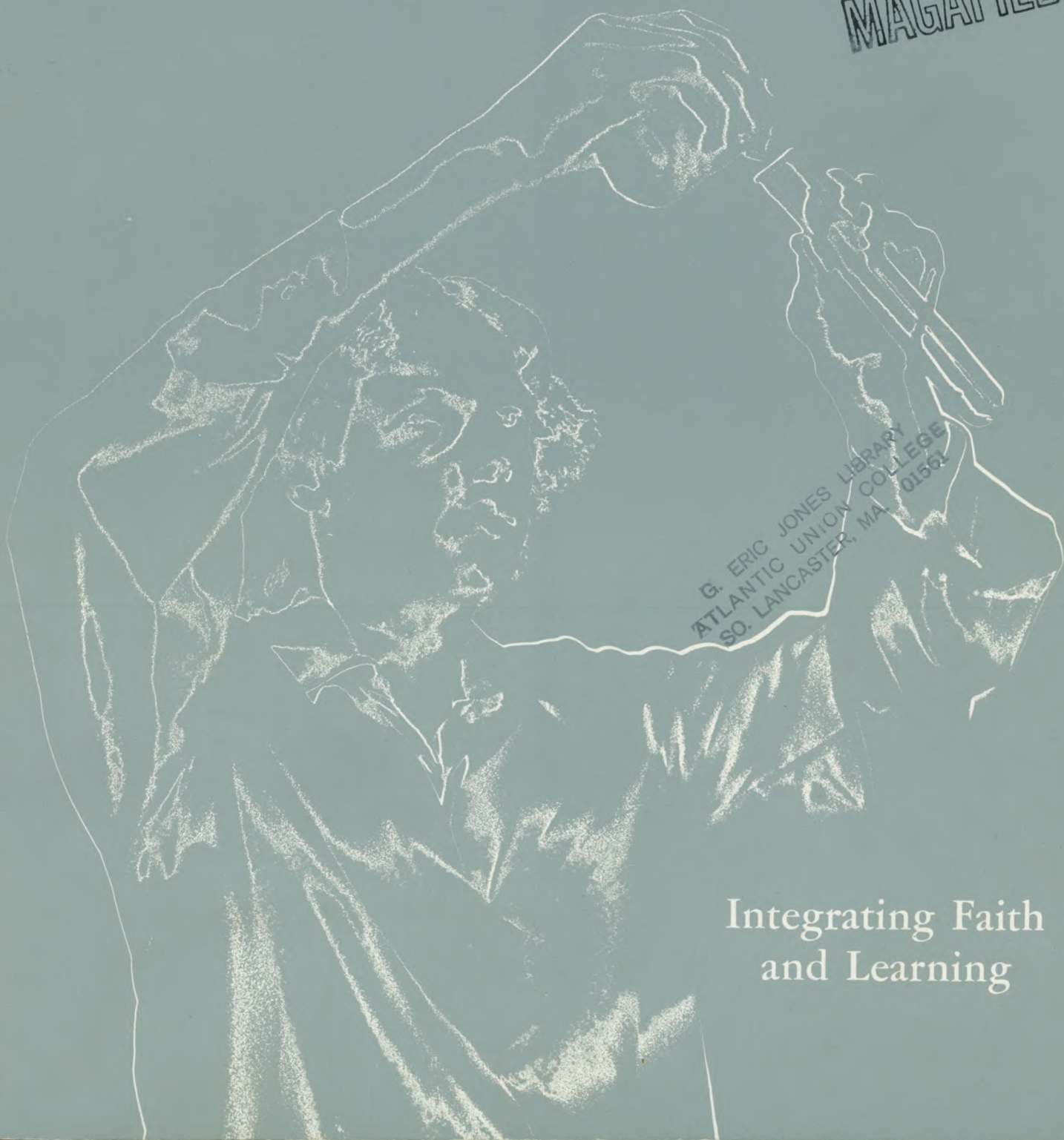


Winter 1978

# FOCUS

ANDREWS UNIVERSITY

MAGAFILE



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Integrating Faith  
and Learning

# A Special Year For Christian Education

Chris Robinson

Paying tribute to Christian education is appropriate for Andrews University and its graduates.

For thousands of people in all walks of life, the lofty ideals of higher education have been grounded in the simple principles upon which Battle Creek College was founded.

Ellen White spoke of an "urgent need of schools in which the youth may be trained to habits of self-control, application, and self-reliance, of respect for superiors and reverence for God. With such training, we might hope to see the young prepared to honor their Creator and to bless their fellow men." FE 64

Students were to be trained in a careful and thorough manner, preparing them to labor for God. Envisioned was a comprehensive philosophy of education far in advance of its time; using the Bible as a textbook, the college was to emphasize total character development through academic study, practical labor, and spiritual emphasis.

This concept of human development has not only remained the basis of a worldwide system of Seventh-day Adventist education—it has projected the decedent of Battle Creek College into a leadership role of demonstrating the value of dynamic Christian education in our modern society.

The Andrews University campus today is a kaleidoscope of activity, with students attending from all sections of the United States and nearly every country of the world. Together they pursue studies in more than 155 subject areas taught in the College of Arts and Sciences, College of Technology, School of Graduate Studies, and the Seventh-day Adventist Theological Seminary.

Offerings range from the one-year occupational certificate and two-year associate degree programs in a variety of technical and service areas, to a full complement of bachelor's degrees. Graduate degrees are available in 21 specialty areas, with doctoral degrees offered in ministry and theology, and in educational administration, educational psychology and counseling, and religious education.

A total of 659 students received degrees during 1977, bringing to more than 12,000 the number of Andrews alumni who are lending strength to the task of finishing the work, either through denominational employment or other avenues of service.

The institution enjoys an accredited status that is widely regarded. Seven national professional groups accredit specific Andrews programs, in addition to institutional accreditation by the North Central Association of Colleges and Schools. This places Andrews ahead of every private institution in Michigan except one, and ahead of 11 of the 15 public colleges and universities in Michigan. Other institutions around the world are also giving increased recognition to Andrews University degrees.

That small but ambitious beginning in 1874 has grown into an ever-widening spectrum of courses designed not only to keep pace with the onrush of social and technological developments, but to prepare a student body of nearly 3,000 for the joy of service in this world, and for the higher joy of wider service in the world to come. ED 13

FOCUS plays an integral part of the continued success of this institution by documenting progress made by students, faculty, and alumni around

the world. This issue highlights topics relating to the special observance in 1978 of a year of Christian education emphasis. Included are historical perspectives and commentary, a personality portrait of the president, and a special center supplement containing papers examining the university's commitment to the integration of faith and learning, presented during the faculty-trustee retreat last September.

Faculty and staff alike are interested, to an even greater degree than before, in clearly-presenting an all-pervasive view of Christ as it relates to daily living. This commitment, together with dedication to the ideal of balanced development of physical, mental, and spiritual qualities, continues to enable Andrews to make a distinctive contribution to the higher education of young Christians.

Andrews University has indeed traveled a long road from the early days of Battle Creek College. But in the fulfillment of its destiny, the central purpose of this institution of higher Christian education has remained constant: To prepare a people to meet the coming Savior. And to better prepare specialists in a wide variety of areas to unite in the task of finishing the work.

The purpose of Andrews has remained as God ordained, just as the words of Solomon have echoed, unchanged, through the ages:

*Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning (For) the fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding. Proverbs 9:9-10*

# FOCUS

Official publication of Andrews University  
Berrien Springs, MI 49104 (616) 471-7771

Winter 1978 Volume XIV No. 1

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## Cover

Photo by Dick Dower

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# Letters

I've enjoyed receiving the FOCUS very much. I have been a church school teacher for 33 years. One of those years I was switched to be a dean of girls at Bethel, Wisconsin. I've taught in Michigan, Wisconsin, California, and Washington. I enjoyed very much my time spent at old EMC, including many summer schools and two full years. . . .

Alice Wehner Makovsky  
(2-year certificate '23)  
Moses Lake, WA

I wish to be placed on the FOCUS mailing list. Thank you for your kindness.

Robert Woolford  
Director of Environmental Services  
Shawnee Mission Medical Center

The FOCUS is surely welcome in our home. Keeps us in touch with the school where we spent four wonderful years. We fairly burst with pride at the progress that is being made. Keep the FOCUS just as it is—something for everyone of us who still consider ourselves part of the program—even though "we" are retired from active service. Thanks for a good representative paper.

Garfield Jorgenson BS '50  
Portland, Oregon

For some years now I've been getting FOCUS and I must write and express my appreciation for being a recipient of this valuable and interesting periodical. . . . I happen to be a graduate of Walla Walla College—twice—in 1942, B.Th. and 1958, B.A. in Education. . . . Have taught nearly 25 years on various levels in our schools, elementary, and secondary and in the public schools. . . .

One of my sons attended Andrews from 1970-72 and completed his M.Div. in religion—sponsored by the Idaho Conference. We were at Andrews in August 1971 and took a look

around the campus—and were pleased with what we saw.

Since then I've read the FOCUS with greater interest—to become better informed as to what is happening at our highest institution of learning. . . .

The local mail authorities are quite vociferous about getting mail addresses changed—so I thought it best to send that with a letter of explanation. . . .

Solomon Kruger  
Winfield, British Columbia

**Your consideration is appreciated. The FOCUS is charged for each address change when readers fail to notify us.**

I've just seen a copy of the Fall 1977 edition of FOCUS and I must congratulate you on this clean attractive production. You and your staff have done an excellent job. . . .

Thank you again for an excellent production. It did my eyesight good. With best wishes.

Victor H. Cooper  
Associate Director  
Communication Department  
General Conference of  
Seventh-day Adventists

I have thought many times of writing to tell you how much I appreciate the FOCUS, but have not done so.

I graduated from the two-year Normal in 1922, taught a few years and graduated with a B.A. in the summer of 1928. I have been teaching most of that time since then until I retired in 1968. Altogether I spent 45 years in the schoolroom.

When the FOCUS arrives I look for notes or pictures of people I know. I hope to be able to come to the Alumni reunion in the spring. God bless you.

Helena Sargent Rosenberger  
Hilmar, California

**Dulla Siringoringo, a resident of Medan, Sumut, Indonesia, sends best wishes to FOCUS readers as well as to staff members and students of Andrews. The following acrostic he has submitted commemorates the recent change in our editorial staff:**

**C**hris Robinson, editor of the FOCUS, official publication of A.U.  
**H**as replaced Mrs. Young, who has retired already;  
**R**emember to pray for them in integrity,  
**I**ncessantly for their physical, mental and spiritual prosperity  
**S**hare your faith with all to clench the immortality;  
  
**R**edeem the time to launch God's cause, dear Bro. Robinson,  
**O**nward you go to lift up the moral subscription;  
**B**e in active dexterity,  
**I**n all that you do;  
**N**otify the people to carry out theirs in sincerity,  
**S**eize the best through;  
**O**bey the divine direction,  
**N**ow and in the days to come in full devotion.

# Andrews University

## A Central Purpose With a Diversified Approach

Everett Butler

1978:

Adventist Education Year.

In terms of directional goals, what could be a better time for Andrews University to check the charts as to where we are and where we are going?

Let's consider these:

(1) Christ as the pattern. *Counsels on Education*, p. 69.

(2) Soul winning. *Counsels on Education*, p. 41.

(3) Harmonious development of the physical, the mental, and the spiritual powers. *Education*, p. 13.

Helping establish a fix (as an aviator might say) on where we are, the com-

munication of Andrews President J. G. Smoot regarding the faculty-trustees retreat September 15-18, 1977, said:

"(The) retreat theme is taken from Philippians 2:1-11 (RSV). Of particular interest will be the statement 'Have this mind among yourselves, which you have in Christ Jesus . . .' The objectives are to study ways to bring Jesus Christ and the Christian worldview more fully into classroom instruction at Andrews University."

First things are still first, wouldn't you say?

Andrews is not sitting back in any snug little corner with the idea of sending out graduates to sit complacently in their snug little corners. It aims at sending out leaders.

Andrews stands for action.

Whether it's through archaeological

diggings at Heshbon, an affiliation with Helderberg College in South Africa, a student missionary in Japan, a broadcast over the university radio station, a graduate who is an airplane pilot in South America, be it trade or profession, in or out of the organized denominational work:

Andrews is on the go.

And with facilities expanding, areas and extent of training increasing:

Andrews is also on the grow.

It is vigorous and healthy.

But why shouldn't it be?

It started out more than a century ago in Battle Creek as an institution of destiny. Ellen White wrote:

"When I was shown by an angel of God that an institution should be established for the education of our youth, I saw that it would be one of the greatest means ordained of God for the salvation of souls." *Testimonies for the Church*, Vol. 4, p. 419.

Who can estimate the number of souls saved directly and indirectly because of the influence of Andrews? But isn't it exciting to realize and at the same time be filled with awe that a prophecy concerning Andrews is being fulfilled?

Mrs. White laid down a challenge for Seventh-day Adventist education in being critical of a world "full of one-



sided men and women" and education being carried on in schools "unfitting youth for practical life." *Testimonies for the Church*, Vol. 3, p. 153.

An indication of how this challenge is being met:

"Andrews University offers a balanced program of study, physical labor, rest, recreation, and sustenance," say the 1977-78 college bulletins.

The university employs 1500 students with yearly earnings of more than \$2 million in industries, businesses, and service and academic departments. You'll find them working on the farm, at the College Wood Products, the bindery, Apple Valley Market, Food Service, the library, and various other places; however, many have jobs elsewhere, in nearby hospitals and industry, for example.

Rest and recreation encompass attendance at religious services, witnessing activities, walking along a wooded trail, canoeing on the St. Joseph River, attending programs in the Johnson Auditorium, swimming in the Olympic-size pool, and playing in the gymnasiums, on the tennis courts, and on the athletic fields.

Students through the Andrews Christian Youth Action (ACYA) organization lead out in many activities including: the Nature Study Forum, sacred music series, and presentation of musical programs in the community.

This past fall the ACYA scheduled programs by the Hawaiians (a man and wife duo), and George Vandeman and his daughter, Connie.

Rich in historical lore, Andrews has an Archaeological Museum, and an Archive and Research Center in the library. It also has a Natural History Museum in the Science Complex. In the seminary is a Research Center, which contains thousands of letters, manuscripts, and published articles by Mrs. White.

Add to these as points of interest: the Art Gallery, the studios of WAUS, a 17,000-watt stereo FM station, and the airport, which features hangars, an impressive administration-shop-hangar structure, a new building for training aviation mechanics, a lighted runway, a beacon, and a fleet of instructional aircraft. (The university operates a Cessna dealership.)

Battle Creek College operated on a 12-acre campus, with the resulting population and acreage squeeze being a factor in the move to the Berrien Springs area in 1901. The change of name to Emmanuel Missionary College and the original purchase of 272 acres evolved eventually into a third name change and land holdings of nearly 1600 acres. With the transfer of the School of Graduate Studies and the Seventh-day Adventist Theological Seminary from Washington, D.C., in 1960, the name of Andrews

University was adopted.

Long range planning for expansion, and the placing of great importance on rural atmosphere and agricultural pursuits have helped protect the university from population inroads and pressures.

As Andrews has grown, a remarkable unity of purpose has marked the broadening and diversity of training with the number of programs moving toward the 200 mark. Heads could well wag, incredulous that Andrews is able to do so much for so many.

"Now there are diversities of gifts, but the same Spirit.

"And there are differences of administrations, but the same Lord.

"And there are diversities of operations, but it is the same God which worketh all in all." *1 Corinthians 12:4-6.*

Andrews has preserved the capacity to give personal attention to the individual student, not losing sight of its global mission of preparing workers for service.

And with a mixture of cultures in a student body that is international, there is still a fellowship remindful of the aura that radiates from the words on the front of Pioneer Memorial Church:

*An house of prayer  
For All people*

At Andrews you might find dining together, working together, or worshipping together one individual training to be a mechanic, planning to live in some dark county, and another individual working toward a doctorate, planning to teach in a foreign university, but also with a soul-winning objective in mind.

Growth of Andrews is evidenced by expansion of facilities such as the Science Complex, the library addition, and the new academy building under construction.



Along with the university growth is, of course, community growth and reflected by housing developments in the Shaker Landing, Country Acres, and Country Hills areas.

Choice of student study areas are also increasing, varying from short term job-skill training to doctorates.

The College of Arts and Sciences features more than 50 areas of career preparation:

Pre-professional such as medicine and law.

Professional such as dietetics, medical technology, and social work.

Then there are majors and concentrations leading to bachelor of arts and bachelor of science degrees. And there are two-year associate degrees. What a wealth of choices: biology, business administration, mathematics, secretarial studies, and Spanish, to name a few.

The College of Technology offers an impressive array of fields of study ranging from skilled-trade training of less than a year to four-year bachelor's degrees.

Recently a cooperative arrangement was made for a fifth year of architectural study at the Lawrence Institute of Technology, Southfield, Michigan, a program allowing Andrews students to pursue a bachelor of architecture degree.

Those who wish to go into a skilled trade may take up auto mechanics, carpentry, printing, computer technology, cosmetology (beauty culture), upholstery, welding, and masonry, with a number of other fields to choose from.

The Theological Seminary and the School of Graduate Studies offer advanced work for those holding bachelor's degrees.

A seminary student may work toward a three-year master of divinity degree and continue on for a doctor of ministry or doctor of theology degree. A master of theology degree beyond the master of divinity is also offered.

Master's degrees are offered by the School of Graduate Studies in numerous areas such as music, business administration, English, French, and history. Doctorates may be obtained in educational administration, educational psychology and counseling, and religious education.

Accreditation by several professional organizations gives weight to studies taken at Andrews. The North Central Association of Colleges and

Schools has accredited Andrews to confer bachelor's, master's, and doctor's degrees.

Then there is the spiritual dimension at Andrews that guides and inspires. The elements of spiritual purpose and dedication should help answer any dilemma of whether to attend secular schools and the questions:

"But where shall wisdom be found? and where is the place of understanding?" Job 29:12.

A prominent educator, Gordon R. Workema, in his keynote address at the faculty-trustees retreat, noted Christian education's goals of systematic development of the whole person and the equipping of the saints to minister to society. He pointed out the inability of secular colleges to come to grips with the matter of man's fall and redemption. He concluded that there is no other place a person can go to get what the Christian college has to offer.

To laud Andrews is not to say, however, that there is no room for improvement.

Of course, there is.

That's an ingredient of eternity.

But if goals and accomplishments are any indication, if being a blessing and being blessed are any proof:

Andrews University is fighting the good fight and keeping the faith.



# A Busy Day With the President

Marilyn Thomsen

It took me nearly two days to recover from fatigue after spending a day with the president.

But for Joseph Grady Smoot it was just another day in the fast-paced, challenging, sometimes frustrating, and rewarding life of Andrews University's chief executive officer.

The fingers of dawn were reaching across the sky as rather sleepily I drove down Hillcrest Drive toward the president's home. I hoped, unnoticed, to catch a glimpse of him as he started to work that Thursday morning.

"My wife's having some of her secretarial science students over to the house," he had told me the night before, "and I don't want her to be embarrassed." So he'd planned to be out manicuring the yard early. Good as his word, Smoot—clad in black pants and a lumber jacket, with rake in hand—was already at work.

My official day in the life of the president began, however, at 7:45 a.m. when I was to meet Smoot at his home and accompany him to the office. He was out walking his dog when I arrived, but a few minutes later a friendly voice with a slight southern accent welcomed me. "Good morning. How are you?" he inquired. (I was already taking notes and was

too nervous to answer.) Then he headed off to track down his car keys, which were nowhere to be found.

"Maybe they're in your other suit," Mrs. Smoot offered. They weren't. Smoot scurried from room to room, but the keys remained elusive.

Finally he suggested, "Maybe I can bum a ride off of you."

"I've never driven a president," I said. He smiled and eased into my subcompact uncomplainingly, although it seemed a bit small for his six-foot-two-inch frame.

The early morning sunshine coming in through the east windows cast a warm glow everywhere it reached as Smoot and his efficient secretary, Mrs. Margaret Roy, sat down and immediately began to work. The desk already contained stacks of papers. Its shape vaguely reminded me of a newspaper copy editor's desk.

"Did you tell Marilyn this was a typical day?" the president said with a grin in my direction. "There's no such thing as a typical day here."

Twenty-five minutes of dictation and discussion later, Mrs. Roy left and the morning's official business began as a dean, a vice president, and a department chairman came to discuss hiring a new faculty member.

As they talked, Smoot signed some of the innumerable certificates, diplomas, and letters that cross his desk—one of the unglamorous tasks which combine with more challenging ones to fill a president's day beyond capacity. With appointments scheduled nearly every half hour and a committee sandwiched in between, Smoot's ability to accomplish a routine task while listening intently comes in handy.

Just before nine the president asked



Joseph G. Smoot, Ph.D., Andrews University president.

each person for his opinion, then wheeled his chair around, conveying that the meeting was over. The group was soon gone, but not before lingering for a few moments of friendly conversation with the president.

Two minutes later a faculty member came, wanting to discuss several personal items. Letters and signatures were forgotten as Smoot took a seat next to the professor and gave him full attention.

"I'm genuinely interested in people," the president said later. "I try to understand them and their thinking."

Careful attention, combined with a too-busy schedule, though, takes its toll.

Smoot ran his hand over his thinning brown hair, then took off his glasses and rubbed his eyes. The gestures reminded me that his day started very early that morning. "I'm not usually an early riser," he told me. "I was up late last night ('til midnight dictating letters). I don't like to get up early after I've been up late."

As the interview drew to a close, Mrs. Roy popped in to tell Smoot that a student had come by to talk with him. Should she make an appointment later or could he drop in? Smoot decided to see him then.

The president looked up from paperwork on his desk to greet the student. The conversation was brief, ending when Smoot assured him that he would talk with the dean of students about the situation in question. On his way out, the student made an appointment to come back the next week, "Just to talk like a friend."

Within five minutes the president turned his attention to another meeting, this time with a dean and a vice president. It was only 9:45 a.m., but already I was getting sleepy as I sat on the sofa at the back of the office. "I can get up and get a drink," I thought. "Dr. Smoot can't. How can he stand to sit there for so long?" No wonder he moves around a bit.

As the meeting continued, I studied the president's office—bronze-colored carpet, cool orange wallpaper, a whole collection of inset ceiling lights which, along with the sunlight streaming in through the windows that late spring morning, gave warmth to the office.

The most outstanding feature, though, was a huge Andrews University seal mounted on the wall behind the desk. The inscribed words, "Spiritus, Mens, Corpus," reminded me that beneath it sits the man responsible for directing Andrews toward the development of body, mind, and spirit in its students.

Smoot never foresaw himself 22 years ago as a future university president. "I never planned my life out, what I would do," he said. "I always had the philosophy that I would try to do what I was doing at the time and do it well, . . . then let the future take care of itself."

He was not letting the future take

care of itself now, though. Instead, he was involved in discussing a proposed university curriculum. He didn't seem to hurry the meeting to a close, but when fresh ideas were exhausted, he slapped his hand on the table and said, "Let's leave it at that." His guests rose to leave, but not before Smoot shared a joke with them, and they left with a laugh. Then, for a few moments, the office was quiet.

In the short breather his schedule allowed, Smoot showed me around his office, including the private suite on the righthand side containing a sofa long enough for him to stretch out on and take a catnap ("I don't get to very often," he said). Display shelves in the main office held artifacts—gifts from professors, travel souvenirs, and a 3,000-year-old lamp on loan from the campus' archaeological museum.

A favorite object, though, stood on an easel near the window—a thoughtful apostle Paul portrayed by Rembrandt in the artist's lustrous colors. During his evenings of work, the president lights the easel and enjoys the beauty of the reproduction.

"I think I'm a quiet person," Smoot said later. "I enjoy being alone, and I'm not frightened by being alone without sound and people. I treasure moments when I can read and think."

The morning went on. More people. More problems to solve, or try to. One visitor was an elderly Austrian woman, a family friend. For the

moment the pressure of the day seemed forgotten. Before she left, they prayed together. "We think so much of you," he told her, speaking for his wife as well. "Our prayers are with you."

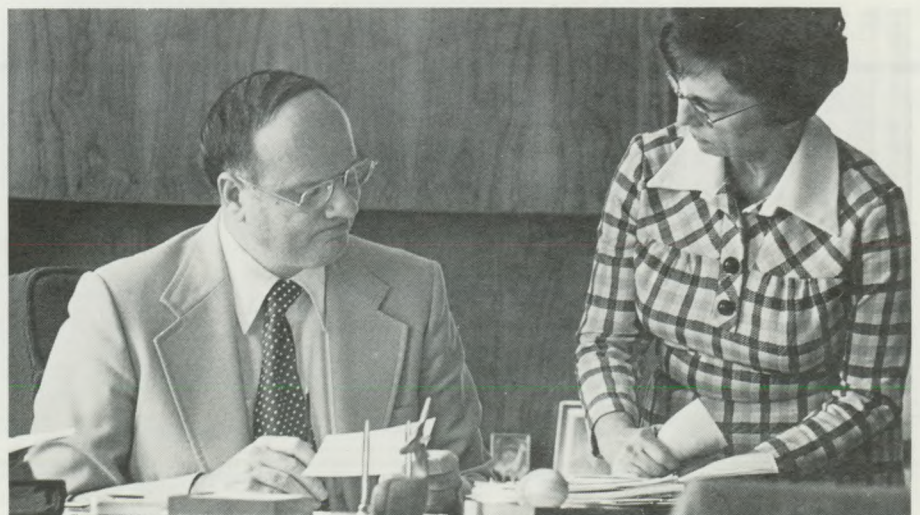
It wasn't a religious facade. "I have a very deep sense of the presence of the Lord in my life," he said later. "It's not something I talk about easily or readily, but I've had many evidences of this to me personally. One of the texts that Kenneth Wright, my college president, used to say rained into my thinking: 'I can do all things through Christ who strengtheneth me.'"

During the course of a week the president needs that strength to deal with many problems. He feels that to listen to people's concerns is his work. "I kind of think that's a Christian's work. . . . After all, Jesus listened to people, talked to them, and was genuinely interested in them. I think that's our model."

Smoot says he is not the kind of person who can hold a grudge, but he does get ruffled on occasion. He reacts then like a duck he read about once—"calm on the surface and paddling like blazes underneath."

If he was "paddling like blazes underneath" when a freshman coed came to complain about regulations, he didn't show it. "I plan to see more young people next year," he told me after she left. "I enjoy talking with them. It gives you a feeling about them."

At last it was lunchtime—12:06 on



With Mrs. Margaret Roy, faithful secretary.

this day. Picking up the phone, Smoot dialed his wife, a professor in the Secretarial Studies department. "Sweetheart, are you ready to go?" he asked. "I'll meet you at the car."

But getting away wasn't to be that easy. "This telegram came in for you while you were out of town," Mrs. Roy said, holding it out to him. The president read it over quickly. A man was waiting in the outer office to discuss the message. "I'll see him before I go," Smoot decided.

It was 1:35 when I heard rustling in the inner office. Smoot had come in the side door after lunch (sandwiches, followed by a short nap) and had already made a long distance call.

In the outer office Mrs. Roy said she had "stacks of messages" for him. "He just hasn't had time to take them, he's been scheduled so tight," she remarked. "I don't think people realize the volume of paper that goes through this office."

"Can I put the messages on his desk?" I asked naively.

"Oh no, you wouldn't begin to know where they go," she answered. She sorts them into special nooks and crannies all around his desk,



Mrs. Irma Jean Smoot, who is usually seen in her role as an assistant professor of Secretarial Science, assisted with food service at the Faculty-Trustee Retreat in Portage, Wisconsin last September.

reflecting various types of work.

The afternoon began as the morning did. Papers in. Papers out. The phone rang. A man stopped by to request help. "It gets to be quite hectic," Smoot said. "I've always been quite an organized person, but I've gotten behind, especially in my correspondence. . . . I keep plugging at it, though."

Smoot next turned his attention to several large boxes of papers dealing with university accreditation. He selected a sheaf and scanned it in preparation for an upcoming committee.

The committee meeting—the staple of a university president's diet—began at 2:30, and an hour later it was still going on. Smoot sat at the head of the table, legs stretched out, feet crossed, leaning on one elbow. As I sat behind him I noted for the first time that his hair was starting to grey around the edges. A product of presidential life? Or a natural phenomenon at 45?

"You have to be satisfied, in an administrative job like this, that you are doing things, making decisions that will affect many people's lives and they will never know it," Smoot remarked later. "You will not have the personal satisfaction of knowing these people in the flesh, yet your work will have been very helpful



to them."

At 4:24 Smoot returned to his office. He was standing by the window looking out over the campus when another visitor arrived—the newly-elected student association president. They sat down beside one another.

As they talked, Smoot began to yawn. Not wanting to offend the student, he turned slightly and tried to stifle it. He rubbed his eyes.

Five o'clock came, and the next person on the day's agenda, also a student, had failed to show up. The president took a seat in the outer office, stretched out his long legs and smiled. Was he tired? "Yes, I am," he answered.

Sometime that night Smoot might have some time to relax. After supper he would like to spend some time with his family, and he'd walk Barney the beagle. "He looks forward to it," Smoot said. If he was lucky, he might snatch a few minutes for a hobby. He is quite a collector and is also interested in family genealogy.

But there would also be work that evening. There were 30 letters still to dictate and five phone calls to make.

University offices close at 5:30, but as the secretaries cleared their desks for the evening, Smoot was still waiting to talk with a dean. When he arrived, the president ushered him into the inner office.

It was after six o'clock when Mrs. Roy organized her desk and left for the day, but Smoot was still at work. Fifteen minutes after six he emerged, and I gave him a message to call a vice president. I passed it along grudgingly, for I was very ready to go home.

The third floor offices were silent, every desk empty except his. The lights were out everywhere but in the president's office. The janitors would be there soon.

At 6:35 the president came into the outer office at last. Satchel under his arm, he turned out the lights and shut the door. Making his way down the back stairway, he waited in the parking lot for his wife to come and pick him up.

"I usually walk home," he told me before I headed for my car, "but I'm late to supper."

# Another look at Those Pioneers of Adventist Accreditation

*William G. White, Jr.*

As one reads the bulletins of Seventh-day Adventist colleges in the United States, it seems difficult to believe that the regional accreditation of which they now so proudly boast was only a distant hope fifty years ago. Indeed when accreditation was finally achieved for Adventist senior colleges, it was only after a world war, a decade of debate on all levels of church administration, the expenditure of enormous amounts of Depression money, and, some say, the loss of souls at secular universities as well as the introduction of "worldliness" onto Adventist college campuses.

The origin of the controversy is unclear, but it is certain to have intensified with the arrival of Dr. Percy T. Magan at the College of Medical Evangelists (CME). The school had been evaluated by the American Medical Association (AMA) in 1911 as a result of the famous Flexner Report of 1910 which eventually led to the closure of more than half of the medical schools in the United States. CME had received a "C" rating, the lowest possible. After herculean efforts CME was inspected again in 1914, and

the "C" rating was continued. In 1915 the decision was made to discontinue the effort for accreditation. Because of the "C" rating, students were being inducted into the armed forces when the United States entered World War I. To prevent this and to provide the possibility for students to sit for some state license examinations, a "B" rating was secured in 1918 largely through the personal efforts of Magan.



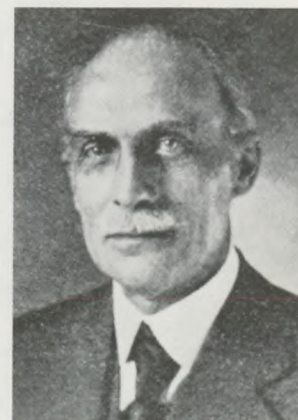
*Percy  
T.  
Magan*

In the early 1920's, even before CME received its "A" rating, the AMA's Council on Medical Education began warning CME that it should only accept students from regionally accredited colleges. Magan began urging the presidents of Adventist colleges to secure regional accreditation, threatening that CME might have to organize an undergraduate division if the other colleges were not successful in securing accreditation.

During the early 1920's Emmanuel Missionary College and Union College secured accreditation as junior colleges from the North Central Association of Colleges and Secondary Schools,

thus assuring their pre-medical students acceptability at CME. Despite its threats, CME did not deny admission to Adventist college students, although some of the schools did work out arrangements with Occidental College in Los Angeles for the "laundering" of pre-medical students' credits. This laundering process was accomplished by Occidental College placing the credits earned by pre-medical students from certain Adventist colleges on its own transcripts and forwarding them to CME.

By 1928 medical school entrance requirements had increased to three years, and Adventist colleges were little closer to accreditation than they had been seven years earlier. The issue of accreditation was discussed at the 1928 Autumn Council. Realizing the necessity of improving Adventist collegiate education, the Council



*Warren  
E.  
Howell*

organized the Board of Regents to accredit Adventist colleges, with the hope that the Association of Seventh-day Adventist Colleges and Secondary Schools would become either a

recognized accrediting agency on par with the regional associations or that the Association could be accredited as a group of colleges by the North Central Association.

The 1931 Autumn Council considered the accreditation matter at length and authorized Adventist junior and senior colleges to secure regional accreditation as quickly as possible. The 1931 Council decision did not solve the problem, but was only the opening salvo of a five year war of words as the pros and cons of regional accreditation were debated by church administrators and educators.

Those who opposed accreditation, including General Conference Secretary of Education Warren E. Howell, supported their position by pointing out the expenses required to expand physical facilities and to send faculty members to universities for graduate study. Until the late 1920s only a few Adventists had been brave enough to earn graduate degrees with little or



W. H. Branson

no financial assistance from the denomination and usually without the "official" knowledge of their chief administrators. Thus, to seek accreditation required a massive graduate training program for college teachers. The opponents of accreditation feared that many teachers would lose their faith and devotion to the cause in secular universities and would introduce worldly teachings in Adventist schools.

The proponents of accreditation, including Magan and most of the college presidents, pointed to CME's demands for students from accredited colleges. By 1930 nursing school entrance and certification requirements also specified credits from accredited

colleges or high schools, and accrediting Adventist high schools meant employing teachers with state teaching credentials. By 1930 many states were requiring accredited college credits for teaching credentials. Thus the pressures for accreditation came from three main areas of denominational employment: education, nursing, and medicine.

Some educators also pointed to the



J. L. McElhany

impossibility of the church hiring all of its college graduates and stressed that many young people who would need to compete for non-church jobs and who would go to graduate and professional schools would be handicapped with degrees from non-accredited institutions. The proponents won the opening battle and the five senior colleges began working for accreditation with all possible speed.

Pacific Union College (PUC) received junior college accreditation in 1932 from the Northwest Association of Secondary and Higher Schools. After much personal effort on the part of President W. E. Nelson and with some enlargement of facilities and faculty graduate study, senior college status was achieved in 1933. PUC was aided by Dr. Frederick A. Bolton, Executive Secretary of the Northwest Association, who was greatly impressed with Adventist education at PUC.

After similar efforts and the assistance of Dr. Bolton, Walla Walla College (WWC) received its junior college accreditation in 1933 and its senior college accreditation in 1935. This was due largely to the hard work of President William M. Landeen and the cooperation of the board in providing capital and graduate study funds.

Just as the Northwest Association

was making a final decision on WWC, the 1935 Autumn Council convened. In response to the report of the Survey Commission on Education regarding accreditation, W. H. Branson delivered a half-hour diatribe blasting the efforts for regional accreditation and concluding that, "We have departed far from the blueprint. . . . we find we have made a mistake." Also commenting upon the report, J. L. McElhany said, "We will see the day when we will rue what we have done. . . . I hope the Lord will lead us someday to build upon the foundation of this report to give further study in rescuing our educational system from the world."

As a result of the discussions, a decision clouded by controversy was made to authorize regional accreditation for PUC and Emmanuel Missionary College (EMC) only and to denominationally accredit all the colleges. Foreign delegates participated in the close vote in spite of the objections of the pro-accreditation forces, who claimed it was a unique American issue, and the chair declared the vote unanimous by a far from unanimous vote.

At a crucial point in one of the meetings, President Landeen tele-



M. L. Andreasen

graphed the Northwest Association for a decision on WWC's fate. The response was that the college had been fully accredited. This information was presented at the appropriate dramatic moment and the council had to make provision for WWC to keep its regional accreditation, providing there were no additional expenses involved in maintaining it.

Union College's (UC) reaction was immediate outrage. UC had long been

academically progressive, early boasting a faculty with several master's and and even a few doctoral degrees. Since 1931, the staff and board had worked diligently to raise the North Central Association (NCA) accreditation from junior college to senior college status, investing in building expansion and improvement and in faculty graduate training. Presidents A. H. Rulkoetter, P. L. Thompson, and M. L. Andreassen and Dean Harold K. Schilling had led the faculty in marked professional growth and had made significant curricular changes.

The NCA had ruled that beginning in 1933, colleges with junior college accreditation could not continue to grant degrees. UC and EMC were both affected. A 1934 NCA inspection of UC noted progress and allowed more



Henry  
J.  
Klooster

time to meet the standards. At this point, the 1935 Autumn Council decision dictated that UC either be an NCA-accredited junior college or a denominationally-accredited senior college. Arguing that either of these choices spelled the doom of the college, UC continued to prepare for its next NCA inspection and lodged an appeal with the 1936 General Conference in San Francisco. UC's appeal was accepted and the 1935 Autumn Council decision reversed. UC finally secured full accreditation in 1937 under Andreassen's administration.

The post-1935 experiences of EMC and UC did little to fraternalize their relationship. UC was bitter that EMC's geographic location had caused it to be selected by the General Conference for regional accreditation. EMC viewed the decision as vouchsafing its accreditation by NCA since the

Association would be impressed by the intentions of the General Conference to support the college's efforts. This attitude led to carelessness and overconfidence on the part of some EMC trustees and administrators, and NCA was very much unimpressed. At the



Floyd  
O.  
Rittenhouse

same 1937 meeting in which UC was accredited, EMC was denied senior college accreditation and lost its junior college accreditation. President Thomas W. Steen was released and Henry J. Klooster was chosen to replace him. After two years of strenuous efforts that included plant expansion, faculty graduate study, and curricular modifications, EMC was finally accredited by the NCA in 1939.

The two colleges on the east coast were not passive spectators to the accreditation debate and to the efforts of their sister institutions to achieve academic recognition. Washington Missionary College (WMC) separated its upper and lower divisions in 1933 and organized the lower division as Columbia Junior College, with a faculty of its own. In reality the junior and senior college faculties were the same, but the Middle States Association of Colleges and Secondary Schools liked the plan and accredited Columbia Junior College in 1933.

In the years that followed WMC continued to prepare for four-year accreditation: the physical plant was improved and expanded, the faculty engaged in graduate study and professional development, and the curriculum was restructured. Under the leadership of President B. G. Wilkinson and Dean Floyd O. Rittenhouse, WMC received senior college accreditation in 1942. No longer needed, Columbia

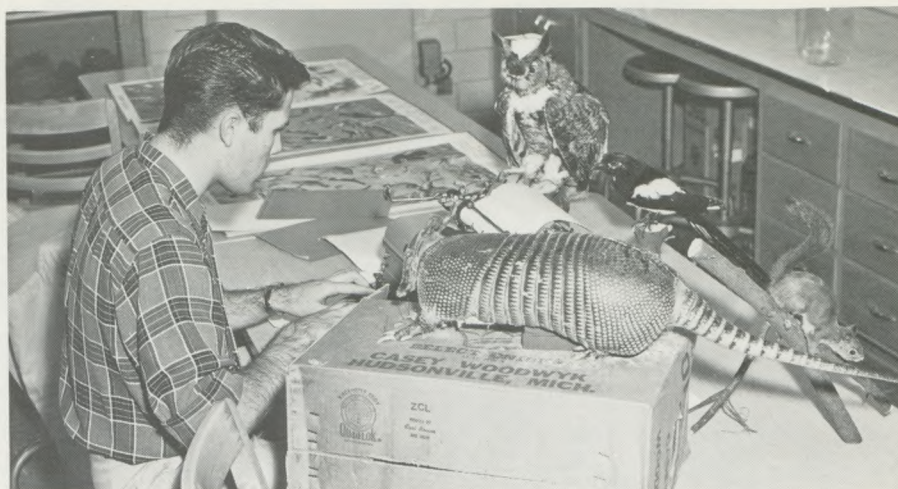
Junior College was dissolved.

Atlantic Union College (AUC) had survived an attempt by the General Conference to reduce it to a junior college, and during the 1930's and early 1940's the college worked to prepare itself for senior college accreditation. Under the direction of President G. Eric Jones and Dean Godfrey T. Anderson the college applied to the New England Association of Colleges and Secondary Schools. Fully expecting to fail in its attempt, the faculty were pleasantly surprised to receive full accreditation by the Association.

Thus, some twenty-five years after Magan first began urging Adventist College presidents to get their colleges accredited, the denomination's six senior colleges in the United States were finally regionally accredited. In the twenty years to follow, the denomination's junior colleges, including La Sierra, Oakwood, Southwestern Union, and Southern, were all raised to the rank of senior colleges and were in time fully accredited by their respective regional associations.

Warren E. Howell died in 1943 and Percy T. Magan in 1947. The two men were friends for decades. It is ironic that they found themselves protagonists in the great accreditation debate. Both men loved their church and its school system. Both believed it was not in the best philosophical interest of Adventist colleges to secure regional accreditation. Magan, however, faced the inevitable before Howell did. As Magan said in a letter to Howell in 1926, ". . . I will . . . do certain things before I will ever submit to shutting our schools up, although you know that in my heart of hearts I am opposed to all that kind of stuff; but we'd better do that than to shut up all together."

But according to most of the surviving participants in the struggle, both men may have been wrong in their belief that accreditation was really not in the best interest of Adventist colleges. The consensus of the survivors is that the colleges sacrificed some practices but no principles in securing accreditation, and that in the long run, the regional accrediting associations only forced Adventist colleges to do what their philosophies and objectives had said they were supposed to be doing all along.



# Remembering The Way We Were

*Opal Hoover Young*

The Science Complex at Andrews University sort of awes me as I look at the laboratories with their up-to-date equipment, the spacious lecture auditoriums, the pleasant classrooms, and impressive exhibits: for I remember Elasmo Branchiae in 1921.

Elasmo, of course, was the fish we dissected in the zoology lab. I can see those eyes staring at me yet!

The science department was then housed in the basement of the first ad building—the one with the big, onion-top dome. Many persons confuse this first administration building with the one partially erected in 1924 across the road from the onion-top monstrosity and subsequently finished. In fact, there have been four administration buildings in the history of Andrews at Berrien

Springs. The first one stood where the memorial slab was erected by former students and teachers (“That’s where I courted my wife; of course I want to give to the memorial”). The second building, across the road, was later known as West Hall; the third one, Nethery Hall (still standing); and the one in use today facing on the Campus Quadrangle.

On the third floor of that first administration building was a one-room library, where capable librarian Bertha Allen kept an eagle eye on whisperers. Later, WEMC, forerunner of WAUS, had its program studio there. On the main floor was the chapel with its vocalian organ brought from Battle Creek, the offices of the administrators, and some classrooms. In the presidential office was a large stone fireplace around which selected students in 1922 met with President Griggs and others to discuss ways and means of raising

money for a new chapel and ad building. One suggestion considered was to cover the denomination with requests for a ten-cent donation from each member! A chunk of one of those stones from the fireplace graces the desk set presented to me in later years by the Alumni Association. It serves as a vivid reminder of the way things were when we talked money raising around the fire.

But back to Elasmo, familiarly known to all zoology students by its first name. He was duly dissected and examined on counter-like tables among an array of Bunsen burners, racks of glass tubes, and shelves holding various bottles of chemicals—indicating sparsity of space, lack of equipment, et cetera. Not a very imposing outlay in that old lab with its half windows peering from ground level into the activities of the lab below.

But learn we did! And students sitting on those battered lab stools left EMC to take their places as leaders in their various professions. Cy Courville (deceased) was one of them—later a renowned neurosurgeon with an international reputation.

Andrews has always built strong foundations from its beginnings at Battle Creek in 1874 to the present. Those educational pioneers built better than they probably knew, despite the bickering and experimenting as to the purpose of Adventist education. Should it be practical or theoretical? Or both? Degreed or non-degreed?

Emphasis on work during the day with classes at night (with sleepy students)?

Class routine was a gentle thing for the most part. I recall one day when the chemistry class was left on its own by Dr. O. R. Cooper, who also served on the staff as the college physician. The class had a party during his absence and took pictures of the affair using the magnesium strips in the laboratory for a flash—not to be recommended: most of the film turned out blank. Looking them over, Dr. Cooper, with his peculiar chuckle, remarked, “These are pictures of your last exam.” That was true for the most part except for Myron King and Adah Hoover (Snyder) who always managed to rate an A on their exams regardless of parties.

Inseparable from my college memories and the science department is the white-haired, white-bearded man whose name is engraved on the mathematics division of the Science Complex structure. Professor Joseph Harvey Haughey added strength, color, and wisdom to the college for forty-two years. He served as a balance wheel for the far left and far right ideas of education that took turns outlining policies for the college.

In the summer of 1901, Haughey came to EMC with a few other administrators and teachers and the sixteen carloads of Battle Creek College equipment and furniture, including the old bell. For a sum of \$8.00 a week he taught higher mathematics, Greek, and Hebrew. From that meager “salary” he drew support for a wife and four children. Haughey was a strong believer in teachers being self-supporting.



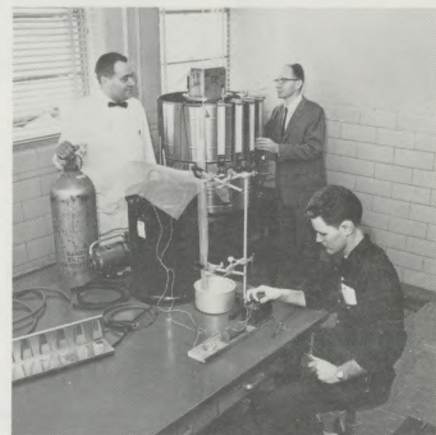
Footings are poured (above) for Marsh Hall, erected in 1955-56 to house life science programs. Burman Hall is in lefthand background. (Right) Biology department chairmen have included (from left) Frank L. Marsh (1950-58), Burton H. Phipps (1937-50), Ariel A. Roth (1958-63), and Asa Thoresen (1963-present).



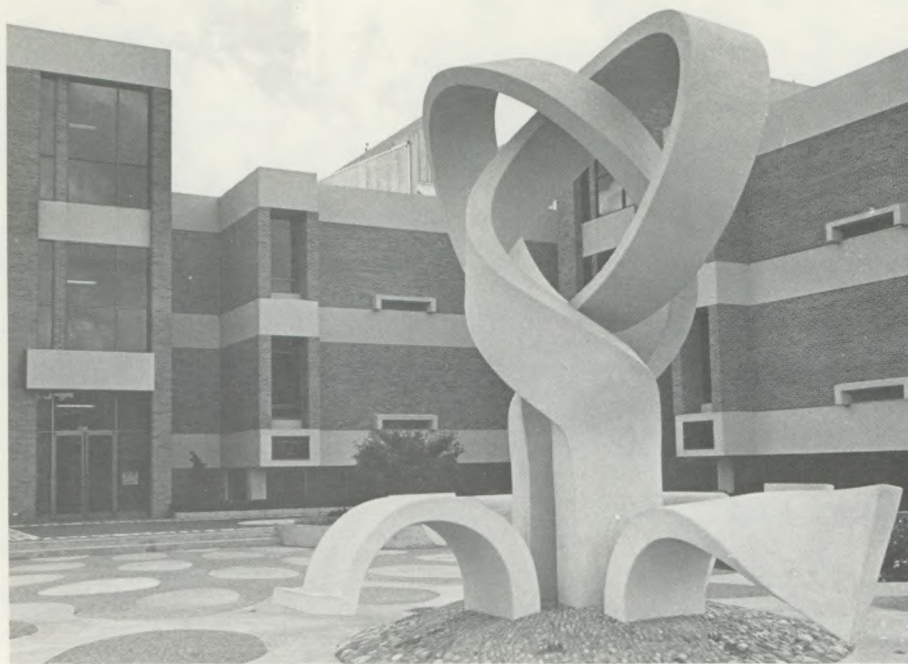
(Of course his wife worked, too, earlier managing their seven-acre farm near Battle Creek while her husband was principal and teacher at South Lancaster Academy for a number of years.) Besides being self-supporting, the Haugheys managed to give the equivalent of several years’ salary to the EMC debt-raising campaigns which came on periodically. His self-supporting scheme included a farm of 1,100 fruit trees and 1,500 grapevines at Battle Creek and 10 apiaries of bees later at Berrien Springs.

Along with his full teaching load, Haughey took great interest in developing the nursery, the orchards, and the vineyards at the EMC farm. One vineyard was just back of Maple Hall, now designated Burman Hall, where the red of autumn sunsets added color to the reddening leaves of the grapevines after harvest.

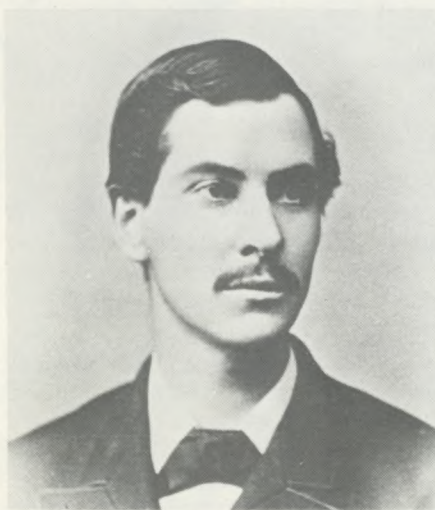
Boxes of produce from the farm were shipped to Chicago via the old Mary Graham steamer which plied the



Harold Hiedtke (left) and Ariel Roth (right) investigating aspects of tropical disease in a 1961 science classroom scene.



(Above) Today's modern Science Complex, constructed in 1969 for Biology, Chemistry, Mathematics, Physics, and Technology programs. (Left) Joseph H. Haughey, who dedicated 33 years of teaching science to students at Battle Creek and Emmanuel Missionary Colleges.



St. Joe river from College Landing (below Beaver Point) to Benton Harbor where they were loaded on freight boats for the Lake Michigan crossing.

Among the neighboring orchards Haughey operated his 10 apiaries. Not having studied math or Hebrew or Greek under Haughey, I remember him best as Keeper of the Bees. In chapel speeches he would sometimes draw lessons for the students from the habits of the bees—not the usual birds and bees connotation which was studiously ignored in all phases of college procedure. If the same fellow and girl walked together three times across the campus from classroom to dormitory,

they were called onto the green carpet stat.

I remember Haughey when I first came to EMC in the fall of 1920. He resembled a biblical patriarch. Loved by his students for the personal interest he took in each one (he had plenty of opportunity to talk with them about their needs and spiritual growth while he worked with them in the out-of-doors), Haughey was solid in his own Christian experience and in his

denominational birthright.

Haughey's campus home which he built himself still stands at the corner of College Avenue and Route 31, then referred to as the Stone Road. The house speaks of the solid building Haughey did in all of his activities.

In November of 1935, the autumn I returned to the college as a teacher, Haughey died. The campus flag was flown at half-staff in tribute to this many-faceted jewel of a man whose character glowed from whatever angle it was examined.

Students enrolled in science courses at Andrews today have much of the equipment needed to cover some of the exploding knowledge in all fields of science; and they profit from the research expertise of their professors. But they would do well to become acquainted through memoirs and other sources with the stalwart founders of the department. Their dedication still inspires, for they used their talents for that which outlasts life.

Elasmo Branchiae of the 20s, wouldn't you be surprised if you could see the distinguished surroundings for today's science students! And you later Branchiae wouldn't believe *The Way It Was!*

*My thanks to The Wisdom Seekers by E. K. Vande Vere for verification and clarification of a freshman's memory and to two students in my journalism class of 1938, Aleen Bruns and Doris Leavett, detailing an interview with Haughey's widow.*

# Above All Things

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## *An Alumnus Salutes Christian Education*

There it was—a challenge! How has your Christian education helped you? To anyone, perhaps, a cause to reflect on meanings; to a writer, almost a command to say something.

I almost trembled with the excitement of it, even though I approached that first experience at Andrews University in my late twenties. The excitement also contained elements of apprehension and fear. After racing to Michigan from New Jersey in a mad, headlong, one day rush into an idealized future, I was fearful of that tiny man with the quiet voice (President Richard Hammill) who spoke to us freshmen that late September. But that's not where it started.

It happened to me in my 28th summer—an unusual time in life to decide on college—by a stream on my father's small Vermont homestead. That day I also decided to stop smoking. Christianity had meant little to me the previous few years; it still was more a concept to be explored and rid of its childhood-learned taboos and goblins than anything else.

But the choice was deliberate enough. "I'll go to Andrews, if they'll have me," I thought. An easy decision, though it came after a year of agonizing.

Yet a strange one. No typical student would I be! Never again eighteen, single, blushing with untried virtue, and concepts tested only by the sheltering hands of teachers and

parents. I, the married, cynical, untrusting graduate of the school of "Common Business Ethics," would see if this "God Business" could be proved, or what!

Through the process of application that late summer I hesitated, even turned back in my mind—then went on with it. Never letting on that I had doubts. And there I was mingling with the young and the otherwise new on a cool, damp early fall night.

We prayed after the little man spoke. As he prayed I became uncomfortable with my "little man" feelings about him. The uncomfortableness would change into great respect.

Even before actually arriving at Andrews I had been trying to find a personal answer to the worth of Christian education. If there was none I would have done just as well to stay and attend one of the colleges, some of them remarkably good, in New Jersey. I considered the question that evening and recalled my first encounter with another human on the Andrews campus.

Only minutes after arrival I was wandering, lost, trying unsuccessfully to find a place with the unlikely name Burman Hall. I asked directions of a middle aged person in my up-front (some call it brash) way. I got them. Having decided to be friendly to anyone, (how charitable of me) I stated, more than asked, "Who are you."

Momentarily taken aback by this outspoken spectre of open disregard for rank, the Vice President for Student Affairs told me. I'm sure that Myrl Manley mentally marked the name he got in return for "special" remembrance, if it should come up again, but he was kind, and he was open.

The certain knowledge of the real value of Christian education has been years in coming to a certainty, but based on that encounter and many others I'm now sure that it is the people. At times it has been easy to think that the true worth of this experience was really easier access to a good denominational job, or the freedom from having to worry about making arrangements for this or that test to be taken on some other day besides the Sabbath.

It really is people and those ideas that are tied up in those who have them. No mere mortals, college professors—the students won't allow it. Women like Dr. Elaine Giddings, tough, sweet, consecrated; a lady! With determination to teach values through example. A person unwilling that any should be untaught, or unprepared—wielding ideas with the sureness of a seasoned warrior.

Dr. Daniel Augsburg, purely Christian, deeply loving. A man who shows care in every act. These and many others; people and ideas tied up in packages that contradict, clash, and confirm each other, then melt into new ideas and a new person—me!

One of the truths of the matter is that I expected to find answers. I found a few: There is reason to believe that creation and the flood is as viable an alternative as the theory of evolution. The change from Sabbath to Sunday was gradual, taking place over centuries.

More often I found questions. Why pain and not pleasure? Must God wait on man to finish "His Work?"

Is it possible to become really perfect? What of a loving God and starving people?

Much of the answer is that in "Christian education" I found neither an answer to the riddle of the world, nor any way of asking questions that makes me a better master of the world I'm in. (Though both of those are part of the experience.) The answer is in an assurance of personal uniqueness.

I never found the one answer I thought I wanted. This "God Business" can't be proved empirically or scientifically! It can only be experienced.

I found, in those years at Andrews, people; some unwilling to admit weakness, some though teachers, professors, or administrators, confronting the same spiritual battles as I. I found others who were strong yet vulnerable, and willing to admit unashamedly to dependence on God rather than self. These men and women taught me that God is real even if

I can't prove Him. They taught me that He can be depended on—by depending on Him themselves.

Oh, I struggled. I still do and maybe even more; with sin and disappointment. I'm not one of those who has gone on to what some think of as the great easy way, successful from the moment they handed me my diploma. Nor did I get any of the success and intra-denominational recognition of "church-work," though for a time I thought I wanted it.

I considered it better, for me, to try my knowledge and light in darker fields. There, "in the world" I've had my faith shaken. There the softness of my ideas has been stripped away. The weaknesses in my concepts and the hardness of reality have come into intimate contact. The result is that one is polished, while the other is destroyed. Neither is left untouched; each affects the other.

I also found that elusive quality—"Peace that passeth understanding." One very frosty morning, for a fleeting time walking in the snow, to a class I didn't want to go to, in a prayer for courage; in the help of a teacher and a friend. I found that it comes that way for many of us, only in moments. I found that it really is all right, in fact probably really more common than not, to have more doubts than certainties.

I also found that there is a religion, personal and direct, that allows, in

fact demands, that a person and his God be on speaking terms. A religion that takes into account the fragility of human ego and the toughness of human cynicism—mine.

That practical religion that comes partly from realistic contact with people who make up the environment we have neatly labeled "Christian education."

What does it mean? I was taught never to finish a story with a moral. "Let the reader draw his own conclusion," a wise teacher offered. I seem unable to avoid it this time.

The meaning of Christian education is not successes, stacked brick-like, one on the other. Rather, the meaning I have found is in a way to deal with life that leaves the person with spirit in tact. I have nothing profound as the answer to the question asked by the editors of FOCUS—How has your Christian education . . .? Nothing that can be summed up in a phrase—to be tried and filed with all the other dusty and untenable profound phrases. I have learned a way to handle success without (hopefully) forgetting its basis. And more important, a way to handle the inevitable defeats with dignity, through faith.

There it was—a challenge! How has your Christian education helped you? To anyone, perhaps, a cause to reflect on meanings; to a writer, almost a command to say something!

# Personal Notes

**Irvin Althage**, former associate professor of art at Andrews, displayed 47 of his paintings as a part of the continuous exhibition for the public at the St. Joseph Art Center in St. Joseph, Michigan during October.

Althage, who paints mostly in the expressionistic style, says "As a general thing, good art is independent of its environment or subject. Good art must be involved with the unexpected."

He received his bachelor of arts degree from Washington University and his master of fine arts degree from the Cranbrook Academy of Art. He studied under artists such as Phillip Guston, Max Speckmann and Zoltan Sepesky.

Althage taught in the Art department at Andrews for 21 years and is now an artist for University Printers.

Three professors from Andrews' Theological Seminary and two representatives of the General Conference conducted a series of week-long Bible conferences in Europe during the summer of 1977. **Drs. Raoul Dederen, Gerhard F. Hasel, and Hans K. LaRondelle** joined W. Duncan Eva and E. E. Zinke of the General Conference in the meetings which were held for the Seventh-day Adventist ministers of Europe.

Friedensau Missionary Seminary in East Germany; Seminaire Adventiste du Saleve in France; Seminar Marienhoehe in West Germany; and Newbold College in England

were the sites for the conferences at which ministers from the local fields met to attend lectures and discussions on the authority and meaning of the Scriptures.

"We wanted to explore how we stand as Adventists in our study and understanding of the Bible," says Dederen. "It was very important to us to have the opportunity to exchange views with our European brethren."

The meeting at Friedensau marked the first time in over 30 years that Adventist ministers from different socialist countries in eastern Europe had gathered. Romania, East Germany, Poland, and the Soviet Union were among the countries represented.

"The meetings were well received," says Dederen, "and the leaders of the church divisions in Europe have asked that we hold similar sessions in the future."

A series of these meetings is presently being planned for 1978 in Australia.

**Robert and Rosemary Clarke** are experiencing their first Michigan winter this year for a unique reason: the couple, who are from Sydney, Australia, and are members of the Anglican Church, picked Andrews University "sight unseen" as the place where Robert should pursue his education in business administration.

Hoping to earn an MBA degree, Clarke, who had received a Rotary International scholarship to the

United States, checked out a number of the larger American universities, only to find that most of them offered only two-year programs. Looking further, in hopes of finding a good one-year program, Clarke began investigating smaller institutions, and while looking through the listings published by the United States government which he found at the American consulate in Sydney, uncovered a recommendation of Andrews as one of the best small universities in this country.

As matters have developed, Clarke is not sure he will be able to complete his degree at Andrews, because of additional undergraduate work that is required. But the Clarks report that they have found the Andrews community "close-knit, but warm and friendly."

"We've made a lot of friends," they said.

**Dr. Lawrence T. Geraty** has compiled a book of personal testimonies written by eight present and former Andrews faculty members, entitled "God's Hand in My Life."

Recently released by the Southern Publishing Association, the book features first-person accounts of God's guidance in the lives of Raoul Dederen, Richard Hammill, Siegfried Horn, G. Mervyn Maxwell, W. G. C. Murdoch, Gottfried Oosterwal, Walter F. Specht, and Steven P. Vitrano.

"No dusty theological treatise this—'God's Hand in My Life' vibrates with personal experiences," says a spokesman for Southern Publishing. "Whether it is the story of conversion from Roman Catholicism or the spiritual dreams of one raised within Adventism, each

chapter lays bare the personality of genuinely dedicated Christians."

The book retails for \$4.95 and is available at Adventist Book Centers.

**Dr. Raoul Dederen**, professor of historical theology at Andrews' Theological Seminary, was elected to the executive committee of the North American Academy of Ecumenists, meeting in Montreal September 30 to October 2.

The academy is composed of approximately 200 members who are engaged in academic teaching of subjects related to ecumenism, or whose work involves ecumenical relations.

Dederen participates in the committee's activities as a private individual, not as a representative of the Seventh-day Adventist Church, he says, adding that his presence and contributions to the discussion have added to the academy's understanding of Adventists and their position regarding the ecumenical movement.



Irvin Althage



Robert and Rosemary Clarke



Raoul Dederen



Dr. and Mrs. George H. Akers with Adventist educators at seminar in Narita, Japan. Teachers pictured are from elementary and secondary schools throughout Japan, and from Japan Missionary College.

Catholics, Greek Orthodox, Anglicans, and other Protestant denominations are represented among the academy's membership, says Dederen.

Dederen was chosen by the academy to respond to the keynote address, delivered by Jean-Marie Tillard, a Dominican scholar.

Dederen also serves, again as an individual, on the Faith and Order Commission of the World Council of Churches. The Seventh-day Adventist Church has for many years declined to participate in the WCC, a position which Dederen supports. He foresees no change in the church's stance regarding the WCC, but participates in the affairs of the Faith and Order Commission as one who is interested in the development of the ecumenical movement, and keeps the leadership of the Seventh-day Adventist church informed on current issues.

Dederen feels his membership in these organizations promotes better understanding of Seventh-day Adventists among the religious leaders of the world.

**Drs. Bernard M. Lall and Geeta R. Lall** presented papers at the 1977 session of the World Council of Curriculum and Instruction (WCCI) in Istanbul, Turkey, in August. The theme of the conference was "Lifelong Education."

Bernard Lall, professor of educational administration at Andrews, read a paper entitled, "Progress of Lifelong Education in the U.S.A." Geeta Lall's paper was "Ways Children Learn." She is Andrews' associate professor of early childhood and special education.

The WCCI is headquartered at Columbia University. Its objective is to improve education in all parts of the world through mutual cooperation and sharing.

**Dr. George H. Akers**, professor of religious education, returned to Andrews in August from a lecture tour of the Far East.

He held seminars on the integration of faith and learning in Japan, Hong Kong, and the Philippines.

**Dr. Patricia B. Mutch**, associate professor of home economics, began a one-year term as president of the 270-member Seventh-day Adventist Dietetic Association in October. She has already held leadership positions in the association for two years.

# News Notes

## Andrews Announces Affiliation with Architecture School

Andrews University has arranged an affiliation with Lawrence Institute of Technology to provide a five-year course in architecture, according to Dr. Joseph G. Smoot, university president. The program will lead to the bachelor of architecture (B Arch) degree.

Under the arrangement, a student in architecture will take four years of study at Andrews and receive a bachelor of technology in architecture degree, then take an additional year of study at Lawrence to complete the B Arch degree. Lawrence is located in Southfield, Mich., near Detroit.

Students who are interested and qualified may take advantage of an on-the-job training period before completion of the fifth year.

By taking a concentration in architectural drafting technology, after two years a student may receive an associate of technology in architecture degree which would qualify him to do drafting work for architects, engineers, and construction related industries.

The program is in response to an action of the Board of Higher Education of the Seventh-day Adventist Church encouraging Andrews to provide an architectural program in affiliation with another institution, according to Dr. W. W. Davidson, dean of Andrews' College of Technology.

Karl H. Greimel, dean of Lawrence's school of architecture, said, "We welcome this opportunity to bring to our campus students with a different perspective."

"I've seen so many proposed affiliations fail to materialize because each party tends to emphasize differences rather than a common commitment," said Greimel. "We found that with Andrews this was not the case."

The program will go into effect immediately, with the first students going to Lawrence in the fall of 1979.

Lawrence is accredited by the North Central Association of Colleges and Schools, the agency which also accredits Andrews. In addition, Lawrence's school of architecture is accredited by the National Architectural Accrediting Board.

## Enrollment Tops Previous Record

Andrews University's Fall Quarter enrollment totals 2,837, says Dr. Joseph G. Smoot, president. This is the highest enrollment in Andrews' history, topping the 1976 figure by seven.

The students, who come from 45 states and 79 foreign countries, are broken down by schools as follows: College of Arts and Sciences, 1,828; School of Graduate Studies, 390; Theological Seminary, 376; College of Technology, 234. Nine students are unclassified.

The total for all schools includes

1,571 male students and 1,266 females.

The number of students attending Andrews has increased 38 percent over the last five years, according to Dr. Robert Moon, director of institutional research.

## Third Family Life Workshop Held Here

Dr. H. Norman Wright, author of "Communication: Key to Your Marriage," headed the list of speakers at the 1977 Family Life Workshop held September 12 to 22 on the Andrews campus.

Nearly 100 ministers, teachers, seminary students, homemakers, and other laymen attended the program, which carried three quarter units of graduate or undergraduate credit. Dr. and Mrs. D. W. Holbrook, directors of the General Conference Home and Family Services, and Drs. John and Millie Youngberg of the Andrews Education department coordinated the workshop.

The annual workshop is geared toward prevention of family problems rather than therapy, says John Youngberg. Its uniqueness, he notes, is its "emphasis on the how-to's and on a curricularized approach to the family."

Each year the workshop covers the full spectrum of family life. This year, however, special attention was focused on Wright's approach to pre-marriage counseling. Wright, a Christian author, professor, and marriage counselor, also led out in marriage communication exercises.

The workshop is local church-oriented, according to John Youngberg. It provides resources and ideas useful for those who may conduct family life programs in their own churches. One approach to family life programming was presented by Roland Martinson, a former pastor and presently dean at Luther Seminary in St. Paul, Minnesota. He advised the group on how to conduct family learning centers through their churches.

Ralph and Mary Detrick of Elgin, Illinois, directors of family life ministry for the Church of the Brethren in the United States, presented a drama on male-female roles.

Another featured speaker was Alberta Mazat, who spoke on sex education. Mrs. Mazat is chairwoman of the Marriage and Family Counseling department of Loma Linda University in Loma Linda, Calif. The schedule also included 16 speakers from Andrews and the Berrien Springs area.

Those attending the workshop



*Coordinating architecture programs at Andrews is Stanley M. Bell (left), a licensed architect who practiced in Montana before joining the university's staff last year.*

could also take part in specialized seminars offered in conjunction with the Family Life program. These dealt with marriage enrichment, couples communication, and parent effectiveness.

In its outlook and content, the Family Life Workshop is gospel-oriented, according to John Youngberg. "Our emphasis on family is not an end in itself," he says. "The great end of the church is to prepare the world for the coming of Christ. Families are not an end; they are a means to that end." "But," he feels, "they are probably the most important means."

This was the third time the Family Life Workshop has been held at Andrews. Future workshops are planned here until at least 1980.

### Nursing Graduates Pass State Boards

Fully 91 percent of the graduates receiving a BS degree in nursing in June 1977 have passed their state board examinations, says Dr. Zerita J. Hagerman, chairwoman of the Nursing department.

The results are based on official test scores from Indiana, Michigan, and Ohio.

This represents an improvement in Andrews graduates' performance on these tests, according to Dr. Hagerman.

She credits curriculum changes and stiffer requirements for entering the program with bringing about the higher scores. "We feel it is our obligation to prepare these students to pass their state boards," she said.

### New Bus Purchased

Andrews has just purchased a 1969 Challenger bus, according to Melvin Andersen, assistant to the vice president for Development and Public Relations.

The bus, manufactured by Motor Coach Industries, Inc., of Pembina, N. D., seats 49 passengers and will replace the 1963 Eagle bus used by the university for four years to transport student groups.

The Challenger model, says Andersen, is used extensively by commercial bus lines such as Greyhound and Trailways. Unlike many other buses, it is made with a stainless steel exterior from the passenger floor-line down, to minimize rust and corrosion. "With a bus of this caliber, we can expect many years of trouble-free body maintenance," he said.

The power plant is a Detroit 8V-71 diesel.

### First Mission Plane From Aviation Center Sent to Zambia

The first airplane to be outfitted for overseas mission service by Andrews University's Aviation Center arrived in Lusaka, Zambia, Monday, October 17, says R. A. George, manager of the Andrews airport. The brown and white Cessna 206 was flown to Zambia in southeastern Africa by George and R. A. Pelley, assistant treasurer of the Trans-Africa Division of Seventh-day Adventists.

The pair took off October 6 for Fitchburg, Mass., on the first leg of the trip. Other stops were made in Moncton, New Brunswick, and St. John's, Newfoundland, Canada, before the long flight over the ocean to Santa Maria in the Azores.

The plane was prepared for the trans-Atlantic flight by installing extra fuel tanks in the rear part of the passenger cabin, giving it an estimated range of over 17 hours. The trip from Newfoundland to the Azores actually took just under 11 hours, said George, in spite of moderate icing conditions they encountered and difficulty in staying on course.

After leaving the Azores, the flyers broke their flight across the ocean once more, landing at Las Palmas in the Canary Islands. Stops on the African continent included Dakar, Senegal; Monrovia, Liberia; Lagos, Nigeria; Kinshasa, Zaire; and Lubumbashi, Zaire. In addition, they landed briefly at Lulengele Seventh-day Adventist Mission in Zaire, visiting with the mission workers.

Guards armed with machine guns at one airport provided some extra incentive to produce written per-

mission to land in that country. The difficulty quickly dissolved when the guards were shown the proper landing papers.

The plane joins seven other aircraft now in service in the Trans-Africa Division, which covers eleven countries in central and southern Africa. The Seventh-day Adventist Church operates two hospitals in Zambia (formerly Northern Rhodesia), and the plane is now in service transporting supplies and personnel. It will occasionally serve as an air ambulance as well.

Andrews University's Aviation Center was designated in 1976 as the clearinghouse for all Seventh-day Adventist mission aircraft and aircraft parts headed overseas and as the training center for mission pilots. The church currently operates about 100 such planes in various parts of the world.

### "Who's Who" Lists 38 Andrews Students

The 1977-78 edition of "Who's Who Among Students in American Universities and Colleges" will carry the names of 38 students from Andrews University who have been selected as being among the country's most outstanding campus leaders.

Campus nominating committees and the editors of the annual directory have included the names of these students based on their academic achievement, service to the community, leadership in extra-curricular activities, and potential.

The students are Lauane Addis, Beth Armbruster, Fredrick Bahr, Michael Breakie, Gary Burlingame, Samuel Camacho, John Clough,

Daniel Cole, Albert Dzedzina, and Kristin Eagles.

Also, Claudette Ferron, Dennis Galbraith, Lucinda Galusha, Mark Haynal, Bradley Hill, Ronald Jaecks, Royson James, Tom Knutson, Christine Koontz, and Samuel Leer.

Others are Pamela Ludowici, Jaelene Mannerfeldt, Joseph Marra, Paul Matychuk, Lolita Neufeld, Karen Overfield, Doug Regester, Karen Thacker Rott, Sandra Roy, Dennis Shortslef, and Susan Slikkers.

Also included are Lecia Strunk, Lucille Taylor, Robert Tidwell, Karen Ulloth, Larry Washington, Rita Waterman, and Loreen Yarosh.

### MDiv Curriculum Changes Next Year

The Seventh-day Adventist Theological Seminary faculty voted last summer to alter the core curriculum for the master of divinity degree, effective with the 1978 bulletin. This is the degree earned by most students entering the Seventh-day Adventist ministry.

The changes will allow students greater flexibility in planning their study program, according to Dr. Thomas H. Biincoe, seminary dean. Core requirements also will now reflect more adequately a student's undergraduate religion background, he indicated.

Seminary students who have fulfilled basic admission requirements by taking an undergraduate religion major will now be allowed a wider choice of classes in meeting course requirements in the areas of Old Testament, New Testament, Theology and Christian Philosophy, Church History, and World Missions.

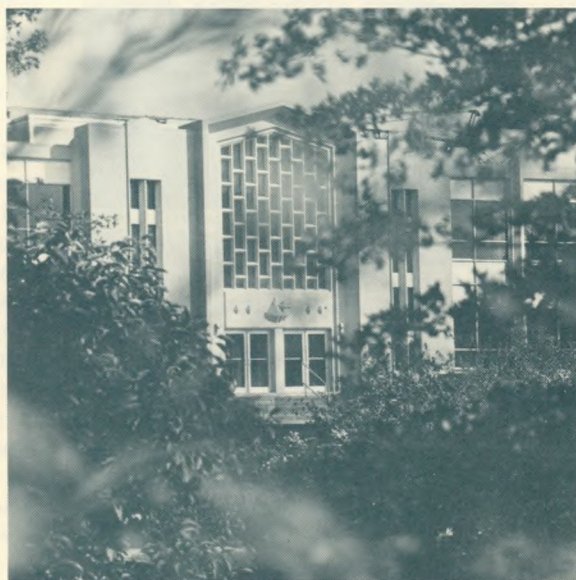


Cessna 206 lifts off Andrews' runway for mission service in Zambia.

# Integrating Faith and Learning

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A Special Supplement Highlighting  
Papers Presented at the  
Faculty-Staff Retreat  
Portage, Wisconsin  
September 15-18, 1977



# Sending Children to a Christian College

Gordon R. Werkema

There are lots of simple answers that I could give to the question—"Why Christian Parents Should Send Their Sons and Daughters to Christian Schools?" . . . but the one point I'd like to really leave with you tonight is this: *I think Christian parents ought to be concerned about Christian education at all levels!*

Tonight we are going to talk particularly about the college level, because Christian colleges are capable of doing some specific things that no other institution in our society can possibly accomplish. The church can't do them, the home can't do them, and certainly secular institutions, public or private, are not capable of doing what you as a serious Christian college and university can do.

Some research which we have conducted over the past couple of years indicates that in the United States of America there are at least two hundred and fifty to two hundred and seventy-five thousand Christian young men and women who begin their college career at a secular institution, that's each year! The United Negro College Fund uses a phrase in advertising in the East Coast which says, "A mind is a terrible thing to waste." I wish, I pray, and I hope that the Christian community would take seriously that idea when we think about the hundreds of thousands of Christian students whose minds are being shaped at secular institutions.

I should, perhaps, just say some things about what I think a Christian college ideally ought to do. Very simply, I believe that the purpose of a Christian college is to equip the saints to minister to society as educated Christians. Dr. Akers sent me a statement describing Seventh-day Adventist philosophy of higher education. I hope that you are working diligently to implement this in your

institutions, trying to make this real so that your constituents, your parents, and others would see that you have something which is unique. That's right, something which is *one of a kind!* There were several definitions and phrases in this little document which jumped out at me as I studied it. Listen to this, and if you haven't looked at this lately, you might like to go back and look at it:



*Gordon R. Werkema, Ed.D., spoke to faculty and trustees of Andrews University in his capacity as president of the Christian College Consortium, based in Washington, D.C. He is a graduate of the University of Denver, receiving a bachelor's degree in 1960, a master's in educational administration in 1962, and a doctorate in general administration—higher education and teacher education in 1964. He also received an honorary doctor of laws degree from Houghton College, New York, in 1975. Dr. Werkema has served the Christian educational community in a variety of positions as an educator, administrator, consultant, researcher, and spokesman. He is presently serving as executive vice president of Seattle Pacific University in Washington state.*

*Education aims at a systematic development of the whole person, his capabilities and character through instruction, study and activity and it involves the acquisition of knowledge and skills.*

It's a good definition of education. When I encourage my son or daughter as a Christian parent to enroll in the school, I ought really to ask myself whether something as important as the systematic development of the whole person ought to be entrusted to people who have a value structure which is different than mine. You can see which side of the answer that I am going to come down on.

In your particular situation with your constituency, your parents are asking undoubtedly, "Why a Seventh-day Adventist institution?" I hope that your constituents ask that question, and I hope that you give them good answers. It was estimated over the dinner table tonight that probably 50 per cent of Seventh-day Adventist young people are educated in institutions outside of your particular system. I think you should be concerned about that. You should try to have more parents answer the question in a positive way.

Seventh-day Adventist institutions (and I am reading from your own statement of philosophy) ". . . accept as one of their functions the exposure of the oncoming generation to the ideals and the culture of their constituencies. The predominant influences shaping the lifestyle, and . . ." I would certainly hope ". . . the academic and scientific work of an Adventist college campus are the teachings of the Bible, the counsels of Ellen G. White and the preponderate concepts of the faculty, of the student body and the supporting constituency." There is *nowhere* else that Seventh-day Adventist young people, there's nowhere else that evangelical Christian young people can go, to get that kind of an education other than in an institution like this. In effect, your church is saying to its young people that "The ideals and the practices and the lifestyle of this college or university indicate what we have found to be of value. . ." and we want you to experience them in the setting of this college so that you will have a fair basis for making intelligent decisions with respect to the

standards by which you will order your own lives. Mind shaping, life shaping, that's what Christian education is about. For me as a parent, and I am sure for most other Christian parents, there is no other place that we can go to get what you have to offer because you are a unique institution.

In the society in which we live today we are overwhelmed with data; there is a great deal of expanding knowledge and it's our responsibility to help young men and young women deal with that mass of data, to interpret it, to analyze it, to bring it into a framework of understanding so that the value structures which grow out of our commitment to Christ of the scriptures can be made real. In many ways, I believe that the benefits of the liberal arts tradition today reside within the Christian college movement. There really isn't much consideration given in most quarters to those values which are held important and which are worked with in a diligent way in the Christian college community.

... A good Christian college ought to enable its students to communicate clearly. It ought to teach them to inquire accurately and with integrity. It ought to teach them to evaluate wisely, to test the spirits of the age, and it ought to teach them to understand in an integrated fashion to see life, whole man, God and society, the church and appropriate relationships. The thing that a Christian education ought to do is to enable young people and all of us to see life, to envision it religiously, because life is a spiritual and religious matter.

... I am very unapologetic of the fact that I believe that the Christian college is a very special and rare thing. I believe that Christian colleges are sustained by caring people, by very special people such as constituents, and a very special category and kind of faculty member. Several years ago I attended a conference for trustees and college presidents at Michigan State University, and one of the speakers opened his presentation by saying, "Who would care if your college didn't open next year?" I trust that there are an awful lot of

your constituents who would care. Unfortunately, there are lots of colleges that can't identify a group of people who would really care or who really do care, and that's a sorry state. George Kneller and his *Foundations of Philosophy* raises this question for faculty members, specifically, "What would be the loss to the world if your department were phased out in a budget cut next year?"

I believe there would be a tremendous loss to the Christian community if Christian colleges were no longer possible in this country and I tell parents that. I think there would be a tremendous loss to the Christian church if we didn't have the kind of educational foundation that you can provide. But I do believe that you, as a Christian scholar and as a learner and faculty member, ought to really look at your daily work and your daily tasks and attempt to decide whether or not, if you weren't here next year, your particular field would lose something as far as Christian perspective is concerned. Would students be able to go to the college or university down the street and get essentially the same thing? I think not. But as you examine that question, if you should come to the conclusion that there would be no great loss, then I hope that you with your colleagues will really begin to struggle in new ways with what it means to be a Christian scholar, teacher, or learner in a Christian academic community.

A Christian family who has to answer the question which is posed in our program tonight faces a lot of choices today. If one is to attend a local secular university or perhaps a well-endowed private college, the cost of the education might be similar to the investment in a compact car. In most Christian colleges today, if one is to room and board, the investment is much more similar to the cost of a luxury car of the finest import if you consider the total four years. The basic problem with that choice is this—that Christian higher education should not be looked upon as a luxury, and neither should we let it be considered a luxury. It's an absolute necessity. What you are capable of doing for and with students is an absolute

necessity if we want to promulgate mind-shaping worldview development that is distinctly Christian, comprehensive, and academically sound.

Christian colleges should be incubators of Christian thought and perspective in all areas of life; they ought to be stimulators of service to the Christian church and to the secular community, and they also ought to be provocative of Christian truth and reality. That's a big order, but it's not a luxury. It's not a luxury if we're serious about the commands of scripture to subdue the earth and to manage it as Christ's representatives.

For me, the question has been answered in terms of the teaching of the scripture, particularly the Old Testament concepts of nurture found in Deuteronomy 5 and 6. The comprehensive nature of the teaching tasks that God gives to us in relationship to our children is such that it takes all of the time and energy that I and Christian teachers and Christian ministers and those who work in the church have. The response to that Biblical injunction of Moses to teach and talk to my children about essential philosophic worldview Biblical concepts takes more time and energy than most of us have. We need your help to do it and you become a necessity rather than a luxury.

In our national research we have constantly run into the idea that Christian colleges cost more. Well, they don't really cost more, our costs will match any secular university; it's just a matter of who pays the bill. The cost is usually disbursed among the taxpayers in the case of public institutions, and we don't experience that in such a direct way. But I do believe that, in the future, average families are going to have to make choices between bigger and littler cars, longer and shorter vacations, and bigger and littler boats. Many of the luxuries that we have schooled ourselves into thinking are necessities are going to be weighed in our value structure as we come to the question, "Where are we going to send our children to school?"

Recently the senior editor of *Christianity Today* asked me if I would write an article on the financial

crisis in Christian colleges, and I told them I wouldn't do it because I don't believe the financial crisis in Christian higher education is a real statement of the problem. The crisis is one of understanding within the Christian community—understanding what Christian colleges are and should be; and I must add at this point I do think that within our own ranks there is some lack of understanding of what our tremendous potential is right within our own faculty ranks. The genius of Christian higher education, of Christian scholarship, and of teaching by a Christian educating community hasn't been communicated adequately by us. Consequently, in many circles, the priceless benefit of a truly Christian education has been misunderstood or even ignored by the Christian community.

I mentioned the figure a while ago of two hundred and fifty to two hundred and seventy-five thousand Christian students who begin their career at a secular institution each year. Some of the research which we did as a follow-up brought to mind another startling fact. Probably 95 per cent of that large body of people never gave us, Christian colleges that is, a first or second thought. The basic reason which stood out according to our samples is that they had no idea of what we're capable of doing as a serious academic Christian community. We haven't communicated that; we haven't communicated our own genius.

In an article last spring in the *Evangelical Newsletter* Steven Board, who is an editor of *Eternity*, reviews the vim and vigor of certain campus ministries such as the Navigators, Campus Crusade, Inter-varsity, and local churches that have been particularly successful around large university communities. Important as these ministries are, and as successful as they may be in some cases in evangelism, they aren't equipped to provide the academic nurture from a Christian perspective. They don't provide the kind of stimulation that a Christian college community can provide if that college community is serious about the development of world and life view and of a value structure consonant with the faith within its students. Mr.

Board, in his article, summarizes the weaknesses of evangelical witness on the secular campus by saying this:

*Christian faculty at the most prestigious universities are sparse and they tend to be in engineering and in science rather than liberal arts. Too rarely has a strong Christian critique of the university been forthcoming from any of these groups. Christianity rarely confronts humanism head-on, consequently, evangelicals come across as mystics without much to say to the greater academic culture.*

A Christian college should, in its academic objectives, be energized to confront secular humanism head-on and right on. Our students have to be capable of doing this because they are going to live with it all the rest of the days of their lives. If we don't equip them to test the spirits, to analyze in that way, we will have failed them as Christian scholars. Mr. Board, however, concludes this article with these startling words, and this goes back to communicating what we are really all about: "At any rate, Christian parents still wonder where to send their kids and my advice is, send them to the big universities. They will find lots of Christians there; avoid the small secular or pseudo-religious colleges." I agree with that.

"The University of Illinois," Mr. Board says, "has perhaps 2,500 evangelical Christians" and enrollment of about 50,000. "That's more than the student body at Moody and equal to the students at Wheaton."

I find that extremely startling coming from an evangelical leader. Certainly the pseudo-religious college or the lukewarm Christian college is not going to receive my recommendation either. But the fact that a group of Christians attend a large secular institution which is built on assumptions related to man and society, which are essentially humanistic, the fact that there is a small group of Christians there who might gather for Bible study and fellowship, does not make that the kind of academic enterprise that will really shape the world and life view, and shape the minds of young Christians so that their thought patterns are guided and directed by their basic Christian commitments.

In the Christian college community

all the resources of the community are pledged and committed to develop and to see life and reality in the wholeness made possible because of what Christ has done for us and has revealed to us in the scriptures. The foundation of a Christian higher education is a full and deepened Biblical perspective. It's a philosophical awareness that all truth is God's truth and it's a historic perspective which enables one to cope with the fact that God is working through history and through His Creation. In our educational theory it's a realization that we treat our subject and education differently if we recognize him or her as being created in the image of God and renewed by the mind of Christ. Those foundations cannot be implemented in a comprehensive academic way in any kind of other institution than the kind which is represented here tonight.

I am going to sketch out for just a moment what I believe to be some other Biblical foundations for a Christian college, for a Christian education; and I hope you will keep asking yourself the question whether or not this kind of foundation can be developed and implemented in any other atmosphere than the kind in which you work.

In my mind God's creation is the foundation, the beginning, it's the end, it's the subject, and it's the object of Christian education. How we look at God's creation and what we do with it and how we understand our fellow image-bearers and ourselves, how we look at God's world, and how we develop an understanding of His world are the most essential components of an education which is inwardly Christian. Christian higher education ought to be committed to change and reform, and we ought not to be afraid of it because change and reform is basic to the Christian life and Christian commitment. The Holy Spirit works in the life of the redeemed Christians to sanctify them and to perfect them in every good work, and this means a whole change of being. Educated Christians should be lead to desire to use the redeeming power of Jesus Christ, to change the hell-bent direction of our society, and to change the direction of decay and the

confusion and degradation which surrounds us.

Obviously, we need change and reform in society today. We have to remind ourselves continually that Jesus Christ is still the King of Creation and our lives have to breathe this. We have to communicate this to our students. I, as a consumer of what you have to offer, expect you to breathe this in your educational philosophy, in all of your courses, and all of your work. This is my Father's world and I have a task to do in it. That's what I want to shape our efforts here. Christian education involves the investigation of all of God's world and His Word. We investigate, as educated Christians, man in God's world; and we investigate God's world which has been spoiled by sin. We attempt to develop a perspective to place things in proper order knowing that there is something better prepared for us now and for eternity.

... The scriptures are crystal clear about what happens when we leave God out of education and in 90 per cent of the education in this country He is not only illegal, He is not welcome. In Romans I we are instructed as to what happens when God is ignored and man is centralized in education. This is what happens when the focus of worship becomes the creature rather than the Creator. The Word of God says this: "Although they had knowledge of God they failed to render Him praise and thanks and instead they indulged their useless speculations until their stupid minds were all in the dark, claimed to be wise, they played the fool. They even altered the glory of God into images, and therefore God gave them up in agreement with their inner cravings to such impurities as dishonored their own bodies because they altered God's truth into falsehood and they worshipped and served the creature rather than the Creator who is blessed forever." It couldn't be more direct.

Our institutions exist because enough of our constituents, because the church, the denominations, and individual Christians want and are willing to support institutions where knowledge begins with God rather than with man. I am often asked the

question, "What do you think is the future of the Christian college?"

I am asked it by congressmen, by news people, a lot of people that I talk to in Washington and my answer is rather stock.

It's this: The more serious they are about being Christians in their academic pursuits, in student life, and in their ministry to their constituents, the stronger they will be, and I have no real concern about their futures. But the institutions which mute their distinctives or the institutions which fail to develop their distinctives are the ones that either now, or in the next couple of decades, are going to have a hard time distinguishing themselves from the other institution down the street, and will cost one-third or one-quarter of what they cost, and will have a difficult time.

One's educational philosophy has to be undergirded by one's Biblical commitment and one's faith commitments. In a Christian college we band together to experience the joy of working with others who have the same understanding of reality—that is one which places God at the center—and we band together to study God's world, His Word, His biology, His astronomy, His literature, His mathematics, music and all the rest. And your job is twice as difficult as the job of a faculty member at a comparable secular institution. I know that.

Secular institutions don't spend much time talking about basic assumptions, about philosophy, about history and all of the academic disciplines anyway and they certainly don't talk about the integration of faith and learning. So integration of faith and learning is something we have to do together as an institution. I hate to say that it is something extra because I think it's at the center of what we do; but together as colleagues, brothers and sisters in Christ, we have to get together, really come to grips with what it means to be distinctive. It may mean that the Biology department will ask the Biblical Studies department to spend some time with them. It might mean that the Biblical Studies department might ask the Natural Sciences department to spend some time with them so that together we can develop perspectives.

Let me just review with you so that you certainly don't think I misunderstand the magnitude of your task. What I am really expecting when I recommend you, and when I send you my sons and daughters, is demanding something very special when I talk about integrated Christian education. The cost of being a disciple, being a learner in this area, is very very high, and I am impressed with the demands that your administration and parents like me place on you. We want you to be competent in your discipline. Anything done in the name of Christ must be first rate and, as Elton Trueblood once said, "Pious shoddy is still shoddy." College faculties tend to underrate themselves—we're small, we're second rate, and that's not true. In my work I have read dozens of accreditation reports, almost always written by secular educators, and they almost invariably express surprise and amazement at the quality of the Christian college, faculty members, their academic background and their capabilities; and I see that in my travels. We have a little false humility, I guess. . . .

Quality is required in the name of Christ. Christian education is for life. It's for the life of the man. It's for a life lived here and now in the demanding complexities of this educated society. It's a life of faith. It's a life within the church and it's also a life lived in this world. That's what we are shaping our students to grapple with, in a different and a better way than we did. I like the Phillips translation of Romans 12 when he says, "Don't let the world press you into its mold but be rather transformed by the renewing of your minds."

Why should a Christian parent send his son or daughter or encourage them to attend a Christian college? I think that that's a good part of the answer. Christian education is a serious, necessary, rewarding business. I pray that God will bless you and your efforts to reshape minds, your disciplines, your work, your scholarship, and I pray that you will have the strength and courage to continue what you have begun. With St. Augustine we are building bricks for the city of God.

# On the Frontier of Scientific Instruction

Dwain L. Ford

The apostle Paul in his admonition to the church recorded in Romans 12 included specific counsel to teachers. After pointing out that the ability to teach was one of the gifts given to certain individuals in church he gave this injunction: "If you are a teacher, do a good job of teaching" (LNT Rom 12:7).

To do a good job as a Christian teacher includes the integration of faith and learning and is indeed a complex, difficult, and rewarding task. There have been numerous attempts to clarify what a Christian education is and the nature of the responsibilities of the Christian teacher.

## Some Approaches to Integration

Frank E. Gaebelein in his book, *The Pattern of God's Truth*, declares that "The Christian school that believes all truth to be God's truth and that is serious about making Christ and the Bible integral to its curriculum must give up the concept of a completely separate Bible department. Instead it must seek and develop devoted Christian teachers who, along with their competency in mathematics, sciences, languages, or social studies are able to give instruction in Bible" (Gaebelein, 1977, pp. 48, 49).

In his book entitled, *The Idea of a Christian College*, Arthur F. Holmes describes a Christian teacher as "a catalyst and guide, one who has struggled and is struggling with similar questions and knows some of the pertinent materials and procedures" (Holmes, 1975, p. 48). He believes that the students "need to be exposed to the frontiers of learning where problems are still not fully formulated and knowledge is exploding and where by the very nature of things indoctrination is impossible" (Holmes, p. 48). For him,

*"Integration (of faith and learning) is concerned not so much with attack and*

*defense as with the positive contributions of human learning to an understanding of faith and to the development of a Christian world-view and with the positive contribution of Christian faith to all the arts and sciences of man" (Holmes, p. 48).*

Instead of having moral value judgments tacked on the end of a recital of facts he recommends that "an evaluative process can run all the way through the structures of a course in the development of recurrent themes, in its assumptions and methods and emphasis" (Holmes, p. 54). He illustrates his concept of an integrated program by three concentric circles: Holmes also believes that a teacher in a Christian college should put greater emphasis on ethics and the philosophical foundations of the subjects rather than confining the study to a mere factual recital. His illustration above implies that a Bible-centered philosophy ties all other areas of study together into one integrated whole.

Richard H. Bube, renowned scientist from Stanford University, has given us added insights in his book, *The Human Quest*, with a new look at science and Christian faith. He reminds us that,

*We sometimes lose sight of the possibility of true description of the same event or phenomenon on several different levels. When this happens, we conclude that a description on one level excludes or invalidates descriptions on other levels. Since what is really needed for a coherent and ultimate understanding of the nature of reality is a description on all levels, the neglect of description on some levels can only diminish our total understanding.*

*It is possible to describe reality on several levels corresponding to the physical sciences, biology, psychology, sociology, and theology (Bube, 1971, p. 30).*

*A complete description is needed on every level for a complete understanding.*

*Because descriptions on every level are valid and meaningful, it is neither*

*proper nor necessary to exclude descriptions on some levels. The theologian need not exclude the description in terms of physics and chemistry out of fear that such a mechanistic description would invalidate his theological description. Nor need the scientist exclude the description on the theological level out of fear that such a mystical description would do violence to his experimental data (Bube, p. 35).*

From Bube's viewpoint, any teacher who fails to point out implications on the broader spiritual levels is failing to communicate the fullest, most accurate picture of truth.

Kenneth Irving Brown in his book entitled, *Substance and Spirit in Education*, describes his concepts of the responsibilities of a Christian teacher in a fashion parallel to that of Bube.

Brown summarizes his position in the following way:

*There are four languages for the classroom: The language of factual analysis; the language of appreciation that speaks to both the mind and the heart, when facts are mingled with wonder and set forth in a larger relational context; the language of symbolism, which by the very act of concealing adds beauty to the discovery; and the language of dedication, wherein the teacher's final loyalty finds inevitably its expression (Brown, 1961, p. 92).*

Many teachers restrict their communication primarily to the language of factual analysis with only occasional limited use of the language of appreciation. The extent to which the language



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of symbolism is utilized may appropriately vary from class to class but its creative use will provide enrichment to any course. For a course to contribute to one's Christian education to the extent God desires it to, the teacher must utilize effectively the language of dedication in both its verbal and/or its non-verbal forms.

I am thankful for the clarity of instruction we have received from Ellen G. White regarding the nature of Christian education and the responsibilities of Christian teachers. Her definitions imply a complete integration of faith and learning with eternal consequences:

*It (education) is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come (ED p. 13).*

*To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind and soul, that the divine purpose in his creation might be realized—this was the work of redemption. This is the object of education, the great object of life (ED pp. 15, 16).*

### General Responsibilities of Christian Teachers

A review of her counsels lead one to the conclusion that the responsibilities of a science or mathematics teacher are the same in most respects as those of other teachers. A partial list of those held in common with other Christian educators are as follows:

#### 1. Be a model Christian.

*The teacher must be what he desires his pupils to become (FE p. 58).*

*The teacher can gain the respect of his pupils in no other way than by revealing in his own character the principles he seeks to teach them. Only as he does this in his daily association with them can he have a permanent influence over them for good (ED p. 277).*

#### 2. Reflect the character of Christ.

*This is the secret of power over your pupils. Reflect Him (ED p. 282).*

*Christ was the greatest educator this world has ever known (ED p. 85).*

*The greatest teachers are those who are most patient, most kind (CT p. 269).*

#### 3. Communicate confidence in God's revelation to man.

*Since God is the source of all true knowledge, it is the first object of education to direct the minds to His own revelation of Himself . . . Nature still speaks of her creator. Yet these revelations are partial and imperfect . . . The Holy Scriptures are the perfect standard of truth and as such should be given first place in education (ED pp. 16, 17).*

#### 4. Communicate concern for Biblical standards of moral behavior by individuals and corporations in relation to society and the environment.

*Connected with God every instructor will exert an influence to lead his pupils to study God's word and to obey His law (5T p. 29).*

#### 5. Pray with students and teach them to pray.

*Your long speeches on education in the sciences are painful to the angels of God, who are constantly and intensely active in seeking to call the thoughts and affections to heavenly things . . . Devote a portion of the time you consume in long addresses to personal labor for the youth who need your help. Teach them the claims of God are upon them; pray with them (5T p. 589).*

#### 6. Lead your students to Christ.

*Do not feel that your work as teachers is done unless you can lead your scholars to faith in Jesus and love for Him. Let the love of Christ pervade your own souls, and then you will unconsciously teach it to others. When you as instructors commit yourselves unreservedly to Jesus, for Him to lead, to guide, to control, you will not fail. Teaching your students to be Christians is the greatest work before you. Go to God; He hears and answers prayer. Put from you questionings, doubts and unbelief. Let no harshness come into your teaching. Be not too exacting, but cultivate tender sympathy and love. Be cheerful. Do not scold, do not censure too severely; be firm, be broad, be Christ-like, pitiful, courteous (5T p. 590).*

*Eternal interests should be the great theme of teachers and students . . . The teachers need to be sanctified through the truth, and the all-important thing should be the conversion of their students. The object of the great teacher is the restoration of the image of God in the soul and every teacher in our schools should work in harmony with this purpose (FE p. 436).*

#### 7. Aid students in developing a sense of mission and a concept of the shortness of time.

*Teach them that life's true aim is not to secure the greatest possible gain for themselves, but to honor their maker in*

*doing their part of the world's work, and lending a helpful hand to those weaker and more ignorant (ED pp. 221, 222).*

#### 8. Communicate an appreciation for the worth or potential of each individual.

*He will take a personal interest in each pupil, and will seek to develop all his powers (ED p. 232).*

*The teacher should carefully study the disposition and character of his pupils, that he may adapt his teaching to their particular needs (CT p. 231).*

*With the dull pupil he should bear patiently, not censuring his ignorance, but improving every opportunity to give him encouragement. With the sensitive, nervous pupils he should deal very tenderly (ED p. 292).*

#### 9. Teach for thoughtful mastery of vital truths.

*Teachers should lead students to think and clearly understand the truths for themselves. It is not enough for the teacher to explain or for the student to believe; inquiry must be awakened, and the student must be drawn out to state the truth in his own language, thus making it evident that he sees its force and makes the application. By painstaking effort the vital truths should thus be impressed upon the mind. This may be a slow process; but it is of more value than rushing over important subjects without due consideration (6T p. 154).*

### Specific Responsibilities of Adventist Science Teachers

Let us now focus our attention specifically on some of the responsibilities and opportunities unique to science teachers who assume their responsibility for integration of faith and learning.

#### 1. Teach science so as to prepare individuals for last day events.

*A knowledge of science of all kinds is power, and it is in the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth's history (FE p. 186).*

*In the grand work of education, instruction in the sciences is not to be of an inferior character, but that knowledge must be considered of first importance which will fit a people to stand in the great day of God's preparation (6T p. 152).*

#### 2. Teach science as a stepping stone toward eternity.

*Unless the knowledge of science is a stepping stone to the attainment of the*

highest purposes, it is worthless. The education that does not furnish knowledge as enduring as eternity is of no purpose (FE p. 192).

3. Teach science as an aid to understand God.

*Those who take the written word as their guide will find in science an aid to understand God (PP p. 116).*

*As he (the student) goes on from truth to truth, obtaining clearer and brighter views of the wonderful laws of science and nature, he becomes enraptured with the amazing exhibitions of God's love to man. He sees with intelligent eyes the perfection, knowledge and wisdom of God stretching beyond into infinity (4T p. 414).*

*He who placed the pearls in the*

*ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful (CT p. 54).*

4. Foster the development of an appreciation for the creative genius and sustaining power of God.

Chapter on "Teaching from Nature" (CT pp. 185-190)

Chapter on "God in Nature" (ED pp. 99-112)

Chapter on "Lessons from Nature" (CT pp. 54-55)

*The hand that sustains the world in space, the hand that holds in their orderly arrangement and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for us (ED p. 132).*

We need the Holy Spirit to transform us in character and guide us in our understanding.

Sometimes the expectations for Christian teachers almost overwhelm us but remember:

*When teachers seek with all their heart to bring true principles into the work of education, angels of God will be present to make impressions upon the heart and mind (FE p. 519).*

Thus with Christ as our model; with the Holy Spirit as our instructor, our guide, our efficiency, and power; and with the angels as our teaching assistants, let us move forward to fully integrate faith and learning at Andrews University.

## The Farther Reaches of the Social Sciences

Marion Merchant

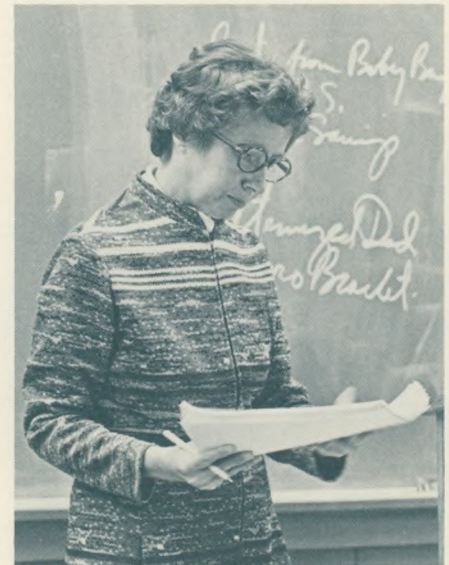
In his book *The Human Quest*,<sup>2</sup> Richard Bube asserts "that every phenomenon that exists in the world can in principle" be described on many different levels, each level of which may be exhaustive yet come far short of a complete description. In illustration, he uses the statement "I love you" with six different levels of meaning related to it: the letters of the words, the sounds of those letters, the combination of those letters or sounds into the three words, the ordering of the words into a meaningful sentence, then the personal experience of this declaration to or by another person, and, finally, the ultimate meaning of the statement itself.

The writer's way of thinking of these different levels is as the framework of an outline for a theme or talk: roman numerals for the general, inclusive statements followed by capital letters, arabic numbers, lower case letters, numbers and letters in parentheses and then further set into double and even triple parentheses indicating narrower and narrower subdivisions of the topic—the lower and lowest levels of mean-

ing. Much of our thinking about any subject, religion included, is in the lower ranges of the possible meanings—in the range of the letters and numbers in single and double parentheses. Few people think in wholes or in broad abstractions. The consequence, of course, is that their worlds of thought and experience are greatly diminished from what is possible. "Many of us remain unaware of the larger dimensions of reality because we are occupied only with those things nearer at hand or most evident" states Henry Seifert in his book, *Reality and Ecstasy*. "To the extent that we do not pursue the most important and basic questions of all [at the highest levels of meaning, or ultimate reality,] we are isolated from reality and imprisoned in immediacies."<sup>3</sup>

The difference that the larger world of thought makes to a person is described also by Seifert.

*... the whole and the ultimate ... provide a more comprehensive view of reality. This equips us with a more adequate range of knowledge. To ignore*



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*the transcendent dimension is to perpetuate comparative ignorance and mediocrity. Disastrous consequences follow action informed by only part of the data.<sup>4</sup>*

An illustration of this is found in an article from *The American Scholar* of Summer, 1976. It was entitled "Social Science: The Public Disenchantment." The article consisted of responses from a number of prominent social scientists reacting to the following criticism of social science by a writer in the *New York Times Magazine*:

*... social scientists pushed to the fore claiming that, with proper support, they*

could end urban decay, eradicate poverty, ease racial and ethnic tensions, reduce crime, control the economy, shore up the breakdown of the family, and accomplish much else besides. As is now known, they were able to do none of these things.<sup>5</sup>

One of the respondents, Harry G. Johnson, professor of economics at the University of Chicago, explained that *the social sciences have lost prestige because they have claimed to be able to deliver more than they can possibly deliver. And worse, the claim has been based on a very superficial understanding of the nature of a social system, and on a consistent refusal to understand the basic constraints on social possibilities imposed by the over-all limitation of economic resources and the manifold defects of the human social being as an instrument from which to forge the ideal society.*<sup>6</sup>

Martin Mayer, author, referred to "natural academic tendencies toward artificiality." In more specific terms, he wrote:

*The vice of the social scientist is that unless somebody gives him a narrowly delimited target he will concentrate his efforts not on what is really happening but on what somebody else has written about it. The working tools that the various social sciences have developed—the sample survey, multivariate analysis, and probability criteria—are regarded as rather dull inside as well as outside the profession. The information derived from the use of such tools rarely illustrates (let alone demonstrates) the "laws of human behavior" which are the proprietary mysteries. Especially, then, among the keepers of the keys—university teachers—the temptation is always to impose theory on the outside world rather than to test hypothesis by observation or experiment.<sup>7</sup>*

Daniel P. Moynihan, quoted from the 1968-69 report of the Social Science Research Council: "The difficulty we as a nation face in solving our problem is not will but knowledge. We want to eliminate poverty, crime, drug addiction and abuse; we want to improve education and strengthen family life, but we do not know how."<sup>8</sup> As Seifert puts it (by way of an explanation),

*When they do not take into account large sections of reality, scientists are not being scientific enough. Attempting to solve comprehensive problems on this partial basis is like trying to find one's way from Reno to Rome with only a road map of Iowa.<sup>9</sup>*

This is not to deny, of course, that social scientists have made many useful contributions, available in classroom

textbooks as well as other sources, to understanding people. There is abundant evidence, however, that it is not sufficient, first of all in its scope but also in its dissemination as well as carryover into practice. There is more—much more—to understanding people than the social scientists have discovered or possibly can discover by only human methods of obtaining knowledge. Human knowledge can never adequately apprehend personal or ultimate meaning and reality. To restrict one's classroom teaching to only that which is in the textbook or what one reads in professional journals, then, is to limit the student's understanding of social science. In more general terms, it is to limit considerably his understanding of people from what it could be were the farther reaches of the subject to be considered. As far as reality is concerned in its broader dimensions and even in more limited areas the student remains relatively uneducated.

#### Religion as the Farther Reaches of a Subject

The farthest reaches of any subject—ultimate meaning or ultimate reality—lie within the realm of religion and, specifically, revelation. This is manifestly true in the social sciences where the goal, for one reason or another, is the understanding of people. Therefore, bringing Jesus Christ and the Christian world view to whatever degree into the social science classroom has added significance beyond that objective as an end in itself or for justifying high-priced education in a Christian university. (This is not to say, however, that familiarizing the student with Jesus Christ and the Christian world view is not the most important reason for bringing these into the classroom.) The fact that the teachings of Jesus Christ and the Christian world view (and of course they are basically the same) are truth—in Seifert's terms "that which corresponds with reality"—it follows that these are part of the farther reaches of social science and therefore higher level meaning and ultimate reality, the most important part of the subject in terms of a more adequate and a more comprehensive understanding of people. It, then, is the richest contribution which a teacher can make to the education of the student as far as a

particular subject in the social science area is concerned.

#### Farther Reaches of the Social Services

In the search for understanding people, the farther reaches of the study should include something of the same as humanistic psychology describes as its ultimate goal:

*. . . a complete description of what it means to be alive as a human being [including] . . . an inventory of man's native endowment, his potentialities of feeling, thought, and action; . . . the range and variety of experience possible to him; and his meaningful place in the universe.<sup>10</sup>*

Revelation, of course, goes much farther in this description than humanistic psychology can ever go and gives a far more exalted description of what human beings were created to be and the place they were intended to occupy in the universe. It is an exhilarating experience to think of human beings in these terms and a brand new experience this teacher has found for almost everyone taking the class Psychology and Religion in which some time is spent on the subject. Unfortunately, it seems that Adventist religious thinking and teaching rarely touches on this subject. For those who do think about it at higher levels of meaning, however, it is intellectual and spiritual excitement at a peak and the acquisition of a view of human beings that transforms one's whole perspective of them and of himself and life as well.

A few scientific facts along with statements from the Spirit of Prophecy will give some idea of this vastly expanded view of human beings considerably beyond that which social science alone can provide.

Let us begin with the question of man's "meaningful place in the universe." The earth is approximately one-millionth the size of the sun. The sun, in turn, is among some one hundred billion stars comprising the galaxy of which it is a part. That galaxy, however, is but one of thousands of millions of other galaxies in the universe. Thus the earth itself is only an infinitesimal part of it. Was, then, the intended place of human beings who live on this planet of comparable importance in the universe? Several statements from Ellen White imply that they were created for one of the highest places

in the hierarchy of all created beings. Some of these follow: "Human beings were a new and distinct order."<sup>11</sup> "Next to the angelic beings, the human family, formed in the image of God, are the noblest of His created works."<sup>12</sup> "Man was the crowning act of the creation of God . . . designed to be a counterpart of God."<sup>13</sup> "Man [was] created for fellowship with God."<sup>14</sup> (Try absorbing these statements at their highest level of meaning!)

The number of estimated atoms comprising the universe has been set at ten followed by one hundred zeros. But the number of estimated possible interconnections and patterns of the ten billion (a conservative estimate among those that have been made) neurons in the brain is ten followed by eight hundred zeros.<sup>15</sup> These interconnections and patterns are the basis of mental activity. As this teacher often tells students: The brain was made to function for eternity. In the light of that information, the statement in *Education* that "In every human being Jesus saw infinite possibilities"<sup>16</sup> takes on further dimensions.

Another significant statement from Ellen White is that human beings were made for a higher, holier state of enjoyment than anything this earth can afford.<sup>17</sup> One of the present doctoral students in religious education, a man with a rare grasp of this subject, expressed it this way:

*The dictum of Scripture that man was created in the image of God brings to view a true insight not only into the purpose of his existence, but also into the nature of his potential. He was created a godlike being that he might live his life in a godlike way. He was endowed at the epoch of his creation with a divine potential, a potential which, because divine, is unlimited . . . In short, the purpose of God in human existence requires an eternity for fulfillment, an eternity of man's progressive conformity to God's infinitely exalted ideal for man, an eternity of development of his inherited potential . . .*<sup>18</sup>

One is reminded of the familiar statement: "Higher than the highest human thought can reach [Bube's highest level of meaning and certainly beyond the levels of thinking of most people] is God's ideal for His children."<sup>19</sup> ("Ideal", of course implies that which is possible.)

Imagine the lifelong difference in a

student's perception and understanding of people—himself and others—and the meaning of life as well were this the framework for his studies in the social sciences! One student exclaimed during study of the subject, "I'll never look down on a human being again!" What contribution this perspective alone could make toward solving society's problems!

Further significant understanding of people comes from the statement in *Desire of Ages* that the law of life for earth and heaven and the entire universe is self-renouncing love.<sup>20</sup> Ashley Montagu, the well-known social anthropologist, stated in an article entitled "A Scientist Looks at Love", published in *Phi Delta Kappan* in May of 1970:

*Scientists are discovering at this very moment that to live as if to live and love were one is the only way of life for human beings, because, indeed, this is the way of life which the innate nature of man demands. We are discovering that the highest ideals of man spring from man's own nature, and that the highest of these innately based ideals is the one that must enliven and inform all his other ideals, namely, love.*<sup>21</sup>

Increasingly, professionals in a number of different fields are becoming aware of this ultimate truth and also the consequences of the violation of this universal law of relationships. Syndicated columnist, Dr. David Goodman, made this observation some years ago:

*Behind the world of appearances with all its ideological clash and conflict, its moral fault and moral firmness, its grabbing and getting, its giving and serving, its desperate longings and total despairs, the discerning eye perceives the eternal struggle between love and hate. When there's enough love in the world, life can sustain itself. When the amount of hate exceeds the amount of love, life sinks.*<sup>22</sup>

Such glimpses into ultimate reality are obviously of the utmost importance in the understanding of people.

If education in its best sense is a training and preparation for all of life, then a teacher must make the subject matter not merely an acquaintance with a particular field or the means toward professional expertise in it but, more, a significant contribution to the student's view of life and the way he will live that life as a professional as well as a private citizen. This will involve a reach into the farther dimensions of the subject. The importance of this larger view is described by Seifert:

*In a larger perspective we respond less easily to mere impulse and desire. Awareness of our full environment makes a difference. Involvement in improvement becomes a more demanding priority. A life saturated in ultimacy can be better motivated for a heroic prophetic thrust beyond existing social arrangements. We act against poverty, for example, not because it is messy regarding human life but because it is rebellious against the central developmental thrust of the universe.*<sup>23</sup>

### Some Ways of Teaching the Farther Reaches

Now a bit about ways of bringing Jesus Christ and the Christian world view into the classroom. First of all, it is the writer's conviction that doing this in a natural un-self-conscious or uncontrived way, the teacher must be as at home in his thinking about this area as he is in his subject-area specialty. When this is the case and the teacher's mind is open to the influence of the Holy Spirit, the integration of faith and learning will occur with growing frequency and self-evident appropriateness. Courses may well begin with a discussion of the limitations of humanly-acquired knowledge and the tentativeness and part of all that is true on the subject which textbook knowledge is. In other instances, particular points made in the textbook may suggest related religious principles.

Robert Fadeley of the Behavioral Science department is a master at integrating faith and learning and does so in part, by emphasizing the most important points of a course, comparing and/or contrasting these with related Biblical principles. In some instances, he directs discussion toward the ultimate consequent effects of behavior governed by un-Biblical principles. (He finds so much excitement and meaningfulness in exploring these spiritual dimensions of a subject that it was no problem, he says, to turn down a far more lucrative job in a secular institution last year.)

If teachers find this an exhilarating experience, so will students and particularly those who are the more intellectual. Several years ago one of these intellectual young men, a senior, expressed his disappointment to this teacher that so few faculty were integrating religion into their courses. "That's what a lot of us come here hoping to get," he asserted.

Adventist teachers need to be reminded again and again that "true education has to do with the whole period of existence possible to man."<sup>24</sup> This can be related to the farthest reaches of almost any subject (if not all), its highest level of meaning, and the ultimate reality of life itself. What could be more exciting to teach than this, or a greater challenge!

<sup>1</sup> Maslow, Abraham Harold, *The Farther Reaches of Human Nature*. New York: The Viking Press, 1972.  
<sup>2</sup> Bube, Richard H., *The Human Quest*. Waco, Texas: Word Books, Publisher, 1971, pp. 30, 32.  
<sup>3</sup> Seifert, Harvey, *Reality and Ecstasy, A Religion for the 21st Century*. Philadelphia: The Westminster Press, 1974, p. 31.

<sup>4</sup> Ibid, p. 68.

<sup>5</sup> ———, "Social Science: The Public Disenchantment," *The American Scholar*, Summer, 1976, p. 335.

<sup>6</sup> Ibid, p. 341.

<sup>7</sup> Ibid, p. 345.

<sup>8</sup> Ibid, p. 349.

<sup>9</sup> Seifert, op. cit., p. 31.

<sup>10</sup> Bugental, James F. T., *Challenges of Humanistic Psychology*. New York: McGraw-Hill Book Company, 1967, p. 7.

<sup>11</sup> Nichol, Francis D. (ed), *The Seventh-day Adventist Bible Commentary*, Vol. 1. Washington, D.C.: Review and Herald Publishing Association, 1953, p. 1081.

<sup>12</sup> White, Ellen Gould, *The Ministry of Healing*. Mountain View, Calif.: Pacific Press Publishing Association, 1909, p. 397.

<sup>13</sup> White, Ellen, *My Life Today*. Washington, D.C.: Review and Herald Publishing Association, 1952, p. 126.

<sup>14</sup> White, Ellen G., *Education*. Mountain View, Calif.: Pacific Press Publishing Association, 1903, p. 124.

<sup>15</sup> Buzan, Tony, *Use Both Sides of Your Brain*. New York: E. P. Dutton & Co., Inc., 1974, p. 16.

<sup>16</sup> White, *Education*, p. 80.

<sup>17</sup> White, Ellen G., *Testimonies for the Church*. Mountain View, Calif.: Pacific Press Publishing Association, 1882, p. 343.

<sup>18</sup> Booth, Walter M., "Some Principles of Biblical Theism as a Basis for Educational Philosophy; Some Applications." An unpublished paper submitted in partial fulfillment of the requirements for the course Ed 616, 1975, pp. 10, 12.

<sup>19</sup> White, *Education*, p. 18.

<sup>20</sup> White, Ellen G., *The Desire of Ages*. Mountain View, Calif.: Pacific Press Publishing Association, 1940, pp. 20, 21.

<sup>21</sup> Montagu, Ashley, "A Scientist Looks at Love." *Phi Delta Kappan*, May, 1970, p. 467.

<sup>22</sup> Goodman, Dr. David, "Love Can Build Strong Families, Better World." (This column appeared in *The Kalamazoo Gazette* some years ago. Date is unknown.)

<sup>23</sup> Seifert, op. cit., p. 69.

<sup>24</sup> White, *Education*, p. 13.

# The Christ-centered Religion Classroom

Daniel Augsburgur

It may seem that it should be taken for granted that all religion classes will be Christ-centered by their very nature. How can a Christian talk about religion without talking about Christ? How can he discuss the Bible without making references to Christ?

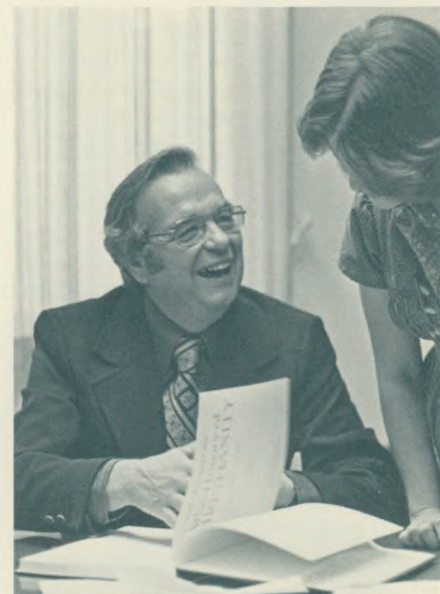
But you know that religion classes are not automatically Christ-centered. You can remember those Bible classes that were accurate in history, learned in languages, profound in philosophy, stimulating in theology, but from which Christ seemed to be absent. We, Bible teachers, know that also. Sometimes I leave a class with a feeling of intense frustration. I came so short of what I had planned and prepared for. That's when I get down on my knees when I return to my office and beg the Lord to give me what I lacked.

I remember once after a class in Biblical backgrounds telling myself: Daniel, an atheist could have said everything you said today! How bad I felt! How I prayed for that power that would have given life to my class. It had not been a bad class, technically. The homework had been done. I had used my little knowledge of Biblical languages to clarify some of the pass-

ages we had used. To the best of my ability, I had tried to draw a picture of the times when the incidents we were discussing took place. Ancient history, ancient culture, ancient literature, had contributed to the lecture and the discussions. Nobody had fallen asleep or yawned conspicuously; yet I felt we had chiseled a beautiful frame but that the center was empty. An atheist could have said much of what I had taught. The atheist could have chiseled the frame, but only a Christian could fill the center.

It is possible to teach a religion class in a very humanistic manner. One can attempt to use all the resources of linguistics, history, and culture to enlighten the ancient Biblical books. The Bible can be considered like all great books of literature, with much appreciation but with a detachment that allows a cold, objective evaluation. Its message can be regarded on the same level as all other religious viewpoints, with equal sympathy and equal criticism.

I can think of a certain class on the prophets where we were just as bound to the study of vocabulary as in one class on Cervantes I took at the University of Michigan. That professor was



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famous — or infamous — because he spent all his time on small and smaller matters of philological interest. How disappointing to ignore the philosophical insights, the humor, the narrative power of Cervantes to waste our time on the dry consideration of the etymologies of rare words.

It is not my purpose to say that the study of Biblical languages is useless. I feel that one of the greatest thrills of my life, and still is, is reading the New Testament in the original Greek and I regret that the M. Div. program is such that I have never developed enough fluency to do the same for the Hebrew Old Testament.

The study of ancient cultures, the knowledge of history has helped me immensely in seeing better the significance of the Biblical text and the issues that it raises. I would never do without the help I derive from my classes in Old Testament and New Testament Archeology; but all that knowledge does not in itself provide for a Christ-centered religion class.

### **The Dogmatic Approach**

Now some may think that I could have improved my class by making it emphatically dogmatic. I could have tried to impress upon the minds of my students the folly of the conclusion of the "liberals," as we call them and attempted to grind into their thinking the idea that the Bible is true and that it can defy any challenge. This device to anchor students in the truth and in the church is very laudable. Keeping young Christians from the destructive influence of a negative rationalism is a sound motive. Attempting to provide a student in a Christian college with ways of winning others to our trust in the Bible is worthwhile. But is a dogmatic class a Christ-centered class? I doubt it.

In fact I have discovered that too often teachers who follow that dogmatic approach tend to leave the student ignorant of the conflicts that rage in the religious world. In their effort to protect the student they build a very fragile foundation that includes as much ignorance as truth, and which is likely to crumble when he leaves the sheltered halls of the Christian college and moves into the world. I still remember a class in the Teachings of Jesus taught by a devout Christian. In that class we never were given any hint of some of the questions that can be raised and we were not provided with any help to answer questions. I do not believe that such a class was what we expect when we speak of a Christ-centered religion class.

Beside the humanistic and the dogmatic approaches we can consider the devotional approach. There, the teacher turns into a preacher and the class is made up of a sequence of sermonettes on topics of devotion, doctrine, morality, etc. This betrays at times a lack of preparation, but I am sure that some teachers feel that the old *lectio* and *contemplatio* of the Medieval monks is the best way to help students grow in

their Christian experience. As a rule such disjointed teaching makes little impression upon the students and leaves them totally perplexed about how to prepare for examinations. It is that kind of Bible teaching that quickly destroys the credibility and respectability of religion classes. It is because too many students have been led to believe that religion classes should be easy times of devotion, of religious cosmetic, that they resent being required to furnish the same effort in religion classes as in their other classes.

What do we mean by a Christ-centered religion class? Do we think of a greater emphasis on the Gospels than on the prophets? Do we want the New Testament to receive much more emphasis than the Old? Is a Christ-centered religion class one where an effort is made to find our Lord everywhere in type and antitype, in promise and fulfillment?

What do we mean by a Christ-centered religion class? I believe that it is a class that fosters a personal relationship with the living Christ. And this, my friends, is not accomplished merely by revamping our class outlines or revising our reading list, or changing the type of our examinations. If we want to have Christ-centered religion classes, we must be Christ-centered. If we want Christ-centered religion classes we must derive our life from Christ's life, we must receive our ideas from the source of all wisdom. We must be transformed by the renewing of our minds. To teach Christ-centered religion classes, we must not only know about Christ, but we must know Him personally.

### **Maintaining the Eternal Connection**

Therefore, our success as religion teachers does not primarily depend upon the number of our degrees, or on the name of the university where we acquired them, but upon a continuing sharing of the life of the Lord. As we attempt to place Christ at the center of our classes we must remember that Jesus promised His disciples that the Comforter would bring back to their minds what Jesus had taught, that He would lead them into additional truths, that He would give us what belongs to Christ. To teach Christ-centered religion classes calls, then, for Spirit-filled lives.

A Christ-centered religion class is also a church-centered class, for the church is the body of Christ. As religion teachers, we must show toward the church the same regard as we show toward Christ. We cannot use class time for cheap shots at the church leaders or its members. We cannot try to build our egos by talking as if we had all the answers to the problems of the church. On the other hand, if we really believe that the church is the body of Christ we will not slumber in our ivory towers when worldly forces threaten it, or when some may try to use it for personal advantage. We will care for the church because it is the body of Jesus and we will be seeking eagerly the power of the Spirit that makes the church grow.

### **Communication Is the Key**

As I look back at that frustrating class I mentioned awhile ago, I realize that in my eagerness to be sure to have all the information necessary, I cut short my time of communion with the Lord; and as I talked I realized that the fountain of living water was not flowing as freely as it should have. No learning can replace the influence of the Holy Spirit. No theory of salvation can match the experience of having the assurance of being a child of the King. It is always a temptation for a teacher to want to draw from his fount of knowledge, to use his notes so much that his words are as dry as the sand on the beach. A Christ-centered class is a class where the best possible human preparation is watered by the life-giving stream from heaven that comes from a communion with God.

We must remember that the real spiritual insights do not come from encyclopedias, but from God Himself. Jesus told Peter that His confession of faith did not come out of His earthly nature, from flesh and blood, but from the Father in Heaven. (Mt. 16:17). In another place Jesus said: "I thank you, O Father, because you have hid these things from the wise and prudent and hast revealed them unto babes—No man knows the Father, save the Son and no man knows the Son except the one to whom the Son reveals Himself." (Mt. 11:25-26). This experience of finding God is not a once-in-a-lifetime thing. It must be a way of teaching in our classes. But that cannot take place

if the world interferes with the communication.

This personal experience makes possible a different relationship with the students. Ellen White states that "the beauty of Christ's countenance, the loveliness of his character, above all the love expressed in look and in tone, drew to Him all who were not hardened in unbelief." (DA 254). Or elsewhere: "He spoke as one familiar with heaven, conscious of His relationship to God yet recognizing His unity with every member of the human family." (Ibid.)

This personal experience renders one able to give the students a proper perspective on values. Talents, time, opportunities can be presented in their true dimension, as fraught with eternal consequences. A Christ-centered class makes Christ so real that all human aspirations are shaped by that vision.

#### **Eternal Values Paramount**

In a Christ-centered religion class, all human values are judged in the light of Christ's values. Our love for material things, our ambitions, our desire to become great, our striving for the first place are judged by Christ's humility and self-denial. The way we use our fellow men, the way we readily take advantage of those who know less than we do or who are weak, the way we crush others by our thoughtlessness and our lack of courtesy appear into the dazzling light of God's judgment. Phony claims of love for God and love for man, empty words of thankfulness and praise, meaningless tokenism, all these come into sharp focus when the teacher receives his light from heaven. The ideas and motives that our society worships and which we unconsciously tend to serve are exposed by the light of the Word of God. Orthodoxy stops being a sterile set of assertions and becomes a light that enlightens our world.

It is in that setting that the revision of the class outline can take place. I was deeply impressed by the talk of the Dean of the Baptist College of Grand Rapids this year in faculty meeting. I realized that my teaching of divine truth did not always illumine enough the problems of the daily life of our students, and afterwards I made a systematic effort to connect my teaching with real situations on our campus. The school paper was frequently referred

to. Again and again we saw how Jesus spoke to our school, to our students. How animated our class discussions became. We were talking theology, but it was live theology. It led people to ask for prayer. At that point all the resources of language, history, and culture took a new significance for the students, for the gospels were speaking not only to people in general, but to themselves and they were eager to receive all the help that scholarship can give to him who searches the Word.

Thus a Christ-centered class can be scholarly and spiritual at the same time.

This perspective on the scripture cannot be obtained in a state college. It is the Pearl of Great Price which it is our privilege to help our students to discover, the Hidden Treasure where we can lead those who come to our campus. If we truly do what we can do in Christ-centered religion classes we can justify our urging parents to spend the cost of Christian education.

This leaves me with a couple of very delicate questions. How can we distinguish between the life-giving authority that characterized Jesus' teaching from the mind-warping dogmatic tone of many religious teachers? Jesus Himself gives us the example to follow—when the rich young ruler came to Him, He involved him in the thought process. When the scribe asked "Who is my neighbor?" Jesus did not answer by a tirade against racism, by an eloquent speech on rights and equality, but He involved the man in finding the solution to the problem that he faced. We speak in philosophy of Socrates' intellectual midwifery, but we must not forget that Jesus knew how to use questions just as skillfully as Socrates. In other terms, a Christ-centered religion class is also a student-centered class. The teacher cannot have his eyes glued to his notes, but, as Jesus did, he must look at the people, he must interact with them, he must become small that they may grow.

#### **Truth in Today's World**

The last question is closely related to the preceding one and has to do with the problem of sharing with the student information on religious views other than his own. Should we completely shelter students in Christian colleges from intellectual currents that may threaten their faith? Ellen White says that Jesus had nothing to do with the

subjects of dissention among the Jews. It was His work to present the truth. I think that this gives the solution to the problem. It is interesting to contrast the Talmud approach to divorce with Christ's. The rabbis centered on human disagreements. They contrasted the teachings of different wise men, but did not lead their students to the source of knowledge. God's teaching was obscured by human ideas. Jesus, on the contrary, led his listeners to the fount of all knowledge. In a Christ-centered religion class we cannot ignore the questions and issues with which our society grapples, but we cannot meet them merely with human reason. We must turn to the Word of revelation.

#### **A Challenge**

To conclude I'd like to read a few lines of the book *Education* which I believe summarize the goal of Christ-centered religion classes:

*Through Christ had been communicated every ray of divine light that had ever reached our fallen world. It was He who had spoken through every one that throughout the ages had declared God's word to men. Of Him all the excellences manifest in the earth's greatest and noblest souls were reflections. The purity and beneficence of Joseph, the faith and meekness and long-suffering of Moses, the steadfastness of Elisha, the noble integrity and firmness of Daniel, the ardor and self-sacrifice of Paul, the mental and spiritual power manifest in all these men, and in all others who had ever dwelt on the earth, were but gleams from the shining of His glory. In Him was found the perfect ideal.*

*To reveal this ideal as the only true standard for attainment; to show what every human being might become; what, through the indwelling of humanity by divinity, all who received Him would become—for this, Christ came to the world. He came to show how men are to be trained as befits the sons of God; how on earth they are to practice the principles and to live the life of heaven. (Ed 73-74).*

What a challenge to those of us who teach religion! What a challenge to all of us who teach at Andrews! To show "how on earth people are to practice the principles and to live the life of heaven." May God help us to do that so that our campus will live in 1977-78 the life of heaven.

# Presenting Christ In the Humanities

Morris L. Taylor

Teachers in the humanities area need to be able to cope with the challenges of contemporary society. The humanities teacher frequently faces indifference and sometimes outright hostility. Today's youth undoubtedly reflect the attitudes of their parents, peers, and pastors.

The study of the humanities should contribute a vital portion of the young Christian's education. These subjects enhance our God-given love for the beautiful, sharpen the spiritual perceptions and increase the student's sensitivity to human needs.

Place Christ in the center of a circle. Around the circumference are timely points. Each numeral from I to XII radiates from the center, Christ.

## Christ-centered Christians

The character of the teacher is based upon a firm commitment to Christ. Daily desiring to grow in grace, the Christian teacher exhibits the fruits of the Spirit in all professional relationships. In classroom and counseling situations, he or she strives to be fair, honest, sincere, and kind.

The personality of the dedicated teacher reflects a close relationship to Christ, the Master Teacher. Students like to feel comfortable. The approachable teacher is caring without becoming nosy; friendly without becoming familiar; firm without becoming domineering; and confident without becoming proud. A cheerful optimism pervades this teacher's classroom.

*The untiring patience, the sensitive perceptiveness, the fearless confrontation, the sympathetic kindness,—all of these and more Jesus bids us, His teacher-ministers, to show forth. Like Peter, we must see clearly at last His call to us: "A student is not greater than his teacher. A servant is not above his master. The student shares his teacher's fate. The servant shares his master's."*



Morris L. Taylor, D.Mus.A., is professor of Piano in the Andrews Music department.

## Christ-centered Conduct

The most effective teaching is by example. Christ said, "I have given you an example that you should do as I have done."<sup>2</sup> What a tremendous ideal! By the grace of God the teacher is enabled to make strides towards this goal.

The teacher's relationship to the class is important. The successful leader adapts his methods to the group. He also relates to the individual personalities of the members of the group. While treating each student on a personal basis, the teacher shows no favoritism in the classroom. A small to medium-sized class proves a great advantage to the goals of the teacher of humanities.

The subject matter in the humanities area often involves personal preferences and engenders strong reactions. This presents the class leader with numerous opportunities to listen attentively to student opinion and ideas. The teacher

must patiently deal with student's weaknesses and continually encourage each student's best qualities. The teacher should answer questions honestly without belittling the student. Because of the longer period of Christian growth, the teacher is expected to exhibit greater patience and self-control in sensitive classroom situations than the students.

The caring teacher considers the needs of the students above personal needs. Accept the scholars as they are and lead them into growth experiences. A sense of humility before Christ will lead the educator to deal sympathetically with struggling students. Do not overlook defects, but faithfully correct wrong in such a manner that the one reproved will still be your friend.<sup>3</sup>

## Christ-centered Communion

There is a place for worship activities in the humanities classroom of a church-related college. It is desirable for teachers to differ in their approach. Some may pray with students at the beginning of each class period, while others may pray only before examinations. Either students or the teacher may pray on special occasions such as the illness of a class member, during the Week of Prayer, or before a senior recital.

Sharing in a spontaneous, casual setting is often more effective than sharing in a planned, formal setting. Contacts with students in a hallway, on the recreation field, or in the home are very meaningful in the sharing of Christian lifestyles.

## Christ-centered Competition

Christian teachers feel the responsibility to excel. It is never appropriate to hide behind piety to excuse poor workmanship. Personal communion with God through His Word and through prayer strengthens the mind making it possible to consider the great themes related to the study of the humanities.

Consider this challenge given by Ellen White to both young men and women:

*Many have felt, "Well, it doesn't matter if we are not so particular to become thoroughly educated," and a lower standard of knowledge has been accepted. And now when suitable men are wanted to fill various positions of trust, they are rare; when women are wanted with well balanced minds, with*

*not a cheap style of education fitting them for any position of trust, they are not easily found. What is worth doing at all, is worth doing well. While religion should be the pervading element in every school, it will not lead to cheapening of literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them.<sup>4</sup>*

While teachers are striving with their pupils for excellence, it is important to choose reasonable goals and to place a correct estimate upon God-given abilities. The apostle Paul advises, "Don't cherish exaggerated ideas of yourself or of your importance, but try to have a sane estimate of your capabilities by the light of the faith that God has given to you all."<sup>5</sup> And Christ made it clear in the parable of the talents that not all are equally gifted, but rather that all are equally responsible.<sup>6</sup>

Christians involved in the pursuit of excellence in the arts need to be aware of the potentially bad results of competition. Rivalry for the first place may lead to the fruits of the flesh which include enmity, jealousy, selfishness, and envy.<sup>7</sup> The Spirit of God leads to a loving concern that each person has the opportunity to reach optimum growth.

Professor H. B. Hannum calls attention to the motive behind performance in one humanities area in his article entitled, "Rivalry—A Dangerous Motive!"

*Often musical performances are judged by the wrong standards. A musical performance is not to glorify self, to show off technique, to gratify the selfish wishes of parents or teachers. A performance should be judged not on such matters as technical brilliance, difficulty of the music, but on artistic values and aesthetic appeal. This, of course, will involve technical matters, which are always subordinate to artistic values. Neither is the value of a concert to be measured in the fee that is paid to the performer, but in the quality of the music and the artistry of the performance.*

*It is unfortunate that the pressures of non-artistic values and commercialized influences are even affecting some of the programs in our own institutions. The contest, rivalry, prizes, entertaining factors, status seeking, and unworthy motives at times seem to offer a more attractive appeal to our human nature.<sup>8</sup>*

### Christ-centered Classrooms

Obviously the teacher himself or herself does the most to create the atmosphere of the classroom. The enthusiasm of the instructor for the subject is contagious. Yet, it is important to remember that the student is the focus of attention. The sensitive teacher considers the feedback from the students and tries to serve their needs.

The physical environment of the classroom is more important than many instructors realize. While the university provides good classrooms with temperature control, adequate lighting and proper ventilation, it is important for the teacher to add thoughtful consideration for the comfort of the class. An orderly and pleasing room provides a good learning situation.

Fortunate is the teacher who can add something of his or her own personality to the teaching environment. Administrators should encourage teachers to participate in the planning and decorating of the areas which they use in the educative process. A modest budget should be provided for annual changes or additions. Welcome is the new trend providing for educational specifications to be developed through departmental meetings for the use of professional planners and architects.

### Christ-centered Choices

In planning activities for the class, a Christian teacher has the privilege of choosing assignments that will enrich the students spiritually as well as meeting the specific academic requirements. Care should be exercised in the selection of literary works, art monuments and musical compositions for study. It is not enough that critics laud a masterpiece for its aesthetic and cultural merits. There should be some qualities in each work studied that would benefit the young Christian. Furthermore, to avoid offending the conscience of a sensitive youth, it may be necessary to plan an occasional alternative assignment. Students usually appreciate the teacher who takes the time to explain the reason for the study of certain materials.

In addition to the factual emphasis the humanities teacher should adopt goals which include concepts and values. The syllabus might include: (1) creative self-expressions for the happiness of the individual, (2) concepts for

the development of character, (3) practical ideas useful in many career areas, (4) ideas helpful in reaching people with the gospel, (5) understandings that promote meaningful interpersonal relationships, and (6) principles upon which to base value judgments. Many in the academic world have given up trying to achieve these goals in the classroom. It is precisely in these areas that the Christian teacher can make a valuable contribution. Through the power of prayer and the guidance of the Holy Spirit the Seventh-day Adventist teacher can transcend the normal limitations of the subject matter.<sup>9</sup>

### Christ-centered Curricula

In the selection of textbooks, additional readings, laboratory assignments and study topics, the teacher has an opportunity to exhibit mature judgment. A Christian world view should dominate this material. Christian principles should be upheld rather than scorned.

The collegiate and graduate classroom is the place to discuss important issues which face our church and our world in the area of art, foreign cultures, literature, music and philosophy. Various viewpoints should be expressed and acknowledged. However, it is the privilege of the humanities professor to guide less experienced Christians in finding a set of values. Usually it is helpful for the teacher to express a personal view or a satisfactory conclusion, even if it is a tentative one. Where God has given us insights bearing on important issues, the discussion leader should present these as authoritative. The discussion of controversial issues should generally be confined to the area of the professor's competency and to topics related to the humanities class.

Ellen White encourages the search for truth, yet she cautions against exposure to all ideas.

*Teachers should lead students to think, and clearly to understand the truth for themselves. It is not enough for the teacher to explain or for the student to believe; inquiry must be awakened, and the student must be drawn out to state the truth in his own language, thus making it evident that he sees its force and makes the application.<sup>10</sup>*

And the balancing statement warns:

*The youth should not be suffered to learn good and evil indiscriminately, with the idea that at some future time the good will predominate, and evil lose its influence. The evil will increase faster than the good. It is possible that the evil they have learned may be eradicated after many years; but who will venture this? Time is short."*

### Christ-centered Correlations

The subjects comprising the humanities area are rich in opportunities for the presentation and discussion of spiritual concepts. Indeed, the teacher can focus upon materials that create significant openings for a discussion of moral and ethical issues. Good questions, and meaningful illustrations may serve as springboards for thought-stimulating experiences.

The arts are capable of expressing almost every facet of life. Despite some strong sentiment to the contrary, individual Christians are strongly affected by the art, music, and literature to which they are exposed. Both present and future actions are influenced by the stimuli received through the senses.

It is important to separate as much as possible taste and principle. A high degree of cultural sophistication cannot be an accurate guide to moral worth; nor are simple expressions to be shunned as ignoble. The Christian educator realizes a dual duty. It is the teacher's first task to influence the selection of good arts in the moral sense. It is the second privilege to expand the student's perceptions to comprehend more complex artistic expressions.<sup>12</sup>

### Christ-centered Currents

New trends in the arts keep the humanities teacher alert. An Adventist scholar constantly weighs everything new in the light of Christian principles. In a sense, this provides an early warning system against trends that would harm the church and its youth. Remember also that the professor has to be flexible enough to adopt good ideas and adapt them to the present.

There is a necessity of keeping pace with up-to-date methods, fresh materials and new artistic creations. We must be able to understand contemporary viewpoints and to communicate with the "now generation". The gospel is always adaptable to present human needs.

### Christ-centered Creativity

Seventh-day Adventists emphasize the creator role of Christ. When we exercise our prerogatives of limited creativity, Christ influences the artistic productions of those who claim His name. They are infused with faith in God's plan of redemption, with hope of salvation and life eternal and with love for God and mankind.

A sanctified imagination clothes the greatest themes in majestic and gripping terms. In his recent book which relates the creative impulse to Christianity, Bruce Lockerbie states:

*The world sorely needs Christians who believe every word they sing, every word they speak, every word they write because they believe the Word to be true. But it will not be enough merely to announce our faith. We must also redeem the rhetoric of the gospel from the sloppiness and sham of expression in which it too often appears, even in the hands of earnest Christians.*

*Too few Christians aspiring to proclaim the mystery, to make known the message of the Word, have taken time to study their craft and make certain of the gift.<sup>13</sup>*

The world-view of the Christian artist will shine through consciously or unconsciously. Would it be more appropriate, therefore, to emphasize Milton's poems rather than Shakespeare's plays; the cantatas of J. S. Bach instead of the operas of G. F. Handel; or the Biblical paintings of Rembrandt in preference to the sensuous court paintings of Rubens? In an undergraduate course it is possible to obtain similar technical and artistic insights from Stravinsky's *Symphony of Psalms* rather than studying the same composer's *Rite of Spring*; but what a world of difference in the subject matter and the effect upon the nervous system.

### Christ-centered Careers

The Christian has the highest motivation for professional achievement; Christ is the center of his career. Students are attracted to the teacher who is excited about his profession, while the dissatisfied teacher comes across as bored. Christian contentment is a great asset in any classroom.

College students are concerned about their future. They ask penetrating questions regarding job opportunities, potential Christian witness in their chosen field and satisfactions or re-

wards. Youth want to be assured that God can use them. Among their frequent queries are: (1) Will this career enable me to earn a living for me and my family? (2) What can my profession do to benefit humanity? (3) Will I be happy? (4) Will the pursuit of this career help to hasten the coming of Christ? (5) Can a Christian keep his or her faith and become a literary critic, a translator at the United Nations, a successful painter or sculptor, an opera singer, a humanities professor on the faculty of a state university, or a free-lance writer? Students look to their teachers as advisors and confidants.

### Christ-centered Completeness

Students read the total person of their professor. Such details as family life, physical health, attitudes towards school discipline, and many other areas are noticed. Therefore, it is important for the teacher to project a balanced view of life. It is an awesome responsibility.

Teachers are really performers. Our classroom is a stage where students view life. The sincerity or the hypocrisy of the actor is evident. As the facts of the plot fade, the concepts linger; but the values which cross the footlights last forever.

A noble character for an Adventist youth is not obtained by chance. Young men and women need the highest earthly education.

*The knowledge of God and of Jesus Christ expressed in character is the very highest education.<sup>14</sup>*

<sup>1</sup> Gerald F. Colvin, "Jesus Christ—Master Teacher," *Journal of Adventist Education*, Volume 36, Number 2 (December, 1973 - January, 1974).

<sup>2</sup> (John 13:15 KJV).

<sup>3</sup> *Testimonies*, vol. 4, p. 420.

<sup>4</sup> Ellen G. White, *Fundamentals of Christian Education*, pp. 117-119.

<sup>5</sup> (Romans 12:3, Phillips Translation).

<sup>6</sup> (Matthew 25:14-30).

<sup>7</sup> (Galatians 5:19-21, RSV).

<sup>8</sup> H. B. Hannum, "Rivalry—A Dangerous Motive!" *Journal of Adventist Education*, Volume 30, Number 2 (December, 1967 - January, 1968).

<sup>9</sup> Neal C. Wilson, "Christian Education in a Time of Change," *Journal of Adventist Education*, Volume 32, Number 1 (October-November, 1969).

<sup>10</sup> *Testimonies*, vol. 6, p. 154.

<sup>11</sup> *Testimonies*, vol. 1, p. 309.

<sup>12</sup> In the new Bible lesson designed for the tenth grade, Quarter II, Lesson 16: "Music: Blessing or Curse?", the author of this paper has written at greater length on this topic. There is a chart and explanation which might be helpful. An in-depth study of this topic is given by D. Paul Hamel in his recently published book entitled, *Ellen White and Music, Background and Principles*, published by the Review and Herald Publishing Association in 1976.

<sup>13</sup> D. Bruce Lockerbie, *The Liberating Word: Art and the Mystery of the Gospel*, (Grand Rapids, 1974), p. 73.

<sup>14</sup> Ellen G. White, *Counsels to Parents and Teachers and Students*, p. 37.

Some choice will also be available in Church and Ministry courses.

Students who have not taken sufficient undergraduate religion will still be required to complete basic general courses in Theology and Old Testament, previously included in the core curriculum, in making up their deficiencies.

Those now enrolled who will complete their program by June 1978 may benefit from transitional provisions, allowing a limited number of substitutions for core classes.

## Altrusa Grant Given to Graduate Student

Ada Garcia Marenko, a graduate student in educational psychology at Andrews University, has received a \$1,000 grants-in-aid scholarship from Altrusa International, Inc.

Mrs. Marenko applied in early summer for the grants-in-aid scholarship program which is designed to aid foreign graduate women studying in American universities who plan to return to their countries to fill leadership positions.

To be eligible for the scholarship, students must be recommended by their major professor.

Altrusa, the first service club for executive and professional women, pledges itself to the development of right attitudes toward work, patriotism, efficiency, and service.

Altrusa was founded in 1917, became an international organization in 1935, and currently has over 19,000 members.

Dr. Mercedes Dyer, professor of counselor education at Andrews, is

president of Altrusa's Benton Harbor-St. Joseph Chapter.

## Music Department Accreditation Renewed

The National Association of Schools of Music has renewed its accreditation of Andrews University's Music department, according to Dr. Paul E. Hamel, department chairman. The decision came following an intensive two-day evaluation of the department and its objectives.

In his report of the evaluation, Dr. Lloyd G. Blakely of NASM said, "There is a permeating spirit of quality at Andrews University. The Music department is a vital contributor to that. . . ."

## English MA Program Proves Successful

At least 32 graduates of Andrews' MA program in English are presently serving on the faculties of Seventh-day Adventist colleges around the world, according to Dr. John O. Waller, chairman of Andrews' English department.

"We know of more than 90 in the organized work (of the church)," he says. This means that over half of the 181 total graduates from the program are denominationally employed.

The current school year has brought the highest number of MA candidates ever enrolled in the English department to 26.

All of the 1977 graduates with an MA in English who sought employment were placed, according to Waller.

"Our programs in Teaching of English as a Second Language are firmly establishing themselves," he says. "We haven't expected large enrollments along these specialized tracks, but we offer the work to fill a real need in a rapidly expanding area. We expect to confer the first Master of Arts with this emphasis in June, having previously given three such MAT degrees."

## Andrews Hosts Yugoslavian Meet

Approximately 500 Seventh-day Adventists of Yugoslavian descent met at Andrews September 2 to 4 for their annual Bible retreat. Persons attended from all over North America, with the largest groups from Chicago, Toronto, New York, and Cleveland. Serbo-Croatian was the language spoken at most of the meetings.

The session was led by R. A. Wilcox of the General Conference and Dr. Ned P. Maletin of Livingston, N. Y.

According to Maletin, the group plans to hold their retreat at Andrews annually in the future.

## Doctoral Student Receives Grant

Gertrude Jordan, candidate for the EdD degree in educational psychology at Andrews, has received a dissertation year grant from the National Fellowship Fund, acting for the Council of Southern Universities.

The scholarship allows a monthly stipend for living expenses, payment of tuition and other educa-

tional expenses for the 1977-78 school year, and a research allowance.

Miss Jordan completed her master's degree in educational psychology at Andrews in 1975.

The purpose of the scholarship program is to train qualified black personnel for careers in higher education in the United States, through the stimulation of doctoral study in the biological and physical sciences, the humanities, and the social sciences.

The fellowships are offered as part of a broader Ford Foundation program of assistance to historically disadvantaged minorities.

## Biology Group Plans Pacific Tour

An eleven-week biology field study tour of the South Pacific, including Australia and New Zealand, will be sponsored by the Andrews University Biology department during the summer of 1978.

Scheduled to begin on June 12, the field study will focus on the highly varied bird life, plant and animal geography, and ecology of that part of the world. The Great Barrier Reef and the exotic islands of the South Pacific are the natural habitat of many rare species, according to Dr. Asa C. Thoresen of the Biology department.

Up to 12 quarter credits of undergraduate or graduate credit in ornithology, biogeography, selected topics in biology, and environment may be earned by qualified students.

There will also be considerable opportunity to observe and learn many features of cultural and aesthetic interest about the countries and their people, says Thoresen.

## Lincoln Letter Given to Andrews Library

An original letter, handwritten and signed by Abraham Lincoln, has been donated to the James White Library at Andrews University by Dr. Robert Wilkins, chairman of Andrews' Chemistry department.

Marley Soper, head of Reader Services at the Library, said that Beth Wilkins found the letter recently in a stamp collection that her husband had purchased last spring.

The letter was dated October 17, 1861, with the typical signature, A. Lincoln. "I have studied thousands of documents of the Civil War period and I immediately recognized the familiar Lincoln signature, expression and form," commented Dr. Gerald G. Herdman,



Dr. Humberto M. Rasi, dean of the Graduate School, discusses \$1,000 scholarship with Ada Garcia Marenko (center) and Mercedes Dyer, president of local Altrusa chapter.

Civil War historian and chairman of the History department to whom Dr. Wilkins took this letter to be checked for authenticity. "I checked against reprinted collections of Lincoln's writings where I found the letter listed."

Herdman found that the letter once belonged to the Oliver R. Barrett Collection of Chicago which was sold at an auction in February 1952. He said that there were over two hundred items in the collection and it has been impossible to trace all the new owners of those transactions. "The librarians are happy that at least one of those letters found its way to Andrews University," commented Soper.

The letter is on display in the library with the Courville Civil War Collection and Lincoln memorabilia near the main lobby.

### Spanish Professor Tours Campus

Dr. Jose de Solas, professor at the Universidad Autonoma de Madrid, visited the Andrews campus September 12 and 13 as a guest of the university.

Solas spoke to a group of administrators and faculty at a supper given in his honor and also met with Dr. Dwain L. Ford, dean of the College of Arts and Sciences. He toured the campus with Dr. Humberto M. Rasi, dean of the Graduate School, seminary professor Dr. Werner Vyhmeister, and Juan Navarro, a doctoral student at Andrews and fellow Spaniard.

Currently, Solas, who holds doctorates in philosophy and law, has primary responsibilities for his university's program in Contemporary Humanities. As part of the program, seminars are held to study the world's main religious, political, and philosophical movements.

One of the seminar groups studied Seventh-day Adventism in depth. Present for five lectures was Her Majesty, Queen Sofia of Spain. Among the Adventist leaders invited to lecture were George Stevny, president of the French Adventist Seminary; Carlos Puyol, president of the Spanish Church; Jean Zurcher, secretary of the Euro-Africa Division; and Roberto Badenas, academic dean of the Spanish Adventist Seminary.

Solas has received a number of invitations from universities in the United States as a result of the contacts made through the seminars. His late-summer itinerary included a visit with members of the General Conference Education department in Washington, D.C., as well as a stop at Andrews.

A major objective of Solas' university department is to systematize contemporary thought. In order to have direct input from thought centers, Solas is seeking to formalize relationships with learning centers in various parts of the world which represent different perspectives. His visit to Andrews made him better acquainted with the university and opened a channel of communication concerning issues important to Seventh-day Adventists.

### Williams Mementoes Given to Heritage Room

Estelle Williams Jackson has presented memorabilia of her father, Lieutenant Governor George Arthur Williams of Nebraska, to Andrews University's Heritage Room. The items were presented to William G. White, vice principal of Andrews Academy, during a visit to Mrs. Jackson's 540-acre farm in Bruning, Neb.

The donations include Lt. Gov. Williams' correspondence with church officials, members of Congress, and Nebraska citizens; his gavel used during the 1927 session of the Nebraska State Senate (he was Senate President); photographs; and some personal books on government and parliamentary procedure.

George and Mabel Williams became Seventh-day Adventists in 1893. Williams worked as a self-supporting missionary in Alabama and held several managerial posts in Adventist medical institutions and mercantile stores. He also operated his own mercantile businesses and operated a farm in Fairmont, Neb. He served in the Nebraska State House of Representatives from 1919 to 1923 and as lieutenant governor from 1925 to 1931. He probably held higher elective office on the state level than any other Seventh-day Adventist in history.

In 1932 he lost the Republican nomination for governor and in 1936 ran again for lieutenant governor, winning the Republican primary, but losing the general election.

### Academy Construction Continues On Schedule

Construction of the new Andrews Academy complex is proceeding toward the deadline for occupancy of September 1978, says Kenneth Cobb manager of the physical

plant.

Roofing has been placed over approximately one third of the building. Roofed areas will be heated so internal work can continue through the winter.

Masonry and other outdoor construction work will continue as the weather permits. The boilers, transformer, and much of the heating and air conditioning hardware have arrived during the past few weeks.

Presently, a crew of 20 full-time workers and 32 student workers is employed on the project.

The 76,000-square-foot facility is expected to cost \$2.3 million and will be capable of housing 500 students for classes, assemblies, and athletic activities.

### New Opportunities In Special Education

by Geeta R. Lall, Ph.D.

Andrews University's Education department has recently received approval from the Michigan State Board of Education to begin a certified program in learning disabilities, one of the areas of special education. For the past three years Andrews University has been studying the possibilities of offering programs in the area of special education, and many efforts have been put forth for learning disabilities to be the first teacher education major to be offered in this area.

There has been an increasing interest and understanding of children with learning disabilities. These children are exceptional in the respect that they deviate from the average child in mental characteristics, sensory abilities, physical characteristics, emotional behavior, communication abilities, or in multiple handicaps which may have

been brought on by hereditary or environmental factors. These children can be helped and educated, and Andrews University is at present the only Seventh-day Adventist institution where a training program for future teachers and consultants is offered in learning disabilities.

The students in this program will take elementary or secondary education curriculum with a major which prepares them to identify and work with exceptional children on an individual or group basis. Undergraduates will need approximately four years to complete the program. Seven new courses have been added which deal with the psychology, development and assessment of the exceptional child needing special education, as well as practical teaching methods and management.

This is an interdisciplinary program; thus, classes are required in the areas of sociology, physical education, psychology, speech, health education, music, and indus-



Geeta R. Lall



William White, vice principal of Andrews Academy, receives gavel and other memorabilia on behalf of Heritage Room from Estelle Jackson.

trial education. The undergraduate students may take learning disabilities as a group major in their elementary or secondary certification teaching program, or add this as an extra endorsement. Graduate students may seek either a learning disabilities endorsement on their existing teaching certificate, or follow a master's program in the area of curriculum instruction and supervision with an emphasis on learning disabilities, and receive an endorsement as well.

The need for professionals in this area is great and growing. Special education demands a one to one relationship between student and teacher. To facilitate the needs of these students, we need people who are willing and have the desire to help children towards a normal life.

It is our hope that in the near future, programs for teaching the emotionally disturbed and the mentally impaired will also be available for students.

All children need to develop and be educated to their fullest potential. It is God's desire that every faculty which has been endowed to us be cultivated. This does mean that those who have special problems should be able to obtain educational benefits as well as the "normal" student. The Education department at Andrews University is taking a step forward.

## History Text Release Slated

"Light Bearers to the Remnant" is the working title of a new denominational history textbook by Dr. Richard W. Schwarz, vice president for Academic Administration.

The book, which Schwarz hopes will be published in time for the 1979-80 school year, will be the first college-level textbook on Seventh-day Adventist history in the last fifty years.

Commissioned by the General

Conference, the book will be published by the Pacific Press.

Work on the book has been in progress for over three years, says Schwarz, and it has already been used in manuscript form at Andrews, Southern Missionary College, and Atlantic Union College. Pacific Union College plans to begin using it next year.

Refinements in the text have been made as comments have come in from educators in all parts of the world, says Schwarz. The book will be used in Adventist colleges in all of the church's overseas divisions, as well as in North America.

The book is a comprehensive history of Adventism from the time of the Millerite movement of the 1830s and 40s to the present. In its final form, Schwarz says, it will contain about 600 pages.

Schwarz's previous published work is a biography of Dr. John Harvey Kellogg, an early Adventist health reformer in Battle Creek. "John Harvey Kellogg, M.D." was published in 1970 by the Southern Publishing Association.

## AU-ELI Helps Overseas Students

Andrews University has begun an English Language Institute (AU-ELI) for the intensive study of English for foreign students. Mrs. Stella Greig, instructor in English, is the institute's director.

Many overseas students arrive at Andrews with insufficient understanding of English to do well in college courses. The teachers in AU-ELI have all been trained and are experienced in teaching English as a second language.

Enrollment in AU-ELI is not equivalent to enrollment in the university, and the institute does not offer academic credit. However, the College of Arts and Sciences will give credit for the

satisfactory completion of AU-ELI courses after the student is accepted into the college.

## Doctoral Students Looking for Field Projects

Many doctoral students in Andrews University's School of Graduate Studies are ready and eager to do research in areas that will benefit the church, according to Dr. Richard W. Schwarz, vice president for Academic Administration.

The Seventh-day Adventist Church has many needs for research, both experimental and descriptive. These needs are in churches, conferences, schools, hospitals, and publishing houses. But the doctoral students are at Andrews and may not be aware of these specific needs.

Because of this, Andrews is now asking church leaders around the world to send in descriptions of research projects that would benefit their particular area, or the entire church. Projects should be related to education or pastoral concerns.

All questions concerning this project and suggestions for research should be sent to Dr. Richard W. Schwarz, vice president for Academic Administration, Andrews University, Berrien Springs, Michigan 49104.

## New Scholarship Honors Minesinger

The Richard Minesinger Endowed Scholarship has been established at Andrews University, in honor of the late Dr. Richard Rockwell Minesinger, former professor of chemistry at Andrews.

The \$5,000 scholarship was initiated by the department of Chemistry and contributions were received from a number of sources.

Born November 25, 1939, in Ta-

koma Park, Maryland, he died July 5, 1976, in Columbia, Maryland. He lived just 36 years, but in that brief time he left a priceless legacy of love and achievement to his wife, his sons, his friends, and his students.

Dr. Minesinger graduated from Columbia Union College in 1961 and earned a Ph.D. degree in chemistry at the University of Maryland in 1966.

Minesinger joined the Chemistry faculty in 1971. During his term of service at Andrews, he organized a self-study of the laboratory portions of courses taught by the department, and he particularly excelled in the teaching of organic chemistry, says Dr. Robert Wilkins, chairman of the department of Chemistry. Dr. Minesinger was most instrumental in obtaining approval of the department from the American Chemical Society, according to Dr. Joseph G. Smoot, president of Andrews University.

He published a number of research and technical articles in chemistry journals and held a number of patents.

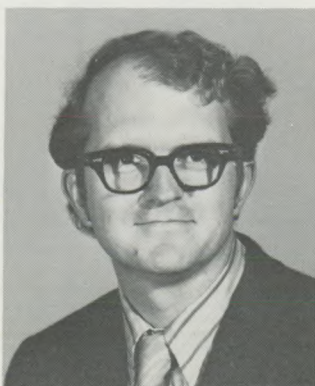
On leaving Andrews, Dr. Minesinger said, "I have found my contacts with students and faculty at Andrews tremendously rewarding. The Christian fellowship I have experienced with students in my Sabbath School class has been especially satisfying."

Minesinger left Andrews in June 1976 and moved to Maryland where he rejoined the Naval Surface Weapons Center in Silver Spring, directing research programs. He also acted as a consultant for the Lawrence Livermore Laboratory in California, and was a Congressional Science Counsellor for the American Chemical Society from 1974-1976.

Mrs. Minesinger is the former Janet Faye Wood. She also was a member of the Andrews faculty, teaching in the English department.



Dr. Richard W. Schwarz, author of new history text for Adventist schools.



Dr. Richard R. Minesinger



Mrs. Janet Minesinger with sons, Kenny and Chris.

# Response

**Gladys King Taylor** BA '19, graciously responded to the call in the last issue of Focus for impressions of what a Christian education at Andrews has meant to alumni. She writes: "I am the daughter-in-law of an SDA minister, a wife (now widow) of an SDA minister, mother of an SDA minister, grandmother of an SDA minister, and grandmother-in-law of an SDA minister.

"All this never could have been if I had not met George Benjamin Taylor in Greek II class (in 1916) at old Emmanuel Missionary College, and if his parents had not been students together at the predecessor of EMC at Battle Creek.

"After six years study and time out for nurses training, I was graduated from EMC in 1919. George Taylor and I were married a week later, and left immediately for a year of teaching at old Bethel Academy, Wisconsin. George taught Bible and science. I was the matron, besides teaching algebra, rhetoric, and simple treatments. During the summer he recruited students, and I, with the help of two academy girls, fed the farm crew and canned over one thousand quarts of green and wax beans for later student consumption. Thanks to Miss Klooster, I had substituted for her and for the cook frequently at EMC. Her counsel helped me in many ways. Truly, I was carrying a heavy load for a girl just out of college, but I was really practicing being a missionary, for my monthly check for all this was about \$10.

"As soon as the school year was over, in June 1920, George and I were packed and on our way to South America where we were to

spend the next twenty years as missionary teachers. Our two sons were born down there, and they, of course, are missionaries. Our eldest, Charles R. Taylor, a missionary for over thirty years in Central America, is now an associate in the Educational department of the General Conference. His own son is also a missionary piloting one of the planes and pastoring some fifty little churches in the Peruvian jungle. Our younger son, Melvin L. Taylor '49, is a home missionary, and has recently earned the title of Interstate Commerce Commissioner Practitioner.

"Aside from teaching, I have reached out to author two books, *Literary Beauty of Mrs. White's Writings*, and *Paddy*, a dog story, a number of articles, stories, and poems for various magazines. But also I am very much still a missionary, for my sister Glee and I keep up the address file, over 100,000 subscriptions, for the *Quiet Hour Echoes*, whose offices are in Redlands, California. After all, the *Quiet Hour* radio people provided \$25,000 toward the purchase of the plane my grandson pilots down in Peru.

"So, it seems to me, the spirit of Emmanuel Missionary College yet lives, and is cherished and cultured at Andrews."

Note: Mrs. Taylor was 83 years young in December.

**Lewis N. Holm** BA '28, also responded with the memories of his days at Andrews. He currently does family counseling and remedial teaching, along with his writing, in Grand Terrace, California.

He writes: "I have just finished reading the fall number of Focus. I especially appreciated the three articles: *Victorious Living* by Beverley Hyatt; *The Road with a Floral Lining* by Everett Butler, and *The Practical Side of Education* by Marilyn Thomsen. I am glad that there are still many who believe in and are committed to the ideals of Christian education as given to us by Ellen G. White.

"From 1910 to 1917 I was a public school teacher. I think it was 1915 that I attended a camp meeting in Minnesota. I did not know what it was, but I picked up a book at the bookstand by the title, *Education*. It turned out to be the book, *Education*, by Mrs. E. G. White. I sat down under a

tree to examine it and I became so intrigued with its contents that I missed every meeting and didn't even move until I had read it from cover to cover.

"The next morning I went to the booktent. H. R. Gay was at the book counter. I said to him, 'Is there any college in the world that patterns after this book?' Mr. Gay replied, 'I know of one trying to follow the pattern. It is Emmanuel Missionary College, Berrien Springs, Michigan. I said 'Do they have a summer school?' 'Yes' he said, 'and I think it opens next Monday.' That was Friday. I immediately called the University of Minnesota, where I had registered for the summer, and cancelled my registration. The following Monday I was on my way to Berrien Springs, arriving at the college about ten o'clock Tuesday.

"While I did not find everything just as outlined in the book *Education*, there was abundant evidence that they were putting forth a real effort to carry out its principles.

"In some ways it was a frightening experience. I had never attended an Adventist boarding school to say nothing of an Adventist college. Everything seemed so strange to me. When I went to the dining hall what did I find but that they had made me a host at a dining table with five nice looking young women, lady teachers in church schools, to say nothing of about two-hundred young women in the dining hall. There were only four young men, and I was a bit on the shy order. I didn't have the slightest idea of what it meant to be host in that kind of situation,

but those girls helped me learn in a hurry.

"I was told that everyone works at least two hours a day here and that I should come to the business office at one o'clock. Mr. Green asked me what work experience I had and I told him, any kind of farm work. Mr. Green gave me a slip to give to Mr. Ayers, the farm manager. He sort of sized me up and sent me with a boy from the city of Chicago out to the cornfield to hoe Canada thistles. I worked three hours and hoed eighteen rows across an eighteen acre cornfield. My Chicago friend hoed three rows. The next day I went to the cornfield alone and did so for two weeks until all the thistles were gone. I wondered if it paid to be a good 'thistle hoer'. But I guess it paid because after this trial period of two weeks, Mr. Ayers said, 'Can you drive horses?' 'Yes,' I replied. 'Good ones and bad ones.' Well he said, 'I'm going to give you our best team to drive and be part time dairy man. I drove to Berrien Springs and hauled out all kinds of things from grocery provisions to freight from the railroad station.

"Regulations were strict and I was one of those super-conscientious persons. The catalogue published statements that made it plain that they discourage associations of the sexes except as you would meet in class, dining room, etc. I didn't hardly dare to look sideways at those pretty girls, and to make it worse there was a pretty young lady who seemed to place herself continually where we would meet. She smiled and I smiled back, but aside from that I didn't even dare to wink at her. Sometimes I have wondered what might have happened if I had.

"O. J. Graf was president, and we all loved him. Even though he was strict, we knew he was doing his best to follow the pattern of Christian education.

"The reading of the book *Education* was to change the whole course of my life. I moved almost immediately from public school teaching, to teaching in Adventist schools and colleges. Always my emphasis has been, 'How can I contribute to the ideals of Christian education? It was my privilege to foster industrial activity in education and especially agriculture as a part of the educative program.' How little did I have any idea that



Taylor



Holm

some day I would go back to EMC to work in this area.

"Sometimes I hear our good consecrated teachers say, 'You know, Mr. Holm, times have changed. We can't operate on the same plan as we used to.' My reply is, 'The principles set forth by Mrs. White in the book Education, never change. We will have to modify our methods and procedures to meet the economics and procedures of the time, but our goals and the principles never change.'"

**B. Vincent Tibbets** BA '26, shares with Focus readers what his education at Andrews did for him: "Upon publication of this testimony I will be in my 77th year. Thus ample opportunity has been afforded to build upon the educational foundation given to me. Some examples are:

"In Latin and Spanish—our work as a people is communication. Latin helped in understanding English and Spanish, as languages are the basis of communication. I spent many years in pastoral and evangelistic work in both languages. Everything I studied in college dove-tailed together in the duties of life.

"In science—chemistry, physics, and zoology are subjects that explain the environment round about us so that we fit more acceptably and understandingly into our sphere of life.

"In public speaking—an education of wide scope enabled me to speak and write articles on a variety of subjects. At present I am writing a book on the Civil War, and articles for the local radio and

newspaper, which reflect church activities. I also supervise the local church's health education program, and conduct a monthly seminar on science and the Bible.

"For many years I operated a food factory in California called Tibbets Whole Grain Foods, which helped many persons to a better plane of living. Here in Idaho I continue the work of milling whole grain flours and the public's interest is growing in regard to these products.

"Performing such activities keeps a person active and making a contribution to the betterment of humanity, fulfilling the old adage that it is 'better to wear out than to rust out.'

"In antiquity and church history—these subjects have been of immense value in public work. Last summer I visited several countries in Europe in company with my wife, Lottie, and daughter Marjorie Cooke. Pompei gave such a clear view of the nature of the world in the days of the Apostles. That they carried the Gospel to such a world in their generation was a tremendous thought. My greatest thrill was to stand on the very spot at Worms where Luther in 1521 cried out: 'Hier stehe ich. Ich kann nicht anders. Gott helfe mir. Amen.'

"In 1930 at the General Conference meeting in the Civic Auditorium in San Francisco, aged Elder Farnsworth, at the Sabbath church service, prayed for the outpouring of the Holy Spirit, 'Oh Lord! What is to hinder?' he pled. Now, 47 years later, while the work has grown, it is not finished. Can we not all as one man put our shoulders to the wheel while praying for the

finishing of the Work? What is to hinder?"

**Dorothy Lovell Charland** BA '30, also responded with this endorsement of Christian education at Andrews: "Your message on page 34 of the recent issue of Focus reminded me of my commitment to Elder Jackson three years ago, to send a gift to my college, even though it is small.

"Recently someone loaned me a copy of Dr. Vande Vere's book, 'The Wisdom Seekers.' I reveled in the pages and could hardly leave it until finished. It is so well documented and carries our thoughts over the pageant of the decades in a smooth sequence. I like his delightful personal items that make the presidents and faculty and friends live again in memory, instead of remaining puppets pulled across the scene by the cascading years.

"Professor Haughey reminded me of Moses, with his white beard (1920-24) and our walk to 'Stringtown' for an eye-opener, terminated at his house. That was where we four girls turned on our heels and hastened back to worship in the basement of Birch Hall.

"I wonder if others remember when Elder Wakeham told a story and laughed heartily and his dentures (or one of them) shot out toward the first row of students in chapel? In those pre-Efferdent days, this incident made a ripple of amusement before we turned to serious business.

"You ask how Andrews helped in daily life. One way was providing experience, a true orientation in work, so I knew what types of employment were rewarding and which were dull and dreary. During my five years at Berrien Springs, I worked in the kitchen helping Mrs. Sorensen make salads and cakes; in the greenhouse making cuttings of geraniums and caring for plants to be bedded for winter; in WEMC as teacher of conversational French. What a thrill to get letters from Chicago, Detroit, Ann Arbor, St. Joseph, and small towns where people heard the broadcast and joined with us in singing our theme songs. In the French department as tutor for those willing to work extra hard to accelerate up the alphabet towards 'A' rating; in the print shop collating books or magazines; in the cannery preserv-

ing luscious tomatoes and fruits; and in maintenance dusting President Wolfkill's office.

"Professor Griggs comes on the state of memory in two scenes—working among the roses and other plants in overalls that stretched neatly over his rotund figure, and again in his tuxedo, singing his favorite songs. His chapel talks made a big impression on me. I enjoyed helping his lovely wife expand her understanding and conversational use of French.

"Ella Oden Edwards was the guiding star of my adolescent days. Her faithful, thorough teaching led me into the French Bible work in M. N. Campbell's department of Home Missions for the General Conference from 1930-35. This major interest in French also brought me to Montreal, Quebec where I met a man attending meetings. In 1937 he became my husband.

"Professor Tippet's classes, his talks and personal interest illuminated my college years. . .

"I have strayed from my theme—how Andrews helped me. The friendships formed have embossed the book of life like a medieval book of hours. It has become a household joke because in our four journeys abroad with H.M.S. Richards and in other travels, we always meet someone who attended Battle Creek College with my father, R. A. Lovell, or my brother Frank Lovell or me at EMC, or we find the children of former students we knew in academy or college. Time forbids unraveling this skein of reminiscences further. Let me assure you that our college and our university means much to me."



B. V. Tibbets, wife Lottie, and grandsons.



Charland

# Alumnotes

TO EVERY THING there is a season, and a time to every purpose under the heavens... Ecc. 3:1

## A Time to Build Up News Highlights

Opinions of the Flat Earth Society notwithstanding, the world is round. So proved 22 participants on the Andrews University Alumni Association-sponsored world tour who traveled east from June 27 to August 28 last summer and arrived back at the point of departure.

The whirlwind tour highlighted Seventh-day Adventist missions as well as scenic and cultural sites. The group arrived first in Iraq, then visited the Middle Eastern countries of Iran, Bahrain, and Afghanistan. Continuing southeast, they toured Pakistan, India, Nepal, Sri Lanka, Bangladesh, and Burma. In the Far East they traveled through Malaysia (and Sarawak), Thailand, Indonesia (Sumatra, Borneo, the Celebes, and Irian Jaya) and Papua New Guinea, then stopped in the South Sea islands of Fiji and Samoa before winding up in Hawaii.

Among the tour members were eight Andrews alumni: directors James BA '39, 1962 alumnus of the year, and Connie Barclay BA '38, Josephine Cunningham Edwards BA '44, 1974 alumna of the year, Linda Mercer BA '72, Robert ('75-'76) and Barbara Barclay Trefz BS '75, Wilson BA '49 and Verda Trickett BA '44. The oldest member, Merle Collins, remembers the forerunner of Andrews, Battle Creek College. He celebrated his 82nd birthday on the tour. Melvin Andersen, executive secretary of

of the alumni association, officially represented the university. He was accompanied by his wife, Isla, who also works with the alumni association.

Thanks to pre-tour correspondence, the group was able to visit Adventist workers in 11 countries. On many occasions they enjoyed potluck dinners with church members.

A search of alumni names and address had led Andersen to believe that about 85 Andrews alumni lived along the tour route. However, he reports meeting over 100 alumni in all.

Among the alumni in densely populated India, Andersen met M. E. Cherian MA '56, who was a 1976 Andrews Alumnus of Distinction, Uday Madiman MBA '76, and Juanita Singh MA '67, wife of a 1977 Alumnus of Achievement, Justin Singh MA '67.

Alex Currie MA '75 EdD '77, first graduate of the religious education doctoral program at Andrews, was back at work at Fulton College in Fiji when the group stopped by the campus. In the Alumnotes, activities of other alumni Andersen met are given.

Tour members also saw the footprints left behind by some workers now at Andrews. Former students of Leonard and Esther Hare are now carrying on the work in Burma. The tour group enjoyed dinner and singing with the church members in Rangoon. As they left, each tour member received a small gift as a remembrance of their

visit. In Jayapura on the island of New Guinea the group stopped at Irian Jaya Academy, a school begun by Gottfried Oosterwal, chairman of the World Mission department at the seminary.

At Fulton College the tour group saw the results of the labor of Clive Holland, now an agriculture student at Andrews. As farm manager there, he conceived and implemented a drainage system, making rice-growing possible.

An extensive trip to so many parts of the world is bound to leave memories of unfamiliar food, missed transportation connections, or lumpy mattresses. But in Andersen's mind the fellowship with church members around the globe stands out above all else. "We felt like one big family," he says.

Alongside memories of the Taj Mahal, Mt. Everest, and ancient Babylon for alumni world tour members, are those of the students and faculty at North Sumatra Academy who hung a giant banner of welcome for the visitors. There is the Indonesian Voice of Prophecy quartet who saw them off at the airport with a serenade.

And there is Kabiufa Adventist High School in Papua New Guinea where the students threw flowers as the tour members boarded their bus after Friday evening vespers. Gathered tightly around the bus, the students sang such songs as "I'll Live for Jesus," and "I've Walked Along Life's Weary Road." One girl held onto the Andersens' hands and ran alongside the bus until she could no longer keep up.

Perhaps someday there will be another alumni tour—a celestial one. But until then alumni can be challenged by what Andersen found as he circled the globe—an urgency, a sense of dedication, looking for the coming of the Lord. "There is an earnestness among these people that we would do well to emulate," he says.

And Christ's commission should still inspire Andrews alumni and all His followers in every land. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matthew 28: 19, 20)



Williamson

**Edna Lert Williamson** BA '42, is a woman of many accomplishments. Since graduating from Andrews, she has received her master's degree from Hunter College in New York City and has done post-graduate work at nine different institutions.

She taught at Oakwood College in Alabama from 1942-47. Then she continued her teaching career in New York state.

Currently she is a member of the Board of Trustees at Oakwood College, on the Board of Directors of the R. T. Hudson Elementary School, Bronx, New York, and principal of Northeastern Academy in New York City, New York.

She is active in civic and philanthropic causes and organizations. She enjoys camping, traveling, swimming, and bicycling.

### 1977 Graduates Assume Posts

The following is a partial list of names and positions accepted by the 1977 graduates of Andrews: **Sperance Szana** is a secretary in Watertown, Ohio.

**Sharon Blinci** is a business intern's wife in the Michigan Conference.

**David Fernandez** continues his education at Andrews.

**Brenda Munetomo** is a housewife in Japan.

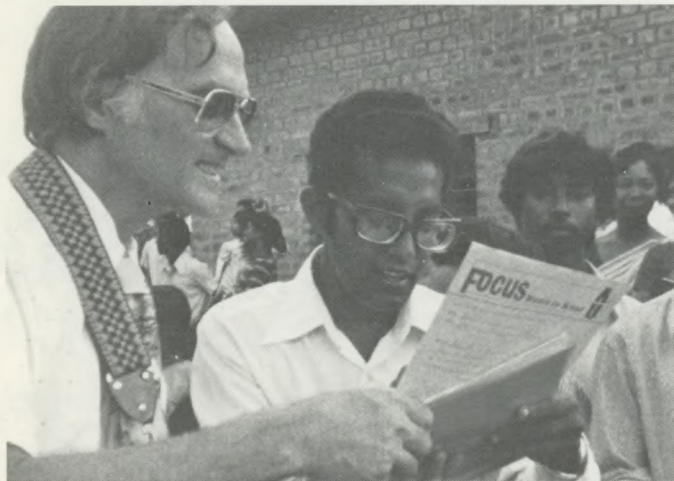
**Wanda Anderson** is a clinical dietician in Vermont.

**Linda Colwell** is a therapeutic dietician at Hinsdale Sanitarium, Illinois.

**Gwendolyn Knight** is a dietician at Crittendon Hospital.

**Luisa Oliver** is a dietician at Bella Vista Hospital, Puerto Rico.

**Margaret Regester** is an administrative dietician at Andrews.



S. K. Dass (right) of Bangladesh Adventist Academy, with Melvin Andersen, executive secretary of the Alumni Association.

**Magaly Rivera** is a dietician in Puerto Rico.

**Nola Bell** is in graduate school at Western Michigan University.

**Valerie Ennis** is taking graduate work at Andrews.

**Chrystal Ginton** is a counselor in Nassau, Bahamas.

**Carol Grundset** is a probation officer in Berrien County, Michigan.

**Nancy Herwick** is a social worker in Williamsport Nursing Home, Maryland.

**Oretha Seay** is taking graduate work at Wayne State University.

**Carl Sims** is doing social work in Henderson, Nevada.

**Toni Trimble** is a social worker at Reading Rehabilitation Center.

**Pamela Ludowici** is taking graduate work at Andrews.

**June Nolin** is working at the Review and Herald Publishing Association in Washington, D.C.

**Vicki Waite** is teaching art at Newfoundland SDA Academy in St. Johns, Newfoundland.

**Frederick Collins** is attending medical school at Loma Linda University.

**Cindy Kaufmann** is a lab technician at John Hopkins Hospital, Baltimore, Maryland.

**John Suglio** is in dental school at Loma Linda University.

**Lester Hands** is attending medical school at Loma Linda University.

**Kris Haynal** is employed by Apple Valley Market, Berrien Springs, Michigan.

**Debra Kruger** is attending graduate school at Andrews.

**Maurice Morgan** is teaching music at San Gabriel Academy, California.

**Oliver Nelson** is teaching music at Pine Forge Academy, Pennsylvania.

**Keith Rasmussen** is in graduate school at Andrews.

**Ebenezer Agboka** is attending graduate school at Andrews.

**Richard Afton** is an industrial chemist in Greenwood, Indiana.

**Daniel Akers** is in public relations at Walla Walla College in College Place, Washington.

**Phyllis Andrews** is attending graduate school at Andrews.

**Cherry Appenzeller** is nursing at Loma Linda University Hospital, California.

**Arleen Arms** is a nurse at Hinsdale Sanitarium, Illinois.

**Rodney Austen** is a graduate student at Andrews.

**Brian Bakewell** is a nurse in Detroit, Michigan.

**Sandra Beifuss** is a nurse at Hinsdale Sanitarium, Illinois.

**Barbara Bell** is a public health nurse in St. Joseph, Michigan.

**Eileen Bernard** is teaching in Jamaica, West Indies.

**Arthur Blinci** is a business intern for the Michigan Conference.

**Janice Block** is an elementary teacher at Hinsdale Junior Academy, Illinois.

**Myra Bowman** is nursing in Danville, Illinois.

**Cynthia Beuington** is a nurse at Berrien General Hospital, Michigan.

**Becky Burke** is a secretary at Andrews.

**Barbara Bylsma** is teaching home economics at San Gabriel Academy, California.

**Mildred Cacho** is a nurse at White Memorial Hospital, Los Angeles, California.

**Kathy Canuteson** is an elementary teacher in the Indiana Conference.

**Marlene Carmichael** is a nurse in Southampton West, Bermuda.

**Diane Carpenter** is a nurse at Mercy Hospital, Benton Harbor, Michigan.

**Lorraine Casey** is teaching physical education in Buchanan, Michigan.

**Lydia Chong** is a physical education teacher at Andrews Academy.

**Mary Chun** is nursing at the Loma Linda University Hospital.

**Terri Dallas** is attending graduate school at Michigan State University.

**Susan Darrough** is nursing in Berrien Springs, Michigan.

**Deborah Davis** is a nurse at Berrien General Hospital.

**Mary Dechent** is an elementary teacher at Gratiot County SDA School, Wheeler, Michigan.

**Patricia Denslow** is teaching home economics at Cedar Lake Academy, Michigan.

**Mary Dick** is nursing at Columbus Community Hospital in Wisconsin.

**Michael England** is an elementary teacher in Fletcher, North Carolina.

**Rose Evans** is a nurse at St. Helena Hospital, California.

**Adebanji Fabiyi** is attending graduate school at Andrews.

**Elaine Farenkopf** is a nurse at Kettering Medical Center, Ohio.

**Teresa Fitzgerald** is a nurse at Mercy Hospital, Benton Harbor, Michigan.

**David Foote** is attending medical school.

**Mary Fowler** is a teacher in Poona, India.

**Jesmania Francis** is an elementary teacher in the Ontario Conference.

**Becky Frantz** is a nurse at Hinsdale Sanitarium, Illinois.

**Frederick Galusha** is in operations research for the Clark Equipment Company, Benton Harbor, Michigan.

**Yvette George** is a nurse at Hinsdale Sanitarium.

**John Gimbel** is attending graduate school at Western Michigan University.

**Dorothy Gordon** is a nurse at Hinsdale Sanitarium, Illinois.

**Cheryl Harris** is a nurse at Berrien General Hospital, Michigan.

**Dale Harris** is attending dental school.

**Beverly Hartlein** is an elementary teacher in the Michigan Conference.

**Noralee Herdman** is a secretary in a CPA office in Berrien Springs, Michigan.

**Catherine Hewes** is an elementary teacher in the Indiana Conference.

**Rosemarie Hill** is a nurse at Hinsdale Sanitarium, Illinois.

**Theodore Hirsch** is attending graduate school.

**Yolanda Hoard** is a nurse at Hinsdale Sanitarium, Illinois.

**David Hooker** is teaching math at a junior academy in Maryland.

**Karen Hoover** is nursing at Hinsdale Sanitarium, Illinois.

**Daniel Houghton** is the assistant administrator of Mid-American Health Services.

**Beverly Hyatt** is a secretary in Berrien Springs.

**Fe Imperio** is a nurse at Kettering Medical Center, Ohio.

**Betty James** is teaching school in Warwick, Bermuda.

**Gerald Jestila** is attending graduate school.

**Opal Jobson** is a nurse at Mercy Hospital, Benton Harbor, Michigan.

**Linda Johnson** is nursing in Illinois.

**Hermine Jordine** is attending graduate school at Andrews.

**Jeannette Joslin** is attending medical school at Loma Linda University.

**Barbara Karas** is a secretary at Hinsdale Sanitarium, Illinois.

**Rex Kasenda** is a nurse at Malumulo Hospital, Malawi, Africa.

**Daisy Keller** is a nurse in Flint, Michigan.

**Darla Kissinger** is a nurse at Mercy Hospital, Benton Harbor, Michigan.

**Roberta Knorr** is attending medical school.

**Edmund Komorowski** is attending graduate school at Andrews.

**Linda Lawson** is teaching some physical education at Andrews Lab School.

**Debra Lloyd** is a graduate student at Andrews.

**Cynthia MacKay** is a nurse at New England Memorial Hospital.

**J. Heather MacKinnon** is an elementary teacher in the Ontario Conference.

**Victor Maguera** is attending medical school.

**Judy Marsh** is a nurse at Berrien General Hospital, Michigan.

**Timothy Martin** is teaching physical education at Maplewood Academy, Minnesota.

**Susan Meyer** is a nurse at Kettering Medical Center, Ohio.

**Martha Miller** is in medical school at Loma Linda University.

**David Moll** is attending graduate school at Cal. Tech.

**Charles Morse** is teaching physical education at Spencerville Junior Academy, Maryland.

**Wayne Mosher** is a junior academy teacher at Hinsdale Junior Academy, Illinois.

**Karen Murrill** is a nurse at Hinsdale Sanitarium, Illinois.

**Diane Nudd** is working in public relations at Battle Creek Sanitarium, Michigan.

**Konni Plue** is a nurse in Berrien Springs, Michigan.

**Mark Puccio** is attending medical school.

**Deborah Pumford** is an elementary teacher in the Ontario Conference.

**John Putnam** is attending medical school.

**Jan Raupach** is a nurse at Berrien General Hospital, Michigan.

**Bette-Jean Ray** is an elementary teacher in the Bermuda public schools.

**Gregory Reiber** is a medical student at Loma Linda University.

**Fay Reid** is teaching secretarial science at Shiloh Academy, Chicago, Illinois.

**John Ritland** is attending medical school at Loma Linda University.

**Ashley Robertson** is a graduate student at Andrews.

**Linda Row** is attending graduate school at Andrews.

**Rachel Runkel** is a nurse in St. Joseph, Michigan.

**Barry Schneidewind** is attending graduate school.

**Judith Schoomaker** is a nurse at Memorial Hospital, St. Joseph, Michigan.

**Richard Schwartz** is a physical education teacher at Spencerville Junior Academy, Maryland.

**Sharon Seltzer** is a nurse at Berrien General Hospital, Michigan.

**Don Shull** is in electronics in Holt, Michigan.

**Karen Shultz** is a nurse at Portland Adventist Medical Center, Oregon.

**Susan Singh** is nursing at Hinsdale Sanitarium, Illinois.

**Chana Smith** is teaching physical education and assistant dean at Shenandoah Valley Academy, Virginia.

**Debbie Smith** is an elementary teacher in the Illinois Conference.

**G. Mark Smith** is attending graduate school at Andrews.

**Stephen Smith** is an accountant at Wisconsin Academy.

**Carolyn Snyder** is a nursing instructor at Hinsdale Sanitarium, Illinois.

**Valerie Soper** is a nurse in Berrien Springs, Michigan.

**Larry Stotz** is working for a CPA firm.

**Tamara Symonds** is a nurse in South Haven, Michigan.

**Carmen Tanguay** is a nurse at Hinsdale Sanitarium, Illinois.

**Dean Thomas** is teaching physical education at Wisconsin Academy.

**Nancy Thomas** is a nurse at Hinsdale Sanitarium, Illinois.

**Eaton Tomlin** is a graduate student at Andrews.

**Garry Townsend** is a junior academy teacher in the Newfoundland Conference.

**Gregory Trupp** is attending graduate school.

**Marjorie Ulloth** is a nurse at Hinsdale Sanitarium, Illinois.

**Brenda Valentine** is an elementary teacher in the South Central Conference.

**Jack Vance** is an elementary teacher in the Michigan Conference.

**Roy Vartabedian** is in graduate school at Loma Linda University.

**Karen Viss** is a computer programmer at Loma Linda University.

**Tanya Webb** is an elementary teacher in the Northern California Conference.

**Caludia Weither** is attending graduate school at Andrews.

**Elvira Westman** is selling real estate in Berrien Springs, Michigan.

**Karen Willis** is a nurse at Kettering Medical Center, Ohio.

**Marsha Wright** is an elementary teacher at Lynwood Academy, Pomona, California.

**Lori Zimmerman** is an elementary teacher at Captain Gillman School, North Carolina.

**Edgar Archbold** is attending medical school in Mexico.

**Michel Augsburg** is assistant manager in the book department at the Review and Herald Publishing Association.

**James Baumgartner** is a ministerial intern in Richmond, Virginia.

**Joycelyn Bovell** is teaching secretarial science for the North Caribbean Union Conference.

**Mark Chiu** is a graduate student at Andrews.

**Max Church** is manager of Value Mart, Berrien Springs, Michigan.

**Kenneth Colburn** is a medical student at Loma Linda University.

**Ghislaine Collins** is an elementary teacher in Illinois.

**Mary Collins** is an elementary teacher in Michigan.

**Kenneth Denslow** is boys dean at Cedar Lake Academy, Michigan.

**Jill Doster** is attending graduate school at Andrews.

**Jeffery Fisher** is a ministerial intern in Indiana.

**Samuel Flagg** is a graduate student in Detroit, Michigan.

**John Frost** is a graduate student at Andrews.

**Beverly Futcher** is an elementary teacher in England for the British Union.

**David Gary** is attending graduate school.

**Kenneth Geiger** is a literature evangelist in Indiana.

**David Grellmann** is a medical student at Loma Linda University.

**David Hittle** is a photographer in Moroboro, Massachusetts.

**Gregory Hovanic** is attending graduate school.

**Martin Jackson** is a ministerial intern in the North Dakota Conference.

**Janice Jensen** is a medical student at Loma Linda University.

**Robert Knutson** is in public relations in Hillside Home, California.

**Ruth Koch** is attending medical school at Loma Linda University.

**Suzanne Kordas** is an Intl. marketing assistant in Jackson, Michigan.

**Dennis Korpman** is attending medical school in New Jersey.

**Robert Lawson** is a ministerial intern in Holland, Michigan.

**Cora Lieberg** is a computer programmer for Whirlpool Corporation.

**Rodney Lord** is a graduate student at Andrews.

**Stephen Lucht** is attending medical school.

**Robert Lutz** is a medical student.

**Arden Mahrle** is attending the seminary at Andrews.

**Gertrude Maier** is assistant dean at Kingsway College, Ontario, Canada.

**Timothy Matacio** is in real estate in Berrien Springs, Michigan.

**Beverly Matiko** is attending graduate school at Andrews.

**Kenneth Matthews** is a graduate student at Andrews.

**Gerard Mauz** is attending graduate school at West Michigan University.

**Dennis McIntosh** is an English teacher for the English Institute, Seoul, Korea.

**Jan Michaelis** is a chemist at Hinsdale Sanitarium, Illinois.

**John Middaugh** is attending law school at the University of Tennessee.

**Ronald Mills** is attending the seminary at Andrews.

**Barbara Oles** is an elementary teacher in Silver Springs, Maryland.

**John Olson** is attending graduate school at Andrews.

**Hiram Palmer** is a medical student at Loma Linda University.

**Cheryl Ready** is in graduate school at Colorado State University.

**Jean Reinhardt** is attending graduate school at Andrews.

**Rhonda Root** is a graduate student at Andrews.

**Steven Rude** is a pastoral intern in South Bend, Indiana.

**Timothy Ruskjer** is a pastor in Wisconsin.

**Michael Scarbrough** is a medical student at Loma Linda University.

**Eric Shadle** is attending graduate school at Andrews.

**Helen Sherman** is teaching home economics and Spanish at Platte Valley Academy, Nebraska.

**Janie Shermeta** is in law school at Temple University.

**Edward Singh** is a medical technology student at Hinsdale Sanitarium, Illinois.

**Nelly Singh** is a secretary at Hinsdale Sanitarium, Illinois.

**James Sipple** is attending graduate school at the University of Arizona.

**Rebecca Snyder** is teaching English and secretarial science at Mile High Academy, Denver, Colorado.

**Gary Spaulding** is attending graduate school.

**Helena Stout** is a part-time secretary in Berrien Springs.

**Douglas Tellers** is attending medical school at Loma Linda University.

**Perry Tkachuk** is in the seminary at Andrews.

**Elizabeth VanDenBerg** is working in the Social Security administration in Benton Harbor, Michigan.

**Daryl Vorce** is attending graduate school at Andrews.

**Donna Warner** is librarian at Shiloh Academy, Chicago, Illinois.

**Sammy Watson** is a graduate student at the University of Toronto.

**Audrey Weir** is an elementary teacher for the Indiana Conference.

**Norman Wright** is in real estate in Michigan.

**Wesley Yapoy** is attending medical school.

**Bradley Bateman** is continuing his education.

**Daniel Cress** is attending Andrews.

**Matthew Fivash** is employed by Heath Kit Co., St. Joseph, Michigan.

**Erwin Kroulik** is an Andrews student.

**Sheldon Lampson** is attending Andrews.

**David Wise** is a student at Andrews.

**Tadesse Beyene** is attending graduate school at Andrews.

**Jacquelyn Watkinson** is working in the physical facilities of the Lake Union Conference.

**Oscar Tanguay** is a machine shop worker in Berrien Springs, Michigan.

**David Collar** is employed by Patterson's Printing, Benton Harbor, Michigan.

**Wayne Herrman** is working at Clark Equipment Co., Benton Harbor, Michigan.

**Glen Middaugh** is attending dental school at the University of Michigan.

**Dennis Tier** is teaching industrial arts at Wisconsin Academy.

**John Watkinson** is on the occupational education staff at Andrews.

**Minden Angel** is teaching music for the Southern California Conference.

**Robert Bolton** is teaching instrumental music at Auburn Adventist Academy, Washington.

**Ronald Garber** is teaching in the LaPorte Community School, Indiana.

**Althea Hamilton** is teaching piano and organ at Maplewood Academy, Minnesota.

**Margaret Murmylo** is in mission service.

**Ralph Pieroni** is a music teacher at Madison Academy, Tennessee.

**Dean Behmer** is an accountant in Berrien Springs, Michigan.

**Mwita Bina** is treasurer at Parane Secondary School, Tanzania, West Africa.

**Carlton Campbell** is program director for the Youth Service Bureau, Benton Harbor, Michigan.

**Wen-Huey Houg** is attending the seminary at Andrews.

**Melchor Liwag** is a Medicare analyst at a hospital in Florida.

**Duane Nelson** is working in the purchasing department at Hinsdale Sanitarium, Illinois.

**Junius Tirok** is at Mt. Klabat College in Manado, Indonesia.

**Joshua Adeogun** is teaching industrial education at the Adventist Seminary in West Africa.

**Jannette Alexander** is a teacher in Ottawa, Canada.

**Bonnie Allison** is an elementary teacher at Andrews Lab school.

**K. Merling Alomia** is a teacher in the Seminaria Adventista Union, South America.

**Coral Baerg** is teaching in Spartanburg, South Carolina.

**Becky Barts** is a teacher in Des Moines, Iowa.

**Bobbie Breowski** is a teacher in the Niles public school system, Michigan.

**Yvonne Calkins** is a pastor's wife in the Kentucky-Tennessee Conference.

**Carliss Cofield** is teaching school in Mt. Pleasant, Michigan.

**Marilee Dalton** is a pastor's wife in the Carolina Conference.

**Esther de Gannes** is a medical secretary at Hinsdale Sanitarium, Illinois.

**Karl Dickerson** is a teacher in the Michigan Conference.

**Terrill Dietrich** is teaching art at Andrews Academy.

**Lahna Farver** is teaching home economics at Takoma Academy, Maryland.

**Janice Fleming** is doing volunteer/tutor work in the Niles public schools, Michigan.

**Mary Fowler** is teaching at the SDA school in Poona, India.

**Shirley Gager** is a housewife/mother in Berrien Springs, Michigan.

**Don-Nee German** is a housewife/mother in Stevensville, Michigan.

**Betty Guettler** is a nutritionist at the Senior Citizens' Project, Benton Harbor, Michigan.

**Nye Harris-Stubbs** is continuing his education at Andrews.

**Noelene Johnsson** is substitute teaching in Berrien Springs, Michigan.

**Richard Lange** is teaching industrial arts at Harrisburg Junior Academy, Pennsylvania.

**Bernice Lunz** is an English teacher at Wilson Junior Academy, Michigan.

**Lawanna McClintock** is teaching physical education and biology at Harrisburg Junior Academy, Pennsylvania.

**Darlene Meyer** is teaching physical education and is assistant dean at Far Eastern Academy.

**Tommy Nkungula** is teaching in the Trans-Africa Division.

**Elaine Proskiw** is the home economics teacher at Oganagan Academy, British Columbia.

**Guillermina Rodriguez** is working in the snack shop at Andrews.

**Adele Roker** is teaching in Pontiac, Michigan.

**Mary Sparks** is a teacher in South Bend, Indiana.

**Paul Viar** is teaching biology at Forest Lake Academy, Florida.

**Merille Weithers** is teaching English at Peterson Academy, Detroit, Michigan.

**Mary Wood** is an elementary teacher in Benton Harbor, Michigan.

**Charles Young, Jr.** is treasurer and teacher at Georgia-Cumberland Academy.

**Joyce Young** is an elementary teacher in Sonoravilla, Georgia.

**David Babalola** is attending the seminary at Andrews.

**Cosy Barikor** is continuing his education at Andrews.

**Harvey Borton** is a math teacher at Mile High Academy, Denver, Colorado.

**Juan Cabezas** is a conference secretary for the South American Division.

**Samuel Campbell** is a pastor in the Allegheny East Conference.

**John Carter** is teaching in the Eastern Caribbean Conference.

**Barry Casey** is in graduate school in Claremont, California.

**Bonnie Casey** is teaching English at La Sierra College, California.

**Graciella Delgado** is teaching math at Antillian College, Puerto Rico.

**Ramon Delgado** is a teacher at Antillian College, Puerto Rico.

**Robert Donesky** is continuing his graduate studies.

**Robert Forbes** is teaching Bible at College View Academy, Lincoln, Nebraska.

**Diane Forsyth** is teaching in College Place, Washington.

**Esaias Girsha** is in graduate school at Loma Linda University.

**Betty Hartlein** is a faculty member at Andrews.

**Carl Henry** is a religion teacher at West Indies College.

**Kathleen Hoar** is teaching English at a junior academy in the New York Conference.

**Edward Hollister** is a junior academy teacher in the Illinois Conference.

**George Huggins** is assistant dean of men at Andrews.

**James Hunerjager** is a teacher in the Niles Community School, Michigan.

**Fidelis Ibezim** is continuing his graduate studies.

**Dalene Johnson** is a pastor's wife in Upper Columbia Conference.

**Madeline Johnston** is a secretary at Andrews.

**Meredith Jones** is in Germany for one year.

**Mervyn Joseph** is teaching music at our Adventist college in Trinidad.

**Carolyn Kearbey** is an elementary teacher at San Fernando Valley Academy, California.

**Hugh Kennedy** is a pastor in the British Union Conference.

**Kosaku Kimura** is continuing his studies at Andrews.

**Stephen King** is a pastor in Colton, California.

**Rudolf Klimes** is on the faculty at Andrews.

**Gudni Kristjansson** is a teacher in Kumbaabogi, Stukkseyri, Iceland.

**Erick Lindemann** is a principal in the Indiana Conference.

**Patricia Mullins** is a homemaker in Berrien Springs, Michigan.

**Kazuyuki Munetoma** is teaching English in a high school in Japan.

**Judy Myers** is assistant dean and English teacher at Southwestern Adventist College, Texas.

**Byron Napper** is continuing post-graduate work at Andrews.

**LaVonne Neff** is a free lance writer in College Place, Washington.

**Esther Olajide** is a teacher in Akure, Ondo-State, Nigeria.

**Willie Parker** is a Bible teacher at Golden Gate Academy, California.

**Gerhard Pfandl** is a teacher in Bogenhofen, Austria.

**Peter Prime** is president of the Southern Caribbean Conference.

**Dennis Radford** is continuing his graduate studies at Andrews.

**Anees Razzouk** is in graduate school at Ohio State University.

**Basil Reid** is a pastor in the West Jamaica Conference.

**Arthur Roach** is director of continuing education at the College of the Bahamas.

**Barbara Robinson** is in curriculum development at Gateway Voc. Rehabilitation, Berrien Springs, Michigan.

**Ronald Ruskjer** is a pastor in the Michigan Conference.

**Steen Schantz** is doing post-graduate work in Nacrum, Denmark.

**Stanley Sherrill** is teaching English at Broadview Academy, LaFox, Illinois.

**Marley Soper** is a librarian at Andrews.

**Allen Steele** is a post-graduate student at Andrews.

**Haren Sthalekar** is attending the seminary at Andrews.

**Thomas Stone** is a junior academy principal in Tappanhanock, Virginia.

**Lauren Sutton** is a consultant dietician.

**Wilfried Tepper** is working at the Adventist Book Center, New York.

**Saul Torres-Figueroa** is continuing graduate studies at Andrews.

**Clinton Valley** is an associate pastor in Port-of-Spain, Trinidad.

**Caroline Weibe** is an elementary teacher in the British Columbia Conference.

**Shirley Welch** is continuing graduate studies at Andrews.

**Kembleton Wiggins** is doing post-graduate studies at Andrews.

**Gary Wilson** is a teacher in the Indiana Conference.

**Loraine Wiltshire** is a principal and teacher at Perth Adventist School, Canada.

**Adugnaw Worku** is in post-graduate studies at Andrews.

**George Worrell** is a pastor for the Southern Caribbean Conference.

**Akira Yamaji** is a pastor in the American church, Tokyo, Japan.

**Gosnell Yorke** is doing post-graduate work at McGill University.

**Robert Andrews** is a teacher and graduate coordinator at the West Indies College.

**Roger Dudley** is guidance counselor at Georgia-Cumberland Academy.

**Ingram Du Preez** is president of Good Hope College, South Africa.

**John Fowler** is editor-in-chief of the Oriental Watchman Publishing House, India.

**Donna Habenicht** is assistant professor of education at Andrews.

**Carol Martin** is on the faculty at Southern Illinois University.

**Rebecca Pigott** is a psychologist at Oak Lawn Center, Elkhart, Indiana.

**Miriam Tumangday** is a teacher at Mountain View College, Philippines.

**Manuel Velazquez** is educational secretary for the East Puerto Rico Conference.

**Japheta Agboka** is continuing his graduate studies at Andrews.

**Theodore Allen** is a pastor in the Northern California Conference.

**David Anderson** is a pastor in the Potomac Conference.

**Raymond Baker** is pastoring in the South Atlantic Conference.

**Ole Bakke** is a pastor in the Southern California Conference.

**Ronald Bell** is continuing his graduate work at Andrews.

**Garry Birth** is a pastor in the Colorado Conference.

**Terryl Bock** is a pastor in the Upper Columbia Conference, Washington.

**Christiaan Botha** is a pastor in the Transvaal Conference, South Africa.

**Barry Brandon** is a pastor in the Lake Region Conference.

**James Brauer** is pastoring in the Colorado Conference.

**William Broome** is a pastor in the Georgia-Cumberland Conference.

**Aecio Cairus** is pastor at Platte College, Argentina.

**J. Fred Calkins** is pastor in the Kentucky-Tennessee Conference.

**John Calkins** is a pastor in the Ohio Conference.

**Ross Calkins** is pastoring in the Northern California Conference.

**Leo Campbell** is a pastor in the Minnesota Conference.

**Kwang Chough** is a graduate student at Andrews.

**Robert Clark** is a pastor in the Southern California Conference.

**Daniel Cristancho** is in graduate school at Andrews.

**H. Mark Dalton** is pastoring in the Carolina Conference.

**Laurel Damsteegt** is in graduate school at Loma Linda University.

**Louis Davis** is a pastor in Southern California.

**Donald Dawes** is now pastoring in Berrien Springs, Michigan.

**Jack Duerksen** is a pastor in the Southern California Conference.

**Michael Dunn** is a pastor for the Ohio Conference.

**George Dutton** is pastoring in Ohio.

**Derick Evans** is a graduate student at Andrews.

**Gilbert Floyd** is a pastor in Rice Lake, Wisconsin.

**James Gull** is a pastor in Oregon.

**Timothy Gebhardt** is now pastoring in the Washington Conference.

**David Giles** is a pastor in the Southern California Conference.

**Raul Gonzalez** is a pastor in Michigan.

**Raymond Hardy** is a pastor in Oregon.

**Robert Heisler** is a pastor in the Far Eastern Division.

**Stanley Hickerson** is a pastor in the Northern California Conference.

**Stephen Huey** is a pastor in the Upper Columbia Conference, Washington.

**Ronald Hyrchuck** is a pastor in the Manitoba-Saskatchewan Conference.

**Michael Jacob** is a pastor in Oregon.

**Jamile Jacobs** pastors in Florida.

**Donald James** is a pastor in Oregon.

**Per Johnsen** pastors in Norway.

**Kwang Kim** pastors in Detroit, Michigan.

**Miroslav Kis** is a pastor for the Quebec Conference.

**John Kisaka** is a graduate student at Andrews.

**David Lamp** is a pastor in the Potomac Conference.

**F. Dale Leamon** is a pastor in the Southern California Conference.

**Richard Lewis** is a pastor in Indiana.

**Marvin Lincoln** pastors in Michigan.

**Donald Livesay** is a pastor in the Georgia-Cumberland Conference.

**David Lovenguth** is a pastor in Southern New England.

**Mark Luckiesh** is a pastor in Kansas.

**Siegfried Mayr** is a pastor for the South American Conference.

**Richard McCombs** is a pastor in the Upper Columbia Conference, Washington.

**Jose McLaughlin** is a pastor in the Greater New York Conference.

**David Milkovich** is a pastor in the Columbia Union Conference.

**Luis Morales** is ministerial secretary for the Mexican Union Mission.

**Ole Olesen** pastors in the Southern California Conference.

**Harold Palmer** is a pastor in the Allegheny-West Conference.

**David Parkhurst** pastors in the Washington Conference.

**Mark Patterson** is a pastor in the Northern California Conference.

**Roy Patterson** is a pastor in the South Central Conference.

**Frederick Paulsen** is pastoring in Orting, Washington.

**Ephraim Pembleton** is a pastor for the Central States Conference.

**Robert Randall** is a pastor in the New York Conference.

**James Redfield** is a pastor in Wisconsin.

**Mendel Reid** is in graduate school at Andrews.

**James Reinking** is a pastor in the Upper Columbia Conference, Washington.

**Norberto Rendon** is a pastor in the Inter-American Division.

**David Ritter** pastors in the Kentucky-Tennessee Conference.

**Douglas Robertson** is a pastor in Oregon.

**Earl Robertson** pastors in the Georgia-Cumberland Conference.

**Timothy Rosenboom** is a pastor in Illinois.

**Robert Ruthorford** is a pastor in Northern California.

**John Sabo** is pastoring in the Manitoba-Saskatchewan Conference.

**Ronald Schmidt** is a pastor for the Greater New York Conference.

**Stephen Schwarz** is a pastor for the Southern California Conference.

**Kenneth Scribner** is a pastor for the Northern New England Conference.

**William Shelly** pastors in the Georgia-Cumberland Conference.

**Hyun Shin** is a pastor for the Far Eastern Division.

**Larry Smedley** is a pastor in Stockton, California.

**Jorge Soria** is associate pastor in San Diego, California.

**Wayne Spangenberg** is a pastor in Ohio.

**Roger Stebner** pastors in the Southeastern California Conference.

**Pekka Tahti** is a pastor in the Eastern Finland Conference.

**J. Frank Teeuwen** is a pastoral intern in the Netherland Union Conference.

**David Toop** is a pastor in the Ontario Conference.

**Ulrich Unruh** pastors in the British Columbia Conference.

**Walter Van Asperen** is a pastor in Northern California.

**Adriaan van de Lingen** is a pastor in Holland.

**Eloy Wade** is a pastor in the Inter-American Division.

**Jesse Walker** is a pastor in Iowa.

**William Warcholik** is a pastor for the Southern New England Conference.

**Dan Wells** is a pastor in the Southeastern California Conference.

**Ronald West** pastors in the Southern California Conference.

**Robert Whalley** is pastoring in the Ontario Conference.

**Charles Williams** is a pastor for the Central California Conference.

**Richard Wilmot** pastors in Idaho.

**Edward Wright** is a pastor in the Central California Conference.

**Johnny Zapara** is a pastor for the Northern California Conference.

**Victor Brown** is a theology teacher at Somerset, West Africa.

**James Chase** is a communication teacher at Andrews.

**Walter Comm** is a teacher at the SDA Seminary, Manila, Philippines.

**Robert Cown** is a pastor in the Southeastern California Conference.

**Eoin Giller** is a pastor/evangelist

for the Australian Division.

**Warren Hilliard** is a teacher at Sanika Gakuin College, Japan.

**Johnny Johnson** is the union evangelist in West Nigeria.

**Russell Johnson** is a pastor in the Southern California Conference.

**John Lu** is a teacher at Taiwan Adventist College.

**Louis Nielsen** is the chaplain and Bible teacher at Skodsborg Sanitarium and Hospital, Denmark.

**Edward Skoretz** is a pastor in Indiana.

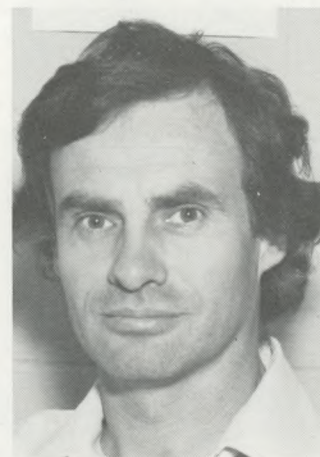
**Derrell Smith** is a Bible teacher in College Place, Washington.

**Nick Tumangday** is a teacher at Mountain View College, Philippines.

### New Positions

**Elwin Shull** BA '54, is the new vice principal and guidance director at Indiana Academy in Cicero, Indiana. For the last three years he has been at La Sierra Elementary School.

**Lance Hodges** BA '57, has joined the New Mexico Highlands University as assistant professor of the science and mathematics department. During the fall quarter he has been working with the Earth Science program. Hodges has worked in various areas of physics, electronics, and geology. He was a member of the California Institute of Technology's staff as an electrical engineer prior to going to New Mexico.



Hodges

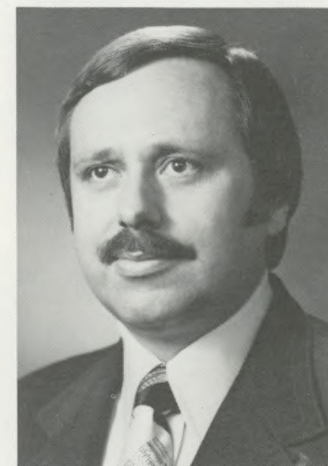
**Gordon Paxton** MA '58 MDiv '68, is the associate pastor of the Vallejo Drive Church in Glendale, California. He was the campus chaplain at Andrews University for six years and most recently pastored in Tempe, Arizona. His wife, Louise, is a secretary and

homemaker. They have two daughters: Jennifer, 18 and Carolyn, 16. In addition to his regular pastoral duties, he will be working with the young adults with emphasis on devotional growth, the Christian home, and fitness for better living.

**Gary Strunk** MA '60 MDiv '66, recently became the director of Adventist Health Ministries for the Ontario Conference. Adventist Health Ministries is a newly created department that embraces health and temperance responsibilities. His wife, Donalea, works with her husband in this area. They have one daughter, Debra.

**Edward R. Graff** BA '64, has joined the Lake Michigan College mathematics staff and is teaching math and computer science classes. Prior to this appointment, he was an assistant professor of mathematics at Andrews. He and his wife, Linda, reside in Berrien Springs with their daughter, Amy, 10.

**Edwin (Bud) Racine** BS '64, director of community education for the Berrien Springs, Michigan, public school system, has assumed his position as the first director of development at the Loma Linda University Medical Center. Racine and his wife, Verlaine, will reside in Loma Linda with their two children, 8 and 10 years old.



Racine

**Don K. Sullivan** MA '64, has been named president of the Texico Conference of Seventh-day Adventists. Prior to this appointment he was the secretary-treasurer of that conference.

He, his wife, Dorothy, and their children spent 11 years as missionaries in Peru, Bolivia, and Chile.

Elder Sullivan has been a pastor, teacher, departmental secretary and administrator during his 24 years



Sullivan

of denominational service.

**Norman Martin** MA '66, is the associate pastor of the Glendale City Church. His area of responsibility will be stewardship and evangelism coordination. The Martins have four children: Norene is a senior at Andrews; Bill, a recent graduate of Andrews Academy; Lois, and Ricky.

**Clyde Ondrizek** MA '66, arrived in Bangladesh September 30 to be the new principal of the Bangladesh Adventist Academy.

**Richard A. Schmid** BA '66, recently accepted a position with the General Conference Insurance Risk Management Service as risk manager at the Western Branch in Riverside, California. His wife, Judy ('62-63) is employed as a secretary at Loma Linda Foods. Their children are Ricky and Julie.

**Myrtle Fitzgerald** MA '67, has assumed her new position as dean of the nursing students at the Bangkok Adventist Hospital.

**Jerry Fore** BA '68 MDiv '72, formerly pastor of the New Brunswick Church in New Jersey, is now the pastor of the Elmhurst Church in Illinois. He and his wife, Marilyn Kay, have two children: Laurie, 4, and Lonnie, 1.

**Ralph S. Larson** MA '68 MDiv '72, has taken up the responsibilities as senior pastor of the Loma Linda Campus Hill Church. He previously pastored the Glendale district of churches in Arizona. His wife, Jeanne, is an English teacher and a free lance writer. At present she is authoring a Junior devotional book and writing Earliteen Sabbath School lessons.

**Glenn Woodard** BA '68 MDiv '73 MA '74, is the new pastor of the Lakeport Church in California. He was pastor of the Ketchikan Alaska Church prior to this appointment. He and his wife, Madalena, have two children: John Michael and Jared Benjamin.

**Roy Roberts** BA '69, formerly business manager at Indiana Academy in Cicero, Indiana is the new assistant treasurer of the Indiana Conference.

**Larry Vandeman** MDiv '74, has assumed his responsibilities as assistant director of public relations at Portland Adventist Medical Center, Oregon. He was formerly in public relations at New England Memorial Hospital, Stoneham, Massachusetts.

**Donald E. Philpott** MDiv '76, most recently a student at Loma Linda University completing his Master of Public Health degree, is now a pastor in Elgin and Palatine, Illinois. He and his wife, Heather, have two children: Mark, 3 and Joy Lynn, 1.

**Elcio Vasconcellos** BS '76, was recently elected the treasurer for Indiana Academy in Cicero, Indiana. He was previously the assistant manager of the Indiana Book and Bible House.

**Steve Davis** BA '77, is working at Shawnee Mission Medical Center, Kansas, under a two-year management trainee program. Under the program, Davis will rotate through various departments of the hospital. His wife, Debbie, works as a registered nurse.

**William D. Kennedy** MDiv '77, is the new pastor of the Chikaming Michigan Adventist Church. Kennedy is now completing his doctor of ministry degree at Andrews. His



Jeanne and Ralph Larson

wife, Jean, is completing her home economics degree at Andrews. They have two children: Cynthia, a junior at Cedar Lake Academy; and Scott, a sophomore at Andrews Academy.

**Olson A. Perry** MA '77, has assumed the position of program director for radio station WSMC-FM, operated by Southern Missionary College in Collegedale, Tennessee. Previously he taught and counseled at a public school in Indianapolis.

### Class Notes

**Rena Klooster-Potts** BA '14, and **Emma Gooden** (two year certificate '24), are now living with Mrs. Potts' daughter, Effie Jean Ketting, M.D. ('44-45) in Penang, Malaysia. Dr. Ketting writes: "they still recognize a few names from their years on campus, but I find many from my childhood in Michigan, one year on campus, and friendship with missionaries who have returned to Andrews in recent years."

**Helen Gettys Werner** ('15-17, '20-21), of Glendale, California, writes: "Although I have not seen the campus for 55 years, I still have many fond memories of it and my association with teachers and students. . ."

**H. K. Martin** BA '22, writes that he is 88 years old and that he and his wife celebrated their 60th wedding anniversary in September.

**Leon Edward Wadsworth** ('19-22) and his wife, Amanda, were recent visitors to the Andrews campus. They reside in Milton-Freewater, Oregon.

**David Lust** BA '25, and his wife Betty, celebrated their 50th wedding anniversary during 1977.

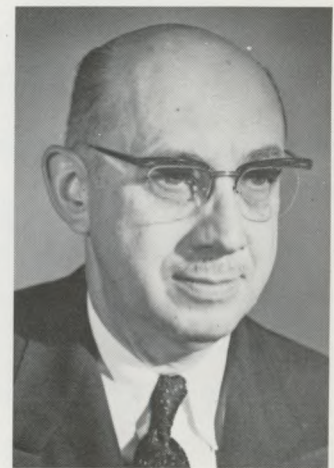
**Donald Walter Hunter** BA '27, is a minister living in Riverside, CA. He and his wife, Mary Neafus ('26-28) have two daughters: Barbara and Marjorie.

**Ellis Robert Mass** BA '27 and **Grace Evelyn Hartman Mass** BA '28, are living in Capon Bridge, West Virginia.

**Gerald Russell Nash** BTh '27, is a retired minister living in Hendersonville, N.C. His wife is **Mable Moore Nash** ('26-27).

**Marie Bayley Jansen** BA '30, is registrar at Madison Academy, Tennessee. During the summers she divides her time among her three children.

**Harold P. Dean** (two year certificate '27) BA '35, graduated from Andrews with the intent to be a church school teacher. He began his teaching career at the age of 20 but desired more education so returned to Andrews for further study. While at Andrews he was in charge of the annual campaign for the Student Movement, raising the highest to date. After graduation, he took more work and became interested in accounting and this led to his life career. In 1972 he received recognition from the Childrens Hospital of Los Angeles for nearly 30 years of dedicated and loyal service. He is noted for the writing of two hospital accounting manuals and also for editing and publishing a nature bulletin, "Angeles Nature Club Bulletin." He is married to the former Iris Ford and they recently celebrated their 35th wedding anniversary. The couple has three children. Dean is now retired and lives in Paradise, California.



Dean

**Dorothy Christman** (two year certificate '38), and her husband, Don, have moved to Washington where Don is director of lay activities for the North American Division of the General Conference.

**Guillermo Reinaldo Ernst** BA '41, and **Edith Rhys Ernst** (two year certificate '41), have recently returned to their Jay, Oklahoma home after spending three months consulting in Bangladesh. Since their retirement, they have also done two years of volunteer work in Saigon, Vietnam and spent some time in the Afro Mid-East Division in Beirut.

**Alvin Robert Parchment** BA '41, is a medical doctor at the Youngberg Adventist Hospital in Singapore. He is married to Jill Irene and they have four children: Janice, Bev-

erley, Sherille, and Lisa.

**Helen Florence Clark** ('42-45) is a missionary and housewife in Singapore. She and her husband Winston have two sons: Douglas and David.

**June Snide Hooper** BA '44, is head of the education department, academic dean, and acting librarian at Pakistan Adventist Seminary. She writes: "but technically, I'm a housewife." Her husband, H. R. Hooper ('67-68) teaches industrial arts and education. They have three children: Dorothy June, Charles Vernon, and Valerie Sue. June states there is an urgent need for a few thousand books for their library.

**J. Byron Logan** BA '44, is working as a photographer in Takoma Park, Maryland. He and his wife Margaret ('44-45) have three children.

**Kenneth Oster** BA '44, MA '60, MDiv '68, DMin '75, and **Dorothy Nelson Oster** BA '45, MA '66, MMus '71, are living in Shiraz, Iran where Kenneth serves at the union evangelist. Their children are Don, Ellowyn, and Cy. They are using a double-headed evangelistic entrance method, temperance and music, to open up the work in Shiraz.

**Norma Lee Tron Ashlin** (two year certificate '45), is secretary to the president of the Ohio Conference. She and her husband, William, have two children, Sarita and Roberta.

**Melvin Rosen** BA '45, is superintendent of schools for the Illinois Conference.

**Wilma Sarita Darby** BA '47, is a school social worker in the Berrien Springs area. She and her husband, James, have three children.

**Marian Kiuchi** BA '47, is teaching mathematics in Honolulu, Hawaii.

**Florence Y. Mishima Funai** BS '48, is teaching English at Farrington High School, Honolulu, Hawaii. Her husband, Teruo, is a boat builder.

**Betsy Hirayama** BA '48, is a teacher in Honolulu, Hawaii.

**Florence F. Tamanaha** BA '48, is teaching school in Honolulu, Hawaii.

**Ray C. Hill** BS '49, is an exterior decorator and grounds superintendent at Kettering Medical Center, Ohio. He and his wife, Geraldine ('47-48), have four children.

**Philipp G. Werner** MA '49, is serving as interim president of the Martinique Conference in Fort-de-France, Martinique.

**Martha Jeanne Anderson** BA '50, is doing research in Northbrook, Ill.



Balharrie

**Gordon Balharrie** MA '50 MDiv '60, has accepted the position of chairman of the department of theology at Avondale College in New South Wales, Australia.

**William Fuchs** BA '50, is principal of Rogue River Junior Academy. His wife, **Audrey Reinhardt Fuchs** BS '50, has returned to her nursing profession.

**Clarence Harold Berger** BS '51, works with the food industry and farm at Pakistan Adventist Seminary. He writes that they have a 40-acre farm and are in urgent need of cows. He and his wife, Ruby Jane Deede, have two children: Bonnie Jean and Marvin Joe.

**Royce C. Thompson** BA '51 MBA '68, is the assistant treasurer of the Far Eastern Division, Singapore. He is married to the former **Elaine C. Christensen** BA '52. Their children are Cheryl Kay and Kevin Stuart.

**Benjamin Rex Schmidt** BA '51, is a medical doctor living in Northridge, California. He and his wife, Winifred, have two children: Donald Rex and Candice Jo Ann.

**Jacob Waldon** BA '51, is a truck sales engineer for the Ford Motor Company.

**Esther Beth Goldberg Jones** BA '52 MA '69, is living with her husband, William, in Grand Ledge, Michigan. William is a maintenance engineer with the Michigan Conference.

**Glennard Paul Kenfield** BA '52, is a computer programmer supervisor in Lansing, Michigan.

**Keith A. Rhodes** BA '52, is the group vice-president for finance for the Theo. H. Davies and Co. Ltd., in Honolulu, Hawaii.

**Alva R. Appel** MA '54 MDiv '74, has received the doctor of sacred

ministry degree from Howard University in Washington, D.C. A study in the area of ethics, his dissertation title was "A Study of Stewardship among Selected Religious Groups."

**Willard Beaman** MA '54, is the chaplain at Castle Memorial Hospital in Honolulu, Hawaii.

**Floyd E. Hills** MDiv '57, is currently a secondary teacher in the Montgomery County Public Schools, Maryland.

**Donald R. Halenz** BA '57, is president of the Southeast Asia Union College in Singapore. He and his wife, Elaine Spalding ('55-57) have three children: Denise, Diana, and Donette. Dr. Halenz was associate professor of chemistry at Andrews from 1961-66.

**Donald Bostian** MA '58, is now pastoring the Vallejo Drive Church in California.

**Alfred Eversley Boyce** BA '58, and **Winifred Marjorie Greaves Boyce** BA '59, are now living in Berrien Springs, Michigan. Alfred is an osteopathic physician with a specialty in general surgery. After graduating from medical school and completing a residency in general surgery, he served as medical director and surgeon at Koza Hospital in Cameroun and at Mugoueno Hospital in Central Africa. They have one daughter, Michelle.

**D. Malcolm Maxwell** MA '58, is the dean of the school of theology at Walla Walla College.

**Harold R. Streidl** BA '59 MA '65 MA '73, is teaching biology and anatomy at Blue Mountain Academy in Pennsylvania. He is married to **Marion M. Noerrlinger** BS '59. They have two children: Pam, 15 and Roger, 12.

**Josephine E. Clayburn** BS '59, is the director of nursing education at Kanye Hospital in Kanye, Botswana.

**Elsworth A. Hetke** BA '60, is assistant secretary of the Southern Asia Division in Poona, India. He and his wife, Eleanor, have two children.

**Wendell Lyle Wilcox** MA '60, is president of the Southeast Asia Union Mission in Singapore. He and his wife, Audrey, have four children: Wendy, Paul, Daniel, and Deborah.

**Robert B. Grady, Jr.** MA '61, is director of the Sabbath school department for the Far Eastern Division. He and his wife, Carroll Joan,

have three children: Bob, David, and Paul.

**John Calvin Palmer** MA '61-MDiv '76, is completing his doctor of ministry degree. He and his wife have five children: Elsworth, Hirman, Leighton, Jaycee, and Glenda.

**James Segar** BA '61, is an assistant professor of business at Atlantic Union College. Segar and his wife, Mary Lou, have two daughters: Jamie 15, and Laurie 12.

**Joshua Chong** MA '62, is teaching Bible in Singapore at San Yu High School.

**LaVern A. Rice** BS '62, is the assistant dairy manager and an instructor in agriculture at Andrews. He and his wife, Linda, have two sons.

**James Ho-Chun Wang** MAT '62, is principal of the San Yu High School in Singapore. He is married to Hui-Ju and they have three children: Nan, Yu, and On.

**Paul Horton** BA '63 MA '64, formerly youth and communication director of the East African Union and editor of its paper, the East Africa Herald, is the new president of the Iran Church of Seventh-day Adventists.

**Benjamin Jack Williams** MA '63, is the financial advisor of the Southern Asia Division in Poona, India. He is married to Ada Blanche Noble.

**Lanny Collins** BA '64, formerly an editor at Home Study Institute, is serving as assistant professor of music at Walla Walla College. He and his wife, Elizabeth, have two children: Sabrina, 12 and Holly, 7.

**Cline B. Johnson** BA '64, is a ministerial secretary in Singapore. He and his wife, Charlotte ('63) have three children: Ginger, Kimberly, and Cline III.

**Weldon Howard Mattison** MA '64, is serving as the president of the Northern Union in New Delhi, India.

**James Donald McClelland** BA '64, received his master's in counseling and personnel in August from Western Michigan University.

**Ervin K. Thomsen** BA '64 MA '66 MDiv '67 DMin '77, is pastor of the Tempe, Arizona church.

**Helen Marjorie Crouse** BA '65 MAT '76, is teaching grades I and II at Cedar Lake Adventist Elementary school. Since graduating from college she has taught six years at the church school in

St. Johns, Michigan and six years at the church school in Cadillac, Michigan.

**Peter Cooper** MA '66, is associate pastor of the Calimesa, California church. He and his wife, Betty, have four children: David, Stephen, Aloma, and Philip.

**Tony Swerbinsky** MA '66, completed his doctoral dissertation on the "Effects of the Strong-Campbell Interest Inventory, Employing a Computer Generated Prose Interpretation on Vocational Behavior of Community College Freshmen" and received his doctoral degree in educational leadership from Western Michigan University. He is employed by Lake Michigan College where he works in admissions and does counseling. He and his wife have two college age daughters.

**Leroy Stanley Carter** MA '67, received a specialist in education degree in August from Western Michigan University.

**Ed Hill** MA '67, is teaching economics and business at Atlantic Union College. Hill has three children: Benjamin, David, and Elizabeth.

**Zadock J. B. Reid** BA '67, math teacher at Shiloh Academy in Chicago, has received his Ph.D. from Sussex College of Technology in Sussex, England. Reid and his wife, Ray, have three children: Shirley-Ann, Omar, and Miguel.

**Ralph E. Robertson** MDiv '67, is now a pastor in Glendale, Arizona.

**Thomas Brooke Sadler** MA '67, is administrator of the Pakistan Adventist Seminary. He and his wife, Patricia ('59-60), have three children: Kevin, Pamela, and Janelle.

**Don Schneider** MA '67, is president of the Wyoming Conference.

**Arthur M. Spent** MA '67, is pastor and head of the Bible department at Pakistan Adventist Seminary. He is married to Dorothy H. Cooper.

**Festus Valentine** MA '67, is a counselor at Lake Michigan College, Michigan. Valentine, his wife and three children reside in Berrien Springs.

**Veloriah Mauria Carter** BS '68 MA '70, received her specialist in education degree in August from Western Michigan University.

**Gerald Dunn** MDiv '68, is associate pastor at the Bakersfield, California Central church.

**Thomas Noble Mullen** BA '68, is a physician at Scheer Memorial Hos-

pital in Nepal. He is married to

**Bethany Karyl Westermeyer** BS '69. They have two children: Jon and Amy.

**Robert George Burton** MDiv '69, is a teacher, pastor and maintenance department director in Bangladesh at Bangladesh Adventist Academy. He and his wife, June Lura Ann, have two children: Bruce and Laura. He says that "the needs of a school like BAA are more than one could mention both for facilities and student needs. People who have retired but are still interested in teaching in almost any area—or in accounting, would be welcome if they were to volunteer their services."

**Paul E. Dixon III** MDiv '69, is president of the Sarawak Mission in Malaysia. He and his wife, Rebecca Anne, have two children: Kimberly 7, and Dori 4.

**Richard Hallock** MDiv '69, is lay activities director of the Alabama-Mississippi Conference. Hallock was pastoring in St. Louis prior to this. He and his wife, Connie, have two sons: Kevin and Eddie.

**John G. Keyes** MAT '69, and **Barbara E. Keyes** BS '56, are living in Hamburg, Pennsylvania where John is a teacher and Barbara is a homemaker. They have two children: Beverly and Bonnie.

**Arlo A. Krueger** MA '69, is principal of Platte Valley Academy, Shelton, Nebraska.

**William W. Messer** BS '69, joined the business department of Walla Walla College as assistant professor. Messer, an attorney, and his wife have two children.

**George Reid** MDiv '69, is professor of religion at Southwestern Adventist College.

**Gloria Durichek Rittenhouse** MA '69, is an instructor in English at the University of Kentucky and Embury-Riddle Aeronautical University. Her husband, Eugene, is a chaplain in the U.S. Army. They have one child.

**Henry Zollbrecht** MDiv '69, is a pastor in the Idaho Conference. He and his wife, Mary Jane Albertson, have three children.

**James Barbour** MA '70, is a literature evangelist in Aurora, Colorado.

**E. Lenoa Parilla Edwards** BA '70 MA '71, is living in Manila, Philippines where her husband, Hedrick, is head of the school of health at Philippine Union College.

**Annie Rose Francis Hammond** ('69-70), is secretary and registrar at Madras High School, India—a school of about 700 students. Her husband, **Cecil** MA '71, is principal of the school and director of the education and youth work in the South India Union.

**Stephen C. L. Ho** MBA '70, is serving as a business manager in Singapore.

**Milton Ralph Siems** BS '70, received his master of arts in teaching industrial arts in August from Pacific Union College.

**Laura Marie Sipperley** BA '70 MA '75, is teaching school at the Coldwater school in Michigan and lives in Athens, Michigan.

**Pawel L. Frolenko** BS '71, is working for the Ford Motor Company as a customer accounts representative.

**Georgetta Moles Riegert** MA '71, is a private music teacher in San Jose, California. She is married and has two children.

**Richard Byrd** MDiv '72, is pastor of the Harvey-Manfred, North Dakota district.

**Roger Kruger** MDiv '72, is pastor of three churches in the Bend, Oregon area.

**Kit Ying Ng** MA '72, is an instructor in the math/physics department at Atlantic Union College. He and his wife, Lillian, have one son, Jason.

**David Ashton** BS '73, is serving as director of sales development for TM Products, a national radio promotion firm.

**Douglas Anthes** MBA '73, is a teacher in Singapore. He is married to Sherry P. Fetroe and has one son, Mark.

**Oliver KangSong Koh** MA '73, MDiv '76, and **Linda Pong Koh** MA '73, are now living in Singapore. He is serving as pastor of the Southeast Asia Union College church and she is the head librarian at the college. They have two children: Terrence and Marvin.

**Rick Trott** MDiv '73, is an assistant pastor of the Atlantic Union College Church and is also teaching some religion classes at the college. They have two sons: Gregory Alan and Timothy Devin.

**Wesley Earl Amundson** MDiv '74, is chairman of the theology department at Southeast Asia Union College. He and his wife, Dorothy

Anne, have one child, Tamara Chantelle, 2½ years. He writes: "we treasure our years at Andrews. We have never experienced in our church an organization or institution that is as professionally run as Andrews. You breed confidence and I am proud to be a graduate of this school."

**George E. Bryson** MDiv '75, is teaching Bible at the Seventh-day Adventist Secondary School in Yele, Sierra Leone.

**Alex S. Currie** MA '75 EdD '77, is the deputy principal and director of theological education at Fulton College, Suva, Fiji. He and his wife, Beverly Una, have four children: Andrew, Philip, Peter, and Alexander.

**Herman W. Doering** BA '75, completed a two-year management training program at Porter Memorial Hospital in September. He has accepted the position of methods analyst at the hospital. In his new job Doering will assist in the review of management systems and study staffing needs and work procedures in various departments.

**James W. Goodchild** BS '75, is a science teacher at Lunjika Secondary School in Mzimba, Malawi. He and his wife, J. Fleurette, have two children.

**James Fredarec Knight** BS '75, and his wife, Elinor, are living in Berrien Springs where James is a painter. They have two children: Angika and Jamie.

**Devadas S. Moses** MA '75, is a teacher at Spicer Memorial College in Poona, India.

**Samuel Geli** MDiv '76, is theology professor at River Plate College, Entre Rios, Argentina. Geli and his wife, Olga, have two children.

**Judson K. Nelson** BA '76, and **Lucille A. Barker Nelson** BA '76, are living in Port-au-Prince, Haiti. Nelson is the business teacher at Franco-Haitian Seminary.

**Kenneth F. Williams** MDiv '76, is the associate pastor of the Santa Barbara Church in California.

**Holc-Neo Lily Wong** EdD '76, is chairperson of the education department at Southeast Asia Union College in Singapore. Her husband,

**Yew Chong Wong** EdD '76, is the academic dean. They have one son, Sydney.

**Homer LaVerne Bissel** EdD '77, is director of the department of education for the Southeast Asia Union

Mission in Singapore. His wife is **Juanita M. Bissell** BA '77.

**Franklin Horne** MDiv '77, has joined the Texico Conference work force, working in the Borger Pampa-Spearman district. His wife, Eileen Moon, taught physical education at Andrews.

**Steve Kraner** (Associate '77), is assistant shipping clerk at Harris Pine Mills located at Indiana Academy, Cicero, Indiana.

**Per W. Naesheim** MDiv '77, is a theology teacher at Middle East College in Beirut, Lebanon. He and his wife, Kristel, have two children.

**Glenna M. Ambs** (former staff member) has recently returned from two years of volunteer mission service in the Trans-Africa Division office in Salisbury, Rhodesia. She is presently living in Hendersonville, North Carolina.

## A Time to Share

**Timothy V. Gorle** EdD '77, is currently the director of education for the Trans-Africa Division. He writes that "conditions in this troubled country are very complex and difficult. One of our secondary schools has had to close as have also a number of primary schools. . . God has graciously held His hand over our people even though some churches are closed. Amid the fear and sadness of the present situation, we still have confidence that things will work out for the good of those who love God". . .

**Lester Medford M.D.** BA'55, writes: "We always read Focus with great interest. It is good to know what others from AU (and EMC) are doing. Because of our interest in others' activities and locations we felt maybe some would feel the same about us.

"In the spring of 1977 I accepted the appointment of director of Diagnostic Radiology at Loma Linda University Medical Center. I am an assistant professor of Radiology and was certified by the American Board of Radiology in June of this year. We see Fred Soeprono, M.D. (our son-in-law) a graduate of AU, almost daily. We frequently see others like Harvey Elder, Dick and Ardis Koobs, Joe Saber (one of our residents in Radiology), and Carol Small.

"Keep the Focus coming. We enjoy it."

**Bruno Steinweig** '33 MA '48, and his wife are at home at Central American Union College, Costa

Rica. They write: "We think back over the past year. December 8, (1976), a week after graduation, we left Northeast Brazil College, where we had enjoyed teaching the past three years. We had decided to spend our long vacation—winter in the United States—revisiting former homes in South America and friends in America."

One highlight of their vacation was the wedding of their youngest son, Don, in California. They were joined by other family members and friends for this occasion.

**Daniel Tan** MA '65, and **Maggie Tan** BA '65, MA '66, have completed 36 years of mission service and are retiring in Loma Linda, California. The Tans have three children. The oldest, Daniel Earle ('69-71) is a dentist and a part-time teacher at Loma Linda University. Tan writes: "I was president of Southeast Asia Union College on my return from Andrews in 1966 until 1976 when I was called to serve as the secretary of the Southeast Asia Union Mission. My wife, Maggie, has been the registrar of Southeast Asia Union College. She also headed the secretarial science department, offering a bachelor of arts degree."

## A Time to Sow Alumni Authors

**Lewis N. Holm** BA '28, is author of "Stepson of the Forest." Beginning with the story of his life in a pioneer country, Dr. Holm relates many interesting incidents of pioneer life. He makes vivid the strength of his family's close relationship and shows the importance of this bond for survival in rural America. From these roots grew a successful educator who could always look back and draw on his early experiences.

Also traced is the progress of agricultural science and invention, and the effect of new developments in this area on the American way of life.

The author points out the importance of a dynamic and satisfying way of life, and of cultivating the spirit of loyalty and patriotism at home, in school, and in all life's experiences. Faith in God particularly is the basis for being able to cope successfully with changes and problems, for achieving the potential of a satisfying life, and for worthwhile contributions to society.

The book is published by Vintage Press, Inc. in New York, New York.

**Stephen S. Ito** BA '39, has a trans-

lating business and is a part-time instructor in the department of Christian studies at Japan Missionary College in Tokyo, Japan.

He writes: "After graduating from Emmanuel Missionary College in 1939, I spent one year at Madison College in Tennessee. After returning to Japan in 1940, I became an assistant pastor of the Amanuma Church; then went to the school to teach. In 1942, I was sent to Manchuria first as a teacher and later as a union officer. Elder Arthur W. Spalding, author of 'Origin and History of Seventh-day Adventists' wrote of my experiences in Manchuria in the war time. . . After repatriation to Japan, I worked for the General Headquarters of the Allied Forces as a translator, then worked for the Adventist publishing house and as a minister in Kobe." For various reasons, he began teaching English conversation and this led him into his translation business.

"I, my wife, and mother, live in a metropolitan apartment especially built for the people who suffered much by the war, and those who returned from overseas. Because I had been a missionary to the Northern part of China, I was entitled to apply for an apartment, and was one of the 46 people selected out of 20,000 who applied.

"I have a church to help on each Sabbath, Tokyo Central Church as an elder, and Itabashi Meeting Place as a home-missionary pastor." . . .

In 1972, Ito received his master of theology degree from the Tokyo Union Theological Seminary, specializing in church history.

Ito is also an author; his latest book is the "Revised History of Ancient Japan" to be available to readers next year. Some of the other books he has authored are: "Commentary on the Book of Daniel," "Commentary on the Revelation," and three volumes on Pro-



Ito

phetic Interpretations.

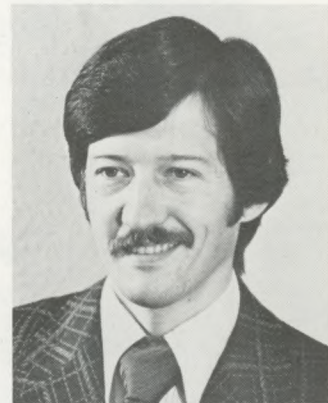
His latest book, "Revised History of Ancient Japan", is going to be presented to President Carter by Madam Yamanska, an Adventist church member, who will also present Mrs. Ann Richardson, a descendant of Commodore Perry, a book she found in her home written by a samurai who happened to be at the funeral of a sailor under the command of Commodore Perry when he came to Japan for the first time to open the country.

Ito's latest manuscript, entitled "SDA and War Problems," has just been accepted by the Japan Union Mission headquarters as a manuscript to be published as a special issue of the Ministry Magazine.

## A Time to Cherish Ordinations

**Austin Scarlett** MA '70, pastor of the North Bronx church in New York City, was recently ordained as a minister. He is completing a Ph.D. degree from Columbia University.

**Robert H. Lloyd** BA '71 MDiv '74, was ordained at the summer camp meeting and is working in the Oregon Conference. His personal life goal is to be the best possible church pastor. His wife, Melissa, is a former Andrews student. The Lloyds have two children: Jeremy, 2, and Micah, 1.



Atkins

**Leonard E. Atkins** MDiv '73, ordained at the Oregon camp meeting, has accepted a call to Nairobi, Kenya, Africa where he will be pastor and serve as dean of men at Maxwell Preparatory School. Since graduation, he has pastored in the Portland Stone Tower and Pleasant Hill churches. His wife, **Ann Illene** MA '72, has been teaching at Emerald Junior Academy and will be dean of girls at Maxwell Prepar-

atory School. Atkins says, "my goal for the ministry is to go where God leads and tell others about Him. I want my life spent in reconciling man with God and preparing people to meet a soon-returning Savior."

**John W. Gilbert** MDiv '72, pastor of the Botwood-Cotrell's Cove District in Canada was recently ordained into the ministry.

**Daniel Flores** MDiv '72, is a newly-ordained minister and chaplain at Glendale Adventist Medical Center.

**Frieder Schmid** MA '73, was recently ordained at the Greater New York camp meeting. He has been pastor of the Riverhead Church, New York for the past two years. He is returning to Germany, his home country, to take up pastoral duties there.

**David Burke** MA '74, was recently ordained as a minister. He has spent ten years working for Faith for Today and is also a professional photographer. He is now the pastor of the Livingston, New York church.

**Harold D. Baasch** MDiv '74, is a newly ordained minister working in the Ohic Conference. While at Andrews, he served as chief announcer and religion editor for the university's radio station WAUS-FM.

**Bjarne Christensen** MDiv '74, is the Oregon Conference youth director. He was recently ordained into the ministry. His wife, **Judi** BS '74, has taught health and physical education at Portland Adventist Academy. The Christensens have one daughter, Heidi, one year.

**Tony E. Finch** MA '74, was recently ordained and assumed the pastoral duties of Glendoveer SDA Church, Portland. Because of his concern for the whole man, Pastor Finch is currently working toward a master's degree in public health from Loma Linda University.

**Glen G. Greenwalt** MDiv '74, was ordained at the Oregon camp meeting. He is currently a youth pastor serving the greater Portland, Oregon area.

**Ronald L. Jolliffe** MDiv '74, serving as pastor in Corvallis, Oregon, was recently ordained into the ministry. He is vice president of the Corvallis Ministerial Association and is working toward a masters degree in public health from Loma Linda University. His wife, **Glenda** BA '74, contributes to her husband's ministry by presenting nutrition and home-related classes for women of the congregation. They have one daughter, Melissa.

## Marriages

**Deborah Diane Jeffery** BA '75 and **Laurence Edward Habenicht** BA '76, were married on September 4 at the Pioneer Memorial Church, Berrien Springs, Michigan. The couple is residing in Loma Linda, California where they are both medical students at Loma Linda University.

**Cheryl Joanne Krpalek** BS '77, and **Richard W. Moushon** BA '77, were united in marriage August 24. They will reside in Beverly, New Jersey where Richard will be a pastor and Cheryl will teach school.

**Gary Davis** BA '77, and Joyce Ann Karolyi were united in marriage on July 31 in Grand Rapids, Michigan. They are residing at Madison, Tennessee where Gary is teaching at the junior academy and Joyce is pursuing her nursing career.

## A Time to Mourn

**Adah Cristella Hoover Snyder**, 75, of Niles, Michigan, died November 19, 1977, in Niles.

Mrs. Snyder, who graduated from Emmanuel Missionary College as the valedictorian of the Class of 1922, was born June 2, 1902, in Sadorus, Illinois. She lived in Champaign, Illinois, during most of her childhood and youth, graduating from Champaign High School, also as class valedictorian.

In the summer of 1922 she enrolled in the nursing program at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, again giving the valedictory address upon her graduation.

She became surgical supervisor at Hinsdale, later augmenting her nursing education with laboratory work and X-ray study in Chicago, and was then employed as laboratory and X-ray technician at Hinsdale until 1927.

On June 14, 1927, she was married to Gilbert W. Snyder.

Following her husband's death in



Adah Snyder

1974, Mrs. Snyder went to work in the Alumni Office at Andrews University, where she was in charge of alumni addresses and other records. She retired from that position in June 1977.

**Arthur Delphin Holmes** was born August 9, 1894, in Cromwell, Minnesota, and died December 2, 1977, in Berrien Springs, Michigan.

He attended Sheyanne River Academy and Union College, before serving in the U.S. Army during World War I. He returned to Union College, graduating in 1920. He taught at Shelton Academy, Inter-mountain Academy, and Enterprise Academy. At Union College from 1935 to 1946, he first taught math and physics in both college and academy, later becoming the principal of Union College Academy and head of secondary teacher training. He taught one year at Hawaiian Mission Academy before joining the faculty of Andrews University in 1947 where he served until his retirement in 1959. He continued to teach part-time an additional three years.

He married Marjorie Dill in 1924 and they had two sons, Donald Delphin and Arthur Dean, both of Lincoln, Nebraska. He is survived by his wife and sons, eleven grandchildren, and three great-grandchildren; a brother, Russell, of St. Helens, Oregon; and a sister, Pearl Nicholson, of West Covina, California.

**Paul T. Gibbs**, professor emeritus of English at Andrews University, died November 7 in Loma Linda, California.

Born February 16, 1897 near Moline, Kansas, Gibbs received a PhD degree from the University of Washington in 1937. He was married to Carolyn Kretschmar until her death in 1952. In 1955 he married Gladys Anderson.

Gibbs' career of more than 40 years in denominational service began after his graduation from Union College in 1919, when he entered evangelistic work in the Nebraska Conference. The Inter-mountain Conference in 1920 invited him to serve as Missionary Volunteer and Sabbath School Secretary. In 1922 he became preceptor and English teacher at Enterprise Academy in Kansas and, after time off for graduate study at the University of Nebraska, he took a similar position in the academy at Broadview College, La Grange, Illinois in 1926.

Walla Walla College was the first of five Adventist colleges in

which Gibbs taught in the English department. He was professor and department chairman there from 1928 to 1937 before moving to Washington Missionary College as department head, where he remained from 1937 to 1946. His longest term of service was at Emmanuel Missionary College, later Andrews University, where he was English department chairman from 1946 to 1963. He was visiting professor of English at Pacific Union College and at Newbold College.

## A Time to Remember

Floyd O. Rittenhouse, president of Andrews University from 1955 to 1963, visited the campus December 3 through 5 as a guest of President Joseph G. Smoot. During his stay, said Dr. Smoot, Dr. Rittenhouse spoke to the faculty and consulted with the president regarding future development of the university.

"Dr. Rittenhouse was associated with the university in its formative stages, and the foundation was laid during his presidency for many aspects of the campus and the university today," said Dr. Smoot, who called Dr. Rittenhouse "an educator of broad vision."

In his presentation at faculty meeting, Dr. Rittenhouse spoke about the move of the seminary and graduate school from Washington, D.C. to Berrien Springs, thus giving a historical prelude to the university's upcoming development program. Dr. Rittenhouse has the distinction of being the only man to serve as president of Emmanuel Missionary College, Potomac University, and Andrews University.

Dr. Rittenhouse, a 1928 graduate of EMC, has lived with his wife, Nellie, in Angwin, California since he retired as president of Pacific Union College in 1973. A historian by training and profession, he has nearly completed writing the life of Victor T. Armstrong, the late president of the Far Eastern Division of the Seventh-day Adventist Church. Currently Dr. Rittenhouse is chairman of the committee planning the restoration of Elmshaven, home of Ellen G. White.

During the fall of 1977 Dr. Rittenhouse taught a class entitled "Great Americans" at Atlantic Union College in South Lancaster, Massachusetts. He has now taught history at five Adventist colleges. One of his former students is President Smoot.

Dr. Rittenhouse will again be on campus in March as a guest speaker for the Founder's Day program.



## Thanks!

To the many friends, parents, and alumni who so generously contributed to our recent year-end appeal for funds.

A number of projects are scheduled to benefit, including the worthy student fund, expanded coverage for the fine arts and religious broadcasting of WAUS-FM, construction of an instructional facility for the College of Technology, purchase of a scanning electron microscope for biology students, and completion of an aircraft mechanics' school at the Adventist Aviation Center.

Though the response was gratifying, additional contributions are needed to ensure success of these and other programs.

Your personal support is needed, to provide a greater thrust to a unique educational experience so needed by young people today.

And your vote of confidence in the work of your alma mater is more vital now than ever before.

Your check or money order, mailed today, could make all the difference in the world.

And on behalf of the students, faculty, and staff of Andrews University . . . thanks again!

# Announcements

## A Golden Opportunity

Now you can literally "have your cake (with frosting) and eat it too."

This delightful circumstance is made possible by a Charitable Gift Annuity.

During 1977, Andrews University was authorized to offer up to 12 per cent to its alumni and friends who wish to receive a higher than average return, and yet make a gift to the institution. It works this way:

When you make a gift to the university, you are, in return, guaranteed an income for life, based on the amount of your gift and your age. For instance, a person of 65 years would receive a 6.2 per cent return; at 75, a 7.7 per cent return; and, at 80, a 9 per cent return. Anyone 90 years or over receives the top 12 per cent rate.

In all these cases, approximately two thirds of the yearly income is excluded from federal income taxes. And here's another benefit: approximately a third of your gift can be reported as a charitable contribution in the year you enter into the annuity agreement. Your annuity can even be funded with appreciated property, and you receive full credit for the amount given to the university.

If you would like further information on the Charitable Gift Annuity, write to:

Director of Trust Services  
Andrews University  
Berrien Springs, MI 49104

If you let us know your age and the amount you have in mind, we will send you detailed computations of your expected return and tax advantages.

## Historical Tour Scheduled

A tour of Lincolnland, including parts of Indiana, Kentucky, Missouri, and Illinois, will be conducted during Andrews University's spring break in March, according to Marilyn Bauer of Andrews' Alumni Association.

The tour, March 15 to 21, will be sponsored jointly by the Alumni Association and the university's English department, and will be directed by Mrs. Bauer and Dr. Merlene Ogden, professor of English.

Among the sites to be visited are Pleasant Hill, Ky., a restored Shaker community; the Lincoln homestead and birthplace near Hodgenville, Ky.; Mammoth Cave; the Eugene Field house in St. Louis; Florida and Hannibal, Mo., the hometowns of Samuel Clemens, better known to millions as Mark

Twain; the Lincoln landmarks and the Vachel Lindsay home in Springfield, Ill.; New Salem State Park and the Edgar Lee Masters home near Petersburg, Ill.; the homes of James Whitcomb Riley and T. S. Eliot; and other places of historical and literary interest.

The cost of the tour is \$100 for adults and \$75 for children under 14 years of age. The tour is limited to children aged nine and older. The cost includes travel, entrance fees, and lodging.

A deposit of \$20 is required for reservations, with full payment due March 12. Deposits are refundable until March 12.

Interested persons should make application to Mrs. Marilyn Bauer, Alumni Association, Andrews University, Berrien Springs, Michigan 49104.

Name .....

Address .....

.....  
City State Zip

No. in party .....

Ages of children .....

I would like more information  Here is my deposit

## Andrews to Offer Special Courses

Special courses designed for those who want to update career training or expand their field of knowledge, will be offered in about 60 areas during the spring, summer, and fall of 1978, according to Allen Steele, administrative assistant for special courses.

The courses, usually running for one week, are being coordinated by Rudolf E. Klimes, director of special courses and professor of educational administration, and Humberto M. Rasi, dean of the School of Graduate Studies. They are endorsed by the Andrews Alumni Association, and alumni are encouraged to participate, says David H. Bauer, vice president for development and public relations.

Most courses offer one to three units of graduate or undergraduate credit. Enrollment is open to anyone qualified for the particular course under a new system known as "permission to take classes" (PTC), reports Dr. Douglas Brown, director of admissions and records. Application and registration require completion of a one-page form. Courses may be taken without application to a university program. If at a later time the student wishes to enroll in a degree or certificate program, he may apply, be accepted, and have the credit previously earned apply toward the requirements, if possible.

Andrews offers very specialized classes that can be completed in a short time, says Steele, who reports that such programs are growing rapidly in American education today. Last year, enrollment in special courses at Andrews was over 700. This year the figure is expected to reach 1,000, he says.

The following special courses have already been scheduled for 1978:

Feb. 6, 13	(CE*) D. Klein, M. Pike	Cardiopulmonary Resuscitation (Also repeat courses)
Mar. 2-6	(1Cr*) E. Streeter	Security Officers Workshop
Mar. 5	(CE) L. Furst, R. Cruise	Questionnaire Survey Methods
Mar. 8	(CE) F. Chaffee, G. Cummings	Nutrition Day Workshop
Mar. 12-23	(2-3Cr) R. Klimes, J. Hunt	Publishing Department Leadership
Mar. 15-20	(2CR) F. Yost, R. Klimes	Creative Time Management
Mar. 30-May 17	(2Cr) R. Smith	Child and Wife Abuse Seminar
Mar. 30-May 17	(CE) R. Smith	Prob. in Treatment of Child and Wife Abuse
Apr. 7-9	(1Cr) A. Klimes	Building an Adequate Self-Concept
Apr. 12-16	(1Cr) M. Dyer, D. Habenicht	Conference on Women '78
Apr. 23	(CE) C. Dunbebin	Raising a Responsible Child (Also June 18)
May 17-22	(2CR) E. Banks	Marriage Enrichment Leadership
Jun. 4-9	(2-3CR) I. Johnson	Physical Education in Elem. Schools
Jun. 5-Sep. 15	(3CR) J. Bernet	Christian Witnessing Through Salesmanship
Jun. 5-9	(2CR) R. Klimes	Conflict Management and Peacemaking
Jun. 5-11	(1CR) P. Mutch, F. Chaffee	Ellen G. White and Dietetics Today
Jun. 5-9	(2Cr) J. Berecz	Emotional & Sexual Adjustment of Youth
Jun. 5-9	(2cr) M. Lorenz, S. Javor	Family Day Care Seminar
Jun. 5-9	(CE) M. Lorenz, S. Javor	Family Day Care Workshop
Jun. 5-9	(2Cr) M. Dyer, H. Johnson	Human Potential Workshop (Also Sep. 18-22)
Jun. 5-9	(2Cr) G. Lall, R. Swaine	Learning Disabilities
Jun. 5-9	(2CR) P. Denton	Photography for Public Communication
Jun. 5-9	(2CR) V. Bartlett, W. Liske	Supervision of Student Teachers
Jun. 5-9	(1-2cr) R. Postman	Welding Processes Workshop
Jun. 12-Jul. 7	(4CR) L. Furst, R. Firth	Advanced Admin. Studies Prog. (Also Jun. 10-Aug. 5)
Jun. 12-16	(1Cr) J. Galusha	American Industries Tour (Also June 19-23)
Jun. 12-Aug. 25	(12cr) A. Thoresen, R. Ritland	Biology Tour South Pacific & Australasia
Jun. 12-Aug. 22	(12Cr) M. Ogden, G. Herdman	Eighth European Study Tour
Jun. 12-23	(3CR) W. Mutch	Environmental Chemistry
Jun. 12-16	(1-2CR) J. Zimmerman, H. Wright	Learning Centers for Elementary Teachers
Jun. 16-18	(1CR) R. Klimes	Strategies for Continuing Education
Jun. 18-23	(2Cr) W. Garber	Church Newsletter Publishing
Jun. 19-23	(1-2CR) M. Youngberg, A. Klimes	AVT Reading Methods Workshop
Jun. 19-21	(1Cr) M. Dyer	Taking Charge of Your Life
Jun. 25-30	(2CR) J. Chase	Radio Evangelism for Ministers
Jun. 26-Aug. 3	(8CR) M. Youngberg, A. Klimes	Diagnosis & Corrective Reading
Jun. 26-Jul. 7	(2CR) R. Ludeman	Electronics for Teachers
Jun. 26-Jul. 14	(3-4Cr) M. Dyer, G. Dickson	Workshop for Residence Hall Directors
Jul. 5-16	(2-3CR) P. Hamel, L. Leno	Music Instr. & Lead. in Christian Colleges
Jul. 9-28	(4cr) F. Chaffee, R. Roberts	Food Service Workshop
Jul. 10-21	(2-3Cr) R. Kingman, J. M. Kootsey	Microcomputers in Education
Jul. 10-13	(CE) P. Mutch, A. Marsh, A. Mozar	Nutrition Update
Jul. 10-14	(2CR) R. Kalua	Physical Education in Christian Academies
Jul. 10-14	(2CR) D. Klein, R. Kalua	Physical Education in Christian Colleges
Jul. 17-21	(1CR) M. Dyer	Creative Retirement
Jul. 17-21	(2Cr) M. Merchant	Pract. Psych. Princ. for Working with People
Jul. 21-27	(2CR) W. Wilson, R. Firth	Christian Hospital Management
Aug. 7-11	(2CR) D. Dennis, A. Klein	Analytical Accounting
Aug. 7-11	(1-2Cr) S. van Rooyen	Dynamics of Personal Religion
Aug. 7-11	(2cr) P. Hamel, G. Nash, J. Loudon	Orff-Kodal Elementary Music Education
Aug. 7-17	(2-3CR) D. Johnston	Trust Services Seminar
Aug. 28-Sep. 1	(2Cr) S. Vitrano	Lay Leadership Workshop
Aug. 31-Sep. 4	(2Cr) R. Barron, J. Kroncke, G. Akers	Campus Ministry Seminar
Sep. 5-10	(2CR) R. Klimes	Board Leadership
Sep. 11-21	(3Cr) J. & M. Youngberg	Family Life Workshop '78
Sep. 11-15	(2Cr) G. Bowen, E. Chalmers, W. Most	Prison Ministry Seminar
Oct. 15	(CE) G. Herdman	The Blue & the Gray; Highlights of Civil War
Jan 20-Ju 20 '79	(8CR) B. Lall	European Study Tour for Educators

\*cr = undergraduate credit

CR = graduate credit

Cr = undergraduate and graduate credit

CE = continuing education

For further information, contact:

Director of Special Courses,

Andrews University, Berrien Springs, Michigan 49104, or call (616) 471-3286.

To:

DIRECTOR OF SPECIAL COURSES  
Administration Building 112  
Andrews University  
Berrien Springs, MI 49104  
Phone (616) 471-3286

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

STATE \_\_\_\_\_ ZIP \_\_\_\_\_

Please send me descriptions, financial and other information, and reservation blanks on the above courses.

# The Young View

Opal Hoover Young

Seventh-day Adventists have done a lot of experimenting since their first attempt to establish an educational system back in 1874. Incidentally, they used a unique approach toward building anything: they started "from the top downward," as school historian E. K. Vande Vere put it. They started with Battle Creek College (forerunner of Andrews University) and built downward—to establish a world-wide network of elementary and secondary schools which in due time furnished grist for other colleges and universities.

After 1874, the ideological pendulum of Seventh-day Adventist education for awhile swayed back and forth between classical education with a high content of Greek and Latin to the dream of Sutherland and his supporters to establish an industrial institute. The educators who sought to replace the classical education with practical education talked much about the "blueprint," or the instruction on education presented by Mrs. E. G. White. Interpretations of the "blueprint," however, were as varied as the educators. For the most part, though, the administrators of Andrews University's predecessors operated between the two extremes.

Currently, there seems to be a movement by other experimenters who would start a new type of institution "to follow the blueprint." Their hope is to establish a school that would emphasize the "how to" skills above the wider spectrum of a liberal arts education, offering with the practical education a less complicated scholastic complex than is found in the usual college or university: a sort of College of Three R's program, so to speak.

In my opinion as an observer, Andrews University made a great stride forward in meeting the educational needs of Seventh-day Adventist youth and of the denomination itself when it added an Occupational Education Center to its offerings in 1972 and in 1975 put the programs under the wings of the College of Technology.

Education, in such a situation, becomes vertical as well as hori-

zontal. The degree candidate reaches out from his horizontal academic strata to pick up vertical interests. By so doing, he broadens his own interests and understanding. The non-degree student on the other hand, develops a cultural awareness from association with the academic strata.

The dual education program also serves to bridge the gulf between the two employment groups, between the professionally educated and those trained in applied techniques. It provides interaction in activities and interests between the two groups; it motivates students to cross boundary lines in friendships and in choosing a mate.

Moreover, such a program benefits and strengthens the denomination by cementing and unifying the interests of all types of its members, an achievement greatly to be desired. Under the system, a climate is provided in which all members of the denomination can come to a better understanding, and the expertise of all members can be used more effectively to finish the work of spreading the good news gospel to the world.

In short, the two streams of education on the same campus open the avenues of communication between all sectors of the denomination's constituency.

The plan also serves the best interests of the individual student. Students wanting primarily a skill education can rub shoulders with a



Opal Hoover Young

broader learning complex on a campus where there is an emphasis on a liberal arts education. Conversely, the degree candidate has opportunity to learn a skill while pursuing a formal education (the "blueprint" strongly enjoins everyone to learn to do some work with the hands).

Indeed, study in conjunction with a liberal arts program enriches life during school and after. It develops the processes of perceptive reasoning and thinking; it gives insight into the workings of history, an important factor in evaluating current events and in making value judgments on plans concerning the future. Studies in the humanities also provide discernment and understanding in human relations, important whether or not the student has a skill training or an academic degree.

The basic purpose of education has been well expressed by educational innovator the late Robert Hutchins, who defined his educational purpose as an endeavor "to make people less uncomfortable in the presence of the reasoning process and possibly enable them to take part in the process itself" (a definition noted by Norman Cousins, editor of the *Saturday Review*, in a commemorative editorial on Dr. Hutchins, July 11, 1977).

Fortunate the person who, while taking his practical education in "how to" skills, can benefit by a cultural extension of his education in a liberal arts college or a university. His preparation for life is enriched by learned lectures, fine arts programs, scholarly conversations, and by all the activities stemming from a liberal arts institution of learning.

Andrews University, composed as it is of four divisions of learning—the College of Arts and Sciences, the College of Technology, the School of Graduate Studies, and the Theological Seminary—offers a broad spectrum of education. It is also a place where many of the cultures of the world meet. Just being on campus is in itself an experience in learning!

## Andrews University

Joseph G. Smoot, Ph.D.,  
President

Richard W. Schwarz, Ph.D.,  
Vice President for Academic  
Administration

David H. Bauer, Vice President  
for Development and  
Public Relations

Vernon H. Siver, Vice President  
for Financial Administration

Charles Upshaw, Vice President  
for Student Affairs

The Seventh-day Adventist Church maintains this institution in the rolling countryside of southwestern Michigan to provide high quality Christian education to students regardless of race, color, national or ethnic origin, or sex. The university is composed of four divisions—the College of Arts and Sciences, College of Technology, Graduate School, and the Seventh-day Adventist Theological Seminary. Together they offer a wide range of programs in vocational, technical, academic, and biblical subjects to help students fully develop their total potential—physically, mentally, and spiritually.

FOCUS is published jointly by the university and its alumni association. William E. Garber serves as president of the Andrews University Alumni Association, and Melvin Andersen as executive secretary.

Suggestions regarding news and features are welcome and should be submitted to the Editor, in care of the university.



## How to Attend Andrews Without Leaving Home

Continuing education doesn't have to involve driving long distances, coping with unfamiliar surroundings, tackling tricky registration procedures, paying substantial tuition fees, or even the risk of getting a poor grade. Now you can attend workshops, classes, preaching services, and seminars without even leaving home. The very finest teachers are brought into your home, to give you personal instruction at your convenience. How is this possible? Studio 91 Cassettes are the answer. Here are some of our popular sets; individual cassettes are also available:

**Ellen G. White Workshop:** Various speakers cover historical backgrounds, use of the Ellen White writings, and selected issues relating to the Spirit of Prophecy. 40 cassettes—\$90.00 (Add \$10.00 for vinyl albums).

**Sabbath School Workshop:** A camp meeting presentation by Virginia Carson. A valuable collection of ideas to make the Sabbath School more effective. 9 cassettes—\$17.00.

**Child Abuse Workshop:** See the problem from the perspective of the doctor, social worker, minister, parent, and concerned citizen. Learn how you can help. 15 cassettes—\$32.00.

**Education and Gospel Medical Evangelism:** James Lee discusses Adventist education and its relation to the Ellen White "Blueprint", and suggests a "Mid-course Correction". 7 cassettes—\$15.00.

**Family Life Workshop 1976:** A variety of speakers present topics on marriage and family relationships. Marriage enrichment, Parent effectiveness training, crisis intervention, and other important topics are discussed. 54 cassettes—\$100. (Add \$10.00 for vinyl albums.)

**Health Leadership Workshop:** This workshop is valuable for health educators and all who are interested in natural means to good health. Divinely-revealed principles, as well as the latest scientific research are utilized. 22 cassettes—\$42.00 (Add

\$6.00 for vinyl albums).

**Communications Workshop:** See the tremendous potential of modern communications and public relations methods as presented by top communicators. Learn to utilize the media most effectively in gospel outreach. 16 cassettes—\$25.00.

**Dynamics of Soul Winning:** Carl Coffman of the Religion department teaches this self-contained course. Cassettes, syllabus, and notebook are all included in this series on winning others for Christ and increasing your own faith. The set sells for \$18.00.

**Conference on Adventist Women:** Learn about the role of the Christian woman in modern society. See the new horizons open to the modern woman and learn about Christian principles for success. 7 cassettes—\$14.00.

**Morris Venden sets: Sanctification by Faith Alone** on the subject of Righteousness by Faith was a week of prayer series at Andrews University. 6 cassettes—\$13.00.

**Wandering in the Wilderness** traces parallels between Israel and the Advent movement. 7 cassettes—\$15.00. **The Holy Spirit** deals with tongues, baptism by the Spirit, and secrets of spiritual power. 7 tapes—\$15.00. **The Mighty Shaking** teaches you to have the kind of faith that will stand in the last days. 5 cassettes—\$10.00.

**Glenn Coon sets: Path to the Heart** covers the basics of knowing Christ. 7 cassettes—\$21.00. **Why I am a Sabbath Keeping Christian** presents Adventist doctrine. 7 cassettes—\$21.00. **Science of Prayer** teaches you to pray more effectively. 7 cassettes—\$21.00. **Delightful Discoveries in Prayer** gives personal experiences on that same topic. 5 cassettes—\$15.00.

Send for your free catalogue listing hundreds of other titles. To order, send the title of the set or sets you want with your check to WAUS. Add 50¢ to cover postage (Michigan residents add 4 per cent sales tax). Write today:

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*Focus wants to know...*

### About You

Name \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Years attended Andrews University \_\_\_\_\_

Year(s) graduated \_\_\_\_\_

Degree(s) received \_\_\_\_\_

Occupation \_\_\_\_\_

Employing organization \_\_\_\_\_

Location (City/State/Zip) \_\_\_\_\_

Special contributions to church or society, professional development or promotions, travel, hobbies, or anything interesting about you or your spouse: \_\_\_\_\_

Spouse's name \_\_\_\_\_

Years attended Andrews University \_\_\_\_\_

Year(s) graduated \_\_\_\_\_

Degree(s) received \_\_\_\_\_

Occupation \_\_\_\_\_

Employing organization \_\_\_\_\_

Location (City/State/Zip) \_\_\_\_\_

### Your New Address

Name (First) (Middle) (Last) (Maiden) \_\_\_\_\_

Mailing address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Note: If name changes with your marital status, please include maiden name on the address change form.

Paste current address label here  
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## Here's Your Invitation to Homecoming

A weekend of special programs is being planned for Andrews Alumni April 28-30. Featured will be the International Flag Raising on the campus mall on Friday night, followed by the Lamplighter Service honoring student missionaries. Sabbath highlights include Sabbath School and Worship services conducted by alumni, followed by an afternoon musical presented by the university's Music department. A salad supper that evening will be followed by vespers and the President's reception, featuring Joseph G. Smoot, president of Andrews University. The weekend's activities will conclude with a Sunday brunch and business session of the Alumni Association. Plan to come — to renew acquaintances, share experiences, and gain perspectives of the future by forging links between the past and the present. We'll be looking for you.

Andrews University  
Berrien Springs, Mich. 49104  
Address Correction Requested