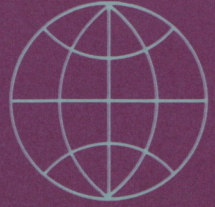


ANDREWS UNIVERSITY

FOCUS



Vol. VII

November-December, 1971

No. 5

IMMORTAL

G. E. B. UNIVERSITY
ATLANTIC BRANCH COLLEGE
SO. LANCASTER, MA. 01561



A Bowl of Soup and a Hunk of Bread

Story on page 3

SOUNDING BOARD

They Call Him Coach

Recently Brother Bob Boney, pastor of the Los Altos, California, church, was here in my office chatting with me. We were talking about the church in general, its needs, opportunities, and future. We both feel that the church has gotten off dead center to quite a degree, and that our younger people are showing the way to actually contact people with a meaningful message that will win them to Christ.

Boney, as yet unordained, is doing a splendid job in his pastorate in Los Altos. The church had 80 to 100 or 125 members for perhaps the last twenty or thirty years. It was almost unknown in the Los Altos community. Then, in the year that Boney has been there, the membership has almost doubled. They have a lot of teenagers. . . . Young people previously lost to the church are being reclaimed, and new young people are being attracted to the church. A lot of young people refer to Brother Boney, not stiffly as "Pastor," or "Elder," but as the "coach." I guess that's about as unorthodox as you can get!

The point in my writing this is that Brother Boney told me that he thinks the reason for the kind of forward movement that he is a part of, as are other young ministers around the country who are going into the cities and helping them and winning them for Christ—the reason for this progress comes directly from the Seminary, and such teachers as Oosterwal, Cox, Dederen, and others. He says he thinks that the kind of inspiration the Seminary students receive at the feet of these men is directly responsible for this new, successful thrust of Adventism. He attributes these Seminary professors' success to the fact that they are not hidebound traditionalists, going through ancient bureaucratic motions, but are original thinkers, dedicated Christians, and outstanding teachers. . . .

Richard H. Utt, Book Editor
Pacific Press Publishing Assoc.
Mountain View, California

would you believe?



Miss Mary Zezas (left), assistant dean of women at AU, attempts to learn who's who among the four freshmen coeds named Deborah Harris who are living in Lamson Hall, this year. Left to right behind the desk are DEBORAH ANNE HARRIS, nursing major from Brookfield, Illinois; DEBORAH ANNA HARRIS, physical therapy student from Mt. Vernon, Ohio; DEBORAH JEAN HARRIS, physical therapy student from Merritt Island, Florida; and DEBORAH FAYE HARRIS, history major from Detroit, Michigan. True enough, they don't look alike, but getting phone calls, mail, and messages to the "right" Deborah Harris is an interesting experience for dormitory personnel.

Needs Focus



I cannot understand why my copy of FOCUS is withheld for so long a time. . . . Please do not rob me of my main tie I have with my alma mater. I cannot do without FOCUS. It is since July that I have not received any. I expected to see a copy each day in the mail, but since that has not been so, I must write you about it. . . .

Bridget Taffe, BA '67, MA '68
Port Antonio
Jamaica, West Indies

ED. To many others who are wondering about the same thing, we explain that one copy of FOCUS was deleted from the summer schedule. A September-October number was mailed, however, as usual.

Cover Picture

Sharing a refugee meal of a bowl of soup and a hunk of bread are Mark Miller, a sophomore theology major from Flint, Michigan, and Julie Papendick, a sophomore secretarial science student from Grand Ledge. The special 500-calorie refugee meal at noontime combined with the elimination of breakfast and supper allowed the AU food service to donate \$750 to the November 3 "Fast to Save a People" project. Andrews' participation in the project was voted unanimously by the Student Association senate.

ANDREWS UNIVERSITY
FOCUS  

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Refugee Rations For a Day



SOUP AND BREAD—Andrews coed Kathy Best, a freshman elementary education major from Eau Claire, Wisconsin, is served a bowl of bean soup and a large slice of dark bread during AU's "Fast to Save a People." Serving the soup and bread above is Mrs. Doris Collins, assistant director of the AU food service.

AU students, on November 3, were served only the noon meal in the cafeteria—a 500-calorie refugee meal consisting of soup and bread. The foregoing of breakfast and supper and the greatly limited dinner menu represented AU's contribution to the nationwide "Fast to Save a People" program.

The fasting project, sponsored by Oxfam-America, Inc., and Project Relief is an endeavor to aid the 9,000,000 Pakistani refugees who have fled to India.

The Indian government spends fifteen cents a day per refugee for a basic food diet which is inadequate for children because of its low protein content. The money saved by one person fasting for one day will help keep a family of three alive and in shelter for one month.

Clinton Wall, director of Food Service, reports that the cafeteria was able to donate \$750, which represented the food cost for the two unserved meals.

The AU Senate unanimously decided to adopt the fasting program as a Student Association project. Don Casebolt, AUSA president, urged the community students to donate the cost of two meals to the fund. "After all," said Casebolt, "the equivalent of the whole city of New York is starving." Total sum received for the project was over \$1000. Funds will go directly to the Oxfam station in India; no administrative costs will be deducted from the proceeds of the fast day.

Having visited her missionary parents in East Pakistan during the summer, Alice Hutchinson, a junior business major at Andrews, commented, "I just walked around feeling useless and dazed. When you really see it, you feel it."

She described living conditions of the refugees as "appalling—corrugated lean-to's, unfinished apartment houses with spikes sticking out of the roof, and houses made from cardboard boxes or opened five-gallon kerosene tins. Whole city blocks were burned, leaving hundreds homeless, and people were still seeking shelter following the cyclone disaster."



Don Casebolt (right), president of the Student Association, talks about the "Fast to Save a People" project with Pakistani student Franklin Baroi and Alice Hutchinson, whose parents are missionaries in Pakistan. Baroi is more recently from Chicago.

19 Military Chaplains Attend Conference at AU

Attending the 16th annual conference for Seventh-day Adventist chaplains, held this year at Andrews University, October 18 to 21, were ten military chaplains, one Veterans' Administration chaplain, and eight civilian chaplains. Eight of the denomination's twenty-seven chaplains were unable to come. Chaplain Herman Kibble, stationed with the U.S. Navy in Vietnam, traveled the farthest to attend the conference.

All the chaplains are ordained ministers, but each type is appointed and paid in a different way.

The civilian chaplains are paid by the church. In cooperation with the National Service Organizations (NSO), a branch of the Missionary Volunteer Department, the union conferences decide where to station them.

Military chaplains are commissioned officers in uniform stationed and employed by the armed forces. Although the military is responsible for the final decision, it often seeks the NSO's preferences when placing Adventist chaplains, according to Elder Charles Martin, associate director of the NSO.

Veterans' Administration chaplains are civil servants. The first and only Adventist VA chaplain is Elder John Umeda, a Japanese Hawaiian stationed in Los Angeles.

"A chaplain's duties are essentially



SDA chaplains attend conference held at Andrews. Chaplain Herman Kibble (second from left in front row), a military chaplain stationed in Vietnam, traveled the greatest distance to attend. Photo by Clark Smith

those of a pastor, but his parish consists almost entirely of U.S. servicemen and their families," says Elder Martin. "Because the chaplains have almost no fellowship with SDA ministers, they try to get together once a year to define objectives and discuss problems peculiar to their work.

"This year the conference was held on the AU campus because the chaplains wished to expose this phase of ministry to students," Martin con-

tinued. "Anyone interested in becoming a chaplain should contact the NSO because it acts as the endorsing and supervisory agency for all SDA chaplains."

The NSO also provides draft counseling for the SDA draftees and conducts Medical Cadet Corps training. Throughout their military service it mails Adventist servicemen current copies of the *Review and Herald*, *Insight*, *Message*, *Signs of the Times*, and *Listen* at no charge.

Servicemen's centers are maintained in Takoma Park, Maryland; Tacoma, Washington; Seoul, Korea; Saigon, Vietnam; and Frankfurt, West Germany.

"The belief that the Christian must serve God first of all and his country insofar as he can is the official theological stand of the NSO," notes Elder Martin. "We do not endeavor to make an individual's decision for him concerning his selective service status. He receives our moral support and legal advice whether he decides to bear arms, serve as a medic, or take a strictly pacifistic stand. We simply encourage Adventist young men to obtain all the facts they can, assess their situation, and stand firm for their convictions—whatever they may be."



War veterans at Andrews pause in the day's activities for a moment of prayer under the flag on Veterans' Day.

from all the world

AU Enrollment Shows 16.4% Internationals



Candid camera focuses on two international students registering for classes at AU.

Andrews University this year boasts one of the highest percentages of international student enrollment in the U.S., with 359 persons, or 16.4 per cent of its total enrollment of 2191, coming from other countries.

The largest number of international students are the 116 Canadians, followed by 51 Jamaicans. Caribbean students represent a large percentage of foreign students, but Europeans, Latin Americans, and Asians are also enrolled. In all, over 60 "geographical units" are represented.

To combat homesickness and aid in their adjustment to American culture, foreign students are assigned faculty advisers from their home countries.

Other services to the students include a special orientation to life on an American campus and an international students' club.

AU Reports 6 Percent Enrollment Increase

A total of 2191 students enrolled for the fall quarter in the various schools of the university, according to an announcement by Dr. Richard Hammill. This is an increase of 130 students, or six percent, over last fall's 2061.

Enrollment in the four-year College division increased from 1511 to 1557, and a newly inaugurated skill-credit program in occupational education lists 50 students. Among the 1557 students are 468 freshmen, 348 sophomores, 315 juniors, 344 seniors, and 82 terminal students.

The Theological Seminary shows an increase of from 247 to 298, while the School of Graduate Studies reports a slight drop from 303 to 287.

Forty-seven states and sixty-three other countries and U.S. territories are represented at Andrews University this term.



Displaying the national dress of a few of the 60 countries represented by the 359 international students enrolled at AU are, left to right, Abebe Disasa, Ethiopia; Nadima Bibi, Israel; David Amponsah, Ghana; Lillian Endresen, Norway; Nathan Ogeto, Kenya; Esther Gilgen, Switzerland; and Mr. and Mrs. Oliver Koh, Singapore.

AMA Studies Physician-Surgeon Cooperation at Andrews University

William Hoffman, secretary to the American Medical Association's Committee on Religion and Medicine, was on the campus at Andrews this fall to examine the university's efforts to promote close cooperation between the physician and minister.

The SDA Theological Seminary at AU offers classes and clinical experience in ministry to the physically and mentally ill, in the establishment of a balanced health program in church and evangelistic endeavors, in personal health, and in health education.

Andrews is one of only three theological seminaries in the nation to offer this type of education.

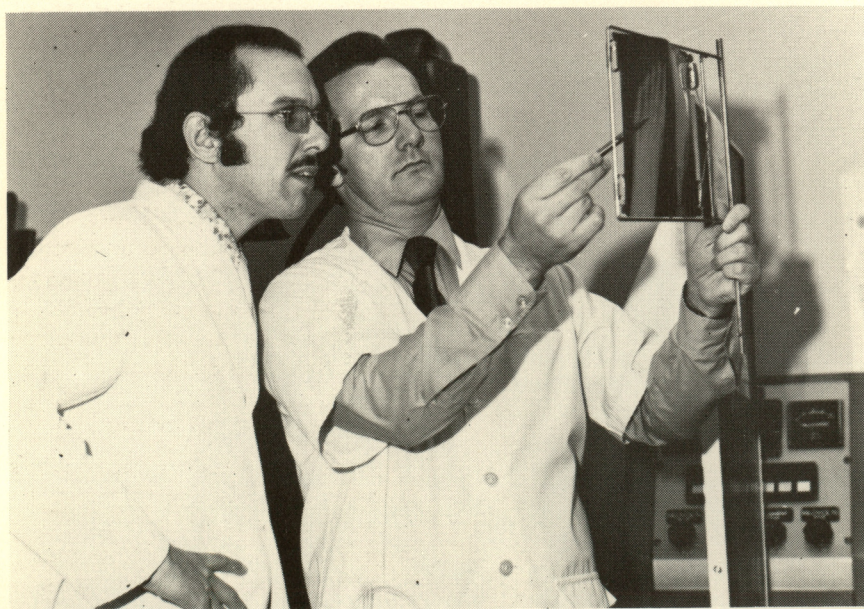
Hoffman and Dr. K. Robert Lang, associate professor of health education and director of the University Medical Center, manned a booth at the Michigan State Medical Society

convention held in Grand Rapids in October. The booth's theme was minister-physician cooperation, and brochures on the subject were available to interested persons.

Hoffman was at the university to talk with Dr. Lang, with Dr. Arnold Kurtz, acting chairman of the department of church and ministry, and with Seminary students who have been involved in the courses.

The AMA assigned Hoffman to evaluate the Andrews program for ideas on implementation of similar plans in other theological seminaries.

Medical student William McGhee (left) of Loma Linda University worked at AU Medical Center until Thanksgiving, assisting the center's physicians, Dr. K. Robert Lang and Dr. Herald Habenicht. He also audited classes at the Seminary as part of the university's continuing efforts to encourage closer cooperation between physicians and ministers.



PILOT PROGRAM: 1971 Med Student Seeks Experience At AU Med Center

A pilot program at AU Medical Center is providing fourth-year medical students from Loma Linda (California) University with an opportunity to see the workings of a clinic from the inside, according to Dr. K. Robert Lang, director of the center.

The program, offered as one of a number of electives available to the medical students at LLU, allows the student to work along with the medical center staff in all phases of their activities: general practice, surgery, pediatrics, and counseling.

William McGhee, a student from the Loma Linda area, worked in the clinic until Thanksgiving time as the first participant in the program. In addition to assisting the medical center's physicians, he audited several classes in the Theological Seminary as part of the university's continuing efforts to more closely coordinate the work of the physician and the minister.

Both Lang and McGhee report that they are enthusiastic about the program and "hope that it will become a continuing project between AU and LLU to acquaint the future physicians of the SDA denomination with its future theologians."

PROMOTE COOPERATION: A committee of AU faculty and students discuss ways to encourage increased cooperation between physicians and ministers with William Hoffman (third from right), secretary to the American Medical Association's Committee on Religion and Medicine.

A STUDENT DISCUSSES . . .

by STEVE PRICE
(reported for the
Student Movement)

Hundreds of AU students and faculty rode out to Camp Michiana last weekend (October 7 to 10) for the third annual Campus Concern Retreat. According to Elder J. Gordon Paxton, associate pastor for college youth and retreat coordinator, the peak overnight attendance of 190 Friday night exceeded last year's number by 90 and represented a record in attendance.

Scores of visitors to the Sabbath services found standing room only, many of them taking their places in the crowded kitchen adjacent to the main hall.

Those who came to Camp Michiana hoping to see an extraordinary exhibition of religious emotion probably were disappointed by the quieter attitude of prayer, soul-searching, and hopeful planning that pervaded the entire camp. Those who wanted to hear calm, sure testimony of the power of Christ, the Word, and prayer in overcoming doubt, com-

prayer attitudes



CAMPUS CONCERN 1971



batting sin, influencing souls, and producing more mature Christians, young and old, were undoubtedly pleased.

Elder N. R. Dower, secretary of the GC ministry department; Elder Mike Stevenson, campus youth coordinator for the GC North American Division; and Elder John Loor, ministerial secretary for Michigan Conference, encouraged the church to look to the example of the apostles, the early church, and the faithful children of Israel as examples for the unfinished task of spreading the gospel in today's world.

Noticeable Feature

A noticeable feature of this year's retreat was the great emphasis placed on the writings of Mrs. White. Ministers and laymen constantly read from *Steps to Christ*, *Desire of Ages*, *Acts of the Apostles*, the *Testimonies*, and other works. The quiet introspective mood of the Friday night campfire was the setting for a series of testimonies about Mrs. White's "beautiful counsel." Many students seriously proposed changes in their dress standards, health principles, and other areas of life as a result of deep reading of Mrs. White. Every change that would result in

sing-along

a more widespread knowledge of Christ received ready support.

The retreat theme, "The Time for the Task is *Now*," seemed to reflect the spirit of the camp since everything from Bible reading to health reform was seen as a means of spreading the "Good News." Dr. Herald Habenicht, associate director of AU Health Services, received many words of appreciation for his several talks on Mrs. White and the modern health message.

Maturing Christians

The quiet attitude of this year's retreat is probably due to the growing confidence of the many young people who have been maturing through active Christian witness since last October. Reports of soul winning and rewarded faith were shared by members of summer colporteur groups, Gymnares, CAC, beach evangelism groups, student missionaries, ACT, Christian summer camps, and other soul-winning organizations. The enthusiasm sparked last year has been channeled into successful efforts, and the exuberance of youth has turned into

thoughtful revival



Elder N. R. Dower, secretary of the Seventh-day Adventist General Conference, speaks to Campus Concern group under the trees at Camp Michiana.

SM Editorial on Concern

The spiritual flame kindled at last year's Campus Concern Retreat did not die out but burned consistently throughout the year. Again at this year's retreat the fire was there in the form of quietly glowing coals. The excitement of spiritual awakening has mellowed to the peace of day-to-day Christian development. A recurring theme throughout this retreat was the necessity of reform, particularly in principles of health and dress. These principles, previously so easily ignored and frequently rejected, were now viewed in a new light, the light of revival. The exchange of emotion for inner peace is not to be thought of as a step backward, a dying out of spirituality, but as the next logical step in Christian living. . . .

between meetings—some hiking

the happy, steady labor of growing Christian adulthood.

Probably the greatest amount of enthusiasm was generated after Sunday morning's communion service when Elder John Loor challenged students to follow Mrs. White's advice in *Acts of the Apostles*, and to formulate concrete plans for evangelism leading to Mission 72, the GC-sponsored, worldwide evangelistic effort scheduled to begin March 29. Students shared plans for outreach in Berrien Springs, local schools and universities, drug institutions, juvenile homes, county jails, and the AU campus.

Over and over students, ministers, and teachers read, "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world." *Counsels to Parents, Teachers and Students*, page 555.

It seems that AU students are determined to be leaders and followers in that army.



Research May Aid In Treatment of Parasite Problems

Treatment of parasite problems in domestic animals and man may be aided by research currently in progress at Andrews University. The study by Dr. Bill Chobotar, assistant professor of biology, seeks the reason why some animal parasites mature and become active in a host more quickly than do others.

With the aid of cinemotomography, or making motion films through a microscope, Chobotar is attempting to discover what structure within certain parasites allows them to be released very quickly from the cyst in which they are encased during the stages of their lives when they invade the host animal.

Although the parasites being studied are from kangaroo rats and mice, they are the same type found in many domestic animals and are related to ones found in man. Chobotar

first became involved in the study five years ago while working toward his doctorate at Utah State University.

The excysting process which releases the parasites is triggered by fluid in the host's intestine. To duplicate the process outside the host, research scientists such as Dr. Chobotar use a solution of bile salts and trypsin, which is similar to the fluid in the intestine.

"Some parasites, when placed in excysting fluid outside the host animal, rapidly escape from the sporocysts in which they live during the early stages of their life cycle," comments Chobotar. "We want to know what inner structure causes these parasites to come out of their cysts so much faster than other parasites."

Dr. Chobotar's motion films of the excysting process preserve the experimental data for further study by himself or others. His first film, portraying parasites that excyst rapidly, was shown in September at the meeting of the American Institute of Biological Sciences held at Fort Collins, Colorado. The study has been described in *The Journal of Protozoology* and *The Journal of Parasitology*.

Dr. Chobotar is now preparing a comparison film on slower-excysting parasites, which he hopes to complete by spring.

To photograph the process, a Bolex camera is mounted atop the research microscope. Encysted parasites are placed on a glass slide and covered with a thin glass cover slip. With the slide in place under the microscope lens, excysting fluid is allowed to seep in around the sides of the cover glass, and the camera is set in motion to record the parasites' release.

"Since we know what fluids from the host's body make the excysting process begin," notes Chobotar, "the important thing now is to learn why it happens at different rates with different parasites. That knowledge could help us treat parasite problems both in animals and in man."

8 AU Teachers Receive Doctorates

Eight Andrews faculty members have received their doctorates this past summer and fall, according to Dr. Joseph G. Smoot, vice president for academic affairs.

The eight are Dr. John Berez, assistant professor of psychology; Dr. Thomas Blincoe, associate professor of theology; Dr. King-yi Hsu, assistant professor of political science; Dr. Dan Klein, assistant professor of physical education; Dr. Hans K. LaRondelle, assistant professor of theology; Dr. Humberto Rasi, chairman of the department of modern languages; Dr. Joyce Rochat, assistant professor of English; and Dr. Dana Ulloth, assistant professor of speech.

Dr. John Berez, a new faculty member, has just completed a one-year internship in child clinical psychology at Children's Hospital Center in Boston. His dissertation, written for Indiana University and entitled "The Modification of Smoking Behavior Through Self-Administered Punishment of Imagined Behavior," received the third place award in a national psychology dissertation competition conducted by the American Institute for Research.

Dr. Thomas Blincoe, whose doctor of theology degree is from Union Theological Seminary, Richmond, Va., wrote his dissertation on "The Nature and Role of the Covenant in Karl Barth's Doctrine of Creation with Special Attention to Its Implications for the Doctrine of Universalism."

"The Agrarian Policies of the Chinese Soviet Republic, 1931-34," was the dissertation written by Dr. King-yi Hsu, who was born in mainland China. His doctorate was conferred at Indiana University. Hsu noted the importance of the land reform policies, since 1931 was the first time the Chinese Communists had the opportunity to put their theories into practice.

Dr. Dan Klein's PhD was conferred by Michigan State University on the basis of his dissertation—"Effects of Exercise and a Vegetarian Diet on Carcass Composition, Organ

(Continued on page 18)



Making motion films through a microscope is Bill Chobotar, assistant professor of biology at AU.

Dean Emeritus Interviewed — Warner McClure —

"A dean emeritus is accorded the privileges of a college dean without the responsibilities," says Dr. W. E. McClure, named dean emeritus of AU by the school's board of trustees.

Dr. McClure is entitled to attend faculty meetings and sit in, as counselor and consultant, on the committees he previously attended in the capacity of college dean. At present, he is serving on the committee of curriculum planning.

As President Richard Hammill's assistant, a post he assumed during the summer, Dr. McClure also takes care of delegated mail, does research, and interviews people in the president's stead.

McClure came to Andrews to serve as dean of the college in 1957 when it was yet Emmanuel Missionary College and remembers "all of the school's growing pains in its transition from a college to a university."

Before coming to Andrews, McClure had varied administrative experiences. After graduation from AU in 1927, he went to Graysville (Tennessee) Academy for two years to serve respectively as dean of men and principal.

In 1929 he accepted the principalship of Forest Lake Academy in Florida. "During the depression," he recalled, "I accepted everything from cows to oranges for entrance fees and tuition payments."

He went to Africa in 1937 to become director of Malamulo Mission in Makwasa, Nyasaland, now known as Malawi. His work involved preaching to the lepers in the mission's leper colony and taking long safaris into the interior to work with many native tribes. He speaks of Africa's people knowledgeably and lovingly.

From 1941 to 1954, he was president of Helderberg College, a Seventh-day Adventist college in South Africa.

During his mission furloughs he attended graduate school and received the EdD degree from Michigan State University in 1952.

By conferring an honorary deanship on Dr. McClure, AU is gratefully acknowledging his past and continuing service to the university, said President Hammill.

Dean Emeritus W. E. McClure, with his wife Evelyn and daughter Marilyn, reminisces about his experiences in Nyasaland, Africa.



Powell Named to Who's Who

Richard Powell, director of the AU Teaching Materials Center and instructor in education at AU, has been named to the 13th edition of *Who's Who in the Midwest*.

Powell, also an assistant librarian in the James White Library at the university, joined the Andrews faculty in 1969.

Before coming to AU, Powell was teacher and principal at a number of elementary and secondary schools in California, Arkansas, and Maryland. During the 1968-69 academic term, he was instructional television coordinator at Union College, Lincoln, Nebraska. He received a bachelor of science degree in industrial arts from Pacific Union College, Angwin, California, in 1950, and followed this with a master of arts degree in religion from the SDA Theological Seminary. In 1969 he received a

master of arts degree in education administration and supervision from Pacific Union College. Having completed the classwork for his doctor of education degree from the University of South Africa, he is currently writing his dissertation.

The Teaching Materials Center, located in the James White Library, is for the benefit of elementary and secondary education majors and community teachers. It houses a textbook collection from about twenty different publishers; curriculum guides of courses of study that other schools are using; correlative materials such as films, film strips, maps, slides, projectors, workbooks, and games; other features such as instructional kits, child and adolescent literature, catalogues of equipment, remedial reading material, and educational pamphlets.

Enhancing - Refreshing - Different

DOCTORS-MINISTERS JOIN IN DUAL-APPROACH EVANGELISM

By Eldyn L. Karr

Billboards along several highways leading to Hartford, Michigan, and in front of the auditorium where an evangelistic series was to be held featured a rather abstract design in four brilliant colors, but only announced: "The Abundant Life—Coming September 10—Galati's Restaurant, Hartford."

On the opening night of the crusade, not everyone who came knew exactly what to expect, and some may have been more curious than really interested. A survey later showed that about ten percent of non-Adventists seeing the title of the series had misinterpreted it in various ways—as advertising for a rock group, a play, an Oral Roberts meeting, an insurance company program, a band concert.

Some Hasty Retreats

But as the curious approached the entrance to the auditorium at Galati's, a few of them abruptly wheeled about and beat a hasty retreat to the parking lot. Why? At the door, members of Adventist churches in the Hartford area and Andrews University students partici-

pating in an undergraduate field school in religion were greeting each person entering—and straight ahead was a large bookcase filled with Bibles.

"We moved the Bibles after that first night," says Elder Paul Cannon, instructor in religion at Andrews, who, along with Dr. Herald Habenicht, associate director of the AU medical center, directed the series. "From then on, the Bibles were available, and we quoted in the same way we usually would, but we didn't try to present one to each visitor."

That change in plans was in harmony with an earlier decision not to tell people too much in initial advertising. The handbill for the series featured the same four-color motif as the later billboards, and included a map giving the location of Galati's. There was a photo showing Cannon in a business suit, Habenicht in a doctor's jacket, and seminarian Louis Preston, who directed the music, in a sweater with white turtleneck. There was no listing of programs; the only written copy used in the brochure was three positive words: Enhancing, Refreshing, Healthful.



Elders Paul Cannon and Steven Vitrano discuss the Hartford evangelistic experiment.

Dr. Steven P. Vitrano, chairman of the department of religion and Biblical languages, reports that since 1964 AU's undergraduate department of religion has conducted nine evangelistic field schools—four in Michigan, three in Illinois, and two in Indiana. Aside from the Hartford crusade, reported in this story, a total of sixty-eight students have taken part in five evangelistic crusades since 1967 with twenty-two baptisms as a result of these students' efforts. All but one of these crusades were conducted entirely by students.

"We wanted people to respond in a positive way to this initial advertising," says Jerry Johns, a Seminary student who was in charge of the advertising and who has completed a 60-page paper on evangelistic advertising as part of his work in the course, Problems in Evangelism. "We didn't want a lot of people to immediately become disinterested when they learned it was 'just another religious series.' Later advertising would supply some details, and the meetings themselves were expected to attract visitors back on succeeding nights."

The title, "The Abundant Life," came from the text of John 10:10, "I am come that they might have life, and that they might have it more abundantly," and the series was based on the philosophy that if a person is to find a well-adjusted life, there must be both a physical and a spiritual healing.

"We didn't feel we could achieve this dual emphasis by adding just a short medical talk as an appendage to the usual type of evangelistic meeting," comments Elder Cannon. "If the physical aspect is going to be featured, then it needs equal time



Elder Cannon makes a point!

with the spiritual aspect. Certainly it should never be used just as a gimmick to get people to attend."

A variety of formats—lectures, dialogues, panels—was used during the series. When lectures were presented, they were distinctly separate, yet coordinated. On the topic of rest, for example, the medical talk was on physical rest, while Cannon spoke about the Sabbath.

Participating in the program with Elder Cannon and Dr. Habenicht were Dr. K. Robert Lang, director of the AU medical center, Drs. Adelbert L. Stagg and G. Lee Stagg, physicians in Hartford, and Dr. Gunter Koch, a dentist in Bangor. All are Adventists, but Cannon feels that an Adventist pastor could successfully involve a non-Adventist Christian physician in such a series also.

While the adults were meeting at Galati's, children who had come with their parents were taken to the Lawrence SDA Church, five miles

east of Hartford, where Andrews students led out in singing and in telling stories, again using both a physical and spiritual approach.

Total attendance for the adults' and children's meetings ranged from 110 to 300, with an average of 200. On the second night of the series, there were 100 non-Adventists present, and every night there were close to a dozen people who hadn't previously attended and who were unknown to the pastors. Even at the end, new people were coming.

The meetings were supported by two districts, pastored by Elder Don Gettys and Elder Peter Fritz.

Mimeo outlines of each night's topic were prepared and were available to those who wanted them. A number of Adventist pastors who are interested in the approach used have also requested these outlines and other information about the series.

Elder Cannon notes that the Hartford series, while being one of the first in the midwest to use a totally integrated medical-spiritual approach

louis preston sings his religion



Hartford "Abundant Life" Crusade personnel: Front—Herald Habenicht, MD, Pastor Peter Fritz, Gunter Koch, DDS, Jerry Johns, Paul Cannon, Louis Preston, Pastor Don Gettys, Adelbert L. Stagg, MD, and G. Lee Stagg, MD. Back: Jim White, Steve Chinn, John Lorntz, John Collins, Vivian Ellison, Myron Beltz, Jim Robertson, David Burke, Rick Sanford, Gary Russell, Steve Thompson, Ernest Dobkins (all students).



FOCUS



Younger members attending the Hartford series sing along with John Lorntz.

to living and in so doing to develop some ideas and hints that others might wish to consider, was indebted itself to a number of Seventh-day Adventist doctors and evangelists, including Dr. J. Wayne McFarland (who with Elder Elman Folkenberg initiated the Five-Day Plan), Elder Robert Spangler, Dr. Wilbur K. Nelson, Dr. Mervyn Hardinge, Dr. Hervey Gimbel, and Elder George Knowles.

Results of Crusade

What were the results of the Hartford series? "Thus far," says Elder Cannon, "there have been 18 decisions, and 10 of these have been baptized. Many others are having studies.

"Really," he adds, "a crusade like this one can be of tremendous help in building rapport with people, too, even if they don't join the church right now. One woman yet in the

process of making a decision has been out jogging with the pastor's wife every morning since the series."

The 18 decisions he refers to include a few persons who had been studied with previously, but they do not include children of Adventist families who might be expected to join the church in the near future regardless of a crusade.

Last April there was a large baptism in the Hartford district, with 70 joining the various churches. This followed a crusade by Elder Robert Collar, conference evangelist. Elder Cannon comments, "He was very careful in his work and most successful."

Mission '72 Tie-In

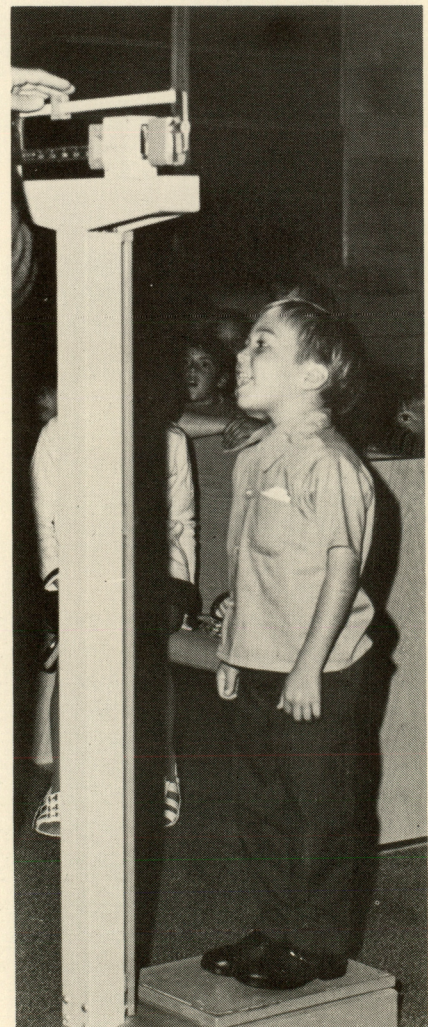
The two crusades this year as well as previous ones have resulted in a list of 800 names for follow-up work. Students will conduct Mission '72 crusades in South Haven, Bangor,

and Paw Paw, and will assist Pastor Fritz in Lawrence and Pastor Gettys in Hartford.

One somewhat different approach to follow-up is the fellowship group organized by Dr. Del Stagg to meet in his reception room each Friday evening beginning November 12. Assisted by seminarian John Collins and by Elder Don Gettys, he has invited some of his patients as well as some people from the Hartford series to join the group.

Designed to be a deepening type of Bible study, each evening's fellowship will feature one text that expresses the point being studied. "We're not going to be using the rather traditional proof text method," declares Collins. "We don't want to just indoctrinate people; we want to teach them to study the Bible."

(Continued on page 14)



A tiny "tike" weighs in at children's health program.

Appointments



James Thompson

Manager for Credit, Housing, Labor

James Thompson is now the manager for credit, housing, and labor at Andrews, having replaced Harry K. Show, who has become AU's internal auditor.

Thompson has served as assistant administrator at the New England Memorial Hospital in Stoneham, Massachusetts, for the last ten years.

At Andrews, Thompson is in charge of student and other part-time labor, student accounts, married students' housing, and credit for the university's industries—the College Wood Products, the Berrien Bindery, and the University Press. He also serves as financial aid officer for the institution and deals with all financial aid to students, such as government grants and loans.

For ten years the manager for credit, housing, and labor, Show in his new job as internal auditor will keep a continuous check on the accounting systems for each of the university's various budgets.

Director of Trust Services

Newly appointed director of trust services at Andrews is H. Reese Jenkins, who for the past four years served in the same capacity for the Atlantic Union Conference of SDA's, according to Dr. Richard Hammill, university president.

Besides his work for AU, Jenkins will also direct trust services for the Lake Union Conference.

Jenkins received his bachelor of arts degree in theology from Atlantic Union College, South Lancaster, Massachusetts, in 1942, and attended the SDA Theological Seminary. He has completed several Philanthropy Tax Institutes, directed by Conrad Teitell, one of the leading charitable tax attorneys in the U. S.

His previous posts include a number of pastoral positions. He was president of the Bermuda Mission of SDA's from 1956 to 1964.

AU Observes Education Week

"Help Schools Bridge the Gap" was the theme of American Education Week, October 24 to 30, observed at Andrews and its laboratory school with open classes, tours, and parent-teacher conferences.

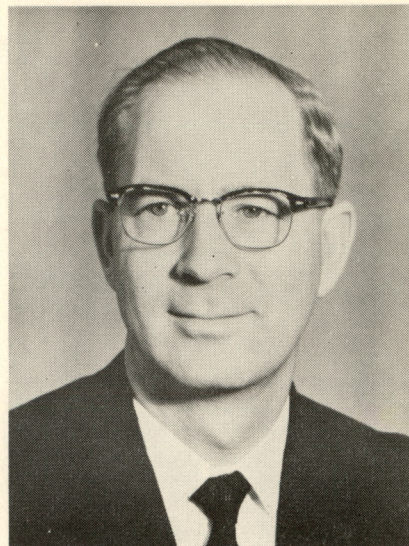
Public tours of the university were given, and other events included class visitation.

American Education Week, sponsored by the National Education Association, the American Legion, the National Congress of Parents and Teachers, and the US Office of Education, is designed to help the public bridge the gap between young people and adults, between Americans of different color and point of view, between rich and poor, and between the promise of education and its performance.

Student Teachers Assigned To Area Schools

Forty-three AU education students were assigned as student teachers for the fall quarter to elementary and secondary schools in Berrien Springs, Eau Claire, Buchanan, Niles, Galien, Watervliet, Benton Harbor, and South Bend, according to Dr. Virgil Bartlett, director of student teaching at AU.

During the 1971-1972 academic year, over 120 student teachers from Andrews will be given assignments to area schools.



H. Reese Jenkins

Dual Approach (from page 13)

After the evening's text is read, all participants meditate on it and then discuss together a series of eight questions, such as, is there an example in this text for me to follow? a sin for me to avoid? a promise for me to claim?

Mongrel Hybrid

Reflecting on the series, Elder Cannon believes that the medical-spiritual approach was successful and should be more widely used in the future, though he also asserts that "at times we felt we were getting a mongrel hybrid, for we were trying to marry the old evangelistic format with this new approach. This doesn't work; if a new method is going to be used, then use it and don't try to mix it with the old. The traditional song service didn't fit in too well, though we kept it. Perhaps a religious folk-singing group would be better."

Dr. Habenicht spoke to Michigan's SDA doctors and dentists at their retreat this fall at Pennellwood Retreat near Berrien Springs, and reported that many were very interested in doctor-minister cooperation in evangelism.

"Together," he concludes, "a physician and a pastor can form a very effective team for presenting the third angel's message."

AU: Center for Training Missionary Pilots

By Gwen Robertson

"Presently, twelve licensed pilots with overseas mission appointments have added to or taken their flight training at Andrews University," says flight-director C. William Barney. "There is an ever-increasing demand for professional pilots in mission service."

Recognizing this, Andrews University with the aid of generous donors has made scholarships available to applicants with private pilot's

the Michigan Aeronautics Commission. A 60x80-foot hangar and instructional building also provides a maintenance shop for AU's training fleet of five Cessnas.

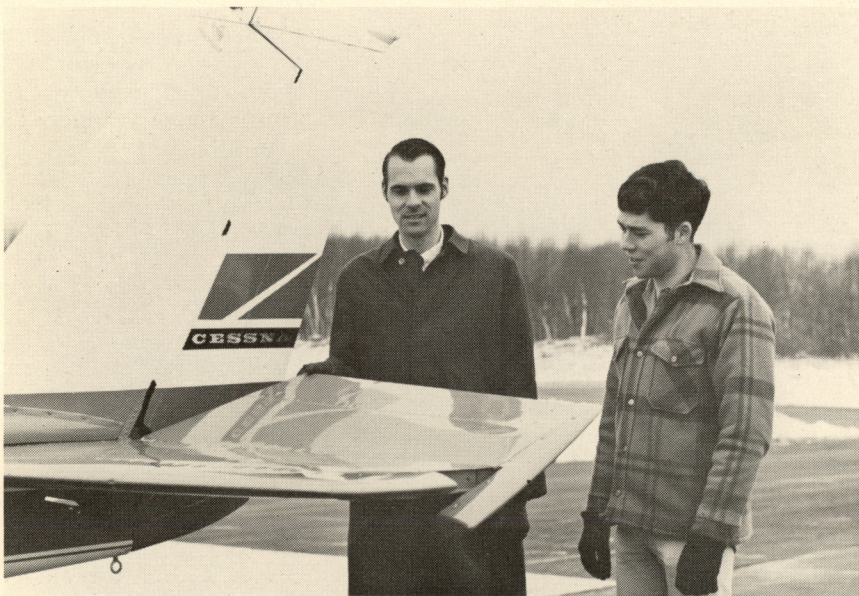
Construction of the airport was financed by local businessmen and Seventh-day Adventist laymen. No tax or university funds were involved. Two Cessna 150's and a Cessna 172 were turned over to the university by a local flying club. Two

director of the aviation program and vice president for financial affairs at Andrews.

The university employs two full-time flight instructors: C. William Barney, flight director; and S. Alfred Fox, airport manager.

Barney has logged over 4,000 hours of flight time including 3,000 hours of instruction given. His FAA licenses and ratings include those of commercial pilot, instrument rating, flight instructor, instrument flight instructor, advanced ground instructor, multi-engine, sea-plane, and airline transport pilot.

Fox, previously employed by Frakes Aviation, Angwin, California, has a bachelor of science degree in



C. William Barney (left) instructs Tom Candy in some facts about the Cessna.

licenses if the applicant is going to work in an area which may require further pilot training. The scholarships cover half the flight-education expenses.

Enrollment in the university's aviation program has doubled since the completion of an airport located near the university. Before the completion of the airport, students had to drive 17 miles to Dowagiac to take flight instruction.

The AU airport has a lighted 3100-foot surfaced runway and a 2500-foot sodded one. Federal aviation maps list it as a private airport with a Class B commercial license from

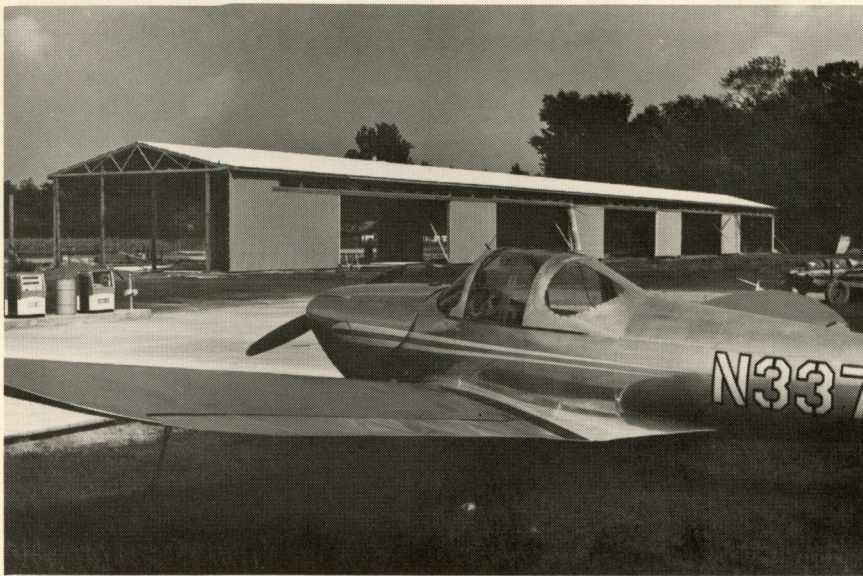
businessmen in the area made their Cessna 120 available, and a parent of one of the students donated a Cessna 140.

Recent Improvements

Recent improvements at the airport include the construction of a 10-bay T-hangar, and the expansion of tiedown facilities by grading and reseeding. The aviation council has also announced that the airport is open for public use. "We're anxious to serve the community with the full service facilities of the airport through the school aviation program," said V. E. Garber, executive



V. E. Garber, AU vice president for financial affairs, watches S. Alfred Fox, AU airport manager, as he works on one of AU's Cessnas.



A 10-bay T-hangar was completed this fall at AU Airport. The airport is licensed with the Michigan Aeronautics Commission as a Class B airport, and besides the tiedown and hangar facilities, offers instructional programs, aircraft rental, repairs and inspections.

industrial arts from Pacific Union College (Angwin) with an aeronautics minor, and an associate science degree from Lane College, Eugene, Oregon, in aviation technology. Fox, with his airframe, powerplant, and commercial ratings as well as inspection authorization, enables Andrews to operate a professional maintenance plant specializing in annual inspections, major repairs, and alterations for small trainers and private planes.

Technician Apprentice Program

An aviation maintenance technician program provides a 30-month apprenticeship during which the student is employed by the AU airport while obtaining the practical experience, theory, and technical information required for the FAA airframe and powerplant written examinations.

Instructor Barney is scheduling flying seminars that feature accelerated intensive training, which will provide safety tips for pilots who often have to land and perform difficult flying maneuvers under less than ideal circumstances.

"For example," notes Pilot Gordon Engen, who is also public relations secretary for the Lake Union Conference of SDA's: "In one mission

field, pilots had to follow a snaky river and finally land on grass runways with many curves. We can use the sodded runway to simulate many types of landing obstacles."

Two Ground School Courses

The Andrews aviation staff is offering two ground school courses during the fall quarter: Private Pilot Ground School and Preventive Maintenance for the Licensed Pilot. Ground school courses are taught in the evenings at the industrial education building on campus; flight training courses are arranged on an individual basis.

Flight Safety Seminar

An FAA flight safety seminar was conducted at AU on November 9 by Donald Muzeroll, accident prevention specialist from the general aviation district office in South Bend, Indiana. The seminar, designated as a "Professional Pilots' Seminar," was open to anyone interested. "This is part of a continuing program of the FAA to keep active pilots proficient," said Barney. "Flying is the safest form of transportation available today," he asserts. But he does concede that "it is probably a little more dangerous than lying in bed, even though most people die there."

Missionary Pilot Tells Experiences

Received this fall at the office of student missionaries is a letter from Dan Wenberg, an AU student serving for one year as a flying student missionary in Peru and working with SDA aviation pioneers Cline Johnson and Clyde Peters. Wenberg, a junior medical technology student at AU, has worked with the university's aviation program during the past year as instructor. He became interested in aviation while a student at Cedar Lake (Michigan) Academy and was the first student in the school's missionary-motivated flying program to solo and gain his private pilot's license. He is now the first of the school's alumni to go in a mission-pilot capacity to a different country. He holds commercial, instructor, instrument, and multi-engine ratings in addition to his private pilot's license.



Dan Wenberg is a flying student missionary in Peru.

Relationship Between Andrews University and the Seventh-day Adventist Church

By AU President Richard Hammill

(A paper read at the 1971 Faculty-Staff-Board Retreat)

• **The true teacher can impart to his pupils few gifts so valuable as the gift of his own companionship. (Counsels on Health, p. 191.)**

• **Students may forget the administrators, but they will never forget their teachers.**

• **The university's regulations are the means that it uses to witness to the things it stands for.**

• **We are not a faith-defending university as much as we are a faith-affirming university. We affirm our belief in God and in the necessity to keep His commandments; and we try to teach this by persuasion, by influence, and also by the regulations that we make and enforce.**

• **We want Andrews to be a future-oriented university, but we want it to be a future with God and with the church.**

• **There are many external forces pulling upon Andrews University, seeking to change its orbit. Some of these might force us into an orbit that would cause us to crash down, or others pull us to such an extent that we would fly off into space. We want Andrews University to be in the orbit of God's will and plan.**

THE basic relationship between Andrews University and the Seventh-day Adventist Church rests upon three major considerations; namely, the manner by which the Board of Trustees is elected and the functions entrusted to the board; the specialized nature of a university operated by a church; and the divinely-appointed role of the university in the Seventh-day Adventist system of education as it relates to the church's standards of moral and ethical behavior.

I. The Method of Election and the Functions of the Board of Trustees

Andrews University operates under an independent charter, with the legal responsibility for its operation being vested by a constituency (members of the legal corporation) made up of the executive committees of the General Conference, the Lake Union Conference, and the conferences of the Lake Union, plus the professors and administrators of the university; and this arrangement ties the university very closely to the Seventh-day Adventist Church. This makes the Board of Trustees responsible directly to the church (as well as to the people of the State of Michigan who give the charter to the

university to operate). These representatives of the church, by choosing the Board of Trustees, may set the direction and the tone of the university.

The Board of Trustees is under a mandate to operate the university for the benefit of the church. In discharging this responsibility, the board fulfills a number of specific functions.

(1) Perhaps the first and foremost function of the Board of Trustees is to establish the objectives of the university and to see that these objectives are met. I will not here discuss at length the objectives of the university, for the entire previous Board-Faculty Retreat centered around that topic. Suffice it to say that the board has established and has published its objectives for Andrews University. These include the function of educating and training workers for the church's manpower needs, nurturing the spiritual life of the young people of the church, preparing them to be thoroughgoing Christians committed fully to the service of God and His work, and helping those who will not take positions of service within the organized work of the church to prepare themselves for professions and vocations that will enable them to be self-supporting and useful members of their community and active lay-workers in the church.

(2) A second major function of the Board of Trustees is to establish the priorities within the university, to set the direction of the university, to provide financing for its continued operation and for its growth. The board is responsible for planning for educational quality, which comes only through the provision of proper long-range plans, the providing of adequate facilities, and the providing of competent administrators and faculty who can carry out these plans and objectives.

(3) Another major function of the Board of Trustees is to represent the aspirations of the university to the supporting constituents and to serve as a protective buffer between the university and the constituents in periods of stress which arise from time to time in the exigencies of daily life in an institution as complex and as sensitive as a university. This means that to function effectively, a member of the Board of Trustees must have a personal commitment to higher education and to the university, in particular, and to its goals. One of the main functions of a trustee is to defend the ideals of the university and to explain its operations. This a board member cannot do unless he has this under-

standing and this commitment. Of this function, one has written the following concerning the regents of the University of California:

There is a quick shorthand way to tell if a Regent is doing his overall job. It is, "What does he put before the 'but'?" If he says, "California needs high quality education, but taxes are too high," he is representing taxpayers. If he says, "Taxes are very high, but we need a high quality system of education," then he is representing education. That is the role people of the state have entrusted each Regent to play, and it is the ideal his predecessors fought for.—(Earl F. Cheit, "Regent Watching," *HEB Reports*, Vol. 13, No. 6, March 13, 1971)

(4) Another function of the board is to delegate authority for achieving the objectives of the university to other persons, who carry on the day-to-day operations of the university in such a way that it will function at a high level of achievement.

Inasmuch as the Board of Trustees cannot perform its most vital functions if it enters into minute and complex administrative details, it employs specialists to fulfill these functions for them. It has been proven that universities operate best when the board delegates the administering of the university to the president and his associates; and delegates to the faculty the authority for teaching, and for setting the curriculum requirements.

As long as the administration and the faculty are fulfilling their functions satisfactorily, the board does not enter into these areas of university operation. The board may ask them to explain their actions, either by regular or special reports. If an administrator or a member of the faculty fails to do his work satisfactorily, or if he comes to the place where he is out of harmony with the objectives of the university, the only alternative the Board of Trustees has is to ask that individual to explain himself; and if this explanation is not satisfactory, separation may be the only method of handling the matter. Such a process is far superior to the action the board could take of withdrawing its delegated authority; this may be necessary at times, but it is to be avoided if at all possible; for when the board must occupy itself with administrative problems, its major functions of setting objectives and seeing that the objectives are met, in providing funds for the continued operation and growth of the university, in giving direction and establishing priorities, is neglected.

The selection of administrators and faculty members who are competent and who are committed to the goals of Andrews University and of the church is a very important function of the Board of Trustees. If Andrews University is indeed to be unique, if it is to achieve that "marked distinction" of which Ellen G. White spoke, the university must have administrators and faculty members who are committed to that distinctiveness.

One of the problems the universities of our country have today is that the university leaders and faculty have not all shared the objectives of the university. They have so many other interests that their true function is not being fulfilled. As an illustration of this, I quote from the noted educator and Christian, Charles H.

Malik of Lebanon, in an article entitled "Education in Upheaval: The Christian's Responsibility."

The soul of the learned these days is quite empty—empty to the bare bones. The students will rebel, not knowing why they are rebelling or what they are rebelling against, although they think they do. For they have come to the great banquet of being, seeking food and fullness, and are turned away empty. And this man is not made to suffer without rebelling.

I am not talking of the solid findings of science and learning—these are all worthy and secure. . . . I am talking of the unspoken temper and spirit of the university, of the whole outlook and philosophy which pervades the atmosphere. . . .

The problem, then, is not the students but the faculty—the kind of philosophy and attitude they have been disseminating. And it is not the making of yesterday or yesteryear—it is the inevitable harmony of two or three generations of laxity and neglect. That is why, unless a great and determined movement were launched, or unless God sent an intellectual giant, it would be two generations before this trend is reversed.

It seems to me that hippie and drug culture, moral softness and corruption, decay in national pride and personal honor, disrespect for their elders and their traditions, the so-called "generation gap" would not have happened if these fine young men and women had been taught differently.

Without question, the proper relationship of Andrews University to the church can be maintained only as the Board of Trustees exercises its functions with wisdom and fidelity. And among these functions, that of providing leaders and teachers committed to the objectives of the university is one of the most important.

II. Andrews University Fulfills a Special Function, That of the Church Learning

According to the Apostle Paul, God gave the church through the Holy Spirit certain specialized gifts to help it fulfill its mission. These gifts were given to men in the form of special abilities. The apostle says that some have been given the gift to serve as apostles, others as evangelists, pastors, administrators, healers, and teachers. All of these engage in the building up of the church until it comes to the fullness of the stature of Christ. To a certain extent, all of these perform some of the functions of the others; but they each have their specialized gifts from the Holy Spirit.

In our highly pragmatic and functional society, in order to educate large numbers of young people, society and the church have gathered those with the gift of teaching into schools. In God's plan this has not always been so, but in these days, as directed by the Gift of Prophecy, this is the plan the church is to follow.

Andrews University has soul-winning functions. It has functions of character building and of providing for the spiritual growth and nurture of students. But its special function is that of a teaching and learning institution. The university is an institution for research

and for advanced learning. This function reaches beyond transmitting that which men have already learned about God, our world, and one another. It has the responsibility of conducting research to expand the horizons of human knowledge.

Andrews University, therefore, is an instrument of the Seventh-day Adventist Church for the carrying out of its teaching mission, and its mission of research and learning. The relationship between the Adventist church and the university is, in a very real sense, a manifestation of the church *learning*. In fulfilling this function the university must maintain an atmosphere that is conducive to inquiry, to experimentation, to creative thought. It must have and does have talented teachers who are dedicated to God and the church and who will help the church, not only by teaching, but by learning. The youth of the church learn; the church itself is to learn from the research and investigation of the university.

It is hard for some to accept this function, but I believe that it is in God's plan. I think the church does have some things that it can learn from its universities. This is not to assert that teachers in the universities are smarter or wiser than other leaders in the church. It is only to state that in fulfilling the specialized function of teaching and learning, the members of the universities do look at some things in a different way than do others, and thus may have insights that others will not gain.

This is due to the normal different outlooks of administrators, ministers, and teachers, due to the nature of their work. Administrators and leaders are responsible for the success of ventures. They must achieve growth and development; their work is pragmatically oriented. They are responsible for applying truth in a practical way to the advancement of the kingdom of God. The teacher has this responsibility in a sense also, but he has the further special responsibility of exploring for truth—a responsibility that others share, but which belongs especially to the teacher. Thus there is a natural and unavoidable tension between those who proclaim truth and those who seek to discover or to extend it; between those who must develop pragmatic plans that result in the application of the church's understandings to the extension of the church, and between those whose responsibilities—and the setting in which they work—cause them to be more deliberative, inquisitive, analytical, and even critical, in the good sense of that term.

Both of these functions are absolutely vital to the progress of the work of the Adventist church. This natural tension should not be viewed with alarm, but rather as something that is helpful. We need both activities. Unless close collaboration and trust exist between administrators, pastors, and teachers, each in his own specialized work, the church will suffer. All are custodians of the truth. All are interested in the advancement of the kingdom of God. This advancement can be best achieved when there is mutual confidence in one another, and respect for the competencies of each. Such respect guarantees the best functioning of brethren with their special, spirit-given gifts.

I have already mentioned that the Board of Trustees must be aware that the university has functions of investigation, critical analysis, testing of ideas, and making of syntheses. The board must not only be aware of this, but also must recognize that many very fine Christian people do not understand this function. Not understanding it, they are suspicious of learning, and of professors, and often are ready to believe the worst about them. A function of the board in this instance is to be a buffer, to protect the university and its faculty from the wrath of those who would restrict its liberty and destroy it. If that should happen, the church would be much the poorer, and the advancement of its cause would be hindered, not promoted.

We urge the Board of Trustees to accept this function. We know that we make mistakes. We know that we need guidance, and sometimes criticism, or even reprimand from our Board of Trustees. We will accept this, but we ask that you give this criticism to us directly, not by means of hints, or outright charges, in our printed media, such as the *Review and Herald*; or by similar statements from the pulpit. Please give us your confidence; criticize us directly and we will accept it in the spirit of humility; we will respond with full confidence and trust in you.

III. The Relationship of the University to the Church Standards of Moral and Ethical Behavior and Outward Appearance

As an arm of the church with a specialized teaching function, Andrews University does bear an important responsibility in teaching the youth about and helping them to develop commitment to the special doctrines and moral and ethical standards of the church. Our religious goals include the inculcation of moral principles and ethical behavior patterns; the development and maintenance of Christian religious practices; and the attainment of an intellectual, theological and spiritual understanding of the religious beliefs of the Christian faith and of the Seventh-day Adventist Church and its mission—which mission is to lead all men to faith in Jesus Christ, and to help prepare them for His second coming.

In what way must the university go about the achieving of these goals? What means may it legitimately use that will be effective to these ends? There are three of these major approaches that the university uses in bringing about these goals.

The first of these is *persuasion*. By this I do not refer to rhetorical devices, but rather to the intellectual means of rational conviction. We require every student to enroll in a certain number of religion courses, and we encourage them to take courses beyond the required amount. We require attendance at religious chapels and daily worship services. On the weekends we expect our students to attend Sabbath School and church. We are not content, however, merely with such formal teaching of religious knowledge, but we encourage our teachers to engage in personal counseling with students to help them to accept the moral, ethical and religious beliefs of Seventh-day Adventists.

The second of these means is *influence*. The university employs teachers who are in harmony with the basic educational and religious goals of the Seventh-day Adventist Church, and it calls upon these teachers to seek the accomplishment of these goals, not only by their teaching but also by the influence of their lives. Ellen White has stated, "The true teacher can impart to his pupils few gifts so valuable as the gift of his own companionship." (*Counsels on Health*, p. 191.)

In order for the university to be successful in achieving its goals, it must have faculty members who not only believe and are committed to the religious ideals of our church, but who also have a willingness to share their own personal experience and commitment with the students on a one-to-one basis. Not all teachers have equal facility in such relationships, but we do expect every teacher to share himself in personal fellowship with students. The witness of dedicated Christian teachers to youth who are half Christians or non-Christians is vital to our success. We carry on a continuing search for teachers who will accept this responsibility. The university administration has tried to keep the teacher-student ratio low enough and the teaching loads reasonable so that the teacher has time to fulfill this phase of his responsibility. Obviously an overloaded, overworked teacher will neglect this important function. So will one who carries on extensive sidelines.

The third means at the disposal of the university for teaching and upholding the standards of the church is its own witness to the church's beliefs as expressed through university regulations concerning admission of students, and their conduct while enrolled. The university's regulations are the means that it uses to witness to the things it stands for; the impartial enforcement of these regulations becomes in a sense a means of teaching. In the sixth chapter of Deuteronomy, verses 1 to 9, is a most interesting passage that relates to the situation of which I am speaking.



Talking over some of the ideas presented at the Faculty-Staff-Board Retreat are AU President Richard Hammill; Don Casebolt, president of the Student Association; Ron Herr, vice president of the SA; and Dr. Myrl Manley, vice president for student affairs.

The Lord said:

"Now this is the commandment, the statutes and the ordinances which the Lord your God commanded me to teach you, that you may do them in the land to which you are going over, to possess it; that you may fear the Lord your God, you and your son and your son's son, by keeping all his statutes and his commandments, which I command you, all the days of your life; and that your days may be prolonged. Hear therefore, O Israel, and be careful to do them; . . . Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your



Faculty, staff, and board members met in small units to discuss papers read at the Au Sable Retreat sessions. Above, Dr. Raoul Dederen (left center) chairmans a discussion.

heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. . . . And you shall write them on the doorposts of your house and on your gates."

The motivation herein contained for keeping God's commandments and statutes is the love that a person has for his God. The person who has this love for his God is then commanded to do something more; that is, to teach these thoroughly and continuously to his children; and he is told moreover to write them on his doorposts and upon his gates.

Those of us who bear responsibility at Andrews University are to teach our students the commandments of God. We are also to write them on our doorposts and upon our gates as a sign. The regulations that we set forth regarding the required conduct of our students are to be signs to them of our love for God and of our desire to teach and obey his commandments. In other words, we are to affirm our faith by the things we teach.

by the things for which we stand. We are not a faith-defending university as much as we are a faith-affirming university. We affirm our belief in God and in the necessity to keep His commandments; and we try to teach this by persuasion, by influence, and also by the regulations that we make and enforce.

Naturally when one speaks of regulations which the university enforces, the problem of authority immediately arises. The university possesses a legitimate authority, for it is an instrument of the church, financed by the church, to accomplish certain of the church's goals. Ellen G. White charges us to use this authority in maintaining an atmosphere on the campus that encourages obedience to God's commands, and to separate from the campus those who continually challenge and disobey the requirements of God.

If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions. (*Counsels to Teachers*, pp. 99, 100.)

A demoralizing influence is easily introduced into a school. Many will readily partake of the spirit of rebellion and defiance, unless prompt and vigilant efforts are continually put forth to maintain the standard of the school by strict rules regulating the conduct of the students. (*Testimonies*, Vol. 4, p. 430.)

Those who have imbibed the spirit of independence, and come . . . as students in our school, thinking to do as they please in all matters, should be quickly undeceived and brought under proper discipline. . . . If they refuse to submit to these regulations they should be expelled from the school and cut off from association with those whom they are demoralizing by their wrong example. (*Testimonies*, Vol. 4, pp. 205, 206.)

I told them (the students at Avondale College) that if they were determined to have their own will and their own way, it would be better for them to return to their homes and to the guardianship of their parents. This they could do at any time if they decided not to stand under the yoke of obedience, for we did not design to have a few leading spirits in wrong doing demoralizing the other students.

I told the principal and teachers that God had laid upon them the responsibility of watching for souls as they must give account. I showed them that the wrong course pursued by some of the students would mislead other students, if it were continued, and for this God would hold the teachers responsible. Some students would attend school who had not been disciplined at home, and whose ideas of proper education and its value were perverted. If these were allowed to carry things in their way, the object for which the school was established would be defeated, and the sin would be charged against the guardians of the schools, as if they had committed it themselves. (*Counsels to Teachers*, p. 102.)

The lax discipline in many institutions of learning has nearly destroyed their usefulness, and in some cases rendered them a curse rather than a blessing. . . . There is urgent need of schools in which the youth may be trained to habits of self-control, application, and self-reliance, of respect for superiors and reverence for God. With such training, we might hope to see the young prepared to honor their Creator and to bless their fellowmen. It was to secure these objects that our own College at Battle Creek was founded. (*Fundamentals of Christian Education*, p. 64.)

There is no greater curse upon households than to allow the youth to have their own way. When parents regard every wish of their children, and indulge them in what they know is not for their good, the children soon lose all respect for their parents, all regard for the authority of God or man, and are led captive at the will of Satan. (*Patriarchs and Prophets*, p. 579.)

Those who have too little courage to reprove wrong, or who through indolence or lack of interest make no earnest effort to purify the family or the church of God, are held accountable for the evil that may result from the neglect of duty. We are just as responsible for evils that we might have checked in others by exercise of parental or pastoral authority as if the acts had been our own. (*Patriarchs and Prophets*, p. 578.)

I believe that as Andrews University seeks to assist the church in developing high standards of moral and ethical behavior in harmony with the Bible, the greatest emphasis must be placed upon the first two of the three means that I have mentioned. *Persuasion* and *influence* far override the exercise of authority and enforcement of regulations. On the other hand, if the first two are not brought to bear adequately by the faculty upon the students, the university is forced to compensate by emphasis upon the third means.

It is my own philosophy of administration that we must not overdo this latter means. We are in a testing period as many Adventist youth join in with the counter-culture. We must redouble our efforts in using persuasion and influence, but must also affirm our faith by means of the regulations the university adopts and enforces. The Roman Catholic schools and the Protestant colleges are coming more and more to rely only upon the first two. It appears that they are ending up entirely as secular schools. A proper balance between the three is required to maintain an institution on course.

There was a time here at Andrews University when I felt that the proper exercise of my duty called for me to prod, and to encourage the students and faculty to awaken to the great issues in our country, and to new learning opportunities before them. Due to the ferment on many college campuses, and the resulting reaction on our own, I have found it necessary gradually to shift to a conservative role. I use the word conservative here in the original sense, that is, of *conserving* values that are time-tested or God-given.

I believe in the value of change, but not all change

is good. I think it is idiotic to bring about change just for the sake of change. The prophet Daniel in the seventh chapter of his book, the 25th verse, speaks of a power that sought to change times and laws. His changes constituted heresy. It is interesting to notice that the great "falling away" prophesied by the Apostle Paul comes from a Greek word that means "to move from a fixed position." There is a time when we must heed the Apostle: "Stand, therefore, having your loins girded with truth" (Ephesians 6:14).

Conclusion

At Andrews we must continually look back to our origins, but we must also look forward to the future. In his speech before Congress, the astronaut Colonel Michael Collins said, "During the flight of Apollo 11, in the constant sunlight between the earth and the moon, it was necessary for us to control the temperature of our spacecraft by a slow rotation, not unlike that of the chicken on a barbecue spit. As we turned, the earth and the moon alternately appeared in our windows. We could look toward the moon, toward Mars, toward our future in space, or we could look back toward the earth, our home, with its problems spawned over more than a millennium of human occupancy. We looked both ways." We want Andrews to be a future-oriented university, but we want it to be a future with God and with the church. That way the future will always be bright. This will call for a great deal of wisdom on the part of the Board of Trustees, the faculty, and the administration to keep the university on a proper course; or, if it is not on the right course, to move it onto the right course.

Sir Isaac Newton, as a result of his observations and research, stated this law: "A body continues in its state of rest or uniform motion in a straight line unless an unbalanced force acts upon it." There are many external forces pulling upon Andrews University, seeking to change its orbit. Some of these might force us into an orbit that would cause us to crash down, or others pull us to such an extent that we would fly off into space. We want Andrews University to be in the orbit of God's will and plan. It is our constant prayer that the force of God's power will pull us into just the orbit that we should have. It is my prayer that God will help us to operate Andrews University in such a way that it may fulfill its God-designed role in the Seventh-day Adventist Church, preparing people for God's kingdom. We shall try to operate it so that justice shall be done to all, that love for one another may abound and be manifest in all our relationships, that selfishness and pride may be uprooted and replaced with true humility and love, that we may all always put the good of God's kingdom and of His church and of the university before our own good; and that the nature of God, His goodness, mercy and kindness may be manifest in our lives as we do His work.



Dr. Richard Hammill presents retiring PR director Dr. Horace J. Shaw with a check of appreciation from the university for his years of service at Andrews. Dr. Shaw immediately donated the amount of the check for a hospitality refrigerator for the use of the president and his administrative associates. The gift triggered Dr. Wilson Trickett to make a like gift for the alumni lounge.

The Unique Son of God

(From a vesper service by W. G. C. Murdoch, dean of the Seminary. Presented to the AU board and faculty in connection with their study on uniqueness in education at Andrews.)

John 3:16, the word used for "only begotten" comes from two Greek words: *monos*, meaning one or only, and *genos*, meaning a kind—as Christ was the unique Son; there never was anyone like Him before and there will never be one like Him again. This word is used of the mythical bird called the Phoenix. It is claimed that there is only one existing at one time and when it dies, a successor springs full grown from his ashes. The analogy, of course, cannot be carried too far, but it suffices to say that Christ stands alone in all the history of humanity. He was one hundred percent God and one hundred percent man. He was unique as a teacher, in that He was recognized as a Teacher come from God.

The Greek of John 3:10 reads, "Art thou the master of Israel, and knowest not these things?" Nicodemus was not one of the many teachers of Israel but he was *the* teacher. But Christ was unique in a sense different from Nicodemus. He was unique in His sympathy for humanity. Not one ever felt so deeply the needs of man as did Christ.

He was unique in His faith. He had such strong faith in prayer, that even before His prayer was answered He thanked His heavenly Father that He had heard Him. He was unique in His speech. "Never a man spake like Christ." Ellen White comments that when He spoke there was a rebuke through tears in His voice. He spoke with power. He was unique in His love. He loved all of the world. He loved all men, whether they were righteous or sinful. He was unique in His life; He was unique in His death; in His resurrection, and in His ascension. He is holding a unique place in heaven now. His second coming will be unique and unparalleled in all history of the universe. What He taught He lived and what He taught He was. The *Desire of Ages* says, "Not only did He teach the truth, He was the truth." Christ manifested teaching at its best. He saw the change taking place in His pupils.

Solemn Questions for Teachers

As teachers under the great Master Teacher, we ought to ask ourselves these solemn questions: What changes take place in my students? Do I ever discourage them? Do I ever wound them? "Christ never wounded a sensitive soul." Do I inspire them with hope and courage, or is my class just something dull and uninteresting and something to be endured? What will these students take away from my association with them that will help them in the battle of life? Do we ever think of any of them as being hopeless? It is said of Christ that "in every human being, however fallen, He beheld the Son of God." In every soul He discovered infinite possibili-

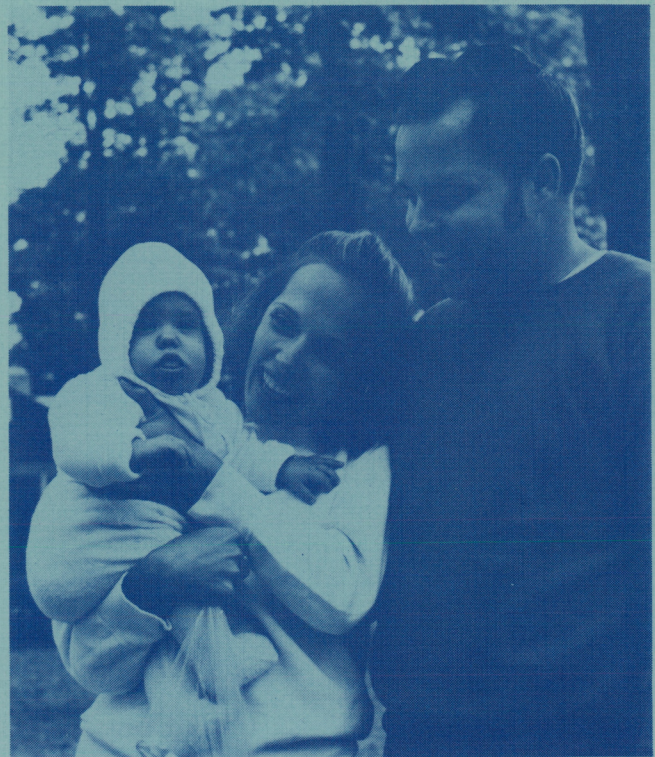
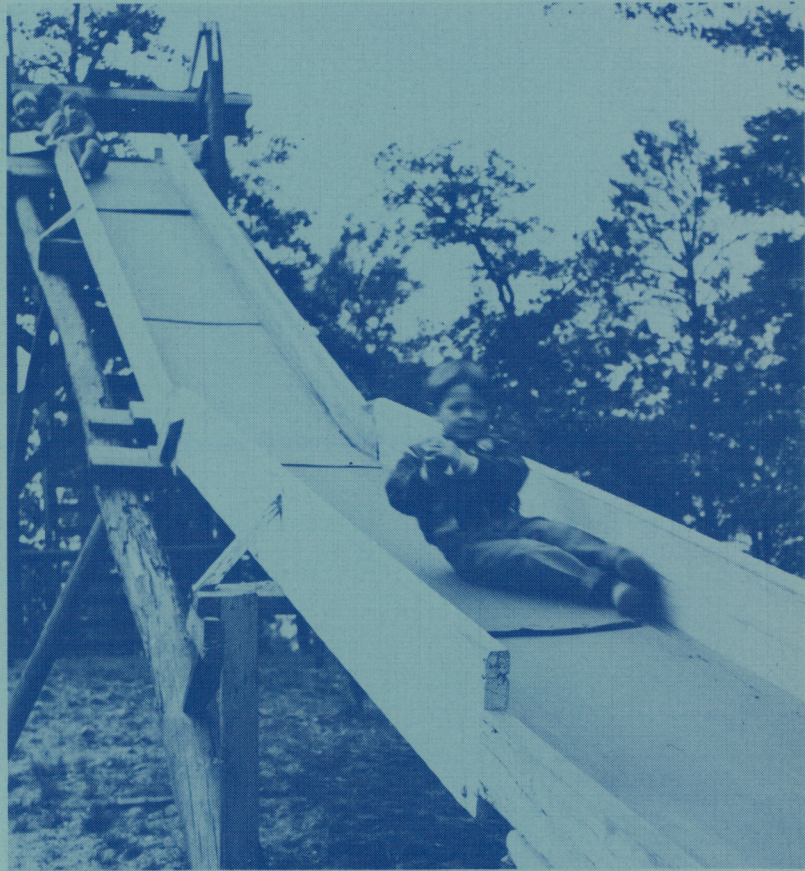
ties; He perceived ground for hope where appeared only despair and ruin. He saw men not as they were but as they might be when transformed by His grace. Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. To many a despairing one, He opened the possibility of a new life. How is it with us? May it be said of all of us this new school year of 1971-72 that we are teachers sent from God.



Dr. W. G. C. Murdoch, dean of the Theological Seminary, demonstrates the dignity of labor as he takes his turn in the kitchen at Camp Au Sable during a Seminary Retreat, attended by over 200 Seminary students and wives and faculty.

Photo by Joe Watts

**FUN FOR EVERYONE
AT THE
AU SABLE RETREAT**



Wenberg (Continued)

"We never know," Wenberg writes, "how well we have it in the States until we leave and see some other places. I'm reminded of that nice 3,000-foot runway we have at Andrews. Some of the runways I see here are only 400 to 600 feet long and are used for pig pastures more than for runways."

"I couldn't have it better as for a place to live: the full moon rising, reflecting its mellow rays over the lake; palm trees and grass huts silhouetted against the sky; lemons, grapefruit, pineapples, mangos, papayas, bananas, coconuts, guavas to whet the appetite; red, blue, and yellow parrots to wake me up in the mornings; Allen Peter's pet boa constrictor to scare me to death; plus piranha fish, alligators, dolphins, and sting rays in the lake where we love to go swimming."

Wenberg says that he keeps busy working around the base, his main project (when he wrote) being the rebuilding of a Cessna 180. He has, however, done a little medical work "like patching up cuts and pulling a few teeth." Most of the sick, he explains, who are brought to the mission station are sent to the Albert Schweitzer hospital for car.

Missionary Film Aids Student Missionary Fund

"The Inn of the Sixth Happiness," a film portraying the story of a determined woman missionary in wartime China, was shown this fall at Andrews as a benefit program for the student missionary fund at the university.

Thirty-five students this year accepted overseas positions for terms ranging from three to twelve months. They serve without pay, but the student missionary fund does provide transportation for some of them.

The film was a biography of Britain's Gladys Aylward, who went to China on her own just before World War II, after she was rejected by a missionary society. The film tells of her struggles to save 100 orphaned children in the face of the advancing Japanese army.

SM Receives 'All American'



TOP RATING—Discussing the All-American Award given to last year's STUDENT MOVEMENT, the campus newspaper at AU, are (left to right) Mike Jones, journalism instructor and advisor to the SM staff; Bob Bouchard, editor for the current term and managing editor last year; and Ray Dabrowski, current managing editor. The 8-page paper is published weekly by a student staff. It achieved the All-American rating by its "unusually high quality and especially creative or distinctly lively, appealing work" in coverage and content, writing and editing, editorial leadership, and physical appearance, according to the Associated Collegiate Press, which made the award.

SM Staff Attend USPA



AU student delegates to the annual meeting of the Adventist Student Press Association in Washington, D. C., were four editors of the SM. Left to right above are Bob Bouchard, editor; Sue Buller, editorial assistant; Ray Dabrowski, managing editor; and Sue Smith, layout editor. With them is Loyal Davis of the Don Sprung Chevrolet Company, which loaned the group a car for the trip at no charge.

AU CAREER DAY FEATURES NEW COUNSELING AREAS

The annual Career Day for Andrews was held on November 18, and featured career counselors and a special assembly with guest speaker Neal C. Wilson, vice-president of the General Conference of Seventh-day Adventists.

Following Wilson's talk at 9:30 in the Johnson Auditorium, sixty-five career counselors talked with interested graduate and undergraduate students in the Campus Center lounge from 10:30 a.m. to 3 p.m.

The vocations and professions spotlighted included several which were new this year to Andrews' Career Day: aviation maintenance, church administration, commercial photography, food technology, interior decorating, medical records librarianship, professional salesmanship, speech and hearing therapy, and tax consulting and accounting.

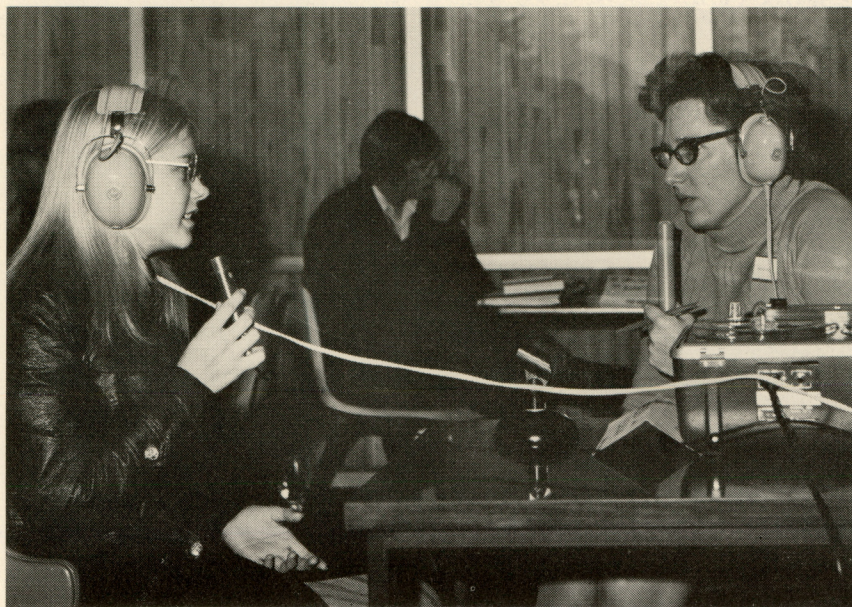
Counselors this year included several university faculty members as well as people involved in the various careers in the surrounding area.

This session marked the fourth Career Day for Andrews. Counseling areas have been added each year, and more and more students are seeking the help experienced persons are offering on this annual occasion.

Mathematics Course Uses Contemporary Approach

A secondary teachers mathematics course using a contemporary approach is being offered at Andrews this year. The class, Analysis for Secondary Teachers, will apply toward a master of arts in teaching degree, according to Dr. Harold T. Jones, professor of mathematics. The course offers three quarter credits during the fall quarter, two credits during the winter quarter, and three credits during the spring quarter.

The course covers, from a contemporary viewpoint, the topics usually included in a first-year calculus course. The textbook for the class is a set of notes prepared by the AU mathematics faculty. Prerequisites for the course are a knowledge of elementary set-theory and the properties of the real number system.



Speech and hearing therapy, a new concentration offered at AU this year, is discussed and demonstrated by Romilda Wilder (right), a junior from Santa Ana, California, enrolled in the program, and Barb Mikesell, freshman from Mondovi, Wisconsin. Miss Wilder was one of 65 persons counseling with students about various vocations and professions during AU's annual Career Day, November 18.

Doctorates (from page 9)

Weights, and Serum Cholesterol and Triglycerides."

Studying under the famed theologian, Dr. G. C. Berkouwer, at the Free University of Amsterdam, Dr. Hans LaRondelle's subject was "Perfection and Perfectionism: A Dogmatic Ethical Study of Biblical Perfection and Phenomenal Perfectionism." This ThD dissertation has been issued as Volume III of the Andrews University Monograph Series.

"Argentine Elements in the Works of Jorge Luis Borges" was the title of the dissertation written in Spanish by Dr. Humberto Rasi, who received his PhD from Stanford University. Borges is one of the best-known living Spanish-American writers, and many of his short stories, essays, and poems have been translated into English.

A former teacher at Benton Harbor High School and Lake Michigan College, Dr. Rochat wrote her PhD dissertation at the University of Michigan on "The Naturalistic-Existential Rapprochement in Albert

Camus' *L'Etranger* and Paul Bowles' *Let It Come Down: A Comparative Study in Absurdism.*"

"Supreme Court Judgments on FCC Regulations" was the subject of Dr. Dana Ulloth's dissertation for the University of Missouri.

Becker Plays at Kettering

Dr. C. Warren Becker, professor of music at Andrews, was guest organist at the dedication of the new Casavant organ at the Seventh-day Adventist Church of Kettering, Ohio, the weekend of September 25 to 26. Dr. Becker gave two recitals, one on Sabbath afternoon, which included such selections as Jean Langlais' *Te Deum*, a *Gloria* and *Elevation* by Couperin, and Bach's *Passacaglia in C Minor*. Highlights of the Sunday evening concert consisted of selections such as Bach's *Schubler Chorales*, Buxtehude's *Prelude, Fugue and Chaconne*, and Wright's *Prelude on 'Brother James' Air*. Liszt's *Prelude and Fugue on Bach* concluded both programs.



The Gymnares Talk It Over

One hundred thirty-eight programs, 18,315 miles of travel, and 90 days of working together have given the Gymnares for Christ troupe a Christian unity of interests.

"I'm half-way there already," said a Gymnaire answering an invitation to attend a reunion (sponsored by the Christian Youth Action group under Elder Gordon Paxton) at Andrews, November 18 to 20. The Gymnares, students representing most of the North American SDA colleges, rehearsed Thursday night and Friday morning for programs presented at Friday vespers and the worship services Sabbath morning. They also visited all the Sabbath School divisions to share their summer's experiences in soul-winning.

Climaxing the reunion, the Gymnares on Saturday night had another look at their summer through the medium of slides and conversation.

Coach Questions Gymnares

"What does 'Gymnares for Christ' mean to you?" Coach Bob Kalua questioned his troupe when they returned from their strenuous summer of travel. Here are some of their answers:

"Gym—for gymnastics; Aires—for music. Gymnastics and music put together to spread the love of Christ. All our talents used to the best of our ability, devoted to Christ to help spread His love to all we meet."

"A group representing Christ—physically, mentally, and spiritually. The name is a symbol of what Christian education is all about—preparing a person to face life and to strengthen his powers mentally, spiritually, and physically. Being a Gymnaire means sharing these three things."

"A group devoted in their Christian experience—not perfect, but who want Christ to shine through them."

"A long, hot summer of sharing and witnessing to the love of Christ."

"Thirty-five of the greatest kids around. We formed a group to share the love of Jesus Christ."

"Work, witnessing, tumbling, singing."

"A team dedicated and united, willing and ready to work for Christ under any circumstances."

"It means thinking of the future in heaven when Coach will call the roll for all alumni."

(From four-year-old Bobby Kalua who also has a part in the performance): "Jesus—tumbling—playing."

One student summed up the meaning of the word Gymnares and their experiences in an acrostic:

G—God centered

Y—Youth

M—Missionaries

N—Nationwide

A—Association—Christian

I—Intense

R—Rewarding

E—Endurance

S—Second Coming of Christ—Smiles

Evaluation of Program

"Would you join another team like this?" asked the Coach.

Twenty-two Gymnares answered with a definite yes (one said, "Yes, thrilled to death"). Others said Yes, if certain changes were made. Two members said No, because they were not interested in gymnastics, but would like it if it were an all-music program. (Bobby Kalua would "rather stay home.")

All the gymnares listed ways in which they thought the project could be improved. Most common were the expressions:

"Stay longer in one place to help people and churches with their problems."

"Need leaflets on our faith to distribute when folk ask questions."

"More rest" [listed by nearly everyone].

"Regular meals" ("let people know what we eat!").

"Better communication between leaders and the Gymnares."

"More exercise" [would you believe!].

"Chance for team to be by themselves for a weekend instead of staying in church members' homes all the time."

"Better organization."

"Better publicity before the programs so that people will know what we are going to do."

"Easier schedule—slow it down" [practically unanimous].

"Schedule more non-Adventist audiences."

"More spending money."

"Chances to get to the laundromats oftener."

"Don't make such a big deal about kids moving from school to school. Schools should be treated equal. No one on the team is prejudiced."

Accomplishments

"What do you think we accomplished?" was another question from Coach Kalua.

"A lot of kids decided to go to Christian schools because of the programs."

"We have pioneered the way for future groups."

"We have broken down barriers between colleges."

"We have overcome prejudices—showed what love is to the different-skin neighbor. We have black and white on our team, and we love each other."

"We have reached a lot of non-Christians."

"The trip has enriched our lives, given us patience, showed us how to get along with people, how to depend on God."

"Coach and Gymnairs showed what 'Living Temples of God' [the team's slogan] are, and the programs were Christ-centered."

"Let people know that we belong to an active church and that with a little effort we can have groups like this to finish the work of spreading the gospel."

"We really don't know, but I think we reached more people than we will ever know about until we get to heaven."

The big burden of all the Gymnairs was that there was not more time in each place to follow up the interest in Christ they were able to awaken in other young people's hearts. That people were touched by

the programs and the inspired faces of the performers was obvious as one observed the people in the audiences. And one man came to the director at the close of a program with tears in his eyes: "What will it take to get this group on the road again next summer? I want to help raise the money for it."

New Venture

It was a new venture, sponsored by the Youth Department of the General Conference of the Seventh-day Adventist church—a new approach to teach the "whole-man" message of the SDA church. Another time the directors and personnel can build on this trial performance, and perhaps results can be measured more accurately.



Coach Kalua



WAUS

ENVIRO '71

Enviro '71, a 13-week series of half-hour programs on ecological issues, was inaugurated on WAUS, October 11, when the first of a two-part study on nuclear power plant safety was aired.

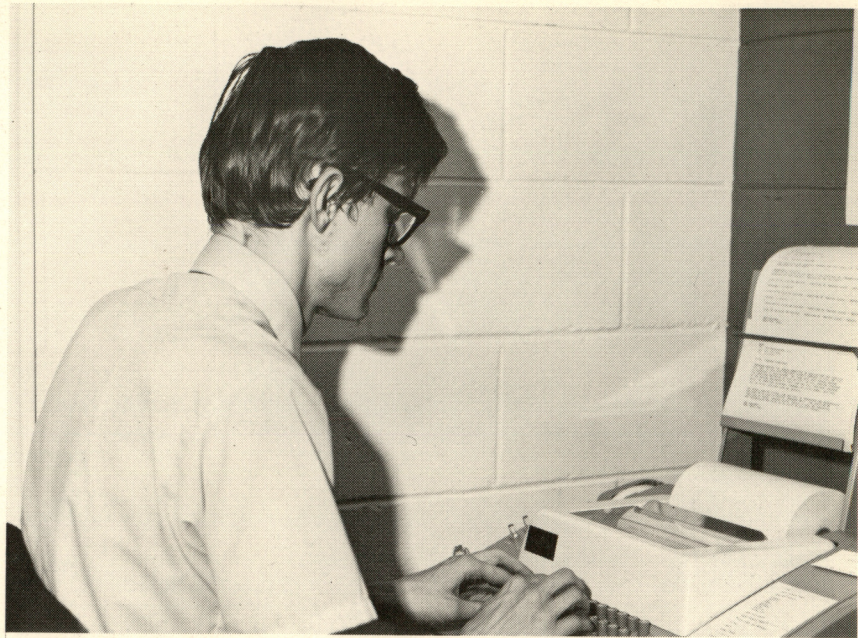
Scheduled every Monday night through December, Enviro '71 covered such topics as sewage, recycling, population growth, pesticides, endangered species, and air, water, and noise pollution.

The 13 weeks of Enviro '71 showcased speakers from all walks of life, including directors of government agencies, business spokesmen, politicians, academicians, and activists. A panel of area environmentalists was assembled by Mike Mottler, station manager and originator of the series, to plan the series and suggest interviewees.

"We want to be a catalyst in the community," Mottler said, "not only reporting its growth but participating in it—not only investigating its problems but being part of the solutions."

Other programs involving problems study include "Awareness," a program on black and white relationships, geared to a better understanding between the peoples of the two different cultures; and "Cross Talk." These educational programs are scheduled in half-hour slots Monday through Thursday evenings each week.

• The Fetzer studio at WAUS is nearing completion, and an open house date for its dedication will be set after the first of the year, according to Mike Mottler, station manager. He gave as preference a date when something special for alumni would be taking place on campus—perhaps Homecoming time.



Typing a message on the National Public Radio (NPR) communications terminal recently installed at WAUS is Carsten Thomsen, operations director and chief engineer of the FM station. The WAUS terminal is connected to the main NPR terminal in Washington, D. C., via a WATS phone line, and is one of 100 used to send and receive communications between NPR headquarters and its member stations around the country.



Featured on Enviro '71, ecology series over WAUS, were speakers on the safety of a nuclear plant. Being interviewed on location at the Cook Nuclear Plant, Bridgman, Michigan, by Mike Mottler (left), station manager and originator of the series, are Kenneth A. Swarts (center), project manager of the Palisades Nuclear Power Plant of the Consumers Power Company; and Alton Donnell, assistant vice president of the Detroit Edison Power Company.

VOP quartet sings for AU student



campus ca

Left—Because injuries sustained in an automobile accident prevented coed Rolene Hodge from attending AU's week of prayer series conducted November 7 to 13 by the Voice of Prophecy radio broadcast team, the King's Heralds Quartet of the program made a special appearance at her room in Memorial Hospital, St. Joseph.

Officers of the Campus and Community Women's Club are instructed by Robert Carr, an instructor in interior design at AU and an associate designer with Art and Interiors, Stevensville. From left are Mrs. Carol Christensen, the club's public relations secretary; Mrs. Ruth Allen, secretary; Mrs. Donna McAdams, president; Mrs. Sharon Klein, vice president; Mrs. Louise Paxton, treasurer; and Carr.



Rotary International fellowship recipient Turibio Jose de Burgo (right) poses with local Rotary president, Walter Zielke. De Burgo is studying toward an MA degree in music at Andrews.

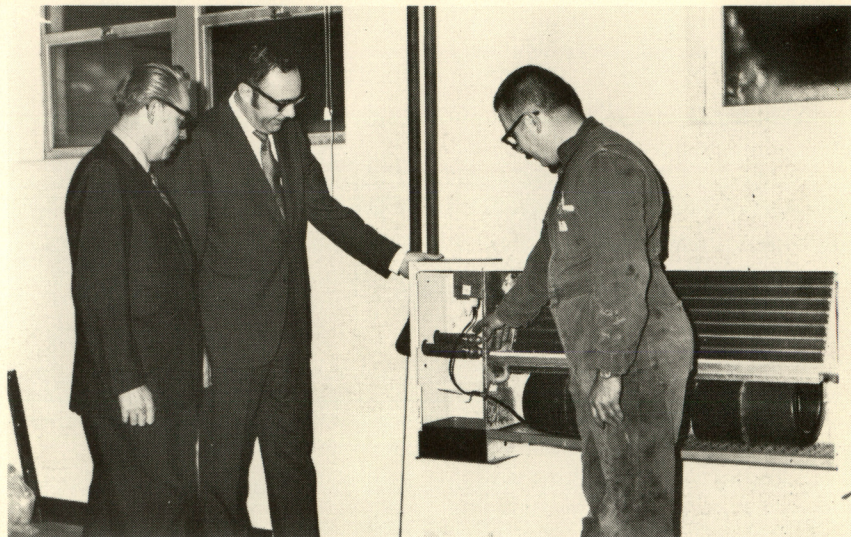


The Suzuki method of teaching violin to small children was featured at a workshop at AU in October. Above, Japanese students in the method give concert.

mera report



Packing their Thanksgiving basket (Snoopy's doghouse) are some winners of the annual competition in Lamson Hall to design the most original basket. Food for the baskets was donated by the dorm students and distributed to needy area families. Left to right are Yvette Harper, Deborah Hartson, president of the dorm girls' club, and Lovera Wolf.



Dale Howell (right) explains the mechanism of a unit in the newly installed temperature control system at Pioneer Memorial Church to John Kriley, left, manager of AU's physical plant, and Pastor John Kroncke of PMC.

soul music?



November-December, 1971, Vol. 7, No. 5



Son of Dr. Joseph Battistone, AU assistant professor of religion, adjusts the bow of his small violin carefully. Young Battistone is a violin student in the Suzuki method.

Natelkka Burrell: Contributing Guest Teacher

By Gwen E. Robertson

"Teaching is my contribution to the second coming of Christ," declares Dr. Natelkka Burrell, guest professor of education at Andrews University. "Though I am pleased with the growth of our schools, I am afraid of a tendency to lose sight of the real purpose of education: preparation for hastening the re-establishment of God's kingdom on earth."

As a guest professor, Dr. Burrell is teaching on graduate and undergraduate levels. She is also assisting with the supervision and counseling of student teachers.

Before coming to Andrews, Dr. Burrell taught in the Seventh-day Adventist school system a total of thirty-nine years. Twenty-three of these thirty-nine years were spent at Oakwood College, Huntsville, Alabama. With the exception of Grades 11 and 12, she has taught at every level from nursery to graduate school. "I like teaching the seventh and eighth grades best," she says, "because they are a real challenge. The pupils are full of curiosity and want to know everything."

Dr. Burrell graduated from Andrews in 1943 with majors in elementary education and English. In 1945 she received an MS degree in the same fields from Wisconsin University, and in 1959 she completed requirements for an EdD in curriculum supervision and teacher education at Columbia University in New York City.

Her many contributions to the denomination's school curricula include writing of twenty-four illustrated children's readers.

Dr. Burrell received her philosophy of life from her mother, who repeatedly told her: "Learn everything you can, because you never know what you're going to need. Don't be so heady and high-minded that you can't do the menial tasks that need to be done. All work is honorable. Be honest, straightforward, and trustworthy. Be prepared for constant rebuffs."

"Mother was an authoritarian person with very high standards," Dr.



Mrs. Burrell plays with two of her three Siamese cats. She also has a dog in her pet family.

Burrell recalls. "In order to keep me out of New York ghettos and slums, she paid exorbitant rent. I was only three when my father died, so she took in washing to support us, because she wanted to stay home and keep an eye on me.

"We were hard-shell Baptists until a Seventh-day Adventist acquaintance of my mother's began to take me to Sabbath School with her children. I loved to go to Sabbath School because then I could get out of cleaning the apartment and scrubbing the stairs.

"Church was held in a Lion's Club hall, rented by a small group of Seventh-day Adventists. There were brightly colored crests strung all around the room. This amazed and intrigued me, so I dubbed it the 'funny church.'

"After studying for some time, my mother decided to become a Seventh-day Adventist. At twelve this was no big thing for me. I just went along with my mother, but as I matured I came to see the gospel's beauty.

"When the time came for me to go to college I had no money, but I was

determined. I earned my way by cooking, housekeeping, and babysitting. In 1917, after completing two years of normal school at South Lancaster (Massachusetts) Academy, I went back to New York City. I could have taken a job teaching public schools, but I was determined to wait for a call to teach church school.

"Against my friends' advice, I took a job as trimmer in a millinery factory and waited for a call—I was certain one would come. Near the end of August I received a telegram from Guilford, Connecticut, asking me if I would come and teach in a small one-room school. I immediately wired back, 'I'll come.' The children were of Irish, German, and Italian descent. We all had a good time together.

"The next year I was invited to teach in New Haven, Connecticut. In the middle of my second year in New Haven, I had my first inkling of the black-white schism in the church. The conference decided to segregate the schools, so the black members had to begin a school in the

(Continued on page 28)

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.

Watchmen Wanted

(Quotations from Dr. Robert Pierson's Sabbath Sermon presented at the Andrews University Faculty-Board Retreat, Camp Au Sable, Grayling, Michigan, September 18, 1971.)

Something is happening to America. "Unchic indeed have been such old-fashioned qualities as patriotism, love of family, responsibility in private and public conduct, tolerance toward other men and other ideas, a decent reserve in life." (Wm. S. White, Nashville, Tennessee, April 9, 1968.)

Something is happening to American churches and American pulpits. "The truly 'in' pulpits have rung not so much with men's obligation to God as with the shrill mundane, socio-political dogmas of political parsons." (*Ibid.*) "The starting point for any theology today must be a theology of social change." (*US News and World Report*, April 18, 1966.)

Something is happening to American educational institutions. "Faster than the pulpits of the land can attract young people to Christ, the colleges turn them out as skeptics and agnostics." (Editorial, *Christianity Today*, September 11, 1961.)

Something could happen to the Seventh-day Adventist church and its institutions! "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12:17.)

Satan will not leave our church unscathed, especially its schools.

Our people are concerned about the uniqueness in our church and in our schools, in Andrews University! "The greatest threat to the Christian faith today, the most serious menace ever to our own church's mission, is not secularism without, but a reduced message of faith within." (Dr. Edward Heppenstall.) "Let us weed out error and falsehood from our colleges and universities, even if it means much inconvenient reshuffling of the curricula. . . . Let us preserve our integrity and not undermine the pillars and foundations of truth. Let our teachers teach truth." (A Constituency Member.)

Letter to a Dean

"Today I left my son in your dormitory. He is not perfect, nor is he fully developed. He is in your dormitory to become a man and to learn to face life alone.

"As I drove away from your school and from your dormitory, I felt as though I had left part of my life



General Conference President Robert Pierson reminds AU faculty and board that a unique message has been entrusted to the SDA church.

behind. We drove home to a broken circle. Our boy was gone. He is missing because of our deliberate choice to take him out of his home and to place him in your home. This choice was based on confidence in you and the faculty of your school, and in the specific contribution dormitory life can make to his character.

"Most of all, Dean, I want my son to learn to know and to love God, for this is life eternal. I want him to find happiness and the greatest security on earth in a very personal acquaintance with the God of heaven. This can be if the very atmosphere of the dormitory invites the sweet Spirit of God as a constantly honored guest. . . .

"First of all, Dean, we want you to be the kind of man we want our boy to become. . . . You will leave an imprint on his soul, and we want it to be after the pattern of God."

Consider — Continued

The glory of Adventism is not in its gleaming institutions—its hospitals and schools, its spired sanctuaries, its mercy clinics, its burgeoning statistics.

It is in the living Christ shining forth in lives of its adherents. In brief, the glory of Adventism is in copying Him! “Not by their wealth, their education, or their position does God estimate men. He estimates them by their purity of motive and their beauty of character. He looks to see how much of His Spirit they possess, and how much of His likeness their life reveals.” (*Ministry of Healing*, 477, 478.)

The world may disagree with our theology, its concepts of the Sabbath, the sanctuary, the nature of man. But it cannot take issue with the consistent life of born-again, Christlike Seventh-day Adventists. When our creed and our conduct blend, when profession and practice flow in a single stream, when doctrine and demonstration are one—the world will believe that SDA’s are truly traveling Zionward.

Careful and Prayerful Consideration

Something to consider carefully and prayerfully is the possibility that the same apostasy into which other churches have been betrayed may come knocking at our door.

“But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand.

“So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.” (Eze. 33:6, 7.)

That is God’s Word to His watchmen today—ministerial and educational watchmen. When rampant religious unrest and spiritual apostasy are abroad, God calls for faithful watchmen.

When the pillars of the gospel have so widely been abandoned, God’s watchmen must be alert.

When uniformitarianism and evolution are replacing the flood and the blood; when secularism, humanism, and syncretism are eclipsing the cross and the commandments, God is depending upon watchmen—watchmen who will stand up and speak up!

A Unique Message

A unique message has been entrusted to us by authoritative, supernatural revelation in fulfillment of clear prophetic prediction. The SDA church is no Hallelujah Service Club! We are not spiritual Rotarians. God has placed us here with a unique message at the most crucial period in this planet’s history. We should be alert for the kind of thinking which has brought apostasy in other denominations. This responsibility requires firm adherence to the counsel and information which

have come to us through divine revelation. God has placed us as watchmen in a faithless world.

“We are pressing on to the final conflict, and there is no time to compromise. It is no time to hide your colors. When the battle wages sore, let no one turn traitor” (*R & H*, December 6, 1892).

These are days when we need to stay very close to our Lord and to His Word. What a wonderful privilege is yours as teachers! Watchmen! What a tremendous responsibility is yours! I have great confidence in the faculty and staff at Andrews University and their desire to make that institution—undergraduate and graduate schools—all that God would have it be!



The Faculty-Staff-Board Retreat at Au Sable included a communion service at the close of the Sabbath and a rededication to the task of doing Christ-related teaching in their respective spheres.

"SUPERSTAR" THEOLOGICALLY RELEVANT



Dr. Paul Hamel

Excerpts of letter to
The Student Movement
by Dr. PAUL HAMEL, chairman,
department of music

... In spite of the statement of Webber and Rice (composers of the opera) that it was not their intention to include theology in their opera, the theological implications are there. These meanings are positive for some people, but negative for me and many others.

It would seem to me that one cannot write a book or an opera of significant proportions about a great religious leader without becoming to some extent involved in the theological questions which always surround such an individual. This may be especially true when such a writer makes statements that are contrary to the beliefs of those who know best the teachings of a specific leader. When Webber and Rice state that they approach Christ as a man only, they are making a value judgment, and they are deep in a theological consideration whether they mean to be or not.

So despite the disclaimers of Webber and Rice, many Christians do believe that the opera has religious overtones of one kind or another. . . .

The wide use of the opera, in whole or in part for worship gatherings all over America attests to the

fact that the work is widely thought of as having something of importance to say of a spiritual nature.

The opera is indeed a commentary on a very nominal kind of Christianity—having a form of godliness but denying its power. But there are millions of Christians who worship a risen, redeeming Saviour who bears no likeness to the schizophrenic superstar of the opera.

As far as the value of "Jesus Christ Superstar" in revealing something about our culture of which we are not already aware, I think that the opera falls far short of adding any new dimensions to what we know about our society. I am sure that most people who observe, read, and think have a reasonably good knowledge of the problems of current Western culture. There are a lot of communicative media that add unnecessary emphasis to what is happening. I refer to dozens of books, journals, and movies that either are pornographic or border on it. Novels such as *Couples* by Updike, movies such as "Carnal Knowledge," and magazines too numerous to mention bring to one's attention what is going on in the country and what is rotten with much of society. But these books and journals sell and this kind of movie succeeds largely because people enjoy the titillation provided—and not because they enjoy being simply informed.

Similarly, I feel that people generally attend the opera "Jesus Christ Superstar" or listen to the recording for recreational purposes. Producer Robert Stigwood, who has been granted the sole financial rights of producing the opera in America and numerous foreign countries, recently said of the opera, "People go simply

to be entertained" (*Saturday Review*, October 30, 1971).

... I object very much to the opera, primarily because it seems to be very flippant, and gives a false presentation of Jesus. Although we are powerless to do anything about the absurdities of the opera, I personally would not give it my support, either by attending the production or by spending money for the records. Those who do either one will frequently be exposed to the use of the Lord's name in vain, as well as Jesus' taunting of His Father as He asks: "Show me a little of your omnipresent brain, show me there's reason for you wanting me to die," . . . and much more that a Christian does not need to be exposed to in order to understand the times in which we are living.

For those who would tell us how things are, and for those who would like to know how it is, these aims can be accomplished without the help of Jesus Christ Superstar Enterprises, Incorporated. About this production, Henry Hewes, theater critic for the *Saturday Review*, says, "The story frequently lapses into a stunt-filled prosaic version of the last seven days of the life of Jesus as seen by modern agnostics."

Quoting from *Good News for Modern Man*, "In conclusion, my brothers, fill your minds with those things that are good and deserve praise: things that are true, noble, right, pure, lovely, and honorable." Philippians 4:8.



Miss Ruth Deming left just before Thanksgiving for Hong Kong, where she will help train food service employees at two hospitals. Miss Deming, assistant director of AU food service, talks with Chee-Chiu "William" Ng about the cultural differences she will find there. She will resume her post at AU next fall. Working through an interpreter, Miss Deming will cooperate with a dietitian in Hong Kong. While there, she will be given living quarters in the hospitals located on Victoria Island and the Kowloon Peninsula, plus a stipend for expenses.

Burrell (from page 24)

middle of the year with only nine or ten pupils. I was asked to teach these children.

"Though my mother had told me to be prepared for rebuffs, I didn't expect them from members of my church. During the intervening years I have formed the habit of not looking for slights, and I suppose I've had no more than others."

Dr. Burrell has been a widow since 1932. Her husband, Joseph, was a manufacturing chemist. She now lives with Katrina, her adopted daughter, who teaches elementary school in Benton Harbor, Michigan.

Though Dr. Burrell is seventy-six, she is unperturbed by the generation gap. She feels that her love and concern for Andrews University students is reciprocated. Sitting upright in an office filled with brightly colored books and photographs of children, she chuckles: "I was a premature baby and a sickly child. I was supposed to die many years ago, but I fooled everyone. I'm still around."

Ed. We might add that Dr. Burrell has "retired" three times, but as she says, she is still here!

Playing the parts of Amahl and his mother in the production of Menotti's Christmas opera, "Amahl and the Night Visitors," at Andrews are William Briggs, a student at the Andrews Junior High School, and Mrs. Ruth Robertson, part-time voice teacher in the AU music department. The opera was produced by the University Singers under the direction of Dr. Rudolf Strukoff, associate professor of music. The Shepherds (not shown) were played by members of the Singers.

Portraying the Three Wise Men and their page in "Amahl and the Night Visitors" are (from left) Aldon Black as the page, Richard Ford as King Balthazar, Martin Butler as King Kasper, and Wayne Rowe as King Melchior. Costuming for the program was acquired from the New York City company which outfitted the original stage production there.



Who? What? Where? When? Among Our Alumni



Richard O. Stenbakken

Stenbakken on Campus

Richard O. Stenbakken, MA '64, BD '65, visited the campus in October with his family. Stenbakken was one of the four men listed in last issue of FOCUS who have been named by the university's Alumni Association for listing in the 1971 publication of *Outstanding Young Men of America*.

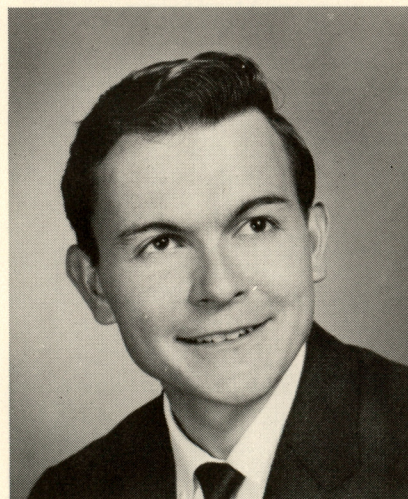
After his graduation in 1965, he pastored the Worland District (Wyoming) of churches. In June of 1969, he entered on active duty and attended the US Army Chaplain School at Fort Hamilton (Brooklyn), New York, graduating as an honor student in September of 1969. From then through January of 1970 he served as Assistant Brigade Chaplain at the 2nd Basic Training Brigade, Fort Benning, Georgia. Then he spent one year as Battalion Chaplain with the 6th Transportation Battalion, Long Binh, Republic of Vietnam. Stenbakken's duties consisted of weekly trips with convoys of men to points within a hundred-mile radius of Saigon.

Stenbakken has received numerous awards and decorations: Meritorious

Unit Commendation, two Bronze Star medals; Vietnam Campaign medal, Vietnam Service medal, and the National Defense Service medal.

Stenbakken returned from Vietnam in March of 1971, and is currently Assistant Brigade Chaplain, 1st Basic Training Brigade, Fort Lewis, Washington. Duties there include direct chaplain coverage for about 1800 trainees and staff, resulting in an average of 100 individual counseling sessions monthly, with additional teaching and preaching responsibilities. As part of the coverage, visits to training areas are routine, including tear gas training.

Van Horne Received Two Degrees in June



Jon Van Horne

Jon Van Horne, BA, '67, received two degrees last June: a JD from the Harvard Law School and a master's in public administration from the John F. Kennedy School of Government, also at Harvard.

He was active in the Civil Rights-Civil Liberties Research Committee of the law school and served as its chairman in 1970-71.

Since August 23, he has been working in the Government General Accounting Office.

Van Horne has spent each summer

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1971-1972

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Four Alumni Take Grad Work at LLU

Four recent alumni of AU have enrolled in the School of Graduate Studies at Loma Linda (California) University this year. They are: Marilyn J. Kinzer, Stan LaBianca, Mary M. McFarland, and Stephen Ritland.

Marilyn Kinzer is a graduate student in nursing, working toward an MS degree. Stan LaBianca is a student in anthropology, working toward an MA degree. Mary McFarland is a student in sociology and is a University Fellow, which means she was awarded full tuition and fees plus a \$2,000 living stipend for the school year. Stephen Ritland is studying biology working toward an MA degree.

since leaving Andrews in Washington, D. C., working two summers in the Pentagon in the Office of Research and Development of the Assistant Secretary of Defense; one summer in the Navy Department, and one working with Ralph Nader.

Alumnotes



Jerome P. Justesen and Family

Alumnus Writes from Brazil

"My wife and I have now served at our Brazil college for the past six years. During this time I have been engaged in teaching of Bible and ancient languages (Greek and Hebrew).

"The challenge of modern missions in the largest Catholic country of Latin America has always been, and still is, enormous. The most striking problem in evangelizing such a country is the enormous contrasts that Brazilian culture represents. One may work among the semi-civilized areas of the interior, or labor in the "asphalt jungles" of huge cities, such as Rio de Janeiro or Sao Paulo along the coast. Although Brazil is the most industrialized nation in South America, fifty per cent of the people are still illiterate, and malnutrition is rampant. It is interesting to note that in Brazil, Spiritualists outnumber Protestants three to one.

"Our Brazil college is situated on the outskirts of São Paulo, a city of about 6 million people. We have slightly over 1500 students enrolled in this school on all levels—primary through college. Instruction on the bachelor's level includes the departments of theology, education, and nursing. Life as a teacher in a mission college certainly has been rewarding. An average teaching load on the college level is 18 hours. Of course several trips a year into the

interior to aid in camp meetings and workers' retreats also are included. Since December, 1970, I have also served as chairman of the theology department. We now have 82 students preparing for the gospel ministry.

"My wife, Carolyn Bee Justesen, BS '62, has been active managing a home blessed by the presence of two boys, Peter, age 7 and Joseph, age 5. Lately she has also served as an instructor in the nursing department and soon will teach courses in health principles and nutrition in the theology department.

"We often look back to our Andrews University days with loyalty and pride for an institution which is doing a priceless service in the preparation of laborers to finish this great work which has been entrusted to us."

Sincerely,
Jerome P. Justesen

In Memoriam

John Muller Jansen, BA '35, died of a stroke, October 14, 1971, at Madison Hospital, Madison, Tennessee.

Born in New Orleans, Louisiana, of parents just recently come from Norway, John attended college at Southern Junior College and later at Andrews University.

Jansen's denominational service included being manager of the Book and Bible House of the Alabama-Mississippi Conference and later, secretary-treasurer of that conference.

In 1944 he became manager of the Book and Bible House for the Kentucky-Tennessee Conference. In 1962 he and his wife, **Marie Bayley**, BA '30, returned to Nashville where he took the positions of assistant treasurer of the local conference and treasurer of the Kentucky-Tennessee Conference Association until his retirement in February of 1970.

Medical examinations revealed that Jansen had suffered a stroke with massive heart and extensive brain damage, including paralysis. Marie writes: "As the long night wore on, I could actually *feel* the prayers being offered on his behalf and mine. Looking out the window of his room, I could see the lighted steeple and

lower lights of the new Madison Campus Church which through the darkness gave me courage, faith, and trust."

Fred J. Crump, his wife Kathleen, and daughter Nancy died in an auto crash in Canada, October 21, when their car collided with a truck. Elder Crump was returning to his home in Montreal from Halifax, Nova Scotia, where he had been visiting his parents.

Elder Crump received an MA in religion from the Seminary when it was located in Washington, D. C. Last June, exactly twenty years from that time, he received the master of divinity degree from the Seminary at Andrews University.

Natives of Nova Scotia, the Crumps spent several years serving at Spicer Memorial College, Poona, India. After receiving his degree at AU this summer, he was invited to serve in a newly organized church in Montreal.

Elder Crump was author of an article appearing in the June-July, 1971 FOCUS, "An On-the-Level Report of Seminary '71." His closing sentence in the article read: "Can a student attend Seminary '71 and 'stay on the level'? Possibly not. Most of us find the 'level' a bit flat. It's hard to stay on the level when the trend is upward."

Frank Kravig, BME '64, is chairman of the music department at the Canadian Union College, College Heights, Alberta. He is currently working on a doctoral program in choral arts at the University of Southern California.

Donald E. Troyer, BS '69, and **Nancy Ann Neuharth Troyer**, BA '70, are now residing in Bangkok, Thailand, where Don is a chaplain's assistant in the US Army. Mrs. Troyer hopes soon to be teaching speech at the SDA Mission in Bangkok, writes Mrs. Ruben Neuharth.

Born to **Elder** (MA '63) and **Mrs. Benjamin F. Plumb** (Sherry Farmer), June 29, 1971, was Keith Dean Plumb. Elder Plumb is currently pastor of the Cortland and Ithaca, New York, churches.

**Andrews University Alumni Association
Comparative Statement of Contributions
For Years 1970-71 and 1969-70**

	July 1970 to June 1971	July 1969 to June 1970
Scholarships and Loans	\$ 6,805.00	\$ 4,263.32
Scholarship Endowment	8,422.10	8,084.50
Operating Endowment	18,790.88	9,536.33
Center for Vocational and Technical Studies	17,226.50	10,739.50
Radio Station	13,622.35	729.00
Science Complex	1,573.00	9,106.00
Miscellaneous Projects	1,950.00	
Total Donations Received	<u>\$68,389.83</u>	<u>\$42,458.65</u>

Special Project Totals to Date

Scholarship Endowment	\$26,687.13
Operating Endowment	28,327.21
Center for Vocational and Technical Studies	31,966.00
Radio Station	13,622.35
Science Building	39,410.81
Kendall E. Hill Alumni Treasurer	

Growth In Giving

It is interesting to note that the Alumni Association is now making significant progress in its giving performance. Whereas during the years 1958 to 1967 the average yearly donations amounted to only \$6,000, the total of each of the following four years is as follows:

1968	\$21,519
1969	29,753
1970	42,458
1971	68,389

Even in inflationary times, this is an excellent accomplishment and shows a great amount of alumni interest in Andrews University.

Ralph C. Workman, chaplain (Major), U. S. Army, has just returned to the states after a year of duty in Vietnam and is stationed at Fort George G. Meade, Maryland. His address, which he asked to have passed on to the alumni, is 6416 Sandy Street, Laurel, Maryland 20810. Major Workman is doing graduate work in the Washington area. He attended the Seminary from 1956 to 1959 and was graduated with the BD degree.

**AREAS OF NEED
AT ANDREWS**

• Scholarship Fund	\$1,000,000
• Operating Endowment	1,000,000
• Occupational Education	500,000
• Radio Station WAUS	100,000
• Science Complex Equipment	250,000

You are invited to give to the project of your greatest interest, and we remind you that the gifts are tax deductible. All checks should be made payable to Andrews University.

HOME COMING COMING UP AT AU

FRANKLY SPEAKING

by Phil Frank



**'I TELL YOU YOU'RE DATING YOURSELF
BY ASKING WHERE THE WATERING TROUGH WAS**

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Christmas 1971

Jesus groaned, dying,
While 2,000 years later
men gulped wine,
saying, "Merry Christmas,"
as women fretted over
turkey dinners
while children
fought over toys.
And Santa Claus
took a bow,
distracting glory
from the cross.

By Linda Bonnier

