

ANDREWS UNIVERSITY

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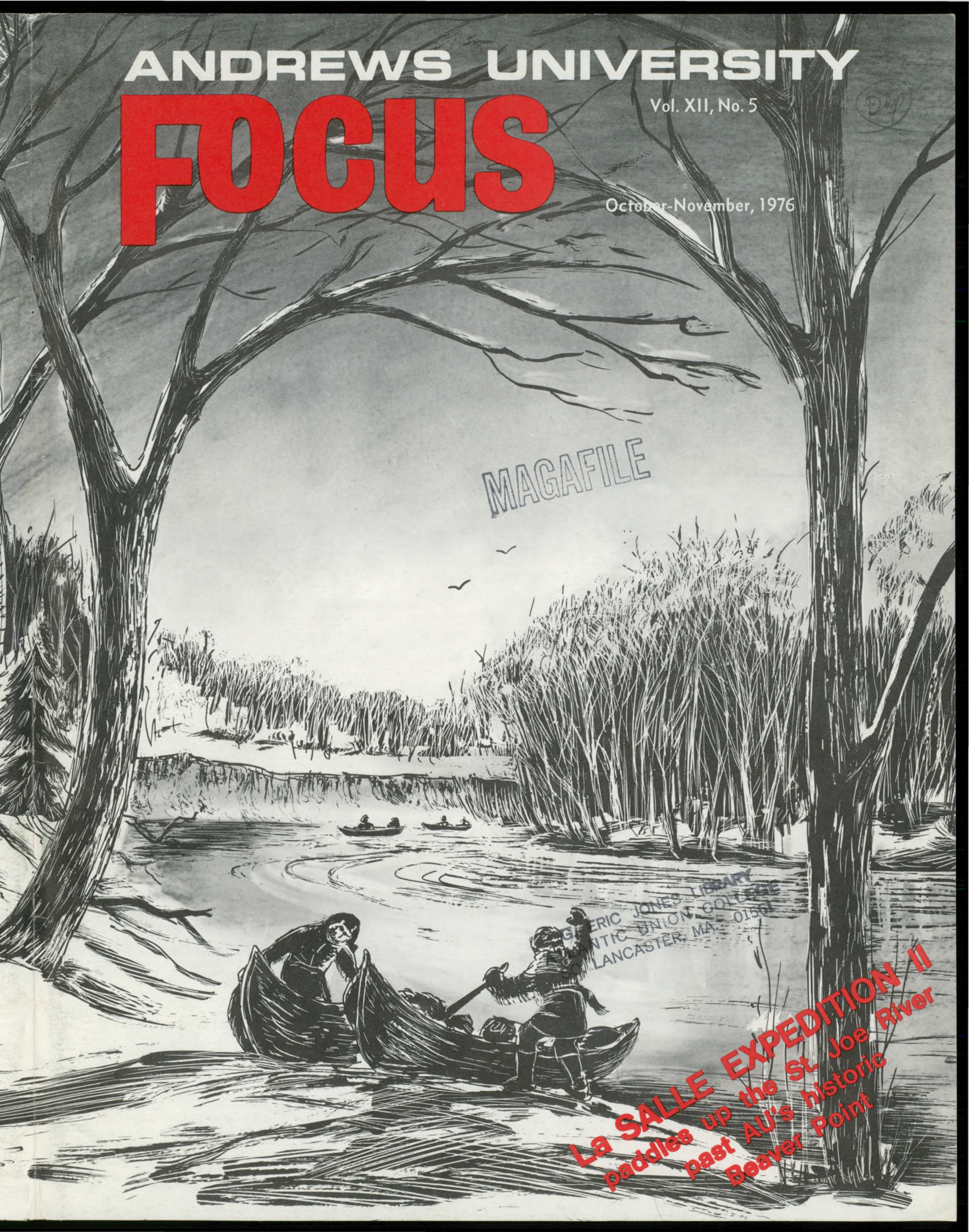
FOCUS

October-November, 1976

MAGAFILE

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La SALLE EXPEDITION II
paddles up the St. Joe River
past AU's historic
Beaver Point



HISTORY REPEATS ITSELF

La Salle Expedition II Rounds Beaver Point

Compiled by Opal Young

Sometime in the year of 1681, René Robert Cavelier Sieur de La Salle, with his voyageurs, rounded Beaver Point, part of the land on which Andrews University is located along the St. Joseph river. La Salle was making his historic expedition by water from Montreal to New Orleans.

He arrived at the mouth of the St. Joseph River, then known as the Miami river, in 1679, where he built Fort Miami as a base for his western explorations. In 1681, he prepared for his great push down the Mississippi.

Now, in December, 1976, the La Salle Expedition II will reenact the trip and paddle up the St. Joseph river past Beaver Point to Berrien Springs, where they will be met by a group of Potawatomi Indians in native garb.

Expedition II

The 1976 explorers are scheduled to follow the same waterways and to live and eat as much like their predecessors as possible. Their aim, they say, is "to relive the past to discover the future."

The group of 23 voyageurs includes 15 recent high school graduates, 6 educators, 1 monk, and a playwright. They put in on the St. Lawrence river at Montreal and are paddling across the north edge of Lakes Ontario and Huron, down the west side of Lake Michigan to Chicago, around the southern part of the lake north to the St. Joseph river to South Bend. From there they have a long portage to the Kankakee river, then on to the Illinois river, following it to where it joins the Mississippi; down the Mississippi to New Orleans.

On April 9, 1682, La Salle claimed the Mississippi River Valley for Louis XIV, King of France. This gateway to the heartland of America included much of what later formed the Louisiana Purchase made by President Thomas Jefferson in 1803.

La Salle established in 1680 Fort Crèvecoeur on the Illinois river near the present site of Peoria. Two years

later, he built Fort Saint Louis on an Illinois river bluff now known as Starved Rock. Here La Salle maintained for 20 years the largest confederation of Indian tribes ever controlled by a white man for so long a period.

Traveling in hand-hewn canoes, the party of Expedition II will invite the citizenry to visit their camp at each stop. They will have six 20x15-foot shelters and will set up three cooking fires at each camp.

Food for the 1681-82 expedition consisted of meat (buffalo, bear, deer, frogs, hares, raccoons, beaver, and porcupine); fish (varying in different waters); fruit in season; vegetables (corn, peas, beans, lily bulbs, radishes, squash, sunflower seeds). For beverage they used milk, water, boiled cedar branches, cider, beer, wine, rum, and tea.

Obviously some of the fare will be different on this trip (buffalo is scarce). But the party plans to cook out all the way, following the food pattern when possible.

A recipe from their cuisine follows:

Sagamite (2 servings)
2 or 3 handfulls of raw or powdered ground meal (hulls not removed)
Small quantity each of water, fish or meat (fresh or dried), pumpkin or other fruit, cut up
Boil cornmeal and water until very clear, stirring continuously.
Add all other ingredients and boil 15 minutes longer.

It is interesting to note that the heartland of America was not settled from east to west by pioneers in Conestoga wagons, but from north to south by the French voyageurs in their canoes.

The area around Berrien Springs was well-acquainted with voyageurs and the fur trade.

Fort St. Joseph, near what is today the city of Niles, about 50 miles up river from Fort Miami, was a favorite site for trading among the Indians long before the white man came to make it, next to Michilimackinac, the greatest fur-trading post in the

whole Northwest. According to Ralph Ballard, author of *Tales of Early Niles*, great quantities of bones have been found near the site, bones of all sorts of animals, with those of the bear and deer predominating, but with those of the bison, elk, antelope, beaver, wild cat, and many others in evidence—bones from countless campfires and camp feasts.

Ballard mentions also the great burr oak trees on the north side of M-60, standing when he compiled his book (in 1948).

One old patriarch, Ballard says, was a good-sized tree, probably 200 years old, when La Salle and his missionaries and *couriers de bois* made their trip up the St. Joe river from Fort Miami.

The flags of four powers flew over old Fort St. Joseph during the 17th and 18th centuries. The fort was first built in 1691 by the French, on the east side of the river, one mile south of the center of what is now the city of Niles, Michigan.

The British 60th regiment, then called the Royal Americans, captured the fort in 1761. The French flag came down and the English ensign went up.

In 1781 the Spanish under Don Eugenio Puree with two great Indian chiefs and tribes surrounded the little block house and fort and took as prisoners the English soldiers.

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FOCUS  

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Andrews Airport Designated Center for Adventist Aviation Service

by RAY MINNER

Andrews University has been designated as the church's primary Aviation Training and Service Center. The action was taken by the General Conference Committee on September 30.

The new center will serve as a clearinghouse for all denominational purchases of aircraft and aircraft parts. There will also be facilities for servicing the planes. In addition, professional checkouts will be conducted for all mission pilot appointees.

The Standing Aviation Consultant Committee of the General Conference considered the church's specific needs and identified items which would be essential to a satisfactory program.

In order to insure that pilots leaving for the mission field were adequately equipped to cope with the unique situations they may face, a comprehensive checkout procedure was recommended for each departing aviator.

The purchase and ferrying of

planes to their destination was also an important consideration, along with untangling the resulting red tape.

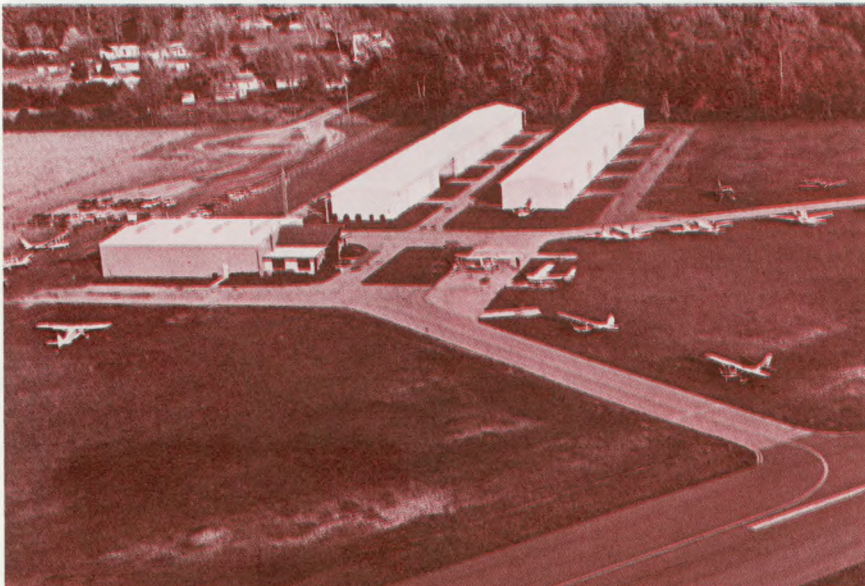
A number of proposals and sites were brought to the committee's attention, but it was felt that the facility at Andrews, together with its geographic location, offered the greatest potential.

The Andrews operation will provide a central location for the administration of the church's aviation program, while at the same time relieve the General Conference of direct responsibility and operational involvement.

The university owns a 200-acre airport, currently valued at more than a million dollars. The field features a 3,100-foot lighted, blacktop runway and a secondary 2,000-foot sod runway. There are two ten-bay hangars that will accommodate 20 single or multi-engine airplanes, a heated 40-by-80-foot service hangar, and tie-down space for 20 additional aircraft.

Andrews operates a flight school, maintenance shop, and avionics shop, all approved by the Federal Aviation Administration.

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Andrews airport has a 3100-foot lighted, blacktop runway and a 2000-foot sod runway with a fleet of 10 planes. A Piper Apache allows AU's flight program to offer a multi-engine rating along with six other ratings.

The Adventist church has long used aviation as a method of spreading the Gospel. Many remote areas of the mission field are accessible only by air. Elder J. L. Tucker of "The Quiet Hour" broadcast has donated many planes for mission work, and for years coordination and assistance in sending aircraft overseas was provided by the late Robert Seamount.

The death of Elder Seamount earlier this year created a vacuum and focused attention on the need for a centrally directed aviation program for the denomination.



Andrews airport operates a service center for airplanes.

WAUS — Voice of Andrews University

by CALVIN THOMSEN

It all began in 1922 when Emmanuel Missionary College president Fredrick Griggs conceived of putting the college on the air. Because of adverse circumstances the resulting station was short-lived, but the dream of a campus radio station didn't die. In the 1966-1967 school year the old equipment was pulled out of mothballs, and, with the addition of some new audio equipment donated to the school, a small radio operation began in the basement of Nethery Hall. This station was only a campus-wide medium, and some still dreamed of a full-fledged radio station for the campus of Andrews University.

This dream was realized when the sound of WAUS-FM first came over the airwaves on January 10, 1971. Today WAUS, from its modern studios equipped with the very best equipment available, attracts one of the largest listening audiences of any public radio station, according to figures released by Arbitron, a national audience measurement research company.

Such growth is not merely the result of chance. Much thought and planning has taken place behind the scenes to produce the type of air product that will attract listeners. WAUS has earned a reputation as a source of fine music. But WAUS does not exist merely to spare the fine music lover from having to flip a record on his turntable.

"Basically, we have three purposes for our existence," says Wayne Woodhams, manager of the station. "In the first place, we are here for educational reasons — to teach students about radio. Secondly, we foster good public relations, representing Andrews University to the community. Thirdly, we are evangelistic. We want to express God's love and the Christian life in a way that will be attractive to people."

There is a definite relationship be-

Calvin Thomsen, a seminary student studying for a master of divinity degree, is employed part-time by WAUS under special projects classification, writing public relations copy for various media.



Members of the WAUS staff look on as Stan Bisel, chief engineer for the radio station, works the controls. From left: Max Church, director of development; Stan Bisel; Judy Blanton, music director; Davona Church, operations assistant; and Wayne Woodhams, manager.

tween the purpose of the station and its format and programming. "We have a unique position among Adventist radio stations," explains Woodhams. "We have found something in the community that nobody else is doing." He points out that the ears of the Michiana area are fine-tuned to serious music, as evidenced by the high percentage of concertgoers and the large number of symphony orchestras. But amidst a sea of musical slush, rock music and country twang, nobody was airing the classics. When WAUS was chartered, the organization found a ready-made audience, one that would probably be untouched by any other Adventist medium.

Fine arts broadcasting provides a definite opportunity for evangelism, as Woodhams explains. "You must first get the attention of the people. The average person will just turn off the radio if he doesn't like what he hears. People must be listening before you can make them aware of their need. Then you can fill that need."

With a record collection of about 7,000 discs, WAUS is well-equipped to provide the music that will attract



Judy Blanton, music director for WAUS, chooses a disc from the radio station's library of 7,000 records.

the listening public. The freedom from commercial interruption further contributes to the appeal of the station. "We have established such a positive image in the community that we were the first station selected to broadcast the Chicago Symphony concerts," says Woodhams. Further

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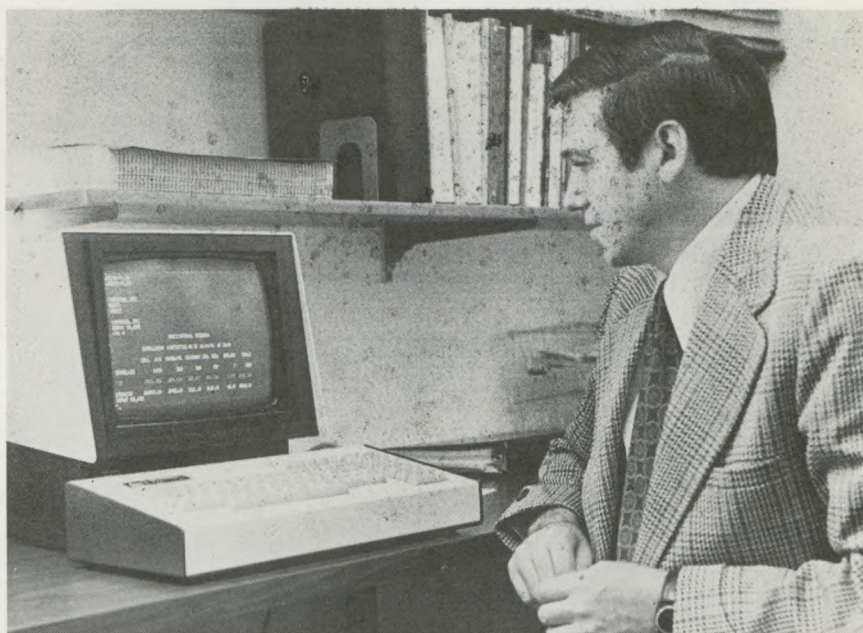
Enrollment Reaches New High Brings Rooming Problems

Registration figures for the fall quarter of Andrews University show a 6.3 percent increase over last year's enrollment, Dr. Joseph G. Smoot, university president, announced Wednesday, October 13, date for final release of enrollment figures.

Final statistics from registration show a total enrollment of 2,830, an increase of 175 students over the fall quarter of 1975. This is the fourth consecutive year that the enrollment has risen at Andrews. All four schools at the university showed an increase in students. The newest school at Andrews, the College of Technology, showed the greatest percentage of increase, with a 23.2 percent gain.

The enrollment by schools is: College of Arts and Sciences, 1,817, an increase of 83; School of Graduate Studies, 386, an increase of 20; the Seventh-day Adventist Theological Seminary, 383, up by 26; College of Technology, 244, up 46.

Registration was held at Andrews September 27-29, but final figures were delayed as late registrants arrived and were enrolled.



Dr. Robert D. Moon, Jr., director of research for Andrews University, watches the computer in his office during registration week to note the number of students being enrolled for AU's fall term.

Action Picks Up on Campus

by MARILYN THOMSEN

Students registered at Andrews University, September 27 to 29, transforming the quiet campus into a hive of activity.

This year's registration was improved as the university attempted to "iron out the bugs" in the enrollment process. One such step was the setting up of the cashier's office in the gym, along with most of the other stations. Students who did not need to arrange financial aid were able to complete financial transactions in the same building as other registration steps.

An updated and more sophisticated computer system enabled the admissions office to enter student information into the computer records and compile a registration packet immediately, eliminating a delay for the registrants.

After each student had completed his registration, his program was fed into a computer terminal. Within seconds he received back a print-out of his complete schedule to be inspected for errors. One hundred students per hour could receive printouts.



Although registration week still means lines and some waiting, an updated and more sophisticated computer system enables the admissions office to enter student information into the computer records and compile a registration packet immediately, eliminating some delay for the registrants.

The university is working toward a system whereby the student who has any financial aid—grants or loans—will have all the information available to him on his fee card prior to registration, according to Norman Roy, director of undergraduate admissions. "When he is ready to pay his money, he will be able to go right through without any hold up."

Roy reported, "We feel we have ironed out most of the problems that students face in registration. We want to take the *pain* out of registration."

What's Your Line?

Registration, of course, still meant lines, some longer, some shorter. "Is this a line for something?" "I don't know if this is the right line or not—I'm just in it." The end of one line led up to a camera where one's "mug shot" was taken for his ID card. "Look up here and smile; one-two-three," the photographer said, and then fired. After having "shot" over 200 students in a single morning, he confessed, "My throat is getting hoarse."

Other lines led to clearance for labor, finances, campus security, and to the student affairs office. At other tables, faculty and staff members gave out class cards. Remarked Ingrid Johnson of the physical education department, "I love to see all these students."

For the freshmen on campus, registration week provided their first taste of collegiate life. The orientation program, with tours, group meetings, testing, and social activities, occupied much of their time between September 26-29.

Not a Sink-or-Swim Proposition

Freshmen were not left to "sink or swim" at their registration Tuesday. AU Student Association volunteers, wearing large orange tags saying "Guide" or "Ask Me" were on hand to assist the freshmen in getting started. Guides were stationed near the gymnasium entrance where they could meet the freshmen. "Usually we go up to the student first, because sometimes students are afraid to ask," said Steve McKenzie, student services director for the Student Association. "We'll start them out and go to the first four or five stops

with them. By that time they've gained confidence. All our guides, however, are willing to go through all the steps (of registration) with a student if necessary."

Christine Schneider, a nursing student, probably summarized the feeling of most students, freshmen or otherwise, when she commented, "Registration inherently has some hassles." But despite the usual complaints, such as "you need a degree to be able to register in this college" (spoken by a graduate student), some students still had good words for this year's process. Said sophomore Jeanette Oren, "If you keep your cool, you can go without getting terribly frustrated." And, noted fellow-sophomore Alicia Gonzalez, "This year it went a little faster and smoother than last year."

Student Increase Makes Dorm Space Decrease

An increase in enrollment for the fourth consecutive year has left the Andrews University dormitories bursting at the seams. Lamson Hall is operating with 684 women, 60 above its capacity. Meier Hall is also housing many more than its optimum number of men.

Although many rooms now have three residents instead of the usual two, Dean Kenneth Blanton reports that the general attitude is positive. The Lamson Hall women, says Dean Arlene Friestad, "are for the most part very cooperative and congenial." Some women, temporarily housed in the basement gym, formed a prayer band. "They are fast friends now," remarked Dean Friestad.

Another problem resulting from the increase of Meier Hall residents is the shortage of seating in the Gold Room. An alternate worship has been added in order that all men may participate.

Someone with a grim sense of humor had a tree by the administration building all decorated with paper game money waiting to greet registrants as they entered the administration building.

Three's a Crowd

Under "Action Line," the *Student Movement* (October 12, 1976) quotes the vice-president for student affairs in his answer to the 3-in-a-room dilemma college students are facing this year.

"First of all," commented the VP, "the university was just as surprised as everyone else about the hordes of new students." It seems like several scores of kids send in the applications, along with their \$50 room deposit, but they never bother to show up or even tell the university that they aren't coming. Meanwhile, even more students just decide to come to school without bothering to apply previously and show up at the start of the quarter wanting a room and the works. So what's a mother to do?

"We try to accommodate all those who want a Christian education, but it's always a very up-in-the-air situation. We're trying for some answers, but whom do you turn away?"

He also admitted that three in a room can be a strain indeed. Citing his own three-in-a-room situation during his P.U.C. college days, Upshaw advised, "Just try to be a peacemaker."

A faculty housing committee meets regularly and is studying new dorm building proposals, the community situation, and all the related problems. It may take awhile, but they'll get some answers sometime, said the VP.

money tree



student research

Study Effect on Hearing of Aspirin-like Compound

by MARILYN THOMSEN

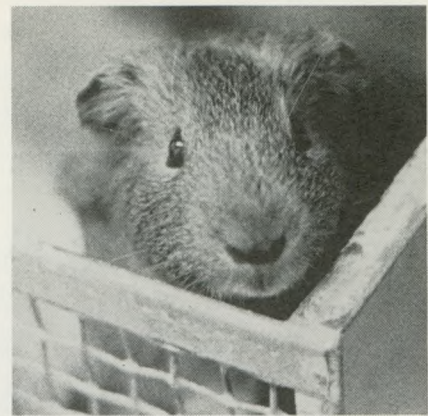
Kathy Canuteson, senior communications and elementary education major, has been conducting a study on the effect of an aspirin-like compound on the hearing of guinea pigs. The study is in connection with an honors research project conducted under the auspices of the communications department.

In the experimental model, all the guinea pigs were put into a Skinner box where they were taught to push

This time, they received no food upon pushing the lever. However, those that heard sound during the first phase of the experiment received that stimulus without the accompanying food.

During the next twelve hours the behavior extinction pattern of both groups was compared.

Kathy and her advisers, Karen Myers and Robert Fadeley, call the project a "null hypothesis" experi-



Hello, World!

during the winter term.

Research is of keen interest to Kathy. She plans to pursue a career in audiology following her graduation in 1977.



Kathy Canuteson comforts one of the guinea pigs she uses in connection with her experiments on the effects of an aspirin-like compound on the hearing of guinea pigs.

a lever and receive food. Four of the animals received only food. The other four heard a sound each time they got food like that heard by humans in a hearing test.

Following an eight-hour learning period, the guinea pigs were taken from their Skinner boxes. Two from each group were injected with a high dose of sodium salicylate, similar in effect to aspirin. The others received a placebo-like injection.

Four hours later, when the compound reached its maximum effect in the body, all the animals were placed in their Skinner boxes again.

ment, meaning that they do not really know what results to expect. They do anticipate, however, finding measurable difference in the response of the guinea pigs injected with the aspirin compound and those not.

It has already been shown, says Kathy, that toxic doses of aspirin cause inner ear pressure and affect the hair cells of the cochlea. In studying her findings, Kathy hopes to find whether the actual hearing of the animals tested is adversely affected by a high dose of sodium salicylate.

The research data will be collected

ACYA Story Hour In Full Swing

The ACYA's Story Hour program for the children of the Benton Harbor community has been expanded to include the children of other communities — Berrien Springs, Eau Claire, Niles, and Stevensville, reports the *Student Movement*.

On Sabbath afternoons and occasionally on Sundays, groups of Andrews students meet with the children of these various communities and spend some time together singing, praying, telling stories, and taking nature walks.

Dennis Tier, director of the Story Hour programs, said the objective is to provide a meaningful opportunity for students to share simple truths of the Bible while helping to encircle the children's minds with pure uplifting principles.

Rich Simpson, junior/biology, who has been helping with the Benton Harbor project, said that there is a membership of 40 to 60 children, with age groups ranging from 5 to 12 years. Simpson says these children have religious backgrounds, but are not necessarily Seventh-day Adventists. He also said the Benton Harbor program, in conjunction with the government's Social Services department, provides tutoring on Tuesday and Thursday nights. This program helps involve the high-school-age members of the community.

sing the **WORD**



Dan Klein (left) of the AU physical education department, presents a copy of "Sing the Word," the new Gymnics songbook, to Dr. Joseph G. Smoot, president of the university. The songbook was co-edited and compiled by Klein and Carolyn Bisel of the AU music department. The songs are designed not only for musical pleasure but also as an aid to memorizing verses from the Bible.

Just off the press is the Gymnic scriptural songbook *Sing the Word*, announced Dan Klein, associate professor of physical education and co-editor-compiler of the book with Carolyn Bisel of the music department at Andrews.

Sing the Word contains 71 entirely scriptural songs with melody line and chord notation. In this collection of scriptural songs, the co-editors have endeavored to open a new avenue and an enjoyable way of learning the Word, said Klein.

"One of the most valuable and exciting aspects of witnessing by the Gymnics this year has been the use of many of these scriptural songs," according to Klein. "At schools and churches where these songs have been shared, they were received with enthusiasm."

Klein suggested that these songs provide a good change from the trite commercials that run through one's mind. Also they are helpful in aiding in the memorizing of scripture, he said.

He adds, "Have you tried memorizing scripture and not been very successful? Do you desire to know more of God and His will for you? Then we are sure you will hear the Lord speaking to you through the day as these melodies come to you. As you start to learn these songs, we

know that you will become excited over this dimension of Christ-like growth."

"Our aim," Klein continued, "is to make available a new and enjoyable way of learning the Word."

Single or multiple copies of *Sing the Word* may be purchased through the Gymnics, Physical Education Department, Andrews University.

WAUS — from page 4

evidence of the impact of the station is found in the fact that it is number one in financial support from underwriters, according to Max Church, development director for the station.

All this puts WAUS in a good position to point out to people their spiritual needs. "Frankly, I don't think that we should even be on the air if we had no evangelistic purpose," says Woodhams. "Our approach is low key, however. A number of people who would be otherwise uninterested in religion comment very favorably about our religion page. And we get a good response to our daily broadcast of the Voice of Prophecy. While our week-day and weekend audiences are quite a bit different, a number of our week-day listeners do tune in on Sabbath and are very impressed by our Sabbath programming."

SDA Aviation Center — from page 3

In addition, there are already in place an authorized Cessna dealership, Narco and King aircraft radio dealerships, and a staff of six full-time mechanics and instructors, plus five full-time apprentice mechanics.

R. A. George, a former mission pilot-mechanic in Brazil, joined the staff in October as assistant director for maintenance and facilities. The director of the aviation center will be announced soon.

Does this method produce visible results? "It definitely does," says Woodhams. "We have had a number of baptisms that are a result of listener interest. And a whole church has started in South Bend that is patterned after the Pioneer Memorial church services that are heard on WAUS."

The financial support for WAUS comes from a number of sources. About 20% is budgeted by the university, and another 20% comes from the National Public Radio Association. Station underwriters, who fund specific programs, constitute another major source of revenue. But there is still a large amount that must be raised from other sources. Recently the station has expanded into the field of high speed cassette duplication to raise additional funds. "But we still need \$30,000 from listeners and friends to keep the station on the air each year," says Woodhams. Funds are especially needed as the station looks forward to the approval of its application to expand from its present 17,000 Watts of power to 50,000. The application has not yet been approved, but when it is this will expand the coverage area to about twice its present size.

Judging from the reactions of listeners who write in, WAUS produces a range of emotions from delight to occasional upset. People listen to WAUS, but WAUS also listens to people. The result is an air product that is continually being evaluated and refined. And from what the statistics say, a lot of radios throughout the Michiana area are tuned to WAUS.

AU Chemistry Department Receives Accreditation with ACS

Andrews University department of chemistry has received accreditation from the American Chemical Society (ACS), according to Dr. Dwain L. Ford, dean of the College of Arts and Sciences. The announcement of accreditation from the ACS headquarters in Washington, D.C., brings AU's total number of such endorsements to seven, more than nearly all other private colleges and universities in Michigan.

Dr. Robert A. Wilkins, chairman of the chemistry department, revealed that the accreditation was the result of an effort to reduce faculty turnover and upgrade the offerings of the department in terms of new equipment and expanded facilities.

Dr. Wilkins stated that accreditation was more easily achieved when it was demonstrated that the department was actively seeking to serve both pre-medical students and chemistry majors whose interests lie in the field of chemistry itself. There are presently 40 chemistry majors enrolled at AU.



Andrews University department of chemistry has received accreditation from the American Chemical Society. Department faculty pictured are: back row (from left)—William Mutch, Lloyd Kuhn, George Javor; front row—Richard Daley, Robert Wilkins (chairman), and Peter Wong.

Constantine's Art Now Showing in Chicago, New York, Ann Arbor



Artist Greg Constantine stands beside his painting entitled "Seurat and Clark." The painting, made by applying the paint directly from the tube onto the canvas in horizontal lines, creates a television image of the way the famous French artist's work, "Sunday Afternoon on the Island of La Grande Jatte," would look if shown on a television screen with Lord Kenneth Clark, the British art historian of "Civilisation" fame.

Works by innovative artist Greg Constantine, chairman of the Andrews University art department, are currently being exhibited in Chicago, New York, and Ann Arbor. The exhibition at the Gilman Gallery in Chicago, and the invitational exhibition of the works of artist/teachers at the University of Michigan will continue throughout October, while that at the Razor Gallery in New York will run until the end of the year.

The shows include works done in Constantine's unique method of "recycled" pointillism. For several years the artist has been dealing with the television image. Using his original technique of applying the paint directly from the tube onto the canvas in horizontal lines, he recreates the illusion of a color television screen. The effect is similar to that achieved by the nineteenth-century pointillist artists, of which Seurat was famous.

More

Constantine's Art — Continued

Constantine explains that "color television is very dependent upon the mixture of individual colors in the eye in much the same manner as were the works of Seurat and the Impressionists." Constantine's painting entitled "Seurat and Clark" shows how the famous French artist's work "Sunday Afternoon on the Island of La Grande Jatte" would look if shown on television with Lord Kenneth Clark, the British art historian of "Civilisation" fame.

TIME magazine recently commissioned Constantine to do a cover pertaining to the televised Presidential debates in his original technique. Earlier in the summer Muhammad Ali purchased a large portrait painted by Constantine of Ali as a television personality. Network officials at NBC and CBS in New York have also shown interest in his work, since it deals so directly with their medium.

In early 1977, Constantine's paintings will be displayed in a major regional exhibit entitled "Energy and Transformations" at the Contemporary Museum in Chicago. The Romanian Library in New York will host a display of his work in January and is arranging for a major exhibit in Bucharest, Romania, in the near future.

Many group exhibitions around the country have included Constantine's work. A one-man show, giving a comprehensive view of several works done by artist Constantine and revealing many different facets of the personal visual research done during a given limited time, will be presented at New York's Razor Gallery in 1977.

Constantine is now planning to create a mural-sized painting showing the history of the "Faith for Today" and "It Is Written" programs and personalities. An even more ambitious project would follow, featuring the "History of Television: Important Events and Personalities." This history of television would be a series of large panels depicting events such as the lunar landing, the Nixon-Kennedy debates, and people such as Edward R. Murrow and Walter Cronkite.

Constantine's view of his work reflects his religious philosophy. "If I have revealed any significant truths through my works," he states, "it is not because of exceptional hard work, natural ability, or intelligence on my part. Rather, God in His generosity has used me, and I choose to think that I have grown in understanding of the realities that have been in existence for us all to investigate. Taking hold of reality, or truth, naturally opens up avenues of discovery which seem new to each individual or generation."

"Circle of Love" is a program originating in the studios of WAUS, AU's FM broadcasting station. Director of the program was Carlos Medley, currently enrolled in the graduate school at Andrews. Aim of the program, according to Medley, is to help people know what Blacks are doing for Christianity. He wants to "inspire young Blacks and at the same time develop dialogue with other races."

After graduating from Temple University in 1970 and while working as an accountant, Medley sensed that religious broadcasters were not carrying the message of Christ in the way that makes young black people want to listen. Convinced there was a better way, he sought the help of his brother who worked for the National Broadcasting Company, and launched "The New Experience." According to an article by Owen Troy, AU alumnus, appearing in *Religious Broadcasting* magazine of September, 1976, the "New Experience" today is heard on stations across the country and on the Armed Forces Radio network. It consistently ranks in the top 10 percent in Armed Forces radio popularity polls.

"Circle of Love," the original program, also promises to become a nationwide success. In addition to WAUS, the other stations in the twelve-member Adventist Radio Network voted recently to syndicate this program. Starting this Fall, its messages of love and understanding are going out to listeners in such major areas as Dallas, Fort Worth, Chatta-



Carlos Medley, graduate student at Andrews, directed the program "Circle of Love" originating at WAUS and currently becoming a nationwide success.

CIRCLE OF LOVE

nooga, Savannah, Lincoln, and the West Coast, says Troy in *Religious Broadcasting*.

Among the guests appearing on the "Circle of Love" program at WAUS have been: Dr. Jack Justin, authority on Negro spirituals; Dr. Benjamin Reaves, an authority on current Black preaching and worship; Professor Reger Smith, a sociologist concerned especially with the Black community; and John Kyle, a young man who planned and directed a religious outreach program in the Watts community.

One program, according to Troy's article, featured Vernon Andrews, a Trinidadian, who discussed the problems of black aliens living in the United States. All music on that program was performed by musicians from various Caribbean Islands.

Owen Troy, who wrote the story in *Religious Broadcasting*, was at Andrews University last year as an MA candidate in communication. At Andrews, Troy produced a series of 30- and 60-second spots on "The Happy Side of Life," which is now being distributed nationally. At present he is on the staff of a college in Trinidad.

Melvin Andersen—recruiter, ambassador —he loves young people—

by Marilyn Thomsen

Though one would not find him listed in the campus directory thus, to hundreds of Lake Union parents and students, Melvin Andersen is ambassador for Andrews.

His job as assistant director of admissions and recruitment takes him into the far reaches of the four Lake Union states of Wisconsin, Illinois, Michigan, and Indiana. Before the snow flies, he "makes the run" across the Upper Peninsula and the chillier parts of Wisconsin; and as the year

tor of admissions and recruitment. Mel represents the College of Arts and Sciences and the College of Technology, which between them offer over 140 types of programs ranging in length from three months to four years.

Mel's service at Andrews began in 1963 when he took up teaching duties in the industrial education department. In addition to campus duties, he spent summers from 1963 to 1974 recruiting students for Andrews.

"It is very easy to go out, regardless of what kind of person you are talking with, and sell Andrews University," Mel explains. "All I have to do is show them, 'Look, we have something for every one of you.'"

Mel sees himself not just as a "recruiter," but as an admissions counselor. In that capacity he practices this philosophy:

The high school and college admission counselor believes in the dignity, the worth and the potentialities of each student. . . . He is committed to assisting students to plan for post-secondary education. Believing that institutions of learning are ultimately only as strong as their human resources, the welfare of the individual student is the most important consideration in this counseling relationship. (*National ACAC Journal*, January, 1973, Vol. 17, No. 3, page 4, cited in *The Effective College Admissions Counselor*, p. 1-18.)



Student recruiter Mel Andersen tells Marilyn Thomsen that he averages 25,000 miles a year to reach as many homes as possible and present the benefits of Christian education.

progresses he will drive as far south as Cairo, Illinois, within sight of the Kentucky border. Driving a motor home with an automobile hitched behind, he will average 25,000 miles each year to reach as many homes as possible and present the benefits of Christian education.

Mel's vision of Christian education may have been developed as he saw his father, a self-educated working man, send six children through SDA schools. Mel attended church schools until his graduation from Walla Walla College in 1953, and has been affiliated with Adventist education ever since.

In 1974, he became assistant direc-

tor of admissions and recruitment. Mel represents the College of Arts and Sciences and the College of Technology, which between them offer over 140 types of programs ranging in length from three months to four years.

"If Christian education is good for college students," thought Mel, "isn't it just as good for people who want vocational education? I began to feel very strongly about it, and I still do. If it is so worthwhile for a four-year student, why isn't it just as valuable for a student who says, 'I want to come for one year, or to come for just one quarter.' **I maintain that a student gets some benefit in this school by attending even just one quarter.**"

While he is interested in seeing students choose Andrews University, Mel does not try to put on pressure. "Sometimes there are young people that I feel need a push," he says; but his general approach is to assist the student. "We're here to be of service," and that he really means it is evident. "There are some parents who have never even visited Andrews," he notes. "I am the only contact that they will probably ever have with the school. Some of them even tell me right out, 'Boy, now at least we know somebody out there we can call if our son or daughter has a problem.' I don't hesitate to give people my home phone," and he adds that he jokingly tells people, "I'm home all the time except when I'm gone."

Mel's recruitment forays are well planned. His secretary (who is also his wife, Isla) prepares packets with information about the area to be visited. Included are the names of all the students of college or near-college age in the area, all the local pastors and their home phone numbers, the church addresses and phone numbers. Mel contacts the pastors

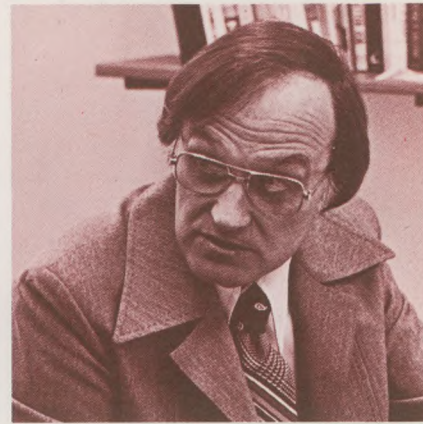
and asks them to notify the young people of the area that he is in the vicinity.

One of the most enjoyable parts of Mel's job, he reports, is meeting people and visiting in their homes. This is fortunate, because during the period from October 8, 1975, to July 4, 1976 alone, he made 1,954 visits, not including academy visitations and college days! How long each interview lasts depends on the needs of the individuals. Some young people have a lot of questions; others immediately indicate that they are not interested at all. Mel prays with the students and the parents, and feels that most are happy to have him come. "I'm the contact from the school—I'm the guy that helps them and assists them in getting applications filled out, in applying for financial assistance, and in answering questions they may have, sometimes in regard to regulations and standards of the school."

Probably the most serious obstacle with which Mel helps parents and students deal is financing education at Andrews. Parents question how they can afford to send their son or daughter to a school with a substantial tuition rate. But Mel feels that the stakes of not sending the student to AU are even higher. "I maintain that they can't afford **not** to send them to school," he emphasizes. "Think of the alternatives and possibilities that might occur in the life of that young person. I'm not guaranteeing that if they come to AU they will go out of here as radiant, glowing, shining SDA Christians—but I've seen too many cases where students have not gone to our schools and have seen the consequences on the other side. Their mom and dad in tears will ask, 'Go and talk to my son. Go and talk to my daughter.'

"There are some parents who, by the risks they take, are guilty of playing games with their children's salvation." Frequently Mel receives mail from church pastors that reads, sadly, "This young person is no longer connected with the church—gone out." Mel is sensitive to his responsibility as a representative of Andrews. "When I go out to that particular home with Ellen G. White's statement, 'education and salvation are one,' tucked in the back of my mind,

the moods of melvin



I feel that I have a tremendous responsibility to that student. A soul's salvation could be hanging on the decision that is made in that fifteen minutes, half hour, hour that I am in that home. That girl could come to AU and meet a young fellow and maybe end up as a minister's wife. You never can tell what doors of opportunity young people will leave closed for themselves by saying to me, 'I have no interest. I know I can't do it, so I'm not even going to try.'"

Sometimes in his work, Mel sees students who are obviously not living an SDA life. With such he takes a different approach. "I appeal to them to look at where they are going in life, and ask, 'What would you really like to be doing? Are you really happy with your present course?' Of course, some say that they are. But if I know that that person has been an Adventist, I try to appeal to him to get back onto the track where he ought to be, and to think in terms of coming to one of our schools because of the association with other Adventist young people who can be of strength to him."

One of the most exciting parts of his work, Mel relates, is watching the young people come here in the fall and enroll in school. Many come up to him and say, "Hi! How are you?" or "Do you remember me?" "We start talking," he says, "and before long I can actually put myself, in my mind's eye, back into their home."

Mel has enough accounts of his experiences in the field to fill many hours, and his stories reflect his understanding of the needs and in-

terests of young people. A young man came into his office one day last year and told Mel of his family situation—both parents dead, brother having passed away also—he was the only one left. "It brought tears to my eyes," Mel recounts, "and I said, 'I feel sorry for you.' The fellow responded, 'I didn't come here for sympathy. I came here for help.'" The young man enrolled at AU, and recently Mel encountered him. "I shook his hand and talked with him, and as I started to walk away, he said, 'Oh, Mr. Andersen, one thing I just wanted to tell you—I'm taking studies with Elder Kroncke and I'm going to be baptized.'"

As the cost of higher education continues to climb, and as the decrease in student population moves up the educational ladder, a slump is being forecast in college enrollments. But Mel does not feel that this need affect Andrews, provided that "our people continue to see the value of Christian education, that the church membership grows, and if we can keep the cost down so that our people can afford it."

For Mel Andersen, graduation has a special thrill. "I sit and hear a name called and see a young person walk up on that platform and receive his diploma. Again, in my mind's eye, I can see where that student came from. In some cases they came from very poor, lowly homes. It makes the thing all worth while." And, adding with genuine emotion, he says, "It really does."

"How I wish those Adventist pioneers could hear the congregation this evening singing these early Advent hymns," said music director Carolyn Bisel. "I think they would be thrilled at the enthusiasm and earnestness expressed."

The occasion was Friday evening, October 22, and the opening of the three-week Adventist Horizons Series sponsored by the AU Bicentennial Committee. The program was titled Maranatha (Jesus is Coming).

"On Jordan's stormy banks I stand and cast a wistful eye" . . . "I'm bound for the promised land, Oh, who will come and go with me?" . . . "Let others seek a home below" . . . "We'll work till Jesus comes, and we'll be gathered home." Earnest voices filled the packed Pioneer Memorial Church on campus.

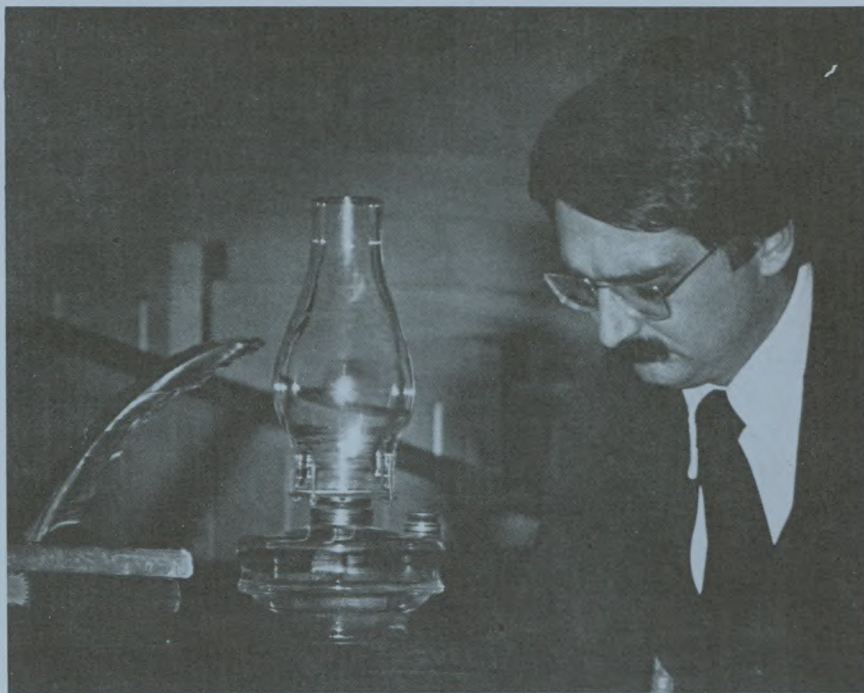
A single oil lamp burning on a desk in the center of the church platform set the mood for a pantomimed program of the call to William Miller to tell his contemporaries of the Advent Message.

"Christ and the Midnight Cry," followed the Friday Maranatha program and was presented by C. Mervyn Maxwell at the Sabbath morning and vespers services. (See text in this insert.)

"Tell It to the World"—a Millerite camp meeting—was scheduled for a lawn event the first Sabbath afternoon of the series. The weather did



Adventists arrive at the Millerite "camp meeting," transferred from the lawn to the church because of inclement weather, October 23.



William Miller (Jerry Wallack) burns the midnight oil as he studies the Bible concerning the 2300-year time prophecy.

Adventist Horizons

not cooperate, however, and the camp meeting was moved inside. Speakers arrived in carriages drawn by horses; and William Miller and his contemporaries looked and sounded very convincing.

A dramatization of the Minneapolis Experience of 1888 when the topic of "Christ our Righteousness" was presented at the General Conference meeting was given at Andrews on the second Friday evening of the Horizons series. And Mrs. White's sermon of 1889, "You Must Be Born Again," was given at both church services, Sabbath morning, October 30. Dressed in the costume of Mrs. White, Edith Davis delivered the sermon from the same podium Mrs. White used in presenting the sermon, 87 years ago. The podium was loaned to Andrews University for the occasion.

Appropriately that same Sabbath evening, Emmett K. Vande Vere talked on the topic, "Eighty Years Plus Eight," telling of the seven roads the denomination took from Minneapolis. (See text in this insert).

The final weekend of the series included a Friday evening program



Edith Davis as Mrs. E. G. White delivers a sermon at Pioneer Memorial Church preached by Mrs. White in 1889 at Minneapolis.

on "Growing up Adventist" and a climaxing sermon Sabbath morning by Raoul Dederen, "Aglow with His Glory."

Tours of the Heritage Room and the E. G. White Research Center were conducted each Sabbath; and



Left: "We'll work till Jesus comes, and we'll be gathered home." The Theological Seminary chorus sings early Adventist hymns.

Center: "Minneapolis 1888," part of the Adventist Horizons series, portrayed the conflicting emotions arising from the 1888 General Conference session of the SDA church. Elder Louis Venden (left) played the part of C. T. Christian, a composite character representing various reactions to the Righteousness by Faith issue. Ken Colburn (right) played Elder Christian's son, Clarke.

Lower right: Old-timers discuss the "young upstarts" who were "turning the church upside down" with their new ideas.

prayer discussion groups met during the week days to consider what the Advent message means to individuals and to families.

Multimedia presentations plus discussions on Wednesday evenings presented "J. N. Andrews' Mission and Ours," and "You, James White, and the Word Merchants."

The general program was chaired by C. Mervyn Maxwell, and hundreds of persons were involved in presenting the programs. It seems to be the consensus among those who participated and those who listened that their spiritual experience was enriched through having the past come alive with a view to making the present and the future more meaningful.



Adventist preachers tell of their evangelistic experiences in spreading the 1844 message. Beverly Hook represented the successful and popular woman preacher, Sister Higgins. With her are C. Mervyn Maxwell (center) and Milton Hook.

The Contemporary Christ

by C. Mervyn Maxwell

Sermon presented at Pioneer Memorial Church as part of the Adventist Heritage Series.

A primary purpose for the existence of Seventh-day Adventists is to talk about Jesus.

In common with many other Christians, Adventists can tell about the wonderful Christ of history, hanging on the cross, and about the wonderful Christ of the future, coming to raise the dead. In addition, Adventists have something very special to say about the contemporary Christ of the heavenly sanctuary blotting out sins in a unique sense and radiating from the most holy place the luminous holiness of Christ-centered Sabbathkeeping—with all that this implies for inner peace, personal integrity, kindness to others, and happy homes.

**For His blood will sanctify and make me holy,
Though the winds of sin and evil fierce assail;
Yes, the blood of Jesus Christ,
Desire of ages,
Can perform the miracle beyond the veil.***

What Jesus is doing now and how Adventists came to know about it are fascinating topics. Leaving the best till last, let us look first at a convincing chapter in denominational history.

COSMIC DISCOVERY

William Miller was wrong when he said that Jesus would return on October 22, 1844. And he was man enough to admit it, expressly, in print. Truth is, however, that Miller was much more right than wrong. He was probably the most nearly correct theologian in his generation.

Miller taught that Jesus *will* return, and that He will come literally, visibly, personally. Millions of Christians in his day, as in ours, had nothing to say on this topic; and in his day, many who did talk about it looked for an invisible, "spiritual" advent only. Miller said that people must get ready in advance of the event, through faith in Christ. Others said that when Jesus comes He will then convert people—all people, and the whole world will enjoy a thousand years of peace. Replied Miller, "The Bible says, 'Evil men shall wax worse and worse.'"

As for Daniel 8:14, Miller was right, too, in interpreting the 2300 days as 2300 years stretching from 457 B.C. till the commencement of the judgment in 1844. He was right in preaching the first angel's message, "The hour of His judgment is come"; and he was right in saying that in the judgment Christ will cleanse His church from sin.

Furthermore, Miller's movement changed lives. At its climax in the late summer of 1844 "it produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven," reported a Millerite editor. "It caused a weaning of affections from the things of this

world—a healing of controversies and animosities—a confession of wrongs—a breaking down before God, and penitent, broken-hearted supplications to Him for pardon and acceptance."

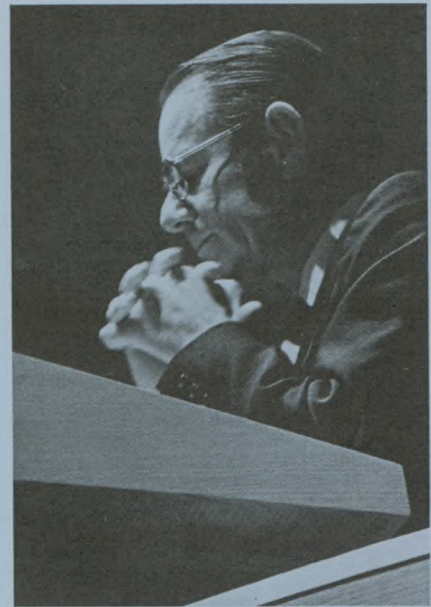
But how could an "old farmer" (as he styled himself) be so nearly right and so highly effective? In 1832 he wrote to a youthful minister friend: "You must preach *Bible*. You must prove all things by *Bible*. You must talk *Bible*, you must exhort *Bible*, you must pray *Bible*, and love *Bible*, and do all in your power to make others love *Bible* too." (Quoted in F. D. Nichol, *The Midnight Cry*, p. 47.)

Miller's strength lay in his knowledge of the Bible. His errors would be corrected in due course as other people built upon his knowledge of the Word.

Did Hiram Edson, as some suggest, have a prophetic vision in the cornfield? He may have, but he makes no such claim. What flashed into Edson's mind on October 23, 1844, was a series of phrases he had often read but failed to grasp—and we can still find them in the Bible today, whether we have a cornfield of our own or not!

One of these phrases occurs in Luke 12:35-36. Millerite lecturers used this passage frequently, exhorting people to keep their lights burning and to be "like unto men that wait for their Lord." The Millerites failed, however, to notice the succeeding phrase: "when he will return from the wedding." You see, their minds were taken up with the parable of the virgins. When Jesus failed to appear in the spring of 1844, as at first they hoped He might, the Millerites found comfort in the words of Jesus in Matthew 25: "While the bridegroom tarried, they [the virgins] all slumbered and slept." Concluding that they themselves were the virgins in the tarrying time, the Millerites nurtured their faith and longed for the "midnight cry" that would announce the arrival of the Bridegroom and the glorious moment when, at last, they could go in with Him "to the marriage."

Under the leadership of Samuel Snow and others, a great "midnight cry" focusing on October 22 arose in the summer of 1844 and continued till the disappointment. It was on the day immediately following the disappointment that Hiram Edson noticed that the saints are to attend the marriage only *by faith*. Jesus Himself had said that (literally) they must wait until He "returns from the wedding." In his manuscript account of this experience in the cornfield, Edson underlined the words about waiting. One can almost hear him shouting out loud to his friend, O. R. L. Crosier, who had absent-mindedly walked on without him: "Owen, the answer's in the Bible! Jesus said we must wait until He



C. Mervyn Maxwell

returns from the wedding!"

Another much-read but not-yet-comprehended phrase that flashed into Edson's mind that October 23 is found in Daniel 7.

Quite properly, William Miller regarded Daniel 8:14 as paralleling the climax found in both Daniel 2 and Daniel 7—the triumph of Christ over the kingdoms of this world. More specifically, Miller observed that Daniel 7 climaxes with a portrayal of the Son of man proceeding on the clouds of heaven to the Ancient of Days to receive His kingdom at the time of the judgment. This is where Miller got the idea that the 2300 days reached to the judgment and the second coming. He was right about the judgment, but he did not pay adequate attention to the fact that this passage does not say that at the judgment Christ will come to the *earth* on the clouds of heaven.

In the cornfield it dawned in Edson's mind with all the brilliance of new light that the Bible, 2500 years before he was born, had said that Jesus would pass to the *Ancient of Days* when the time came for Him to marry His kingdom in the judgment.

With what excitement Edson and Crosier must have made their calls that day! We can almost hear them knocking on the doors of their tearful friends, the disappointed Millerites.

"Why didn't Jesus come?" their mournful friends asked as they led them into their homes. "Where *are* we now in prophecy? What *is* Jesus doing?"

"Find a Bible quickly, please," urged Edson, "and turn to Luke 12:35."

"Ah, yes," they sighed in reply, "that's where Jesus warns us all to be ready."

"But that isn't all He says," Edson almost shouted. "Look and see! Jesus says that we must wait until He 'returns from the wedding!'"

Reconstructing as well as we can the various fragmentary accounts of the events of that momentous day, we find Edson and Crosier returning home

after their visits, rejoicing in the Lord but still puzzled. Miller had taught them that the sanctuary to be cleansed in Daniel 8:14 was the church on earth and *not* the sanctuary in heaven, for he could not see how anything in heaven could need cleansing.

"There is one question I cannot solve yet," Crosier must have said as they reentered Edson's home together. (Mrs. Edson was presumably fixing a meal at the wood stove. Poor soul! She had expected to eat her next meal in the New Jerusalem.) "If Jesus is to stay in heaven till He marries His kingdom, how can He cleanse His sanctuary, the church on earth?"

Spying a Bible on the table, one said to the other, "The answer must lie there."

"But we have read many times everything the Bible says about the subject."

"Let us pray first, then let it open where it will."

They prayed, and as they set the Bible down it opened, providentially, to Hebrews 8 and 9, about Jesus in the heavenly sanctuary and leading up to Hebrews 9:23: "It was therefore necessary that . . . the heavenly things [be cleansed] with better sacrifices than these."

"There it is, Owen!"

"Hiram, how could we have been so blind!"

But what did the cleansing of the heavenly sanctuary mean?

Edson and Crosier invited a mutual friend, Dr. F. B. Hahn, president of his local county medical association, to join them in a year or more of study. In the meantime (February, 1845) Ellen Harmon in vision (in Exeter, Massachusetts) saw Jesus go into the most holy place and as He did so turn and say to His followers, "Wait here, . . . and in a little while I will return from the wedding." (*Early Writings*, p. 55.)

Eventually Edson, Crosier, and Hahn published the results of their study about Christ's new ministry. It appeared in a paper known as the *Day-Star* Extra of February 7, 1846. When Ellen saw it she was delighted. God apparently approve it too, in a vision, for a little later Ellen said that she felt "fully authorized by the Lord to recommend that Extra to every saint."

What is Jesus Doing NOW!

When asked to tell what Jesus is doing in heaven now, most Seventh-day Adventists answer brightly, "Investigative judgment."

But in the *Day-Star* Extra of February 7, 1846, there is not a breath about investigative judgment!

Then what does that publication say about the contemporary Christ?

For one thing, it establishes as a basis that there is a sanctuary in heaven in which Jesus can minister (citing Hebrews 8 and 9 among other passages), and that this sanctuary is as real as the mansions which Christ has gone to prepare (John 14), and as real, too, as the New Jerusalem itself, a "city which hath foundations" (Hebrews 11).

But the greatest contribution of the *Day-Star* Extra is its interpretation

of Christ's most-holy-place ministry as a fulfillment or "antitype" of the high priestly atonement of Leviticus 16. William Miller had once almost casually compared the cleansing of the sanctuary in Daniel 8:14 with the Day of Atonement services of Leviticus 16. Samuel Snow had made considerable use of Leviticus 16 when establishing the date October 22. Now Edson, Crosier, and Hahn built on Miller's and Snow's labors.

In Leviticus they learned that when God's people of old offered their daily sacrifices, their sins were forgiven and a limited kind of atonement was achieved; but on the annual Day of Atonement their confessed sins were completely blotted out—as the High Priest entered the presence of God in the most holy place of the earthly tabernacle and made a final atonement for them. (Our minds turn at once to Christ's entry into the presence of the Ancient of Days in the heavenly sanctuary.)

Then, using Cruden's Concordance, Edson, Crosier, and Hahn looked up the word "atonement" every time it occurs in the KJV Bible and found that it is often used as a synonym for "cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem, and blot out." They paid particular attention to the promise in Acts 3:19-21 that in an ultimate sense sins will be blotted out just before God sends Jesus back to earth at the end of the world.

Thus the great message of the *Day-Star* Extra was that Jesus Christ is in the most holy place of the heavenly sanctuary making atonement and blotting out sins. The paper went so far, in fact, as to claim that Christ's contemporary ministry is so truly the atonement that it is improper to call the cross atonement. *This* conclusion was not specifically endorsed by Ellen White, and in the years to come she referred to both the cross and the most holy as places of atonement. But many other Adventist writers, influenced by Crosier, refused to call the cross atonement until a change came on this point in the 1950's.

Adventists have always said, of course, that the cross was essential to the atonement; that is where the essential blood was obtained. In recent years the theological pendulum has swung in the opposite direction until some Adventists now talk as if the entire atonement was completed at the cross, leaving no special atonement for Christ to make after 1844. Is this valid? "Atonement" means reconciliation. People are at odds with God. Jesus has given Himself to get us "at one" with Him again. His work on the cross laid the groundwork for human unity with divinity, but is the work of drawing people into harmony with God as yet complete? Are not Christians even in our generation still commissioned to beseech sinners, "Be ye reconciled to God"? So long as any sinner lives who is not in "one-ness" with God, the work of atonement must go on.

The atonement on the cross *was* complete in the sense that everything Jesus did there to demonstrate God's

love and pay the penalty for sin will never need to be repeated. The atonement in heaven will be complete when God has a generation fully at one with Him, His name written in their foreheads. But in a final sense the atonement will not be complete until sin and sinners are destroyed and "one pulse of harmony and gladness beats through the vast creation."

The ultimate purpose of the high priest's work on the Day of Atonement is described near the end of Leviticus 16: To "make an atonement for the holy sanctuary" and to "cleanse you, that ye may be clean from all your sins before the Lord." Sin separates from God, and we can be fully at one with Him only as all sin is removed.

The Great Controversy, p. 485, goes so far as to say that when our sins are blotted out, God will completely forget them: "Thus will be realized the complete fulfillment of the new-covenant promise, 'I will forgive their iniquity, and I will remember their sin no more.'"

I find that some people can't believe this. They think that God the omniscient One cannot forget anything. But it doesn't say that He won't be able to remember our sins any more; it says that He *won't* remember them. The God I worship *can* forget sins—if He wants to; and I take the promise just the way it reads. I think that God has been working 6000 years to be able to get rid of sin so decisively that He won't have to think about it again as long as the universe exists.

But now, if Ellen White felt "fully authorized by the Lord" to recommend a publication that omits entirely the judgment aspect of Christ's most-holy-place ministry, where did Adventists get the idea that Jesus is today engaged in investigative judgment?

The answer lies in many places in the Bible but particularly in Leviticus 23. Using the term "day of atonement" several times, this chapter urges the Israelites to "afflict their souls" ("mortify yourselves" NEB) on this special day and warns that "whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."

Here is a striking contrast: A day of at-one-ment on which some people are separated out and cut off.

But why were some people to be cut off on the Day of Atonement? Not because it was primarily a day of judgment. No, no. *Primarily* it was a day of reconciliation. Some people were to be cut off on that day because their high priest, at the risk of his life, went into the very presence of God to gain for them an ultimate spiritual privilege—and *they didn't care!*

Jesus today is engaging in providing us with an ultimate spiritual privilege. If any of us are cut off at the last, it will be because we didn't care enough to enter into His work by faith.

Now look at the judgment in Daniel 7. Verse 14 says that during the judgment "dominion, and glory, and a kingdom" will be given to the Son of man; but verse 27 says that "the kingdom and dominion, and the greatness of the kingdom under the whole

heaven shall be given to the people of the saints of the most High."

Jesus gets the kingdom and promptly shares it with His people. "To him that overcometh," He says in the letter to Laodicea, "will I grant to sit with me in My throne." I am a King, I am a Priest, says Christ, so that I can make you, too, kings and priests. (See Revelation 1:6.)

Here is an unusual kind of judgment. Its purpose is not to condemn the accused but to acquit them, not to levy fines but to make awards.

Look at Malachi 3:16: "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him."

God will burn up the books of sin and death, but He will treasure the book of remembrance forever. *The Great Controversy* says that in this book "every deed of righteousness is immortalized. There, every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled." Ellen White says also in the *Review* for Nov. 22, 1898, that "the judgment is held in the presence of the other worlds, that the love, the integrity, the service, of man for God, may be honored to the highest degree. There will be no lack of glory and honor."

"We don't deserve any honor," you say; "all our righteousness comes from Christ." You're right; but God promises to honor us anyway. He wants the angels to be proud of us.

Can you see a person from some other world meeting a group of saints on the Street of Gold? "Say, I think I recognize you! Jesus told me so much about you that I feel acquainted without having ever met. Aren't you the layman who won a hundred souls in a single year? And aren't you the woman who sacrificed her health so her husband could labor in a difficult mission field? And, Johnny, aren't you the boy who always did the dishes without grumbling? We welcome you. Heaven will be a better place for your presence."

"God makes no mistakes," of course, *The Great Controversy* says. If we don't care about what Jesus is doing, if we don't really want to be Christlike and completely one with God, we'll be cut off. But it will be our own fault, not His.

But hasn't Jesus been trying to reconcile people to God throughout the ages? What is so different since 1844?

(1) One thing different is that the time has arrived in heaven when He has moved in procession to the hall of judgment (the most holy place) and opened up the books. God scarcely needs memoranda to jog His memory; He apparently chose this procedure to help the universe get better acquainted with us and with the way He deals with sinners.

(2) A second difference is that in the most holy place Jesus has taken His stand beside the ark, which contains the Ten Commandments. From there He sheds on the world the luminous holiness of true, Christ-centered Sabbath keeping. "From the

holies," Ellen White wrote once, "there goes on the grand work of instruction."

Christ would no doubt have liked to teach Martin Luther and all his followers about the Sabbath; but when a few folk in Luther's day did begin to observe it, Luther dubbed them Judaizers and legalists. In 1844 God found on earth a group of Bible students who were ready to follow Him by faith into the most holy place. He revealed the Sabbath to them—and they accepted it.

But Sabbath keeping, of course, is not just a matter of a day. It involves new persons. The Sabbath is to be kept holy; and if people are to spend a whole day without indulging a single selfish thought, they must practice a totally-victorious relationship with Jesus all week long. "To keep the Sabbath holy, men must themselves be holy."—*The Desire of Ages*, p. 283.

One special significance of the Sabbath since 1844 is that it represents an integral part of the atonement process. In order to bring people into total at-oneness with God, they must be brought into complete harmony with His revealed will. "Hereby we do know that we know him, if we keep his commandments" (1 John 2:3).

(3) A third difference between Christ's post-1844 ministry and what preceded it is alluded to in Malachi 4:6-7: "Before the coming of the great and dreadful day of the Lord" God will send Elijah the prophet to "turn the heart of the fathers to the children, and the heart of the children to their fathers."

In order to be at one with God, His saints must also be at one with each other. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20). "If ye forgive men their trespasses, your heavenly Father will also forgive you." (Matthew 6:14). Part of the atonement is a special work of grace that leads the people of God to be as lovingly forbearing of one another as they desire God to be of them. The saints must be "blotting out" the memory of other people's unkindnesses to them as earnestly as Jesus is blotting out their own unkindnesses.

To help His followers achieve the holiness of true Sabbath keeping and the love of full forgiving-ness, Jesus sheds from the most holy place the radiance of Sabbath purity and the spiritual energy of "the Elijah message." Both of these are mediated through the Holy Spirit, the angels, the Word of God, and the Spirit of Prophecy—which, of course, is the "testimony of Jesus."

But is it "easy" for Jesus to do this? In an early dream recorded in *Early Writings*, p. 79, Ellen White saw a lamb "all mangled and bleeding" and recognized at once that those who would worship God "must come before it and confess their sins." Our dear Jesus, who is doing so much to forgive us and to interpret our deeds favorably to the angels, is doing so at great personal cost. He *hates* sin. Past, present, and future are so vivid to His senses that the agonies of Calvary are rekindled whenever we seek His

forgiveness and sanctification. Revelation says that even "in the midst of the throne" He is still "the lamb as it had been slain."

Oh, the lamb that bled and died upon the altar

And the Lamb that died alone on Calvary

Fill my heart with sorrow as I stand beholding,
For I know their suffering was for me.

But my sadness deepens as I look to heaven,

For His sorrow did not cease at Calvary.

Lo, I see the Lamb of God still bruised and bleeding,

And He suffers, Oh, He suffers still for me.

But His blood will sanctify and make me holy,

Though the winds of sin and evil fierce assail;

For the blood of Jesus Christ, Desire of ages,

Can perform the miracle beyond the veil.*

Seventh-day Adventists know some very beautiful things other people don't know yet about our "contemporary Christ." Let us be about our business of telling it to the world.

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Earl Anderson (center) of the First Seventh-day Adventist Church of Minneapolis flew the podium by which he stands to Andrews. It was from this desk that E. G. White preached her 1889 sermon, "Ye Must Be Born Again." The desk was used to deliver the same sermon, October 23, 1976, at Andrews. With Anderson are C. Mervyn Maxwell (left) and Clinton Wall.

Eighty Years Plus Eight

by E. K. Vande Vere

It is my purpose, this evening, to describe to you some history of the SDA Church since the "Minneapolis Event" (of 1888) hoping to explain why 88 years have elapsed since that drama occurred and why Christ has not yet returned as He promised nearly 2000 years ago.

Before projecting a chapter in the history of Seventh-day Adventism, we should hang a backdrop for the action — a biblical backdrop found in Revelation 3:14-21.

Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

As many as I love, I rebuke and chasten: be zealous therefore and repent.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Concerning Laodicea I wish to make three brief comments; two at this place in my talk; the third one near the close of this historical account.

First: I recall a supper during which the hostess-cook said with deep disgust: "This supper is like putting one's mouth out the window!" And that is about as tasteless and insipid as anything could be! That is Laodicea! — AND US!

Second: Many years ago as we transferred to a certain Academy, our attention was arrested by placards posted in strategic places: "Millions now living have been dead a long time." Living but dead! And that, too, is Laodicea! — AND US!

Seven Roads from Minneapolis

In an effort to simplify a complex history, I wish to suggest that the General Conference delegates — and "The Church" — followed seven roads from that city (Minneapolis).

Road 1. By the Route of Church History. Like American Protestants generally, SDA's found outlets for action in the expansion of overseas missions. The administrations of O. A. Olsen, A. G. Daniells, and W. A. Spicer were much devoted to evangelizing

the world for Christ "in this generation." Scores of people, then hundreds, went forth, hoping rapidly to prepare the way of the Lord's return. Missionary careers became the ultimate service! (AND THE TASK IS STILL UNFINISHED!)

Those of the church — defenders of the faith — who believed their role was scholarly action — discovered Evolutionists, Modernists, Spiritualists, and such, to contest with.

Road 2. By the Way of American History. As in the nation, denominational finances perplexed and absorbed energies. "Deficit financing" agonized leaders of the church, sometimes putting them "on edge" with each other. Logically, then, in 1901, Mrs. White pled for the training of Christian businessmen.

The societal environment, too, impinged heavily upon the denomination, especially during the World Wars, the Great Depression, and the current affluence. Supposedly "rugged" church members, hopefully the most diffident and unbending people in society, accommodated to the pressures. Nothing so plainly indicates this secularistic conformity as their divorce rate which approximates that of the surrounding society!

Nonetheless, the denomination professes to await the swelling of the "Loud Cry" — and the light of that "other Angel" to finish their world task. (Before these developments can occur, however, a thorough righteousness by faith must become a spiritual reality rather than merely a talked-about hope!)

Road 3. By the Sawdust Trail. As Ellen White left Minneapolis she decided to carry the glad tidings of Righteousness to the people (Ms-24-88).

Therefore, as invited, Mrs. White, A. T. Jones, E. J. Waggoner, O. A. Olsen, and others, took to the sawdust trail during the ensuing decade to minister Christ Our Righteousness at camp meetings, institutes, workers' meetings, Bible Schools, and churches. Thus much of that Adventist world was freshly evangelized.

Wrote the Lady Evangelist: "After the Minneapolis meeting how wonderfully the Spirit of God wrought. . . Many souls were converted" (Ms-22-90). She also affirmed: "I am so thankful that the current is changing" (W-30-90).

But, of course, this special experience must deepen as long as life lasts — and be repeated as succeeding generations appear — until the goal of Revelation 14:12 is attained.

Road 4. By the Ridge Road. The clergy of the SDA Church, of course, imagined themselves as traveling an elevated way. And no doubt the "spirituality" of the "Ministering Brethren" weighed heavily upon Ellen White. To them she wrote counsels later known as *Testimonies to Ministers and Gospel Workers* (1923). She strove to help fashion these men to be shepherds rather than hirelings.



E. K. Vande Vere

With stout words she denounced "kingly power," that is, dictatorships. She denounced clerical officers for lording over their districts with an "iron rule" (TM 494). For requiring pastors to be "yes-men" and mere shadows (TM 367, 260, 393). For aspiring to build "machines" (TM 304). For itching to become "great leaders" (TM 501). For playing the role of "policy men" (TM 321). She reminded the Preaching Brethren that being elected to administrative positions did not make them infallible (TM 496)!

Two leading brethren much before the Lord's Messenger were George I. Butler and Uriah Smith.

GEORGE I. BUTLER. Ex-president Butler was so shaken by the stand taken by Mrs. White at Minneapolis that he appeared not to know just how to approach her when she came to Battle Creek immediately upon leaving the 1888 Conference. But she did not ignore him. In a note she begged him not to make any move "hastily" (EGW to GIB 12/11/88).

Later he recalled: "Sister White called me up to her room in the Hospital (in Battle Creek), and talked to me three or four hours, when my head seemed as though it would burst. . . I said very little . . . [nothing] disrespectful. . . (I felt) "she must have 'elbow room'" (GIB to JHK 5/10/04).

Admittedly Butler was considerably shaken. Nevertheless, he kept the faith during thirteen years of "retirement" in Florida (on account of his wife's illness and death). One could not charge him with reacting hastily!

From 1901 to 1904 Butler acted as president of the Florida Conference. From 1902 to 1907 he served as president of the emerging Southern Union Conference. Of such unexpected responsibilities he wrote: "I am in the work at the express wish and influence of Sister White and A. G. Daniells. . ." (GIB to JHK 3/17/05).

Until his death in 1918 Butler loved to minister as he could and to testify in the convocations of the saints. "I

cling to the old pillars of truth I accepted years ago, and see no reason to change one of them," he testified (RH 8/27/01). JOB!

EDITOR URIAH SMITH. Mrs. White earnestly and tactfully implored Uriah Smith to make a break with "Minneapolis." And he finally responded publicly during the Week of Prayer in December, 1890-91. In the Tabernacle "a call was made for all who desired to seek the Lord earnestly to come forward. (Many responded favorably) . . . Prof[essor] Prescott linked his arm in Elder Smith's and they identified themselves as seeking the Lord most earnestly. "The whole congregation was on the move . . ." is how Ellen White recorded it.

"Sunday Elder Smith came to me . . . I was encouraged to see he did not brace against me, and I withheld nothing from him. . . ."

"Tuesday he called on me again and asked me to attend a meeting which should be composed of a select few . . . he commenced with Minneapolis, and made confession. He had fallen on the Rock broken. I cannot describe to you my great joy. . . . As we separated Bro[ther] Smith took my hand and said, 'Sister White, will you forgive me for all the trouble and distress that I have caused you? I assure you that this is the last time if the Lord will pardon me. I will not repeat the history of the past three years' (Ms-3-11; Ms-54-90).

A CLUSTER OF MINISTERS. By 1900 about 25 named ministers asserted their conversion to the Minneapolis Message. There was high rejoicing as men squared themselves with Ellen White and before God.

So withal, though winds sharply swept Ridge Road they had been tonic!

Road 5. **By the Valley Road.** A valley road also led from Minneapolis — a way of erratic curves, of patches of light and shade, of cliffs and drop-offs. Along this route traveled Alonzo T. Jones, E. J. Waggoner, and others.

WAGGONER AND JONES. For three years and more after 1888 Jones and Waggoner spoke effectively, mightily to many audiences. Too little attention was given Ellen White's warning that Jones and Waggoner might not be able to successfully modulate from disfavor to high favor. She warned in 1892: "Should the Lord's messengers, after standing manfully for the truth for a time, fall under temptation, and dishonor Him who has given them their work, will that be proof that the message was not true? No, because the Bible is true" (EGW to OAO 9/1/92).

And so matters eventuated. So-called "pantheism" penetrated Waggoner, and others, from several sources (A. H. Lewis, J. H. Kellogg, England).

After a winter (1903-04) spent at Emmanuel Missionary College instructing in Bible, Waggoner connected with the Battle Creek Sanitarium. There he espoused "spiritual affinity" — until in 1906 his wife divorced him, and he married his "affinity." He thus severed from the denomination. Heartfelt letters written by Ellen White failed to alter his course. He died in 1916 a very confused gentleman. (See Olson, TCTV 312-16.)

For 15 years A. T. Jones "cut a big swath" in denominational affairs as lobbyist in Washington; as GC committeeman; as RH editor; as BC College teacher; as BCC Board chairman; as revivalist in the General Conference of 1899. Nonetheless the GC of 1901 largely ignored Jones; and late in 1902 he began to drift into Dr. Kellogg's dissident camp. He did his utmost to defend Kellogg's independency in 1904, thereby eliminating himself from the Church's council.

Jones' last encounter with GC President Daniells is told by their mutual friend, Dr. Sanford Edwards: "I got those two men together (at the St. Helena Sanitarium) in a room with God. They talked and prayed. What was said they knew and God knew. Jones told me that Elder Daniells begged him to come back [into the church], but he had replied that there was nothing for him to come back to. I watched him go down the hill, when he decided he was ready to go, and out of my life into the unknown . . ." (SPSE to EKV 4/27-30/1956)!

(Evidently, Jones, so busy contesting, had found too little time to nourish a meek and quiet spirit!)

THE REVIEW AND HERALD LEADERS. Since 1856 the RH Press had been a tower of strength — and perplexity. In 1900 perhaps 80 percent of its output was non-religious. In the 1890's its managers indulged in scheming, sharp dealing and manipulation. Such as double salaries for themselves.

Affirmed Ellen White of the willful ones at the Press: "They do not know when it is for the best interests of the institution to act nobly" (EGW in Library 4/1/01). She sounded an alarm, writing in November 1901: "He [God] has a controversy with the managers of the publishing house. I have been afraid to open the Review, fearing to see that God has cleansed the publishing house by fire" (8T 92)!

When the fiery sword fell on December 30, 1902, the plant was erased!

JOHN HARVEY KELLOGG. Few ran the shadowy Valley Road more flamboyantly than Dr. Kellogg.

After 1888 wrote the Gifted Lady: "After the meeting at Minneapolis, Dr. Kellogg was a converted man, and we all knew it" (1903 DB 84-88).

But the Doctor failed to absorb the lesson of 1888 — that faith, patience, meekness, love, and peace are of high value.

The man backslid — even to doubting the inspiration of the *Testimonies*.

And because he regarded the Sanitarium as being "his," he contested with the brethren over its control — at the GC of 1899, 1901, 1903 — at the Autumn Councils of 1902 and 1903 — at the Lake Union Conference in May 1904 (generally styled the "Berrien Springs Meeting").

The Berrien Meeting focused upon Kellogg — in an "early morning meeting," from 5:30 a.m. to 1:30 p.m.! A delegate later recalled: "Kellogg was ready to surrender along theological (pantheistic) lines but not on control" (SPSE to EKV 7/28/1957).

Mrs. White spoke in the afternoon, but Kellogg left early to continue independently. If possible, this meeting had been more acrimonious and disgraceful than that at Minneapolis!

To no other man had Mother White given more counsel, written more entreaty than to Dr. Kellogg. Like this: "I have a most earnest desire that you shall enter the city of God, not as a culprit barely pardoned, but as a conqueror. . . . I want you in heaven. I know of no one who would appreciate heaven more than you. . . . You must be there" (8T 125, 131).

A few months before his death in 1943 the Doctor confided to a friend that he "longed for nothing so much as to be at peace with the brethren." But, sadly, by that time he did not know how to make peace.

Self had blinded. He had pursued Valley Road to oblivion!

Road 6. **By Way of the Wilderness Trail.** (SDA) "Modern Israel" pulled away from Minneapolis to plod in a terrible desert for 88 years — until the actors of 1888, 1901, and 1904 were all gone.

Just how serious those three confrontations were was indicated by the Messenger: "This [1888] meeting has been the saddest experience in my life. . . ." (Ms-21-88)! "The result of the last General Conference (1901) has been the greatest, the most terrible of my life" (EGW to J. Arthur 1/14/03). "Evil angels obtained the victory at that (Berrien Springs) meeting" (EGW to GW Amadon 1/15/06).

As the Adventists trudged along, the Old Testament came alive for them. They found in Exodus (and elsewhere) prototypes, or prophetic charades, of themselves and their experiences in the exodus of the Hebrews from Egypt to Palestine. Confirmed Ellen White: "We are repeating the history of that people" (5T 160).

Twice Israel reached Kadesh-Barnea. Twice they were turned back to wander longer in the wilderness. (Were the SDA's turned back in 1888 and 1901?) Because of their second failure the Israelites had to make a long, detestable detour around Edom! Likewise shall Modern Israel detour "until she shall abhor herself" (8T 250. Italics supplied).

However, finally, finally, the Hebrews turned northward towards an elevated plain and fresh breezes. Now for the first time (in Moses' sermons) they saw and acknowledged their past mistakes and those of their fathers (PPH436). NOW THEIR PAST HISTORY TOOK ON NEW SIGNIFICANCE. Now, they admitted it was not God's will they should wander so long!

Suddenly "great" things occurred with Israel: great worldliness; great revival; great reformation; great attack on the Spirit of Prophecy; great shaking or winnowing; the Great Law exalted; the emergence of the great, fair, clear, terrible remnant church!

Ancient Israel entered in. The Exodus Movement, so long nearly motionless, so long detouring, ended as promised. Will Modern Israel likewise enter in? THEY WILL!

Certainly, as SDA's set forth in 1888 into the Wilderness they had no thought of spending 88 years there. Some focused on 1900. Next, the "little time of peace" after World War I seemed likely. Then 1928 (1888+40). Also, 1933 (falling of the stars plus

100). ARE SDA'S MORE EVENT CONSCIOUS THAN CONDITION CONSCIOUS?

Road 7. By the Great "White" Way. No road from Minneapolis shone with effervescence like the one traveled by Ellen White!

For 25 years "Minneapolis" remained an issue with Ellen White. In 1901 she still had stout words for those yet cool to the message preached there: "We may have to remain here in this world because of INSUBORDINATION many more years, as did the children of Israel, but . . . His people should not add SIN to SIN by charging God with the consequence of their own wrong course of action." To which she added: "There should be no grumbling that God had delayed His second advent, for IT IS HIS FOLLOWERS WHO HAVE DELAYED HIS COMING" (EGW to Kress 11/1900).

Manifestly, then, SDA's have largely failed God for many years. They have sought bigness rather than "betterness." THEY ARE LAODICEANS — which means they have ASSUMED success, progress, piety!

The prevailing sickness of these Laodiceans is failure to make God "first, last, and best in everything." They are poor, naked, and blind, and refuse to recognize their undone condition. Christ with His righteousness (robe, gold, eye-salve) stands at the heart's door, knocking, knocking, KNOCKING, but they slumber on, hoping He will still be there when the "final events" tumble them from their beds.

What final developments? 1) "The time of tarrying is almost ended. . . [but] By giving the gospel to the world, it is in our power to hasten the coming of the day of the Lord" (RH 11/13/13).

2) "When that hand [God's] starts the wheel [of His machinery] THEN ALL THINGS WILL BEGIN TO MOVE" (M-184-01). "With God's help, His servants will finally triumph" (1S 438-9).

3) Triumph! How? Ellen White forecast: "Let me tell you that the Lord will work in this last work IN A MANNER VERY MUCH OUT OF THE COMMON ORDER OF THINGS, and in a way that will be contrary to human planning. . . . THE WORKERS WILL BE SURPRISED BY THE SIMPLE MEANS THAT HE WILL USE TO BRING ABOUT AND PERFECT HIS WORK OF RIGHTEOUSNESS" (TM 300).

At this place I wish to make a third comment on Laodicea, as I promised at the outset. Now focus on our backdrop! "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

When we were visiting in the Redwoods of California, we met some old friends. "We're coming over to have dinner with you," they announced at the end of the church service we had been attending. When they arrived, they had guests of their own along — another carload of people.

We began to wonder where we would get enough food to serve so many. But they began bringing out of the car trunk dish after dish of delicious food. Such a feast as we had!

Christ is knocking at our heart's door and offering to have dinner with us. "If any man hear my voice, and open the door I will come in to him, and will sup with him, and he with me."

And He will provide a wonderful feast of soul-satisfying food!



Elder C. Mervyn Maxwell acts as one of the guides for tours in the Heritage Room during the Adventist Heritage Series. Here he explains the meanings of the beasts portrayed in Daniel and Revelation. The beasts, made of papier mache, were a recent donation to the archive. The Ellen G. White Research Center was also open to visitors on Sabbath afternoons of the Heritage programming. The Center contains 60,000 letters and manuscripts of Ellen White, along with 4,600 other documents related to the early development of the Adventist church.

Beasts Arrive at Heritage Room

The Andrews University Heritage Room has recently received seven papier-mache beasts representing the creatures of Daniel and Revelation and a model of the image described in Daniel 2. They were donated to the Heritage Room by Fred M. Ramsey, an alumnus of the university.

The replicas were originally commissioned early in 1906 by Elder W. W. Simpson, who paid a Hollywood firm \$600 for them. Simpson, one of the first city evangelists in California, used them during his campaigns in the early part of this century.

The Oakland *Herald* of October 22, 1906, describes the public impression made by them.

Preaching the gospel with a menagerie is the remarkable experiment being tried in Oakland by William Ward Simpson, the convicted infidel, who has pitched a

huge tent on the vacant lot on Broadway, and is nightly lecturing on prophecy to huge crowds.

With a set of four stuffed and mounted beasts, the like of which has never been seen in any circus or sideshow, the evangelist intends to illustrate the book of Daniel in a way absolutely new to missionary history. Besides exhibiting his formidable specimens in his pavilion, he will hire an automobile and carry the startling collection through the streets of the city, advertising in fearful fashion the Bible doctrines which he will expound in the evenings.

After Simpson's death in 1907, the beasts were put in storage where they suffered serious decay. Winea J. Simpson, daughter of the evangelist, had them completely restored in the 1960's by the Loma Linda University art department. They were used in a 1971 evangelistic series by Pastor Fred Ramsey, grandson-in-law of Elder Simpson.

Simpson's evangelistic method was commended by Ellen G. White:

These beasts are made of papier-mache, and by an ingenious invention, they may be brought at the proper time before the congregation. Thus he holds the attention of the people, while he preaches the truth to them. (Letter 326, 1906, cited in *Evangelism*, p. 204.)

The creatures, wired to rise up out of an earth or sea background, did not always keep to the evangelist's plan, reported Simpson's daughter. If one beast would rise inadvertently, Simpson would say, "What are you doing here? It's not time for you yet!" and cause the contrivance to disappear until called for. This was much to the audience's delight."

The donor, Pastor Ramsey, received his M.Div. degree from Andrews University in 1972 and is now located in Crescent City, in the Northern California Conference.

At the Theological Seminary

ROCHAT WRITES BIOGRAPHY OF FORMER DEAN HORN

Dr. Joyce Rochat, professor of English at Andrews, is on a sabbatical leave this quarter to continue work on a biography of archaeologist Dr. Siegfried Horn, former dean of the Theological Seminary.

The committee which selected Dr. Rochat for the project has given her four years to complete the work which she began this past summer. Dr. Rochat has interviewed Dr. Horn extensively on location with the Heshbon expedition, and is presently staying with Dr. and Mrs. Horn at their new home in Pleasant Hill, California, for a few weeks where he is translating on tape from his early German language diaries.

Inquiries have been coming in regarding Dr. Kenneth Strand's new book, *Interpreting the Book of Revelation*.

The book is clothbound and available by ordering from the Andrews University Bookstore, Berrien Springs, Michigan 49104. There is a special pre-publication price of \$3.95, good through March, 1977. After that time the regular price will be \$6.50.

Seminary Profs Present Papers at Biblical Literature Society

Six professors from the Andrews University SDA Theological Seminary presented seven papers at the annual meeting of the Society of Biblical Literature in St. Louis, October 28-31. Dr. Thomas Blincoe, dean of the Seminary, reports that this is the largest group of Seminary faculty ever chosen to make presentations at a scholarly meeting.

The convention included members of the American Academy of Religion and the American Schools of Oriental Research, as well as the Society of Biblical Literature. A

Hasel and Horn Contribute to New Bible Dictionary Supplement

Drs. Gerhard Hasel and Siegfried Horn of the Theological Seminary at Andrews University are contributors to the *Supplementary Volume of the Interpreter's Dictionary of the Bible* published by Abingdon Press in October.

First published in 1962, *The Interpreter's Dictionary of the Bible* has become a standard reference work, with over 110,000 sets sold. *The Supplementary Volume* is designed to update and supplement the original entries, taking into account recent archaeological discoveries and new trends and developments in biblical scholarship.

The new volume is completely cross-referenced to the original four-volume set. Its 1,040 pages include the most comprehensive and latest-available information on developments that have occurred since the original four-volume reference work was published in 1962. Over 110,000 sets of the four volumes have been sold to date. *The Supplementary Volume*, together with the original four volumes, will provide every reader of the Bible with the most up-to-date complete resource material available today for thorough understanding of the Bible.

Serving on the editorial board, along with Dr. Emory Stevens

Bucke, senior editor for Abingdon, are Keith R. Crim, general editor, professor of philosophy and religion, Virginia Commonwealth University, Richmond, Virginia; Victor Paul Furnish, New Testament editor, professor of New Testament, Perkins School of Theology, Southern Methodist University, Dallas, Texas; and Lloyd R. Bailey, Old Testament editor, associate professor of Old Testament, Duke Divinity School, Durham, North Carolina.

The three editors, each a well-known biblical scholar in his own right, and the 271 writers, outstanding speakers, preachers, and teachers, represent Protestant, Roman Catholic, and Jewish faiths from all over the world. The writers include some who had contributed to the original four volumes, along with many others—younger scholars who have established themselves in recent years, including an increased number of prominent women writers. Each has contributed his or her specialized knowledge in various biblical fields to make the *Supplementary Volume* an indispensable reference book for pastors, priests, rabbis, students, teachers of religion, and, indeed, persons in all walks of life who are interested in understanding the Bible in its cultural and historical setting.

Countries represented by the 271 contributors to the *Supplementary Volume* include: the United States, England, Switzerland, Germany, Israel, Canada, France, Italy, the Netherlands, South Africa, Scotland, Australia, Denmark, Ireland, Belgium, and Sweden.

The editors have sought to stimulate the interpretation of the Bible through articles on exegesis and hermeneutics and an extended series on the history of interpretation. At the same time they have sought to promote greater understanding of the ancient languages and the history of the transmission of the text.

More

THE GREEK TEST

It is more feared than almost anything else seminarians face. Its very mention is enough to strike fear in the heart of grown men. The Greek Test.

My earliest memory of Andrews University is as a nine-year-old when my father announced with much relief, "I passed." Now I have returned to Andrews, this time with a seminarian husband, and await the fateful judgment of The Greek Test.

For several weeks our apartment has shown signs of the impending conflict—Greek review cards, Greek Bible, Greek Lexicon placed hither and yon. Every evening for two hours half the family has gone to Greek Review class, boning up on what once was knowledge—or should have been.

Now the moment of truth has come. Our alarm rang yesterday—unusual for a Sunday morning—and my husband, Calvin, went to join the roomful of seminarians gathered for the ordeal. Nervous chatter filled the room, and some scanned notes for the last time.

Then it began. The mentor rose, and with an empathetic smile remarked, "Here is your instrument of torture." A word of prayer was spoken, the tests were distributed down the rows, and then—silence.

Bible Dictionary Continued

Illustrating the more than 650 entries in the *Supplementary Volume*—140 completely new—will be 8 pages of full-color photographs to illustrate the new articles on early Christian, early Jewish, and ancient Near Eastern art. Additionally, there are over 100 black-and-white illustrations—site plans, archaeological reconstructions, photographs of recent archaeological finds and excavations, frescoes, statues, inscriptions, underwater archaeology, ground plans of temples and other buildings, and the earliest specimen of notated music. Eight pages of new, up-to-date, full-color Hammond maps are included, plus four special black-and-white maps. Sketch maps appear throughout the volume.

Nearly three hours passed before Calvin emerged from parsing and translating. His colleagues were excited, some sober-faced, some bantering about their assumed misfortune. "I'll be with you in Greek this quarter," a few remarked, sounding casual, or at least resigned. Some gave an air of confidence. And some, of course, were just not sure.

Sometime tomorrow morning results will be given out in Seminary Hall. I'm sure it will be with a thrill of terror that many men—Calvin included—will seek their fate. And sometime tomorrow morning I hope that my childhood memory will be relived in the magical words, "I passed!"

—Marilyn Thomsen

Ed's Note: He did!

Student Gardens

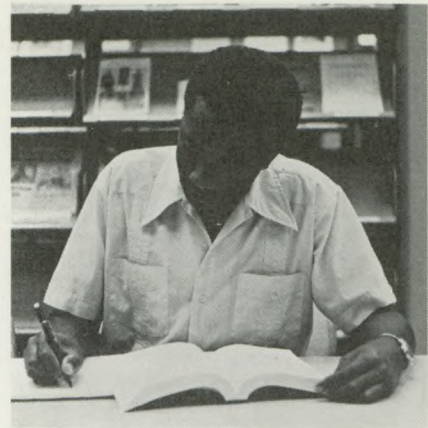
by MARILYN THOMSEN

"Exercise in the open air should be prescribed as a life-giving necessity. And for such exercise there is nothing better than the cultivation of the soil."

So wrote E. G. White in *Ministry of Healing*, in 1905. Since the summer began this year, a hundred or so AU students have been trying their hands at gardening.

Student gardens are no new thing on the AU campus. For years garden plots have been made available to those wishing to try out—or develop—green thumbs. But during the last three years there has been a new wave of interest in gardening and home canning, perhaps a result of inflation and rising food costs, said Bernard Andersen, chairman of the agriculture department. With the increased demand for garden spaces, a large area behind the Maplewood Apartments was converted from alfalfa field to student gardens.

Garden interest waxes strongest about February, as students get "spring fever." In the early spring the university farm workers plow, harrow, and fertilize the land. When the frost danger has passed, those students who have paid their rental fee turn over the land and prepare it for seeding.



Another seminary student, Leonard Gashugi, studies for all seminary classes with the same diligence that helped him to pass a Greek qualifying exam he wasn't even required to take.

Gardening methods vary from farmer to farmer. Some student farmers are industrious enough to mark out straight rows with string or use a yield-increasing method such as the French Intensive Double Digging method. Others simply turn over the dirt, rake, plant seeds in rows—and hope.

As the gardens are being laid out and planted, advice is given and garden books consulted, because many of the would-be gardeners are rank amateurs in the field. Novice Kathy Lichtenwalter benefited from the gardening expertise of her mother, but reported, "I didn't take all her advice—unfortunately."

A most exciting time in the gardening cycle comes when the seedling plants begin to sprout and anxious farmers watch for the first signs of growth. One student, in the waiting period, remarked, "I think we must have planted the seeds upside down!"

The "desire" of the seeds to grow, despite the lack of expertise of the gardeners, was a source of amazement to the students. The seeds seemed somehow to come up, regardless of the fears of their planters.

More

FOCUS

Russian Churchman Visits Andrews Following S.D.A. Annual Council

by RAY MINNER

He was thin, of medium build, and possessed thick, wavy hair, alternately white and gray. His quick smile and hearty greeting came almost too easily for the time of day as he plunged into the predawn cold. Elder Mikhail Kulakov of the Soviet Union was on his way to the airport, headed for southern California and the last part of his visit to the United States.

Elder Kulakov had secured the permission of the Soviet government to



Russian Churchman Mikhail Kulakov

officially attend the Annual Council of the Seventh-day Adventist Church in Washington, D.C. A special invitation had been extended by the president of the General Conference, Elder Robert H. Pierson, and Kulakov had opportunity to represent the Adventist churches of Russia. He is the pastor of a church in Tula, a name strange to most western ears, but a city of almost half a million people about 125 miles from Moscow.

This was Kulakov's second visit to America. He had expressed his wish to visit the Adventist universities at the conclusion of the Annual Council, and an invitation was quickly issued for him to be a guest at Andrews.

Contrary to popular belief in western countries, religion actually exists in the Soviet Union. As he rode through the early morning darkness, Elder Kulakov talked about the Russian church.

"We have about 30,000 believers in the Soviet Union," he said. "But we have no central organization as Adventists do in other parts of the world." As Kulakov described it, each individual congregation is more or less autonomous—its members free to meet and worship regularly. Pastors visit in other churches from time to time.

Accustomed to hearing of various restrictions, one expected to find Kulakov with a heavy heart—yearning, maybe, for freedom. Not so, "The brethren in America, I find, have a tendency to exaggerate our problems. We do not feel so bound and restricted."

Kulakov's questioner was curious about the Russian people's attitude toward the United States, but Kulakov was more anxious to talk about Adventist believers than about people in general. "The Adventists in Russia are filled with love toward our brethren in America and in all parts of the world." Always upbeat, always positive.

More and more, he said, pastors and laymembers in Russia are becoming able to purchase automobiles, and this aids tremendously in the work of the church. The standard of living is improving from one year to the next, and this has its impact on the church, as it would on any segment of society. More young people are being baptized, something which obviously is essential to the well-being of the church.

Kulakov stressed the fact that Russian Adventists scrupulously avoid politics. Like Americans, they desire to be good citizens, but they do not participate in Communist Party affairs. He seemed interested that American Adventists take part freely in the electoral process and expressed genuine regret that he would be leaving this country on November 1—the day before the election. "I will not know how your election comes out," he said, "until I read about it in the Soviet press."

Never did a note of discouragement

Gardens — Continued

As the aching of muscles, tired from "getting the garden in" subsided, students discovered the pleasure of farming the "back 30" (30 x 50 feet, that is). To Madalyn Allen, even the weeding was enjoyable and a "relief from staying in the dorm" while waiting for an apartment to become vacant. The garden also provided an opportunity to meet new friends, she noted. To her seminarian husband, Edward, it offered a chance to "get away from all the studying and relax in an uncerebral atmosphere." Said another friend, "Working with your hands makes you feel like a whole person, not just a study-machine."

David Perry, another seminary student, has found gardening his first plot to be healthful, providing good exercise. He has become so enamored with gardening that he would like to build a greenhouse at a later time.

Family economics motivated some to take up gardening; and as the summer went on, students began to eat the fruits of their labor. The gardens yielded a wide variety of produce. Most plentiful were tomatoes and various types of squash; but eggplant, kohlrabi, and other less-common vegetables also flourished.

With an eye to savings, some families canned and froze their surplus produce. Orlene Reimche and Madalyn Allen, for example, each canned over a hundred and fifty jars of produce during the summer. Some students rent freezer lockers for additional storage space.

The fall harvest season brings with it mixed feelings of relief and sadness. The coming of winter means an end to the hours of weeding and watering, but also to the joy of watching the cycle of nature. For the hundred families who planted, nurtured, and reaped campus gardens, the season is over—until another spring.

ment intrude on the conversation. "For the church, things are going much better," he said. "I believe in the future we will have a good formal organization. Perhaps one day we will be able to reach the masses in Russia with the news of Jesus' love."

Retreats Mark School Opening

Campus Leaders' Pre-school Retreat

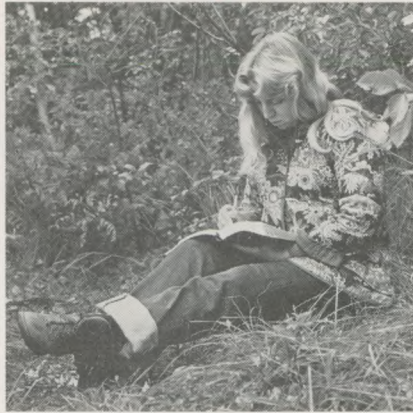
The Pre-School Leadership Retreat, a planning and fellowship meeting of AU student leaders, was held at Camp Au Sable, September 19-21. Sponsored by the Campus Ministries and the Student Association, the meeting brought together 70 representatives of student organizations.

Attending the Retreat were the executive officers of the Andrews University Student Association (AUSA), including the directors of the Andrews Christian Youth Action (ACYA). Student resident advisers, returned student missionaries, and officers of the Black Student Christian Forum also took part in the retreat.

"The retreat helped bring spiritual encouragement, refreshment, and unity to the campus leaders, and drew them together," said Conrad Gill, Pioneer Memorial Church associate pastor for campus ministry, one of the retreat speakers. "Intermingled with planning sessions were opportunities for reflection."

"The annual retreat was a reminder," said Greg Gerard, president of the AUSA, "that in the rest of the days of the year we will need physical, spiritual, and mental exercise." "It drew the sponsors and the students together as we work toward the objective of a spiritual emphasis in our program," said dean of women Miss Arlene Friestad.

a time for everything



... time to be alone



... time to sing



... time to enjoy a crowd

More



... time to think



... time to make friends



First AUSA senate of the fall term is called to order by vice-president Tim Matacio. These Monday-night "hash" sessions are held in the old physics amphitheatre in the basement of Campus Center.

AUSA Senate Holds First Fall Session Appoints Committees

The AU Student Association Senate held its first meeting of the new school term under the gavel of Tim Matacio, senate chairman and vice-president of AUSA.

AUSA president, Greg Gerard, appointed persons to fill vacant positions: Social Recreation, Denise Schaller and Marguerite Austin; Parliamentarian, G. Mark Smith; Public Relations Secretary, Rita Waterman.

Approved were the following committees: **Finance:** chairman, Gary Cornelius, Steve Davis, Lauane Addis, David Byrkit, John Gimbel, Judy Myers, Brian Stephan, and Marvin Brauer; **Academic Life:** chairman, Gerald Mittleider, Jeanna Easley, Steve Davis, Lauane Addis, Michael Fox, and David Dunn; **Constitution and By-Laws:** chairman, Sammy Watson, Michael Fox, Jim Hiner, Victor Maquera, Terry Rusk and Glenda Coffin; **Student Life:** chairman, Becky Snyder, Greg Smith, Angie Scarlett, Victor Maquera, Thelma Straker, Debbie Wazdatskey, Judie Upshaw, and Dave Fishell.

At a second meeting this year of the AU Senate, four budgets totalling \$24,012 were passed by the senate after serious debate in an overtime session.



AUSA President Greg Gerard

Retreats — Continued

Campus Concern

"Creative Living" was the theme of the Campus Concern Fall Retreat, sponsored by the Campus Ministries and held October 7-9 at Camp Michiana.

Students attending the retreat, according to Elder Conrad Gill of Campus Ministries, "not only had a chance to retreat and come apart, but they also had time to look at their personal spiritual life. They were made to think about their responsibility to others as well as to themselves."

Highlighting the weekend were talks by Elder Desmond Cummings, Jr., assistant professor of youth ministry at the seminary. The Sabbath School discussion was led by Ralph and Beatrice Neall, both doctoral students at Andrews.

Students participated in discussions of the films, "TV and Thee" and "The Gospel Blimp." They also enjoyed group singing and outdoor recreation. The retreat closed with a communion service led by Elder John Kroncke, pastor of the Pioneer Memorial Church.



English Club officers were elected, October 21, as follows: (from left)—John Gimbel, senior/math, co-president; Becky Snyder, senior/English, and John Frost, senior/history (top), secretary-treasurer; Mrs. Stella Greig, sponsor; and Jill Doster, senior/English, co-president.



Ray Minner is the new public information officer at Andrews University. Previously he had taught in the Georgia-Cumberland and Potomac Conference school systems. Also, he was manager of WSMC, the radio station for Southern Missionary College at Collegedale, Tennessee. Minner received a BA degree from Southern Missionary College. He is married to the former Vida Welch, and they have one daughter.

Huggins Joins Staff at Men's Residence Hall

Oakwood College graduate George Huggins has joined the men's residence hall staff as an assistant dean of men, filling the vacancy left by dean Walter Horton. Prior to accepting this position, Huggins spent two years pastoring in the Staten Island district of New York City and studied last year at the Theological Seminary at Andrews.

Honors Students Attend National Council

Four students from the Society of Andrews Scholars and their sponsor, Dr. Merlene Ogden, attended the 11th annual conference of the National Collegiate Honors Council, October 22 and 24, at the University of Arkansas, Fayetteville.

During a regional honors chapters' meeting, plans were made among AU, Central Michigan University, and Cathage College, Wisconsin, to exchange representatives during the school year.

The AU Honors program involves approximately 330 students. To qualify for the program, a student must maintain a g.p.a. of 3.0.

Augsburger Receives Second Doctoral Degree

Dr. Daniel Augsburger, professor in the Seminary and the College religion department, recently received his second doctorate.

This second degree, a DTh in Church History and Historical Theology, was conferred by the University of Strasbourg in Strasbourg, France. His dissertation was entitled, "Calvin and the Mosaic Law." The two-volume work discussed the literal use of the Mosaic Law by the Geneva reformer.

Augsburger's doctoral committee recommended that his dissertation be published.

Augsburger's first doctoral degree was a PhD in Romance Languages and Literature from the University of Michigan, in 1950.



Yvonne Whited is leaving Campus Ministries after two-and-a-half years of service there. She will assist her husband, Brad, with his new pastoral duties near Portland, Oregon.

Volleyball Intramurals Begin at Andrews

"Every girl gets to play," said Ingrid Johnson, coordinator of girls' intramural activities, in discussing girls' volleyball intramurals.

Forty-four girls turned out for the start of the volleyball series this year, Ms. Johnson said. Games are played every Tuesday and Thursday at 5:15 to 6:30 p.m. There are six teams of eight players each. They play games of 15 points each, taking the best two out of three games. The intramural series lasts about three weeks.

A men's intramural volleyball league is being held from November 15 to December 11.

Teams this year will be submitted by the various departments or clubs on campus.

AU Band Enrolls Record Number

The AU Band has set a new record high in enrollment this year, according to director Mrs. Patricia Silver.

The woodwind section is healthy, but the band needs more trombones and French horns, as well as an oboe player, comments the director.

First appearance of the band is scheduled for December 5 at a student assembly, followed by a Saturday night Christmas Concert, December 9, said Mrs. Silver.



The new Maplewood Apartments will help alleviate the housing shortage on campus. They will add 46 additional apartments for married students.

Mini Workshops Offered On Human Potential

The department of education has been receiving calls for mini workshops in human potential studies, according to Dr. Mercedes Dyer, professor of counselor education. Accordingly, the department has provided this fall several three-day workshops in various areas: Minnesota Teachers' Convention, conducted September 12 to 15 by Herman Johnson, Beth Wilkins, Fred and Mercedes Dyer; General Conference Workers' Wives, October 18 to 20, by Herman Johnson, Mercedes Dyer, Ruth and W. G. C. Murdoch; Union College chapter of Adventist Association of Educators, September 24 to 25, by Fred and Mercedes Dyer.



"Cast" staff members work on the thousands of names and pictures included in this year's book. Left to right: Brad Newton, Angie Scarlett, and Pine Price, "Cast" editor.

Goldhammer Speaks for Bicentenary

Dr. Keith Goldhammer, dean of the Michigan State University School of Education, spoke on "Career Education, in the 3rd Century U.S.A.," Monday evening, October 25. The talk was part of AU's Bicentennial Lecture Series in Education.

Dr. Goldhammer is known nationally and internationally as one of the top experts in the field of education.

The purpose of the Bicentennial Lecture Series has been to provide glimpses into the future in education in the U.S.A.'s next century. The series has been sponsored by Andrews University's Area Chapter of Phi Delta Kappa, Lake Michigan College, Southwestern Michigan College, Berrien County Intermediate School District, and Andrews.

Legal Studies Minor Receives Faculty Nod

The Andrews faculty, meeting on October 10, gave formal approval for a minor in legal studies, according to Dr. Dwain Ford, dean of the College of Arts and Sciences.

No additional classes will be added because of the new minor, he said; classes applying to the minor are offered through the departments of political science, communication, sociology, and business administration.

The idea for the new minor was conceived by Dr. Robert E. Firth while attending a regional meeting of the American Business Law Association.

57 Nursing Students Take Nightingale Pledge

Fifty-seven sophomore nursing students participated in the Capping and Consecration service on Sabbath afternoon, November 6, in the Pioneer Memorial Church. The group included five men.

The 52 women marched down the aisle carrying their nursing caps in their right hand. The caps were put on the new nurses by relatives and friends who are also nurses; and a chevron, denoting rank, was pinned on the left shoulder of the men.

Jean Graves, registered nurse of Hinsdale Sanitarium and Hospital, addressed the nursing students and an audience of approximately 200 relatives and friends.

Standing in candlelight, the students recited the Nightingale Pledge, formulated in 1893. After the Pledge, the nursing students sang, "Father Lead Me Day by Day."

Full accreditation for Andrews' nursing program was received in December, 1973, from the National League of Nursing (NLN). The accreditation runs for a period of four years. The AU nursing department is presently involved in a self-study and review for the undergraduate curriculum as part of the accreditation requirements for the NLN. The department is endeavoring to develop excellence on the baccalaureate level for a solid foundation for a master's degree program, said department chairman, Zerita Hagerman.



The International Relations Club has elected the following officers: (from left)—Greg Hovande, senior/history, secretary-treasurer; Meri Nuhbegovich, junior/political science, public relations; Michael Sparrow, freshman/theology, vice-president; Joy Wilson, senior/religion, president; and Dr. King-yi Hsu, sponsor.

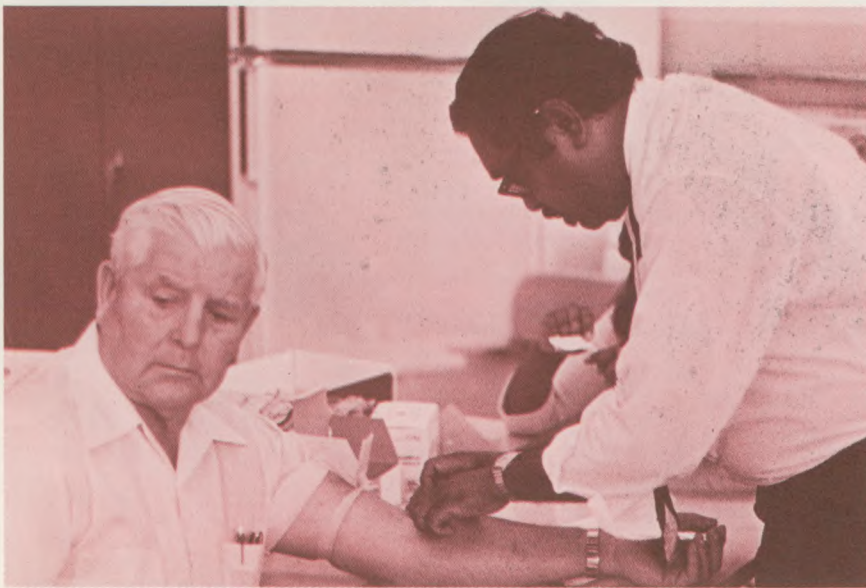


The Far Eastern Club scholarship is presented to Abel Pangan by the club sponsor, Dr. King-yi Hsu. Pangan, from Bangkok, Thailand, is enrolled in the doctoral program of religious education.

Estate Planning, Tax Law Seminar Held at AU

A seminar on estate planning and new tax laws was held Sunday, October 31, 1976 at 10 a.m. in the Andrews University Seminary Chapel. It was open to all interested persons and was followed by a President's luncheon. Elder Reese Jenkins, director of Trust Services for the University, coordinated the seminar program.

3 C's Risk Evaluation Benefits Area Residents



"I'd rather not look!" Arnold Bowman (right), medical technician at Memorial Hospital, St. Joseph, Michigan, is a volunteer worker in the 3 C's program at Andrews.

Seventy-one of the seventy-three people who were screened at the 3C's Risk Evaluation program at Andrews University on September 12 discovered that they had one or more risk factors for coronary disease or stroke, said Mrs. Charlotte Hamlin, program coordinator. This percentage, she continued, was in line with the results of earlier screenings.

Two thirds of those tested had a cholesterol level above the ideal range. Nearly half had blood pressure higher than the ideal range, and a third had elevated triglycerides, reports Mrs. Hamlin. The program's purpose is to lower disease risk factors, she said.

Studies on previous programs have shown on the average a lower weight, cholesterol, triglycerides, blood sugar, and blood pressure level in 79 people who were rescreened, thus lowering their risk of disease.

Most participants came from the Berrien County area. They came for various reasons—a family member had come previously, they felt that they might be in a risk group, they desired laboratory work done, they just wanted to check on their health. Some came to be rescreened for progress in lowering their risk factors.

An advantage of coming to the

3C's, one mother added, is that "a family can do it all at one time." She appreciated the program's convenience and inexpensiveness.

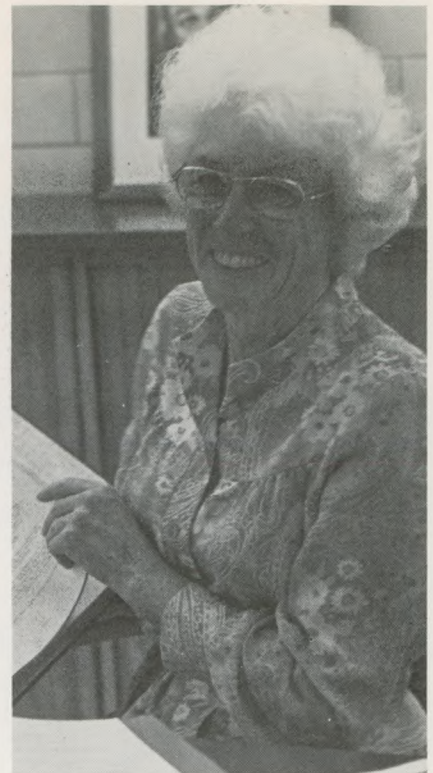
The screening programs are followed by evening lectures from Monday through Thursday providing information on how to reduce stress, weight, and levels of cholesterol, triglycerides, and blood sugar through diet and attitude control.

Held in connection with this 3C's program was a Health Leadership Workshop, training people to coordinate similar programs. One workshop student, 23-year-old nurse Jean Tilley, came from Sydney, Australia.

The 3C's program has been run quarterly at Andrews University since 1973. The next program is scheduled for January, 1977.

Dietitians Attend National Conventions

Three teachers and three students in the Andrews University coordinated undergraduate program in general dietetics attended the 22nd Annual Meeting of the SDA Dietetics Association in Stoneham, Massachusetts, October 10-12. Following this, they participated in the national meeting of the American Dietetic Association held in Boston.



Mrs. Charlotte Hamlin, director of the 3 C's program sponsored by the nursing department at Andrews.

Bloodmobile Deluged by Andrews Donors

Approximately 350 students and faculty at Andrews University lined up Tuesday, October 19, to donate blood for the Red Cross, according to Mrs. Pat Rosen of the Great Lakes Region Red Cross office in Lansing.

The response was considerably beyond expectations and close to 50 were turned away because there was not enough time to process them. "At 3 p.m.," said Mrs. Rosen, "we had 100 people in line waiting to give blood and we had to close our registration line. We'll be here until 6 p.m. as it is." The bloodmobile program had been scheduled to close at 4 p.m.

"Most of our helpers are volunteers who have to go home to their families," she said. "We just can't handle any more donors in the time we have." Mrs. Rosen said she was sorry the large turnout had not been anticipated because "we can use every drop we can get."

On hand were 27 volunteers including eight nurses, plus the representatives from the Red Cross office in Lansing.

Who? What? Where? When? Among Our Alumni

S. E. California Chapter Elects New Officers

Wilton H. Wood, BS'32, reports that the S.E. California Chapter meeting at Loma Linda last February was one of the best gatherings they ever had. There were so many attending, he said, that only about half could be seated.

New officers were elected at that meeting as follows:

President, Arthur R. Davis, Jr., M.D.

Vice-president, Jan Kuzma
Secretary, Marilyn Gregg
Treasurer, Royce Perkins, CPA

The February meeting was planned by retiring officers Elder Robert McIntyre, president; Beth Lowry, secretary, and Gene Evers, treasurer. Also helping were past president George Nelson, the Wilton H. Woods, and others. Meeting with the group from Andrews were Richard Hammill, A.U. president; Donald Prior, vice-president for Public Relations and Development; and Horace J. Shaw, executive secretary of the Alumni Association.

Dr. Wood was former chairman of the department of education at Andrews. He retired as director of student teaching, after 16 years at Andrews, in 1972. Additional degrees earned by Wood are MA'45 and EdD '55, University of Maryland. He is working part time at the Loma Linda, Calif., Chamber of Commerce. Married to Minnie Iverson Wood, formerly of the music staff at Andrews. The Woods reside in Loma Linda.

Delmar Nick Schacht, BA'76. Bible teacher/building supervisor at Wollega Adventist Academy, Ethiopia, Africa. Married to Joni Marie Benson. One son.

Richard James White, MA'64. Chairman of the music department at Southwestern Union College, Keene, Texas. Additional degree, PhD from Indiana University. Married to Shirlee Jean Harrell. One daughter, one son. Resides at Keene, Texas.

Bayard C. Vermilyea, DO, BA'59. Physician. Married to Beverly JoAnn Stevenson, attended '51-'52. One daughter, one son. Resides at Chesterfield, Mo.

Vicky Jean Wall Bandel, BA'75. Married to Bruce Jan Bandel, attended '71-'73. Resides at Eighty Four, Pa.

Juan Chavez, former student. Working with the Spanish church in Vineland, N.J. Married to Magda Chavez. One son, one daughter.

Daniel J. Drazen, BA'74. Part-time librarian. Additional degrees: MA in library science from Rosary College. Resides at Berwyn, Ill.

Joe Marshall, MTh'57. Semi-retired since 1969. Working as chaplain of the San Joaquin Community Hospital, Cal.

HOMECOMING

"The Vision Glorious"

April 29 to May 1

1977

He writes: "We were able to work for the organization 40 years and three months. Twenty-seven years of that were in the classroom. Taught in Hawaiian Mission Academy for eight happy years. Our health is excellent and my wife is manager of the Adventist Book Center in Bakersfield, Cal."

Donald E. Howe, BA'52. Minister, Louisville, Ky. Has worked nine years in Michigan, nine in North Dakota, three in Iowa, and three in Kentucky. Married to Vivian Fay Howe, 2yr.-certificate, '52.

Focus Articles Like a "Class Period"

George E. Stacey, Jr., MA'58. Stewardship and development director of the Inca Union, Lima, Peru. He writes: "Just received the April-May issue of FOCUS. What a thrill to read through it and get up-to-date on what's going on at Andrews. Some might think that being so far away and not having too much contact with Andrews we have no interest. They are wrong! We are interested in what happens at Andrews. It is true that we do get tied up with work and we seldom write. This has been my case these last 18 years spent here in South America since graduating.

"Every time a FOCUS arrives time has to be taken to read it. Especially interesting are the articles. I consider them like a 'class period' at Andrews. With my family we are going back to the States permanently at the end of the year. I want to keep on receiving FOCUS, so for the time being change my address to 4612 Stockwell, Lincoln, NE 68506."



Jan Church Hafstrom

Jan Church Hafstrom, BA'76. Assistant editor of *Life and Health* magazine. Ms. Hafstrom was editorial assistant and later a contributing editor of *Consulting Engineer* magazine in St. Joseph, Michigan. For eight months before graduation she served as public information officer for Andrews University. Resides at Washington, D.C.

Annette Bradley, BA'76. Editorial secretary for the Review and Herald Publishing Company, Washington, D.C. Resides at Silver Spring, Md.

Karen Lee Snyder, BA'76. Working at the computer center at Loma Linda University and enrolled in nine hours of graduate work at the La Sierra campus in home economics education with an emphasis on textiles. Karen graduated from AU with two majors, one in home economics and the other in chemistry. She served as a Student Missionary in Bangladesh in 1975.

Gloria Jean Fogg, BA'65. Has recently graduated with a master of education degree from Middle Tennessee State University, Murfreesboro, Tenn.

Yuergen H. Struntz, BA'70. Minister. Recently moved from Coudersport, Pa., to Albany, N.Y. where he is doing pastoral work. Married to Darla Mae Heisey, BS'70, who is teaching home

IN TIME FOR CHRISTMAS

A NEW BOOK

"TEST TUBES AND CHALK DUST"

A biography of Burton H. Phipps by Barbara Phipps

Phipps was for fifty-four years a dean of boys, administrator and teacher in the academies of the Lake Union Conference and in two colleges. For thirty-two of those years he was principal of the academy and biology teacher at Emmanuel Missionary College (now Andrews University). His story is told to present a picture of the ingenuity, the versatility, and the dedication demanded of the teaching profession in the early 20th century.

The 148-page book may be ordered in either paper back (\$3.50) or hard cover (\$5.95) from the University Printers, Berrien Springs, Michigan 49104.

Alumnotes — Compiled by Beverley Hook

economics at the Seventh-day Adventist Tri City Junior Academy.

Harold Fagal, BD'64, received his PhD in New Testament studies from Fuller Theological Seminary in June, 1975. He is currently professor of New Testament at Loma Linda University, La Sierra campus. Married to **Ruth Smith**, MA'64, who recently passed the oral exams for her PhD in education (curriculum evaluation) at the University of California, Riverside. She is currently chairman of the science department at a Riverside, Calif., high school.

Summer Peasley, BA'73, MA'76. Is teaching at Shenandoah Valley Academy, New Market, Va.

Alberta Oliver, BS'61. Teaches grade 4 at Greater Nashville Junior Academy, Tenn.

Helen L. Lunde, BA'65, MA'66. Is now retired and living with her daughter and husband, Pastor **Fred W. Ellis**, MA'60, who recently returned from six years' mission service in Pakistan. Fred has a district of three churches in Kansas.

Roy A. Wolcott, BA'45. Presently pastor of the Shafter and Taft churches, Cal. Married to **Louise Bartlett**, '44. Recently attended the ordination of their second son, Alvin, on June 12, 1976, in Iowa. Alvin and his wife are moving to Ridgetop, Tenn. The oldest son, **Dale Wolcott**, MDiv'73, was ordained at the Northern California Camp meeting during the summer of 1975. Elder and Mrs. Roy Wolcott visited Berrien Springs this past summer.

Christine Kay Anderson Baker, BS '68. Teacher in Grand Rapids, Mich.

Darrell Wayne Ferree, BS'76. Presently working in the payroll department of a business service, and also selling real estate in Lansing. Married to **Julia Carol Gladding**, attended '73-74. Resides in Lansing, Mich.

Donald E. Finch, Jr., BA'65. Dentist. Married to **Esther R. Terzo**, 2 yr. secretarial '62. Two children. Resides in Onaway, Mich.

Daniel A. Ipes, MDiv'73. Minister in Three Rivers, Mich. Married to **Leah Renne Wright**, BS'73. One daughter.

Don Lloyd, 'BS'74. Certified Public Accountant. Married to **Martha Brzsko**, attended '70-'71. Resides at Battle Creek, Mich.

Melody Ann Harrell Lutz, attended '72-'75. Medical assistant. Married to Kenneth E. Lutz. Resides at Richland, Mich.

Darrel George Opicka, BA'59. Doctor of osteopathy. Married to Anna Jean Opicka. Four children. Resides at Ionia, Mich.

Donald Dean Siewert, BA'66. Minister in Petoskey, Mich. Married to **Myrtle Arlene Brueggeman**, former student. One daughter, two sons.

Olive Margaret Cooper Smith, BS '48. Nurse at the Battle Creek Sanitarium. Widowed. One son, one daughter. Resides at Battle Creek, Mich.

Thomas Paul Wagtowicz, BS'70, MA'72. Principal/teacher. Previously spent 3 years at Greater Miami Acad-

emy in Miami, Fla. Now resides at Coldwater, Mich. Married to **Lois Pauline Howell**, attended '65-'66. Two daughters.

Elizabeth Joan Roosenberg Willauer, BA'67. Homemaker. Resides at Portland, Mich.

Kathleen Neidermier Cheuning, BA '73, was married, June 6, 1976, to Dwight Cheuning, an engineer in Washington, D.C. Kathy is teaching grades 5 and 6, and 9th grade English at Hadley Acres S.D.A. school, Gaithersburg, Md. Resides at Silver Springs, Md.

Adam (MDiv'76) and **Sigrud Bujak** are the proud parents of a baby son, Oliver Marko, born September 22, 1976. Adam, a former staff photographer for the Public Relations Department and FOCUS magazine, is now doing pastoral work in Chatham, Ontario, Canada.

Wynter L. Buckner, former student. Retired businessman now residing in North Carolina. Has formerly worked eight years in the Battle Creek Sanitarium office, thirteen years with Professional Management of Battle Creek, then twenty-five years in the accounting and management business in Atlanta, Ga. Married to **Helen E. Venable**, EMC Academy, '27. Helen graduated as an RN from the Battle Creek Sanitarium in 1931, and subsequently spent nine years in public school nursing in Battle Creek. While in Atlanta she served thirteen years as school nurse and health counselor for the Board of Education.

Jeffrey Charles DesJardins, BA'71. Practicing law and teaching at the University of Wisconsin. Has recently graduated from the doctor of laws program at the University of the Pacific, Calif. Resides at Green Bay Wis.

Roger Vincent Ruether, attended '72. Working as a salesman in Wausau, Wis.

Naomi Zalabak, BA'51. Former teacher in the University Elementary School. Additional degrees: MA from the University of Michigan and RN from St. Helena Hospital, Calif. Naomi previously served in Seoul, Korea, and is now nursing in La Grange, Ill.

Gisela Geissler Hoelzel, BA'71. Has been teaching elementary school in Oshawa, Ontario, Canada, for the past four years. Recently moved to a farm near Owen Sound, Ontario, where her husband is running an apiary.

Edward N. Elmendorf III, MD, BA '69. Received his MD from Loma Linda University in 1973 and recently completed his residency in pediatrics at William Beaumont Hospital in Detroit, Mich. Now working as a pediatrician in Turlock, Cal. Married to **Cheryl Leigh Enzor**, BS'69.

Michael James Perry, BA'38. Retired minister living in Seattle, Wash. Has given 40 years of denominational service, 34 of which were in departmental work. He has served in the Illinois, Michigan, Wisconsin, Idaho, Upper Columbia, and Washington Conferences. Married to Alta Frances Mohr.

David Dobias BA'62, MA'63. New pastor of the Chapel Oaks Church in Kansas City, Kan. Elder Dobias and his family have been serving as missionaries in Tanzania for the past 10 years. The most recent assignment was as president of Tanzania General Field. Married to Cindy Dobias. Two sons, one daughter.

Lynn Gatz BA'68, MDiv'72. Now serving as minister of the Dover and Forest Grove churches in Delaware. Married to **Donna Larson**, BME'69, MA'72, music teacher. One daughter, one son.

Royce Thompson, '51. Treasurer of the Southeast Asia Union of SDA's. Has previously served three years in the Illinois Conference; then thirteen years in Inter-America; followed by five years as administrator of the Bangkok Adventist Hospital in Thailand. Married to **Elaine Christensen**, BA'52. One daughter, one son.

Correction

Don E. Leicy, BA'71. The June-July, 1976, FOCUS reported that Leicy was married. On the "FOCUS Wants to Know" questionnaire received at the office, the marriage box was checked, apparently by mistake. Leicy telephoned FOCUS office recently to clarify the mistake. He is assistant manager of production control at Perfection Cobey, Galion, Ohio.

Reinhold L. Klingbeil, MA'54. Has just completed his second book in the "Better Living Series" published by the Southern Publishing Association. A third is in the making, as well as two other books of a devotional nature. Additional degrees: MS and MPH from Loma Linda University, Loma Linda, Calif. Resides at West Linn, Ore.

Joyce Brainard Barnes, BS'72. Married in 1971 to Craig Barnes. Mrs. Barnes worked in various nursing capacities in Florida while her husband was studying there; now is a housewife, residing at Gallatin, Tenn. Mr. Barnes, who holds a BS in music education and a BA degree (June, 1976) in accounting and finance from the University of South Florida, is working with a CPA in Gallatin.

Drs. Jack ('64) and **Wilma** ('61, '62) **McClarty** are both teaching at Southern Missionary College, Collegedale, Tenn. Dr. Jack is director of the SMC marching band, and Dr. Wilma is chairman of the English department there. They write that their twelve-year-old daughter, Julie, has recently won national honors in baton twirling. Previously she had won five other twirling honors as well as 600 trophies and medals for her baton performances. In August she was declared the national Petite Military Strutting Champion and—for the second year in a row—the national Two-baton Champion.

The McClartys were on campus for the Higher Education Council held at Andrews this past summer.

La Salle Expedition II

Continued from inside front cover

The Spanish colors were raised. After confiscating all stores and provisions, the Spanish burned the fort and eight other buildings and returned to St. Louis boasting possession of the lands along the St. Joseph river. The power controlling the Mississippi controlled the fur trade in the West, so Fort St. Joseph was an important post.

The Americans, through a treaty of peace with the British in 1783 and the Jay treaty of 1794, ratified in 1795, possessed all the territory extending between the two great lakes Michigan and Huron. The American flag was raised over the Fort in 1783.

Over this area of ground upon which has been built the city of Niles, the French, English, Spanish, and American nations unfurled their flags, which has given to Niles the appellation, "City of the Four Flags."

A New Venture Along the St. Joe

At the turn of the twentieth century, Beaver Point on the St. Joe,

already witness to so much early history, began to figure in a new venture.

The Great Advent Awakening of 1844 had sired a new denomination, and the Seventh-day Adventists, who around 1874 had made their first venture into higher education, were now looking for the perfect place to relocate an expanding college organized at Battle Creek.

"You can look for a site from here to Traverse City for a school, but you'll not find one equal to the bluff out there overlooking the river," the committee was counseled, and voted accordingly.

For some reason, the builders lacked the vision to take advantage of the superb view from the Point, and moved away from it about 1200 feet, more or less, to locate their buildings. But the Point still affords one of the beauty vistas along the St. Joe River.

The Point succumbed for a time to "Shanty Town" as the enrollment pressures followed in the wake of

World Wars and Veteran Aid for schooling. But it has come full cycle again and is today a campus park.

So, among changes in development and natural transience in topography, La Salle Expedition II will find atop the bluff a university with a physical plant valued at \$30 million, a student enrollment of nearly 3,000, and a campus beautiful.

And, on a moonlit night when the mystery of silence engulfs the bluff and the mists of air and water rise and fall on the winding river below, the Present is silhouetted against a backdrop of the Past. Not much imagination is required to hear the firm pressure of paddles against the current, pushing hand-hewn canoes upstream toward the Kankakee, or to hear the halloos of the voyageurs and the songs of the black-robed priests—combined explorers and soldiers of the Cross.

Looking across campus at the historic St. Joe River. A \$30 million college near Beaver Point is one of the changes since La Salle expedition I paddled past the point in 1681.



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Coming at Andrews CONFERENCE ON WOMEN

Sponsored by the Alumni Association

Program coordinators: Mercedes Dyer, Ph.D.; and Patricia Mutch, Ph.D.

March 3 to 6, 1977

Theme: FOCUS ON WOMEN — You can become the woman God wants you to be.

Credit: One hour of credit is available on either the graduate or undergraduate level. Fee for credit, \$55.00. Fee for non-credit, \$10.00. Fees include workshop, banquet, and buffet. Persons registering for credit should send fee by February 1, 1977.

Program

Thursday, March 3: *BANQUET. Wolverine Room, Campus Cafeteria. Guest speaker.

Friday, March 4: Motivating achievement of individual potential, overcoming barriers and attitudes of self-limitation, fulfilling vocations and roles for today's challenges.

Vespers: Achievements of Women.

Sabbath, March 5: Morning: Church service speaker, Helen Evans, Ph.D., academic dean of Southwestern Union College, Keene, Texas.

Afternoon: Women's role in the church.

Vespers: Feature, Johnson Auditorium.

Sunday, March 6: Continuation of workshop session. *Buffet Brunch, Wolverine Room, Campus Cafeteria. Citations to certain women of achievement.

Speaker, Congresswoman Shirley Pettis

* **Public may attend banquet and brunch for a nominal fee. Reservations necessary.**

An information flier and application forms will be available on request, January 15, 1977. Write to the Executive Secretary, Andrews University Alumni Association, Andrews University, Berrien Springs, Michigan 49104.

Andrews University
Berrien Springs, Mich. 49104
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