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MAGAFILE No. 5

VOL. V

SEPTEMBER-OCTOBER, 1969

ANDREWS GETS PAGE-1 PUBLICITY ON STUDENT APPEARANCE CODE

Story on page 2

Andrews University No Hippie Haven FOR NEATNIKS ONLY

By WES STAFFORD
Staff Writer

BERRIEN SPRINGS — If you're looking for student unrest, don't expect to find it at Andrews university.

The nearest thing to a confrontation came here Monday in the form of a mini rebellion over length of beards and skirts.

Only a handful of students were involved.

University officials confirmed Tuesday that students were being checked for appearance this week as they registered for classes at the Seventh-day Adventist institution.

"We're interested in the serious student," said Dr. Horace Shaw, director of public affairs and alumni relations. "This is one way to find if education is really what the students want," he said. Officials said 20 students out

of 500 registering Monday were detained due to the university's appearance code. They were instructed to discuss the matter with Dr. Myrl Manley, the school's new vice-president of student affairs.

Inspections were made by veteran members of the faculty.

"All we are asking is that the students try to live in harmony with the people of the county and this community," Dr. Manley said. "There are a few that would like to test us," he added. The dress codes were spelled out for students in a university handbook distributed before fall enrollment.

The handbook says: "At Andrews University fundamental good taste is the keynote for dress standards. To keep and maintain a cultured, modest and appropriate appearance at all times, a few guidelines are listed for men

and women. "Extreme hair styles, gaudy clothes and jewelry such as rings and necklaces and medallions are not in order at Andrews university. Fads not in keeping with A.U. principles are not permitted."

Banned in other parts of the handbook are skirts more than two inches above the knee and unkempt beards.

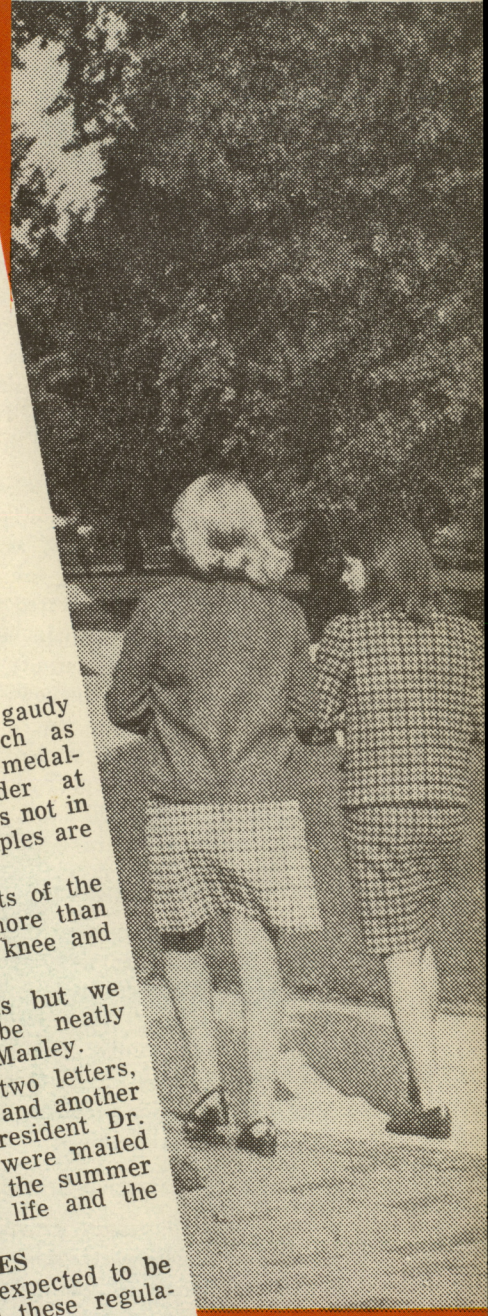
"We permit beards but we expect them to be neatly trimmed," said Dr. Manley.

Dr. Manley said two letters, one from his office and another from University President Dr. Richard Hammill, were mailed to students during the summer regarding campus life and the dress code.

AGREE TO RULES

"Student were expected to be in harmony with these regula-

(See back page, sec. 1, col. 7)



NO HIPPIE HAVEN

While other universities across the nation were receiving publicity on their unrest and rebellion, Andrews received front-page headlines with pictures on their peaceful registration. One headline put it: "No Unrest Seen at Andrews."

Newspaper reporters, interested in probable reactions to Andrews' dress and appearance code which barred students with unseemly appearance from registering, brought cameras and television equipment to record the expected "rebellion." They wound up with headlines such as "Andrews University No Hippie Haven."

Interviewing students, the communications men got such answers as: "I see nothing wrong with expecting a student to look decent." (Steve Porter, freshman from Three Rivers who sports a trimmed beard. Rules demand that if a beard is worn it should be trimmed, neat, and clean.) "It's little more than decent physical hygiene," Porter commented.

Nancy Edminister (junior from Berrien Springs) was quoted as saying, "The rules are fair; they are not extreme." (Dresses are expected to be no shorter than one or two inches above the knee.) Although definite appearance codes, explained the news articles, were spelled out in the Student Handbook mailed to each student during the summer, some skirts are still short, and one coed admitted she'd probably get in trouble about it.

"Mini-Rebellion"

Newspapers referred to the handful of out-of-line students (20 out of 500 that registered that day) as forming a "mini rebellion." They were barred from registering until after a trip to the barbershop and/or a talk with Dr. Myrl Manley, vice president for student affairs at Andrews.

A Conservative School

"Andrews University, generally recognized as a conservative school, makes no bones about its policy on such matters," the newspapers quoted from a conversation with an Andrews official. "We wish to maintain a sense of modesty and general appearance in keeping with our religious beliefs."

SOUNDING BOARD

Speak Up, Alumni

Alumni, here's your chance to "sound off." It is time to consider names for honors and citations for 1970 Homecoming in April. Certain guide lines for making awards, citations, and the like, are listed on page 15 of this issue of the Focus. Look over these policies and send your suggestions to Focus.

Appreciation

I have read with much interest the July-August, 1969, issue of Focus. I greatly appreciate getting the university paper and assure you that it is studied carefully.

We who are out in the field and have no direct contact with Andrews University are interested in the school, but, of course, cannot visit the campus very often.

I enjoyed the layout, the news articles, and the commencement address by Frank Knittel. We were schoolmates at Union College.

May the Lord richly bless Andrews University and the work of the Public Relations.

R. L. Pelton, administrator
New England Memorial Hospital
Stoneham, Massachusetts

Countdown Not Enough

Enclosed is a check for \$200 in behalf of the class of 1931 for Ray L. Jacobs and me. We are glad to contribute a little in appreciation for what the college did for us. Your list of donor countdown is interesting, but it is not nearly enough.

Carl L. Jacobs, manager
New York Book and Bible House

Guess We Goofed!

I just received Focus in the mail and after glancing through the paper I was surprised to see the article about President Hammill's world tour, seemingly, at a glance, by covered wagon. . . . Anyway, it helps to point up the significance of arranging pictures and articles on a page. Thought it was too amusing to pass up.

[A notation on the enclosed clipping says, "I appreciate the university's efforts at economy travel."]

Paul B. Peterson
Athol, Massachusetts

"The letter written by Milton Murray [last issue of Focus] lists him as graduating in the class of 1919. How ridiculous!"

Ed. — Case of mistaken identity. W. E. Murray, father of Milton, is of the class of 1919; Milton was a student from '39 to '42.

Omission

The name of Arabella James Williams should have appeared in the list of donors to the Science Complex in the class of 1917. She has contributed \$500 to the fund. Because of the number of persons working on the donors list, omissions do creep in. We are sorry.

Another Tree

In your story on Campus Trees, you didn't mention the Kentucky coffee tree north of Griggs Hall. Roommates Elton Dessain, BA '34, and Clarence Kohler, BA '41, presented it to the College.

Mrs. Burton Wade
Berrien Springs, Michigan

AU Alumni Service

Today's mail brought your welcome letter with fifteen cards enclosed giving pertinent information concerning recent graduates of Andrews University who were graduates of Atlantic Union College before entering your university. This is the first such service I have received from an Adventist university, and I greatly appreciate it. Congratulations to you!

Rochelle P. Kilgore
South Lancaster, Massachusetts



Vol. V September-October, 1969 No. 5

Horace Shaw Editor
Opal Hoover Young Managing Editor

Office of publication: Public Relations Office, Andrews University, Berrien Springs, Michigan, 49104.

Published jointly by the University and the Alumni Association of Andrews University, bi-monthly—January-February, March-April, May-June, July-August, September-October, November-December.

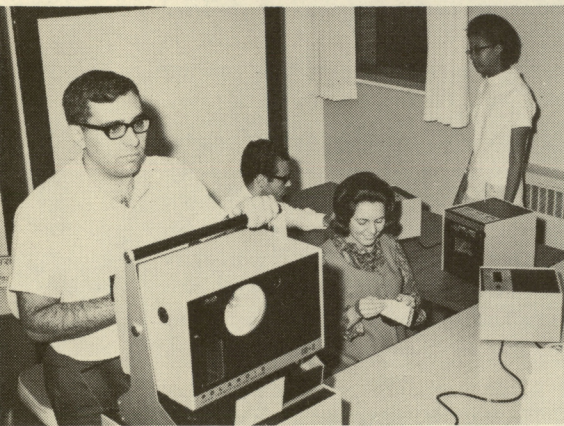
Application pending for second class matter.

R-Day & Orientation at Andrews



Andrews this year initiated special orientation exercises for new international students. They were checked for deficiencies in reading, hearing, and writing the English language and assigned to an instructor for help where needed. They were briefed on various American customs and government immigration policies, and were guided around interesting historical sites in the area.

Testing their proficiency in the English language (at left) are Mrs. Kiyo Okuno from Osaka, Japan, and Andronico Aguinaldo from Cagayan, Philippines.



AU students operate a Polaroid camera system for processing a new type ID card being used this year. Tom Wagtowicz takes the portraits, Mrs. Janice Miller laminates and trims the card to size, and Jaime Carbuccia inserts it in a plastic jacket and seals it. At the end of the line, Leona Parrilla receives the completed ID card.

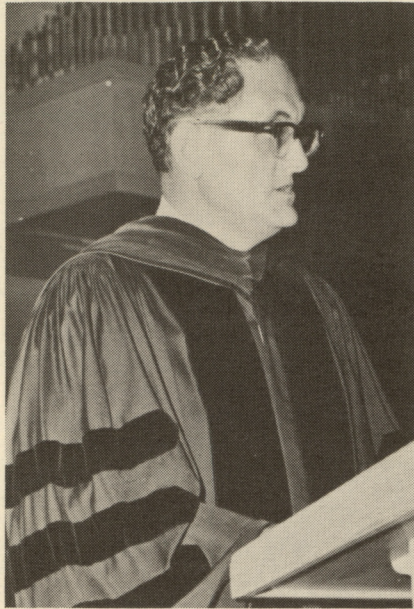


President Hammill snaps his fingers in a rhythm game when faculty homes were opened to students for a fun night.



Dr. Horace Shaw and Mrs. Hammill join the rhythm game on the other side of the room.

Summer Commencement

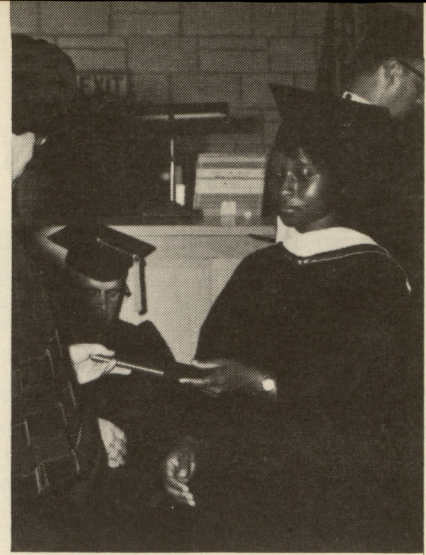


R. E. Cleveland

Receiving degrees at Andrews University's summer commencement exercises on August 14 were 82 graduates from the College, 86 from the School of Graduate Studies, and 95 from the Theological Seminary.

Speaker for the occasion was Dr. Robert E. Cleveland, vice-president for academic affairs at Loma Linda University, who asked, "Why have previous societies known great creativity and then fallen? Because of their failure to respond creatively to the challenge of certain difficulties. This is the greatest danger facing us," Cleveland analyzed.

Twelve graduates received their bachelor's degree with honors. Among those obtaining advanced degrees, 13 were graduated cum laude, four magna cum laude, and seven summa cum laude.



Rahabu Marwa

After the Pomp And Circumstance

"I must go back to Africa and help my people," said Rahabu Marwa, and after receiving her master's degree in education at Andrews' summer commencement, Rahabu went from the recessional march back to her room to finish packing for the long journey home to Africa.

Born in Tanzania, one of eleven children in her family, Rahabu's desire for an education began when she became aware that women in her country did not have the opportunity to develop themselves into useful citizens, and she vowed someday to help them better their lot in life.

While attending a secondary school in Uganda, Rahabu met an ambitious man named Elisha Luyeho who asked for her hand in marriage when his education in the United States would be completed. He came to Andrews University and once established here, raised \$1,000 to enable Rahabu to follow him across the Atlantic and enroll at AU. She studied through to a bachelor's degree in home economics and then to a master's degree in education. To finance her education, Rahabu has had to work sixteen to twenty-five hours a week for the campus custodian department, vacuuming rugs, emptying trash cans, and dusting desks.

Not only are her people waiting for her in Africa, but so is Elisha—who now has his M.A.T. in mathematics. Their wedding date was set for October 26. Afterwards, they will teach at Ikizu Secondary School in Tanzania.



Blind student John Terry of Berrien Springs and his leader dog, Gypsy, receive their bachelor of arts degree from Dr. Earle Hilgert, vice-president for academic affairs. Terry, a behavioral science major, started graduate work at Ann Arbor this fall toward a master's degree in social science. Before Terry got his Labrador leader dog, his wife walked with him to class each day. But with three children in the family now, Gypsy has been a real convenience to both Terry and his wife.

"Life in the Philippine Islands has really been upgraded and modernized since I taught school there nearly thirty years ago," says Dr. Richard Hammill, president of Andrews, who has just returned from a trip around the world visiting Adventist educational institutions. "People got around on rickshaws and horse-drawn buggies then, but now the traffic on the city streets reminds me of Chicago."

Hammill visited the Philippines as part of a nearly two-month trip with the first stop in England, then proceeding through Europe, Asia, and the Far East before returning to Berrien Springs. His visits included Newbold College in England where Dr. E. C. Banks was conducting a Seminary extension school for Andrews; Marienhoehe Missionary Seminary in Darmstadt, Germany, where Elder Edward Nachreiner of Andrews University was teaching an extension course in German; Bogenhofen Seminary in Austria; the World Youth's Congress in Zurich, Switzerland; Iran Adventist Academy in Tazrish; Spicer Memorial College and Roorke Secondary School in India; an Adventist junior college in La Hore, Pakistan; Ekamai Adventist School in Bangkok, Thailand; Southeast Asia Union College in Singapore; Philippine Union College and Mountain View College in the Philippines; Hong Kong Sam Yuk Secondary School in Hong Kong; Taiwan Missionary College in Taiwan; Korean Union College; and Japan Missionary College.

Dr. Hammill made the journey in an advisory capacity to these educational institutions. He inspected the facilities of each school, meeting with the faculties and conferring with administrators and board officials on problems involved in improving their schools. He also spoke to student assemblies and talked with prospective students of Andrews. In India, he obtained first-hand information on the nation's educational progress by interviewing the presidents and major officers of the universities of Poona, Delhi, Punjab, Benareo, and Calcutta.

Along the way, Hammill visited interesting historical sites. In Iran, he stopped to see the Behistun Rock, a huge slab containing inscriptions in three ancient languages; then went to Ecbetana where Queen Esther pleaded

for the survival of her people before King Ahasuerus. The tombs of Queen Esther and Mordecai are in Hamada, Iran, where Hammill and his traveling companion happened upon a group of Jews wanting to conduct a meeting. "Their rules don't allow a meeting with less than ten men present," Hammill says, "and when we arrived, only seven men were there. We almost gave them enough, but they were still waiting for the tenth man when we left."

HAMMILL SEES IMPORTANT ROLE OF A.U. IN S.D.A. EDUCATION ABROAD

He also went to Persepolis, an ancient city built by Darius and Xerxes. The fantastic showplace was destroyed by Alexander the Great in revenge for the Persians' burning Athens. Hammill describes it as "still being one of the most impressive ruins of the ancient world."

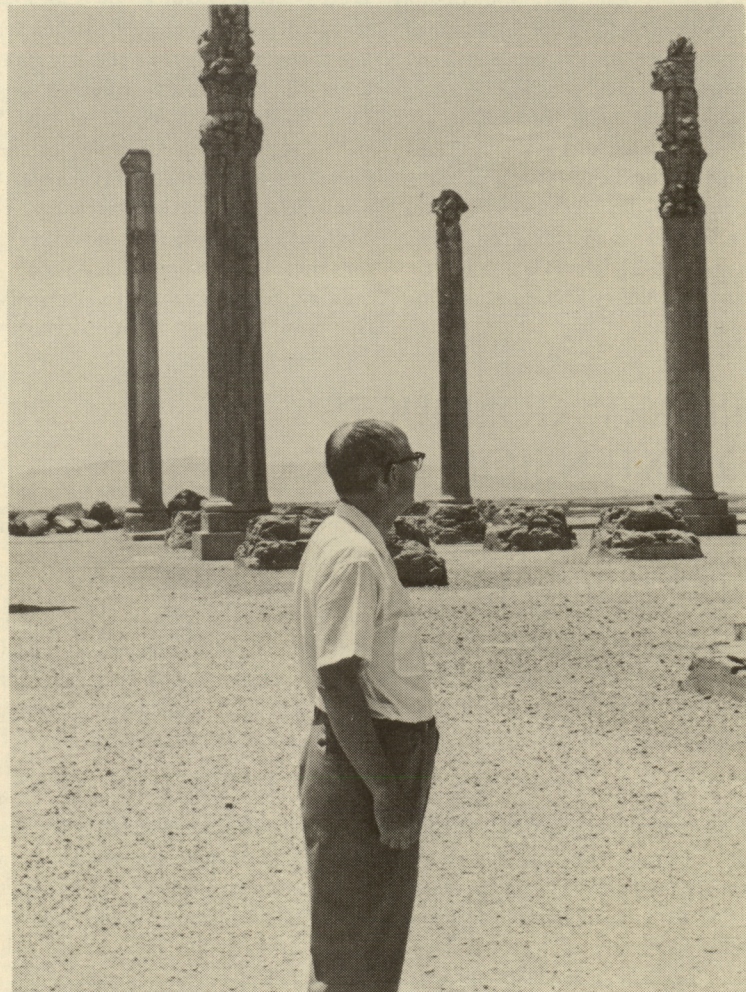
Andrews University alumni greeted Hammill at every school he visited. "I

met with fifteen graduates of Andrews at Spicer Memorial College in India," he says. "The presidents of our colleges in Singapore, Hong Kong, and the Philippines also received their degrees here."

According to Hammill, Andrews University is playing an important role in raising the educational standards of denominational overseas colleges. "These schools are expanding their liberal arts curriculum and upgrading

their faculties by sending their teachers for advanced study in the United States, and most of them come to Andrews," he says. "Our job is to give them the training they need."

President Hammill at Persepolis and the Tombs of the Kings. This picture was sent to Focus by former student Lou Ann Hyde, who lives in Iran.





Ministers Learn Techniques For Mass Communications

To train ministers in the proper use of news media, the Andrews Theological Seminary offered a special summer course in public relations.

Students studied the theory, philosophy, and historical development of public relations and were introduced to newswriting, campaign publicity, and audio-visual techniques. Lectures were based on the book, *Breakthrough*, by Howard Weeks, and a kit prepared by the instructor, E. W. Tarr, director of the Seventh-day Adventist public relations bureau at Washington, D.C. The three-week class was attended by twenty-five seminary students and institutional men.

Field Education Council (Above) Plans Practical Training for Seminarians

"The pastors in this area have one of the finest opportunities in this denomination to influence our future ministers in the proper conduct of the Lord's work," said Francis W. Wernick, president of the Lake Union Conference, in giving the keynote address of the annual meeting of the Field Education Council of the Seventh-day Adventist Theological Seminary at Andrews University. One ministerial association secretary, three conference presidents, and sixty pastors met with the Seminary faculty on Sunday, September 28, to lay plans for the field training of ministerial stu-

dents in twelve areas of pastoral ministry during the 1969-70 school year. "The most important task we face," stated Wilber Alexander, chairman of the Seminary department of church and ministry, "is the domestication of theology to bridge the gap between doing the task and thinking theologically."

Approximately 180 Seminary students have been assigned to work in eighty churches in Illinois, Indiana, Michigan, and Ohio.

400 Baptized In Field Schools

Four hundred persons were baptized during the summer of 1969 as a result of sixteen field schools of evangelism sponsored by the SDA Theological Seminary at Andrews University, according to E. C. Banks, director of field education. An additional 150 people are currently preparing for baptism.

In the meetings, experienced evangelists were assisted by 120 seminary students who were "thrilled to see classroom theory become a dynamic force in people's lives."

Since the first field school was conducted in Rockford, Illinois, in the summer of 1960, 720 ministerial students have received evangelistic training in 78 field schools resulting in approximately 4,400 converts.

SEMINARY CONDUCTS TWO EXTENSION SCHOOLS

The Seventh-day Adventist Theological Seminary at Andrews University sponsored two extension schools during the summer of 1969. Classes were conducted at Newbold College, Bracknell, Berkshire, England; and Middle East College, Beirut, Lebanon.

Twenty-seven students from nine countries in the Northern European Division attended the four courses offered at Newbold College. E. C. Banks, professor of evangelism at the Seminary, taught a seminar in pastoral counseling and church organization and administration; and Ingemar Linden of the Swedish Junior College and

Seminary, Rimbo, Sweden, taught protestant theological heritage and Luther and the reformation.

Forty-nine students from Ethiopia and eight countries in the Middle East division attended the extension school at Middle East College, studying prophetic guidance under Arthur White, director of the Ellen G. White Estate; problems in theology under Kenneth Strand, professor of church history at the AU Seminary; seminar in Islamics under Robert Darnell, field secretary of the Middle East Division; and evangelism under Salim Japas of the Middle East Division.

AU to Conduct English History Tour Summer of 1970

The summer of 1970 will be memorable for thirty-five students who are expected to participate in a twelve-week study tour of Europe sponsored by AU's English and history departments. While visiting historic and literary shrines in eighteen countries, tour members will be able to earn from six to twelve credits in English or six to nine credits in history at either the graduate or undergraduate levels, announce the sponsors.

The 1970 tour will be directed by Dr. Merlene Ogden and Dr. and Mrs. Richard Schwarz. Dr. Ogden has directed three previous European tours for the English department, and Dr. Schwarz was associated with the 1967 history tour sponsored by AU in cooperation with Union College.

Among the many interesting spots to be visited during the four weeks which the group will spend in the British Isles are the prehistoric ruins at Stonehenge, the Lake District made famous by England's Romantic poets, Caernarvon Castle, where Prince Charles was recently invested as Prince of Wales, and Canterbury Cathedral.

On the Continent, there will be stops at Omaha and Utah beaches in Normandy, in the Waldensian country of northern Italy, at Wittenberg, where the Lutheran reformation began, and at many spots of similar importance. Literature will come to life at the Castle of Chillon, the protestant cemetery in Rome, and along a Venetian canal.

The tour will not be all work, the tour conductors say. Recreational excursions on the beautiful Matterhorn and Jungfrau mountains in Switzerland, along Norway's magnificent Sogne Fjord, and to picturesque, medieval Rothenburg in southern Germany are only samples of a welcome change of pace. Tour members will visit three of Europe's mini-states: Lichtenstein, San Marino, and Vatican City. Sabbaths spent at various S.D.A. schools and in Communist Czechoslovakia will give the summer an added dimension, said Dr. Schwarz.

Although tour reservations began coming to the office in July, there is



Drs. Schwarz and Ogden discuss the 1970 European tour with students Margaret McFarland and Marileen Brown.

still space available, according to Dr. Ogden. Interested persons are invited to address inquiries to either Dr. Ogden or Dr. Schwarz. Tour costs, which include tuition, books, lodging, two meals a day, round-trip trans-Atlantic transportation via KLM Airlines, and all travel and admission charges in Europe, will be in the neighborhood of \$1500.

Child Care Aide Training Offered at Andrews

The care and training of preschool children will be emphasized in a Child Care Aide Training Program at Andrews this fall. Open to women sixteen years of age or older and interested in children, the free course will be conducted from October 13 to November 21.

Dr. Ruth Murdoch, professor of education at Andrews, says, "We know of decided expansion plans for child care facilities in the area, and the need for trained personnel."

She hopes that in addition to preparing aides for existing child care centers some trainees can assist in organizing new centers or can help in individual homes.

The program is offered jointly by Andrews and the U.S. Department of Health, Education, and Welfare.

Andrews Awards Weniger Fellowships

The Andrews University School of Graduate Studies has awarded eight \$1500 Weniger fellowships to the following graduate students for the 1969-70 school year: Corazon Arevale of Philippine Women's University, music; Linda Brennan of Union College, English; Gerald Northam of Columbia Union College, business; Marianne Patton of Pacific Union College, education; Don Roth of Union College, religion; Richard Stimson of Andrews University, biology; Barbara Swope of Andrews University, mathematics; and William Wohlers of Walla Walla College, history.

The fellowships are named in honor of the late Dr. Charles E. Weniger (1896-1964), a distinguished denominational educator for three decades who served as academic dean of Pacific Union College, chairman of the department of applied theology, and dean of the Seventh-day Adventist Theological Seminary at Washington, D.C., and the first dean of the Andrews University School of Graduate Studies. The scholarships were awarded to these students on the basis of their academic performance in college and promise of future achievement, and will cover four quarters of graduate study at Andrews, according to Dr. F. E. J. Harder, dean of the School of Graduate Studies.

AU Joins Berrien Springs In Cleanup of Courthouse Area

Andrews University grounds department this summer, with the approval of the Berrien Springs Historical Society, trimmed hedges, removed weeds and wild brush, raked and hauled away trash in the old Berrien County Courthouse Museum grounds in Berrien Springs.

Around 1902 the building served as administration building and classrooms for Andrews University (then Emmanuel Missionary College), when the college was moved to Berrien Springs from Battle Creek. Later it was converted into a church by the Seventh-day Adventist denomination and was used for weekly services until three years ago when it was resold to Berrien County and leased to the Historical Society to be restored and used as a museum.

According to Dan I. Porter, chairman of the Historical Society, the courthouse was authorized in 1837 and construction was completed in 1839. The building was vacated by the court in 1895 when the county seat was moved to St. Joseph.

AU's Past Is Present Concern



AU grounds department works on lawn around the old Berrien County Courthouse, a historical site of common interest to the village and to Andrews.

Andrews U. Dairy Technician Program Studied by Canada

Three representatives from the Canadian federal government and the province of Ontario recently visited the agriculture department at Andrews to study the dairy technician course and two other agriculture programs offered by AU—the four-year, non-specialized concentration leading to the B.S. degree and the two-year program similar to Michigan State University's Institute of Agricultural Technology. Andrews University is the only place in the United States so far that offers a dairy technician course in cooperation with the Rural Manpower Development and Training Act.

During their visit the Canadian representatives sat in on various agriculture classes and observed as Bernard C. Andersen, chairman of the agriculture department, demonstrated machinery for mixing, grinding, and conveying feed to 180 milk cows at the AU dairy complex.

The dairy technician course is a 22-week on-the-job training in the three areas of dairy cattle management, feeding practices, and a general crop program. The four classes offered in 1968 have graduated a total of 35 technicians.

Former LU President Visits Andrews

Honored guests at AU recently were Elder and Mrs. Jere D. Smith. Elder Smith, president of the Lake Union Conference for eleven and a half years before his retirement last fall, was also a former chairman of the EMC board of directors and later vice-chairman of the AU board. Over one hundred persons attended the reception arranged by President and Mrs. Richard Ham-mill.

Lab Schools Enroll 721

Enrollment at the Andrews University Laboratory Schools is 721, according to Dr. Clifford Jaqua, superintendent. Many of the pupils registered, including the approximate eight per cent from countries other than the United States, are living in Berrien Springs only temporarily, while their parents attend divisions of the university.

According to Superintendent Jaqua, 212 students are enrolled in the academy, 219 in the junior academy, and 290 in the elementary school.

Dr. Jaqua also lists 10 new teachers in the lab schools. In the elementary school, these are Mrs. Mildred Bouit, Willis Collins, Mrs. Alvida Davis, Mrs. Alice Goertzen, Mrs. Alice Hsu, Mrs. Anna Liske, and Curtis Wolfe.

New faculty for the junior and senior academies includes Mrs. Mary Alexander, Timothy Carlson, and Mrs. Rhoda Wills.

NEWS BRIEFS

Dr. Leona Running, professor of Biblical Languages, spent part of the interim between summer session and fall quarter working as editorial assistant to Dr. William F. Albright, professor emeritus of archeology and Semetic languages at Johns Hopkins University in Baltimore, Maryland.

Dyre Dyresen has recently been re-appointed member of the Committee on Foreign Credentials for the Michigan Association of Collegiate Registrars and Admission Officers, following a term as president of the organization. Reappointments like this are rare, but the appointment was in recognition of the comparatively large enrollment of non-American students at the university.

Two of Dr. Frank Marsh's books have been recently translated into different languages: *Life, Man, and Time*, Revised, in the German (*Leben, Mensch, Zeit*) which went on sale in Zurich the first day of the International Youth Congress: *Evolution or Special Creation?* in Norwegian and Portuguese, which will soon appear respectively from SDA publishing houses in Norway and southeastern Brazil.

An abstract idea committed to canvas has earned Greg Constantine, assistant professor of art at Andrews, a purchase prize from Michigan Painters-Printmakers Exhibition and has gone on display in the Grand Rapids Art Museum. The painting, entitled "Tondo Screen," also appears on the cover of the museum's catalogue.

Dr. Merlene Ogden, associate professor of English at Andrews, has been appointed the new director of the AU Honors Program.

The Berrien Bindery, located on the Andrews campus, finished binding 100,000 textbooks in August, according to Dallas Harding, bindery manager. The work, begun June 15, is the result of contracts released by public schools in the three-state area of Michigan, Illinois, and Ohio.

To meet the schedule, the bindery has four over-sewing machines and ninety employees.

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AU Professor's Article Published By London Times Supplement



William S. Peterson

While Dr. William S. Peterson, assistant professor of English at Andrews University, was in England during the past summer doing research for a book, he accidentally discovered information that landed an article he wrote on the pages of the *London Times Literary Supplement*, settling a dispute in the literary world concerning the death of poet Matthew Arnold.

The traditional story tells of his walking down a Liverpool, England, street to take a trolley to the pier to meet his daughter who was coming from America. No sooner had Arnold reached the trolley than he dropped dead.

In an article published in the *London Literary Supplement* last year, British scholar R. H. Ronson disagreed with this version of Arnold's death, stating that he was taking an afternoon stroll, no tram car was involved, and that he did not die instantly.

The matter rested at this point until Peterson, doing research in Pusey

Several awards were given at the close of the school year by Seventh-day Adventist denominational organizations. A \$500 award from the Association of SDA Hospitals was given to Eduardo E. Weiss; a \$100 first prize for a research paper given by the General Conference SDA Insurance Service went to Gordon Bullock; second prizes (tie) of \$75 were given to Thanh Khiet Dao and Clifford Toews.

House at Oxford University for a book about Arnold's niece, Mrs. Humphry Ward, discovered letters written by Arnold's daughter and sister on the day of his death. These letters validated the traditional view of his death.

Research on English Author

Peterson spent the summer doing scholarly research in England for his forthcoming book on Mrs. Humphry Ward, granddaughter of Dr. Thomas Arnold, headmaster of Rugby School, and niece of English poet Matthew Arnold, famous Victorian novelist.

Mrs. Ward was described at the time of her death as the "greatest Englishwoman of her time," says Peterson. The only important book that has been written about her in the twentieth century has been a biography by her daughter.

Most of Peterson's research was directed to the background and influence of Mrs. Ward's most famous novel, *Robert Elsmere*, a Victorian best-selling story of a young Anglican clergyman who lost his faith and renounced Christianity after being exposed to German Biblical criticism. "The novel caused a great sensation at the time of its publication in 1888," says Peterson. "Ministers denounced it in pulpits on both sides of the Atlantic. Former Prime Minister Gladstone was so agitated by the anti-Christian tendencies of the book that he wrote a literary review which refuted the theological arguments and subsequently boosted the sales. By 1910, one million copies of the book had been sold."

\$1500 Grant

Peterson's research was made possible by a \$1500 grant from the American Council of Learned Societies. In his forthcoming book, *Robert Elsmere and the New Reformation: a Study of Mrs. Humphrey Ward's Religious Novels*, Peterson will discuss the intellectual and biographical background that produced the religious attitudes of the 1870's, compare Mrs. Ward's original manuscripts with the actual published books, and examine the intellectual influence of the novels—their reviews, public reception, and comments on them by contemporaries.

Andrews U. Education Students Teach In Lake Union Academies



Wilton H. Wood

During each school year, a small group of Andrews students climax their education by going back to academy.

For the most part, an academic or professional degree is earned in the library and classroom with some laboratory requirements; but for persons studying to be teachers, a basic requirement is exposure to the actual classroom situation to test their ability to confront elementary and secondary level pupils.

"Student teaching is a laboratory where the people try out their means and develop the minimum skills needed in the classroom," says Dr. Wilton H. Wood, professor of education at Andrews. "One cannot learn how to teach by reading a book."

Although AU education majors have been teaching in the secondary and elementary schools on campus and in the Berrien County public school system for several years, a new dimension has been added recently to this teacher-training program by having the students spend a full quarter in practice teaching in Lake Union Conference boarding academies.

There, prospective teachers experience total immersion into the life of the school. The day is spent in class teaching under the observation of the regular instructor who is available if needed for assistance. A member of the

university education faculty makes a trip to each of the academies to observe how the student teachers are performing, and has the supervising instructor fill out a comprehensive review sheet at the end of the quarter. In the meantime, the student teachers find out whether or not they are adapted to a career in the classroom.

But their day is not over when classes are dismissed. Being an integral part of the school life, they play baseball, volleyball, ping-pong with the students, eat meals with them, and worship with them, as well as being companions to them on the weekends.

The students don't get paid in cash for their hours of hard work—they receive twelve quarter hours of credit from AU at the regular price—but the system has definite professional advantages. The academy principals have an opportunity to get a real look at the prospective student teachers and sometimes hire them on the spot.

Of the 150 student teachers last year, ten went out to the boarding academies to do their student teaching. "All who went were really excited about it," says Dr. Wilton Wood. "They say that anybody planning to teach on the secondary level should plan to do his student teaching in a boarding academy."

AU at Zurich

by DARYLL WARD

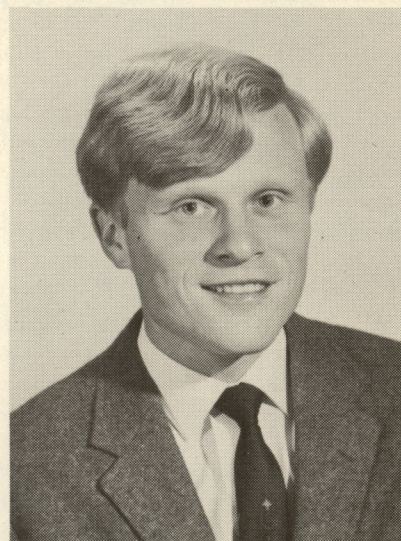
From all over the world young people and those not so young assembled in Zurich, Switzerland, on July 22, 1969, for the first World Youth Congress ever held by the Seventh-day Adventist Church. It is with real pleasure that I am able to report to you the contributions of Andrews University to this colorful event.

Amid a series of meetings dominated by pageantry and display, the performance of the Andrews University Gymnics was second to none. Following the execution of physical feats that left us all slightly awed, the Gymnics sang the "Battle Hymn of the Republic." The precision, grace, and power

of their movements inspired us all to seek more diligently the physical excellence we have been told should be ours. Now the singing of this stirring old hymn challenged us all to do our utmost to see that God's truth does, indeed, march on.

Across the street from the Hallenstadion, the building where the central meetings were held, Andrews, along with many others, operated an exhibition booth. The central feature was a new question-answering device which was programmed to answer questions about Andrews in four different languages. Dr. Horace Shaw and Mr. Donald Prior of the public relations department at Andrews, cooperated in providing this fine publicity.

As could be expected, translation proved to be one of the major difficulties of the Congress. Our own Elder Nachreiner, associate professor of mod-



Daryll Ward, AU student representative at World Youth Congress

ern languages at Andrews, assisted expertly in the difficult task of changing the thoughts and ideas of the speakers from one language to another.

The objective of the congress was to study ways and means to more effectively testify to the faith of Jesus Christ. Andrews University, with its international family, has the opportunity to carry forth this same study with a group of committed youth nearly as diverse as that assembled at this huge congress. May God grant the effective use of this opportunity.

What Should a Seventh-day Adventist University Be Like?

ANDREWS UNIVERSITY faculty and some members of the Board of Trustees considered the question "What Should a Seventh-day Adventist University Be Like?" at a four-day retreat at Camp Au Sable, Grayling, Michigan, prior to the beginning of the fall quarter. On the following pages of the SUPPLEMENT, in a drastically condensed form, are some of the papers presented. We regret that we are unable to give our readers the complete text of these interesting papers. However, an honest attempt has been made to give the import of the material with enough background to keep the statements in context. In the next issue of FOCUS the full text of a paper by F. E. J. Harder will be printed: "A Look at the Ancestry of Our Modern University."

The Writers



Richard Hammill



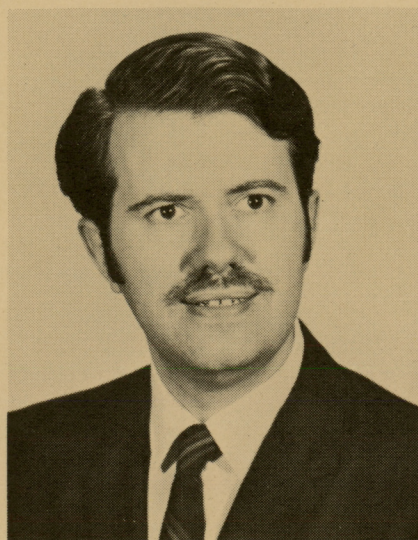
Joseph G. Smoot



John O. Waller



Neal C. Wilson



William S. Peterson



Walter R. Beach

Purposes, Goals and Objectives of AU

By RICHARD HAMMILL, president, Andrews University

IN DEVELOPING a university for the church, it is vital that the people who are intimately connected with the university as faculty and trustees, and as much as possible, the constituency, understand the goals and objectives of that institution.

Goals Common to Andrews University And Our Other Colleges

One of the major functions of any Adventist college or university is to provide spiritual guidance and instruction to its students. This includes the inculcation of moral principles and ethical behavior patterns, the attainment of an intellectual understanding of the religious beliefs of the Christian faith as held by the Seventh-day Adventist church and proclaimed in its mission, and the development and maintenance of Christian religious practices.

Another common goal of all our colleges and universities is to prepare educated and skilled young people to meet the needs of the church for full-time employees. They also endeavor to prepare young people for professions and positions of employment where they can serve as lay leaders in the local churches.

Also, all of our colleges and universities are engaged in the teaching of youth, to transmit to them the accumulated knowledge of the human race. Any good college or university will carry on its instruction in such a way that its graduates will have a general knowledge of that which thinking men have discovered up to the present.

Goals and Objectives of Andrews University Above and Beyond Those of the Undergraduate College

In addition to transmitting through teaching what is known in the various disciplines, universities also have the responsibility of engaging in the pursuit and discovery of new knowledge.

I believe that such research and inquiry carried on in an Adventist university will have the blessing of God.

Ellen G. White has written: "God is to be acknowledged more from what He does not reveal of Himself, than from that which is open to our limited comprehension. Both in divine revelation and in nature, God has given to men mysteries to command their faith. This must be so. We may be ever searching, ever inquiring, ever learning, and there is an infinity beyond." (*Testimonies to the Church*, Vol. 8, p. 261.)

An Adventist university can fulfill part of the divine mission by leading out in the search for more of God's truth.

In discussing the responsibility of the university to lead out in the search for truth, we must recognize that such a search requires a special type of teacher and a special type of student. There are good teachers who are interested only in transmitting what the human race has learned. Also, there are students who are interested in getting a general education, but who do not care to engage in efforts to extend the borders of knowledge. These are all important and valuable people to the church.

However, the work of a university demands also teachers and students who are inquisitive, who want to know the reasons why things happen, whose minds reach out for more knowledge about the subject they are studying than men have yet found. This program demands a type of person who recognizes that he cannot work on the basis of hypotheses or assumptions without subjecting them to critical investigation to discover whether they actually are true, even though they have been propounded for centuries.

Such activity on the part of teachers and students is in harmony with the blueprint of Christian education as set forth by Ellen White. Seventy years ago she wrote: "It is the work of true education to develop this power, to train youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields open for research in nature and revelation." (*Education*, p. 17.)

In re-examining and reassessing the basic assumptions and viewpoints on which most human beings operate, the teacher and the student in the university are performing a valuable service to society. In fulfilling this function, the university serves as a critic of its society. It is a critic, not to harm the society, but to help it, and to help the society to help itself.

Another function of the university, beyond discovering new facts and new truth, is to make a new synthesis of truth.

One of the reasons the Adventist Church operates its separate system of schools is that the student may benefit from instruction by a Christian teacher, from observing his Christian principles, from partaking of his teacher's commitment. To the surprise of many, the interaction between teacher and student is closer in graduate study than at any other level of education. It is here, where classes are smaller and the student is guided in his research in a special way by the professor, that the closest of all interaction between teacher and student occurs.

One of the objectives of Andrews University is to influence the youth of the church to make a personal commitment of their lives to the service of Jesus Christ. I think Adventist youth engaged in graduate education can benefit greatly from the close personal association that develops between graduate students and their teachers.

I believe it is a fallacy to maintain that our denomination should confine its graduate offerings to areas of worker shortages or to areas that might result in intellectual trauma if taken in a non-Adventist university. Insofar as it can finance the program, the Adventist university should provide graduate studies in those disciplines in which large numbers of Adventist youth are studying, that they may be influenced for good through the very close teacher-student relationship that is concomitant with graduate study. Andrews University holds this as a major objective.

Andrews University and the Seventh-day Adventist Church

There are those who have said it is impossible to have a Christian or an Adventist university, since the very idea of a university demands a completely free and assumptionless pursuit of truth, an exploration of all

sides and all ideas. I am not convinced that this is so. Is there any good reason why an Adventist university cannot operate on the basic assumption that God has revealed himself in Christ and through the prophets? A Christian university can exist in which the areas of thinking and investigation are structured around the assumption that God has thus revealed Himself. I do not believe that the Christian Church is ultimately unwilling to face all facts, or that it is unwilling to re-examine basic assumptions *that are shown to be unsupported by fact or by revelation.*

I believe an Adventist university can witness that there is coherence at the core of all reality and of human existence, that God is the Creator of all things and of all living creatures. All things hold together because they were created by an all-powerful God who established natural laws and directs all human history to an end. I believe an Adventist university can engage in a whole-hearted pursuit of truth, in inquiry and investigation, if this inquiry is performed carefully, and if the investigator keeps faith with his church, engaging in open and full communication with it. In this way the church can be brought to a better understanding of truth, and the truth that it has can better be set forth before the world.

Andrews University a Part of the Church

Andrews University was founded by the Adventist Church. We are a part of the church. We are not something separate from her. We wish to enter into the activities of the church, to prosper when the church prospers, to suffer when the church suffers. We want to enter into its life and be an instrument under God for helping it to accomplish its work. We want the leaders and members of the church to understand how the university can assist the church. We need much patience and forbearance as we work together. We need the confidence and understanding of leaders and laity. In turn, we will give all we have and are to the building up of the church.

Intellectual Climate In an S.D.A. University

By JOSEPH G. SMOOT, dean, School of Graduate Studies

THE SELF-IMAGE of the university will control the intellectual climate in a Seventh-day Adventist university. Without a sense of mission and purpose, a university may merely drift as an institution with an educational environment. Whether an institution may realize it or not, a climate or mode of thinking does exist as surely as do buildings and people. A wise administration and faculty will seek to control this climate and direct the institution toward goals of academic excellence.

Three Missions of the University

The intellectual climate for faculty and students in a Seventh-day Adventist university may be examined through reference to the three missions of the university — acquisition of knowledge through research, transmission of knowledge through teaching, and the application of knowledge, through public service, to the problems confronting the civilization in which the university flourishes. Research, teaching, and public service must inevitably shape the nature of the university, and internal decisions affecting the fundamental character of the university should take all three missions into account.

Let us turn first to the research mission of the university. Research, with all of its problems and perplexities, must be an integral part of the university's commitment to academic excellence. One concern related to the research mission is the financing of more and more time for professors to engage in research and the writing of the results of their research. In a university today, one cannot expect professors to teach consistently twelve hours of course work quarter after quarter and then do research in addition to this assignment. On the other hand, famous professors spend 60 to 70 hours a week in their work, so no life of ease awaits the scholar. The fullest benefit will accrue to the professor and the university when a professor's research and teaching are balanced.

Another problem posed by a university's commitment to research concerns the nature of university

research goals. One cannot expect to tell professors what research they will do. Obviously, of course, the research goals of Andrews University should be compatible with the larger goals of the university. Research may not have an immediate religious application although the background and interests of professors at Andrews will lead them to investigate problems related to the interests of the church. Moreover, surely the Seventh-day Adventist church, through varied projects of research being conducted in its universities, wishes to convey to the world of today knowledge gleaned by Christian men and women who will interpret this knowledge in the terms of Seventh-day Adventist understanding of world conditions.

This research will undoubtedly become a part of the teaching program. Professors will lead advanced students to the frontiers of knowledge and hopefully to discover for themselves some tentative answers to questions. This excitement of discovery should manifest a spirit of inquiry on undergraduate and graduates alike. Led by Christian men and women, Andrews University students should capture the thrill of acquiring knowledge through research.

The discussion of the transmission of knowledge through teaching, after devoting time to the research mission, does not imply that teaching plays second fiddle to research in the mission of the university. Actually, research and teaching are intimately connected. The teacher-scholar is the ideal, and serious argument today about teaching and research involves questions of degree and emphasis, not whether one or the other should vanish from the university.

Goals of Learning and Teaching

That goals should the learning and teaching process have in a Seventh-day Adventist university? Not knowledge itself, but an assessment of knowledge which will lead to a better person ranks as the foremost consideration. Ellen White spoke of it this way: "To restore in man the image of his Maker, to bring him back to the

perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life." (*Education*, pp. 15 and 16.)

The learning process in a Seventh-day Adventist university reflects the intellectual climate. The style of learning to reach the goals of the university will set the climate of the institution. Quality in education today may be measured by a university's disposition to make a distinction between the acquisition (acquire) and the examination (inquiry) of information.

There is evidence that students can do a better job alone in the acquisition of information than with the personal intercession of a teacher. Institutions which have undertaken a re-examination of their teaching role are beginning to assemble resource centers adequate to the requirements of today's students. These repositories include taped and televised lectures, programmed learning materials, and pictures. In a Seventh-day Adventist university admission of students on a less selective basis than in many high-quality institutions makes a learning center an imperative adjunct. Such educational resources cost large amounts of money, but a quality university must make budgetary provision for them.

If the inquiry method of teaching prevails, students may indeed develop their faculties for creative and critical thinking. Quality education demands this; Seventh-day Adventist educational philosophy has consistently embraced the same goal. "Thought is indeed power," writes Ellen White, "for it aids some to emerge as leaders." She declares that "it is the work of true education to develop this power, to train youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation." (*Education*, p. 17.) To train a thinker, we should encourage him to search for truth through research. This is the grand tradition of the university and an integral part of the intellectual climate of a Seventh-day Adventist university.

Student Academic Freedom

Do students have a right to academic freedom? Surely they do. The position paper adopted by the Federation of Regional Accrediting Commissions of Higher Education in 1966 concerning institutional integrity clarifies student academic freedom by saying "there is the

obligation to sift and to question, to be actually involved in the life of the institution but involved as learners at appropriate levels."

Public Service and Intellectual Climate

The third mission of the university, public service, also contributes to the intellectual climate of the university. Professors do not live in an ivory tower in the jet age. They go all over the world taking their expertise and knowledge with them to solve the problems confronting man. Industry and government have learned that the application of the knowledge discovered by professors in their university laboratories and research centers enable them to achieve the impossible dreams. The church must learn this lesson more fully, too.

The Seventh-day Adventist Church has been granted the task of conveying the world-end message of the angels of the Revelation to mankind. With limited budgets, international problems of enormous magnitude, the knowledge explosion, the moral decay of western civilization, and a host of other complicated factors, the Seventh-day Adventist university has emerged in the decade of the 1960's as perhaps the only institution to which the church can turn for the answers it needs. I believe that God ordained this development and regret the occasional question raised that perhaps the church does not need nor can it afford universities. Surely, the church cannot afford not to nourish and support its universities.

The university is an integral part of today's technost-structure that brings specialized knowledge, talent, and experience to group decision-making.

For a few limited examples: Sociologists can advise the church on race relations; psychologists can help evangelists in reaching the masses more effectively. Indeed a team of urban experts may be needed to determine the nature of a particular community and the best approach in bringing the gospel message. Political scientists and historians could advise on international problems; humanists could bring imagination to many vexing problems. Scientists give assistance on a wide range of church interests from health and disease to matters of religious significance. In my opinion the church can well afford to provide legal education to its youth and utilize a law school's resources for the many legal complications which continually confront us.

In an age when the core of modern civilization feels the pulse of its heartbeat through the nerve-center of the university, the Adventist church can ill-afford to ignore the brain trust in Seventh-day Adventist universities.

Academic Freedom at Andrews University

By JOHN O. WALLER, chairman, English Department

ACADEMIC FREEDOM," announced the 1966 commencement speaker at the University of Rochester, "is a free society's greatest single advantage in its competition with totalitarian societies."

The speaker, Richard M. Nixon, made his entire speech on the subject of academic freedom and published it later in the professional journal, *School and Society*. "Without these freedoms," he wrote, "teaching becomes indoctrination—a mockery of education. Wherever academic investigation has been suppressed or a climate hostile to scholars created, society has suffered. On the other hand, those societies that protect academic freedom are able to mine human resources most effectively. . . . History has taught us that teachers do their job best when they are free. The special rights and privileges of academic freedom are conferred not so much for the benefit of the academic community, but for the benefit of the society which the academic community serves."

But ideas, traditions, can grow to be quite powerful in a community that upholds them. A college or university with a bad reputation of *lacking* academic freedom, of not caring for it at all, of offering its students and its constituency "a mockery of education," would not in the 1960's or 70's be a very enviable base of operations for either faculty or board.

In my opinion, Andrews University is *not* in any such backward position. I think our teachers, our administration, and our board of trustees do care about academic freedom, and do try to implement it, although by virtue of our being the kind of institution we are, we have some special problems that will require a measure of mutual forbearance and some handling both delicate and prayerful.

In the summer of 1967 at Walla Walla College, an official meeting of Seventh-day Adventist college and university presidents and board chairmen adopted the report of a Committee on Academic Freedom and Tenure "as a general statement of guiding principles on academic freedom for each institution to use as reference in framing its institutional statement."

Milestone Document in SDA Higher Education

Every SDA teacher or board member should carefully ponder the wording of this statement, which must surely be a milestone in Seventh-day Adventist higher education: "Academic freedom in a college or university maintained by the Seventh-day Adventist church is defined as the right of a responsible and self-disciplined scholar to investigate, to instruct, and to publish, within the area of his academic competence and faculty appointment.

"In the proper exercise of this right the administration undertakes to protect him from pressures which would hinder his pursuit of knowledge and its dissemination. The teacher is entitled to full freedom to pursue study and research germane to his interests and academic appointment, subject to the adequate performance of his total responsibility in the faculty, as agreed between him and the administration. The teacher is entitled to freedom in the classroom in discussing the subject he has been appointed to teach, and in so doing he undertakes to demonstrate to colleagues and students, in addition to the qualities normally expected in the professional teacher-scholar, a positive endorsement of the particular character and aims of the institution which provides his credentials, and a concern for the spiritual as well as the intellectual needs of the students he is privileged to instruct. Every Seventh-day Adventist teacher has the moral right and professional duty to teach his discipline in harmony with the fundamental teachings of the Bible as officially set forth by the Seventh-day Adventist church. When the faculty member speaks or acts as a private citizen, he is free from institutional restraints. Since he cannot free himself from consequential influence, he will himself exercise the restraints and self-discipline which society expects from a person in his profession, and he will make every reasonable effort to indicate that he speaks as an individual and not for the institution."

Rather obviously, this wording is something less than a total unqualified guarantee that every teacher will be cheerfully protected whatever he elects to say.

But in reality, almost nowhere has academic freedom been so all-inclusive as that. The official document in which its claims are most authoritatively enunciated—the 1940 Statement of Principles on Academic Freedom and Tenure adopted jointly by the Association of American Colleges and the American Association of University Professors—declares that freedom in research and publication is “subject to the performance” of the professor’s “other academic duties,” limits his freedom of classroom utterance to the discussion of “his subject,” and cautions that “he should be careful not to introduce into his teaching controversial matter which has no relation to his subject.” And the next sentence of this official definition explicitly permits church-related institutions to prescribe certain other limitations: “Limitations of academic freedom because of religious or other aims of the institution should be clearly stated in writing at the time of the appointment.” As I have learned while preparing this report, the drift of events appears just now to be rather decidedly, and rapidly, closing in on this “limitation clause,” threatening it and us with less breathing space.

“Limitations Clause” May Be Modified

For several years now this clause has been under polite but gradually intensifying attack. The 1964 report of the AAUP Committee on Academic Freedom and Tenure asserts, “At some point in the scale of self-imposed restrictions a college or university that comes under them may, of course, cease to be an institution of higher education according to the prevailing conception,” and goes on to commend “the emerging tendency of church-related colleges and universities to waive, or drastically restrict, the use of the limitation clause.”

A staff associate at the AAUP office in Washington informed me last month about this restudy that some such new document, adopted by both organizations, was “conceivable in the next two years, and that the “limitations clause” would almost certainly be modified.

The second new development is a “working draft” published in the *Bulletin* in 1967 of a “Special Committee on Academic Freedom in Church Related Colleges and Universities.” The committee stated at least two propositions that would affect the “limitation clause” as it has hitherto been interpreted at Andrews and many another church-related institution: First, “Any limitation on academic freedom should be essential to the religious aims of the institution, and should be imposed only after consultation among faculty, administration, and governing body. Student opinion on such limitation also would

be helpful.” And, second (and quite pointedly), “The faculty member should respect the stated aims of an institution to which he accepts an appointment, but academic freedom protects his right to express, clarify, and interpret positions—including those identified as his own—which are divergent from those of the institution and of the church which supports it.”

And now, in 1969, a third development, from the campus of the Catholic University of America, may render the Kilgore Committee report [above] obsolete before it has even been implemented. For the past year at Catholic University a Faculty Board of Inquiry has been wrestling with a problem of extensive professorial dissent to Pope Paul’s birth control pronouncements, where certain vocal dissenters were threatened with dismissal from the faculty. In April the Board of Trustees received a report unanimously adopted by the Academic Senate of the University defending the dissenting professors: “It should be realized that it is inevitable that such instances will arise, rather frequently, in any university worthy of the name.” More significant, perhaps, is the recommendation: “The university should consider adoption of the 1940 AAUP-AAC Statement without the ‘limitation clause’ of that Statement, as other Catholic universities already have done.”

It does not seem fantastic now to apprehend that some time in the next few years Andrews University, even if no campus incidents attract off-campus attention, may find as a matter of simple routine that limitations which faculty and board alike have always taken for granted have become an impediment to our continued accreditation. If that day arrives, I’m sure we will pray for the wisdom to make the decisions that Heaven approves.

May God be very close to all of us at Andrews University as we face any hard choices we have to make in the years ahead. Hard as they may, or, with His blessing, may not prove to be, they will inevitably be easier if we can all bring ourselves to believe wherever possible in each other’s sincere and consecrated dedication to His cause.

Academic Freedom In Action

By WALTER RAYMOND BEACH, secretary, General Conference

OUR CONVICTION is that Seventh-day Adventist academic freedom can only be understood in the setting of Scriptural freedom; that any other form of academic freedom can become a smoke-screen for irresponsible, individualistic, selfish action.

From my viewpoint, therefore, the Seventh-day Adventist community far from being a denial of academic freedom, really points to a more excellent way of handling this difficult matter. Freedom to search, to think, to instruct, and to publish thus will be balanced with responsibility by submission to group good and discipline.

Academic freedom in action must enable the teacher to be concerned with what the apostle Paul called "the wisdom of this world" and its relation to revelation. Paul warned against being enamored of the world's wisdom when it was not related to and grounded in the message of the Cross.

Possibly the apostle Paul is himself the best example of academic freedom in action. He was an independent thinker. (Rom. 14) The conduct of the apostle under the circumstances no doubt raised questions of discipline, as it could today. Some might conclude that Paul's academic freedom was limitless. Comparison is sometimes made between the apostolic church's attitude to Paul and the disciplinary measures which have seemed necessary sometimes with regard to teachers or ministers, who go beyond the bounds of Christian freedom today.

I think we find an answer to our quandary in the conduct of Paul. Everywhere he went he raised up churches and won hundreds, perhaps thousands, of converts to the faith. He left behind him a spirit of love and unity. Everywhere he travelled he collected a large offering for the poor saints at Jerusalem. Wherever Paul worked, the new converts expressed their love and loyalty to the movement by giving generously to support the work at headquarters. The case of such a teacher or minister is quite different from that of present-day workers who, outside the bounds of Christian freedom, attract disciplinary action. These workers do not star in winning converts to the advent faith or in confirming students in their denominational loyalty. Instead of love and loyalty they leave behind an atmosphere of disaffection and disunity. Instead of raising funds to support the work at headquarters, their endeavors have resulted in the diversion of large

funds of money into other activities. Their activity only divides, fragments and defeats.

Individual Academic Freedom vs. Institutional Academic Freedom

Here it would be well to consider the difficulty that arises when a simplistic emphasis is placed on individual academic freedom while denying the possibility of institutional academic freedom—that is, the right of a group of like-minded scholars to come together to explore the implications of a certain point of view and to co-opt to their number other like-minded scholars, and finally to hand on to students who choose to join them the results of their thinking.

Dr. Frank R. Haig (*Liberal Education*, December, 1968) has this to say: "The denial of institutional academic freedom would make all colleges basically alike. Some might have more money and hence better facilities and more prestigious faculties. But with each professor going completely in his own direction, the institution could go in no direction. All colleges would present the same image of over-all chaos and lack of definition. . . . It would be a foolish move to press individual academic freedom to such an extent that an institutional academic freedom became an impossibility."

A Seventh-day Adventist framework for authentic academic freedom requires, then, that not man or learning or art or science, but the salvation of men become the first measure of knowledge.

This concept will mean in terms of academic results: (a) the Seventh-day Adventist who masters philosophies and religions and arts and sciences will go beyond and see these always and only against a framework of divine revelation and purpose—the salvation of men; (b) Having endeavored to master the techniques and findings of the behavioral sciences and to learn about the average man, the Seventh-day Adventist will learn to compare these findings always with the perfect man, Jesus Christ, understanding that man's self-knowledge is not complete unless

he goes beyond describing what man does to realize what man ought to do; (c) Having tried to master the disciplines of the scientific method and the factual discoveries of the natural sciences, the Seventh-day Adventist will go beyond to see these in the framework of God's creation. The assumption here is that God's revelation in nature does not contradict His revelation in Scripture or in history, and that whenever a contradiction seems apparent, the scholar or student has interpreted improperly either science, the Bible, history, or all three, and will suspend judgment in pursuit of the matter further until the apparent contradiction is resolved; (d) Having sharpened skills and communications through the world's masters of expression in literature, art and music, the Seventh-day Adventist will go beyond the ephemeral judgments of the human mood and view these arts against the timeless Christian values.

This concept of academic freedom will make the following criteria a test of genuineness for Seventh-day Adventists: (a) Does my freedom deliver

from the forces that would prevent me from serving and enjoying my Creator? (b) Does my freedom involve me in the positive happiness of living in fellowship with God in the place where He is pleased to bless? (c) Does my freedom imply release from the destructive influences or wrongness and voluntary commitment to righteousness and the good of all men—that is, to the glory of God? (d) Is my freedom contributory to my better living? (e) Does my freedom beautify and enhance the temple of the Holy Spirit? (f) Does my exercise of freedom contribute to the upbuilding of the community and the enhancement of the cause of truth? (g) Is my exercise of freedom understood by the community and found to be acceptable and contributory to it? (h) Has my freedom built consensus and unity, step by step, without shattering, sterile controversy which consumes time and talent in fruitless combat?

An affirmative answer to these eight questions will attest a proper conception of Christian freedom in academic pursuits—a Seventh-day Adventist framework for academic freedom.

Some Thoughts on the Role of Andrews Univ.

By WILLIAM S. PETERSON, professor, English

WHEN I began teaching at Andrews in 1962, I received my paycheck from Emmanuel Missionary College; a flowerbed in front of Nethery Hall—which was then the college administration building—spelled out the initials "EMC"; and even our letterhead stationery proclaimed to my correspondents that I was employed by Emmanuel Missionary College. Within a year or two after that EMC ceased to exist as a separate entity, and the paychecks, flowerbed, and stationery reflected this absorption into something called Andrews University. But—and this is the crucial question—is a university created by administrative fiat, by merely changing a name and then adding a few graduate courses to an undergraduate institution? The answer to that question must be a loud, emphatic, "No." We would all agree, I think, that Andrews must be a university in fact as well as in name, and that in order to find our identity we must ask ourselves what an Adventist university is and what particular role it ought to play in relation to the church which established it.

The most conspicuous function of Andrews is to train large numbers of ministers, teachers, nurses, and other

professional people who, when they leave our campus, will be employed by the Seventh-day Adventist denomination. This is one of the chief reasons why our educational system was established, and I don't feel that it is useful to belabor the obvious by saying more about it. Instead I propose to outline another way in which I think Andrews can make important contributions to Seventh-day Adventism.

Not all of the problems which face the church today are primarily administrative in nature; frequently we are puzzled by questions with important theological or intellectual implications, and in this area, it seems to me, the university faculty is more adequately trained to search for answers than any other group in the church. On our campus is a body of Seventh-day Adventist scholars who possess both excellent academic credentials and commitment to a Christian perspective, and it is to these men and women that the church must turn with increasing frequency in dealing with the perplexing intellectual questions which confront us today.

Faith of Our Fathers

There are, for example, many problems relating to the proper interpretation of the Bible and the writings of Mrs. White. It is naïve to say that we should be satisfied with every theological formulation of our Adventist forebears, for if they had felt the same way about the Protestant beliefs of the nineteenth century, the Advent Movement itself would never have been born. I think that even the most conservative among us are willing to admit that, at the very least, doctrines must be restated in new language though they may not be fundamentally changed. This need for reformulation and restatement of religious beliefs has been present in every century: truth may be unchanging, but our understanding of it is greatly modified from one generation to another. Theology, after all, does not exist in a vacuum, but must interact with all other areas of human learning and human experience. Hence, in a period of increasing knowledge and rapidly changing social and technological conditions the "faith of our fathers" must be freshly interpreted so that it becomes *our* faith as well as our fathers'.

I do not mean to imply, either, that this responsibility rests only upon the Seminary faculty. For the Christian scholar, all disciplines raise questions which are, in an ultimate sense, moral and theological questions. Adventist historians, for instance, have some important things to say to us also, for it is not an exaggeration to assert that we know next to nothing about the history of the Adventist church or the religious and social context in which it grew up. The few histories of Adventism that we have are, almost without exception, polemical documents designed to convert unbelievers or to justify our own past. I cannot believe that an honest, dispassionate inquiry into our roots would be somehow unchristian, and I hope that the historians in our midst will in the future help us better to understand ourselves and our faith.

I am likewise encouraged by the fact that at last we are engaging in the formal study of anthropology at Andrews. As a denomination with an extraordinarily large missionary program, we desperately need the insights of this discipline, for it is surely no secret that Christian missionaries have too often shown an insensitivity to indigenous cultures and have thus identified Christianization with Americanization. If any Christian body needs to know more about alien cultures, then we—with our unique concern for preaching Christ's return to all the world—we are that body.

Then the Adventist church decided to create a university—indeed to create two of them, no less—it thereby committed itself to the establishment of an institution with one thousand years of human history

already behind it. From the middle ages to the present, the greatest minds of the western world—I might add, the greatest Christian minds as well—have struggled to discover the true role and nature of the university. And except in totalitarian states intent on perpetuating some particular set of political or religious dogmas, the universal experience of learned men has been that the patient, honest, untrammelled search for truth is the one essential characteristic of the university. If we as a denomination attempt to produce a university whose scholars and students are not permitted to engage in that search, then we are attempting an impossibility. Whatever it is we are building on the Andrews campus, it would not be a university—no matter what the sign at the campus entrance says.

Why must men and women—especially scholars—be granted freedom of inquiry and expression? The definitive answer to that question was provided by John Stuart Mill in the last century. "Liberty," he wrote, "should not be preserved merely for the convenience and comfort of individuals; it is also essential to the well-being of the larger social organism."

In the case of the Adventist church, this means that a university which fosters a tradition of Christian learning and scholarship can play an indispensable part in revitalizing the dogmas and practices of the church. We must have freedom so that we can be free to find answers. The leadership of the church must allow Andrews University to make its unique contribution as a center of research and honest investigation; if the church cannot accept the consequences of creating a university, then perhaps it is not too late to ask Mr. Nutt, our groundskeeper, to replant the flowerbed so that it will read "EMC" again. But that would leave Adventism much the poorer.

Human Freedom and Church Order

By N. C. WILSON, vice-president, General Conference

NUMEROUS moral questions seem to claim the attention of Christian educators and theologians in our contemporary society: Where should the line be drawn between individual human freedom and church order and church authority? How important is unity? What will one do if his study leads to a viewpoint that is different from the consensus of the church or General Conference? Does one compromise principle when he has certain convictions and does not express and contend for his position publicly? Is there a point at which human freedom should be surrendered to the judgment of the brethren for the sake of church order, and for the good of the community of members making up the body of Christ?

Human Freedom

The concept of man's personal liberty and freedom has been basic in the teachings of Christianity. There is probably no higher motivating force known to man than freedom to choose and to act. It actually constitutes the dynamism of life and history. Jesus took man's freedom seriously. Often He extolled the worth of the human soul and confirmed that it had higher value than any material thing in the world.

Despite the importance of freedom, we must not use it as a goal in itself; for freedom is only the path, not the destination. It is only valuable as a means to move closer to God. Freedom, if made the end product, will lead to pandemonium of the worst kind.

It has been conceded that the boundary line between liberty and license has always been elusive. There seems to be a greater danger today that the line is not only elusive, but almost nonexistent. The over-emphasis on individual liberty has jeopardized our own personal freedom. Will Durant is quoted as saying, "Our liberation has brought us close to chaos in the family and the school, in morals, arts, ideas, and government. We forgot to make ourselves intelligent when we made ourselves free."

The freedom so desperately needed today is that described by Jesus Christ, "If the Son, therefore, shall make you free, ye shall be free indeed." The freedom

of society, and the only freedom that is not license, is the individual morality that results from complete subjection to the will of God. The unbridled license of our generation fulfills the Biblical description of the state of society that marks the last days.

Ellen White tells us that the desire for unrestricted freedom brought rebellion, war in heaven, and sin to our world. Satan constantly tempts men to exalt human theories and disobey God's laws with the promise that they will find liberty and freedom. God has warned that there will be a spirit of opposition to the plain word of God and an idolatrous exaltation of human wisdom above divine revelation. One of the subtleties of the human mind is that it seems easier to hold the opinions of a few philosophers as more trustworthy than the Bible. To those misled in this way, a faith such as actuated Paul and Peter and John they regard as old-fashioned, mystical and unworthy of the intelligence of modern thinkers. (*Patriarchs and Prophets*, p. 41; *Prophets and Kings*, p. 178)

Church Order

As important as freedom of conscience is, in God's church Christian unity, discipline and order must not be minimized. Seventh-day Adventists have recognized that as long as there is church organization, there must be loyalty to that organization. In *Testimonies to Ministers*, p. 489, we read: "But I have been instructed by the Lord that in this work there is no such thing as every man's being independent. . . . And in order that the Lord's work may advance healthfully and solidly, His people must draw together."

Seventh-day Adventists teach that there are certain fundamental beliefs that are essential to salvation. When one is in harmony with these he is by his own free choice baptized and joins the church. Once having joined from his own choice, he is still free to disagree or renounce his acceptance of these points of faith, but if he does so, he removes the basis for fellowship and disqualifies himself from being a member of the body. Since our church organization is based upon Scripture, the teachings of Christ, and the experience of the apostolic church, it follows that there will almost certainly be biases and assumptions in favor of church authority. One of these assumptions is that the task of the church is fundamentally evangelism and its supreme mission is to bring men to Jesus Christ.

To achieve this global assignment Seventh-day Adventists believe that God has called for unity of purpose,

belief, doctrine, and action. To achieve this there must be organizations, institutions, discipline and order.

SDA Christians First

Seventh-day Adventist schools, including universities and colleges, were established to produce Seventh-day Adventist Christians. These institutions were never conceived or brought into existence merely to produce nurses who are Seventh-day Adventists, or English teachers who are Seventh-day Adventists, or ministers who are Seventh-day Adventists. The product of these institutions must be Seventh-day Adventist Christians first, and then secondly provide youth with a profession or vocation. This emphasis makes a great deal of difference as to what a teacher presents in the classroom. It also has a definite bearing on the matter of individual freedom as related to church order. Many times individual freedom and individual opinion will have to yield so that the whole body may be brought into unity and prosper and achieve its objectives.

Is it possible for a college or university to have a definite philosophical or religious position and still maintain a high degree of intellectual freedom for the individual teacher and student? It is my opinion that a definite institutional philosophy and religious position does not need to preclude an honest exposure of students to alternate views, even though there are hazards and pitfalls. In fact, it would seem that the mark of a dedicated Christian teacher is whether he can guide the student's judgment and still leave him free to reach his own conclusions. Every day there will be a confrontation of trying to balance individual human freedom against the important demands of church order and unity. I believe that the motivating factors, wrapped up in human freedom within the church, constitute a potential benefit and strength that we should strive to build into every program.

As I have observed our administrators trying to recruit teachers, there seems to be a feeling that when Seventh-day Adventist institutions of higher learning demand subscription to a detailed code of conduct as well as to a basic statement of Christian faith and commitment, some scholars decide that they can do their work better in the freer atmosphere of a secular institution.

I have talked with some of our professors who feel that the understanding of other dedicated scholars, the encouragement by the leadership of the church to do independent research, and intellectually competent students are noticeably lacking in our schools. Because of his commitment to a set of beliefs, a Seventh-day Adventist professor may have theological reservations that will consciously or unconsciously limit him in exercising what is generally interpreted as freedom of inquiry. This in my opinion is as it should be.

Any good administrator will affirm that the purposes of an institution should be carefully defined and should become the basis for selection of teachers, development of curriculum, and other major decisions affecting the whole character of the institution. It is no secret that the selection of personnel for faculty and administration is the principle means by which an institution carries out its purposes.

Now, then, in practical terms does church authority and order affect human freedom? Are the individual teacher and student to be only robots employed to achieve the goals of a rigidly organized institution? Is the expression of alternate opinion which is at variance with the underlying philosophy of the institution to be prohibited on the ground that it interferes with the accomplishment of the goals and objectives? If the teacher has experienced personal conversion and has made a commitment to Jesus Christ, he or she will know how to find a happy relationship between freedom, responsibility, and church order.

The greatest service to be performed by a Seventh-day Adventist university will be to introduce committed and uncommitted students to the intellectual validity, ethical grandeur, practical applicability, and unifying comprehensiveness of true Christian philosophy and the Advent message. In this way students will be led to the ultimate value—the discovery of the saving power of the Lord Jesus Christ, who alone is the way, the truth, and the life.

But, you say, this is not education, this is evangelism! Call it what you will, but I contend that this is the true purpose of combining human freedom and church order in the challenging setting of Christian education and a Seventh-day Adventist institution of higher learning. This I suggest will assure two basic, imperative characteristics—deep Christian faith and unity and academic excellence.

Student Evaluation Of a Great Teacher

"Being a great teacher," said one alumnus, "is a goal which very few persons achieve, and those who do are recognized chiefly by their great students."

"A great teacher must have breadth of knowledge, a questing, probing mind, an enthusiastic glow."

"AU has had many good teachers, but greatness is evaluated only with passing of time." [That probably accounts for the fact that almost half of the teachers listed are deceased and others retired.]

Conrad Aiken, describing one of his teachers in a book edited by Morris L. Ernst, *The Teacher*, said: "A great teacher? Certainly not in the accepted sense of the word. But if the Latin derivation of the word education is meant (drawing forth, an evocator)—she was indeed a great teacher for me."

That definition of greatness—"great for me"—pervades the answers to the questionnaire sent out to groups of former Andrews students. There were fifty-six different names listed on the returns. And some blanks were returned with more than one name and in some cases with a list of names. "It is rather difficult," explained one who sent in a multiple choice, "to pick out *one* teacher as being *the* teacher. I have three in mind who would easily qualify."

Outstanding common denominator characterizing the chosen teachers was that these teachers not only were knowledgeable in their disciplines, but also that they were consecrated Christians dedicated to helping the student as a person.

The generation gap of yesteryears' teachers and students was venerated rather than berated. In answer to the question, "Did your teacher have a nickname?" early graduate answers took this trend: "No, we respected our teachers"; "some teachers had nicknames, but the appellations were always used with respect"; "no nicknames—we were serious and respectful young people fifty years ago."

Nicknames

Nicknames did exist, however, and were listed for a number of persons: "**The Elder**" (W. W. Prescott); **E. K.** or **Dr. Vandy** (E. K. Vande Vere); **O. J.** (Graf); **F. B.** (Jensen); **Ma** (Mrs. Leona Burman); **Doc** (Elaine Giddings); **Pa** (H. E. Hoen); **Heppy** (Edward Heppenstall); **Uncle Frank** (Yost); **Prexy** (Frederick Griggs); **Dr. Otto** (Christiansen); **Old Boy** (Sorenson); **Doctor** or **Judge** (Justice J. Lamson).

In the evaluations of their teachers, students listed high on their scoreboard teachers who made students feel free to come for help.

Recurring attributes given were that the teachers were friendly, dignified, efficient, had tremendous enthusiasm, were exacting but fair, dynamic, original, scholarly, promoted independent thought.

Candid Personality Silhouettes

H. M. Tippett, who carried a one-count lead over O. J. Graf in the votes, was listed as a great inspirer of students, who had ability to understand young people, a sense of humor, was friendly with students in class and out, witty, gentle, who had excellent classroom discipline, played no favoritism, had a practical as well as theoretical knowledge of his subject.

Miss Alma J. Graf: "What a teacher! What a preceptress!" She was friendly, but did not overlook undue familiarity between the sexes!"

Julian Thompson: It was his universal helpfulness that made him great; he had the common touch, talked the students' language, was always on the lookout for an opportunity to help a struggling student, was not just a lecturing pedagogue.

Edward Heppenstall: Master teacher, a dynamo that made hayraking look easy compared to note-taking in his classes.

Alameda Haughey: "She helped me through a rebellious period."

ANDREWS' GREAT TEACHERS

— a story compiled from a
sample survey of former
students' opinions —

by O. YOUNG

J. H. Haughey: Strong, spiritual leader, excellent teacher. In his later years he sometimes went to sleep in class while students were reading or translating Hebrew or Greek. One student tells the story of going into Professor Haughey's class with a forlorn look which did not go unnoticed by this understanding teacher. He insisted on knowing the trouble. "I shall have to quit school," said the student. "I've had notice from the business office that I must settle my account or quit school."

Almost ferociously, Haughey said, "Quit school!" and lost no time in getting to the business office to arrange with them to let the student have all the credit he needed—"and charge it to my account." He came back and arranged for the much-relieved student to paint his house when school was out to refund the loan.

Haughey kept bees for a hobby. Formerly secretary to Mrs. E. G. White and to Dr. J. H. Kellogg, Professor Haughey kept his shorthand fresh by tracing characters with his finger on the palm of his hand or on the back of a hymnal as he listened to sermons.

Ella Iden Edwards: Buoyant and vital in all her work, inspired to success. Trusted adviser—especially interested in romantic affairs.

H. E. Edwards: Brought new insight to the College.

Siegfried Horn: Dedicated, forthright, practical, factual.

H. J. Holman: A man of tremendous mental faculties, but doesn't expect everyone to come up to that standard.

Mrs. Alice Marsh: Tremendous knowledge in her area, enthusiastic, always well groomed; good listener and counselor.

Violet Morgan: Ability to motivate and to promote independent thought. Her work was her life. Her continual comment: "Literature is Life." Quiet and retiring, didn't mix much socially, but was dearly loved in the classroom. Couldn't stand "wise guys" in her classes.

Fanchon Kyle Summers: "Tremendous influence on my whole outlook; changed me from a girl who played music to a devoted lover of that great art." Humble—the College never realized how great she was considered in the outside musical world of her time.

Rolla R. Werline: Historical scholar. Common expression, "Now freeze onto it, friends." Friendly, yet professional.

W. H. Wakeham: Deeply spiritual, patient, understanding. "His insistence on memory work in his Bible courses has stood me in good stead—wish he had required more!"

Frank Yost: Dynamic, wholly dedicated to the cause of Christ; could unbend, even to eating onion sandwiches.

Mrs. F. O. Rathbun: Exacting, expected students to do work assigned, played no favorites, was dignified, a good hostess, was always in her place when class began. She was reserved, and many students were in awe of her. "She was not the most popular teacher on the staff at that time, but she left a more lasting influence than any of the other teachers I sat under."

Horace J. Shaw: Friendly, efficient, happy, urging the making of preachers.

C. M. Sorenson: Challenging, exciting teacher. "Challenged me to go way beyond the call of duty and the mere requirements for a grade. Under him I learned to search for facts." Never a dull moment in his classroom; he was never off guard, equal to every situation. Punched a pencil up his nose occasionally as he sought the "right" answer to questions.

C. Warren Becker: Interested in people *and* music, inspires students to do their best. Pretends to be gruff sometimes; likes to "pounce" on students with hard questions.

Ruth Murdoch: A wonderful person and excellent teacher.

Elsie O. Johnson: exacting, firm, fair.

Burton Phipps: On field trips he was always excited about a new plant. "He shared my love of the blue-eyed Mary in the river bottom."

E. K. Vande Vere: His class in denominational history was almost sacred. Knew how to teach. Found new material instead of repeating in classroom things found in the textbooks. "Never had such strange quizzes as he gave; how he ever dreamed up those questions is something I can't figure out. He read a letter from Mrs. White and broke right down in tears before the class because of the idea that here was Mrs. White's actual letter and the counsel she was giving to someone. I understand he reads this letter every year and cries every year." Dr Vandy had some interesting mannerisms: sometimes he would say "Humph," then grunt, blowing through his nose. Then after some statement, he'd

(more)

"Great Teachers Are Interested in the Student As an Individual"



say, "Well, yes." "Each class period was a joy! If I had the money, I would endow a chair in his name in Denominational History."

Kenneth A. Wright: "Made the greatest impact on my life of any man I have ever known. He prayed his way through school problems and got answers."

Mrs. Leona Burman: Unruffled, always in command, trying to bring out latent qualities in each student; deep faith in the leading hand of God, bundle of energy, acted as chaperone for young couples, friend of the underdog, impatient with pretense, independent ("no need for women to spend a lot of money on hats").

R. E. Hoen: Always serious, dedicated to science, not worried about his clothes, taught the practical as well as the technical aspect of his subject. "I saw him years later in Loma Linda helping some girl with her knitting—he was able to solve any knitting problem." Trivial trait: resting his feet by turning them on their sides.

Cecil Woods: Noted for clarity of explanations. Understood students. On one occasion when a student was distracting attention from the professor's blackboard demonstration by spinning a thumbtack on the floor. Dr. Woods turned casually, picked up the tack and proceeded to spin it on top of the student's desk, commenting: "You know, that's quite an ability to be able to spin a thumbtack." Then he made some practical application of the principles involved.

George McCready Price: A vast knowledge of his subject, challenging in the classroom. Immense concentration. He was waiting, so the story goes, at the old, former interurban depot at the college. The interurban came and went without his hearing it. Trivial trait: "I must have looked up the spelling of that word 75 times."

O. J. Graf: Friendly, man of high principle at all times, excellent teacher, stamina (carried on his work as president of the school after a stroke that prevented his speaking). Had a faculty for remembering names—by the first Friday night after the beginning of school, he could call the name of each student who stood up to give a testimony, the usual Friday night meeting procedure. Always pleased by a wholesome joke. Shrewd. Frowned on sports, felt time was too precious to waste on them.

Bruce Johnson: "Did more to inspire young men to be preachers than any other person."

W. W. Prescott: Thorough Christian gentleman, Biblical scholar, tolerant, committed. He had charisma, stature and poise.

W. R. French: "One of God's great teachers." Sometimes when we were upset by a discussion in another Bible class, he would sit down and have a Bible study over the problem.

Frederick Griggs: Authority with kindness; imposing stature with his monicle on a black ribbon always ready for peering at someone or something. Closed his chapel lectures with a sudden, booming call of "Books!" which meant that assembly was dismissed. His rainy-day spring song in chapel became a tradition: "It is not raining rain to me; it's raining violets." Also traditional was his unflinching

spring announcement: "The annual baseball game has been played."

Rena Klooster: Moral excellence, patience, dedication. Instruction clear and thorough. "She wrote in my year book: 'Learn to regard souls about you as parts of some grand instrument. It is for you to know the keys and stops that you may draw forth the harmonies that lie hidden in the silent octaves.' Her quotation has been my symphony."

F. O. Rittenhouse: Sincere interest in each student's progress. In his classrooms as elsewhere, he made even the driest subjects come alive with his sparkling humor.

W. E. Straw: A happy person who had found satisfactory answers to life's questions, humble, always interested in his students. "Perhaps not the most brilliant man as a scholar, but he was a fascinating teacher. I remember that in considering accreditation another man who had his doctorate was selected to replace him. When he didn't come, somebody asked Professor Straw what the College would do now. His modest answer was, 'They told me they would keep me until they could find a better man.' They never did. He had a quick wit that gave him a ready answer to smart guys like me. Toward the end of the year I remember his taking time to apologize to the class for his quick retorts, which he felt may have hurt the feelings of those who got what they asked for. The tears in his eyes told us what we already knew—that he had a tender care and love for each one of his students."

Suggested Memorials

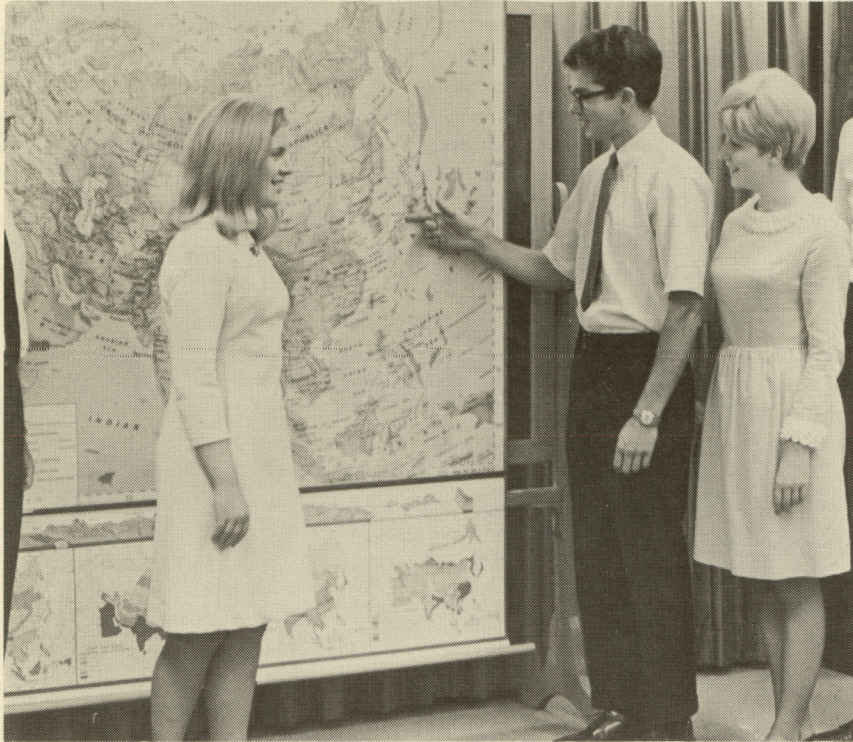
Memorials suggested on the sampler questionnaire ranged from buildings to plaques. The new Science Complex (or parts thereof) drwg names like Dwain Ford, J. H. Haughey, and Julian Thompson.

Other building names centered on the Three Grafs: Pres. O. J. Graf, Mrs. O. J. Graf, and Alma Graf—all mentioned on the great teachers list. A study nook named for C. M. Sorenson. A geology showcase for George McCready Price exhibit. Change the name of Nethery Hall to Tippet Hall. Name a street Burman Drive commemorating Mrs. Burman, a lecture series for W. R. French or Elder F. B. Jensen. Landscape an area with a path and a bench and name it for Burton Phipps. Establish endowments and scholarships in the names of Mrs. Burman, W. W. Prescott, Alice Marsh, Frank Yost, O. J. Graf ("a good scholarship fund to which," wrote one former student, "I would be glad to contribute."). [*The most practical idea, yet!*] Have portraits made of H. M. Tippet, O. J. Graf, and W. R. French; plaques for Otto H. Christiansen, Dorothy White, Alice Marsh. Give an honorary degree to Violet Morgan and a write-up in Focus.

"Great for Me"

Many other names were mentioned, with much the same descriptions as those already given. Were the survey to be extended to more than a sampling of graduates, no doubt practically every teacher who has taught at Andrews in its different periods of history would be named, for different teachers appeal to different students. As Conrad Aiken put it (quoted at the beginning), "She [or he] was indeed a great teacher for me!"

Bauer to Direct Osaka School



Bruce Bauer, who received his B.A. in theology from Andrews in June, indicates to his wife and to Miss Lorna Lawrence (missionary appointee to Yokohama, Japan) the city of Osaka, Japan, where he was soon to assume his duties as director of the English language school operated by the Seventh-day Adventist denomination. Bauer, the AU student missionary to Osaka during the 1967-68 school term, was one of thirty-five missionaries and mission appointees to attend the Missions Workshop at Andrews this summer.



AU student missionaries Don and Gail Schatzschneider board a plane to fly from Lima to Arequipa, Peru, their last stopping place before going into the Bolivian antiplano by bus.



Above: Faculty members were seen in a new role as volunteers helping to serve meals at their pre-school retreat in September near Grayling, Michigan.



Left: Having fun at Camp Au Sable during a faculty-board retreat are some of the members who went for a canoe trip down the river after a three-day session exchanging ideas on "What Should a Seventh-day Adventist University Be Like?" (See SUPPLEMENT)

AUAA BOARD OF DIRECTORS OUTLINES CITATION CRITERIA

At a meeting called by the AUAA president James Barclay, October 5, the alumni board of directors adopted guidelines for alumni citations.

In selecting alumni who merit special recognition three criteria shall be applied:

1. They shall be considered for their impact on church and society beyond the local level.
2. They shall be graduates who have distinguished themselves in their careers.
3. They shall be known for their loyalty to the institution as alumni.

In selecting the Alumnus of the Year and nominees for the Hall of Fame, awards shall be given to degree holders only. Some other type of citation shall be made when it is deemed appropriate to recognize other degreed or non-degreed alumni. For such individuals an award of merit may be granted.

The board voted also to set up a program beginning with the 1970 Homecoming honoring the quarter-century-year class. This year that would mean the Class of 1945. Members of the class will receive notice of plans as the program is developed.

1969 Fund Drive

Also approved by the board was a recommendation that the annual alumni drive for funds this year be placed on a wider basis of choice. It was voted to include donations for the Science Complex and/or other equipment for the building, the operating endowment, the scholarship endowment, the Vocational and Technical Center, and WAUR radio station. (See page 20 for further information.)

Career Day Repeat

Following Career Day experiment last year when alumni in thirty-two areas of work were available to students for counsel, a questionnaire was sent to students including the question, "Would you like to see this plan continued?" Of the 377 questionnaires returned, 316 were marked, Yes.

In consultation with Don Prior, vice-president for student affairs, and Tom Robbins, president of the Student Association, the board voted to build on last year's experiment and to extend the areas of counseling.

Career Day for this year is set for November 20, and invited to give the keynote address is Mrs. William J. Shertzer, public relations representative for Ford Motor Company, national president of American Women in Radio and Television, Inc., for 1969-70, and member of the AU Board of Trustees. Mr. Prior estimated that approximately 700 students availed themselves of the career counseling services offered last November largely by un-denominationally employed alumni.

Russell Swartz, member of the board of directors, was appointed to act as chairman of the nominating committee to serve in place of former association president Lief Kr. Tobiasen who is now employed in Norway. Members of the committee are to be appointed.

Date for the next board meeting was set for November 9, 1969, when names for citations will be considered. Committee for names is chaired by Floyd Costerisan; other members are Joseph G. Smoot, vice president for academic administration; Horace J. Shaw, AUAA secretary; and Opal Hoover Young, managing editor of FOCUS.

Graduate Placement Survey

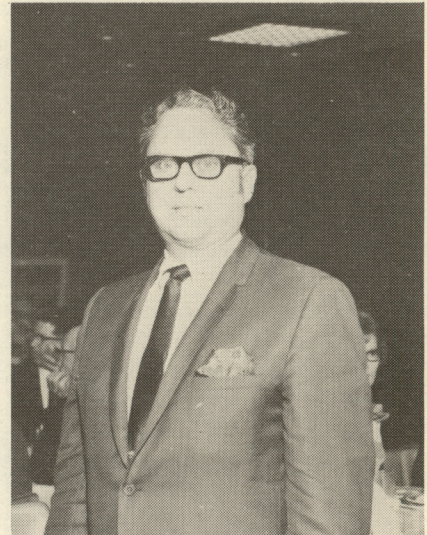
A survey of 373 students graduating this year from Andrews University reveals that 346 will work in the United States: 114 on advanced degrees, 86 in Adventist educational institutions, 68 in public schools, 58 as pastors of churches, 11 in medical institutions, and 9 in business positions.

Graduates taking overseas positions include 21 in educational institutions, 3 as pastors of churches, and 3 as departmental secretaries.

The number of graduates from the Seventh-day Adventist Theological Seminary at Andrews University has increased 517% since 1965.



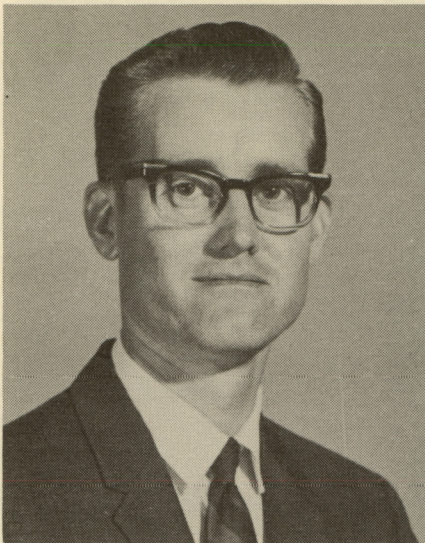
James Barclay, AUAA president



Floyd Costerisan, chairman
Committee on Citation



Russell Swartz, chairman
Committee on Nominations



Kendall Hill

"Tell It Like It Is"

Andrews University urgently needs funds for five important projects. How about alumni to the rescue in this 1969 tax year? Let's give our school better facilities! We owe our young people of the denomination the best possible tools for instruction in this highly competitive age of education.

You will receive soon a letter from AUA president James Barclay with envelope for your convenience in mailing a check. Use the envelope or this tear sheet or a letter to designate your area of interest.

* * *

Office of the President
Andrews University
Berrien Springs, Michigan 49104

Enclosed is a check* for _____ to apply toward the fund(s) designated below.

- Scholarship Endowment Fund
- Science Building and Equipment
- Center for Technical and Vocational Studies
- Radio Station WAUR
- Operating Endowment Fund

Name _____

Class _____

Address _____

* Make checks payable to Andrews University. For tax deduction purposes, Michigan donors should designate "AU General Fund" on the check.

**ANDREWS UNIVERSITY ALUMNI ASSOCIATION
COMPARATIVE STATEMENT OF CONTRIBUTIONS**

For Period of July 1958 to June 1969

	1 YEAR JULY 68 TO JUNE 69	1 YEAR JULY 67 TO JUNE 68	9 YEARS JULY 58 TO JUNE 67
From alumni directly:			
General fund			\$23,890.12
Scholarship and loans—General	\$ 3,007.41	\$ 1,285.00	4,314.50
Illini Chapter	993.35	1,400.00	6,700.00
Special projects			
Scholarship endowment	2,275.10	4,952.00	2,953.43
Lounge			2,000.00
Pipe organ			6,014.00
Swimming pool			3,980.85
*Science building	14,241.85	11,882.96	2,607.00
Center for vocational and technical studies	1,000.00	2,000.00	1,150.00
Special building and equipment donation	8,236.23		
Total special projects	25,753.18	18,834.96	18,705.28
Total directly from alumni	\$29,753.94	\$21,519.96	\$53,609.90
From other sources (matching and alumni influenced)			
Science building		1,225.00	
Center for vocational and tech studies	?	7,750.00	1,000.00
Total other		8,975.00	1,000.00
Total of all funds	\$29,753.94	\$30,494.96	\$54,609.90

Kendall E. Hill
Alumni Treasurer

*Total Science Building Contributions to date is \$28,731.81 Directly

1,225.00 Corporate Matching

Total for Science Bldg. \$29,956.81

AU in Uniform

SP/4 **Jerry L. Brizendine**, former Andrews student, was awarded the Soldier-of-the-Month Award for May, 1969, at the U.S. Army Medical Detachment, Tripler General Hospital, Hawaii.

The citation reads in part: "This high honor was bestowed upon Specialist Four Brizendine as a result of his outstanding soldierly attitude and ability." He was selected in open competition with all his peers by a board of senior non-commissioned officers. Previously, he had been awarded the American Spirit Honor Medal in his class for basic training at Fort Sam Houston, and was also an honor graduate of his company at AIT at Fort Sam.

Brizendine is a hemo dialysis technician at Tripler, and at the time he completed training, he was only one of 27 in Army Medical Service given this specialized training. The hemo dialysis machine is used to aid kidney function.

Prior to entering the army, Brizendine had completed his junior year as a physical education major at AU, where his cousin, S. Farrel Brizendine, is chairman of the physical education department.

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SP/5 **Wayne N. Hardaker**, former student at Andrews, is stationed with the "Wolfhounds" 27th Infantry in Vietnam, as a medic. Recently he received three citations: Combat Medic Award, the Army Commendation Medal, and the Bronze Star. Wayne attended AU from 1963 to 1965, won a scholarship to the Peabody Conservatory of Music in Baltimore which he attended before entering military service. He is the son of Pastor and Mrs. John H. S. Hardaker of Durango, Colo. Pastor Hardaker is a graduate of Andrews, BA '66.

At London

Jerry Westtshein, former AU student, writes of his plans to teach art this school year at the Seventh-day Adventist secondary school just north of London. He has recently completed his master's degree in art from Ball State University and plans to continue his post graduate studies at Cambridge and later in the States.

Who? What? Where? When? Among Our Alumni

Back at Work

W. R. Vail, Adv. Nor. '25, MA '60, and his wife, **Ora Belle Mattox**, Adv. Nor. '25, are serving a two-year term in Port-au-Prince, Haiti, where Vail is president of the Franco-Haitian Union in the Inter-American Division. He had already retired as of March 1, 1968, up on Puget Sound in Washington State after 44 years of service. Thirty-nine of those years were spent in mission work in Africa. Now after eight months of retirement, the Vails are on the "firing line" again. They write that although they have been too far away ever to attend a homecoming to renew old acquaintance, they are, nevertheless, still interested in the progress of Andrews and glad to have Focus to help them keep in touch.

Alumnus Memorial

The heart conference room in the new White Memorial Diagnostic and Treatment Center, Loma Linda University, was recently dedicated as a memorial to the late **Dr. Donald E. Griggs**, BA '22. Dr. Griggs was the founder of the White Memorial Heart Institute.

Born

Born to **Gary** (BD '68) and **Sandi Case**, June 23, 1969, was Gary Lee Case II. Mr. Case is pastor of Laguna Niguel Seventh-day Adventist church in South Laguna, Calif.

Laura Lynn Constantine "arrived on the doorstep" of **Mr.** (BA '60) and **Mrs. Gregg Constantine**, May 28, 1969.

Jonathan Brian arrived recently at the home of **Mr. and Mrs. John Kearnes**, Salt Lake City, Utah. Mr. Kearnes graduated from AU with an MA in 1964 and is working toward his Ph.D. in political science at the University of Utah. Mrs. Kearnes (Margaret Schone) graduated with a BA degree from AU in 1964 and an MA in 1967.

Hammill Meets Alumni

During his recent world travel itinerary, Dr. Richard Hammill, AU president, met with various AU alumni. In Singapore, he reports seeing **Joshua Chang**, MA '62; **Wo-Chun Wang**, MA '62; **Beryl Chu**, MM '69; **Daniel Tan**, MA '65, president of South East Asia College, and **Maggie Tan**, MA '66, registrar at the college. In Hong Kong, he saw **Benjamin M. D. Lee**, MA '66, president of the South China Union College; and in the Philippines, **Alfonso Roda**, BD '64, president of the Philippine Union College.

Rasmussen Retires

Dr. H. L. Rasmussen, academic dean and director of summer sessions at Walla Walla College since 1959, retired in August concluding a career of 34 years as an Adventist administrator.

Born and educated through elementary and secondary schools in Denmark, he came to America to attend Andrews University where he graduated from the junior theology course in '33 and later received a BA degree in '37. He earned further degrees from the University of Michigan and from Stanford University.

Rasmussen taught in the department of history, headed the department of education, and was registrar in a ten-year stay at Andrews. He has been at Walla Walla College since 1959.

Howard B. Peterson, BA '48, is office manager at Edmore, Mich.

Jesse A. Cone, BA '69, is teaching at Adelphian Academy in Holly, Mich.

Doreen Vaughn, BA '65, is physical ed teacher at Sacramento Union Academy, Carmichael, Calif. She spent two weeks in Europe this summer.

Ruth Wilkinson Kronlik, BS '48, is evening supervisor at Saginaw County Hospital, Michigan.

Charles York, BA '69, has recently become treasurer of Greater New York Academy.

I DO'S

Cheryl Leigh Enzor, secretarial '69, and **Edward Neil Elmendorf III**, BA '69, were married August 15 in the Rachel Christman Chapel at Andrews. The bride is the daughter of Mr. and Mrs. E. J. Enzor, College Park, Md. Elmendorf is the son of Dr. and Mrs. E. N. Elmendorf of Vassar, Mich. Dr. Elmendorf is a graduate of AU, BA '42. Following the reception in the chapel courtyard, the newlyweds drove to California and toured the western states on their way to reside in Loma Linda, Calif.

Robert Allen Chilson, BA '69, was married June 15 at Green Bay, Wis., to Fay Marie Devroy. Mrs. Chilson is a graduate from Southern Missionary College with a B.S. in nursing. The couple will make their home in Loma Linda, Calif., where Bob will attend medical school.

Patricia Bennett Shirley, BS '66, and Mark Edmond Wiley of Rialto, Calif., were married April 2 in Belleville, Mich. They are residing in Rialto.

Married August 17 at the Berrien Springs, Mich., SDA church were Bonnie Jean Bogar of Hinsdale, Ill., and **William Howard Hicks**, BS '69, of Alma, Mich. The bride is a senior at AU. The groom is teaching physical education in St. Joseph, Mich.

Alumnus Conducts Field Schools of Evangelism

Since receiving his MA in religious education from Andrews in '67, Praxedes Ramos has been serving as assistant professor of theology at Mountain View College, Malaybalay, Bukidnon, Philippines, and conducting field schools of evangelism for his students with spectacular results.

His first field school lasted twelve weeks during the summer of 1968 in Caoayan de Oro City in the Philippines. He and the fifteen students working with him during the series baptized 101 persons.

In 1969 Ramos held a six-weeks' field school in the Queen Theater in San Carlos City, Negro Occidental. He preached in English and Cebuano dialects with nineteen college students assisting, following up the interests with Voice of Prophecy lessons and Bible studies. At the end of the series, they baptized 185 persons.

5 AU Graduates Become LL Grads

Premedic graduates from Andrews graduating from Loma Linda University's School of Medicine in June are: **Arthur Ray Davis, Jr., John Luther Jones, Arthur Kong, Frederick James Myers, Robert Norwood Smith, Jr.**

Pastor Ray A. Nelson, '68, is now associate pastor of the Seventh-day Adventist church in Staten Island, Greater New York Conference. He is at present engaged in an evangelistic crusade under the direction of Elder Gordon F. Dalrymple of "Faith for Today."

Lucille Dobson Babienco, concert piano, '23, recently retired. She corrected *Daniel and the Revelation* papers for the Voice of Prophecy for fifteen years. She is living at Loma Linda.

Roger W. Coon, MA '59, successfully defended his doctoral dissertation on "The Public Speaking of Dr. William A. Fagal of 'Faith for Today': America's First National Television Pastor" at Michigan State University in July. He will receive his Ph.D. in speech at MSU's next commencement exercise. Dr. Coon has been director of college relations and assistant professor of religion and communications at Pacific Union College, Angwin, Calif., since 1967.

Deceased

Darwin D. Warner, BS '50, passed away suddenly on June 6, 1969, at Aleknagik, Alaska. After graduation, Mr. Warner was connected with the Canadian Union College, 1950 to 1953, at Lacombe, Alberta. Following this, he worked at Mira Monte Farms near Portland, Ore., until 1955, then moved to Southern Missionary College, Chattanooga, for five years. In 1960 he and his family moved to Aleknagik, Alaska, where he taught in the local State School.

Joseph Hickey, Pre-Med '22, dentist with practice at Sellersville, Indiana, was hit by a telephone truck on July 31 and died from the injuries on August 16.

Mrs. Arthur Nelson, BA '19, died on July 1, 1969, at the White Memorial Hospital in Los Angeles. Mrs. Nelson was a fourth generation Seventh-day Adventist whose ancestors were among the pioneers of the faith in Michigan. Following her graduation from Andrews, she taught in S.D.A. academies and later served as registrar at Union College where she met her future husband. Dr. and Mrs. Nelson made several trips to the Far East during the years that their son (Wilbur K.) served in the South China Island Union. They contributed generously of their time and means to the cause of mission work.

During one extended stay there, Dr. Nelson served as a relief physician for six months at the Taiwan Sanitarium and Hospital.

A group of students and converts pose with Pastor Ramos (far right)



Courville Collection Comes to Andrews

Recently donated to the James White Library at Andrews University were 635 volumes and various artifacts from the estate of the late Dr. Cyril B. Courville, an Andrews alumnus and noted neuropathologist.

Approximately two-thirds of the books pertain to the American Civil War, and the others deal with history, languages, science, and art. Many of the Civil War volumes are original editions of the memoirs of Union and Confederate generals, and some are autographed by their authors.

Also included in the collection are tomahawks, a war club, a bronze statue of a Civil War soldier, muskets from the mid-1800's, masks of Lincoln, boots and hat from World War I, a telescope, and three flags, one of which has thirteen stars and three stripes.

Born in Traverse City, Mich., Dr. Courville completed his pre-medical curriculum at Andrews University in 1921. He helped finance his studies at the School of Medicine at Loma Linda University, California, by selling books

in the summer and by tutoring classmates during the academic year. He distinguished both himself and his school in his senior year by earning the highest score in the United States on the tests of the National Board of Medical Examiners.

Following his internship, he joined the faculty of the School of Medicine at LLU and began a lifelong study of neurology and neuropathology. He was a prolific writer, authoring 18 books and monographs and over 200 articles. He was co-author of more than 100 other articles, and his work appeared in approximately 50 periodicals before his death in March, 1968.

His special interests included history, biography, archaeology, and paleopathology. While he was a student, he spent a summer in Mississippi and began to study the Civil War and to collect firearms and other objects of historical and medical value. From this start, he developed his museum of weapons, helmets, armor, and skulls demonstrating injury in conflict.

His medical investigations were conducted at the Los Angeles County General Hospital, where he began a neuropathology residency in 1929. Later he humorously recalled his early years in cramped quarters and "the warm association which existed between my knees and a steam radiator" under the thirty-inch shelf on which he worked with hospital records, specimens, and his initial equipment—a few books, an old microscope, and a Bunsen Burner. In the space he shared next, his equipment "consisted largely of running water and an idea."



Librarian Mary Jane Mitchell examines some of the items in a collection recently donated to the James White Library from the estate of the late Dr. Cyril Courville, AU alumnus and noted neuropathologist. The 635 volumes and other items comprising the collection were the gift of Mrs. Margaret Courville, widow of the eminent scholar. Andrews University is pleased to receive exhibits and other materials of educational value.

AUAA Plans 'Suit Yourself' Fund Drive

Give in 1969* to Your Interest Area

For the Alumni Annual Drive

OPERATING ENDOWMENT

Most colleges and universities in America receive a considerable portion of their operating expenses from the income of their operating endowment fund. In many colleges this fund is very large and the proceeds from its investment amounts to a large sum, enabling the colleges to hold down the cost of tuition. Thus far, Andrews University has no endowment fund, the proceeds of which go into the operating expenses of the university. The Board of Trustees has authorized the formation of such a fund. We hope that some of our alumni will make major gifts for the beginning of such a fund.

A few years ago we asked our alumni to help establish a Scholarship Endowment Fund. A number of alumni gave generously. The faculty voted to recommend the transfer into the endowment fund the \$130,000 given in 1955 by the Ford Foundation to be invested and the proceeds used for the improvement of faculty salaries for ten years, after which the proceeds might be used as seen fit. This gave a tremendous boost to the endowment fund. The North American offering from the churches for Andrews in April, 1969, added another \$70,000. This is a beginning. Again we invite our alumni to help us make this fund more adequate.

SCHOLARSHIP ENDOWMENT

SCIENCE BUILDING AND EQUIPMENT

We hope the chemistry department will soon receive accreditation by the American Chemical Society. To make this possible, it is vital to have funds for instruments needed in teaching modern chemistry.

All told we have three-quarters of a million dollars toward the science complex building. In November we begin a full-scale solicitation of the businesses and industrial corporations of Southwestern Michigan. The Board of Trustees has authorized us to proceed with the construction of the chemistry unit. We encourage our alumni to continue sending gifts for this project of first priority in needed facilities at Andrews.

The Center has just completed the first phase of its operation which is devoted to the equipment necessary for teaching aviation. Of the \$87,000 pledged, \$61,000 has been received in cash. By the end of October the main runway, 75 feet by 3100 feet, will be hard-surfaced and sealed. Activities of the Center are under the care of an executive committee and an advisory council including 22 businessmen listed as charter members. For a large number of S.D.A. youth not interested in the regular college curricula, such a center would provide both education and Christian social contacts.

CENTER FOR VOCATIONAL AND TECHNICAL STUDIES

AU RADIO SECOND GENERATION

Many alumni remember the Radio Lighthouse in operation on the EMC campus in the 1920's. We are now approaching the second generation of this vision. Recently the AU Board of Trustees voted to construct a 17,000 watt FM radio station. We must move forward now (albeit with limited funds), for the FM radio band will soon be filled, and then no new stations can be established. Our initial budget includes funds for the transmitter, tower, antenna, and a master control studio. We are confident that our hands will be strengthened by those with a communications awareness for these times.

*Make all checks payable to Andrews University, and mail to the Office of the President, Andrews University, Berrien Springs, Michigan 49104. Michigan donors should designate "AU General Fund" on checks for tax deduction purposes. Indicate area of placement choice on separate sheet.

W I SMITH
24753 DAISY AVE
LOMA LINDA CALIF
92354