles '23 and Edith (Warburton '22) Pocock** to some 130 parents, other guests and students.

Edith graduated from the academy in 1916, before meeting Charles at college. Stockin explained that Mrs. Pocock's uncle Eugene (Melvin) Warburton received the first diploma granted by the former Wesleyan Methodist Seminary in 1888. The Pococks celebrated their 61st anniversary last August (see photo above).

In addition to an evening featuring athletic and musical demonstrations, plus exhibits of winterim projects, the parents learned that 83 students are enrolled for second semester, and heard Stockin announce tuition, room and board hikes for the 1987-88 that will total 9.1 percent for a comprehensive cost of \$5,400. This will place the academy at the median for members of ACSL.

1940s

'44 MYRTLE (DOWN) SIMONIN has been living in Endwell, NY, since she retired as an elementary librarian in the Vestal Central School district.

ex '48 RAYMOND C. MESLER is priest-in-charge at Saint Simon's Episcopal Church in Staten Island, NY. He was ordained last year. In its fall 1986 issue, *Ministry Development Journal* published Mesler's first major theological piece, "Gay Christian Vocabulary."

1950s

'50 ROBERT DINGMAN, who heads a top-ranked executive recruiting firm just outside of Los Angeles, CA, has had letters to editors of *Fortune* and *California Business* published over the last year, each taking to task superficialities in articles purporting to be definitive. An article he wrote for *Milieu* (March '86) on executive recruiting in the religious world is being reprinted by the Christian Ministries Management Association.

On October 3 of last year, **PRISCILLA RIES '50** retired after 35 years of service to the Cook County TB District, Forest Park, IL. Beginning as mailing machine operator, she was soon advanced to survey work, gradually adding responsibilities for personnel and office management. From 1967 until her retirement she was coordinator of medical surveys and records. Priscilla served as Houghton's alumni association president for 1980-82, and in 1983 she was named to the college's Centennial 100. Presently she is a trustee. In retirement Priscilla is exploring living possibilities in Florida, but after taking Houghton's Scandinavia tour in June, she plans to donate the rest of the summer as a volunteer worker in the college's conference program.

'50 ROBERT E. SMITH, who runs a group of Rochester halfway houses for working alcoholics, lives in Canandaigua. He was recently the subject of a *Rochester Democrat and Chronicle* newspaper feature on his art avocation: finding, spray painting, mounting and marketing spider webs. He's been at it for 14 years, but makes it clear that he does not harm spiders or take active webs. The feature also described his long public health-related career in Rochester, Wyoming and Florida.

'51 CORINNE (HONG SLING) WONG is assistant to the pastor of the First Presbyterian Church in Honolulu, HI.

'52 FREDERICK V. MILLS, SR. was recently elected a member of the Council of American Society of Church History.

ex '56 ELSIE (TEETER) JAMES of McDeermott, Ohio, has been elected to the board of trustees of the Ohio Baptist Convention. She serves on the Commission on Outdoor Ministries and is a member of the board for Kirkwood Camp and conference center in Wilmington, Ohio.

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Preface

This biography was written because people who have been touched by Stephen W. Paine's life desired to know more of his journey. One book cannot tell the complete tale. Those who have known Dr. Paine will bring to their reading a unique set of memories and impressions. It is my intention to supplement these with information from his own diaries, correspondence, speeches, writings and personal recollection. I have been helped in my endeavor by his family—which is my own—and by many of his colleagues and friends. It is hoped that readers whose first acquaintance with Stephen W. Paine comes through this book will understand why Houghton College alumni and friends have asked for it to be written. This is not intended as a history of Houghton College but rather a portrait of a man who presided over thirty-five of Houghton's one hundred and three years. This book is not only about a college president but of a Christian father, husband, son, education statesman and friend. —MPL

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Miriam Paine Lemcio, a 1964 Houghton College graduate, is Stephen Paine's third daughter. What began as a child's playful threat to her father many years ago ("You'd better be nice to me; one day I'm going to write your biography!") became a reality when Houghton College engaged her to do just that. She accepted the assignment eagerly, yet knew it would be a difficult one, aggravated by the geographical distance between father and daughter. Miriam lives in Seattle, Washington, with her husband and two sons. Sharing her father's commitment to education, she has served both as a high school English teacher, and recently as a volunteer in the Seattle Public Schools.



"In each generation only a relatively small number of Christ's servants may be described as extraordinary. Dr. Paine is such a man. God has used him in a most remarkable manner. I highly recommend that you be enriched and encouraged by reading this volume."

—Kenneth L. Barker

General Editor, The NIV Study Bible

"Dr. Paine's long and successful tenure as president of Houghton College epitomizes the concept of an educational institution as the lengthened shadow of a man. . . His influence upon higher education in upstate New York and his leadership in the community of Christian liberal arts colleges throughout the country have been outstanding."

—E.K. Fretwell

Chancellor, The University of North Carolina at Charlotte

"DeoVolente!—What a perfect title for the story of the life of this most exceptional man. . . This book will be as great an inspiration and spiritual guide to those who read it as he himself has been to all of us who have had our lives changed by knowing him and working with him over the years."

—Wilson Greatbatch (cardiac pacemaker inventor)

President of Greatbatch Gen-Aid Ltd.

"If I were selecting candidates for the evangelical hall of fame, Dr. Stephen W. Paine would be on my list. I am pleased to learn that his biography is being published."

—Billy A. Melvin

Executive Director, National Association of Evangelicals

"Each of the many facets of Dr. Paine's career as a Christian educator, evangelical leader, author, and Bible translator could be sufficient for a lifetime. However, compressed together into his lifespan we see a clear demonstration of how a sovereign God, working through a life yielded to His will, can cause that life to become flowing streams of blessing to the whole world."

—Youngve Kindberg

Past President of the New York Bible Society
(now the International Bible Society)