

ANDREWS UNIVERSITY

# FOCUS

Vol. VII

September-October, 1971

No. 4

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MAGAZINE FILE



*Fall Landscape at Andrews University*

# SOUNDING BOARD

## On Teachers

• Andrews University has just closed its biggest extension school here at Mountain View College. Classes met for only a little over five short weeks, but the influence of the professors on the teacher-minister-worker students has been tremendous.

One of them, Dr. Ruth R. Murdoch, who taught Psychology of Learning, left a very special imprint on us all. So Christ-centered was her teaching that we felt the Master Teacher's living presence in the classroom.

Miriam S. Tumangday, Chairman  
Department of Communications  
Mountain View College  
Malaybalay, Bukidnon, Philippines

• Over the years I have served as executive secretary of Phi Alpha Theta, I have found that one of the real keys to the success and the value of the local chapter is the individual serving as a faculty advisor. This is especially true when the individual is not only interested in his chosen field, but even more so in the students themselves.

So often this service seems to be unrecognized, but I would like to tell you, officially, that Dr. Donald R. McAdams on your campus, serving as the advisor to Omicron-Lambda chapter, is one of those individuals who have done a great deal both to further the interest in history and more especially to encourage an active participation by student members. His services are deeply appreciated by this office, and from the many letters received from student members of Omicron-Lambda, they, too, have appreciated the personal interest shown by Dr. McAdams.

Donald B. Hoffman  
International Secretary-Treasurer  
Phi Alpha Theta  
Allentown, Pennsylvania

• Appreciated so much getting to see Dr. Raoul Dederen at our Union Session in Calgary. I think very

highly of the Seminary faculty and never fail to promote the Seminary every chance I get.

Lowell C. Cooper  
Fairview, Alberta, Canada

## Classic in Two Sentences

My dear Alma Mater, please keep in touch with me. I am one of your children.

Russell V. Isaac  
Hartly, Delaware

Ed—Mr. Isaac, MA '61, is principal of the W. C. Moffett School, Barclay, Maryland.

## Letter to Dr. Rudolf Struckoff

Both myself and the congregation wish to express our sincere thankfulness to you, the members of the University Singers, and to Andrews University for your wonderful witness to God through song. All of us were impressed by the quality of the music you brought to us last Sunday. I was particularly happy to see the inter-racial quality of your group. It presented to us in meaningful symbolism that men need to unite in the singing of praises to God.

Curtis Runkel, Pastor  
Zion Evangelical & Reformed Church  
St. Joseph, Michigan

## Badly Out of Focus

Last issue of FOCUS (June-July, 1971) carried a review of the book, *Getting Acquainted with God*, authored by Otto H. Christensen. The review was wrongly attributed to Dr. Kenneth Strand. It should have been credited to Dr. Ivan T. Blazen, assistant professor of religion at AU and closely associated with Dr. Christensen for many years. His review was a labor of love for a highly revered teacher, and we know Dr. Blazen must have been disappointed not to have his name associated with the review.

We are very sorry, Dr. Blazen. We hope our readers, who file their FOCUS copies, will make the correction at the close of the article beginning on page 28 and concluded on page 30.

## EDITORIAL

### Retreat From the Ivory Tower



First used by Sainte Beuve in 1837 to refer to a poet's retreat from the reality of the world, the term "Ivory Tower" has found its way into the world of the educator who shuts himself up in his closet of learning, not relating himself or his learning to the needs of the world about him.

"Come let us forget our ivory towers," challenged the American author, Vachel Lindsay, in his "Every Soul Is a Circus." Educators are answering that challenge today. And Andrews University with its service-related philosophy of education is continually finding new ways of identifying itself with the needs of the world in the framework of today.

We refer our readers to our featured article beginning on page five concerning the migrant health clinic sponsored by members of the university staff; to the student summer-outreach activities, pages 9 and 10; to new research projects that deal with practical issues of environmental problems and social crisis, pages 8 and 12, respectively; to the report on the study of the drug scene, page 22.

Another step Andrews has taken toward coming down from the ivory tower is its new offerings in Occupational Education, a moving over to share the campus and its facilities with those who prefer to work with the hands in practical skills rather than with books.

If there ever was an ivory tower in Adventist education, it has indeed crumbled under the pressure of the need to apply learning to living—not to learn only for learning's sake.

**ANDREWS UNIVERSITY**  
**FOCUS**  

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# Adventist Educators Move Toward Coordination

The Board of Higher Education, with offices at the world headquarters of the SDA church in Washington, D.C., was established last fall. Its charter makes it responsible for the development into one system of the thirteen institutions of higher education operated by the denomination in North America.

## Graduate School Dean Heads New Board

Dr. F. E. J. Harder, dean of the School of Graduate Studies at Andrews University, has resigned from that post to become executive secretary of the Board of Higher Education.

"Up to the present," said Dr. Harder in commenting on the purpose for the new program, "there has been no real coordinating between Adventist colleges, and each one has tended to offer more majors than it is capable of doing well. With a single system, we hope the church can offer a broader scope and higher quality of education at costs it can afford."

## Lists 3 Goals

Harder listed three goals for the board. "First, we need to put into writing a comprehensive statement on the specifics of SDA education. We need to answer such questions as, 'What are we attempting to achieve that other colleges and universities are not?' and 'Why is the church in the education business at all?' There must be a consensus on just what our objectives are.

"Second, the board will develop a master plan for the denomination's system of higher education in North America.

"Third, we will help each institution make its maximum contribution and find fulfillment in that master plan."

The board has the authority to recommend the termination or establishment of departments, pro-



Dr. F. E. J. Harder

grams, colleges, universities, and professional schools. "All post-secondary education comes under this board," noted Harder.

Membership of the Board of Higher Education consists of the chairman of the board of trustees and the president of each of the denomination's colleges and universities in North America, five laymen, and several officers of the General Conference of SDA's, including the president, two vice-presidents, the secretary and associate secretary of the department of education, and representatives from the secretarial and treasury departments.

Dr. Harder will give leadership to the board in policy making and its implementation. His office is to supply information to the board that will enable it to make intelligent decisions, he stated.

A full-time assistant with the rank of a college dean will help Dr. Harder in his work. This individual, not yet appointed, is to be an expert in institutional research and should have ability in computer programming.

"In addition," said Dr. Harder, "we hope each institution will designate one of its faculty as a director of institutional research on a part-time basis, to gather information for that school's board of trustees and for the Board of Higher Education."

## AU Appoints Dean For Graduate School

Assuming his duties this month as dean of the School of Graduate Studies at Andrews University will be Dr. Gordon A. Madgwick, who for the past year was associate dean of academic affairs and professor of English at Pacific Union College, Angwin, California.



Dr. Gordon A. Madgwick

The 44-year-old Madgwick is a native of Scotland and attended high school and college in England before transferring to Columbia Union College, Takoma Park, Maryland, where he received his bachelor of arts degree in English in 1954. He completed studies for an MA in church history at the Seventh-day Adventist Theological Seminary in 1955, and earned the MEd and PhD degrees at the University of Maryland in 1958 and 1970 respectively.

Before coming to Andrews, Dr. Madgwick served for a year and a half as an administrative assistant to the director of graduate studies at the University of Maryland, was dean of students at Southern Missionary College, Collegedale, Tennessee, and from 1967 to 1970 was dean of students and an associate professor of English at Columbia Union College.

Dr. Madgwick is a member of Phi Delta Kappa and the American Association of Higher Education.

He and his wife, Beryl Elizabeth, a native of Bournemouth, England, have three daughters, ages 13, 11, and 9.

## BAUER BECOMES PUBLIC RELATIONS DIRECTOR

Beginning with the first of September, David H. Bauer became director of public relations at Andrews University. He takes the position and desk vacated by Dr. Horace J. Shaw whose retirement as PR director be-



David Bauer

came effective at the end of August. Dr. Shaw will be doing part-time work as executive secretary of the alumni association.

Bauer has been director of freshman education and activities at Andrews, joining the staff in 1968.

He received a bachelor of arts degree in theology from Southern Missionary College, Collegedale, Tennessee, in 1956, and a master of arts degree in theology from Andrews University in 1957. He is a member of the American Personnel and Guidance Association, the National Association of Student Personnel Administration, the American College Personnel Association, and the Michigan College Personnel Association.

Bauer has served as dean of boys at Shenandoah Valley Academy, New Market, Virginia; director of student affairs and public relations at Mount Vernon Academy, Mount Vernon, Ohio; director of public relations at Kettering Medical Center, Kettering, Ohio; and assistant pastor of the Sligo Seventh-day Adventist church in Washington, D. C.



One of three polygraphs obtained this year by the AU biology department is used by Dr. John F. Stout (right), professor of biological sciences, and senior biology major Leslie Hardware to test the physiological response of a small muscle fiber as an electrical current passes through it. The polygraphs, as well as six oscilloscopes, six preamplifiers, and six stimulators, which were also acquired, are research quality machines that will be used by biology majors in cell physiology and animal physiology classes and by nursing students in a new, advanced course in human physiology.

## UNIQUENESS IN EDUCATION STUDIED BY FACULTY-BOARD

"The Search for Uniqueness: Is It a Will-o'-the-wisp?" was the topic considered at the biennial Andrews University Board-Faculty Retreat held at Camp Au Sable, Grayling, Michigan, in September.

Papers and discussions of the topic took up two days of the three-day retreat, and the implications of the theme were considered in the light of the following statement by Ellen G. White:

As the truth is brought into practical life, the standard is to be elevated higher and higher, to meet the requirements of the Bible. This will necessitate opposition to the fashions, customs, practices and maxims of the world. . . . By conforming entirely to the will of God, we shall be

placed upon vantage ground, and shall see the necessity of decided separation from the customs and practices of the world. We are not to elevate our standard just a little above the world's standards; but we are to make the line of demarcation decidedly apparent. *Fundamentals of Christian Education*, pp. 228, 289.

Keynoter for the conference was Elder W. J. Hackett, chairman of the AU Board of Trustees.

Last day of the retreat was spent in recreation and sociability, which included canoeing down the Au Sable River, hiking, swimming, skiing, and other activities.

Reports from the papers and discussions will appear in the next issue of FOCUS.

# Mexican-Americans: New Outreach for AU

by ELDYN L. KARR, *AU News Services Editor*



SAY "AH"—Grace Thorpe, M.D. (wife of Seminarian Noel Thorpe) examines a little fellow at the Migrant Health Clinic near Andrews.

Surprising perhaps, but work with Mexican-Americans is part of some of the students' college education at Andrews University.

The university is situated in the heart of the largest fruit-producing area east of the Mississippi. In summer, Berrien Springs and other small villages nearby take on an almost-south-of-the-border appearance as thousands of migrant laborers from Texas and Florida arrive to harvest the fields, orchards, and vineyards.

For many of the migrants, Spanish is the only language understood, and some businesses cater especially to this specialized clientele. In the area of education, there are nurseries for the smaller children and summer schools for those who are older.

The medical needs of this group of temporary residents are as great as, perhaps greater than, those of any segment of the permanent population. But these people are without a family doctor. They are unable to afford one, and they don't qualify for Medicare.

As for religion, an individual is

hardly fed spiritually if he either does not understand the language used or is still in the process of learning it.

Thus, students and faculty at Andrews are becoming involved in a new dual outreach—working with an existing program to help meet the physical needs of the area's Spanish-speaking population, establishing a new program to begin to meet their spiritual needs.

A few years ago, the U.S. government through the Department of Health, Education, and Welfare set up a number of Migrant Health Clinics. Two are now in their fifth year of operation in southwestern Michigan, one at Keeler in Van Buren County, the center of the greatest mass of migrants in the area, and the other at the Berrien General Hospital just east of Berrien

K. Robert Lang, MD, director of the AU medical center, is concerned about the eyes of a migrant's child. Seminary student Jere Patzer observes.



Herald Habenicht, MD, associate director of the AU medical center, examines the ear of a child at the local Migrant Health Clinic.





**WATCH THE BIRDIE**—Mexican-American children divide their attention between the camera and the story being told at a Branch Sabbath School.

Springs and about four miles from Andrews. The clinics served close to 16,000 patients last year.

For the past two seasons, AU has participated in the local Migrant Health Clinic. The director and associate director of the university medical center, Drs. K. Robert Lang and Herald Habenicht, are among the nine Seventh-day Adventist and eleven other doctors working with the clinic at Berrien General Hospital. Dr. Habenicht is the medical coordinator for the program.

The 20 doctors alternate in serving at the hospital from 7 to 10 p.m. five nights a week throughout the summer.

Says Habenicht, "The doctor involved in private practice has a responsibility to the community. He should take of his time to care for those who need medical care, but can't afford it.

"With the migrant program, we face the challenge of people who have not had complete and good quality medical care. It's our job to try to give it to them for once. Of course, we're not just treating their acute problems; we're also trying to be their health counselors."

As for pay, the doctors for the evening clinics receive what amounts to a gratuity; basically, their time is donated.

Seminary students at Andrews who enroll in courses dealing with

health and medical evangelism obtain field experience by giving health talks, showing slide programs, and presenting other demonstrations at the clinic. During the spring quarter, each of the 12 students taking the course, The Ministry and the Healing Arts, prepared a health report on a single family after visiting a migrant camp.

The clinic also serves as one base for sociology students to learn techniques of interviewing. It is hoped that public health nursing students, who are already working with the county health department, will be able to gain some of their experience at the clinic in the future.

Dr. Grace Thorpe, wife of AU seminarian Noel Thorpe, was hired this year to direct a day program at the clinic from 9 a.m. to 4 p.m. Monday, Wednesday, and Friday. She is assisted by Mrs. Rosemary Collins, R.N., whose husband, John, is also enrolled in the seminary. Several other Adventist nurses have also been involved in either the day or evening program at the clinic.

During the summer, approximately 40 patients were seen each day. Many of these were children, brought to the clinic by the nurses and social workers who staff the migrant nurseries in the area.

"We deal with the complete spectrum of general medical care," says Dr. Thorpe, "including emotional

problems, hearing difficulties, and dental needs. We get numerous public health referrals, too."

The clinic has a complete pharmacy so that most prescriptions can be filled while the patient is there. Prescriptions for unusual medications are filled by retail pharmacists, but the bill is paid by the clinic. The program also pays for other special needs, such as X-ray series performed at area hospitals, and examinations for glasses, though not for the actual glasses.

In connection with the health clinic, there are related programs such as a family-planning clinic and a prenatal clinic. Arrangements are also made for follow-up after the migrants return to Texas or Florida.

Unrelated to the clinic is AU's religious outreach to southwestern Michigan's Spanish-speaking population. Based on the success of this summer's series of Sunday evening

*(Continued on page 10)*

Elder Elias Gomez, working on an MA in religion at AU, helped in summer evangelistic meetings conducted entirely in Spanish which featured a dual physical-spiritual approach.



At the close of August, Dr. Horace J. Shaw retired from his position as director of public relations for Andrews University. He has been named professor emeritus of speech by the AU board of directors, as he also holds the academic rank of professor of speech. He taught in the speech department at AU from 1949 to 1966 when he was appointed director of public relations and development and executive secretary of the AU Alumni Association.

For Dr. Shaw, public relations involves an unusually wide scope of activities, for his alert mind and keen interest in everything encompasses every facet of living. And his kind affection and concern for people has led to many close friendships world wide.

### No Rocking-chair Retirement

Retirement for "Uncle Horace" (as some of his student friends call him) is not the rocking-chair type. He will continue with work at Andrews as alumni executive secretary, a job that will take him to many states with visits to existing alumni chapters and hopefully to form new chapters. The alumni of Andrews and the alumni work are Dr. Shaw's chief love; and with the extra time now available to him, he will no doubt add new dimensions to the growth of alumni interests throughout the world.

David Bauer, formerly director of recruitment and freshman activities, has taken Shaw's desk as public relations director; and his FOCUS editorial coat has fallen on the managing editor.

### Various Roles

Teacher, preacher, and speaker, Dr. Shaw was born in Mussoori, India, of missionary parents. He earned his bachelor of arts degree in theology from Columbia Union College, Takoma Park, Maryland, and his master of arts degree from the Seventh-day Adventist Theological Seminary.

In 1959, Dr. Shaw was awarded a PhD degree in speech from the College of Communication Arts at Michigan State University. His dissertation was a definitive study of the speaking of Ellen G. White, pioneer spokeswoman of the SDA church. And in worship periods with his staff of workers (the "team," he calls them), in the counseling of students, and in seeking

guidance for theory and practice, Dr. Shaw makes daily use of the well-marked, well-worn set of red leather books on his library shelf in his office.

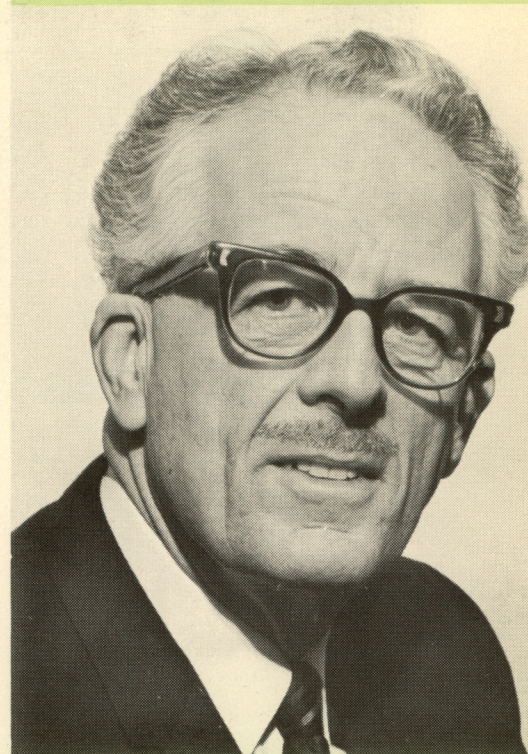
Dr. Shaw taught the history of religious liberty at the SDA Theological Seminary for seven years, and has also taught Bible, preaching techniques, and speech in both the College and the Seminary divisions of Andrews University.

Since 1953, Dr. Shaw has been consultant and announcer for the American Religious Town Hall Telecast, which features Protestants, Catholics, and Jews in discussion of contemporary issues. Since 1968 he has been a board trustee of ARTH. He has served as speaker since 1956 for the Michigan Temperance Foundation.

Dr. Shaw is also a charter board member of "Your Story Hour," a children's radio program which is currently heard on the North American and Australian continents and in a number of other countries.

He is a member of the Department of Audio-Visual Instruction of the National Education Association and the American College Public Relations Association.

He is married to the former Dorothy Alderman, a teacher in the Niles (Michigan) Public School System; and who, because of her gracious personality, her interest in people, and her



Dr. Horace J. Shaw

## DR. HORACE J. SHAW: Mr. PR and Man of Dimensions



close connection with Dr. Shaw in his public relations work, could very well be named "Mrs. Public Relations."

Dr. Shaw has traveled widely (a unique sight on his miniature bike on the streets of many a distant city), and with his fine hobby of photography has enriched the lives of armchair travelers. Horseman of some skill, Horace spent his summers as a young fellow on a relative's ranch where he swung the lasso with gusto. Away from the ranch and in the water wonderland of

Dr. Shaw's immediate family consists of his wife, Dorothy, and their poodle, Charmé.



Dr. and Mrs. Horace Shaw (seated at table) were honored by the Andrews University public relations staff and their families, August 25, at the home of Don Prior (standing, center), vice-president for public relations and development at the university. At the buffet supper, several gifts were given to the Shaws, including a fondue pot, a desk set made from the wood of one of the original elms of the campus (the Option Elm), and a paperweight made from a piece of the oak banister in Birch Hall, which served the school for over 60 years as a residence hall.

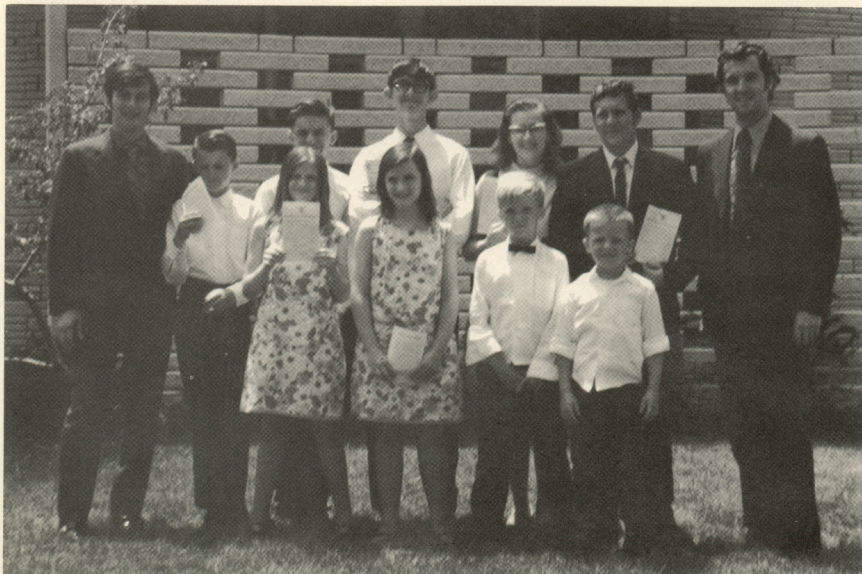
Michigan, he pilots his boat and his passengers with the same gusto and delight with which he enters into every activity.

Always ready to give appreciative words for abilities shown by his peers and his "team," Dr. Shaw, like the elephant, never forgets friendship shown to him. He has helped young people gain confidence in themselves and their abilities, has helped many of them to become established in an occupation or a vocation, and has made many folk "taller" for having known him.

Quick to give honor and credit where they are due, alert to sense needs and situations (as one teacher described him), "Dr. Shaw has the soul of a great man; he is a man of dimensions."



Dr. Shaw's first PR "stunt" was done for the Voice of Prophecy at Mackinac Island. (See page 19 for his last official public relations act—the montage of the Berrien Springs postmasters.)



Two Seminarians, Benjamin Leach (left) and John Fortune (far right), pose with their first converts following a series of Bible studies. All seven of the children of the newly baptized couple are in an SDA church school this fall.

Mr. Leach, with his wife, Sharon, will go to Florida on the completion of his studies in December, where he will serve as a pastor in the Florida Conference. Mr. and Mrs. Fortune (Karen) will go to Formosa for pastoral work. They will concentrate on studying the Chinese language for two years, to be ready, hopefully, if Red China opens its doors to missionaries.

# AU Student Missionaries Double in Number

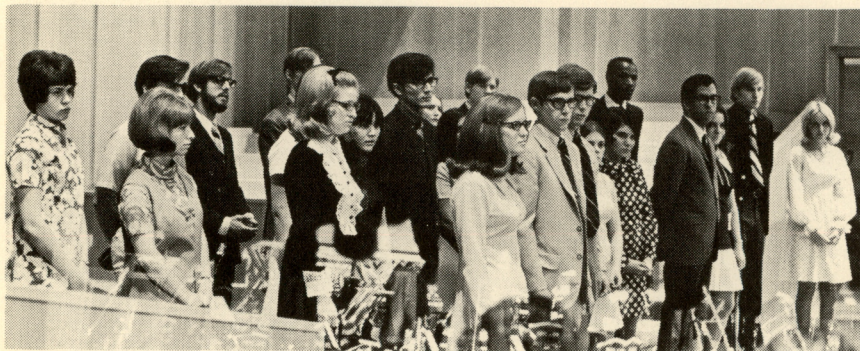
Thirty student missionaries (as against 15 last year) from Andrews left during the summer for their mission appointments in such diverse places as La Paz, Bolivia; Palua, Western Caroline Island; Tehran, Iran; Bangkok, Thailand; and Lahore, Pakistan.

Five of the students are sponsored by the university, which provides transportation to and from the mission outposts and partial tuition for a school year if the student returns to AU. Twenty-five students are self-supporting, providing their own transportation and receiving no tui-

months to nearby places and were largely regarded as observers. AU sent one of these observers to Mexico in 1963.

The idea caught on and spread throughout the SDA colleges in North America, and the program grew in number of missionaries sent, the length of their terms, and the concept of their service, says Oosterwal.

Under this expanded program, AU first sent Bruce Bauer of Berrien Springs to work in the Osaka (Japan) English Language School in 1967-68. Bauer is now the head of that school.



AU student missionaries going to different parts of the world at the close of graduation in June numbered thirty in all.

tion grants upon return to Andrews. All student missionaries will work without salary, according to Dr. Gottfried Oosterwal, professor of missions and comparative religions and chairman of the student missionary screening committee.

The terms of service range from three to twelve months, and duties range from direct evangelism to teaching, social work, piloting a plane for an Amazon mission, and English-language-school evangelism.

## Program Began in 1959

The student missionary program of the SDA church was begun in 1959, when one student from Columbia Union College, Washington, D.C., was sent to Mexico to view the mission work there and to report on it to his campus. During the next few summers, emissaries went for three

From the beginning of the program to 1970, nearly 350 students

from SDA colleges in the US and Canada have served. Of these, 35 were sent by Andrews University. In 1971, 135 student missionaries are being sent, and the 30 from Andrews represent the largest contingent from any one school.

The early student missionaries were supported by funds raised for the purpose by the student bodies from their respective schools. As numbers increased, more and more have been supported by family and friends and by their own savings. Last spring a new impetus was given to the student-missionary idea when Homecomers gave during their annual gathering a sum of \$1,539.96 toward the support of student missionaries. The 35th silver anniversary class promoted the project.

During the summer months and other vacation times including weekends, AU students seek involvement in many types of evangelism. This

## AU Offers Orientation Classes

During the 1970 session of the General Conference of SDA's, a resolution was passed requiring all colleges and universities sending out student missionaries to offer a missions orientation class, and requiring all prospective student missionaries to take this class. As a result of this, Andrews offered Fundamentals of Mission Service for the first time this year. The course, taught by Dr. Oosterwal, gives the basics of what missionaries can expect to see and do, along with instruction in interpreting foreign customs and religions.

Another class, Teaching English as a Second Language, is also being offered, since most student missionaries, in addition to their other duties, teach an English language class.

"Most Americans know next to nothing about the formation of sounds, or the rhythm of their language," says Miss Luanne Bauer, instructor in speech at AU and teacher of the class. "The missionary teacher must understand the main characteristics of English and the difference between it and other languages."

Miss Bauer stresses the importance of an organized and lively teaching format, since most of the students in the language schools are successful, professional adults eager to improve their halting English.

## "We Must Identify"

Dr. Oosterwal impresses on the students the idea of empathy with the people for whom they are working. "Since we are going out to them, it is our task to understand them, not vice versa. We have to identify with them, not they with us. We are the ones sent." With this in mind, the students are urged to adapt to the culture of the country in which they are working, rather than to try to Americanize it.

"The missionary," continues Oosterwal, "is not sent to change culture, but to introduce Christ to those who do not know Him."

past summer, they participated in field schools, inner city social work, Gymnaire activities, beach and street witnessing; and several students helped in mission coffee houses in urban areas such as New York City and Orange County, California.

## Mexican-Americans

(From page 6)

evangelistic meetings, the campus Pioneer Memorial Church has voted to establish a Spanish company. It will meet in the old Community Center in Berrien Springs, formerly a church and now owned by Dr. Wilson Trickett of the university faculty.

The summer series, conducted entirely in Spanish, and featuring a dual physical-spiritual approach, was presented by Dr. Habenicht and by Elder Elias Gomez, who served in evangelistic and pastoral work in Texas for a number of years and now teaches at the Model Migrant School while working on an M.A. in religion at Andrews.

Approximately 25 to 35 adults attended each week from June until September. The 20 to 30 children who came with their parents participated in a combination Branch Sabbath School and Vacation Bible School directed by Mrs. Pauline Fernandez, wife of seminarian Daniel Fernandez.

Under the newly established program, the Sunday evening meetings will continue. In addition, there will be a Sabbath School and church service as well as a Wednesday evening prayer meeting.

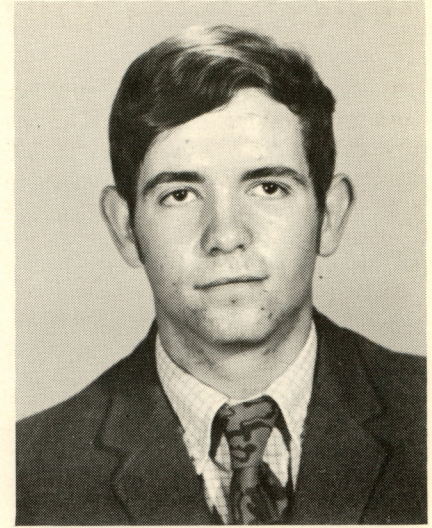
Most of the migrant laborers return south for the winter, but each year, some phase out as migrants and become permanent residents of farms, finding factory jobs, or assuming other full-time occupations. It is hoped that some of these will form the nucleus of the Spanish company.

"Many of these families are Protestants," notes Dr. Habenicht, "but they have no church home. We want to make them feel at home in this new situation."

Work with Mexican-Americans while studying in the Midwest? Definitely. It can provide field experience for the student and broaden his cultural knowledge. And it can aid the migrant in his adjustment to a different environment.

It's one more demonstration that Andrew's University is a place "where the individual counts." Whoever the individual is.

## No Summer Slump for These Andrews' Youth



Dixie Rose and Lonnie Robinson, AU sophomores this year, spent the summer in a Chicago Inner City program.

### ACT Participation

The Inner City phase of the Adventist Collegiate Task Force is operating on Chicago's West Side, one of the most heavily populated black belts in the United States. In this area one may find beautiful churches and store fronts, attractive apartment dwellings and rat-infested hovels, clean streets and dirty streets: in other words, a genuine cross section of America.

Among those who volunteered to enrich their experience during the summer of '71 by working in the ghetto were Lonnie Robinson and Dixie Rose (freshmen biology students) of Andrews. To both of them the Inner City was a new experience—Lonnie having come from an all-white county in Michigan; and Dixie, from a rural lumberjack setting in southern Michigan. It was made plain to them that the purpose of the Inner City program was not to involve do-gooders to bestow their sympathy on the ghetto, but to involve those who are ignorant of the ghetto way of living and who wish to broaden their cultural understanding of another ethnic group.

This cultural exchange would involve the revelation of Christ, the understanding of poverty, ministry to children, and alleviation of the suffering of the sick.

Lonnie and Dixie put in a ten-to-twelve-hour day, six days a week. In the morning they were involved with a Vacation Bible School, in the afternoon they visited evangelistic interests, and at night they either attended the evangelistic effort conducted in the area or assisted at the free medical clinic operated by the Independence Boulevard Church. In between times, they participated in discussions dealing with ethnic differences.

For their labors, they received only \$10 per week expense money and room and board. On their return to Andrews, \$600 was credited to their account.

This particular ACT program operated for ten weeks, concluding August 14. The project itself, however, continues the year around.

Lonnie and Dixie were free to leave the program at any time they wished. However, according to them, they not only sensed a divine calling, but they also received an experience which they really enjoyed and could not receive on campus or in the home environment.

Reported by X. Butler  
Director Urban Affairs  
Lake Region Conference

# Local Civic Leaders, Heart Surgeon Receive Doctorates at Commencement

Climaxing the August 22 summer commencement at Andrews University, during which approximately 180 students received degrees, was the conferring of the honorary doctor of laws degree upon three men noted for their civic and humanitarian activities.

Receiving honorary doctorates were Lester Tiscornia, president and treasurer of Auto Specialties Manufacturing Company, St. Joseph, Michigan; Robert Upton, also of St. Joseph, group vice-president of the Whirlpool Corporation; and Ellsworth Wareham, M.D., co-chairman of the department of surgery at Loma Linda (California) University.

Commencement weekend activities began Friday, August 20, with Dr. Dwain Ford, dean of the College, presenting the consecration sermon, "Urgently Needed — Nehemiahs." Malcolm Maxwell, associate professor of religion at Walla Walla College, College Place, Washington, and visiting professor of New Testament at Andrews, spoke on "The Militance of the Christian Movement" at Sabbath morning's baccalaureate service.

The commencement address on Sunday was given by Dr. Wareham. His topic was "What Is Your Diploma Worth?"

Lester Tiscornia received the doctor of laws degree in recognition of his service to educational institutions and to students.

The Tiscornia Foundation has awarded 41 student scholarships totaling nearly \$118,000 during the past two decades, and has also given \$1,232,000 to local and national charities and to educational institutions.

Tiscornia has also served with fund-raising campaigns for universities, and is vice-president of the Michigan Colleges Foundation.

Robert Upton was recognized for his many and widespread civic and humanitarian activities and for his generosity in giving of his time and talent for the enrichment of life among the residents of southwestern Michigan.



Dr. Richard Hammill (left), president of AU, talks with recipients of honorary doctor of laws degrees at summer commencement. Given honorary doctorates in recognition of their achievements and contributions to their fellowmen were (left to right) Robert Upton, group vice-president of Whirlpool Corporation, St. Joseph-Benton Harbor, Michigan; Lester Tiscornia, president and treasurer of Auto Specialties Manufacturing Company (AUSCO), St. Joseph, Michigan; and Ellsworth Wareham, M.D., co-chairman of the department of surgery and head of a team specializing in open heart surgery at Loma Linda (California) University. Wareham gave the commencement address when degrees were conferred upon 193 students. This brings to 516 the number of students graduating from AU this year.

Photo by Dick Dower

"His fund-raising and other activities on behalf of his alma mater, the University of Chicago, and for Andrews University have been prompted by his concern for the welfare of American youth," declared AU president Dr. Richard Hammill.

Dr. Ellsworth Wareham has won national and international recognition for his work as head of an open heart surgery team at Loma Linda University. The team has made several visits abroad to introduce heart surgery techniques. More than 2,000 patients were examined on these trips, and the most urgent cases were given the benefit of the complex surgery procedure in which a heart-lung machine acts as a substitute for those organs while repairs are made inside the patient's heart.

The purpose of the surgery was not only to save hearts from failure, but also to train other surgeons in the procedures of open heart surgery.

## GI Benefits Available For Occupational Education

The Veteran's Administration has approved the Andrews University Occupational Education Center as a school where veterans may attend and receive regular GI benefits.

Veterans interested in enrolling for classes should contact the Admissions Office, Andrews University, Berrien Springs, Michigan 49104.

Courses offered this year, leading to a certificate stating the particular type of skilled specialization studied, are in the areas of agriculture and dairy, clerical training, carpentry, masonry, computer technology, aviation, welding, auto mechanics, occupational food preparation, and plumbing.

# AU Students Will Study Thermal Pollution Under Kellogg Grant

An \$18,320 grant from the W. K. Kellogg Foundation will enable Andrews University to study the combined effects of organic pollutants and increased temperatures in Lake Michigan near the mouth of the St. Joseph River. This grant is in addition to the previously announced WKKF grant of \$5,000 to AU for library resource materials, according to Dr. Richard Hammill, university president.

The three-year project will involve qualified investigators from the biology, chemistry, physics, behavioral science, and history departments, aided by undergraduate and graduate students, stated Dr. Asa Thoresen, chairman of the biology department and project director. The grant is one of approximately 25 similar awards made by the Kellogg Foundation to small, private liberal arts colleges throughout the U.S.

"Our basic premises," said Dr. Thoresen, "are that increased temperatures, in the presence of organic matter added by the river, may cause measurable changes in the living forms of the lake, and that fertilizers, bacterial pollution, insecticides, and radioactive deposits must be monitored now to establish the norms for this area of the lake before nearby nuclear plants become operable.

"The project will be even more meaningful because Hillsdale College has been awarded a Kellogg Foundation grant for monitoring water at the headwaters of the St. Joseph River," he added.

## Team Will Use Cruiser To Collect Samples

Using a 26-foot cabin cruiser or comparable boat, the AU research team will collect samples of bottom materials in the lake, map temperature gradients and changes, and collect plankton at various depths. A smaller light boat will be used in sampling the river. The samples will be analyzed to determine pesticide and radioactive mineral content, various physiological experiments will be



A cabin cruiser is used by the research team to study thermal pollution.

conducted, and attempts will be made to determine the ways in which contaminants are transported.

The behavioral science department plans to study the build-up of radioactive substances in the various levels of the food chain and their effects on the nervous system of animals, and graduate biology students will study the life histories of various aquatic insects.

During the spring, summer, and autumn months each year, there will be daily or weekly operations to gather data. The consequences of pollution for winter and summer water-bird populations will be included in the study. Calculation and studies of the movements of ice masses and their effects on the shoreline will be made during winter months using aerial photography of marked ice flows.

Results of the study will be communicated to interested community groups via the university's speakers bureau, reports will be written for publication as pertinent data are recognized, and an annual report will be presented to the student body as one of the weekly assembly programs.

The grant was awarded under the College Resources for Environmental Studies program of the Foundation. Dr. Robert E. Kinsinger, Kellogg

Foundation vice-president, explained that "the Foundation hopes that its support to these special projects will encourage the small, private liberal arts colleges, students and faculty, to consider in a practical way unique means by which the results of continuing insults to the environment may be modified or reversed."

## Expect Students to Be Important Contributors

"Students enrolled in independent studies in biology, chemistry, and physics will be encouraged to become part of the research team," said Dr. Hammill, "and it is expected that these students will become important contributors to the overall project."

In addition, the biology seminar required of all biology majors will be designed to emphasize the environmental studies of the St. Joseph River and Lake Michigan, and these students will help collect data.

## New Course in Environment

Non-science majors and elementary education students who enroll in a new course entitled Environmental Conservation will participate in field trips and will learn the techniques involved in such research. Students in the Contemporary Issues class will also observe the methods used.

(See *THERMAL STUDIES*, p. 20)

## Turtle Neck, White Coat, and Business Suit Conduct Evangelistic Crusade in Field School

Using "The Abundant Life" as their theme, Elder Paul E. Cannon, AU instructor in religion (business suit); AU's Dr. Herald Habenicht (white coat); and Louis Preston, tenor (turtle-neck sweater) led out in a field school evangelistic crusade involving 10 undergraduate students—8 men and 2 women.

The crusade was conducted September 10 to 26 in Galati's all-purpose auditorium on Red Arrow Highway between Lawrence and Hartford.

Jerry Johns, seminarian experienced in field schools, assisted Elder Cannon; and three local doctors (Gunter Koch, DDS, and Del and Lee Stagg, MD's) worked with Dr. Habenicht in the health approach to the abundant life. Elder Robert Boothby, recently retired former evangelist, helped with the Bible lesson studies.

Previous to the meetings and during them, six AU student teams helped visit an interest list of 600 persons, along with Pastor Donald J. Gettys and laymen of the four area SDA churches.

Basic format of the program was that Satan and mankind, themselves, are working to *destroy* life, but Christ has come that people might *have* life and have it more abundantly. "It's a tremendous thing to be healthy and to have God in the heart" was the message that the medical-ministry troupe hoped to convey to the people of the Hartford area.

According to Cannon, the public health department of Loma Linda University has been very cooperative and helpful in sending slides, graphs, and other teaching and promotional materials for use. Brochures describing the meetings, though not listing specific titles for specific nights, were sent by bulk mailing to 6,000 persons in the Hartford area inviting people to hear about the Abundant Life.

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A follow-up report will be given in next issue of FOCUS on this field school experiment in evangelism and on other field schools conducted by Andrews University this summer.



Elder Paul Cannon (right) reports a tremendous interest on the part of the public in the experimental evangelistic meetings at Hartford, Michigan, which combine religion and health messages. Assistants are Louis Preston (music) and Dr. Herald Habenicht.

### JESUS MEETINGS

"Hello. I'm . . . . . I'd like to invite you to attend the Jesus meeting at seven o'clock this evening in your town park."

Early evenings in August found a group of students under Elder Paul Cannon's (AU instructor in religion) supervision giving oral invitations like the above to youth they met on the Hartford, Michigan, streets.

And the young people responded—the first night, 25 came; the second night, 35-40. The project was started as a prelude to a field school evangelistic crusade scheduled for the area in September; but the Jesus meetings became a program of their own.

The youth from Andrews with other SDA youth from Hartford provided music and *Reach Out* Bibles for the group. From the visitors who stayed after the singing and gen-

eral talks for serious prayer and deeper study, two young people who had never been Christians before made a commitment to Christ shortly after the meetings began.

At first the police and mayor of the town were a bit dubious about giving permission to hold meetings in the park, reports Cannon, in view of the fact that "No Loitering" signs appear in the park—there had been disturbances in town with migrants, stock-car races, motorcycle groups, etc. But they decided to give a different element a chance to see what it could do. So the Jesus meetings were started. The mayor came by, sat down on the grass and listened to the singing and praying. Later he met with the town council and described the proceedings as a positive program—"really great," he said.

# CONSIDER

We invite our readers to consider with us some of the thoughts presented from time to time on our campus in spoken or written form and synthesized for your reading convenience.

## The Difference It Makes

*From an Address by Jack W. Provonsha, Professor of Religion and Christian Ethics, Loma Linda (California) University*

The present confusion in American life on its campuses, in its cities, and in its institutions, represents a profound crisis of personal and national identity. The usual means by which most men maintain a sense of continuity and value have been thrown into radical disarray by the rapidity of change of the past half-century, leaving what Eli Ginsberg calls a loss of "a sense of linearity, of beginning and end, foreground and background."

### Basic Need Is to "Count"

"Who am I?" is to ask, "How much am I worth?" To be a self at least means to feel worthwhile.

The fact is that modern man has largely lost the ability to answer that question, and much of what has been happening on the campuses and city streets of America represents a frenzied reaction to that loss. Individuals and their groups, including a church, cannot avoid participating in the problems of their large society. A basic need of all men is to feel that they "count," that they make at least some difference to the world.

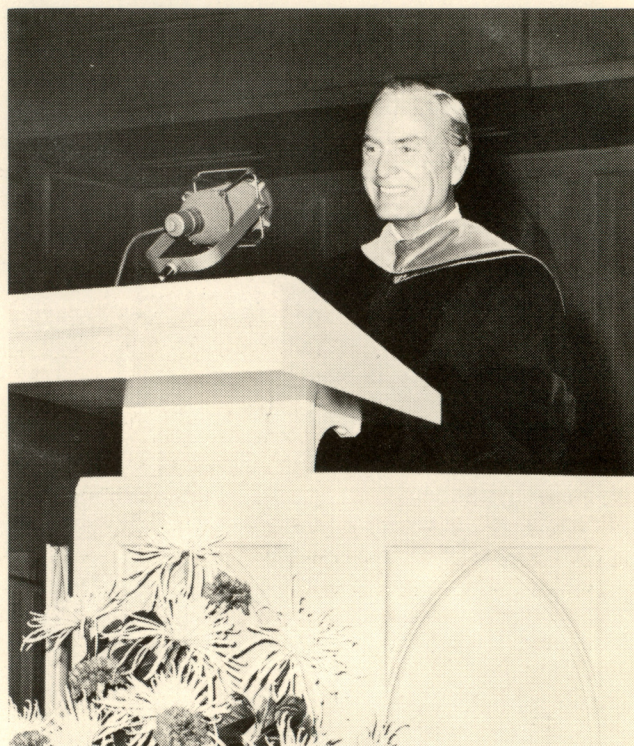
A church can reach middle age, when the zeal, enthusiasm, and sense of mission of its youth begin to fade into the complacency, frustration, weariness, and discouragement of its later years. Religious sociologists sometimes call this a movement's "denominational" phase. It is characterized by a kind of "mature" (or tired) tolerance based partly on the discovery that no single group of people has ever had a corner on truth. It may also represent a time when radically changed conditions may have eliminated the social circumstances out of which the earlier movement sprang.

It is a period when the members of a church either literally or symbolically, overtly or covertly, begin to ask themselves, "What difference does it really make that I am a Methodist, Presbyterian, a Roman Catholic, or an Adventist?"

### What Difference Ought It to Make?

What difference does it make? Or perhaps better, What difference ought it to make? Let's be specific. What difference ought it to make that there is a Seventh-day Adventist church, and that you are a member of it?

The difference it makes may be considered as twofold—first, a difference to Adventists, themselves, individually



Jack W. Provonsha, speaker for Baccalaureate services at Andrews in June, tells the congregation, "It may make more difference than you think."

and collectively; and second, the difference it makes to the world.

To Adventists it should make a difference to "meaning." The chairman of the department of philosophy of UCLA, Donald Kalish, said some time ago, "You are mistaken to think that anyone ever had the answers to the meaning of life. There are no answers. Be brave and face up to it."

Being an Adventist is to bring meaning to life, to history, and to destiny. It is to know where we have been, where we are going—and above all, to know why. A. L. Webber and Tim Rice are wrong when in their *Jesus Christ Superstar* they have Christ saying in Gethsemane, "Show me there's a reason for your wanting me to die. You're far too keen on where and how, and not so hot on why." An understanding of history in terms of the great

controversy between good and evil, the atonement and the heavenly sanctuary, is an inviting contrast to the meaninglessness—even if brave meaninglessness—of our times. It is to participate in a process that has a beginning and an end and significant events in between.

#### **Anticipation of the Future**

It is also to live out life in expectancy and hope. The essence of Adventism is anticipation of the future—openness to what and Who is coming. One who is true to the Adventist posture always has his eyes glued on the future. He knows that throughout eternity there is ever-increasing knowledge and growth. Expecting the second coming of Christ is a training school for an eternal attitude of expectancy.

#### **God—Sovereign Creator**

Being a Seventh-day Adventist provides also an excellent context within which to learn something about the God who is the Creator and Sustainer of all that is. It is to speak of God as the creative ground of all that exists and yet One who is aware of man and speaks to him in a personal revelation. All this is included in God's revelation contained in the Sabbath. The creation of the seventh day was intended to instill in man a deepened awareness of his creaturely dependence on God, of the priority that the Creator holds on his actions and affections. The Sabbath, by revealing this truth about God, thus strikes at the very fountainhead of sin which always issues from the creature's defiant rejection of his creatureliness. To know the meaning of the Sabbath is to know something important about God—that He is personal, revealer, and sovereign Creator.

#### **God Is a Unity**

The deep immersion in the Bible that was the basis of the rediscovery of the Sabbath by this Movement thrust another truth upon it—another truth about God—and also about man who is in His image—that God is a unity; that heaven and earth, and all that in them is, are united by the Author of the universe. There is no disjunction between supernature and nature. Nature is the ongoing handiwork of God, and its laws are divine laws. And since God is a unity, what comes from His hand is universally rational, orderly, and meaningful. The Seventh-day Adventist radical monotheistic posture, when true to itself, should thus provide the most fruitful climate for honest scientific investigation in every area.

#### **Base for the Health Message**

This sense of unity applied wholistically to man provided the basis for the health message that has placed Adventists at the forefront of health-related activities. Adventists have, of course, no corner on that market either—but no one has a better philosophic basis from which to work. It is a perspective that sees man as a whole, composed of interpenetrating and interdependent dimensions—mind, body, environment, with no separation of levels such as soul and body. The place a man lives, his environment, his work, the air he breathes—are all a part of that whole man. No one has better philosophic basis for environmental concern.

#### **Increase in Life Expectancy**

In any case, being an Adventist ought to increase life

expectancy—and so it has, as all of the studies of the matter amply indicate. The average life expectancy of a Seventh-day Adventist exceeds the national average by six or seven years. The “truth” has relatively freed Adventists from a number of physical and social ills. And the wholistic understanding of man has also resulted in a relatively higher rate of educational attainment.

#### **The Larger Question**

But what difference does the Seventh-day Adventist church make to the world?

What difference can so small a church make in so big a world? There are ten times more lepers in the world than there are Seventh-day Adventists. And the world is becoming larger all the time.

My guess is that there is probably no other factor more productive of a lack of involvement in the active life of the church than the adult realization of the enormity of our task and how little our single contribution really amounts to.

How much do I count? How much does my church count in all this seething multitude? If we multiplied the graduates of our Loma Linda medical center a hundred times and more, we could scarcely make a serious dent on the world's physical ills.

And what of the larger work of the church? There are bright spots, but they are not in places like China and Russia and a number of other very populous places we could name, including the world of Islam. How long will it take to evangelize the world—not just with fairly superficial public lectures and radio and television, but also with the education and training that are so vital to the production of informed and committed church members? Even in America a recent poll indicates that after 125 years 70 percent of Americans know almost nothing about Seventh-day Adventists.

What difference does it make to the world? What difference did we expect it to make? What was it we expected to accomplish? Can any of us really seriously imagine today that the Bible's prediction that “this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come” is exclusively the “Adventists' burden?” What does the “gospel of the kingdom” include? All of the major doctrines of this particular church?

But if that isn't so—if prophecy is going to be fulfilled by “a great multitude which no man could number”—what's the point of committing oneself to so weak an instrument as this little part of that multitude?

#### **The Difference**

The value of a man, the difference he makes, or the difference an institution or a church makes to the world, lies not in what he or it is able to *do* so much as it does in what they stand for. God, for example, has not called this people to heal all the world's diseases by itself. He *has* called the members of this church and the graduates of its schools to stand for something, and that's what makes the difference.

God does not call men primarily to make a mark in the world—but to stand for something that's bigger than the world—that's how His called ones differ. They stand for something.

What ultimately concerns us is not primarily disease, nor even those sermons, not great books, works of art, bridges, dams, political systems, institutions, or museums, or financial empires. The world's real problem is its misunderstanding of God. We are called to say something about God before a universe; and it is in relation to that truth that each individual, each member of this church may make the difference.

"When the character of God is perfectly reproduced in His people . . . He will come" (*Christ's Object Lessons*). That is to say, when the truth about God is perfectly known—the truth that there is no flaw in Him and that He can be the universal object of absolute trust—then the task is done.

#### Relevance in Revelance

Each day's task—such a tiny drop in so huge an ocean—takes on its full relevance in terms of its reve-

lance—what it says to one's fellow men and to the universe about God. God has not asked us to handle everything all by ourselves, only our little part of it.

Your winning in the battle of life for God is going to be in direct ratio to how well you learn the technique and practice the high art of opening out a way whence the splendor which is God in you may be revealed to the people you meet. It may make more difference than you think.

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? . . . Ye are the light of the world. A city that is set on a hill cannot be hid" (Matthew 5:13, 14). "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matthew 13:33).

A COED LOOKS AT

## Women's Lib and the Christian

from a Student Movement article by Gwen Robertson,  
Graduate Student



Gwen Robertson

Galatians 3:28 says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye all are one in Christ Jesus."

If one interprets the Bible as a whole, and contextually, the text must be considered a beautiful description of spiritual union in Christ. The SDA Bible Commentary says:

In the ancient world women were commonly considered little more than chattels, and thus infinitely inferior to men. Pagan philosophers sometimes argued as to whether a woman even had a soul. In some pagan societies a father or husband had authority over the women of the household to the point of ordering their execution. The elevation of women to equality with men is the direct result of Christian teaching and practice. . . .

As the divine precepts of love for God and for one's fellow men are made operative, men's hearts are united in a close bond of fellowship, each with others, under their heavenly Father (see on Matthew 22:36-40).

#### No Prejudice in Salvation

There is no biblical differentiation between men's and women's soul salvation. Jesus clearly scorned a double morality. The most poignant proof of this is found in

John 8:3-11 when He had compassion on the woman when in adultery and told the hypocritical scribes and Pharisees who had discovered her: "All right, hurl the stones at her until she dies. But only he who has never sinned may throw the first" (*The Living New Testament*).

Luke 10:39-42 gives evidence that Jesus enjoyed the intellectual companionship of Mary (sister of Martha and Lazarus) as she sat at his feet listening to his words.

#### Exceptions to Role of Women

Even though the most common role of women in the Bible is that of wife and homemaker, there are enough exceptions to prove that women are not necessarily sinning if they refuse to remain chained to the dishpan and diaper pail.

Deborah and Anna were prophetesses, Miriam a musician, Dorcas a social welfare worker, and the ideal wife described in Proverbs 31:10-31 was obviously an astute businesswoman. Mary, the mother of Jesus, was certainly well versed in scriptural and theological concepts as may be seen in the splendid, spontaneous words of the Magnificat (Luke 1:47-55) which contains no fewer than thirty Biblical echoes (Daniel-Rops, Henri, *Daily Life in the Time of Jesus*).

#### Man Should Not Be Alone

In Genesis 2:18 God said, "It is not good that the man should be alone; I will make him an help meet for him." When Adam saw Eve he reportedly greeted her with an enthusiastic: "This is now bone of my bones, and flesh of my flesh; she shall be called Woman; because she was taken out of Man." Yet man spends much of his time alone—by choice. Why? Cannot a woman be a help meet to man in the laboratory as well as in the kitchen? Can she not be as much of a complement to

# THE BIBLICAL CONCEPT OF PERFECTION



Dr. Hans K. LaRondelle is congratulated by Dr. G. C. Berkouwer on his defense of his dissertation on Biblical Perfection written for his ThD received at the Free University of Amsterdam, Holland, this year.

The word "perfection" and its synonyms frequently occur in the Old and New Testaments in connection with the religious *cultus* and its moral *ethos*. The notion of perfection even forms a distinctive idea in Biblical theology, different from the term in any other ancient religion or human philosophy.

It is true that man in every culture and religion has been dissatisfied with himself and therefore has always been passionately in search of a perfection which he did not possess in himself. In this mysterious inner urge for perfection which could only be found in "God," we may see verified the statement of the Apostle Paul made in Athens to the Greek philosophers: "And He made from

A summary of the new book "Perfection and Perfectionism" by Hans K. LaRondelle, ThD. This book is published by the Andrews University Press as Volume III of the Andrews University Monograph Series.

one every nation of men to live on all the face of the earth . . . that they should seek God, in the hope that they might feel after Him and find Him" (Acts 17:26, 27).

The Hebrew prophets and Christian apostles make it clear that God not merely caused all men to realize their need of "perfection" and to seek for it in Him, but also that the God of Israel has revealed by His dramatic self-disclosure *how* man would find and enjoy true perfection. Consequently, man by himself cannot even find out what perfection is. When sin is not merely a natural attribute of man, but also the way of man's relation to God, then even man's most logical thinking about his own need and human perfection will be sinful. The Biblical starting point of all true knowledge is exclusively what God has revealed through His Word. The first step to knowing one's self, therefore, is not to follow the Greek philosophical device, "Know Thyself," but "KNOW THY GOD." Only God gives the ultimate standard for good and evil to man. To find God is the only way to find ourselves. As the Psalmist says: "For with thee is the fountain of life; in thy light do we see light" (Ps. 36:9). Before anthropology, then, comes theology! Yet, God has revealed Himself only in relation to mankind. Karl Barth's suggestion to call theology "theanthropology" is therefore to the point.

## Divine Perfection in the Old Testament

It is an extremely significant fact that the Old Testament never uses the term perfection (*tāmīm*, *šālēm*) as a predicate of Yahweh. The God of Israel is nowhere qualified as the *ens perfectissimum*, as being perfect in Himself. To the Hebrew prophets God did not live in splendid isolation from the world, but was deeply involved in human history, that of Israel in particular.

The Old Testament describes God's "perfection" only in terms of relationship with Israel, that is in terms of His covenant with the chosen nation. In basic contrast with the Greek concept of perfection as an abstract idea or a self-existent norm, the Hebrew prophets testify that God's perfection is manifested in the concrete historical self-disclosure of Yahweh to Israel and its patriarchs.

The Rock, *His work is perfect* [*tāmīm*]; for all his ways are justice. A God of faithfulness and without iniquity, just and right is he (Deut. 32:4).

This God—*his way is perfect* [*tāmīm*]; the promise of the LORD proves true; he is a shield for all those who take refuge in Him (Ps. 18:30).

The law of the LORD is perfect [*temmah*], reviving the soul; the testimony of the LORD is sure, making wise the simple (Ps. 19:7).

We observe that the word "perfect" is neither applied to the empirical natural world nor to the static metaphysical world, but to the dynamic world of God's actions and the concrete revelation of His will. The divine actions are characterized as perfect, however, only because they are all intent upon the fulfillment of His covenant promises, on God's being faithful to the obligations He has taken upon Himself in the covenant with Israel. In other words, God's perfection is manifested as a perfect relation to Israel and through Israel to the world; a relation of perfect faithfulness to His own promises of grace, manifested in kingly acts of redemption and priestly atonement in the sanctuary cultus. The focus of divine perfection is not on God in Himself, but: "His work is perfect"—"His way is perfect"—"His law [*torah*] is perfect." And in each verse the paralleling expression elucidates this perfection by stating that He is a "God of faithfulness," "the promise of Yahweh proves true," "reviving the soul."

This shows that the term perfection, with respect to God, is not primarily an ethical word, but rather one of religious knowledge. Ethical knowledge of God is rooted in the religious-redemptive experience. This makes the order "religio-ethical" one of supreme importance. God revealed Himself to Israel first as gracious Redeemer, then as ethical Example. This characterizes God's covenant with Israel as a covenant of grace in contrast to a covenant of law. Israel's way of salvation was one of righteousness by faith alone. This is expressed both in the institution of the Passover (Ex. 12) and in the Song of Moses after the deliverance of Israel at the Red Sea (Ex. 15). On the basis of this dramatic historical Exodus redemption, God provided in the religious cultus of the sanctuary a way for *Israel's* perfection or perfect relation with Yahweh.

#### Human Perfection in the Old Testament: In Israel's Protology

The creation accounts of Genesis tell that man was created perfect, which means in the right relation with the Creator. Man is described as being created in the *imago Dei*, the image or likeness of God (Gen. 1:26), a theological expression which means "as son of God." that is in a son-Father relationship (see Gen. 5:3). This implies that the *imago Dei* concept is not focusing on some human ontic qualities such as thinking or personhood, but rather on the actual functioning of the living love-relation between man and his Creator. Created as a social being, man has the inalienable commission to manifest the Father's love and wisdom in his social relations with his fellowmen and fellow creatures. The *imago Dei* implies the call to the *imitatio Dei*!

In the Hebrew concept a father-son relationship does not signify primarily a mere physical kinship, but rather a moral and spiritual relationship. When the Hebrew canon defines man as the *imago Dei*, this indicates that man is created as a religious-moral being called to reflect and honor the perfection of character of his

Maker in his own religious and socio-ethical relations.

Because of the revealed fact that man is created in an inalienable relation of praise with his Father-Creator, man can only fulfill and attain to the perfection of his humanity when he exalts God. To Israel, human life without the praise or exaltation of God has turned into death (see e.g., Pss. 73:27; 115:17-18; Isa. 38:19). God is no competitor of man's dignity and glory, however. It is God, rather, who has crowned man with honor and glory (Ps. 8:5), and who upholds it by calling man into His covenant as the honored son and partner. The Sabbath is the greatest proof that the Creator honors man by inviting him into a weekly festival of cultic fellowship with his Father and Maker. The Sabbath prevents humanity from seeking the dignity of man in himself, or in something else but the life-giving blessing of God's communion and participation in God's joyful rest.

The fact that God has incorporated the Sabbath remembrance in His Torah and covenant with Israel indicates that after the fall God did *not* change His original purpose concerning man's perfection and his Sabbath rest. The Sabbath stands as the signal of unity and harmony between God's plan of creation and God's plan of redemption. More than that, the Sabbath stands as the divine assurance of the unchangeable character of His purpose for man, His eternal purpose of perfect fellowship of man with God (see Heb. 4).

The aim of the "probationary command" in Genesis 2:17 was to bring, by this test, a *settled* perfection of character to man. This would come by way of a *conscious* moral decision of the human will to submit to his Father's sovereign command and prerogative to define what is good and evil for man.

#### In Israel's Soteriology

After the fall man's way to a restored fellowship with the holy God became possible exclusively through the sacrificial cultus and priestly mediation. Since most of the Psalms appear to be cultic hymns used in the Temple service, the use of the term *tāmîm* and derivatives (21 times) is revealing for the cultic meaning of perfection in Israel. It appears that human perfection is *never* defined as moral sinlessness as such. Neither the Torah nor the Psalms base themselves on the dogmatic *a priori* that the sincere Israelite can live in obedience to Yahweh's law *without* atonement, *without* the need of forgiveness, *i.e.*, sinless. (See e.g. Ps. 143:2.) On the contrary, the Psalms reveal the need and necessity for Yahweh's continual *forgiving* and *keeping* redeeming grace. A striking example is Psalm 19:12-14:

But who can discern his errors? Clear thou me from hidden faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me! Then shall I be blameless, and innocent of great transgression.

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O LORD, my rock and my redeemer.

He prays for forgiveness ("clear Thou me") of his errors or hidden sins, *i.e.*, sins of which he is still unconscious, and for Yahweh's restraining grace to keep

him from any conscious or presumptuous sin, which could not be atoned for in the sanctuary.

The conclusion of faith is: "Then I shall be blameless and innocent of great transgression."

Here perfection is undeniably indicated to be not inherent sinlessness but *the persistent walk of life in dependence on Yahweh's forgiving and restraining grace*. Personal perfection is not described in terms of a sinless nature, but of gracious fellowship with the holy and merciful covenant God.

Perfection in the Psalms, therefore, is not primarily an ethical idea but a cultic term to define those Israelites who had received forgiveness through the priestly mediation and declaration. The Levitical priest pronounced the repentant worshipper perfect or righteous in the name of God. The terms righteousness, blamelessness, and perfection are used as virtual synonyms in the Psalms and the Wisdom Literature. These ethical terms are all defined by Israel's religious-cultic covenant. The righteous or perfect Israelite is the forgiven man who lives in harmony with the obligations of the covenant. The cultus divides Israel in only two classes: the righteous or perfect ones on the one hand; the wicked or ungodly on the other hand. The wicked do not reckon with God and therefore sin presumptuously, *i.e.*, without repentance. For such the sanctuary did not provide any atoning grace (see Num. 15:27-31; Ps. 7:12). It is of crucial importance that Psalm 15 requires "perfection" in the social relation of the worshippers who returned to the Temple on Mount Zion (see also Matt. 5:23-24). This does not mean that *moral*ity, as such, formed the ground or basis of participation in the sanctuary cultus, as becomes clear from Ps. 5:

But I through the abundance of thy steadfast love will enter thy house. I will worship toward thy holy temple in the fear of thee (vs. 7).

Yet Psalm 15 indicates that moral character within the covenant community is not irrelevant to worship. If forgiveness or justification by faith does not lead to a sanctified life, the whole justification is brought into jeopardy. Grace atones for, but does not excuse sin. Grace transforms the heart and life of the forgiven soul. Therefore grace received in the cultus obliges the worshipper to bear fruits, the ethical fruits of a new relation of mercy and right behavior toward the fellow covenanter (see also Eze. 18:5-9). Grace restores the believer into real communion and a walk with God and God's covenant people. Those who are called perfect in the Old Testament are men who all walked in newness of life. Continually, "perfection" is connected with "to walk" or with "ways."

Thus the Scriptures indicate the perfection of Noah, Abraham, Job, and true Israel.

Noah was a righteous man, blameless in his generation; Noah walked with God (Gen. 6:9).

The Lord appeared to Abraham, and said to him, I am God Almighty; walk before me, and be blameless (Gen. 17:1; see also Gen. 26:5).

There was a man in the land of Uz, whose name was Job and that man was blameless and upright, one who feared God, and turned away from evil (Job 1:1).

For the Lord God is a sun and shield; he bestows favor and honor. No good thing does the Lord withhold from those who walk uprightly (Ps. 84:11).

Blessed are those whose way is blameless, who walk in the law of the Lord! (Ps. 119:1).

Men of perverse mind are an abomination to the Lord, but those of blameless ways are his delight (Prov. 11:20).

### Christian Perfection

The Gospels do not use the term perfection (*teleios*), except Matthew, who employs the word only twice, in chapters 5:48 and 19:21. This is significant, since it is Matthew who writes his Gospel especially for Jewish readers, who are already acquainted with the term perfection from the Torah. Matthew testifies to the basic unity and continuity of the old and the new covenants, yet at the same time also reveals that the *imitatio Dei* comes now in the testing appeal of the *imitatio Christi*, since Jesus of Nazareth is the Messiah of prophecy. In Matt. 5:48 Jesus speaks about the perfection of His Father to the children of the covenant: "You, therefore, must be perfect, as your heavenly Father is perfect."

The little word "therefore" indicates that this verse is the summary and climax of the previous verses. Verses 43 ff. show what the perfection of the Father is: unrestricted, forgiving love and mercy. On the basis of this surprising character of the heavenly Father, Jesus appeals to the children of the covenant also to manifest this same gracious love to their enemies. It is true, only those can forgive who are forgiven themselves. But that is exactly what Israel receives in the sanctuary cultus. Israel is constituted as a priestly nation or blessing in the world. Jesus calls upon His disciples to be the light of the world, the salt of the earth. Then the promise of Genesis 12:3 will be fulfilled.

In Matt. 19:21 Jesus appeals to the rich young ruler, who wanted to inherit the Kingdom of God, to sell his possessions, to give to the poor, and then to follow Him. Then he would be perfect: "Jesus said to him, 'If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.'"

Perfection is at once obedience to the Torah and following Jesus. Just as in Matt. 5:48 Jesus indicates here that perfection is *not* an ideal which never can be attained in this life, but rather a gift and command to be experienced in the here and now in the following of Christ. Perfection is the humble walk with God in Christ (see also Micah 6:8). Therefore, men like Noah and others were already recognized as being righteous or perfect men (see above). And finally, in the great Judgment Day, Jesus will openly recognize all the true saints as righteous because of their actual characters. (see Matt. 25:31-46). They are all surprised at this divine pronouncement. They certainly did not feel that way in their self-esteem. This implies that the truly perfect ones do not know it of themselves. It is hidden from their own eyes, because they acknowledge continually the sinfulness of their own nature or old man, trusting exclusively in the righteousness of Christ.

### In the Pauline Writings

The apostle Paul uses the terms *teleios* (perfect, blameless) and *hagios* (holy) continually in the setting of redemption and forgiving grace. Thus the relation of

human perfection or Christian perfection and redeeming grace from the heavenly sanctuary remains basically the same as in the Old Testament.

The ethos of holiness remains conditioned and motivated by the cultic Christological redemption. Only, all forgiving and keeping grace now comes from Christ who is exalted by the Father as Priest and King to reign in the hearts and lives of the new Israel of God. The Church of Christ is the earthly temple in which the Spirit of God dwells (2 Cor. 6:16 ff.). On the basis of this redemptive indicative, Paul exhorts the Christian Church with his ethical imperative to respond by active cooperation with God's will to cleanse herself from all unworthy alliances, immoral practices, and idols.

"Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God" (2 Cor. 7:1).

Of crucial importance is the right understanding of Paul's baptismal theology in Romans 6. In baptism the old man or sinful self dies because the believer accepts by faith that in baptism he is baptized into Christ's own death at the shameful cross of Calvary. After baptism the believer now is legally free from the condemnation of the law. He is legally dead for the law. This is the comforting assurance to the doubting Christian heart that there is now no condemnation for those who are in Christ (Rom. 8:1).

Baptism by faith transfers, connects, and gives legal participation in Christ's substitutionary death at the cross. This implies not only the death of the "old man" or nature, but just as truly the resurrection of the "new man" (Eph. 2:4 ff.; Col. 2:12 f.). The apostle Paul summons the Christian Church to manifest this cultic hidden reality of death to sin and resurrection to righteousness *in empirical reality* by the new ethos of holiness or perfection, the new obedience of servants of God.

This new walk therefore cannot be described as a pure ethical life but rather as the empirical aspect of the cultic—sacramental transformation of fellowship with Christ's death and resurrection: "so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Rom. 6:4b). The new ethos is the life with Christ (Rom. 6:8), the life "to God in Christ Jesus" (Rom. 6:11b). The apostolic ethos of holiness is the life of total communion of life and destiny with Christ who now lives "to God" (Rom. 6:10).

So you also must consider [believe] yourselves dead to sin and alive to God in Christ Jesus (Rom. 6:11).

In Rom. 12:1-15:13 Paul develops more systematically than elsewhere his Christian ethics out of his Christian baptismal theology. Paul's Christian ethos seeks to manifest in concrete social life what he has received in the cultic redemption: Christ, and the life with Him (see Phil. 1:21).

The holy law of God is fulfilled and magnified in Christ. The way of Christian perfection therefore is not trying to fulfill law-commandments, but to live in Christ, to abide in Christ, to stay in a religious and moral union with Him.

The seriousness of the apostolic call to manifest Christian perfection in a sanctified life appears most strik-

ingly from the fact that Paul places the Christian's ethos under the apocalyptic "judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body" (2 Cor. 5:10; cf. also 1 Cor. 3:12-15; Rom. 14:10; Eph. 6:8).

The incessant prophetic and apostolic admonitions and exhortations are proof that no sinlessness is presupposed in the believers but rather shortcomings and defects. Passages like Gal. 5:13-25; Rom. 6:12 ff.; 8:12-13, 23; Col. 3:5 ff.; Eph. 4:22 ff. disclose the unabated conflict with self after rebirth, even *until the day of glorification*. These passages of Scripture indicate that the Christian has no holy "flesh" and can never claim ethical sinlessness or inherent holiness.

If Romans 7:14-25 applies to the Christian struggle of sanctification, which is the position of this author, then Romans 7 is the strongest proof that the Christian believer will never attain to inherent perfection before the day of final deliverance.

Paul describes the apocalyptic redemption of man as "the perfection" (*to teleion*) in 1 Cor. 13:10.

Paul's emphasis on the "not-yet" aspect of human perfection becomes more clear when we realize that he was refuting the perfectionism of Gnosticism which had made its inroads in the primitive Christian churches, especially at Corinth. Also his use of the term perfection in his letter to the Philippians can be understood best against the background of Gnostic perfectionism, as scholars acknowledge now. The apostle Paul did not merely argue against Judaistic legalism but also against Gnostic perfectionism, which claimed to have attained to ultimate perfection by means of cultic ecstasy in one moment. In his epistle to the Philippians Paul seems to address himself specifically to those who would regard themselves already as *teleioi* (perfect ones) in a Gnostic sense rather than in the true Christological way of sanctification (Phil. 3:15). In Phil. 3:12 Paul takes over the keyword *teleios* from Gnostic common parlance and then intentionally denies that he is a *teleios* himself in this sense. His appeal is directed against the false feeling of security at having arrived already at ultimate perfection. This lies still ahead and therefore the struggle has to continue, pressing on in the power of Christ's resurrection, until we receive, ourselves, the glorious resurrection from the dead (Phil. 3:10-21). Paul thus culminates his polemic against perfectionism in the field of apocalyptic eschatology. This becomes most clear in 1 Cor. 15, where he proclaims that only at the sound of the last trumpet and the resurrection of the dead will the "sting of death" (which he declares to be "sin") be annihilated or eradicated. Only *then* the natural (*psychikon*) body will be transformed into the spiritual (*pneumatikon*) body.

Difficult texts like 1 John 3:9, 2 Peter 1:4, and Hebrews 10:2 are extensively discussed on pages 227-245. Chapter V deals with an analysis and an evaluation of perfectionist movements and sects in church history, such as the Qumran Community, the Encratites, the Montanists, Pelagius, the Monastic way of perfection, and John Wesley's perfectionism.

him in legislative halls as in the marriage bed? Surely our "equal, but not equivalent" thought-patterns can provide a unique, beneficial perspective in every vocation.

Shirley Chisholm, congresswoman from New York, says:

Plenty . . . have advised me, every time I tried to take another upward step, that I should go back to teaching, a woman's vocation, and leave politics to the men. . . . When there are no children going to bed hungry in this rich nation, I may be ready to go back to teaching. When there is a good school for every child, I may be ready. When we do not spend our wealth on hardware to murder people, when we no longer tolerate prejudice against minorities, and when the laws against unfair housing and unfair employment practices are enforced instead of evaded, then there may be nothing for me to do in politics. . . . At present, our country needs women's idealism and determination perhaps more in politics than anywhere else ("A Visiting Feminine Eye," *McCalls*, XCVII, August, 1970).

### Women's Talents Needed

Women's talents are needed in the field of medicine as well as politics. Only 7% of the U.S.'s 30,000 doctors are females and although 50,000 more doctors are needed to meet current needs, *Time* points out that:

. . . medical schools are loathe to accept women at all, fearing that they will have children and drop out before completing their education. This fear is largely unfounded. Seventy percent of all would-be women doctors delay marriage until they have completed medical school; 87 percent of those who do marry put off having families until they have completed their training, often at age 26 ("The Bars Against Women," *Time*, XLVI, January 11, 1971).

Basing their campaign on the "equal, but not equivalent theory," women are seeking an end to discrimination in the admission process of medical schools. They are not asking to get by with less work than men, but they want recognition of the fact that the problems of married women, at least, are different from those of men.

Harvard Medical School's Dr. Leona Baumgartner, former New York Health commissioner, is convinced that women can combine the careers of mother and doctor and that more women would study medicine if schools and hospitals would make realistic arrangements for coping with family obligations.

The Women's Equity Action League, a national organization composed of both men and women, last fall filed sex-discrimination charges with the Department of Health, Education, and Welfare against all the U.S. medical schools. HEW has already taken action on some earlier, similar complaints by freezing contract funds to

a dozen universities, and asking them to submit plans for easing the admission of women (*ibid*).

### Only Moral to Share

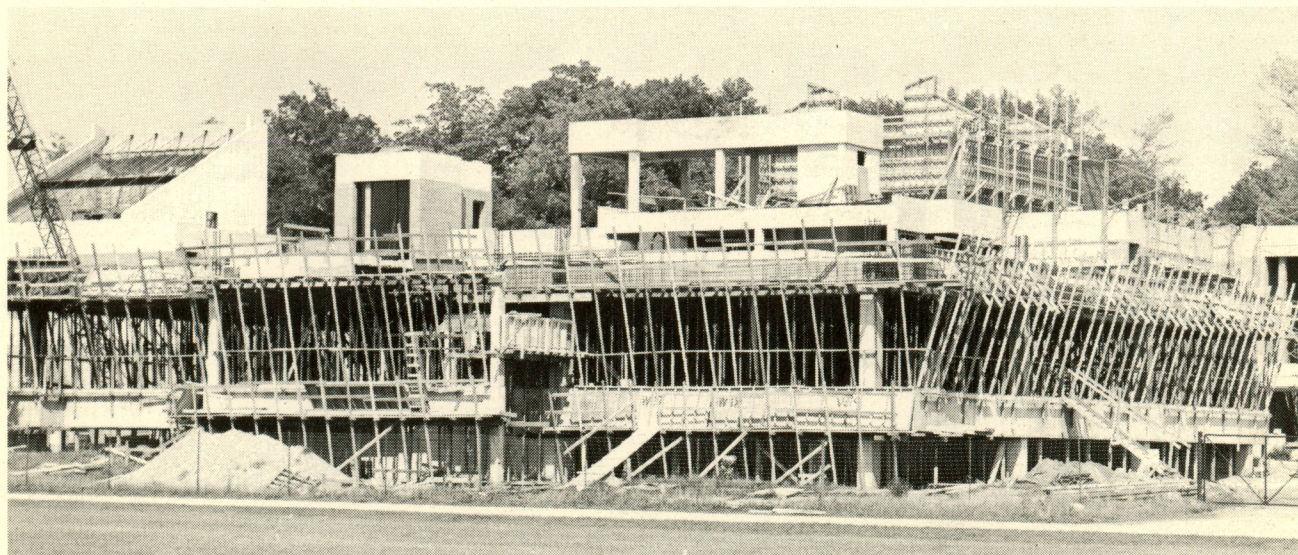
Some of the country's most revolutionary women seek a four-hour work day for married men with working wives. These women feel that father deprivation may be a major cause of juvenile delinquency and homosexuality and that if both men and women shared responsibilities in all areas it would not only help create a stronger family unit, but also ease the pressure on men and perhaps lengthen their life-expectancy. To men who pooch this idea Psychologist Sylvia Hartman retorts that it is only moral that men share household and child-rearing tasks with women and adds:

Since work is so highly valued, it is not fair of men to keep women in the second-class-citizenship category by preventing them from obtaining what is valued. Should a time ever come when society values leisure, it would be unfair if men expected women to go out and work to support them in their leisure ("Should Wives Work?" *McCalls*, XCVI, February, 1969).

### Individual Value-Judgment

Does this quote conflict with God's blueprint for a happy marriage? I think not. The marriage passage in Ephesians 6 admonishes wives to submit to their husbands and husbands to love their wives. This simply means that wives will never flaunt their capabilities in ways that degrade or frustrate their husbands, but rather use whatever gifts they have to strengthen the marriage union. On the other hand if husbands love their wives, they will encourage and aid them in developing their full potential.

Because each person's situation differs, each individual must make a value judgment. Christian women must prayerfully weigh all the pros and cons in selecting their life roles. Some women may have gifts that they will be able to use more effectively by remaining single; others will have gifts best suited for marriage. However, whatever her status, a Christ-centered girl can never harbor animosity or hate toward any member of either sex for any reason. As John Oliver Hobbes (pseudonym for Pearl Mary Teresa Craigie, a British author of the last century) said: "To love is to know the sacrifices which eternity exacts from life."



Three-wing Science Complex.

# Research Is Not Only for the Birds



Dr. John Stout, professor of biology, works on a mechanical seagull.

Animated seagull models are aiding the research on communication being conducted by Dr. John Stout, professor of biology at Andrews University.

Dr. Stout and his two graduate assistants, Humphrey Gillett and Joe Galusha, Jr., have constructed eight models of the glaucous-winged gull as controllable components of their experiments on the "language" of gulls as it relates to human speech and social interaction.

Believing that all social relationships depend on communication, Dr. Stout is studying the interaction of glaucous-winged gulls, which live in a dense and highly organized society.

Each model consists of a stuffed gull's head and neck mounted on a wooden block body that rolls on wheels and is operated via an FM transmitter which controls servo-motors that in turn control the movements of the gull model. The bird is also equipped with a tape recorder capable of playing gull calls correctly matched with the movements.

"The important features of gull communication are the head and neck positions and levels and the call," says Stout. "The body is unimportant. Therefore, when we take our model into a bird colony, the other birds react to it as to a real bird."

During the past seven years of research on gull communication, Stout

has discovered that not only does a certain head position indicate a meaning to another bird, but also that the sequence in which the positions, or "displays," are performed conveys a certain idea. One display in two different sequences may represent two different ideas, and the birds seem to choose displays appropriate to a given situation.

## Gull "Sentences"

"Linguists say that human speech has two main characteristics," Stout commented. "One is abstraction, or the deficiency of a word itself to express a meaning. The other characteristic is the expression of a thought through a group of units, that is, a sentence. The gulls also put units together into a sequence to communicate."

"Actually," Stout says, "what we believe we are dealing with is a simple language."

Glaucous-winged gulls are aggressive animals which congregate in dense colonies, with each pair of birds having a territory as small as five to seven feet in diameter—"only twice the wingspread of the large birds." The territories are established and protected by a combination of fighting and aggressive communication. When the population of the gull colony becomes extremely dense, communication becomes more difficult; and, as a result, social organization breaks down.

## May Be Clue to Metropolitan Crisis

Dr. Stout believes studying the communication process that maintains well-organized, densely-populated gull colonies may give a clue toward solving the social metropolitan crisis in America.

This summer Stout and his two assistants used the gull models at a marine biological station near Anacortes, Washington, to test whether the sequence of a particular display is significant, and thus to investigate whether the birds do indeed have a language.

This fall a mini-computer will be installed in Stout's research laboratory. From detailed descriptions of what the birds do in given situations, the computer will be able to give exact information on the activity of the birds in every situation—an analysis that would take a year of man-hours to produce.

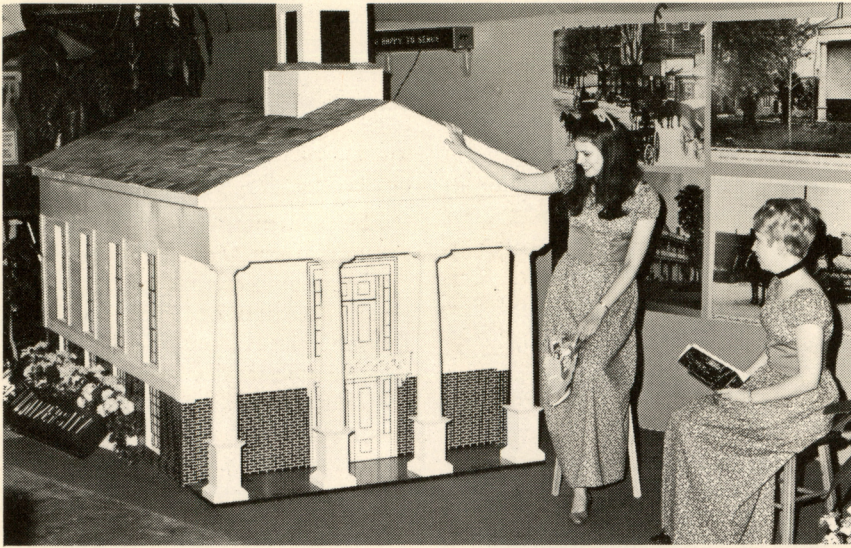
## Research Financed by Grant

The experiments are financed by a \$42,000 grant from the National Institute for Neurological Diseases, a branch of the National Institute of Health. Since 1963, Dr. Stout has received a total of \$142,000 in government grants for his communication studies.

His project has been successful enough that his biography appears in *American Men of Science*, *Who's Who in the West*, and the *Dictionary of International Biography*.

Following his research at Anacortes this summer, Dr. Stout presented a report on his findings at an international congress of behavioral scientists meeting in Edinburgh, Scotland. He previously had presented seminars at Oxford, Cambridge, and Glasgow universities, dealing with this research.

A group at Oxford University is also engaged in studies on gull communication, and a program of cooperative research and planning has been set up by Dr. Stout and Dr. Niko Tinbergen of Oxford, a leading animal behaviorist.



**HISTORICAL DISPLAY**—A replica of the old Berrien County Courthouse and poster-size enlargements of early Berrien Springs photos were featured at the AU booth at the County Youth Fair in August. Classes of AU (then EMC) in 1901 met in the courthouse. On hand to greet visitors are Sharon Leach (left) and Sharon Calkins from the PR office at AU.

**LAST OFFICIAL ACT** of Dr. Horace J. Shaw (right) before his retirement from PR work at Andrews in September was to prepare a montage of photographs of the 23 men who have served as postmaster in Berrien Springs through its history. The montage was presented to the present postmaster, Lloyd G. Kolhoff, by the university in appreciation of the fine service rendered the university.



**Our little town cannot complete her soul**

**Till countless generations pass away.**

**Vachel Lindsay**

## AU's Phi Alpha Theta Aids in Research On County's Historical Courthouse

Students who are members of the Omicron Lambda chapter of Phi Alpha Theta (AU's chapter of the national honor society in history) have elected to aid in the work going on in Berrien County to restore the historic courthouse that once served as the center of administration for the county and even for a while as the home of Emmanuel Missionary College, now AU.

With the permission of the publisher and with the suggestions on what to seek given by Dr. Hazel Edson, local authority on the courthouse research, they began the job of going

through old, dusty, and rotting newspapers—old issues of the *Journal-Era*, weekly newspaper of Berrien Springs.

During the spring quarter of the 1971 school year, according to Dr. Donald R. McAdams, four students spent their Sunday afternoons in the basement of the *Journal-Era* office looking for information about the courthouse. A systematic filing system has been set up, says McAdams, and slowly information has begun to accumulate. Students will continue their work this school year, according to McAdams.

## AU Lab School Inaugurates New Course in Science

A new science course combining physics, chemistry, and the necessary mathematics into an interrelated two-year sequence of units is being inaugurated this fall at Andrews Laboratory School, according to H. Russell Knudsen, principal of the AU Academy.

The academy will be the first high school in the eastern third of the United States to adopt the "Nebraska Physical Science Project" (NPSP), prepared in 1968 at the University of Nebraska with funds from the National Science Foundation, an agency of the federal government. The course has been in operation experimentally, but successfully, for the past two years in many public and parochial schools in Nebraska and nearby states.

"The traditional division of science teaching into separate general science, biology, chemistry, and physics courses was established in 1892 by a commission of educators," said Knudsen, "and until the Nebraska Physical Science Project there had been no major re-thinking of the

method of organizing science instruction."

The new course is entirely laboratory-based, with each student working at his own rate in the lab, or with several working together in small teams. The student also has many choices of optional study units in subjects he may be particularly interested in, but the interrelationship of the several physical sciences is emphasized throughout the course.

In adopting the course and purchasing the materials required from the University of Nebraska, Andrews Academy joins the other high schools using the project in revising and further improving the curriculum over the next several years.

"Andrews Academy is a laboratory school, or an experimental school," noted Knudsen, "and is closely tied with Andrews University's department of education. It conducts research and experimentation for the entire Seventh-day Adventist parochial high school system throughout the country."

## AU Educators To Appear In National Directory

Six Andrews University educators have been chosen to appear in the national directory, *Outstanding Educators of America*, on the basis of their civic and professional achievements.

They are Dr. Raoul Dederen, professor of theology and chairman of the department of theology and Christian philosophy; Dr. Mercedes Dyer, professor of education; Miss Bonnie Jean Hannah, chairman of the secretarial science department; Dr. Donald McAdams, associate professor of history; Dr. Ruth Murdoch, professor of education; and Dr. Asa Thoresen, professor of biology and chairman of the biology department.

Nominations for the annual awards program are made by the officials of colleges and universities. Guidelines for selection include an educator's talents in the classroom, contributions to research, administrative abilities, civic service, and professional recognition.

## Thermal Studies

(Continued from page 12)

"Due to the fact that much emotion, backed by few facts, has been aired and will undoubtedly continue unless objective data are obtained," Thoresen said, "we feel that studies should be pursued immediately by unbiased and qualified individuals to monitor the ecological situations and changes in the St. Joseph River and adjacent Lake Michigan."

A review panel of Andrews University faculty members and administrators prepared and reviewed the proposals for the project. Panel members included Robert C. Fadeley, assistant professor of psychology; Dr. Dwain L. Ford, dean of the College; Dr. Leonard Hare, professor of biology; Dr. Ivan Holmes, associate professor of chemistry; Harold James, assistant professor of library science; Dr. S. Clark Roland, associate professor of physics; Dr. Joseph G. Smoot, vice-president for academic affairs; and Dr. Thoresen.

## Singing Is Their Life

From different points of the compass, four men whose voices belong together met as students on the campus of AU. They call themselves The Watchmen Quartet of Andrews University, and their purpose is to tell others how they feel about Christ.

Members of the quartet are Clair Erickson, first tenor; Martin Butler, second tenor; Steve Hall, baritone; and Warren Jarrard, bass. "Many performers sing to live," they note, "but we live to sing. Singing is our life." Recently the group cut a record entitled "My Eternal King." Among the selections are "Rock of Ages," "Dig a Little Deeper," and "Children of the Heavenly Father."

Watchmen Quartet of AU are, clockwise from top: Warren Jarrard, Clair Erickson, Martin Butler, and Steve Hall. The group totals 27 years of quartet singing.





# WAUS

**GIFT TO WAUS**—Don Sprung (left) gives the keys to the WAUS news van to Mike Mottler, station manager. Seated in the van is Mike Crosby, news director. The van was donated to the station by Sprung Chevrolet Company, Berrien Springs; interior materials by Eau Claire Lumber Company; and the carpeting by Sandock's Carpetways of South Bend and St. Joseph.



WAUS station manager Mike Mottler (left) discusses with V. E. Garber, vice-president for financial affairs at AU, the annual grant of \$7500 which the university stereo FM station is to receive from the Corporation for Public Broadcasting. The check they hold is for half the annual amount.



## WAUS Receives Grant

The Andrews University radio station, WAUS, has been named to receive a \$7500 yearly grant from the Corporation for Public Broadcasting. The annual support grant will be used for news programming development, according to Mike Mottler, station manager.

The Corporation for Public Broadcasting was created in 1967 by the Public Broadcasting Act passed by Congress. With a mandate to develop public television and radio for all Americans, the CPB is basically a funding agency. Congress allocates funds to the corporation.

**FOOD FAIR PROFITS HELP STATION**—Music director Gordon Wildman accepts a check for \$100 from Mrs. Joan Hughson, past president of the Graduate Guild at AU, to be used for record library acquisitions. The stack of records at left represents the number of albums which WAUS can purchase with the gift. The station was one of several projects to benefit from last spring's Food Fair, sponsored by the Guild. At center, above, is Mrs. Marilyn Melashenko, past vice-president of the Guild.

Of the 450 noncommercial radio stations in the United States, only about 100 have qualified, on the basis of their programming, size of paid staff, and number of hours on the air, for acceptance by the CPB.

# THE DRUG SCENE AS SEEN BY THE SPEAKERS

at the  
Institute of Scientific Studies  
on Alcohol and Drug Dependence  
held at Andrews

Dr. Charles Bensonhaver,  
psychiatrist, Kettering (Ohio)  
Medical Center

Dr. Adrian Lauritzen, coordinator  
of advising and instructor of music,  
University of Minnesota

Dr. Winton Beaven, dean,  
Kettering (Ohio) College  
of Medical Arts

"The lack of voices inside a person's head telling him 'no' causes most drug and alcohol problems in today's society.

"The child who does not grow up with the right directions instilled into him is more likely to become an offender, that is, to give action to his emotions and impulses in the form of drug or alcohol abuse. And after significant, repeated use of marijuana, amphetamines, barbiturates, and/or psychedelic drugs, he feels no responsibility to control his actions.

"Alcoholics and drug addicts have definite character disorders. The offender's lack of inner voices makes him feel that the locus of forces controlling his life is from outside himself, not from within. Therefore, he can't withstand the pressures and tensions that inevitably come."

"Rock music induces young people to take dope. The music can give a listener a kind of 'high,' but it does not divorce him from reality. For this release, he must resort to drugs.

"If music can sell toothpaste and cigarettes, it is not unreasonable to believe it can sell hate, revolution, and drugs.

"This is what rock music does through its lyrics that promote the use of drugs and its steady, heavy, simple beat that so strongly affects the body as to almost mesmerize it.

"With lyrics an invitation to participate, rock music sets the young person up for the pusher. A number of popular rock songs 'glorify' the use of drugs—probably because the song writer was having a drug experience at the time he wrote them.

"The sound of the music, plus the psychedelic atmosphere in which it is played, complements the use of pot."

"Marijuana relaxes the smoker in an experience similar to that brought on by alcohol; and, since there is no physical dependence or tolerance developed in the usage of 'pot,' the greatest danger may lie in its apparent safety. A marijuana smoker becomes happy, silly, and talkative—all coveted social characteristics.

"The 'safety' may lead the user to increase his dosage, thereby increasing the possibility of severe psychotic reactions in those susceptible; and, with long-term usage, it almost assuredly causes a general lethargy and loss of drive and ambition.

"Mountains of misinformation and unanswered questions face the educator, and you can't give kids these grossly exaggerated reports on side effects after normal usage. They know that a lot of the hysterical material is not true.

"Tranquilizers, amphetamines, and birth control pills are regarded by society as a magical cure to people's problems. It is inevitable that a certain segment of the young would turn to chemicals also for relief from their problems.

"In earlier years, liquor was the badge of courage among the young. Today, the young person who doesn't want to know what 'pot' smokes like just isn't 'normal.' What we as educators must learn is what makes some go ahead and try it and what leads others to avoid it."



H. H. Hill (left) director of the Scientific Institute on Alcohol and Drug Dependence, held at AU this summer, chats with Mrs. Katherine Smith, assistant dean of women at AU, and with Dr. Tom Shipp, a Dallas, Texas, pastor who spoke to the group on counseling the alcoholic and his family.

## The Physical Base Of the Mental

By ALBERT DITTIES, *AU Alumnus*

They fix the leaky faucets, replace broken glass, adjust the thermostats, and run the heating equipment. They renovate offices and answer emergency calls. The employees at Plant Services support the mental attainments at Andrews University by tending to the physical side of the Halls of Higher Education, for Andrews is more than a center for able men and women to pursue their studies. It is a small town with more people clustered around the campus than live in the village of Berrien Springs. To keep 10 industrial buildings, 266 apartments, 81 institutional dwellings, and 22 educational buildings operating without interference requires a yearly budget of \$1,000,000 and a staff of 24 overworked persons under the direction of James Curry.

The headquarters of Plant Services is a sprawling, brick building in the industrial suburb of Andrews University on Grove Street. Within it is a storeroom of parts, a carpentry shop, and a paint storage room. But the bulk of the building houses the university heat and power system—the physical heartbeat of the campus. In this room \$100,000 worth of equipment converts water into steam and delivers it to the campus buildings.

Four huge boilers consume gas and convert water into steam to heat the campus buildings. During the process of transformation, the water is heated and treated with a chemical to precipitate undesirable materials. The resulting steam is delivered into pipes running through a network of caverns beneath most sidewalks on the campus. Another pipe then returns steam-condensate to headquarters where it arrives in the liquid state and continues on the water-steam-water cycle that keeps operating around the clock.

The building also houses an overcrowded parts service center and fully equipped woodworking, plumbing, welding, electronics, and paint shops. \$7,500 worth of plumbing, electrical, heating, and carpentry materials pass across the main counter each month.

## Rotary International Graduate Fellowship Brings Brazilian to Andrews, 1971-1972

A Rotary International Graduate Fellowship has been awarded to Turibio Jose de Burgo of Brazil for study during the 1971-72 school year at Andrews, according to Donald G. Prior, vice-president of the Berrien Springs Rotary Club and vice-president for public relations and development at AU.

De Burgo is the first student to attend AU on a Rotary International fellowship. Prior will be his Rotarian counselor during the school year.

De Burgo will study toward a master of arts degree in music at AU.

The fellowship is one of approximately 250 given this year to students around the world. De Burgo, who is being sponsored by the Rotary Club of Curitiba-Lest, Parana, Brazil, holds a BA in theology from Brazil College in Sao Paulo. He is a charter member of the Sao Paulo Orchestra, and has sung in the chorale and various male quartets at Brazil College.

While studying at Andrews, de Burgo will visit area Rotary Clubs to discuss his home country, his activities in the U.S., and his plans for the future. On his return to Brazil, he will also speak to Rotary chapters, describing his impressions of the United States.

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In using these facilities to improve the campus, Plant Services carpenters remodel offices of teachers, have transformed two sections of the James White Library by installing the shelves and display cases for an archaeological museum in the basement and adding three rooms to the third floor for a Teaching Material Center for the education department. Five painters coat Andrews University walls the year around.

With the Plant Services employees on the job, the physical condition of the university insures smooth, uninterrupted running for the mental exercises for which the school is known. Should their sophisticated machinery ever break down, the educational environment would be stunted. Behind the scenes work keeps the "out-front" operations functioning.

Besides sponsoring foreign students for study in the U.S., Rotary International sponsors graduate fellowships for students of any nationality to study in any countries they choose.

## 1972 European Study Tour

Are you looking for something different next summer?

Would you like to study where literature was written and history made?

Then join the 1972 European Study Tour sponsored by the Andrews University English department. From June 6 to August 30, you can have one of the most profitable experiences of your life, say the sponsors.

At the same time, you may earn six-to-twelve graduate or undergraduate credits in English if you desire, though a person need not take the tour for credit.

Four weeks will be spent in the British Isles and eight weeks on the continent visiting places of literary, historical, and cultural importance in Scotland, England, Holland, France, Italy, Switzerland, Austria, Germany, Denmark, Sweden, and Norway. You will study in the beautiful English Lake District; visit the throbbing cities of London, Paris, Rome, Copenhagen; relax along the magnificent Norwegian fjords. You will enjoy the charm of medieval Rothenberg, the excitement of skiing near the Matterhorn, the romance of a gondola ride in Venice, or the grandeur of St. Peter's or Notre Dame.

The tour cost of approximately \$1750 will include tuition, transportation, hotels, two meals a day, and all entrance and guide fees for the twelve weeks of travel.

If you wish further information about this learning and travel opportunity, contact Dr. Merlene Ogden or Dr. John Waller, Andrews University, Berrien Springs, Michigan 49104.

# Alumnus-AU Instructor Drowns



**ADVENTIST TEACHERS MEET**—Discussing plans before an evening meeting of the convention of teachers from SDA schools in the Midwest held at AU in September are (left to right) F. R. Stephan, secretary of education for the Lake Union Conference of SDA's; Dr. W. J. Brown, associate secretary of education of the General Conference; and Dr. Clifford Jaqua, superintendent of the laboratory school at Andrews.

An attempt to rescue his small dog resulted in the drowning Sabbath, September 11, of Keith Hannah, instructor in business administration at Andrews and alumnus of AU.

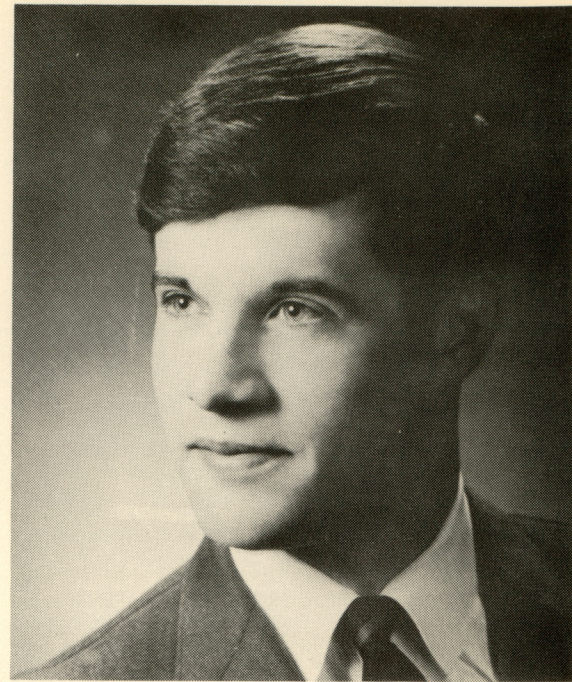
The accident occurred at about 6 p.m. at the north pier near Tiscornia Park in St. Joseph, where 28-year-old Hannah was walking with his sister, Elaine, 17, and friends Mr. and Mrs. John Vaden of Pontiac. About 200 feet from shore, a wave swept Hannah's poodle off the pier on the channel side, and Hannah immediately jumped in to save it.

He reached the dog and gave it a push toward the pier, but the strong current of the river entering the lake coupled with a six-foot swell and a north wind at 15 knots prevented Hannah from returning to the pier. In addition, he was wearing hiking boots at the time.

Vaden was unsuccessful in reaching Hannah with a T-shirt and a branch. In the attempt, he fell into the water also, but got back to the pier. The dog was retrieved unharmed.

About 30 feet out from the pier, Hannah sank in 25-foot deep water. Divers from the marine division of the Berrien County Sheriff's Department and the Coast Guard at St. Joseph were at the scene until 10 p.m. Saturday and resumed their search for the body at daylight on Sunday. A memorial service was held for him Tuesday, September 21, at the campus Pioneer Memorial Church.

Instead of having flowers for the service, the Hannah family suggested that a memorial fund be set up in his name. Friends wishing to contribute to the fund may make checks



Keith Hannah

payable to Andrews University and send them in care of Dr. Robert E. Firth, professor of business administration, Andrews University, Berrien Springs, Michigan 49104.

Hannah was currently working on his dissertation for a doctorate in economics at Ohio State University. He earned his bachelor of science degree in business administration from Andrews University and his master of business administration degree from Bowling Green (Ohio) University. He had been on the AU faculty since 1967.

He had recently been selected to have his name appear in the 1971 edition of *Outstanding Young Men of America*. He was a member of the Midwest Business Administration Association.

**AU EXTENSION SCHOOL**—Some 52 pastoral and educational workers from ten countries or geographical regions in the Northern European, Central European and Trans-Mediterranean divisions of SDA's attended the AU Extension School at Newbold College in England during the summer. Teachers from Andrews are Dr. Kenneth Strand, AU professor of church history and director of the extension school (center); Dr. Mercedes Dyer, AU professor of education (sixth from right, second row); and Dr. S. Douglas Waterhouse, associate professor of religion (not shown in picture).



Who? What? Where? When?

## Among Our Alumni

### A Personal Message From the Alumni President

The progressive leadership of the preceding directors of the Alumni Association provides me with a genuine challenge. It is a pleasure to accept that challenge, for I believe that with the help of the membership a promising future is before our organization.

It is my desire that the association become more meaningful to each member personally. The accomplishment of this goal may be facilitated, at least in part, by consideration of the following points:

1. Everyone who has ever attended Andrews University or its predecessors is automatically a member of the Alumni Association. Graduation is not required.

2. Individual members should communicate at least once a year with the officers or the executive secretary of the association, Dr. Horace Shaw. A letter, a telephone call, or a personal visit will let us know how you feel about things and will provide guidance for our leadership.

3. Individual members may strengthen the association by joining a local chapter, becoming an active member, and encouraging others to do so.

4. If there is no local chapter an individual alumnus should consider establishing one. A request to the executive secretary will provide procedure materials.

5. Every member should always remember that Andrews University and its alumni are part of a worldwide program and that the university and the association need active and positive representation everywhere.

Friends, you are part of an International Family; your Association leadership is counting on you to maintain your place in the family circle.

Wilson Trickett

*Alumni Association President*



Wilson Trickett  
AUA President

### She Tried to Retire

Dr. Natelkka Burrell, BA '43, is professor of education at AU. She taught at Oakwood College for 22½ years before "retiring," then went to the General Conference where she worked as associate editor of the SDA Basal Reader series through Grade VI; she then moved to Rochester to "continue her retirement," but instead taught the English classes of the Jefferson Avenue Church School. She was then invited to teach at Andrews University where she has been since 1964. Meanwhile, she gives some assistance to the public schools in Benton Harbor in their reading program. "Maybe I'll retire next time," says Dr. Burrell.

## Alumnotes

Karl Anatol, BA '66, is teaching at Long Beach (California) State and is directing theses by master's candidates. He has been attending the University of Southern California and has recently finished his orals and comprehensives for a PhD degree. His dissertation topic has been accepted and is in process. Anatol has co-authored a text to be published by Harper and Row, March, 1972. He is presently working on two other texts in communications.

President of the Student Association when a student at Andrews, Anatol attended Purdue University after graduation at AU and received an MA degree from there.

Dale C. Blosser, who graduated from AU in 1970 with a BA degree in business administration, has been promoted from Private First Class to Army sergeant after being graduated from noncommissioned officer candidate school in Fort Benning, Georgia. He was selected for the course under a specialized army program that grants rapid promotions to outstanding individuals. He has been assigned to Fort Lewis, Washington, and he and his wife will reside near there at Tillicum.

Eileen O'Brien Brown, BA '62, received a master of arts degree with a major in French from Trinity College, Hartford, Connecticut, this spring.

Lyle Hamel, BS '49, has accepted a position at the Newbury Park (California) Academy as band director and instructor in instruments this school year. Hamel, a graduate also of Vandercook College of Music, has a background of 22 years of band and instrument instruction at both the academy and college levels. He has been music instructor at Pioneer Valley Academy, Braintree, Massachusetts.

Bradley Everton Niles, BA '69, received in April a master of arts degree in sociology from Western Michigan University.

Marianne A. Patton, MA '70 (Wenger fellowship), is teaching in Ethiopia at the Ethiopian Adventist College, 150 miles south of Addis Ababa.

# Alumnotes

Graduate of Pacific Union College, Miss Patton had participated in the student missions program previously and has returned to the same college this year to be head of the home economics department there as well as to begin a guidance program and to teach English.

The former **Dalores Broome**, BA '64, MA '68, writes that she became Mrs. Richard Winget on September 20, 1969, and that on October 2, 1970, Richard Owens Winget, Jr., arrived to bless their household. The Wingets are living at Park Forest, Illinois, where Mr. Winget is a chemical engineer at Stouffer Chemical Company in Chicago Heights. Mrs. Winget has temporarily "retired" from her teaching career to be a full-time wife and mother.

**Rolando A. Itin**, MA '66, became in September, 1970, the president of Chile College. He was formerly vice-president of the River Plate College. The Itins have three children—Ronny, 12; Adriana, 10; and Nilde Beatriz, 4. "We really enjoy reading FOCUS and hearing of all that happens in that dear place," writes President Itin.

**Bill Garber**, BA '66, is president of the Southern Missionary College AUSA chapter.

**Larry W. Lamon**, BA '60, moved last November from Minneapolis, Minnesota, to Los Angeles, California, where he is a junior administrator at the White Memorial Hospital.

**Dr. Donald R. Halenz**, BA '57, became president of Mountain View College, Malaybalay Bukidnon, Philippines, July 1, 1971.

**Alfred Richli**, MAR '46, has moved back to Lausanne, Switzerland, where he is now the pastor of the church at Lausanne (225 members) and secretary of the Voice of Hope Bible Correspondence School.

**Myrl E. Moore**, BA '40, and his wife have moved back to Michigan after thirty years. Myrl is stewardship secretary for the Michigan Conference.

**Dave L. Taylor**, MA '61, and former editor of the *Student Movement*, is associate youth director of Southeastern California Conference.

Army chaplain (Captain) **Richard O. Stenbakken**, MAR '64 and BD '65, received the Bronze Star Medal. He was presented the medal for distinguishing himself through meritorious service in connection with military operations against hostile forces in Vietnam. The medal, adopted in 1944, recognizes outstanding achievement.

Chaplain Stenbakken received the award while assigned as chaplain of the 6th Transportation Battalion near Long Binh, Vietnam.

**Steve Willsey**, BA '61 and MA '64, took a new position following his furlough to the United States this spring. The Willseys had been planning to return to Guyana where he had been elected to serve as president of that field; but the Guyana government insisted that it was time for a Guyanese national to lead the church. Elder Willsey is pastoring two churches in the Virgin Islands.

**Stephen S. Ito**, BA '39, after seeing James Barclay (immediate past president of the Alumni Association) on the Alumni-sponsored tour in Tokyo last year, writes: "It is nice to hear of

you and others whom I know taking active parts in the Lord's work, particularly in connection with our alma mater. I am enclosing a contribution to the annual Alumni Fund. . . . Give my best regards to some friends who know me."

**Daniel A. Chajj**, BS '55, is located at present in Guatemala. Since 1964 he has been working with the United States Agency for International Development, which is in charge of implementing most of the U.S. foreign aid. Since that time he has been assigned to Honduras and more recently to Guatemala. In both countries, in the capacity of cooperatives advisor, he has assisted in the efforts of the U.S. Government in the development of credit unions, agricultural cooperatives, and housing cooperatives.

**Robert J. Cruise**, BA '67, MA '68, has moved from Atlanta, Georgia, to Tallahassee, Florida, where he is working on his doctorate at the Florida State University.

## Wedding Announcements

**Elaine English**, MA '68, and Don Myers, July 18 in Raleigh, North



Dr. Frederick Myers, AU alumnus, greets His Imperial Majesty Haile Selassie I on the occasion of the opening of the new 150-bed Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia, where Dr. Myers and his wife, Barbara, are serving as missionaries. His Majesty donated the ten-acre lot for the \$2.5 million hospital, which is located across the street from the imperial palace. The hospital is operated by the SDA denomination and Dr. Myers is staff physician there.

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Carolina. Don is engineer in Quality Control for J. C. Penney Company. Elaine is music teacher at Greater New York Academy. They are living in Manhattan.

**Sylvia Marsh**, BA '65, and **William Alan Fagal**, MDiv '70, June 13, Pioneer Memorial Church, AU campus. After the summer they will be at home at Pawtucket, Rhode Island. Bill will do ministerial work in southern New England.

**Karen Marie Lickey**, BS '69, and **Wolfgang Dieter Joseph Struntz**, BA '70, Pioneer Memorial Church, AU campus. The couple left a few weeks after the ceremony for Japan where they will be teaching in the Osaka English school. Wolf spent the past year there as a student missionary.



Karen Altman Drecksell

**Karen Altman**, former editor of *The Student Movement*, to Charles Drecksell, August 1. They are living at Maspeth, New York.

**Marcia Joan Hammill**, daughter of AU President Richard and Mrs. Hammill, to Michael Clifford Reiber, Pioneer Memorial Church, Sunday, August 22.

**Sandra Lee Johnson** to Paul Clyde Lenz, Seventh-day Adventist Church at Downers Grove, Illinois, Sunday, August 29.

## Alumni Administrator Admitted to Hospital Society

**Wyman S. Wager**, BA '50, assistant administrator of the Boulder Memorial Hospital, was admitted as a new nominee to the American College of Hospital Administrators at convocation ceremonies held on Sunday afternoon, August 22, in the Grand Ballroom of the Conrad Hilton Hotel in Chicago.

The official announcement of his nomination was made by Orville N. Booth, president of the ACHA, a professional society comprised of 9,500 of the leading hospital and health care administrative personnel in the United States and Canada. Mr. Booth, executive vice-president of the St. Francis Memorial Hospital, San Francisco, presided at the ceremony. The ceremony marked the opening of the society's annual meeting, traditionally held concurrently with the national convention of the American Hospital Association.

**Lily Pan Diehl**, MMed '68, concert pianist, was scheduled for a concert tour this summer with Alfred Walters, violinist, professor of music at Loma Linda University and concert master of the Riverside, California, Symphony. The tour was to include England, Belgium, Austria, Germany, Norway, Denmark, and Sweden.

Mrs. Diehl, former member of the AU music staff, is currently serving on the faculty of California Baptist College at Riverside as assistant professor in piano, and is also engaged in doctoral studies at the University of Southern California. One of the six winners in the Redland's Bowl Young Artists' Competition, she plans future competition in Uruguay in 1972.

## We Regret to Announce . . .

**Tom Gibson, M.D.**, BS '30, died in August during open-heart surgery. He resided, with his wife, Beatrice Gruesbeck, in Desert Palms, California. He had retired from medical practice.

**Mildred Tessman Beardsley** (Mrs. O. Bennett), BA '41, was killed in an automobile crash in August. Mr. Beardsley was seriously injured.



Wyman S. Wager



Stephen S. Ito poses with his wife, mother, and daughter.

**Joseph C. Roedsens**, BS '52, died September 14, 1971, after a short illness. He was a sales promotion and public relations manager for the Glass-lined Storage Company, Grand Ledge, Michigan.

**Jeanette Mole**, wife of **Commander Robert L. Mole**, MAR '46, BD '57, died April 13 at Bethesda Naval Hospital of cancer. Mrs. Mole had been a missionary in the Middle East and prior to her illness was an insurance claim clerk at the Washington Sanitarium and Hospital, D.C.

# Alumnotes

## Chain Letters Reach Golden Anniversary

• For fifty long but eventful and exciting years, according to **Valerie Caro Cyphers**, Normal '22, eight of EMC's Normal students have carried on a chain letter, which number, counting husbands, children, in-laws, and grandchildren, has increased to one hundred ten.

The original eight links in the chain are: **Savilla Birmingham Lownsberry**, **Valerie Caro Cyphers**, **Dorothy Case**, **Irma Hicks Ellsworth**, **Naomi Marvin Mobley**, **Marion Puels Lane**, **Harriet Orr**, and **Ruby Ratcliffe Biggs**.

These eight together, writes Mrs. Cyphers, have put in one hundred eighty years of teaching, and at least fifty years of nursing. "This can be counted much to the credit of our college training."

The letter, started in the summer of 1922, has never been lost and makes the rounds about every six weeks. "The best part of it is," Mrs. Cyphers says, "that all eight of the original number with their companions and children are still faithful to the Message and loyal to their alma mater, as they seek to hasten the time when they can be an unbroken chain in the new earth."

• Another fifty-year-old chain letter is one circulated by ten former EMC students known as the M.H.A.'s. A reunion of sorts by proxy was effected when one of the number, **Gladys Scott Wakefield**, made a tour across the states to visit each one. Besides Mrs. Wakefield, who resides in Highland, Maryland, the group includes: **Geneva Kern Alcorn** (Mrs. Frank), Lynwood, California; **Marjorie Young Evens** (Mrs. Harvin), Nevada City, California; **Marjorie West Marsh** (Mrs. Frank), Takoma Park, Maryland; **Helen Courville Petersen** (Mrs. George), Phoenix, Arizona; **Mrs. Mary Ellen Rossier**, Deer Park, California; **Lucile Gaul Scott** (Mrs. Roland), Kerr City, California; **Marion George Sevens** (Mrs. Lester), Charlotte, Michigan; **Adah Hoover Snyder** (Mrs. Gilbert), Niles, Michigan; and **Opal Hoover Young** (Mrs. J. Donald), Niles, Michigan.

Ed. These chain letters are an indication of how lasting are the friendships made at EMC-AU!

## "Blue-Sheet" Tally

(News gleaned from blue sheets filled out at alumni gatherings)

**Ken Thomas**, MA '67, is a candidate for the PhD at the University of Nebraska. He plans on taking up duties at Helderberg College, South Africa, in January, 1972.

**D. Douglas Beunich**, MA '64, pastor of Calgary Central Church, Calgary, Alberta, Canada, writes that he is constantly mindful of what AU did for him in preparing him for the realities in life.

**Fred C. Kasischke**, BA '68, MDiv '70, lists as "vital information" that he and Mrs. Kasischke had a baby boy born to them, March 7 of this year. Name: Douglas Brian.

**Arthur C. Elfring**, BA '48, is English-Language Arts consultant, kindergarten through grade 12, in the Robbinsdale area public schools, Minneapolis, Minnesota. He is president-elect of the Minnesota Council of Teachers of English and general chairman for the 62nd Annual Convention of the National Council of Teachers of English to be held in Minneapolis in November, 1972.

**Mr. and Mrs. Lowell** (Rae Lee) Cooper, BD '69, have a little girl, Jondell Denise, born March 13, 1971. Coopers are at Fairview, Alberta, Canada, where Lowell is pastor of a district of churches.

**Londa L. Schmidt**, BA '61, has been technical specialist in microbiology at the Loma Linda University Medical Center Clinical Laboratory. He was scheduled to leave in August to go to Middle East College in Beirut, Lebanon, where he will teach biology in the college. He received the MS degree in microbiology from LLU in 1968.

**Ronald Van Arsdell, M.D.**, BA '50, is practicing in Joliet, Illinois. The Van Arsdells spent five years as missionaries in Thailand, 1959-1964. They have three sons.

**Roger Van Arsdell**, BA '54, and

his wife, Marcia Ericksen, are currently missionaries in Thailand.

**Glenn F. Engen**, Boulder, Colorado, BA '47, is senior research scientist of National Bureau of Standards in Boulder. Engen, who holds a PhD degree from the University of Colorado, is author of 25 published papers in the area of microwave measurements, invited lecturer at International Measurement Conferences, recipient of Department of Commerce award for meritorious service.

**Sadie Owen Engen** (Mrs. Glenn F.), BA '46, after eleven years of teaching, took several years off to finish rearing and educating three adopted teen-agers. She is now back at elementary teaching.

**Erma I. Clough Williams**, 2-year Elementary Ed '38, received a BS degree from Western Michigan University, April, 1970. She is now taking extension school work from WMU for the ten hours required for a permanent teacher certificate. Erma, who has spent twenty-two years of teaching (mostly in SDA church schools) is currently teaching third grade in the Kenowa Hills School District, Grand Rapids.

**Dr. Irene Wakeham**, Ed '34, returned to the States from the Philippines where she taught for more than 24 years at Mountain View College and Philippine Union College. She is now teaching at Oakwood College to aid them in their work toward accreditation—they needed more teachers with doctoral degrees. B. E. Olson, secretary of education for the Far Eastern Division, pays her high credit in the March, 1971, issue of *Far Eastern Division Outlook*. Her early interest in languages qualified her for a college major in French, and minors in Spanish and German. She received her doctoral degree from Stanford University in the field of linguistics. Olson notes that her greatest contribution was in the field of English, especially the teaching of English to those who use it as a second language. "The contribution she has made is more, however, than merely teaching young people how to express themselves in the English

# Alumnotes

language. Far greater has been her spiritual influence upon hundreds of Filipino young people. As they sat in her classes and saw a teacher who reflected the Master Teacher, their lives were changed."

**Grace Harrison**, BA '24, Ewart, Michigan, is, in her retirement from teaching, working in the Bible speaks program and giving Bible studies.

**Una M. Korn** (Una M. Garton, BA '17), is Bible worker for Your Story Hour radio program. She says that the program has students in nearly all of the 50 states and in several foreign countries. She resides in Berrien Springs.

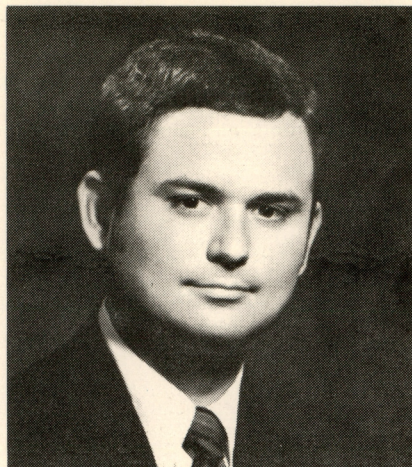
**Jacqueline Castelbuono** (Jacqueline Cinquemani, Mrs. Anthony) BA '69, is teaching grade two in the elementary school at Galien, Michigan. She is also working on her master's degree in elementary education at AU.

**Robert G. Wearner**, MA '61, BD '68, has just completed 16 years of service in the South American Division—last place of service was Inca Union College, Lima, Peru. He is taking graduate study for an MTh degree.

**Sandy Schricker Negley**, BA '62, MA '67, is teaching third grade at the Howard School, Niles, Michigan, and this summer has been working on an education specialist degree in elementary education at Michigan State University.

**Horst K. Maerzke**, BA '67, is director of social work at the Tranquille School, Tranquille, British Columbia, Canada. The Maerzkes did graduate work after leaving Andrews at the University of British Columbia with federal and provincial scholarships. They are now located in Kamloops, B. C. Maerzke plans to work toward a doctorate in social work at the University of Toronto.

**David H. Henry, Jr.**, BA '70, is teaching physical education at Milwaukee, Wisconsin. He and **Gloria Little** were married July 4 at Milwaukee. Gloria is a 1969 graduate from AU with a BA degree in elementary education. She is teaching



Roland Lehnhoff is one of the four men nominated by the AUSA whose names will be listed in the 1971 volume of "Outstanding Young Men of America." (See page 31.)

at the Bartlett Avenue public school.

**Harold L. Greer**, BA '60, MA '61, has been engaged in graduate study at the University of Illinois this year, completing work for an MEd in vocational rehabilitation counseling.

**Lynn E. Smith**, BA '64, is school administrator at the Lakeshore public schools, Stevensville, Michigan. He is finishing doctoral studies in educational leadership at Western Michigan University. The Smiths have a baby daughter (Tricia) and "hope to have another daughter in September."

**Richard Lloyd Hill, Sr.**, BA '51, MA '62, teaches in the junior high at AU's laboratory school. He is serving as president of the Twin City (St. Joseph and Benton Harbor) Camera Club this year.

**Fred F. Morales**, MA '70, is grade school teacher at Benton Harbor. He and his wife, Phyllis, reside in Berrien Springs.

**Don L. Kindig**, MA '59, is pastor of the Bozeman church and district, Bozeman, Montana. The Kindigs served in the Washington Conference for nine years before transferring to Montana.

**Janet Prouty Brock**, BA '70, and her husband, **Lawrence Brock**, BA '69, are in Quebec, Canada, where Mr. Brock is teaching in an English Catholic high school. He received a BEd in 1970 from the University of Toronto.

## At UC

Teachers and other personnel at Union College, Lincoln, Nebraska: **Lawrence K. Downing**, BA '42, teacher; **R. M. Hillier**, BA '45, MA '61, assistant professor of education; **Ruth M. Ingram**, BA '39, teacher-librarian; **Opal Miller**, BA '34, teacher; **Ruth M. Whitfield**, BS '35, retired; **George P. Stone**, BA '37, professor; **Arthur J. Hirsch**, BD '58, assistant professor of sociology; **Duane Barnett**, BS '61, elementary principal; **Robert P. Jochmans**, BA '50, professor of French, chairman of language department; **James D. McKee**, MA '65, teacher—completed 13th year there; **Butch Clodfelter**, student of AU one year, studying at Union for the ministry; **Robert J. Robinson**, BS '55, business manager.

**Frances Hogan** (Mrs. Charles E.), former AU faculty member, is teaching at Huntsville, Alabama.

**W. Warren Oakes**, '61, is personnel director at Florida Hospital, Orlando, Florida. Mrs. Oakes (**Mildred Eadie**) is a graduate of AU, BS '45.

## At SMC

Alumni at Southern Missionary College, Collegedale, Tennessee:

**Iris Thompson Clapp** (Mrs. Wilford J.), Sec. '50, order-office secretary at SMC's library; **Sue Summerour Magoon** (Mrs. David), BA '44, teaching in A. W. Spalding School; **J. F. Ashlock**, MA '67, retired minister—four years departmental work in Southern Union, 32 years Southern Asia Division, six years teaching at SMC; **Robert W. Merchant**, BA '45, treasurer of SMC; **Nelson E. Thomas**, BA '61, chairman of physical education department; **H. B. Lundquist**, BA '17, supply teacher; **Grace Evans Lundquist**, BA '16, housewife; **Don C. Ludington**, BA '13, retired after 44 years of teaching; **Cecil E. Davis**, MA '63, associate professor of mathematics; **Marilyn L. Johnson**, instructor in home economics—has master's degree in nutrition from Loma Linda University, January '70; **Lawrence Hanson**, student '54, '55, math teacher; **Floyd M.**

# Alumnotes

**Murdoch**, BA '63, MA '64, history teacher; **James McGee**, BA '61, music teacher; **Elaine Jewkes** (Mrs. James), BA '61, housewife; **Nobel A. Carlson**, MAT '67, teacher at Little Creek School, Concord, Tennessee; **Viola Keiser Calkins** (Mrs. E. Arthur), student '40; **Ken Scribner**, student '66-'68, teaching this fall in New Port Riquey, Florida, grades 3 to 8; **Charles Fleming**, BA '37, general manager; **Betty Shadel Fleming** (Mrs. Charles), BA '42; **Richard D. Zigler**, '62, food service; **H. B. Douglass**, student '49-'52, carpenter; **Erma Herman Douglass** (Mrs. H. B.), housewife; **R. C. Mills**, student '36-'38, manager; **Jean Benedict**, 2-year Bible worker's course '46, library assistant; **Edward Lee Cobb**, student '55-'58, electrician; **Janet Johnson Cobb** (Mrs. Edward), student '53-'56, housewife; **L. V. Bonjour**, former staff member, '57-'70, maintenance; **Cyril F. W. Futcher**, BA '38, director of admissions and records; **Delmar F. Lovejoy**, BA '53, graduate student '63, teacher of physical education.

**Phenicie Skinner Thomas**, (Mrs. Robert L.), Normal Certificate '29, is a social worker in Detroit. She received a BS degree from Miner Teachers College, Washington, D. C., and has taught in church and public schools. The Thomases have two daughters, both social workers, both married.

**Benjamin F. Furman, Jr.**, BA '56, is counselor in a public school in Chicago. He is a member, an elder, and school board chairman of the Morgan Park SDA church.

**Gladys Scott Wakefield** (Mrs. George), BA '21, with her husband, is spending the summer in world travel. She says she well may be the only AU alumna who has been thrown off a camel! With their residence at Highland, Maryland, at present, the Wakefields plan to move to California after their return from their summer travels.

**Cora Garber Lugenbeal** (Mrs. E. N.), BA '27, retired. The Lugenbeals spent 20 years in the mission field (South America and the Phil-

ippines), he in administrative work (union president) and Cora in school work: principal of Northern Luzon Academy for 8 years, teacher at La Sierra Academy for 10 years. She received her MA degree from Long Beach State.

**Carl L. Jacobs**, BA '31, is manager of the New York Book and Bible House. The Jacobs' two sons are also Book and Bible House managers, Southern New England and Northern New England. Mrs. Jacobs is the former **Ruth Kneeland**.

**Charles Behner**, BA '52, is an elementary teacher in South Bend, Indiana. He received an MS in education at Butler University, Indianapolis, Indiana, 1963.

**Jean Van Arsdale Purdham** (Mrs. Glenn), BA '46, MA '59, has sponsored several writing contests for Adventist young people through the Versecrafters writing club. She is planning resident graduate study at Western Michigan University.

**John Erhard**, BA '51, is a minister at Oklahoma City, Oklahoma.

**Dr. Mercedes Habenicht Dyer** (Mrs. Fred), BA '40, is professor of education at Andrews University. She has spent part of the summer teaching at Newbold College, and she and her husband took their vacation in Europe.

**Dorris Davis Scott** (Mrs. Glenn C.), BA '21, MA '41, is retired but doing substitute teaching. She taught 21 years at Cedar Lake Academy.

**LaVerne Running Cameron** (Mrs. Donald E.), 2-year Elem Ed '46, is living at Berrien Springs and plans to continue work toward her degree. The Camerons have two sons, the eldest an Andrews Scholar (sophomore), and the younger entering college this fall.

**Lewis Meriweather**, BA '70, has been at Andrews this year working on an MA program.

**Dara Paul**, MA '70, has been a student at AU this year and its returning to India to teach.



**NATURE TRAIL**—Students hike over the trail blazed through wooded areas in the lowlands of the AU acreage. The trail borders the steep hills and meanders around the lagoon, following it to the St. Joe River.

# Alumnotes

## Indiana University Honors AU Alumnus

Dr. Donald Snyder, BA '48, chairman of the arts and science departments at Indiana University, South Bend Campus, has been selected by the university as an educator whose name will appear in the 1971 edition of *Outstanding Educators of America*.

## AUAA Nominates Outstanding Young Men Of America

Nominated by the alumni association as outstanding young men of America are:

Captain Richard Stenbakken, MA '64, BD '65

James Simpson, MD, BA '66

Roland Lehnhoff, MA '65

Keith Hannah, BS '66 (See page 24 for account of tragic death.)

Names of these AU graduates will appear in the 1971 publication, *Outstanding Young Men of America*. President Nixon, complimenting the awards volume, has said, "*Outstanding Young Men of America* presents a most fitting testimonial, not only to the success of many of our young people, but also to their awareness of the debt which they owe our free society." Scheduled for publication date in November, the volume honors men between the ages of 21 and 35 whose demonstrated excellence has marked them for future leadership in the nation.

## Music Team Gets Melody

Gene and Marie Jennings, BS '71 and BS '70, respectively, announce the birth of a baby girl, August 1, Melody Marie. The Jennings are living in Atlantic Beach, Florida, where Gene is working at the Beaches Hospital and going to school, training for court reporting. Gene and Marie were a popular piano-organ team at Andrews.

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# The Operating Endowment Program

- Send \$100 to become an Endowment Associate.
- Send \$1,000 to become a Master Endowment Associate.
- Send any amount.
- Here is an avenue whereby every member of the alumni, or anyone interested in participating in the support of Christian education, may have a part.
- The Operating Endowment Fund is designed to help check the rising cost of education.
- A substantial Operating Endowment Fund will help Andrews University to prepare gospel workers until Jesus comes.

## Endowment Members Master Endowment Associate \$1,000 Gift (or over)

Applegate, Mr. and Mrs. Oren O.  
Barclay, Mr. and Mrs. James S.  
Buller, Allan  
Costerisan, Floyd L.  
Herbert, Mrs. Katherine (Herbert)  
Lemon, Mr. and Mrs. Ernest A.  
Smith, Mr. and Mrs. Floyd W., M.D.  
Stocker, Howard O., M.D.

## Endowment Associate \$100 Gift (or over)

Babienco, Mrs. Lucille  
Ballard, D. R., M.D.  
Beardsley, Mr. and Mrs. Bennet  
Beardsley, Mr. and Mrs. E. J.  
Beckner, Dr. and Mrs. William  
Beebe, Nathan L., M.D.  
Berecz, Mr. and Mrs. William, Jr.  
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\*Burke, Mr. and Mrs. Keith B.  
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Christensen, Mr. and Mrs. Alfred L.  
Christensen, Mr. and Mrs. Otto H.  
Craig, Mr. and Mrs. Joseph W.  
Crawford, C. W., M.D.  
Cross, Nancy Lou  
Elliott, Mrs. Louise S. (Henry T.)  
Fagal, Dr. William A.  
Garrett, Mrs. Amelia (Evan L., M.D.)  
Garber, Mrs. Betty  
\*Garber, V. E.  
Gibson, Thomas E., M.D.  
Gilkey, DuWayne E., D.O., P.C.  
Goodwin, Norman  
Grandbois, Mildred  
Hall, William S., Ch., Lt. Col.  
\*Hamel, Dr. and Mrs. Paul  
\*Hammill, Dr. and Mrs. Richard  
Harder, Dr. and Mrs. F. E. J.  
Haupt, Mrs. Anna B.  
Hildebrand, Eugene W., M.D.  
Huset, Calvin E.  
Husted, Ruth E.  
Jackson, Mr. and Mrs. Paul T.  
\*Karr, Eldyn  
Kilcher, C. W., M.D.  
King, Glee H.  
Kingry, Mrs. G. Jean  
Kleist, Adeline E.  
Klose, Amy E.  
\*Klose, Ellen Sue  
Krause, Dr. Annemarie  
Koudele, Dr. and Mrs. Charles J.  
\*Lee, Mr. and Mrs. Bruce E.  
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\*Loewe, Norman  
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Lundquist, Mr. and Mrs. Harry B.  
Makovsky, Mrs. Alice C.  
\*Manley, Dr. and Mrs. Myrl O.  
Marsa, Dr. and Mrs. Percy S.  
\*Marsh, Dr. and Mrs. Frank L.  
Martin, H. K.  
Mayor, Dr. and Mrs. Raymond L.  
Michals, Herbert J., M.D.  
Nelson, Mr. and Mrs. Walter  
Oliver, Bruce D., D.D.S.  
Ondrizek, Clyde  
Petersen, Andrew P.  
Plunz, Mrs. Bertha (Walter)  
Ringer, Robert W., D.D.S.  
Russell, Dr. and Mrs. David L.  
Sawvell, Dr. and Mrs. Austin R.  
\*Shaw, Dr. and Mrs. Horace J.  
\*Show, Mr. and Mrs. Harry K.

\*Smoot, Dr. and Mrs. Joseph G.  
Snider, John D., M.D.  
Snider, Mrs. Mildred Penn  
Stecker, Elton H. Jr., and Mrs. Rheeta M., M.D.'s  
Swingler, Marie  
Taylor, Dr. and Mrs. Kent S.  
Tippett, Dr. H. M.  
Trickett, Mr. and Mrs. Wilson  
Tupes, Mrs. Earl  
Unruh, Mr. and Mrs. T. E.  
Vixie, Clifford E., D.D.S.  
Wakeham, Dr. Irene  
Wehner, Dr. and Mrs. Merle E.  
Wilcox, Mrs. Katherine A.  
Wildman, Mr. and Mrs. D. G.  
Wilkins, Robert A.  
Wilkinson, W. J.  
\*Wilson, Mr. and Mrs. Oliver K.  
\*Wittschiebe, Dr. and Mrs. Charles E.  
\*Wood, Dr. and Mrs. Wilton H.  
Yip, Dr. and Mrs. Roderick L.  
Youmans, Celia V.  
\*Young, Mrs. Opal Hoover

\*AU faculty and staff members

## Memorial to H. T. Elliott

Enclosed is my check for \$100 for the Operating Endowment Fund, given in memory of my husband, Henry T. Elliott, who was president of his class in 1912, and a loyal alumnus down through the years.

I count it a real privilege to have even a small part in this most worthwhile endeavor undertaken by my alma mater.

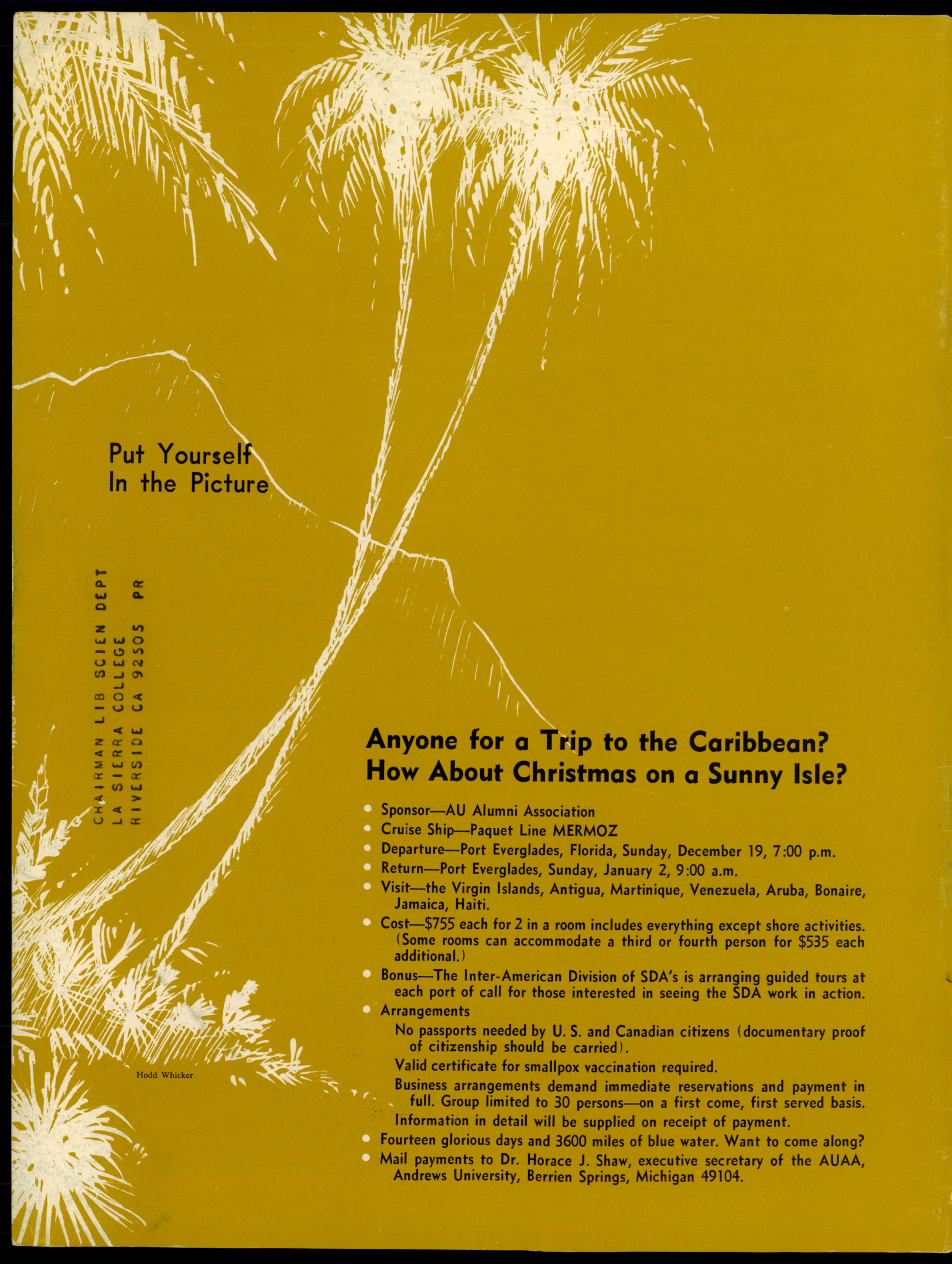
Louise Surface Elliott, BA '30  
Takoma Park, Maryland

## Will Continue Giving

Thanks a lot for your very nice letter, and I found enclosed the membership card for Mrs. Lundquist and your humble servant as Endowment Associate of our alma mater. I assure you that we are going to continue this yearly.

H. B. Lundquist  
Collegedale, Tennessee

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an Endowment Associate?



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## Anyone for a Trip to the Caribbean? How About Christmas on a Sunny Isle?

- Sponsor—AU Alumni Association
- Cruise Ship—Paquet Line MERMOZ
- Departure—Port Everglades, Florida, Sunday, December 19, 7:00 p.m.
- Return—Port Everglades, Sunday, January 2, 9:00 a.m.
- Visit—the Virgin Islands, Antigua, Martinique, Venezuela, Aruba, Bonaire, Jamaica, Haiti.
- Cost—\$755 each for 2 in a room includes everything except shore activities. (Some rooms can accommodate a third or fourth person for \$535 each additional.)
- Bonus—The Inter-American Division of SDA's is arranging guided tours at each port of call for those interested in seeing the SDA work in action.
- Arrangements
  - No passports needed by U. S. and Canadian citizens (documentary proof of citizenship should be carried).
  - Valid certificate for smallpox vaccination required.
  - Business arrangements demand immediate reservations and payment in full. Group limited to 30 persons—on a first come, first served basis.
  - Information in detail will be supplied on receipt of payment.
- Fourteen glorious days and 3600 miles of blue water. Want to come along?
- Mail payments to Dr. Horace J. Shaw, executive secretary of the AUA, Andrews University, Berrien Springs, Michigan 49104.