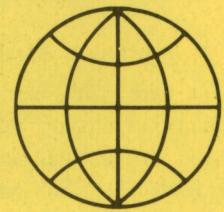


ANDREWS UNIVERSITY

FOCUS



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Vol. VI

SEPTEMBER-OCTOBER, 1970

No. 5

WAUS-FM

Progress Report By ELDYN KARR

"When WAUS-FM goes on the air this fall, we'll be doing more than running a radio station," says Mike Mottler, station manager. "We'll be training young people whom the church can use in its everbroadening utilization of the electronic media to reach a world audience with the gospel."

The station is scheduled for completion in late November and will probably be broadcasting at 90.9 MHz by Thanksgiving. With 17,000 watts of power, it will be the most powerful FM station in the Michigan area and will have a potential outreach of slightly over six million people. "We will cover an area from South Chicago to Grand Rapids and almost to Fort Wayne," says Mottler.

During the summer, a 380-foot tower was erected and an eight-element circularly polarized antenna was installed at the top of it. At the base of the tower, a building was constructed to house the new 5 kw transmitter. Approximately 3500 feet of cable has been strung in the university steam tunnels to link the studios with the transmitter. The four-studio complex, now under construction, will have remote control equipment so that the transmitter may be operated from the studios in the basement of the Campus Center.

Contained in Master Control Studio A will be a 10-channel stereo

audio control console, two stereo Scully 280 tape recorders, and three stereo tape cartridge machines. Studio B is a nine-by-nine-foot talk studio for news, interviews, and origination of panel and talk shows.

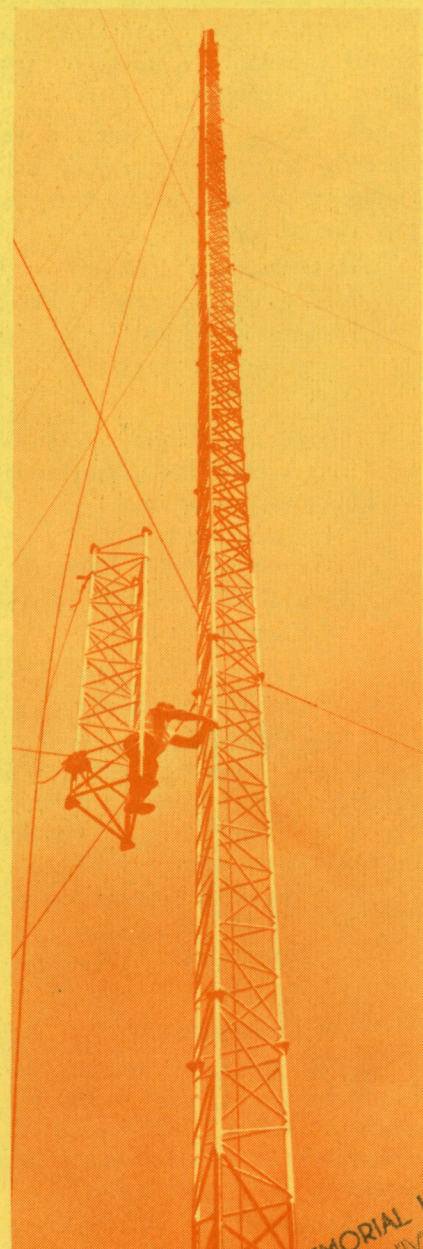
To be developed when funds are available is Studio C, which will be used as a production studio.

Studio D is under development as a music recording studio. The acoustics of the room have been modified and fine quality microphones will be installed for stereo recording. This studio will be used for music ensembles, choral groups, and also for talk programs requiring more space than is available in Studio B. A pressing need for Studio D is a high quality piano for solo and accompaniment recordings.

Studio D is wired directly to Studio A for tape recording. Besides its use with the radio station, the master tapes for records can be made here. "Such utilization," says Mottler, "would make university talent available to a much wider audience. We may also be able to syndicate programs for release to other stations, perhaps including commercial outlets."

The newsroom will not only be used by the station, but will also serve as an electronic journalism lab for the journalism department.

(More on back cover)



The last section of the WAUS 380-foot tower is hoisted into place.

GULON MEMORIAL LIBRARY
LOMA LINDA UNIVERSITY
LA SIERRA CAMPUS
RIVERSIDE, CALIFORNIA
MAY 21 1971

SOUNDING BOARD

Gymnics Appreciated

We owe you a real debt of gratitude for arranging the many details related to the appearance of the Gymnics [at Michigan camp meeting]. After seeing them perform in the main auditorium it was easy to understand why the young people would receive readily almost anything which they would say. Their work among us was very beneficial.

Also, I would like to say that I believe the appearance and work of the Gymnics at our camp meeting greatly enhanced the image of Andrews University.

Again we say thank you and we sincerely hope that many of our young people will be at Andrews this coming year.

R. D. MOON, President
Michigan Conference of SDA's
Lansing, Michigan

"Tops"

As always, the Andrews University Focus is tops. This is really quite an ambitious production.

M. CAROL HETZEL, Associate
Secretary, Public Relations
General Conference of SDA's
Washington, D. C.

Found!

I have not heard from you in years and I have never seen a Focus. I would like to very much. . . . I would like to be on the list. . . . Thanks for tracking me down.

FRANCES POLLARD SHAFER
(Mrs. Glenn L.)
Wilmington, Delaware

Christ-centered

I greatly appreciate receiving the Focus. I hope my alma mater will continue to offer a Christ-centered, high-quality education to our young people.

DONALD R. HALENZ, President
Mountain View College
Philippines

Likes Alumni News

I enjoy Focus very much, especially the alumni news, and wish you much success in its future publication. (My husband has never been listed in your Necrology, class of 1921. Please check.) [He is listed in our records as having passed away December 12, 1968.]

MRS. W. A. PETERSEN
Bancroft, Wisconsin

Owe EMC

It is such a privilege to have our alma mater represented in such a remarkable and professional way in our church [concert by two graduate AU music students—Alise Schram and Estelle Jorgensen, soprano and piano]. Thank the Lord for the privilege we had of preparing for His service there. Frank is pastor of the Oakland Grand Avenue church, and I'll be teaching at the Golden Gate Academy next year. . . . We feel we owe EMC (AU) so much for the training we received there.

GLADYS AND FRANK VESSELS
(47 and 48)
Oakland, California

Devours Focus

Thank you very much for the Focus. I sat right down and read it from cover to cover. I will devour it each time it comes.

MARIE SMELTZER
Hinsdale, Illinois

Just received Focus. Another sparkling issue! . . . I hope Focus won't forget us old "fogies." This is not self-pity. My absurd ego saves me from that!

H. M. TIPPETT
Takoma Park, Washington, D.C.

Rick Emmerson will arrive (with his new bride) on the Andrews University campus in about a week now to start on his Master's. He got a Woodrow Wilson Foundation Scholarship and was accepted in five name universities with all expenses paid plus what Woodrow Wilson

gives each year—but he chose Andrews for his Master's.

MRS. KENNETH EMMERSON
Takoma Park, Washington, D.C.

Class '46 President Will Do His Best

You can be sure of my best efforts to ensure the best possible representation of our class [silver anniversary class '46] at the Homecoming. . . . I am looking forward to this memorable occasion of renewing old friendships and becoming acquainted with my alma mater.

HOWARD A. WELKIN
President, Class '46
Loma Linda, California

AU Women's Role

Received a clipping on the women having a big rôle at Andrews University. [See page 9.] I think it was a good move on your part to get this into the public press, and I just wanted to say that I appreciate what you are doing along these lines.

ARTHUR L. WHITE, Secretary
Ellen G. White Publications
Washington, D. C.

Re Supplement

Your feature in Focus regarding the Institute [Prevention of Alcoholism] far surpasses my anticipation. I thought it might be just a brief article with a picture or two. It is certainly a superb presentation and we are grateful for it.

H. H. HILL, Asst. Administrator
for Employee Relations
Hinsdale Sanitarium and Hosp.
Hinsdale, Illinois

ANDREWS UNIVERSITY FOCUS



Vol. VI September-October No. 5

Horace Shaw Editor
Opal Hoover Young Managing Editor
Kurt Ebeling and
Doug Drake Staff Photographers

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Application pending for second class matter.

I spent a day With the Gymnics

By Opal H. Young

Familiar this summer at camp meetings in the Lake Union Conference were the Andrews University Gymnics. Between their camp meeting performances, I spent a day with them in the gym, talking with them about their experiences and listening to their discussions and prayers in their morning worship before gym practice.

I learned that the Gymnics are more than a group of young people doing athletic stunts to entertain people and to show their physical prowess in balance and daring combined with singing and dramatic poses. They are young people who have dedicated their skills to the Master that He may use them somehow in winning other youth to Christ.

Identify with Campers

At the camp meetings they put on two performances: one, their athletic show, the other a musical with Hawaiian setting and costuming. The rest of the time they conducted religious meetings with singing and Bible studies and discussion periods among their peers. Besides this, they identified with the youth on the campgrounds in all their activities, such as ball games, swimming, campfires and such. In these activities the Gymnics sought to present the full life that is the heritage of Christian living, to show that a life given in service for Christ and for other people is a life with meaning, with challenge, and with rewarding results.

Their camping area was sought out by other young people who came to talk things over with them or to join them in singing, reading the Bible, and even in eating meals with them (while the food lasted!). And the Gymnics made them all welcome. As the youth confided their problems, they learned that the Gymnics

had similar problems—but had found an answer in Christ.

"Cool" Christians

Response from the young people at the camps to their association with the Gymnics came in varied forms.

"I didn't know before that one could be 'cool' and still be a real person."

"We're grateful you came to camp meeting and showed us that the Christian life can be a rewarding one—even fun!"

Two girls who were depressed and confused about life's values confided in one of the Gymnics that they were just about to turn to drugs as a "way out," but that since meeting this group they had found a better way to solve their problems.

A high school youth who has every chance of getting a scholarship at a



On top with the Gymnics

university through his athletic prowess declared that if he can get a place to stay, he will give up that career and come to Andrews University Academy to attend school.

A friend of one of the group couldn't understand why one would choose to spend his summer vacation in this kind of work. But when he came to a camp meeting and saw the group in action and saw the fine things they were able to do for the young people there, he said, "I see now what you mean."

"You have something that I don't have," said a visitor. "What is it?" And the Gymnic explained about Christ.

Turning Point

A former AU student who had drifted away from the church and from God said, "When I watched the Gymnics about the campground and talked with them, I knew I had to come back and stay in the Christian way." Many other young persons mentioned that the Gymnics' influence had been a turning point in their lives.

"I wish I had such an opportunity," said one, "to be in a group where Christ and Christianity are so easy to talk about."

"I have felt closer to God through you than I ever have before. I've been through several baptismal classes without being baptized. Now I really want to be baptized."

Life a "Blast"

One bored youth with preconceived notions that the Christian leads a dull life said, "Now I know that the Christian life can be a 'blast!'"

The Gymnics made an impact on young and old, so people report who attended the camp meetings. An old man remarked to their director, "I'd be proud to call any girl or boy in the group my son or daughter." An aged lady sought autographs of the group on her brochure. A youngster holding onto her mother's hand hurried to catch up with a Gymnic—she wanted to "shake the hand of just one of them."

A 14-year-old youth declared about a program conducted by the Gym-



nic, "This has been the best and the most religious program I have ever attended."

Behind the Scenes

And how about the Gymnics, themselves? "Well," they tell it, "we get up in the morning and eat breakfast and live like everyone else. We have our personal problems the same as other people do. But we are studying and praying together for victory over our shortcomings, and our lives are being changed, too."

At a prayer and discussion meeting before their gymnasium workout of the day, I heard them ask Director Kalua to let them have at least an hour a day during the next camp meeting to read the Bible and pray together—they felt the need for strength to meet their responsibilities. Kalua readily agreed to the plan.

Anxious to avoid any feeling of "How great we Gymnics are," they are quick to say, "God has given us certain talents. We couldn't do these things without His help. We want Him to use us in His service, and we want to give Him the glory."

Yes, they are besieged for autographs. "But," said one, "I don't really like to give mine. It looks as if I thought I was pretty good! However, I do want to oblige, so with my name I usually add a phrase like, 'God bless you.'"

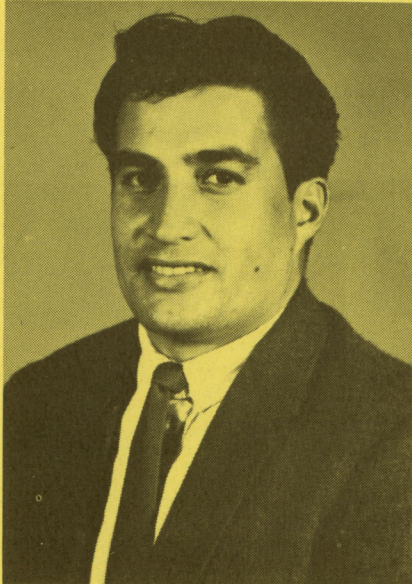
Another explained, "When I get on the trampoline or a trapeze, I

Top: Take your choice—high man or low man on the totem pole!



Lower: Jim Bingham, music director of Gymnics, talks with Lily Bauer, a non-Adventist German exchange student at Berrien Springs high school during 1968-69 and a member of the Gymnics that year. She visited in the U. S. this summer and attended part of the Michigan camp meeting.

Gymnic Brian Townsend (blonde, center) leads out in an informal sing-along with camp meeting youth.



Bob Kalua, able and dedicated coach of the Gymnics

always pray for God's help and for skill and safety. How can I feel good about signing my name as if I had done something!"

The Gymnics are aware of their responsibility in their example; they often get together and consider any criticism that has come. How can we better our behavior, our presentation of Christ, and our program? is their constant study.

"Whatever our reception may be with people in general, if we can win one soul, we'll feel that our efforts, our work, and our time are worthwhile," is the consensus of their comments.

Andrews University is proud to claim this dedicated group of young people, proud and thankful for the dedicated leadership of their director and his assistants, and hopeful, too, that the influence of all the students and faculty of Andrews will reflect the ideal of this Seventh-day Adventist university dedicated to Christian education and service.

September-October, 1970, Vol. 6, No. 5



The versatile Gymnics, directed by Hawaiian coach Kalua, have added a colorful Hawaiian spectacular to their repertoire. This program was a feature of the Gymnics' camp meeting program.



Andrews Graduates 217 At Summer Commencement

"The graduating class of 1970 faces the age of the unknown, the age of the unresolved, and what some are calling 'the age of junk,'" declared Dr. Charles B. Hirsch as he spoke to the 217 graduates at the summer commencement exercises at Andrews University.

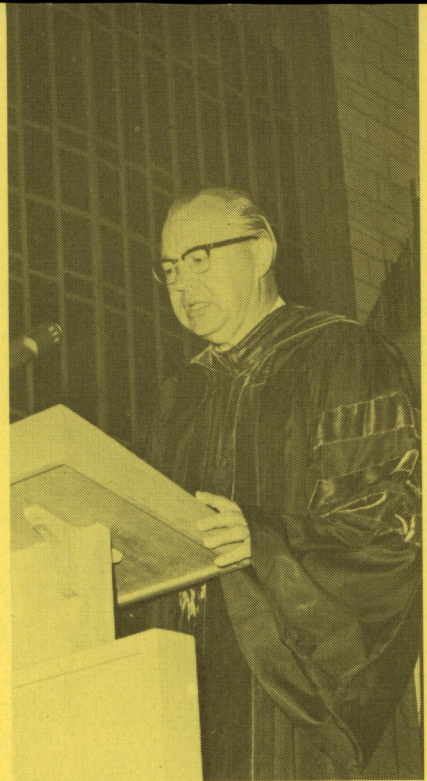
Summer graduates included 77 from the College, 102 from the School of Graduate Studies, and 38 from the Seventh-day Adventist Theological Seminary. In the combined spring and summer commencement exercises, AU has awarded a total of 548 degrees this year.

An honorary doctor of letters was conferred upon Braulio Perez Marcio, radio evangelist and poet, "in recognition of his outstanding radio work for more than a quarter of a century." Pastor Perez has been the Spanish speaker for the Voice of Prophecy radio broadcast since 1942.

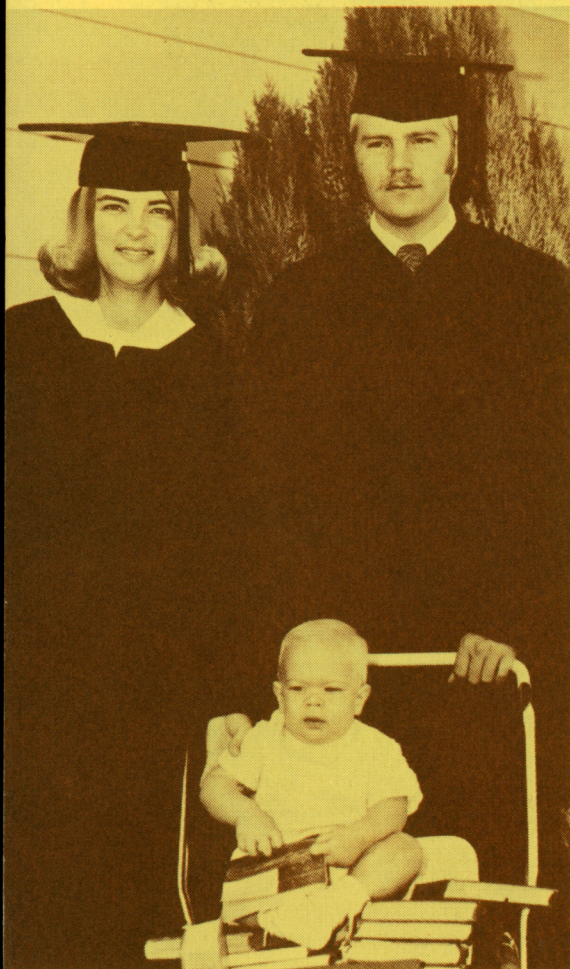
Commencement speaker Dr. Hirsch is secretary of the department of education of the General Conference of Seventh-day Adventists and was previously vice-president for academic administration at Andrews.

He told graduates that as dismal and dangerous as the final one-third of the twentieth century may appear, they should not be shocked by current events since they are students of the Bible and of prophecy.

"Providence is seldom alluded to in today's world," he said. "Man thinks he can guide his own destiny. But without prophecy as our guide, the future would appear very bleak indeed."



Dr. Charles B. Hirsch tells graduates they should not be shocked by current events since they know Bible prophecy.



Dr. Braulio Perez Marcio (second from right) is congratulated by Dr. Joseph Smoot, vice president for academic administration at Andrews, following commencement, August 20, when Dr. Perez received an honorary doctor of letters degree. Perez is a radio evangelist and poet and the Spanish speaker for the Voice of Prophecy Radio Broadcast. At left are Dr. W. G. C. Murdoch, dean of the SDA Theological Seminary at AU, and Mrs. Perez.

Left: All mixed up with graduation and degrees is baby Yoash Oster, son of Mr. and Mrs. Donald Oster. The Osters received bachelor of science degrees at AU summer commencement. Yoash, born during the break between winter and spring quarters, did not prevent Mrs. Oster from taking her quarter exams, doing her practice teaching, and graduating with her class.

PHOTO BY FRED GALUSHA

1970 Graduate Employment Profile

Graduates from Andrews who have entered Seventh-day Adventist denominational employ during the twelve-month period preceding and including summer school graduation total 153.

The figure broken down shows that 76 appointments were from graduate level and 77 from senior college level. Continuing their studies in other institutions are 89 students.

Total Positions

Total positions secured by 1970 graduates are as follows:

Army	2
Art Layout	1
Biological Research	2
Business	20
Accountants	6
Bendix Corporation	
Far Eastern Division of SDA	
Hospital (2)	
Martin Fishell, C. P. A.	
Three Oaks Bank	
Management	9
Book and Bible House	
Branson Hospital	
Director of Development—college	
Sears Roebuck Company	
Nursing Home Administrators (3)	
Office Manager—hospital	
Shop Foreman—Whirlpool	
Insurance Adjuster	1
Junior Analyst—Kettering	1
Salesman	1
Secretary-treasurer—Pakistan Union	1
Social Security—Federal Government	1
Caseworkers	4
Chemists	3
Editor (Assistant, <i>These Times</i>)	1
Education	153
Denomination	102
Elementary	39
Secondary	46
(8 Principals)	
(3 Guidance)	
College	17
(1 Principal)	
(2 Deans)	
Non-denomination	45
Elementary	17
Secondary	24
(3 Principals)	
Speech Therapist	1
Vocational School	3
Don't know where placed	6
Housewife	5
Interior Decorator	1
Mechanic	1
Medical Technician	1
Ministry	35
(1 Conference President and 1 Hospital Chaplain)	
Nursing	25
Local	12
Battle Creek	2
Hinsdale	3
Monument Valley	1
Public Health	3
California	1
Kentucky	1
Location unknown	2
Peace Corps	1
Public Relations, Assistant	1
Probation Officer	1
Secretary	8
Self Employed (Construction)	3
Student Missionaries	8
X-Ray Laboratory Department	1

The positions listed above are in 28 different states of the United States of America and in 18 other countries.

AU Educators Listed In Awards Publication

Four educators from Andrews University have been selected to appear in the 1970 edition of *Outstanding Educators of America*. They are: Dwain L. Ford, Ph.D., professor of chemistry; Siegfried H. Horn, Ph.D., professor of archaeology and history of antiquity; Merlene Ogden, Ph.D., professor of English; and John O. Waller, Ph.D., professor of English and chairman of the English department.

Nominated earlier in the year, these individuals were chosen for the awards publication on the basis of their civic and professional achievements.

I-O Student Goes to DaNang

Andrews University graduate Tom Gammon, who received his master of arts degree in religion at commencement exercises August 20, was scheduled to arrive in DaNang, South Vietnam, October 1, where he will spend the next two years as a teacher of English.

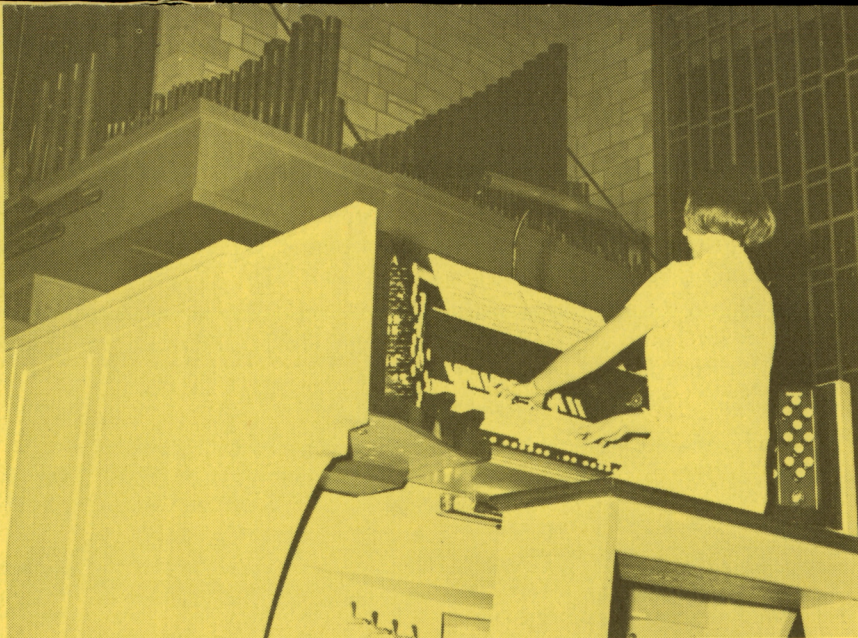
"My main reason for wanting to go there," said Gammon, "is to do something positive for that country. I have always wanted to learn the Far Eastern culture, but it seemed like a selfish motive unless I could do something positive at the same time. My job in DaNang gives ample opportunity for fulfilling both desires."

Because of his convictions on the "wrongness of war," his selective service board granted him the I-O classification, which denotes a conscientious objector available for civilian work contributing to the maintenance of the national health, safety, or interest.

"I saw the Adventist Volunteer Service Corps as the way in which I could best fulfill my obligation to my country," he said. In addition to his teaching responsibilities in DaNang, city of 228,000 people, Gammon will be in charge of obtaining building materials for construction of SDA churches and schools that are desperately needed in the area.



Bob Slaughter presented Andrews University with a sculpture (pictured above) entitled "Wrestlers." It has been erected on the campus near an entrance to the Alvin Johnson Gymnasium. Slaughter received his bachelor of science degree in art education from Andrews this summer and is now employed as an artist by Freeman Studios of Berrien Springs.



Seated at the console of the Casavant pipe organ in the campus Pioneer Memorial church is Luane Logan. She received a master of arts degree in music at summer commencement and played a graduate recital as part of her requisites for graduation.



Estelle Jorgensen presents a piano recital in Weniger Hall as part of her requirement for a master of music degree awarded her at the AU summer commencement.

Posing with her original art pieces in the Art Annex on AU campus is Mrs. Maxine Stock Kimmerly. Mrs. Kimmerly's work was acclaimed at various art shows in the surrounding area, receiving some first place awards. Before attending AU, Mrs. Kimmerly studied at Shimer College, Mt. Carroll, Illinois, which is affiliated with the University of Chicago. A resident of St. Joseph, Michigan, she plans to study with the internationally known sculptor, Konstantin Milonodis, sculptor-artist in residence at the University of Notre Dame Graduate School. Her studies there will be directed toward a major in history of art and sculpture.



The Women in AU's Life

In observation of the national day of recognition of women's achievements and the 50th anniversary of the adoption of the 19th amendment giving franchise to women, the Andrews University Alumni Association recognized the significant role its women alumni are playing in the growth and development of the university.

Letters were sent by Dr. Horace J. Shaw, director of alumni affairs, to all women staff members who are alumni of the university, saluting them for their particular achievements.

Of the fifty-one women members on the AU staff, 40 of them are alumni of the institution. Four of them are heads of departments: Dr. Elaine Giddings, speech; Alice Garrett Marsh, home economics; Bonnie Jean Hannah, secretarial; and Valrie Rudge, nursing. Librarian for the university is a woman, Mary Jane Mitchell.

Two women are on the university board of trustees: Marion Schertzer, public relations director in the field of education for the Ford Motor Company, Detroit; and Dr. Annetta Krause, AU professor.

Two women hold positions on the Alumni Association board of directors: Helen Merriam Diehm, Cleveland, Ohio; and Grace Polague Van Horne, Kettering, Ohio. A woman, Opal Hoover Young, alumna and former faculty member, is managing editor of the University Focus and supervisor of other publications.

A letter from the Alumni Association recognized Dr. Leona Glidden Running as a scholar of ancient, Biblical, and modern languages who has distinguished herself in study and teaching and as research assistant to Dr. William Foxwell Albright, world's leading Biblical archaeologist.

Alumna Elsie Landon Buck, Berrien Springs, Michigan, received a letter of recognition for her contribu-

tion to community affairs, particularly as chairman of the Berrien Commission on Beautification and Development.

Historically, Andrews University is indebted to the far-sighted vision of two women. Mrs. E. G. White (1827 to 1915) envisioned an institution of higher learning situated in a rural area giving room for expansion and where agriculture could serve as a basis for other industrial enterprises. It was at her insistence that a Seventh-day Adventist college was first established, and she was greatly disappointed when Battle Creek, Michigan, was chosen



Mrs. E. G. White (top, right) urged an institution of higher learning situated in a rural area with room for expansion and where agriculture could serve as a basis for other industrial enterprises.

Mrs. Nellie Druillard (center), first treasurer of EMC (AU) also helped start and finance the self-supporting college of Madison, Tennessee.

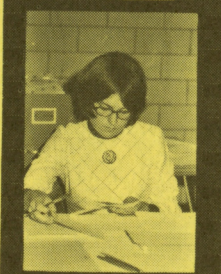
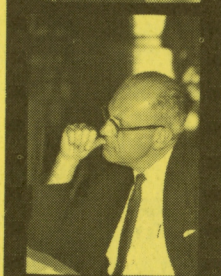
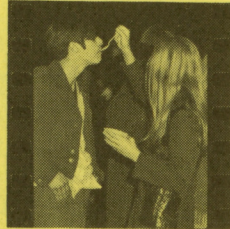
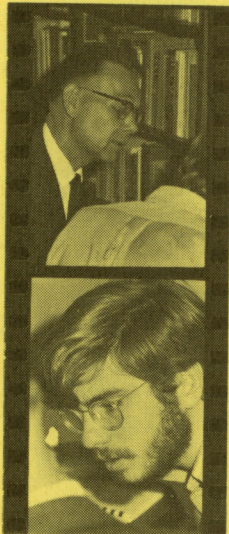
Mrs. S. M. I. Henry, national evangelist of the Women's Christian Temperance Union and who later became a Seventh-day Adventist, gave valuable aid in finding the present location of Andrews University.

as the site (1874). Mrs. White continued to urge a rural location for the college.

In 1901 a woman, Mrs. S. M. I. Henry, national evangelist of the Women's Christian Temperance Union (had been a guest at the Battle Creek Sanitarium and had become a Seventh-day Adventist) caught the

vision of a college in a rural community. Through her the committee was informed about a 272-acre Berrien farm where certain persons were desirous of establishing an educational institution to be known as People's University. The land was inspected, bought, and in 1901 Battle
(Continued on page 10)

Welcome Week For Frosh Students and Registration Daze

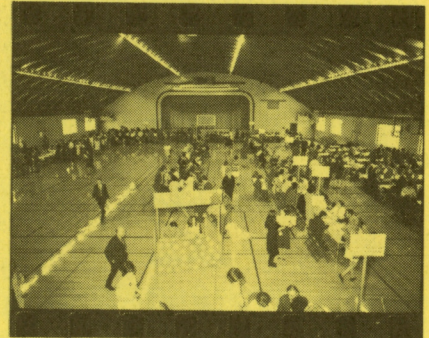


Parents Get in On Orientation

Frosh Orientation this year included a President's reception for parents on the first day of the activities.

Research shows, according to President Richard Hammill, that freshmen adjust to a college program and are more successful in their college experience when parents, college administrators, and faculty work together to help them adapt to their new academic experience.

The reception provided opportunity for parents, freshmen and university administration to become more personally acquainted; opportunity to discuss ways the university and parents can work together to assist freshmen in college adjustment; and opportunity to present some of the future plans and objectives of Andrews University. A question and answer period was included in the get-together program.



AU Women—Continued

Creek College was moved to Berrien Springs, Michigan, and renamed Emmanuel Missionary College—today Andrews University.

A woman was also the first treasurer of the college when it came to Berrien Springs: Nellie Druillard, a woman who, early documents attest, had unusual financial wisdom and business acumen. A few years later she was to help start and finance a self-supporting college at Madison, Tennessee.

Mrs. White, after the establishment of Emmanuel Missionary College (AU), was influential in locating several other Seventh-day Adventist institutions of learning, among them the Loma Linda University School of Medicine, earlier known as the College of Medical Evangelists.

AU President Hammill "orients" parents to ways of helping freshmen adjust to their new academic experience.



FREEDOM TO SERVE

Or, THE TOMATO CRISIS

By DAVE RUSKJER

Sophomore Physics Major



Dixie Rose picks tomatoes "to help her brother."

From draft card burnings to campus revolts, the trend seems to be headed more toward freedom from service than freedom to serve. But at Andrews University the freedom to serve is both available and exercised.

During the fall to spring school year, this freedom was claimed by all sorts of organizations: Christian Youth Action, the Ministerial Club, Campus Concern, and Community Action, to name a few. But it's not the organized efforts that really exhibit the character of the students at AU. These organizations are expected to serve. That's their job. It's the summertime that really brings out the best in the students. Take the case of the stolen washing machine for instance.

It wasn't actually the entire wash-

ing machine that was stolen, just the motor was gone. And if it hadn't been such an unusual machine, a scrub board could have substituted for awhile. But this machine didn't wash clothes. It washed and sorted tomatoes.

In fact it was this machine that all but sustained a large family by washing and sorting thousands of tomatoes for them each year. There was obviously a problem that needed solving. The solution came in an extraordinary way.

Several weeks before the crisis occurred, a group of girls at Lamson Hall were looking for something to do on Sabbath. At the suggestion of the dean, they adopted a story hour as their project. But it's one thing to decide to tell stories on Sabbath afternoon; it's quite another thing to find anyone who wants to listen. After two or three weeks of looking, the girls were ready to forget the idea in favor of something that would be more productive.

In the Nick of Time

Just in the nick of time the dean came through with an audience. There were over a dozen children all in one family who would enjoy having someone come out and tell them stories. The girls gave it their best, and when it came time for the closing prayer, the person who had "discovered" the family announced that these folks had a special request for prayer. They wanted the person who took their motor to bring it back.

The girls prayed. Along with their prayer they plotted. And while they couldn't play detective and retrieve the motor, they pondered the possibility of mustering up enough manpower to simulate the functions of the machine enough to save the tomato crop.

Now they were busier than ever enlisting recruits to help stifle the

tomato crisis. Dixie Rose, the unofficial leader of the group, made posters and circulated them throughout the dorms. The helpers would go the very next evening. In less than twenty-four hours five carloads of students were out picking and packing tomatoes while they sang camp choruses together in the field.

"We Wanted to Help"

Why did they do it? Their answers were surprisingly varied. Dixie put it this way. "Christ told us to go out and help our brothers—well, that includes picking their tomatoes if they need it." "Just because I thought it was a nice thing to do," came the nonchalant answer from one of the pickers. Another: "I wanted a change from what I was doing; I was tired working at the desk and wanted to get away, that's all!"

One girl summed it up for everybody by saying, "We wanted to help somebody; what's so difficult about that?" Someone even thought it was "relaxing"! Relaxing or not, the girls and fellows who went out came back with something greater than when they left.

"We were out there and there was such unity, a bond that drew us together—I don't know what it was—I can't explain it, but it was just great!"

Comment from the mother of the family: "I've never seen a group of kids like you before—and you kids think picking tomatoes is fun? You must be weird."

BABYSITTING DELUXE

Six dormitory girls from Andrews were asked to help in the nursery at the First Church of God in St. Joseph, Michigan, so that all the members of the church might attend the last service to be conducted by their pastor who had served there for twelve years.

Arrangements were made by a woman member of the church who became very ill the day before the service and was taken to the hospital. Her husband drove the girls to and
(Continued on next page)

Kresge Foundation Gives 2nd Grant For Science Complex

Andrews University will receive a second \$25,000 gift from the Kresge Foundation to be applied toward the science complex now under construction on the campus, according to Dr. Richard Hammill, university president.

The first \$25,000 grant was given for the chemistry section of the complex; the second grant is for the biology building.

"The Kresge Foundation voted to give this second gift toward the three-million-dollar science complex because of the success of the capital gifts campaign among local industries and businesses," commented President Hammill. "I am very pleased with the continued interest in and the support of AU manifested by the Kresge Foundation, and by our many other friends," the president said.

Babysitting Deluxe

from the church. The follow-up story is told by him in a letter to the university:

"That night upon returning home, I found on my porch a complete meal ready to cook for my four children and me, with a note attached on how to finish preparing the food and assuring me of their prayers and concern for my wife. The note was signed, 'The Andrews Babysitters.'

"This was only the beginning. Since then the girls have brought food to us almost every night and have offered to babysit or do anything else they could to help in this difficult time.

"Words just can't begin to express the gratitude my wife and I have felt for this help. I wish so much that Christian witnessing such as these girls have shown would make the headlines in our newspapers and the radio and TV instead of violence, that only a small handful of radicals cause."



Graduate Fellowships For Women 1970-71

The Danforth Foundation announces the 7th competition for its Graduate Fellowships for Women. The objective of the program is to find and develop college and secondary school teachers among that group of American women whose preparation for teaching has been interrupted.

The Fellowships are open to women who hold bachelor's degrees from accredited colleges or universities in the United States. Appointment is for one year beginning September 1, 1971, and is renewable annually provided the recipient remains in good academic standing and follows her original study plan.

For a brochure and fuller information about the program, address Director, Graduate Fellowships for Women, Danforth Foundation, 222 South Central Avenue, St. Louis, Missouri 63105.

Jocelyn Fay, until recently the assistant editor of the Lake Union Herald, talks with Dr. Gottfried Oosterwal (left) and Dr. Myrl Manley, teachers in the summer institute of World Mission at Andrews University. Miss Fay was scheduled to arrive about October 11 in Singapore, where she will serve as secretary to the public relations director of the Far Eastern Division of Seventh-day Adventists. Miss Fay was one of the 37 newly appointed missionaries and 7 furloughing missionaries who participated in the six-week institute at AU.

FFT Gives Plaque To AU Lab School

National religious telecast Faith for Today recently presented to AU's lab school a plaque in recognition of their \$2,288 contribution to the telecast's Valentine Day offering. This was the largest amount of money raised by any Seventh-day Adventist school in North America and was used to purchase a printer for film processing. The plaque presentation was made at the campus Pioneer Memorial Church.

ADVENTIST HIGHER EDUCATION

Sine Qua Non to Adventist Survival

FREDERICK E. J. HARDER

Dean of the Andrews University School of Graduate Studies

Any serious discussion of Seventh-day Adventist philosophy of higher education must take into account certain historical factors such as the initial *raison d'être* for the establishment of our church colleges and subsequent changes in society relevant to the questions as to whether they still have a vital role to play. Wide and informed discussion of this problem is long overdue, for unless Adventist colleges and universities are absolutely indispensable to the fulfillment of the church's mission, we cannot afford them!

Nearly a century ago our predecessors launched the church on its venture into higher education because of a basic concept that "In the highest sense, the work of education and the work of redemption are one. . . ."¹ Enlightened leaders throughout the several millennia of Judeo-Christian cultural development have held that the church must be concerned with the whole of man's life, both temporal and eternal. It was conspicuous in Abraham, who was chosen that he might "charge his children and his household after him to keep the way of the Lord by doing righteousness and justice."² The people of the Exodus accepted the divine mandate to teach the words of the Lord diligently to their children while they were sitting, walking, lying down or rising, by means of symbols and writings on their hands, between their eyes, on the doorposts of their houses and on their gates.³ Samuel and Elijah established schools for prophets at Gibeah, Bethel, Ramah, Kirjath-jearim, and Jericho.⁴ Jehoshaphat commissioned princes, Levites and priests to teach "the book of the law of the Lord . . . through all the cities of Judah" to teach "among the people."⁵ During and after the exile rabbis developed a distinctly religious education in the village synagogues of Babylonia and Palestine. The Master teacher, Jesus, accompanied by His twelve seminarians, expounded the principles of the kingdom of God in the synagogues of Galilee, in the temple of Judea and on the intervening countryside. The early church fathers established the cathedral schools which the popes, bishops and faculties reshaped into the universities of the Renaissance. The reformers transformed these universities, particularly in Germany, into storm centers of religious reform. In the new world pioneering churchmen established eight of our nine colonial colleges and (in the words of Cotton Mather's history of Harvard)

"foresaw, that without such a provision for a *sufficient ministry*, the churches of *New-England* must have been less than a *business of one age*, and . . . without a nursery for such MEN among ourselves *darkness must have soon covered the land, and gross darkness the people.*"⁶ All of these used educational procedures appropriate to their civilizations and regarded them as a primary religious concern.

As a continuation of this long and illustrious tradition and within the context of the development of universities and proliferation of colleges in the United States during the latter half of the 19th century, Seventh-day Adventist leaders launched the tiny, new and apparently resourceless church into the business of higher education in Michigan, Nebraska, Washington, and California. Within the first two decades of the twentieth century a medical college, several foreign language seminaries and a number of junior and senior colleges were added.

Such a course by such a movement is inexplicable except for two factors. Most important was the insistent demand from one who was accepted as "the messenger of the Lord" that education, just as redemption, is concerned with man's whole being; that education consists of the harmonious development of the physical, mental and spiritual powers; that it prepares the student for service in the life that now is and also for the higher joy of wider service in the world to come.⁷ Secondly, the leadership was convinced that the new church could not be obedient to the great commission any other way. It is within this context that an understanding of Seventh-day Adventist philosophy of higher education must be sought.

It is now nearly a century since Ellen White began writing extensively on the subject of education. The response of the church to her counsel was almost immediate, for in 1874 Battle Creek College was established. She wrote, "God designs that the college at Battle Creek shall reach a higher standard of intellectual and moral culture than any other institution of

the kind in our land."⁸ How she expected this higher standard to be achieved may be found among her very prolific writings.

She held that "the precepts and principles of religion are the first steps in the acquisition of knowledge, and lie at the very foundation of true education. Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes. . . . Science, in order to be fully appreciated, must be viewed from a religious standpoint."⁹ "When I was shown by the angel of God that an institution should be established for the education of our youth, I saw that it would be one of the greatest means ordained of God for the salvation of souls."¹⁰ "The college at Battle Creek should stand higher in moral tone than any other college in the land, that the safety of the children entrusted to her keeping may not be endangered."¹¹ "The students should receive at college such training as will enable them to maintain a respectable, honest, virtuous standing in society."¹² "The youth should be taught the importance of cultivating their physical, mental, and moral powers, that they may not only reach the highest attainments in

science, but . . . that they may develop symmetrical characters, and thus be fully prepared for usefulness in this world and obtain moral fitness for the immortal life."¹³

"Our college at Battle Creek is a place where the younger members of the Lord's family are to be trained according to God's plan of growth and development. They should be impressed with the idea that they are created in the image of their Maker and that Christ is the pattern which they are to follow."¹⁴ "Connected with God, every instructor will . . . direct their minds to the contemplation of eternal interests, opening before them vast fields for thought, grand and ennobling themes, which the most vigorous intellect may put forth all its powers to grasp and yet feel that there is an infinity beyond."¹⁵ "All should feel that it [our college] is one of God's instrumentalities to make Himself known to many. . . . In the fear of God, every endeavor to develop the higher faculties, even if it is marked with great imperfection, should be encouraged and strengthened. . . . Aids to self-development must be given to the youth; they must be drawn out, stimulated, encouraged, and urged to action."¹⁶



Dr. F. E. J. Harder, center front row, poses with part of the faculty and some of the forty students attending the Andrews University extension school at Collonges-sous-Salève, France. The extension school was conducted in three languages. Taught in English, interpreters relayed the lectures in German and French. Earphones facilitated the transfer.

"The design of our college has been stated again and again. . . . God designed that young men should there be drawn to Him, that they should there obtain a preparation to teach the gospel of Christ. . . . Too little attention has been given to the education of young men for the ministry. This was the primary object to be secured in the establishment of the college. In no case should this be ignored or regarded as a matter of secondary importance."¹⁷

These excerpts may be summarized in ten statements of principles which fairly well characterize the philosophy which prompted the development of a Seventh-day Adventist system of higher education.

Achievement in intellectual and moral culture should be the highest in the land.

Acquisition of knowledge is to be based on religious principles and precepts.

Application of knowledge is to be vitalized by the Spirit of God.

Appreciation of science will be maximized within a religious *weltanschauung*.

Development of symmetrical characters by students for the present and future worlds is a primary objective.

Recognition of the true dignity of man as a child of God created in His image must be fostered and taught.

Challenge for the most vigorous intellects is to be found in themes of the most profound and eternal interest.

Refinement of the higher faculties is to be stimulated by the teaching methods so that students will be prepared to maintain a respectable, honest, virtuous status in society.

Preparation of ministers—and all other types of witnesses to the gospel—is a principal goal.

Nurture of the divine-human communion is an exalted function of the Adventist college, which is also one of the mightiest evangelizing agencies available to God.

The rationale behind the church's more recent ventures into graduate education is not substantially different. Inasmuch as this involvement is more recent, more controversial, more expensive, and more feared by many among both leadership and laity, the remainder of this discussion will endeavor to propose the outlines of a viable philosophy for Seventh-day Adventist graduate education.

In subcommittee reports, in briefs that were submitted at various times, and in the preambles of actions by the General Conference Committee, three reasons emerge as basic to the thinking of those who initiated the present graduate schools.

The first of these concerned the safeguarding of Seventh-day Adventist young people who were going on for advanced study in response to rapidly escalating educational standards in the country. They were coming out of college younger than in previous years. Many were having difficulty arranging their programs because of Sabbath classes and examinations. Repeatedly, others were in grave danger of losing their spirituality under the impact of the social life and their intellectual involvement in a materialistic context.

The principle that intellectual and spiritual growth should be integrated is one that Seventh-day Adventists hold in common with Roman Catholics. Cardinal Newman declared that the object of Catholic universities is

to reunite things which were in the beginning joined by God, and have been put asunder by man. . . . Intellect . . . and religion . . . should be found in one and the same place, and exemplified in the same persons. . . . I wish the same spots and the same individuals to be at once oracles of philosophy and shrines of devotion. . . . I want the same roof to contain both the intellectual and the moral discipline. . . . I want the intellectual layman to be religious and the devout ecclesiastic to be intellectual. . . . As a general rule, no system of mere religious guardianship which reflects the reason, will in matter of fact succeed against the school. Youths need a masculine religion, if it is to carry captive their restless imaginations, and their wild intellects, as well as touch their susceptible hearts.¹⁸

These same concerns characterized a report of the subcommittee of the Commission on Graduate Work chaired by Dr. K. J. Reynolds who, after referring to the increasing demand that positions of trust and responsibility be filled by people holding master's degrees said,

It is with this rising level of personal and vocational competence that Seventh-day Adventists must compete while maintaining their spiritual integrity, their sense of mission, their consecration, and their love, without which all else is clanging brass and a tinkling cymbal. . . . The youthfulness of many of those knocking on the doors of the graduate school constitute a very real danger to the survival of a sound spiritual life and faithfulness to the church. It is the opinion of your committee that this condition should be recognized, and such graduate work given as we can manage.¹⁹

The second basic reason for establishing graduate education within the church was the need to preserve denominational uniqueness. It appeared obvious to those who were studying the matter—and they believed that experience supported their observation—that ministers and Bible teachers could not do their advanced study in seminaries or universities which had a completely different doctrinal orientation and come out fully prepared to be evangelists, pastors, Bible teachers, or church leaders thoroughly grounded in Seventh-day Adventist belief and with the world-wide missionary zeal which characterizes this church. The conflict between prevailing scientific theory and Seventh-day Adventist understanding of creation, the fall of man, the flood, and miracles also was seen as a threat to the church's world view and doctrine of redemption. The master's degree was becoming a requirement for teaching, and denominational leaders feared for the spiritual tone of academies and church schools if the majority of their teachers were to do their most intensive and final study in institutions whose basic thrust was inimical to some of the most fundamental beliefs.

At the groundbreaking ceremonies for the Seminary building in August of 1939, Elder J. L. McElhany, president of the General Conference, said:

We are increasingly persuaded that in an age of educational progress and scientific research we need to give advanced training to our ministry. . . . To a very large degree modern intellectual advances have been away from those historic conceptions of God and the Bible that characterized Christian thinking in past generations. We believe that a simple faith in God as a personal being directly interested in His earthly children, and a wholehearted confidence in the Bible as the insured Word of God, must be the dominating convictions in the minds of Seventh-day Adventist preachers if they are to carry on the noble tradition of a God-fearing ministry. . . . We are probably out of date so far as present-day philosophical and intellectual fashions are concerned.²⁰

Elder I. H. Evans expressed the general consensus among Adventist leaders when he wrote:

University work in outside schools for our youth is seldom satisfactory. Many things make it difficult, if not perilous, such as classes and activities on the Sabbath, the teachings of evolution and other anti-Christian theories, the social life with its strong tendencies to drinking and smoking, etc. The results obtained do not warrant our students' taking work where such conditions exist. Sooner or later, therefore, our denomination must provide

18 grades of work, of a different quality from that which the world offers. . . . Of course, other schools than our own *can* teach science, law, medicine, dentistry, the arts of teaching, etc. But they have an unfortunate effect on the faith and morals of our young people. . . . It is absolutely impossible for our young men and women to get advanced training in the Bible and in the methods of teaching our message by attending outside schools. . . . No worldly school can suitably train a man to preach the Advent message. . . . A seminary whose professors are not of our faith, and who do not teach and interpret the Bible as our denomination believes, disqualifies itself as a seminary for our young men.²¹

The third concern which contributed to the establishment of graduate education by this denomination was the felt need to prepare denominational leadership more thoroughly. More advanced degrees were needed among those holding responsible positions in many areas of church endeavors. In the minds of many, professional education was classed with graduate education. Three professions seemed particularly necessary to carrying on the church's mission; namely, medicine, the ministry, and teaching. A professional school had been provided for physicians, but ministers and teachers could get no education within the denomination beyond the four-year college. Many Seventh-day Adventist youth would not, and still will not, go farther in their education than they can go within Seventh-day Adventist institutions. President M. E. Kern of the Seminary wrote:

The strength of Zion is largely determined by the strength of her leadership. If the messengers of the church—administrators, ministers, teachers, and editors—are able to lift up their voices in strength and are not afraid . . . the work will go forward in power. The Seventh-day Adventist Theological Seminary has been established by the General Conference in order to strengthen the leadership of the movement.²²

To summarize, there were three basic considerations in the minds of church leaders which motivated them to take the very large step of faith to establish graduate education within the church. These were: to safeguard and nurture the spiritual experience of Seventh-day Adventist youth; to safeguard the doctrinal orientation of the denomination by providing its ministers and Bible teachers advanced education with a distinctly Adventist emphasis; and to prepare a more highly educated and competent leadership for the denomination. These were sound reasons. They are adequate to justify the maintenance of graduate schools.

However, there are additional considerations which would seem to make expanding universities an imperative responsibility for the church.

Two of these might be called current practical considerations. The graduate school has become the pace setter for both higher and professional education.²³ As a general rule, those departments which offer graduate work have the strongest faculties, the best facilities, and the most serious students. The fact that teachers in the college usually are also teaching in the graduate division has a tendency to upgrade their expectations in all their courses. The fact that many of them are engaged in research brings a freshness to their teaching which too often is lacking in many undergraduate classes. All Seventh-day Adventist colleges should benefit by the very existence of universities within the system. As graduate offerings are broadened and the excellence of their quality increases, the benefit accruing to undergraduate education should be enhanced. Students are likely to be attracted into those departments in which they may continue on the graduate level within church-related education. More Seventh-day Adventist young people will earn advanced degrees thus making available more and better prepared teachers for the entire educational system. There can be no question but that the denomination's graduate schools already have contributed very substantially toward upgrading the quality of church-sponsored education at the elementary, secondary, and higher education levels. Presumably, this will be a continuing and a growing trend.

The great American universities have become "service stations" for the nation. Through research, they have been able to contribute to the reduction of poverty, the conquering of disease, and the elimination of drudgery from many tasks. They have been of inestimable service to industry, to government, public education, and the nation's cultural institutions. Through their research and professional services they assist in solving many of life's problems.

If churchmen really believe that eternal life has its beginnings in the present and that the kingdom of God has present as well as a future reality, they must recognize that making it their first concern will involve them in such services. Jesus ministered to the physical and temporal needs of people out of His great compassion. His church will do no less. Furthermore, Seventh-day Adventist graduate schools can make distinctive contributions to their church, for it too has problems that are amenable to solution by careful research done by its scholars. A Christian university is a reservoir of expertise which can be directed toward making the work of the church more efficient and more effective.

"Think tanks" are being utilized by industry and government. This church should be able to look to its

universities for similar services. The question is sometimes asked, Can Seventh-day Adventist scholars really engage in objective research, or does their religious commitment preclude free inquiry? As a matter of fact, anyone who claims that his investigation is purely objective is claiming to be doing that which no man has ever done and which no man will ever do. Every investigator pursues his work within a certain world view. Every piece of research is done within a context. Every inquiry is made on the basis of certain assumptions. Indeed, basic assumptions and the formulation of hypotheses prior to the actual investigative work are of the very essence of research procedure. Objectivity consists not in study without basic assumptions, but rather in carefully formulating them, proceeding with the research strictly on their foundations, and then stating in the report what those assumptions were so that every reader may evaluate the results in the light of those presuppositions. If they are questioned, another research project may be structured on the basis of different hypotheses.

Precisely because of this, Seventh-day Adventist scholarship has very definite contributions to make. Not all research should be conducted on the basis of materialistic presuppositions. Not all scientific investigation should proceed on the assumptions of naturalistic evolution. If the Seventh-day Adventist world view is correct, then research based on its tenets should result in the most valid findings.

A few years ago, Vatican Council II declared that in those schools dependent upon the church it is expected that:

by their very constitution individual subjects be pursued according to their own principles, method, and liberty of scientific inquiry, in such a way that an ever deeper understanding in these fields will be obtained and that, as questions that are new and current are raised and investigations carefully made according to the example of the doctors of the church and especially of St. Thomas Aquinas, there may be a deeper realization of the harmony of faith and science. Thus, there is accomplished a public, enduring and pervasive influence of the Christian mind in the furtherance of culture, and the students of these institutions [will be] molded into men truly outstanding in their training, ready to undertake weighty responsibilities in society and witness to the faith in the world.

Teachers in these schools were exhorted to imbue their students "with the spirit of Christ, to strive to excel in pedagogy and the pursuit of knowledge in such a way that they not merely advance the internal renewal of the church but preserve and enhance its beneficent influence upon today's world, especially the intellectual world."²⁴

Certainly, Seventh-day Adventist scholars pursuing studies on the basis of what God has revealed, especially in the Bible and Spirit of Prophecy, should achieve a deeper realization of the harmony of faith and science,

and the influence of their Christian minds should advance the internal renewal of the church and enhance its influence upon today's world, especially the intellectual world.

There are other reasons, philosophical reasons, why Seventh-day Adventists should have their own universities. Although these are not the kind that inspire the sense of urgency in many people, they underly all other reasons and in the end may be the most compelling of all.

The first has to do with metaphysics. Seventh-day Adventists hold that the ultimate reality is a personal God. They believe that the material universe was ordered by fiat creation and that natural law is divine law. This gives even to purely scientific research a certain theological significance. It is a basic supernaturalism that places the church in opposition to the secularism of today's academic world.

Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth, and filled it with life and gladness. Even in their blighted state all things reveal the handiwork of the great Master Artist. Wherever we turn, we may hear the voice of God, and see evidences of His goodness.²⁵

God has laws that He has instituted, but they are only the servants through which He affects results. It is through the immediate agency of God that every tiny seed breaks through the earth, and springs into life. Every leaf grows, every flower blooms, by the power of God.²⁶

The concept that nature is God at work and speaks of Him who works is one that Seventh-day Adventists take very seriously, but it also is one that is regarded as pure nonsense by many of those who are interpreting nature to the world today. Clearly, there is an obligation to mitigate the impact of this secularism which so dominates much of the world's thinking. For the accomplishment of this no means exists comparable to the potential of a Seventh-day Adventist university and its community of scholars.

Likewise, the Seventh-day Adventist concept of the nature of man has implications for the operation of denominational graduate schools. Adventists accept the Biblical doctrine that man was created in the image of God, that he fell from this lofty estate through the rebellious exercise of his will and thus became subject to death. However, they also hold that through an act of God's grace accepted by faith, man may be redeemed

from his sinful state and have restored within him the image of God. Add to this the concept that "in the highest sense, the work of education and the work of redemption are one"²⁷ and the total scope of education — just as the total scope of the work of redemption — becomes the concern of the whole church. Although individual members may find beyond the church ideas and activities which support the process of redemption within them, the church may never say that any part of the process is beyond its concern. Similarly, although some will avail themselves of educational opportunities outside the church, the church is not free to say that any part or level of the process is none of its concern. "The great principles of education . . . are the principles of the character of God."²⁸

When Ellen White said that cultivated intellects are needed in every phase of the work of God and that novices cannot do the work acceptably, she felt that the Christian college was designed of God to prepare such "intellects." But in our day an exhortation such as the following could scarcely be confined to anything below the graduate school:

By the word coming from God, we are instructed to educate, educate, educate, young men and young women to understand the living oracles of God. . . . God requires that minds shall not be dwarfed by a connection with the church, but strengthened, elevated, enriched, ennobled, and made fit for the most sacred work ever committed to mortals.²⁹

Control of the mind, establishment of correct habits of thinking, the deliberate directing of thoughts in wholesome channels, Ellen White regarded as cooperation with God in His endeavor to communicate with man.³⁰ Mental exertion by faith for the acquisition of knowledge motivated by a controlling love of God, she held, would increase an individual's power for good in this life and have eternal consequences. She made the rather astounding assertion that "the capability to appreciate the glories that 'eye hath not seen, nor ear heard' will be proportionate to the attainments reached in the cultivation of the faculties in this life."³¹ The mind purified through the grace of God can be continually reaching beyond the limits of worldly thought into the limitless vastness of the infinite. The true character of evil will be discerned. God's justice, mercy, love, holiness — His character — will be manifested to such an intellect, bringing it into close communion with the infinite mind.³² Where better can this be achieved than in the Adventist university? The development of man's physical, intellectual, and spiritual powers should be harmonious at all levels, perhaps especially at the highest level, where the most intense concentration, the deepest cultivation and the highest refinement take place.

The Seventh-day Adventist concept of the nature of knowledge provides another justification for the Adventist university. Basic to Ellen White's epistemology was the belief that "from God, the fountain of wisdom, proceeds all the knowledge that is of value to man, all that the intellect can grasp or retain."³³ "Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. . . . In this communion is found the highest education."³⁴

This is in harmony with the concept of the nature of reality, already noted. A graduate school which encourages the researcher to begin with such a premise in his investigations will scarcely be found outside the Seventh-day Adventist Church. On the other hand, if this is a valid principle, the Adventist graduate school has a tremendous role to play in the church's growing understanding of God and its relation to Him.

This concept means that whenever, wherever, however man learns, to the extent that he finds truth or attains helpful skills, to that extent God is revealed to and in him. It means, as Ellen White repeatedly indicated, that things in this world are more intimately related to heaven, and they are more directly under divine control than is usually realized. The implications of this for research can scarcely be exaggerated, and the concept again puts the Adventist graduate school in a class entirely apart from the secularism of the rest of the academic world.

Ellen White held that divine revelation occurs by concursive action with the human consciousness, making use of man's cognitive faculties. This requires that Christian education must aim at the highest development of every human faculty, for it is only through these that divine-human communication may be experienced.

A full acceptance of this idea would place every educator under obligation to make the Seventh-day Adventist education system foremost in the development of the total potential of every individual. No weak spots in curriculum or in any other part of the school program are tolerable. Utility cannot be the determining criterion for evaluating the worth of a course or a curriculum. The fact that a student has an ability is sufficient reason for developing it. Attainment or failure on this principle is not so much a question of more or less skill, more or less culture, more or less intellectual advancement, but it is a matter of communication or no communication with God, perfection or disintegration of character, eternal life or eternal death. This concept calls for democratic administration of Christian schools in order to encourage the fullest development of every member of the faculty and to capitalize on every individual ability. Ellen White insisted that the seeking, obedient mind

may be expanded, enlightened, convicted. It may receive flashes of insight, have its attitudes guided and be impressed with a character by divine action concursive with its own. Where but in a Seventh-day Adventist institution could research be conducted on such a presupposition?

Finally, the Seventh-day Adventist concept of values must be noted. The *summum bonum* for Christian ethics is the declaration of Jesus, "Seek first the kingdom of God and His righteousness." The ultimate moral value is love: total, unconditional love for God expressed in living, active love for fellowmen. To whatever degree a character reflects such love (as described in the decalogue, Sermon on the Mount, life of Jesus — indeed, the whole Bible) to that extent it has grown toward likeness with the Creator, the full realization of which is the highest good possible for man.

Strictly secular research is primarily concerned with things, processes, phenomena, events, power, control, etc. It tends to undermine humane values. Here the Adventist graduate school should make some of its most distinctive contributions. Where spiritual values are more important than material, man is of more importance than things, and the individual is just as important as the group. This has implications for the kinds of research likely to be pursued and places upon the investigator certain moral imperatives.

The universities of the nation have a tremendous impact upon the hierarchy of values by which the citizenry lives. The determination of values ought not to be left entirely to secular and irreligious hands. The strength of an idea is not dependent upon the number of people who may be holding it. A small group may exercise an influence over society at large far out of proportion to its numbers by the discovery, formulation and dissemination of vital and dynamic ideas.

For all these purposes to be achieved, Seventh-day Adventist post-baccalaureate educational institutions eventually must become complex, efficient and of the highest quality. They must offer learning opportunities in all fields and professions for which there is a substantial demand among the young people of the church and for which adequate financing may be found. They must have research facilities and develop an intellectual climate which will permit and encourage the most rigorous investigation in the humanities, social sciences and natural sciences. They must perform high quality direct services to the church and also to the larger society for which their expertise and research activities give them a unique competence.

The cost of such institutions will be great. The cost of public universities is great, but had the nation not spent billions on its universities, it would have precious few billions to spend on anything. The

contributions these institutions have made toward our national economic growth have been enormous. Is there any reason to doubt that Adventist universities can and will contribute substantially to the economic growth of the constituency which they serve? The church will be richer, not poorer because of them.

To suppose that the same objectives may be achieved by Seventh-day Adventist young people getting their graduate education in the secular universities and by Adventist scholars working in the research facilities of such institutions is either naive or presumptuous. It certainly is not realistic. The Catholic Church has had long and wide experience in the business of education. It is just as concerned that its schools contribute toward the achievement of its world-wide mission as Adventists are that theirs should. It is significant that in this time of financial crisis when it is necessary for Catholics to reduce the number of their schools, it is not the expensive graduate schools that they are closing down! This is not to suggest that Adventist elementary and secondary schools be sacrificed for the support of the denomination's universities. Never! The various components of our educational system complement and are necessary to each other.

However, for safeguarding many devoted young people who insist on gaining the highest possible education; for preserving a unique doctrinal orientation; for providing teachers, ministers, leaders, healers, and other professionals needed with the church program; for upgrading the entire educational complex of the church; for encouraging the conducting and publishing of research within the context of Christian faith and commitment; for the pursuit of advanced study within the supernaturalist climate of Seventh-day Adventist concepts of the nature of reality and God, of man and redemption, of knowledge and truth, of values and morality; and for bearing a witness to these distinctly Christian concepts before a largely secular but increasingly educated world Adventist higher education is indispensable. Furthermore, the denomination's graduate schools must be here to stay; they must be made to grow; they must be allowed to prosper, else our future as a dynamic, relevant church is already in the past!

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The Andrews University School of Graduate Studies offers programs leading to the Master of Arts degree in the departments of Biological Sciences, Education, English, History and Political Science, Mathematics, and Music; and in the field of Religion, through a cooperative arrangement with the Seventh-day Adventist Theological Seminary. The Master of Arts in Teaching degree is offered as an interdepartmental program in Biological Sciences, Chemistry, English, French, History, Home Economics, Mathematics, Music, Physics, Political Science, and Speech. The degrees of Master of Business Administration and Master of Music also are offered.



Music Notes



Graduate Students Give Recitals

Graduate music students from Andrews University appeared in a series of graduate recitals this summer that ranged from French horn to oboe and voice to pipe organ.

Organ recitals were given by David Hegarty, Luane Logan, and Linda Van Niekerk; vocal recitals, Charles Dowell and Alise Schram; woodwinds, James Bembenek and Richard Stumbaugh; French horn, Ben Eby; piano, Corazon Arevalo and Estelle Jorgensen. Alfendi Mamora wrote four pieces of music for an original compositions recital.

Andrews School of Graduate Studies offers master of arts and master of music degrees.

AU Summer Music Camp Draws 54 Students

(See picture below)

Attending the National Summer Music Camp held at Andrews, August 17 to 22, were 54 academy and high school students. Study at the camp covered musical performance in band, choir, keyboard, and strings.

The camp administration included administrator Winston Dennis, Loma Linda Academy, Loma Linda, California; assistant administrator William G. Cemer, Adelphian Acad-

emy, Holly, Michigan; department chairman, Paul Hamel, Andrews University.

Visiting camp staff represented six other academies: Francis Cossentine and Patricia Silver, Forest Lake Academy, Maitland, Florida; Gordon Finch, Walla Walla Valley Academy, College Place, Washington; Glen Hamel, Spring Valley Academy, Centerville, Ohio; Lyle Hamel, Pioneer Valley Academy, New Braintree, Massachusetts; Joyce Staddon, Cedar Lake Academy, Cedar Lake, Michigan; Lynn Wickham, Upper Columbia Academy, Spangle, Washington.

Summer Band Concert Performs Under Cemer

The AU summer band, under the direction of Bill Cemer, appeared in concert during the National Music Camp held at Andrews in August. The hour-long program included such selections as Von Weber's "Peter Schmolle Overture," Vaughn Williams' "Folk Song Suite," Debussy's "Reverie," and "Black Is the Color," a folk song arranged by Reed.

An instructor in instrumental music at Adelphian Academy, Holly, Michigan, during the school year, Cemer spent the summer at AU as

a visiting instructor in brass and as director of the band.

Cemer is an alumnus of AU, having received his bachelor of music education degree in 1964 and his master of music degree in 1969.

Student Gives Concerts In Nassau and Jamaica

Mrs. Betti McDonald, soloist with the University Singers, presented several concerts in Nassau and Jamaica during August. The concerts were sponsored by the West Indies Union Conference of Seventh-day Adventists.

Mrs. McDonald, a senior psychology major at Andrews, is the daughter of B. L. Archebold, an alumnus of Andrews and recently elected president of the Inter-American Division of SDA's.

1970 CONCERT SERIES Includes

Chicago Symphony Orchestra
February 7

Vienna Choir Boys
March 6

U. S. Navy Band
May 16



Follow-up on MDTA

According to Bernard Andersen, AU associate professor of agriculture, the results of the MDTA Dairy Technician Course offered at Andrews the last few years show that it is a fine community activity with a substantial profit income. Andersen also states that so far two persons have been baptized into the church from the trainees, and one is currently enrolled as a four-year college student at Andrews. Andersen has submitted a proposal for a new class to begin in December.

The Dairy Herd Technician course was established in the fall of 1967 at Andrews University in an attempt to supply trained personnel as employees on Michigan dairy farms. Four classes have now completed their instruction. It has resulted in furnishing Michigan dairy farms with trained labor, has increased the employability of the graduates and also their incomes, states Frank Bobbitt, assistant professor of Michigan State University, in a detailed follow-up study of the program.

Course content for the training program included orientation to the dairy cattle business, milking machines and procedures, DHIA testing and artificial breeding, the physiology of milk secretion, physiology of reproduction, dairy cattle nutrition and herd health. It also included supervised experience in milking and sanitation procedures, laboratory procedures and field techniques for milk testing and artificial insemination. Other subjects studied included herd management, advanced dairy nutrition, soil management and crop production, machinery and equipment, farm organizations, calf raising, housing systems, milking systems, genetics of dairy breeding, and farm management.

Campus space formerly occupied by the Elementary School has been renovated to make additional rooms in the education department of the university.

B. S. Degree in Engineering Now Available at Andrews

The addition of William W. Davidson, Ph.D. in civil engineering, to the AU engineering department staff in September enables Andrews to fully implement the engineering science program. The program is a flexible curriculum, offered entirely on the Andrews University campus and leading to a bachelor of science degree in engineering.

Dr. Davidson comes from Ohio University where he has been teaching courses in structures and engineering mechanics. Previous to this he was on the faculty of Pennsylvania State University where he also earned his doctor's degree.

Harold H. Lang and Albert A. Heaney, who have been on doctoral study leaves in mechanical engineering and electrical engineering respectively, have returned to Andrews to teach during the coming school year.



William W. Davidson, Ph.D., new engineering staff member.



Professor Profile Dr. Emmett K. Vande Vere

By SHARON LEACH, Senior English Major

I walked into Dr. Vande Vere's office right in the middle of a "book sale." He was weeding out some of the books he'll no longer need, and had offered them—for a price—to his students. The "price" was 50 cents for large, hardbound books, 10 cents for paperbacks!

His secretary reprimanded him for not charging more: some were ten-dollar books. I couldn't keep from silently agreeing. Dr. Vande Vere answered our objections philosophically: "Well, the students don't have much money. If they'll take them and use them and learn from them, I'll be happy."

This philosophy of love and ambition for his students prompted the Andrews University Board to name Emmett K. Vande Vere its newest professor emeritus as he went into semi-retirement this summer, after teaching at the university twenty-three years. He served as chairman of the history department from 1947 to 1964, and from 1964 to 1970 as professor of history, specializing in denominational history, American history survey, the American frontier, and the Renaissance and Reformation period.

Early Years

The sixth of seven children, Emmett Vande Vere was born in the country in 1904—eight miles west of Minneapolis. In 1894, his father had driven one of the last covered wagons west, taking his wife and the then family of five to Oakland, where Mrs. Vande Vere was converted to Adventism by the pioneer evangelist and educator, A. T. Jones.

After the Vande Veres' return to Minnesota, two more children were added to the family, and it soon came time, after finishing six grades in a country schoolhouse, for young Emmett to attend academy. His mother was determined that he be in an Adventist school; so at 13, wearing short pants, he left home for Maplewood Academy, then situated in Maple Plain, Minnesota.



Dr. Emmett K. Vande Vere, professor emeritus of AU, retires after 23 years of teaching at Andrews. He recounts campus changes and the accelerated pace from the humdrum early years to 1970 pacemaking.

It was during his five years at the three-building academy that Vande Vere decided to become a history teacher. Mrs. Vande Vere had spent many long winter evenings reading to her children from the *Great Controversy* and from history books, with the purpose—like that of most Adventist mothers of that day—that Emmett be inspired to become a minister. While desiring to please his mother, he felt too shy to go into the ministry. He was very fond of both church and secular history—his favorite book was *Thoughts on Daniel and the Revelation*—and so, to satisfy his own taste, and to appease his mother, he decided to go into teaching. Vande Vere laughs when he remembers the puzzled look on the face of Union College's history professor and camp meeting representative when the timid young man told him his ambition.

In those days at Maplewood Academy, every student had to work 14

hours a week, and Emmett Vande Vere put in his "free domestic time" piling wood, packing ice, husking corn, herding cows, feeding calves (one of the better jobs), picking and cleaning beans, and hauling coal (one of the worst jobs).

Remembers "Turned on" Frogs

As one of his favorite subjects was biology, he also spent a lot of time working in the lab. His prominent memory of his biology work is the day in late autumn when the teacher sent him to collect frogs. After breaking the ice sheet on a pond, he plopped a number of frogs into his bucket and returned to school. When they didn't "re-activate" as soon as he thought they should, he turned hot water into the bucket, and the lab was immediately filled with "turned-on" frogs.

Maplewood Academy had another very profound effect on Vande Vere—for there he met Margarete Hayes, the future Mrs. Vande Vere. She was also the main influencing factor in his decision to attend Union College.

When he arrived in Lincoln in 1923, Emmett lived with his brother, working for his roofing company, and also as reader for W. J. McComb, his major professor in history. Studying toward a major in history with minors in German, education, and Bible didn't leave much time for extracurricular activities, but Vande Vere found time to report for the *Educational Messenger*, a name he helped to change to the *Clock Tower*, and to serve as assistant editor of the *Golden Cords*.

Campus Stagnant By Comparison

Vande Vere feels that the 300-member student body of those "lean years" was rather stagnant compared to today's campus outreaches, yet there were a few—of whom he was one—who worked with underprivileged community children in story hours and tutoring programs.

(Continued next page)

Regarding life on campus from 1923 to 1927, Vande Vere recalls the lack of cars. "In those days, it was a rare student who owned a car; a rarer one still who got permission to bring it to college. There weren't over 20 cars there."

He reminisces about the social life: occasional parlor dates, Saturday night parties in the community, lectures, music programs, and basketball games and swimming until a big wind blew down the gymnasium!

Begins Teaching Career

Immediately after his graduation Vande Vere became dean of boys and history teacher at Plainview Academy in Redfield, South Dakota. One year later he married Miss Hayes, who came to Plainview as music teacher. Another landmark came at Plainview, for in 1931, the Vande Veres' son, Wayne, was born. (He is now chairman of the department of business administration at Southern Missionary College.)

After five years, Vande Vere left Plainview for his alma mater, Maplewood Academy—now in Hutchinson, Minnesota—to teach history and to serve as dean of boys under principal W. J. McComb, his former professor. These were depression years, and Vande Vere recalls how McComb would give each faculty member \$5 pay occasionally and ask him to stretch it as far as possible.

In 1940, Vande Vere left Maplewood to take graduate work at the University of Nebraska. Receiving his master's degree there, he wrote his thesis on "Medical Service in the Union Army, 1861-65."

The 1941 through 1943 school years found him principal and history teacher at Walla Walla College Academy. In 1943, he moved to Auburn Academy (Washington), where he served as history and Bible teacher.

While teaching at Auburn, he was also attending the University of Washington at Seattle, working on his PhD. It took four years to complete the course work in eight areas of history and to write the dissertation, "History of Irrigation in Washington." Vande Vere recalls how his original intention to write on denominational history was rejected by

his major professor, and how he then agreed to write a dissertation on irrigation since the subject was non-controversial, and sources were close and available.

A Call to EMC

In 1947 came the call from President Alvin W. Johnson to come to EMC. Vande Vere arrived to find that he was practically *the* department! He taught history courses that were needed, as well as government and business courses—17 semester hours in all.

Vande Vere recalls Johnson's administration as one of frugality. During that time, the college store was a 30' x 60' section of the basement of North Hall. He remembers it as a friendly meeting place, with its books, groceries, and soda fountain jammed together.

Enrollment Limited

Also during Johnson's administration, a board action was taken never to admit more than 600 students to the college. For this reason, dorms were small. The girls lived in Birch Hall; the boys had a small dorm, several old houses, quonset huts, metal buildings called "Aluminum City," a building on the St. Joseph River, rooms above the auditorium, and a house called "Green Gables." Vande Vere remembers clearly how happy the boys were to help the girls move into Lamson Hall—so they could have a place to live!

It was during Vande Vere's early days at EMC that the Alvin Johnson Gymnasium was built. He recollects the "fear and trembling" with which the board set standards for the use of the building. They didn't want students staying there after games, so dressing facilities were limited. He tells that the last student recruitment program by students was held the year the gym was dedicated. The winners were allowed to hold the first Saturday night program in it. Accustomed to the curtainless stage in the old auditorium, they continued the practice of stagehands running out on stage in plain sight of the audience to change scenery—all the time running past the new curtain pulls!

In discussing overall changes in the college over the past 23 years,

Vande Vere points to the obvious plant growth with the addition of many new buildings, to the change to a university, to the increased overseas enrollment, and to the growth from a faculty of 65 with eight PhD's to the present one of 259 with 75 PhD's.

Working Students Satisfied—"Humdrum"

Some changes are more subtle. A large part of the student body in the late 40's was veterans, and these older men set the tone of the campus. The SA presidents of those years were five to six years older than those today, and Vande Vere believes student government was more purposeful. He says that more students worked their way through school then, and that students seemed more satisfied with "humdrum life" on campus, usually packing the Saturday night programs.

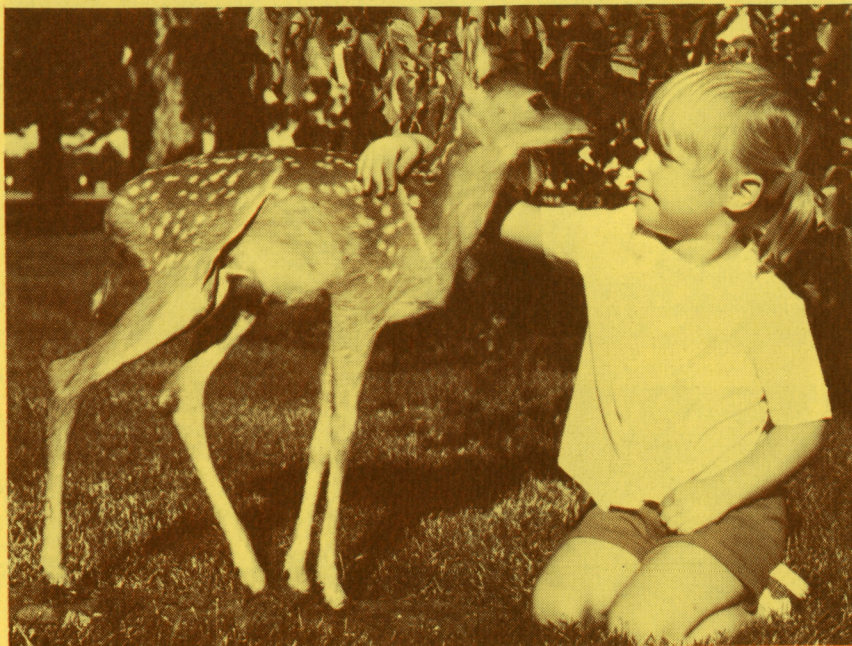
Vande Vere's retirement is only partial, as he will continue to teach denominational history and American Frontier for the university. His book on Andrews' history is on the press at Southern Publishing Association, and he also hopes to write further on denominational history. He has been asked by Dr. C. Mervyn Maxwell, professor of church history at the Seminary, to make some tapes on denominational history, since Vande Vere was able to talk some years ago with Adventist pioneers long since dead.

Looking back on his 43-year teaching career, Vande Vere says, "I've had an awfully good time. With a few students, I've failed, but for the most part, there's been a really good relation with the students. As a result, I have thousands of friends all over the world. This is what makes the work of the teacher so satisfying: I've multiplied myself so many times over."

Vande Vere had, as students at AU, three board members, 16 administrators, 39 undergraduate and graduate faculty members, and four Seminary teachers.

"I feel the work of the teacher is more satisfying than that of a minister, for the teacher meets with his students every day, and school is so often the place of conversion."

'Stuffed Shirts' Come to Andrews



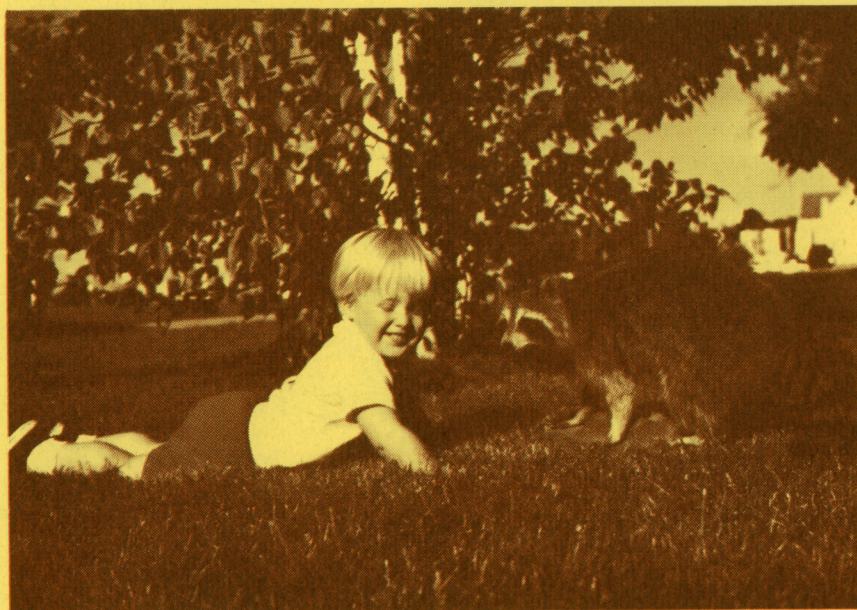
A collection of 74 taxidermy specimens, evaluated by a Philadelphia taxidermist to be worth over \$6,500, was donated recently to Andrews University from the estate of Harry K. Ott.

Ott, a resident of Valley Forge, Pennsylvania, was a professional furrier at the time of his death. The early years of his career, however, were spent as a taxidermist, and it was at this time the collection was made. Specimens in the collection include a great golden eagle, an albino fox, a brown skunk, a day-old fawn, a bobcat, two raccoons, a great snowy owl, and a great blue heron.

When Ott died in April, 1970, his family donated the collection to AU, and LeRoy Peterson, assistant professor of music at AU and close friend of the family, made the necessary packing and transportation arrangements for the collection, which arrived on campus August 2.

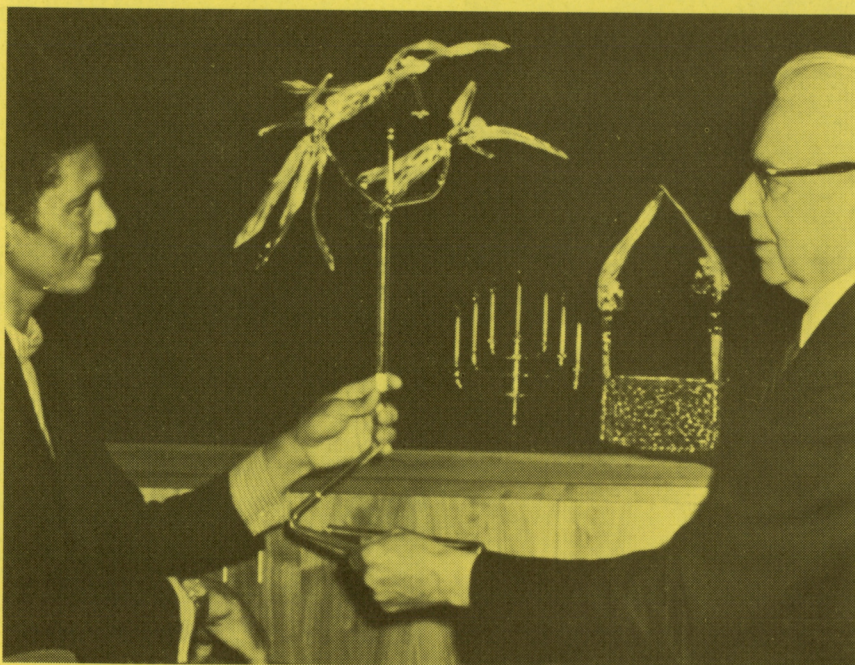
The specimens are at the present stored in the biology department awaiting completion of the biology wing of the science complex building, where they will be displayed in a museum. Scheduled date of completion is September, 1972.

LeRoy Peterson, AU assistant professor of music, and his two children pose with taxidermy specimens from the estate of Harry K. Ott. The collection, donated to Andrews University, numbers 74 specimens and includes some items that are almost irreplaceable.



Class Considers Church Structure

General Conference President Robert Pierson meets a class in a study of church structure conducted this summer at Andrews University by Dr. Pierson and AU President Richard Hammill. The class, the first of its kind, had 32 members enrolled.



Glassblower Joshua Ince (right), student at Andrews University, presents a glass sculpture he made of the Three Angels to Dr. W. G. C. Murdoch, dean of the Seventh-day Adventist Theological Seminary. The Ark of the Covenant and the Seven Candlesticks in the background were also made by Ince.

Certified Glassblower at AU To Study Theology and Teach

"These three angels represent Andrews University to me," said Joshua Ince, a sophomore theology major, as he recently presented his piece of handblown glass sculpture to Dr. W. G. C. Murdoch, dean of the

Seventh-day Adventist Theological Seminary on the AU campus.

Ince, a certified glassblower, made the piece representing the Advent message of Revelation 14:6-12 because, "Andrews University is pre-

paring its men and women to serve in all parts of the world carrying the gospel to all people. The university, like other colleges, helps its students to fit into society; but, unlike other schools, it gives its students a sense of obligation for the spiritual well-being of others."

The piece will be on display in Seminary Hall in a permanent exhibit, and according to Dr. Murdoch, "will inspire Andrews students to realize their purpose in being here."

A member of the American Glassblowers Society, Ince did not give up glassblowing on coming to Andrews. Under the direction of Dr. Dwain Ford, chairman of the chemistry department, he is a special instructor in glassblowing for the university. The course teaches science students the major skills needed for scientific glassblowing and also gives students with other majors the opportunity to learn some of the fine art of artistic glassblowing.

The class, carrying three hours of credit, will include each week a lecture, a demonstration of techniques, a discussion of students' specific problems in arts, and five to six hours of lab work.

Ince says that once he takes up his ministry, he will not do any glassblowing. "The souls of men will last through eternity, while my products now are transient. The product of my ministry will be far more important than the accumulation of money in this world. I consider my calling to the ministry to be a great privilege."

Who? What? Where? When? Among Our Alumni

One doctor for every one hundred thousand people probably sounds frightening to most Americans, but to **Dr. and Mrs. Fred Myers**, the prospect of three years' mission service in medically-poor Ethiopia is a challenge.

And challenging the Myers, prior to their leaving August 20, was the packing of living necessities which are not available or are extremely expensive in Ethiopia. Packed away in their luggage to go to Addis Ababa are such items as a case of hairspray, and some baby clothes for potential arrivals not yet expected.

"We've been told that a simple cotton housedress costs 75 U.S. dollars in Ethiopia, and we want to be prepared for anything," said tall, bespectacled Dr. Myers.

Dr. Myers will serve in the new Empress Zauditu Memorial Hospital in Addis Ababa, a 150-bed hospital with a staff of seven doctors.

"All through my formative years," said Dr. Myers, "I learned that mission fields are a very rewarding and very necessary part of spreading the gospel. I wanted to serve overseas, and now is an opportune time because I have a minimum of family responsibilities. . . .

"I don't think it's the big house and car that make a doctor with an established practice slow to leave for mission service. But if he's settled in a community, with many patients dependent on him, with church responsibilities, children in school, and maybe long-term debts that he acquired in school and during the first years of practice—there are a lot of very understandable reasons for him to stay where he is."

Dr. Myers, who has just finished a year's internship at the Kettering Medical Center in Kettering, Ohio, has received an occupational deferment from military service while in mission work, but will become eli-



Dr. and Mrs. Fred Myers, AU alumni, left in August for Ethiopia where Dr. Myers will serve for three years at the Empress Zauditu Memorial Hospital in Addis Ababa.

gible for the draft when he returns to the states.

Dr. Myers' wife (Barbara Jemison) is a dietitian-nutrition instructor who was an instructor in home economics at Andrews during the 1964-65 term. She is a 1964 graduate of AU, and Dr. Myers was graduated from AU in 1965. They recently participated in a six-week missions orientation session at Andrews this summer and were scheduled to arrive in Addis Ababa September 1.

One of the Myers' objectives in mission service is to gain new insights during the next three years. "Society here is pretty materialistic. I think all Americans should be exposed to societies different from ours. This is our chance to get this experience."

AU in Uniform

Joseph T. Stovall, former AU student, has been decorated three times since his voluntary induction into the U. S. Army in March, 1970. At the graduation ceremony, May 7, 1970, for class 19-B, Company E., 4th Battalion, U. S. Army Medical Training Center, Ft. Sam Houston, Stovall, with three other men, was decorated for scoring a total of 500 points out of a possible 500. He also received a second award for scoring highest in his basic training class on the Combat Proficiency Test. On July 17, at the graduation ceremony for Company D, 3rd Battalion, Stovall was again decorated for scoring 500 points out of a possible 500 on the U. S. Army Physical Training Proficiency Test, the only soldier to do so in his company of 455 men.

Stovall is presently assigned to Ft. Detrich in Frederick, Md., where he is a member of the Project White Coat team. While at Andrews Stovall was a student evangelist for Pioneer Memorial Church for one year. During the winter of 1970 he was a full-time employee at College Wood Products.

Dr. Bryson V. Ahlers, BA '64, is now in the U.S. Army, stationed in Vietnam. He completed his internship at the Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, and remained there until his induction. His wife is the former Susie Van Camp, BA '64.

Mr. and Mrs. Roger Peden and children left for Singapore in August. Mr. Peden, BME '64 and MA '67, will teach in the school for missionaries' children.





Among the many denominational workers trained at Andrews University are Pastors Dean Hubbard (trumpeter) and Bruce Johnston. Hubbard is ministerial secretary of the Korean Union and Pastor Johnston is now evangelist for the Far Eastern Division.

Alumni Head Crusade

The Greater Singapore Christian Crusade, April, 1970, was conducted by two alumni who were also former teachers at AU: Elders **Bruce Johnston**, MA '57, BD '62; and **Don Jacobsen**, MA '57 and BD '67. The sermons (with an average of about 1,000 persons in attendance each night through the series) were translated simultaneously into six different languages. The translation was done from booths in the hall, and five hundred six-channel transistor receiving sets with ear phones were available for persons not understanding English. The languages were English, Mandarin, Cantonese, Ho Kien, Malay, and Tamil.

Another interesting feature of the crusade was that at least 75 percent of the non-Adventist attendance was made up of youth under the age of 25, the leaders report. Of those baptized, the percentage was even higher. Most of the youth were teenagers, and they are "proving to be the real hope of the churches in that area." Practically all of them came from non-Christian homes, principally Buddhist. "There is a real movement on among these young people toward a better life, and for the first time in centuries they are looking for religious certainty and peace.

Labor of Love

Mrs. Arthur Richards, BA '45, after attending Homecoming this spring at Andrews, spent many weeks contacting the members of the class of '45 and bringing the news on them up to date. She circulated the news letter among her classmates and sent a copy to the Alumni Association office where it has been placed on file.

What an idea for someone in the class of '46 (next silver anniversary class) to pick up! It is not only a service to the members of the class, but it is also valuable information for alumni records. Want to become involved, Someone?

Ordained

At the Oregon camp meeting, July 24, four alumni were ordained to the gospel ministry: **James Kilmer**, MA '65 and BD '66, Newport district pastor; **Tom Calkins**, student '66, Oregon public affairs associate; **Ray Erwin**, BD '67, Bible instructor and associate pastor, Columbia Academy; and **Larry Roth**, BD '67, McMinnville district pastor.

Married

Loretta Tallios, student at Andrews last year, married **Eric D. Anderson**, BA '70, on May 31 at the Hinsdale, Illinois, church with Dr. Daniel Augsburg officiating. The Andersons left immediately to become student missionaries in Borneo this coming year.

Jane Sue DeNeen, BS '70, married **Patrick B. Morrison**, June 7 at Andrews University. The couple plans to live in the Berrien Springs area where Morrison will continue his studies at the Seminary and his wife will be teaching in an area school.

Bonita Lee Shaddock (BA in nursing, 1970) was married to **Kenneth Fred Wenberg, Jr.**, July 12, at Pioneer Memorial Church on the campus. The ceremony was performed by the groom's father, Elder K. F. Wenberg. The couple are living in South Bend where Kenneth is teaching physics at Indiana University, South Bend campus, and Bonnie is working at South Bend Memorial Hospital as a nurse.

Born

Mr. and Mrs. John Row, Berrien Springs, (Ingrid Schwantes, B Mu Ed '66) are the parents of a daughter, born June 15, 1970.

Glenn Leo Armstrong was born December 28, 1969, to **Glenn Kenneth Armstrong**, BA '68, and **Joan (Putman) Armstrong** of North Aurora, Illinois.

Kelly Ann Sanford was born March 1, 1970, to **Tom** (BA '68) and **Bonnie (Fike) Sanford** of Berrien Springs.

Born to **Mr. and Mrs. Anthony Cabose** (**Linda Presidio** '62) on August 22 was **Carol Lynne**. The family lives in Lansing, Michigan. Mr. Cabose attended school at Andrews for two years and was graduated from the University of Michigan.

Mr. and Mrs. O. F. Shimmin (**Harriet Hearn**, BS '56) announce the birth of **Gary Robert**, March 18, 1970. The Shimmins live in Glendale, California.

In Memoriam

Dr. Herwarth F. Halenz, 73-year-old retired professor and former head of the chemistry department of Andrews, died August 14 in the Washington Sanitarium and Hospital of Takoma Park, Maryland, after an illness of two weeks. He had been living in Takoma Park since 1966. Services were conducted for him in Pioneer Memorial Church at Andrews University with Dr. Daniel Augsburg, Dyre Dyresen, and Dr. W. G. C. Murdoch officiating. Burial was in Rose Hill cemetery, Berrien Springs.

Born in Düsseldorf, Germany, in 1897, Dr. Halenz came to America in 1913. He lived in Berrien Springs for 33 years and was chairman of the AU chemistry department from 1937 to 1963. He is remembered not only for his outstanding teaching, but for his kindness and his sincere friendship to students.

Dr. Halenz used to say, "I want to have a few years after retirement to watch the wind blow down the grass." He was granted this wish.

Dr. Edward Williams Pohlman, Jr., Theol. '27, BA '37, died May 1, 1970, at Ridgerest in Columbus, North Carolina. From 1929 to 1946 he was a missionary in India. Following this he taught at Western College for Women in Oxford, Ohio, and was Fulbright lecturer at the University of Karachi, Pakistan, and later became executive director of the U. S. Educational Foundation in Pakistan. In 1960 he joined the staff at Queens College in Columbus, where he headed the sociology department at the time of his death. His wife, **Edna Mable Kennedy**, is also an alumnus of AU—Home Ec '28; and their son, **Dr. Edward W. Pohlman** of Stockton, California, holds two degrees from Andrews—MA '54 and BD '56.

Alumnus **Elwin Kienast Drake**, BA '51, died July 7, 1970, after a long illness and was interred in the Riverside Cemetery at Albion, Michigan. Elder Drake was ordained in June of 1956, pastored numerous churches,

and was later assistant chaplain at Battle Creek Sanitarium. He was active in community affairs, ministerial associations, and in church work as long as his health permitted.

It was said of him that "everywhere he labored, Elder Drake won the hearts of the people, especially the youth. During his long illness, his courage and faith were an inspiration to all who knew him."

Word has been received that **John Krchnavi**, BS '51, was killed in an automobile accident while on vacation in Fallon, Nevada, August 14. Krchnavi was associate professor, serving in the agriculture department of Loma Linda University on the Riverside campus.

Two alumni, both educators at Pacific Union College, were killed in a fiery crash of a new light plane on takeoff from the campus airport atop Howell Mountain in March.

Dead are **Dr. Wilfred E. Belleau, Jr.**, BA '54, and **Elder Earl W. Wright**, MA '64.

According to an eyewitness, the small plane entered fog very quickly after takeoff. A wing sheared off in the treetops and the fuselage landed upside down and burned immediately.

Dr. Belleau had taught at PUC since 1965, having earned his PhD that year from the University of Southern California.

Elder Wright was in his first year of service at PUC.

Clarence Fields, BA '23, and former teacher at AU, died Saturday evening, September 26, from a heart attack. He and his wife (**Veva Edwards** BA '24) were riding on bicycles around the trailer park where they lived in Mesa, Arizona, when the death occurred. Word was phoned to the alumni office Sunday morning by former AUAA president, **Orville Dunn**, BA '26. Dunn, who lives at Tempe, Arizona, is chaplain of the Community Hospital there.

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Ken Reimche, BS '69, sends thanks for the color slide taken of him at graduation. He and his family are settled in Saskatoon, Saskatchewan, Canada, where he will be assisting the administrator of the Sunnyside Nursing Home.

Ronald J. Beardsley was featured recently in the magazine TSM (Textile Services Management) which carried his picture on the cover and an article by him, "A Hospital Manager Looks at 'Centrals.'" Beardsley compares and discusses in the article alternate choices of in-house, commercial, or linen supply, and the central cooperative.

A bachelor of arts graduate in 1943, Beardsley writes that his son, Dave, took a short course at Andrews this summer and enjoyed it very much.

Mr. and Mrs. Douglas Vanek write that Douglas has completed his work for a master's degree from the department of business administration at the University of Akron (Ohio) and also that they have a new addition to their family as of May 1 of this year, Lynette Denise. She joins two-year-old Robert. Douglas, BA '65, is employed by the Goodyear Tire and Rubber Company at Akron as a tax accountant. **Mrs. Vanek (Marilyn Wilson)** was a nursing student at AU, 1964-65.

Dale Hannah, BA '45, is the new pastor of Sligo Seventh-day Adventist church, Takoma Park, D.C. Formerly he pastored the Union College church at Lincoln, Nebraska.

Gerald F. Miller has moved from Laurelwood Academy, Gaston, Oregon, to Angwin, California, where he is chaplain of the Pacific Union College Preparatory School. He is also teaching Bible there. Along with his new job he is also starting graduate work toward the degree of doctor of theology in Systematic Theology at the Graduate Theological Union, Berkeley, California.

J. Hudson Zachary, BA '52, MA '62, BD '67, has accepted a new position in the Far Eastern Division of Seventh-day Adventists. Prior to his new appointment, he was Bible

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teacher and pastor at Monterey Bay Academy (California).

The American University, Washington, D.C., conferred degrees on two AU alumni at its 1970 commencement: **Svetolik Djordjwic**, MA; and **Donald Oscar Eichner**, PhD.

Word comes from the public relations department of Instructor Publications, Inc., Dansville, New York, that **Rosemae Smith Hofstrom**, BA '67, is among the contributors in the May issue of *Instructor*. A suggestion for a year-end bulletin board by Mrs. Hofstrom appeared in that issue.

Lucy McKinny, BS '67, is now director of the Maternal and Infant Health program for Motts Children's Health Center, Flint, Michigan.

Mark L. Bovee, BA '27 (alumnus always on the job) sends a missing address as per the request of Dale Hannah, president of the class of '45. **Mrs. Weyler F. Green (Rosemary White)**, Bovee says, is to teach art this fall at the University of Southern California. She was graduated from UCLA a year ago, taught at Los Angeles State College last year, and this summer has been in Mexico, Yucatan, Guatemala, etc., collecting pictures for her art class lectures this fall.

R. Rubin Widmer, MA '58, BD '59, MTh '62, received on June 2 of this year the degree of doctor of pastoral theology from Fuller Theological Seminary in Pasadena, California.

For the past seven and a half years Dr. Widmer has been associate and interim pastor of the Vallejo Drive SDA church in Glendale, California. He is currently associate pastor of the Denver South SDA church, Denver, Colorado.

Bruce A. Kesselring, BA '68 and MA '70, has been appointed instructor in mathematics on the faculty of Juniata College, Huntingdon, Pennsylvania, according to Dr. Donald M. Rockwell, dean of academic affairs at Juniata. Following his graduation from Andrews, Kesselring taught mathematics in the River Valley School District, Three Oaks,

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Michigan. He is a member of the American Mathematical Society and Pi Mu Epsilon, mathematics honorary fraternity.

Ronald J. Wylie, BA '59, has announced his candidacy for the Republican nomination for the Maryland Senate from Montgomery County, District 3-B. The district includes Kensington, Wheaton, Silver Spring, and Takoma Park.

Wylie is a Kensington attorney and Columbia Union College staff member. He also directs the Office of Advancement at CUC.

Recently resigned as director of the U. S. Health Services Administration's Political and Legal Analysis Branch, Wylie was formerly involved in legislative liaison work with the National Institutes of Health, where he was elected Employee Association president.

Raymond B. Caldwell, BA '38, is associate auditor of the General Conference of Seventh-day Adventists. Formerly auditor of the Inter-American Division, Caldwell was transferred to his new position in December, 1969. He was married recently to Opal Parish, secretary to R. E. Osborn, a treasurer of the General Conference.

Mrs. R. M. Harrison, Apopka, Florida, informs the Alumni office that **Laverne Manous**, 'BA '45, died a few years ago, and his widow is the wife of **B. A. Sheffield**, BA '46. Together, Mrs. Harrison says, they are carving out a school for financially underprivileged children. **R. M. Harrison** was a graduate of the class of 1916.

Roger Wolff, BS '68, has been appointed controller and chief financial officer of Investment Properties, Asheville, Inc., Rondesics, Inc., and affiliated ventures. The announcement came from Logan T. Robertson, M.D., chairman of the companies. Wolff became a certified public accountant in July of this year. He was previously employed by Donald J. Patton, CPA, of Asheville Accounting Firm, and is a member of the National Association of Accountants.

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Ann Louise Diamond, BA '68, has been appointed to the California University of Redlands' public relations staff as publications planner. Mrs. Diamond, formerly office manager in the Public Relations department at Loma Linda University, will be responsible for the preparation of brochures, booklets and bulletins, and will be managing editor of the *Redlands Magazine* published by the alumni office.

Chaplain Thomas K. Williams, MA '60, successfully defended his doctoral dissertation, "The Ethanol-Induced Loss of Control Concept in Alcoholism," at Western Michigan University. His research study indicated that the increased desire for alcohol, experienced by alcoholics who have ingested one drink of alcohol, is related to psychological rather than physiological factors.

Williams, director of the Battle Creek (Michigan) Sanitarium's alcoholism program since its inception in 1965, was awarded the doctor of education degree at the August 14 commencement. He is the first Seventh-day Adventist, according to the Battle Creek Sanitarium public relations department, to earn a doctorate from WMU.

Lawrence McNitt, BA '63, is in his third year on the faculty of the University of Maryland in the School of Business Administration. He was awarded his doctorate from the University of North Carolina earlier this year.

Looking over a few of the church news letters of Battle Creek Tabernacle Tidings, we note that **Mark Bovee**, BA '27, is not spending all of his retirement time in a rocking chair. He has written several articles dealing with the rich historical heritage of the Battle Creek Tabernacle, articles, as he puts it, "cooked up on my 'front burner.'"

Congratulations to **Bob Hammond**, BA '53, on his pamphlet dealing with alcoholism, drugs, and related problems. We also note, Bob, that your magazine and ours have something in common—the name Focus!

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Virginia Stern Huffaker Legg, 2-year elementary diploma '50, Harrison, Tennessee, wishes she might have come to Homecoming to see all the folks from the class of '50. She is teaching fifth grade in one of the city schools of Chattanooga and, during the last part of April, was taking a group of youngsters to the Smoky Mountains for a week of outdoor education.

Pastor John H. W. Hardaker, BA '66, director of the Durango, Colorado, district, was named Man of Achievement by the Durango Chamber of Commerce recently. Hardaker was selected, according to the news item in the *Durango-Cortez Herald*, because of his drive for community betterment. He contributed his services as the La Plata County Red Cross chairman, United Fund campaign director, director of the No-smoking Clinic, and other activities. He plans a series on alcoholism in March, and a public program called "Better Living Series," states the *Herald*. Currently, besides his pastoral work, he is serving on the La Plata County Drug Committee.

Hardaker is a retired Lieutenant Colonel, Ordnance Corps of the U.S. Army with 23 years of service. His son, Wayne, was recently discharged from the Army with two bronze stars awarded him for heroism in Vietnam where he was a non-combatant medical corpsman.

Elder Fred M. Beavon, BA '47, recently joined the Montana Conference workers force as Trust and Stewardship secretary. Elder Beavon and his family moved to Bozeman, Montana, over a year ago where he has been doing graduate study at Montana State University in the field of business and law. After graduating from Andrews, Beavon served in pastoral and evangelism work in the Michigan Conference, seven years as MV and Temperance secretary, then carried the same responsibility in the Lake Union Conference for several years before moving to Montana.

Betty Hendershot, secretarial diploma '57, writes that last September she married Gerard Ernest

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Brooks, who works on the maintenance crew at the General Conference, Washington, D.C. Betty, herself, is working for John H. Hancock in the MV department of the General Conference.

Don Jacobsen (word has just been received) has returned from Southeast Asia and has joined the working force of the Ohio Conference as evangelist.

Pastor and Mrs. Douglas Kilcher (Carole Luke), BD '69 and BS '68, respectively, have moved to Galeta, California, where Mr. Kilcher is associate pastor of the Santa Barbara SDA church. They say they both enjoy Focus.

Lucile G. Mallory, former student, has moved to Paradise Valley Manor, National City, Calif. She writes, "I appreciate your magazine so much. Shall be looking forward to the next issue with the 'Alumnus of the Year' report." She is a sister of Mrs. Thomas W. Steen, BA '09.

Grenith J. Zimmerman, former student, writes that she was to receive a PhD in math from the University of Minnesota in June. **Duane Zimmerman**, BA '57, got his PhD in computer and information science last August and has been on the faculty at Minnesota this past year. They were both to join the faculty of Loma Linda University July first, Mrs. Zimmerman to be working for Dr. Jan Kuzma in the biostatistics department and Duane in the new biomathematics department.

Jack McClarty, M Mus Ed '64 (doctoral degree from the University of Montana), writes about his band work at Southwestern Union College, Keene, Texas. He with his band performed a ten-minute pregame show at the Houston Astrodome on April 19 (their second performance there). The band was televised and was on the radio during their performance at the Astro-San Diego Padre game. Also there were 14,537 spectators (paid) in attendance. A letter from Paul Haney, Houston Sports Association, Inc., reads: "We want to thank you and your great band for your spirited

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performance here last Sunday. It was one of the finest shows we have had. Thanks for coming."

Among the four honored alumni at Loma Linda Medical School at the annual alumni convention was AU alumnus **Herbert O. Swartout**, BA '13. Dr. Swartout spent ten years in China in educational and editorial work before entering medical school. Following graduation from LLU, he went to the Los Angeles County Health Department as public health officer. He later moved to San Luis Obispo and accepted an appointment as public health officer there, serving in that capacity until his retirement in 1960. He is a member of the Founders Group of the American Board of Preventive Medicine and Public Health, author of many contributions to medical literature and is a former editor of *Health* magazine which was merged with *Life and Health* in 1947. Probably his best known literary work is *Modern Medical Counselor* of which, according to his citation, almost a million copies have been printed and translated into many languages.

Mrs. Leon K. Rittenhouse (**Le-nore Eby**, BA '33) with her husband, Dr. Rittenhouse, has moved to Martinsburg, West Virginia, where Dr. Rittenhouse is Chief of Physical Medicine and Rehabilitation at the Veterans Administration Center.

Pastor and Mrs. Lyndon DeWitt (Leora Pangburn, BS '65) are in the West Virginia Conference where Pastor DeWitt is the coordinator of evangelism. They live in a 30' Airstream with their two little girls, Sonja 2½ years old, and Lynette, 11 months.

AU at WMU

Graduating from Western Michigan State University at the April 1970 commencement exercises were **Alfred R. C. Munar**, BD '67, with a master of science degree in librarianship; **Duane Irving Beardsley**, BS '67, with a master of science degree in technology; **Eloise A. Priser Beardsley**, BS '67, with a master of science degree in home economics.

WAUR-FM to Broadcast in December

When WAUS-FM goes on the air in December, it will operate from 4 p.m. to midnight, Sunday through Friday, and all day on Sabbath. Sacred music and religious programs will be featured from Friday sunset to Sabbath sunset, according to station manager Mike Mottler.

Construction on the studios began about October 1 and will take one month. Equipment installation will require two weeks more. All audio and transmitter equipment is to be installed by Carsten Thomsen, a junior math major and chief engineer for WAUS-FM.

Our FCC license specifies that WAUS-FM be an educational and non-commercial facility; and our programming will reflect an informational, cultural, fine arts, and religious orientation," says Mottler. "Since all of our equipment will be of the latest design, we should have a really fine sounding station in terms of quality."

Sabbath Programming

"We know many of our Adventist friends in our reception area are looking forward to our Sabbath programming," says Mottler, "and we plan to respond to this anticipation in a creative way. At the same time, however, we must program attrac-

tively to reach a non-Adventist audience also, if we are to meet our goal of being an evangelistic outreach."

The station will fulfill several functions in relation to the church, to Andrews University, and to the community. "WAUS-FM should

Special to Alumni

A historical museum and gallery to display the heritage of the station will be developed in the front entry area, Manager Mottler says. Again, however, funds are not at present available.

"We hope," says Mottler, "that the Alumni Association will help with this project. WEMC was the first educational station in Michigan, and a museum would be a great way to tell the story of our contribution to broadcasting."

Needed for this project are early radio equipment, pictures and memorabilia of WEMC, and funds for developing the gallery including construction of display cases.

create goodwill in its broadcast area; it will provide a laboratory for students in broadcast curricula to gain practical experience; and it will be

an electronic witness for the work of the church and the university," declares Mottler.

"All of our programming will reflect an awareness of what is happening in the world and why," he continues. "We hope people will look to us to make sense of today's chaos and to point them to answers or at least explanations of the scheme behind it all. Our programming philosophy will be totally integrated with the spiritual outreach of the church."

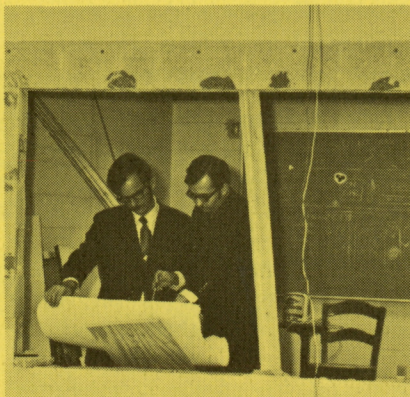
Financing

WAUS-FM will be financed by the Andrews Broadcasting Corporation and by tax-deductible grants and gifts from groups or individuals. The station is at present needing gifts for the production studio and the museum gallery and for student scholarships. "The latter," says Mottler, "would pay truly long-range dividends. Young people who gain an introduction to broadcasting and some experience here will want to offer their talents to the church later. And if we are to reach the entire world with the gospel, the church must further develop its multi-channel outreach, using all of the media. We cannot afford to be hindered by a lack of trained manpower for this task."

LIBRARY
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WAUS-FM chief engineer Carsten Thomsen



Above: Mike Mottler, left, station manager, looks over plans for studios with Robert Carr, consultant in interior design.



Right: Mottler explains the master console to AU vice-president V. E. Garber.