

Spring 1979

FOCUS

The Andrews University Magazine



Health Care: Meeting Human Needs



Service is a scarce commodity these days.

In our specialized world where technology and mass production have resulted in unprecedented plenty, human needs too often go unmet.

Our cover story this issue deals with one of the most basic human needs: health care. The article details the significance of the church's involvement in providing compassionate and sound care for those who are physically in need.

1979 is the International Year of the Child, by proclamation of the United Nations, and we think it is most appropriate to now feature *Your Story Hour*. This radio broadcasting is an international communications effort that reaches around the world from Berrien Springs.

Of particular interest to FOCUS readers who are members of the SDA Church, we believe, is the review of Geoffrey Paxton's *The Shaking of Adventism*, beginning on page 27. We offer it here as a distinctive form of service a magazine can provide its readers.

Whether Andrews alumni are active in health or pastoral ministries, business and industry, or working to enhance the lives of tomorrow's citizens, they provide a special dimension of concern so needed in modern living. As these and other Andrews people seek to bring intensity of Christian concern to their chosen field of service, the words of Jesus assure us that "...inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

(Matthew 25:40)

FOCUS

Spring 1979, Volume 15, Number 2

Staff

Editor
Chris Robinson

News Editor
Ray Minner

Staff Writer
Sandra Doran

Alumni Editor
Jeane Robinson

Photographers
René Drumm, Dave Sherwin,
Tim Sherwin

University Administration

President
Joseph G. Smoot

Provost
Roy E. Graham

Vice President for
Academic Administration
Richard W. Schwarz

Vice President for Develop-
ment and Public Relations
David H. Bauer

Vice President and
General Counsel
Richard Huff

Vice President for
Financial Administration
Vernon H. Siver

Vice President for
Student Affairs
Charles Upshaw

Alumni Association

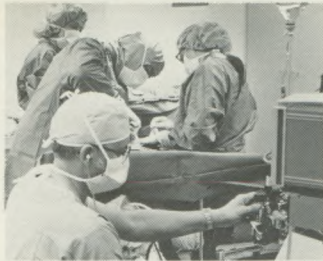
Director
Donald R. Sahly

President
William E. Garber

Vice President
Beth Foster Wilkins

Treasurer
Martin Fishell

FOCUS is the quarterly journal of Andrews University, Berrien Springs, MI 49104, and is published jointly by the university and its alumni association. Letters, as well as suggestions, regarding news and features are welcome and should be submitted to the editors. Subscription is free.



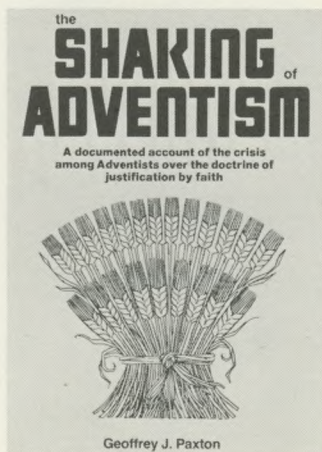
Page 16



Page 37



Page 23



Features

- 12 Should the Church Be Involved in the Health Care Business?
By Oliver L. Jacques, director of community relations for Kettering Medical Center in Ohio. Jacques has been active in the Red Cross and various community health councils and agencies. His service at denominational institutions includes Loma Linda University, Battle Creek Sanitarium and Hospital and Hadley Memorial Hospital. He has also served as an educational administrator in East Africa and administrative assistant to the late U.S. Congressman Jerry Pettis from California. Jacques is a contributing editor to The Vision Bold, a recently released book on the development of the SDA Church's medical ministry.
- 20 Friends to People Around the World
By Chris Robinson, FOCUS editor. Activities of Andrews alumni in support of Your Story Hour are highlighted as the organization appropriately celebrates its 30th anniversary during the International Year of the Child.
- 25 It's All in the Family: Three Generations of Andrews Alumni
By Sandra Doran, FOCUS staff writer.
- 27 An Evaluation of The Shaking of Adventism
By William Johnsson, associate dean of the Seventh-day Adventist Theological Seminary. Active in the spiritual and intellectual life of the church, Dr. Johnsson is the author of Religion in Overalls and is a frequent contributor to such publications as These Times, the Adventist Review and a number of other religious and scholarly journals. A member of the Society of Biblical Literature and the American Academy of Religion, Dr. Johnsson received master's degrees from Andrews University and Vanderbilt University, a three-year bachelor of divinity degree from London University in England and a doctorate from Vanderbilt. His denominational service includes posts as dean of the School of Religious Studies at Spicer Memorial College and speaker for the Voice of Prophecy broadcast on Radio Ceylon (now Sri Lanka).
- 36 Seminary Hall: A Special Purpose and Personality
By Sandra Doran.

Departments

- 4 News
- 9 People on Campus
- 38 Andrews Alumni
- 47 The Young View
- 48 Announcements
- 50 Letters

Cover

Photo by Jo Jacobs and Doug Herdman of the Kettering Medical Center Community Relations Department.

News

Phi Delta Kappa Honors Andrews Chapter

The Andrews University area chapter of Phi Delta Kappa has received the 1978 Outstanding Chapter of District Award.

Phi Delta Kappa is an international professional association whose purpose is to promote quality education, according to Dr. Edward A. Streeter, president of the chapter. Streeter is associate professor of educational administration.

He said the award was based on the high percentage of members participating in a recent fund-raising drive for the Phi Delta Kappa Foundation.

The foundation was set up in 1966 to promote Phi Delta Kappa and to raise funds to support activities of the association. The 140 members of the Andrews Area chapter raised \$400 during the drive.

With an international membership of more than 100,000, the association is divided into seven districts in the United States.

Speech and Hearing Students Join N.S.S.H.A.

A new chapter of the National Student Speech and Hearing Association has been formed at Andrews University.

NSSHA is a pre-professional organization affiliated with the American Speech and Hearing Association, the professional organization for speech pathologists and audiologists. Its purpose is to prepare speech and hearing science students for the transition to professional life.

Andrews has 31 majors in its speech and hearing program.

The Andrews chapter is the first one sponsored by a Seventh-day Adventist institution.

M.A.T. Offered at Columbia Union

Beginning this summer, Andrews University will offer a master of arts in teaching on the campus of Columbia Union College accord-

ing to Dr. Robert A. Williams, dean of Andrews School of Graduate Studies.

Williams and Dr. Robert Moon, director of the MAT program at Andrews, are planning the curriculum which will take four summers to complete.

Another master's program will be offered at Atlantic Union College next year. Williams anticipates the possibility of having similar programs on other campuses in the future.

Spring Quickens Pace of Construction

With the completion of Andrews Academy's new building, the university's construction program has turned to three other projects.

Excavation is complete at the site of the new medical center at the corner of Garland Avenue and U.S. 31-33, and construction is progressing faster with the arrival of warmer weather.

Scheduled to begin is construction on the first section of the new highrise men's dormitory being erected on the Lemon Creek bluff at the northwest corner of the campus. The dormitory will house 200 men and will include a dean's residence and a chapel, according to Dr. Joseph G. Smoot, Andrews' president.

Construction of a new home for the College of Technology is also scheduled to begin in 1979. The facility will be at the north end of the campus near Burman Hall and Griggs Hall.

The College of Technology is presently housed in a number of different locations.

Andrews Receives Annual Sears Grant

Andrews University received a grant of \$1,900 from the Sears-Roebuck Foundation in January.

The check was presented to Andrews' vice president for development and public relations, David H. Bauer, by J. E. Small, manager of Sears' retail store in Benton Harbor.

The gift was among many distributed by the foundation to private colleges and universities nationwide. The money carries no restrictions on its use.

A Different Kind of Christmas Gift

Christmas 1978 was a bit more special than usual for the 42 children at the Payabya Seventh-day Adventist Mission School on South Dakota's Pine Ridge Indian Reservation.

Each child received a gift bought especially for him by the students of Ruth Murdoch Elementary School at Andrews University.

The project was conceived by Larry Gatewood, a sixth-grade teacher at Ruth Murdoch who taught at the mission school for several years.

"We stressed practicality in the gifts that were bought," says Gatewood. "Rather than get toys that might be destroyed in just a few hours, we went for things like towel sets, toothbrushes, children's books and school supplies."

"People are in need out there," he said. "There are no jobs on the reservation."

Each classroom at Ruth Murdoch from Grades 3 to 8 was divided into groups of four children, each assigned the name of a child at the mission. Parents got involved, too, by taking the groups shopping.

But the Indian children were not the only ones to benefit from the project, says Gatewood.

"We wanted our young people to really catch the spirit of Christmas," he says. "We did this for them too."

Worship Talk Collection Donated to University

Minnie Dauphiness Roberts has donated 21 notebooks of worship talks to the Ellen G. White Research Center at Andrews.

The worship talks were written and presented during a period of 25 years when Mrs. Roberts was a dean of women at various Seventh-day Adventist institutions, and organized alphabetically by subject.

"The talks will be on file here for deans, pastors, seminary students and others to use as resource material," says Mrs. Hedwig Jemison, director of the research center.

Mrs. Roberts was dean of women at Pacific Union College from 1932 to 1943 and dean of nurses at Washington Sanitarium and Hospital (now Washington Adventist Hospital) in Takoma Park, Md., from 1943 to 1949.

In 1949 she returned to California and served as nurses' dean at St. Helena Sanitarium and Hospital.

Satellite Receiver Authorized for WAUS

WAUS, Andrews University's FM radio station, has become the first public radio station in Michigan to receive permission from the Federal Communications Commission to set up a satellite receiving terminal, according to station manager Allen R. Steele. Final action on the request came in January.

Funding for the terminal will come from the Corporation for Public Broadcasting, but WAUS will be the sole owner after nine years.



J. E. Small (left) presents Sears Foundation check to David H. Bauer.

"Zoning and environmental codes have already been met for the project," says Steele. "At the completion date of November 1979, a larger variety of broadcasts from National Public Radio will be available. In addition, the satellite signal is expected to be of excellent fidelity capable of stereophonic and quadraphonic transmission."

Presently, NPR programs must come over a single telephone line from Washington, D.C., to Berrien Springs.

WAUS is recognized by broadcast history books as one of the first educational stations in the country, says Steele. John Fetzer, current owner of the Detroit Tigers, established the station in 1922 as a shortwave unit through Andrews, then known as Emmanuel Missionary College.

On June 29, 1978, the station began broadcasting at a power of 48,000 watts, enlarging its coverage area to serve communities within a 100-mile radius, including most of northern Indiana and southwestern Michigan.

In addition to the station's five full-time staff members, more than 20 students are employed part-time in announcing, programming, production and other positions. There are also almost 30 volunteers who give a few hours of their time each week toward the station's operation, says Steele.

Airframe Program, Building Receive FAA Approval

Andrews University's newly established airframe and power plant school for aircraft mechanics received approval from the Federal Aviation Administration for the airframe portion of its curriculum and its physical facilities on January 24.

A certificate of approval was presented to Dr. Joseph G. Smoot, president of Andrews, by Eli L. Jerome January 29. Jerome represents the FAA office in South Bend, Ind.

Emil C. Hettich of the FAA's Flight Standards Division in Washington was present for the inspection.

"I found the school in very good condition," said Hettich. "It fully meets the requirements of the FAA."

The school expects to have the power plant portion of its curriculum approved during the summer,

according to Dr. Raymond Swensen, chairman of Andrews' aviation and transportation department.

The FAA will allow a maximum of 50 students in the A and P school, says Swensen. Current plans call for an enrollment of approximately 25 in each part of the program.

Students will spend the first year of the two-year course dealing with the structure of airplanes and move over to the study of airplane engines or power plants during the second year.

"An A and P student has three options," says Swensen. "He can simply go for a certificate of completion, which includes an airframe and power plant mechanic's rating, or he can fulfill the general education requirements in the same length of time and earn an associate of industrial technology degree.



The Andrews University airframe and power plant school.



Students in the airframe and power plant school ponder a problem in electronics.

"There is also the four-year bachelor of industrial technology degree with a technical concentration in aviation and mechanics available to the A and P student," Swensen says.

The school is housed in the new Robert Seamont Instructional Building at the Andrews Airpark. Seamont was a pioneer in Seventh-day Adventist mission aviation.

Andrews Participates in ACT Norming

Andrews is one of 50 schools chosen to field test a national evaluation program for college seniors, according to Dr. Merlene Ogden, assistant dean of the College of Arts and Sciences.

The College Outcome Measures Project, developed by the American College Testing Program,

commonly known as ACT, is now in its second year of field trials. It was begun with financial support from the U. S. Office of Education.

Dr. Ogden says the Andrews students' scores will contribute to the national norming of the test, as well as the overall evaluation of a new testing method.

The purpose of the measurement battery is to assess the effectiveness of general education programs. Scores of incoming freshmen will be compared with those of graduating seniors. The results will help educators identify the strengths and weaknesses of curriculum offerings.

Dr. Ogden calls the project "a new concept in testing."

Students were tested for their ability to apply skills in communicating, solving problems, clarifying values, functioning within social institutions, using science and technology and the arts, says Dr. Ogden.

The test is also a valuable tool for accreditation purposes, according to Dr. Ogden. Accrediting bodies require colleges and universities to collect data using some independent measurement of the quality of students accepted, and to gauge the level of proficiency of graduating students.

Memory Work Emphasized During "Year of the Bible"

A student stepped into a teacher's office one day recently and asked, "How are you coming on memorizing James?"

"I'm just starting chapter three," the teacher replied.

"So am I," the student remarked. "I almost have the first six verses of chapter three."

The exchange is typical of a new phenomenon on the Andrews campus, according to Joe Engelkemier, who teaches Bible courses on both the academy and college level. Dozens of students and faculty members are memorizing entire books of the Bible.

Introduced last fall by the campus ministries department, the plan called for students and faculty to commit the book of I John to memory. The project continued into winter quarter with the book of James.

"More than 100 students set out to memorize James," says Engelkemier.

The memorization project is the cornerstone of "the Year of

the Bible" at Andrews, declared by Dr. Joseph G. Smoot, university president.

"At two verses a day the whole book can be covered," Engelkemier says. "At first it's a bit difficult, but it gets easier with practice."

Why try to memorize such large blocks of the Bible?

"Thoughtful memorization of Scripture has a wholesome effect on children and youth—not only in deepening present experiences spiritually, but in holding them steady in years to come," says Engelkemier.

"Another reason is the increased mental strength such memorization develops," he says. "Ellen White declares that as a means of intellectual training, 'the Bible is more effective than any other book, or all other books combined.'"

Organizers of the project provided students and faculty with a seven-step progression designed to make memorization easier and encouraged them to continue the effort during spring quarter with Christ's Sermon on the Mount.

Architecture Students Design Faculty Home, Union Office Sign

Two Andrews architecture students have received notice recently when their designs were selected for use in Berrien Springs construction projects.

Larry Mader, a senior from Avon Park, Fla., drew the plans for a home being built on Timberland Drive by Dr. and Mrs. Paul Hamel.

Mader's plans were prepared in competition with other members of Stan Bell's architectural synthesis class and chosen by the Hamels. Mader and Bell worked closely with the Hamels in modifying the plans before and during construction. The house is being completed this spring.

Hamel is chairman of Andrews' music department.

Dick Hebard, a sophomore from Lafayette, Ind., won a similar class competition to design the new sign which will identify the headquarters of the Lake Union Conference on U.S. 31-33 in Berrien Springs.

The concrete sign will be erected in the spring, according to Jere Wallack, communication director of the Lake Union Conference. The sign was commissioned to provide more adequate and modern identification.



Dr. Edwin R. Thiele

Thiele, Beltz Honored During Founders Week

Dr. Edwin R. Thiele, long-time religion professor at Andrews, was honored for his contributions to biblical scholarship during the university's annual Founders Week observance March 8 to 11. Also highlighted were contributions made to the performance and appreciation of sacred music in the Adventist Church by the late Oliver S. Beltz.

Dr. Daniel Augsburger inaugurated the special observances Thursday morning at a university-wide assembly, speaking on the topic "To Lead and to Serve," and again on Sabbath morning in Pioneer Memorial Church on the subject "Monuments to the Past: Blessings or Woes."

Thiele and his well-known research and writings on the chronology of Old Testament kings were the subject of a special presentation by Dr. Siegfried H. Horn on Thursday evening.

Thiele earned his doctoral degree from the University of Chicago, doing his dissertation on "The Chronology of the Kings of Judah and Israel." He later expanded the work into a book called *The Mysterious Numbers of the Hebrew Kings*, originally published by the University of Chicago Press and recently released by Zondervan Publishing House.

A native of Chicago, Thiele graduated from Andrews in 1918 with a bachelor's degree in ancient languages. He then served as home missionary secretary of the East Michigan Conference of Seventh-day Adventists before departing for mission service in China. Thiele served as editor and then manager of the Signs of the Times Publishing House,



Oliver S. Beltz

writing books, several of which were translated into Chinese.

He returned to the United States in 1936 and earned a master's degree from the Oriental Institute of the University of Chicago in 1937. He joined the faculty of Andrews where he taught in the Bible department and served as chairman until his retirement in 1965.

Two special programs filled Sabbath afternoon as Dr. George Knight of the education department spoke on the academic development of Battle Creek College, and a memorial service was conducted for Beltz, who was instrumental in establishing an endowed fund with a goal of \$100,000, for a chair in the Theological Seminary for the teaching of church music. The "St. Matthew's Passion" was performed by the University Chorale, directed by James Hanson.

A special vespers Friday night of music, poetry and the spoken word, featuring original works composed by present and former faculty members and students, was coordinated by Dr. Merlene Ogden.

Beltz received his bachelor's and master's degrees in music from Northwestern University, and a doctor of philosophy from Harvard University. His service to the Adventist education system included teaching posts at Lodi Normal Training College (where he led music accompanying the preaching of Ellen G. White, S. N. Haskell, J. N. Loughborough and others), Union College (where he served as chairman of the music department), Broadview College, Atlantic Union College, and Washington Missionary College. He also served at Northwestern University (the last 14 years as

chairman of the department of church music), and was founder in 1932 of that institution's Mid-Winter Church Music Conference and the Summer Church Music Institute (both of which are still functioning). He was also the founder of the Seventh-day Adventist Church Musicians' Guild, as well as editor and publisher of *Te Decet Laus* ("To Him Belongeth Praise"), a hymnal for musicians.

The annual luncheon for Andrews fellows, associates and sponsors was held Sunday morning with Dr. Joseph G. Smoot and David H. Bauer presiding. Latest developments in the university's capital fund drive were detailed, and a new five-projector computerized multimedia program entitled "Reaching Higher Standards" was shown.

Industrial Management Curriculum Revised

"Efficiency experts" is what they used to be called. The modern terms are "industrial engineers" and "management systems analysts."

But whatever name they go by, people who know how to make production lines run more smoothly or devise money-saving shortcuts in industry are in heavy demand, according to Dr. Harold Lang, associate professor of engineering in Andrews University's College of Technology.

Andrews' newly revised program in management systems trains students in analysis and evaluation of work processes, says Lang, and combines course work from both engineering and business administration with supportive training in the behavioral sciences and physical sciences.

Three different concentrations in management systems are offered at Andrews, according to Lang.

The health systems option includes such courses as hospital management, operations analysis and cost accounting.

Designed for students who plan to be involved in a production industry, the production systems option includes courses in manufacturing processes and industrial economics.

Students who want to pursue graduate study in industrial engineering and operations research may take the quantitative methods option.

Some students, says Lang, are able to receive on-the-job training in an industry or health organization, earning both college credit and wages at the same time.

Program directors from the Georgia Institute of Technology, Rensselaer Polytechnic Institute and the University of Michigan have examined Andrews' program and have found that it meets their standards, Lang says. Andrews graduates may be accepted into the graduate programs in those schools.

Dr. Richard Covert, senior staff specialist at the Center for Hospital Management Engineering, and several professional hospital administrators provided advice in establishing the curriculum.

Maranatha Group "Vacations" at Monument Valley

Volunteers from the Andrews University chapter of Maranatha Flights International traveled 1700 miles to spend nearly three weeks at Christmas donating their time, skills and energy to the building project at Monument Valley Adventist Hospital in Utah.

The 27-bed hospital serves the 10,000 Navajo Indians living in the area near the Arizona border.

The hospital, run as a self-supporting mission, includes a dental clinic and a registered pharmacy and offers 24-hour emergency room service.

In order to retain the hospital's self-supporting status, the staff must raise almost 90 percent of the budget.

A master plan for the hospital's development was drawn up by Don R. Kirkman and Associates, a Washington state architectural firm owned by Seventh-day Adventists.

The Andrews volunteers helped complete one phase of the project by adding a one-story addition to the hospital which includes a medical records room, two rest-rooms and a hallway, according to Don Reed, a senior at Andrews and president of the Andrews Maranatha chapter.

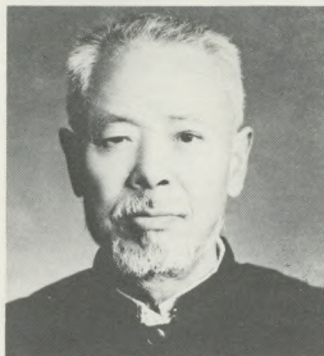
Dr. W. W. Davidson, dean of Andrews' College of Technology and faculty sponsor of the group, supervised the masonry done at the site. He also taught a masonry class, which 20 students took for three college credits. The students, including several girls, learned how to mix and pour concrete, lay block, run a jackhammer and excavate.

"The students worked very well," says Davidson. "They were very energetic and enthusiastic."

The two-hour final examination for those receiving academic credit was given on the bus during the trip home.

Carl Rusk, industrial education instructor at Andrews, supervised the plumbing and Joseph Galusha supervised the electrical work. Galusha is an instructor in the Andrews industrial education department.

Besides the addition in the rear of the hospital, the group also laid the foundation for an addition to the emergency room. This part of the project will be completed by another Maranatha group in June, says Reed.



Wang Ching-Po

Scholarship for Chinese Students Honors Wang Ching-Po

A \$5,000 scholarship in memory of the late Wang Ching-Po has been established at Andrews University by his son, Dr. Charles W. C. Wang of Flint, Mich.

Wang Ching-Po was a teacher and pastor in the Honan Province of China for many years.

Students of Chinese descent whose home is in the Orient are eligible for the scholarship, either on the graduate or undergraduate level.

E. L. Longway, a long-time missionary to China, says, "Pastor Wang was one of only two Chinese brethren who put aside the old-style Chinese courtesy that feared to cause offense by giving needed counsel, and with genuine concern and great patience, instructed and corrected me when I inadvertently did or said things offensive to Chinese sensibilities.

"As leader, he guided our church work in China through the most difficult times. He had the ability

to cross provincial as well as national prejudice boundaries, as he well proved by serving as headmaster of the Hupeh Mission Training Institute—no small attainment in a land where provincial pride was prevalent.

"He was truly loved and respected by his fellow workers and membership of the church."

New Apartments Relieve Student Housing Shortage

Andrews University has entered into a lease agreement with the option to purchase the Rose Hill Manor Apartments in Berrien Springs, according to Dr. Joseph G. Smoot, university president.

Andrews took over the management of the 102-unit apartment complex on February 1 under terms of the agreement with Fred Schaller, the present owner.

"These apartments will meet a critical need for more housing for married students," says Vernon H. Siver, vice president for financial administration.

The university has experienced a shortage of such housing in recent years, creating difficulty for students who are married and have families.

The units range from efficiency apartments to three-bedroom units, according to Siver. The majority are one- and two-bedroom units. The complex is located just outside the village of Berrien Springs on Rose Hill Road.

"We are happy that many of our

students will now be living closer to the village and will feel more a part of the community," said Smoot.

The apartments are cared for by the university's department of student housing and have a resident manager.

Chicago Training Center Planned for Evangelists

An evangelistic training center for seminary students is being established in the suburbs of Chicago, according to Don Gray, ministerial director of the Lake Union Conference.

Primarily for students who are sponsored to the Seventh-day Adventist Theological Seminary by conferences within the Lake Union, the center will offer two quarters of practical instruction in witnessing, techniques of soul winning, how to give Bible studies and hold public meetings and Bible seminars.

"We've probably graduated thousands of students who have had to learn these things out on their own," says Gray, adding that workers already in the field who feel a need to update their training and seminary students from other union conferences will be accepted on a space-available basis.

"The traditional summer field school which all seminary students must attend consists of four weeks of frantic activity and it does not give the student the privilege of being involved with



A portion of the Rose Hill Manor apartment complex leased by Andrews University.

the preparation or follow-up of the meetings, says Gray. The training center program, he says, will be longer and will permit the students to participate in the entire evangelistic program before, during and after the meetings.

The Chicago area offers an unlimited training ground, Gray says, and the inner city, where the church has not made good progress, will be worked from outposts in the suburbs, in accordance with the counsel of Ellen G. White.

Mark Finley, a full-time evangelist for the Southern New England Conference, will head the program when it gets underway in the fall. Finley is experienced in student training, says Gray.

The union conference is working with the Great Lakes Adventist Health Services to establish a common site for the training center and a health conditioning center.

Guest Speakers Highlight Black History Week

"Why black history week? To fill in, in one week, everything that's left out of those history books you study the rest of the year," E.E. Cleveland explains. Professor of religion and evangelism at Oakwood College, Cleveland presented the sermon February 17 for the closing Sabbath of black

history week at Andrews University. Focusing attention on the economic troubles ahead, Cleveland recommended survival techniques employed by black people while they were in bondage.

In an afternoon program presented by the Caribbean Club, Cleveland received the second annual Jesse R. Wagner Award, given by Andrews' Black Student Christian Forum to a black Seventh-day Adventist who has made an outstanding contribution in the area of promoting human dignity.

Another guest speaker for Andrews' black history week, R. P. Stafford, pastor of the City Temple Seventh-day Adventist Church in Detroit, advised seminary students on "the daily walk."

Shelton Kilby, III, musical director for the television program "Breath of Life," contributed to the week's activities with an Afro-American music workshop and concert. Through demonstrations, Kilby illustrated the development and contribution of black music in America.

During the nightly Supper Series, various campus speakers presented topics relating to the week's theme of *Ujamma*. A Swahili word meaning "family-ness," the term was chosen to emphasize the closeness of people of African origin, including those from America, Africa and the West Indies.



Shelton Kilby, III, musical director for the "Breath of Life" television program in concert at Andrews.

Beginning the Supper Series, Dr. Norman Miles spoke on "The Civil Rights Movement and Its Impact." Miles, associate professor for urban ministry at Andrews' Theological Seminary, gave an overview of the civil rights movement, pointing out its goals at various times as well as the impact on today's society.

Velile Wakaba, a graduate student in religion at Andrews, presented "Africa Today," citing the development of Africa in the last few years with reference to its geography, people, communication and travel, education, political development and religious life.

In "How Far Left Will the Caribbean Shift?" Dr. Walter Douglas discussed the emerging and developing tendency in the Caribbean nations today as a whole.

In the final Supper Series presentation, Andrews professor Joseph W. Warren moderated a panel discussion on "Resemblance and Distinctions within the Black World Family." The panel, consisting of West Indians, Americans and Africans addressed such issues as a black world federation, the role of black women in society, and the strengths and weaknesses of black people in the three cultures.

Andrews' president, Dr. Joseph G. Smoot, presented the Friday night vespers talk, expanding on the family concept expressed in the week's theme of *Ujamma*. Stating that the Bible "teaches not only the fatherhood, but also the brotherhood of God," Smoot emphasized the importance of brotherly love.

Other activities throughout the week included the film "We've Come This Far By Faith," a singing, open forum on black unions and daily worship talks relating to the theme. The Pan-African Club completed the week's agenda with vespers in Pioneer Memorial Church.

Scholarship Honors the Snyders

An endowed scholarship of \$5,000 has been established at Andrews University in memory of the late Gilbert W. Snyder and his wife, the late Adah Hoover Snyder.

The scholarship was given by the Snyders' daughter, Miss Jeannine Snyder, and their son, Dr. Donald D. Snyder, and his wife, Elsie.

Students in Andrews' College of Technology and College of Arts and Sciences with demonstrated financial need are eligible to apply for the scholarship.

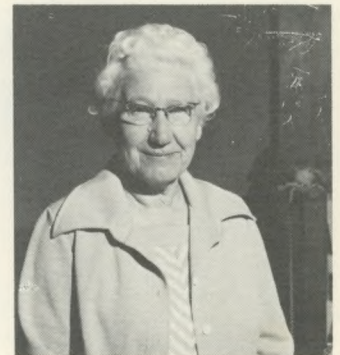
Gilbert and Adah Snyder were married in 1927. Mr. Snyder was a salesman for the Hygienic Dental Manufacturing Company in Akron, Ohio, for more than 25 years, visiting dental laboratories and supply houses in many parts of the country. He retired in April 1971 and died in February 1974. He was a graduate of Hinsdale Academy in Illinois.

Mrs. Snyder graduated from Emmanuel Missionary College in 1922 and from the School of Nursing at Hinsdale Sanitarium and Hospital in 1925. She worked for a time as an X-ray and laboratory technician at the sanitarium.

From February 1974 until shortly before her death in November 1977, Mrs. Snyder worked for Andrews University as a recorder of alumni data.

The Snyders were long-time residents of Niles, Mich.

Dr. Donald D. Snyder is professor of physics at Indiana University at South Bend and is a former member of the Andrews faculty. His sister, Miss Jeannine Snyder, is a nurse in Niles, Mich. Both are Andrews alumni.



Mrs. Adah Hoover Snyder



Gilbert Snyder

People on Campus



Dr. Roy E. Graham

Graham is Provost; New Chairmen Selected

Dr. Roy E. Graham was elected provost of Andrews University at the January 15 meeting of the Board of Trustees.

Graham, who recently finished work on his doctor of philosophy degree at the University of Birmingham in England, has been a professor of theology at Andrews since 1977. He served as president of Newbold College in England from 1971 to 1976.

A native of England, Graham received his undergraduate degree from Newbold College and has earned two master's degrees from Andrews. He and his wife, the former Jean Cooper, have two children. Graham officially assumed his new responsibilities March 15 and is the first person to hold the office of provost at Andrews.

Commenting on the new post, Andrews' president, Dr. Joseph G. Smoot, said, "Andrews has reached the stage where the president is being called upon more and more to give leadership in the field of education nationally, and within the Seventh-day Adventist Church at large. Development of the university and contacts with leaders in business and industry are also heavy demands on the president's time.

Andrews will be looking to the provost to take charge of day-to-day academic and student affairs," he said. "The vice presidents for student and academic affairs will report directly to the provost, as will the director of institutional research and the director of the university's laboratory schools,

Andrews Academy and Ruth Murdoch Elementary School." The vice presidents for financial administration and development and public relations will continue to report to the president.

The Board of Trustees also elevated two other faculty members to the chairmanship of their departments.

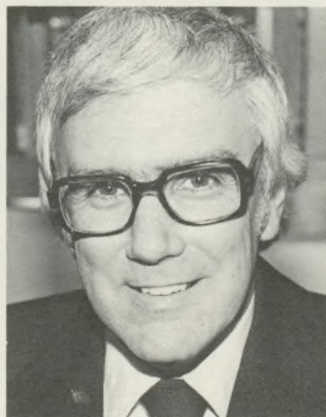
Dr. Delmer I. Davis was named chairman of the English Department, succeeding **Dr. John O. Waller**. Waller will continue as professor of English. Davis, who holds the doctor of philosophy degree from the University of Colorado, has been professor of English at Andrews since 1977.

Marley H. Soper will succeed **Leonard Hill** as chairman of the library science department. Soper, an assistant professor of library science, has been on the university faculty since 1967.

Hill, who is retiring, joined the Andrews faculty in 1961. He was faculty sponsor of the Student Association for a number of years.



Dr. Delmer I. Davis



Marley H. Soper

Two Students Recognized by Altrusa

For the first time, two Andrews University graduate students have received grants-in-aid from Altrusa International in the same year.

Margaret Solomon of India was given \$1,000 toward her educational expenses by the club in December, says Dr. Mercedes Dyer, chairwoman of Andrews' education department. Earlier in the school year, **Lainee James** of Trinidad also received an Altrusa grant.

One of Altrusa's major projects is to aid female graduate students in American universities who plan to return to their home countries after completing their education.

Nursing Teachers Attend National Meet

Four teachers from Andrews' nursing department attended the North American Adventist Nursing Council and the annual meeting of the Association of Seventh-day Adventist Nurses in Ward, Colo., last November.

Dr. Zerita Hagerman, chairwoman of the nursing department, and **Miss Jackie Kinsman**, **Dr. Marguerite Pike** and **Dr. Aldyth Roberts** were present for the discussions of current issues facing the nursing profession in Adventist-operated institutions.

Presentations at the nursing council featured leadership, budgeting, special nursing roles, holistic health education and other pertinent topics, according to Betty L. Thacker, central states regional coordinator for the Association of Seventh-day Adventist Nurses.

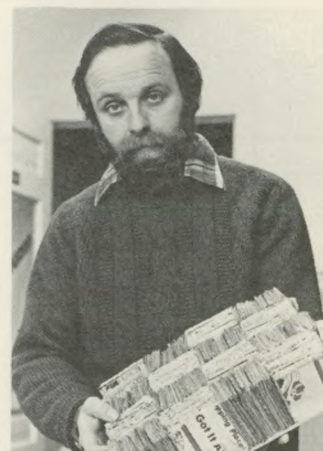
Hazen Displays Newspaper Art

Newspaper constructions by **Wayne Hazen** of Andrews' art department have been displayed at the Morgan Gallery in Kansas City and will be exhibited in 1980 at the Dobrick Gallery in Chicago.

The constructions, which were built during the last few months are, in Hazen's words, "explorations of the textural and architectural possibilities of newspapers."

The Morgan Gallery exhibit was in December 1978.

Hazen's newspaper art was shown last October at the Andrews art center gallery. He is currently expanding that exhibit, which contains works ranging in size from one to ten feet across. Many of the works took weeks to assemble.



Wayne Hazen

Kingman and Rowland Head New Association

Drs. Robert E. Kingman and **S. Clark Rowland** of Andrews' physics department have been elected president and vice president, respectively, of the newly formed Association of Adventist Physicists.

According to Kingman, the association will seek to represent the professional interests of physicists within the church.

The association publishes a newsletter to facilitate communication among Adventist physics teachers.



Dr. Robert E. Kingman

Four Teachers Earn Doctorates

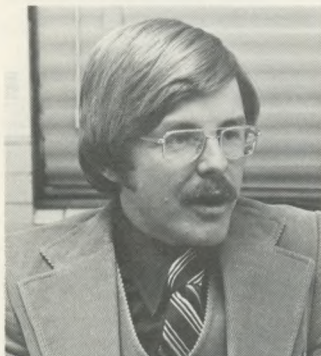
Four members of Andrews' faculty have recently received doctoral degrees, according to Dr. Richard Schwarz, vice president for academic administration.

William E. Garber, chairman of the university's communication department, earned a PhD degree in mass communication from Ohio University. His dissertation was entitled, "A Co-orientational Study of the General Church Paper of Seventh-day Adventists." The subject of his research was the *Adventist Review*, published weekly in Washington, D.C.

Garber joined the faculty in 1975.

Clifton Keller, a teacher at Andrews since 1968, received his PhD degree in botany from the University of Notre Dame. His dissertation was "Quantitative Techniques for Determination of Phytogeographic Regions." Keller is a supervising instructor in education.

Mrs. Minerva Straman, who teaches seventh and eighth grades at Ruth Murdoch Elementary School, completed the requirements for a doctor of education degree at Andrews with her dissertation entitled, "Expressed Parental Attitudes Toward Child-



Dr. William E. Garber



Dr. Clifton Keller

Rearing in Relation to Study Habits, Study Attitudes and Study Skills Achievement in Early Adolescence."

Ruth Murdoch Elementary is part of the university's laboratory school. Mrs. Straman has taught from 1960 to 1962 and from 1971 to the present.

R. Edward Turner, assistant professor of preaching and pastoral care in the Theological Seminary, earned a PhD degree from the Southern California School of Theology at Claremont, writing as his dissertation, "A Critical Analysis of the Concept of Preaching in the Thought of Ellen G. White."

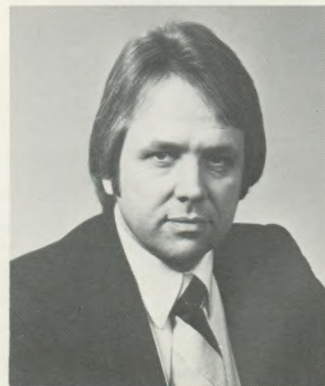
Turner, who came to Andrews in 1978, is also working toward a doctor of ministry degree from Claremont.

Streeter Confers on African Campus Plans

Dr. Edward A. Streeter, associate professor of educational administration, recently returned from Kenya where he conferred with administrators of Middle East



Dr. Minerva Straman



Dr. R. Edward Turner



Dr. Edward A. Streeter

College and officers of the Afro-Mideast Division on the planning of a new college campus.

Recent events in Lebanon forced the closing of the college's Beirut campus, and it was decided to relocate the institution in Kenya, closer to the majority of the division's constituency, says Streeter.

The Kenyan government has given the church a 339-acre tract of land about 250 miles northwest of Nairobi, on which the college will be re-established as the University College of East Africa. The division hopes to begin operating the school during the winter of 1979-80, says Streeter.

A number of details regarding property transfer and building construction remain to be settled.

It is known that the school will initially offer three majors: biology, business administration and theology. A major in elementary education will probably be added in a couple of years, according to Streeter.

FTC's David Clanton Returns to Andrews

David A. Clanton, a member of the Federal Trade Commission and a graduate of Andrews University, addressed a group of business and civic leaders at Andrews March 1.

Clanton spoke about the present controversy over government regulation of business and industry and explained his concept of the FTC's role in preventing unfair or deceptive business practices.

Clanton graduated from Andrews with a bachelor's degree in 1966 and earned his law degree from Wayne State University in 1969.

Following six years of service as an aide to Senator Robert

Griffin (R-Mich.) and the Senate Commerce Committee, Clanton was appointed to the FTC by President Ford in January 1976.

Coetzee Heads Extension Programs

Dr. Arthur O. Coetzee has been named assistant to the vice president for academic administration at Andrews. Coetzee will serve as director of Andrews' affiliated and extension programs, and as coordinator of the institution's life-long learning courses.

The university conducts extension programs throughout North America and in a number of overseas countries, according to Coetzee. Before Coetzee's appointment, the vice president for academic administration, Dr. Richard W. Schwarz, directed these programs.

Coetzee comes to Andrews from Helderberg College in South Africa where he was rector. He has had extensive teaching and administrative experience.

He received his master of arts degree in educational administration from Andrews in 1967 and a doctor of education degree in 1972 from the University of Tennessee.

Faculty and Staff Members Honored for Long Service

Garth Christoffel and **Dr. Wilson L. Trickett** were honored February 11 at the President's Dinner for 30 years of continuous service to Andrews University. Christoffel is manager of College Wood Products and Trickett is professor of business administration.

Mrs. Agnes E. Gibson was honored for her 25 years of employment at Andrews. Mrs. Gibson works at the campus post office.

Those recognized for 20 continuous years with the university were: **Dr. C. Warren Becker**, professor of music; **Ivan T. Blazen**, associate professor of New Testament and biblical theology; **Mrs. Mary E. Cox** of the Berrien Bindery; **Dyre Dyresen**, administrative assistant to the president; **Dr. Gerald G. Herdman**, professor of history; and **Kendall E. Hill**, controller and treasurer of the university.

Also serving 20 years were **Dr. Ruth Murdoch**, professor of educational psychology; **Mrs.**

Lora Neumann of the financial administration office; Dr. Kenneth A. Strand, professor of church history; and Mrs. Saga I. Walston of University Printers.

Faculty and staff members receiving recognition for 15 years at Andrews were: Dr. Raoul F. Dederen, professor of historical theology; Miss Nila J. Degner, associate professor of secretarial studies; Dr. Robert E. Firth, assistant to the vice president for academic administration; Mrs. Morna Y. Firth, secretary to the

vice president for financial administration; and Miss Ruth Kaiser, teacher at Ruth Murdoch Elementary School.

Also receiving 15-year awards were David L. Lewis of University Printers; Mrs. Norma Lippi of the university food service; Mrs. Emily Radostis, who works in the laundry; Dr. Raymond Swensen, assistant professor of industrial education; Miss Esther V. Tyler, instructor in library science; and Mrs. Wahnetta Van Wickle of the laundry.



Dr. Richard W. Schwarz recognizes Dr. Wilson L. Trickett (left photo) and Garth Christoffel (right photo) for their 30 years of service to Andrews.



Fifteen-year service awards were given to: (l-r) Miss Esther V. Tyler, Dr. Raymond Swensen, Mrs. Norma Lippi, Miss Ruth Kaiser, Mrs. Emily Radostis, Dr. Robert E. Firth, Mrs. Morna Y. Firth and David L. Lewis.



Receiving awards for 20 years of service: (l-r) Dr. Kenneth A. Strand, Dr. Gerald G. Herdman, Mrs. Saga I. Walston, Kendall E. Hill, Mrs. Lora Neumann, Dr. C. Warren Becker and Dyre Dyresen.

Olympic Runner Trains and Studies at Andrews

"I run for the adventure of it," says Julia Gonzalez-Hernandez, Venezuela's first Olympic long-distance runner and a graduate student at Andrews.

The 28-year-old from Caracas says she loved running since it was first introduced to her 12 years ago by a high school physical education teacher.

Using her native Spanish, Julia describes what she was like at the age of 16.

"I was 'intranquila.' I wanted to do many things at one time. The school advisor and the school psychologist said, 'That girl needs something hard to do.'"

First, Julia challenged herself with swimming, but didn't like it. When her physical education teacher suggested running track, Julia decided to try it, though she had never run the 4000-meter track in her high school stadium before.

That first month she won her first track competition at the Venezuelan National High School Games.

In 1975 Julia joined the Venezuelan Olympic track team. She and the other five members of the

team competed in the 1976 Olympics at Montreal.

In April 1978, while Julia was competing in the Universitario's intercurriculum competition, she became very ill.

"I was so tired from running every day," she says. "I went to my doctor and he told me I was suffering from exhaustion and that I should quit running for awhile."

Ignoring the doctor, Julia entered the International Marathon in Caracas. The strain was more than her overworked body could handle, and a few feet from the finish line, Julia collapsed and was rushed to the hospital. Her doctor insisted she quit running for two years.

But again ignoring his advice, Julia was at the track later in the week, determined to run. Her attempt ended when she fainted again.

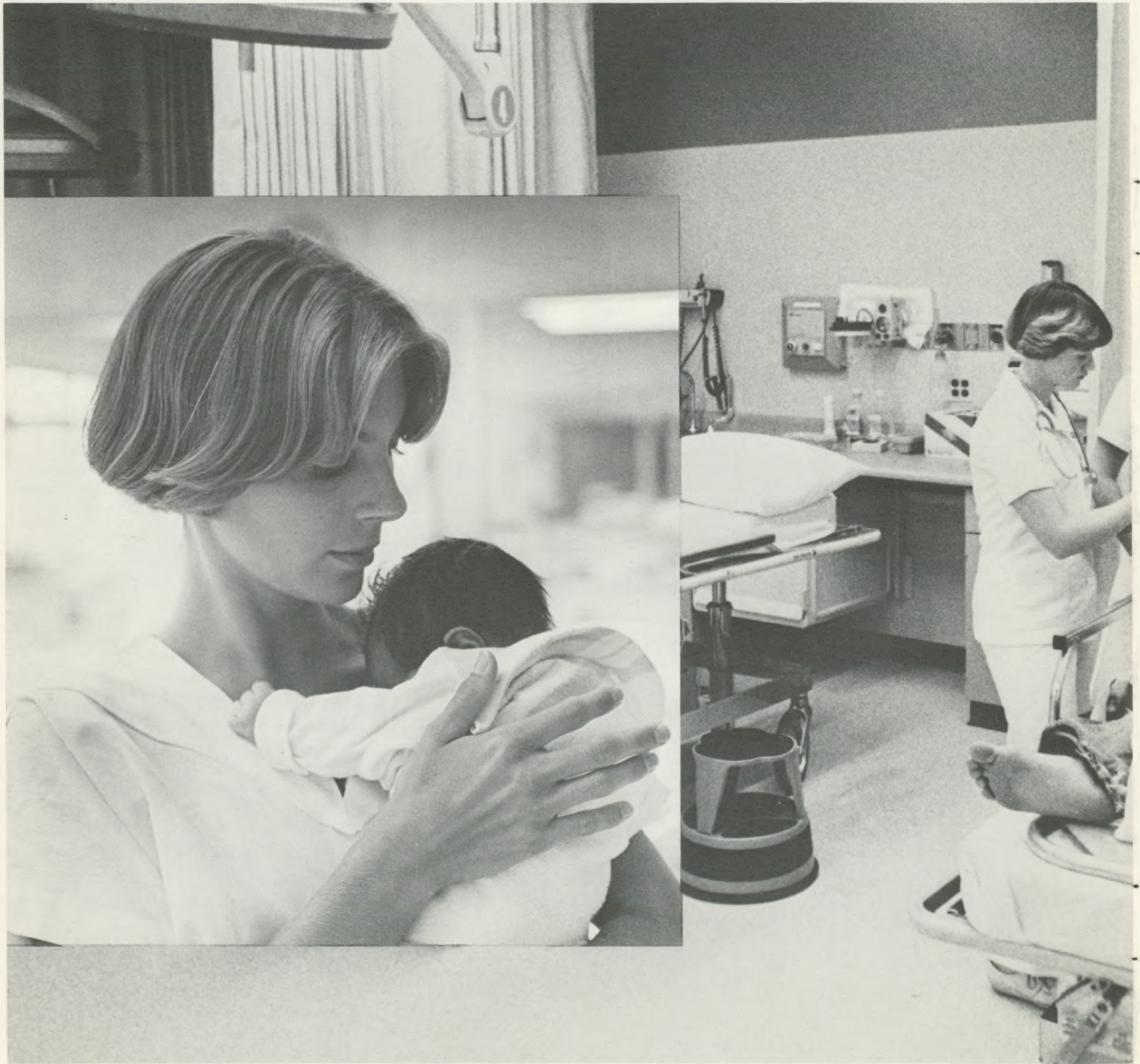
"I tried to run six or seven times and fainted every time," Julia says. Eventually, she succeeded in finishing the course.

In September of 1978, Julia began work at Andrews University on two graduate degrees.

Still a member of the Venezuelan Olympic track team, she plans to participate in the 1980 Olympics in Moscow.



A demonstration developed by two physics professors at Andrews recently won third prize in a national physics apparatus competition sponsored by the American Association of Physics Teachers. Dr. S. Clark Rowland (right) and Dr. J. Mailen Kootsey, shown here with Larry Walker, a physics student who helped with the project, developed the experiment which deals with impulse and momentum.



Should the Church Be Involved in the Health Care Business?

Oliver L. Jacques

A contrasting view of medicine in the 19th and 20th centuries with implications relevant to the healing ministry

As inauspicious as was the birth of Adventist medicine, it must be counted as a significant factor in the nation's changing ideas about disease and its prevention. When the church at Battle Creek, Mich., resolved to do something about the high rate of sickness and premature death, the art of medicine in America was confused and in noisy conflict.

The development of Seventh-day Adventist medicine throughout the world and the remarkable survival of its early philosophy about health care are phenomena deserving of attention.

It is our purpose to suggest that in a curiously relevant sense the bewildering state of our nation's contemporary health care system or "nonsystem" offers opportunities for effective medical ministry, quite as significant as those presented by conditions in the 19th century.

The way it was

When Drs. Lay and Phoebe Lamson opened the Adventist Western Health Reform Institute in 1866, there was a plethora of theories as to the cause and cure of disease. While some concepts survived subsequent discoveries, many popular ideas later were proved to be counterproductive. The tragedy was that theories and ideas were commonly interpreted to the sick and dying as "fact."

Misconceptions and fantasies about human physiology proliferated and thrived in America's leading hospitals and schools as well as in the frontier physician's office. In spite of the fact that there was some general knowledge about gross anatomy, the many and varied functions of the body's organs were seldom suspected. Common, though



conflicting, methods of treatment included bloodletting, scarification, cupping, blistering, emetics, enemas, purges and fumigations.

Practices not all bad

While the use by physicians of such remedies as arsenic, antimony and mercury was widespread, few practitioners were completely in error. The use of opiates for pain, digitalis for heart failure and quinine for malaria had merit. Baths, massage, diet and rest were also used by some, with generally favorable results.

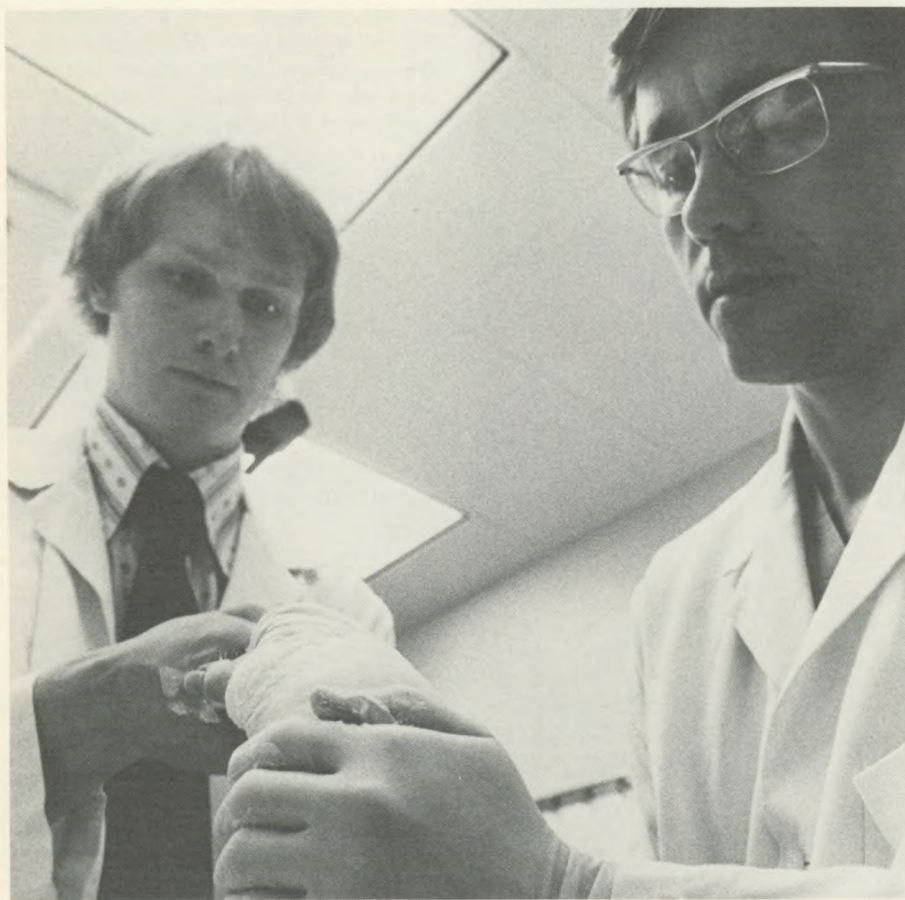
An honest look at world medicine in the mid-19th century requires recognition of some sound scientific advances. Because such discoveries occurred in different political environments, at different centers and in disparate professional disciplines, they had little or no immediate effect on the general practice of medicine.

The selection and implementation of sound therapeutic concepts by early Adventist practitioners required skills and a sense of balance not dissimilar to those needed for walking on the top of a picket fence! One misjudgment or slip and the fencewalker is impaled!

Progress mixed with error

Not a few of the century's medical leaders were "impaled" by traditional concepts that persisted in spite of brilliant discoveries. One of these was Rudolph Virchow (1821-1902), clearly the most dominant figure in European medicine in the second half of the 19th century. Called the pope of medicine, Virchow integrated clinical medicine, morbid anatomy and physiology. He revolutionized medical thought through studies linking the body's cells with disease. Yet, for many years he rejected the bacterial theory of disease and refused to give support to Ignaz Semmelweis who, 30 years before Pasteur announced his germ theory, fought for asepsis in caring for obstetrical and surgical patients.

Another eminent scientist who was impaled by sticky tradition was Karl Rokitanski (1804-1878), during his lifetime the world's most outstanding pathologist. He persisted in believing that disease was caused by various humors.



France's brilliant and popular clinician, Francois-Joseph-Victor Broussais, rejected the outmoded doctrine about humors, but adhered to the belief that disease resulted from congestion caused by an excess of blood. He refined the process of bloodletting by substituting leeches for venesection. His teachings promoting this new mode for utilizing the "sovereign remedy" were so popular that physicians in France alone imported over 40 million leeches in a single year!

The Adventist miracle

If the world's great men of medicine failed to escape ideological snags because of the acceptance of erroneous concepts, how did a handful of unrecognized men and women develop a philosophy of health and medicine that not only kept them in balance but also enabled them to set new standards in patient care and the treatment of disease?

It could be said that the early Adventist healers were at an advantage because they were not encumbered by the burdens and philosophical relics of the established medical profession. While American physicians were, in general, innocent of the sophistication that marked their European colleagues, they were, however, influenced by prevailing patterns of practice. By the time John Harvey Kellogg was appointed medical superintendent at Battle Creek, bloodletting was waning in popularity, but "heroic" medicine based on the belief that "desperate diseases require desperate measures" was still vogue.

The ability of the early Adventists to stay clear of popular fads must be linked to the fact that they were guided by a philosophy of healing promoted by Ellen White, a housewife with little formal education, who believed herself to be

inspired in the development of a healing ministry. As a result, the Adventists developed therapeutic concepts, carefully selected from a variety of medical authorities. At Battle Creek, and later at institutions throughout the world, they put together programs of care and treatment that led to worldwide recognition and distinction.

How they did it

Their approach to effective medicine was relatively simple: (1) Use natural, rational remedies such as water, fresh air, good food, rest, exercise, etc., to help the body utilize its own healing powers; (2) Adapt and use sound, newly discovered knowledge and modalities in diagnosing and treating disease. Early in its history Battle Creek became famous for its effective aseptic surgical procedures; (3) Surround the patient with an environment of cleanliness, beauty, acceptance and faith. (Cleanliness and principles of sanitation were promoted at Battle Creek before the existence of germs was acknowledged. *Harper's Weekly* published pictures at that time of conditions at Bellevue Hospital in New York showing bed patients overrun with rats!); (4) Teach patients the principles of physiology, and mobilize their interest and efforts in the achievement and maintenance of health; (5) Develop and promote a philosophy of lifestyle designed to prevent disease and to assure physical, mental and spiritual well-being; (6) Educate dedicated people for the healing profession in such a way that they will assume a holistic view of their patients.

Adherence to these implied objectives gave even relatively small Adventist institutions a distinctive character that attracted the patronage and support of influential people. In a few decades these institutions set high standards for patient care and developed new concepts in nutrition, physical medicine and psychosomatic medicine.

Adventists pioneered in public health education, promoting principles of healthful living through their members in public presentations, through their health care professionals and through books and health journals. For 75 years America's business and thought leaders attended lectures at Battle Creek. Like it

or not, Seventh-day Adventists must assume some direct or indirect responsibility for the nation's current interest in healthful living and prevention.

This measure of success must be attributed to the idea among health care workers that they were Christ's ministers doing His work. Reflection on the founding and establishing of Adventist hospitals suggest high standards of competent, tireless, compassionate service—usually with minimal monetary compensation.

Prior to the discovery and use of antibiotics, Adventist sanitariums and hospitals were considered by many as one's best chance in fighting infectious diseases. Even hopeless cases responded to the good care, nutrition, cleanliness and



hydrotherapy used to help the body fight disease. The latter, as used, was particularly effective and is still highly valued by older practitioners.

The new knowledge

Recent decades have seen dramatic advances in medical knowledge, in technology and in the delivery of health care. These advances have, in a sense, robbed Adventist hospitals of the unique advantages they once enjoyed. Popular medicine has become more effective, and concepts that were once uniquely "Adventist" are now espoused by contemporary healers everywhere. Except for classes in religion, medical education at Loma Linda, for instance, is largely a reflection of what is taught in other schools throughout the nation. Even in fields such as nutrition and physical medicine where early Adventists made significant contributions, the medical school at Loma Linda has, in the opinion of some, fallen behind. The current curriculum includes very little on these subjects. Other disciplines at Loma Linda as well as those at Andrews University give more emphasis to what might be called "Adventist medicine."

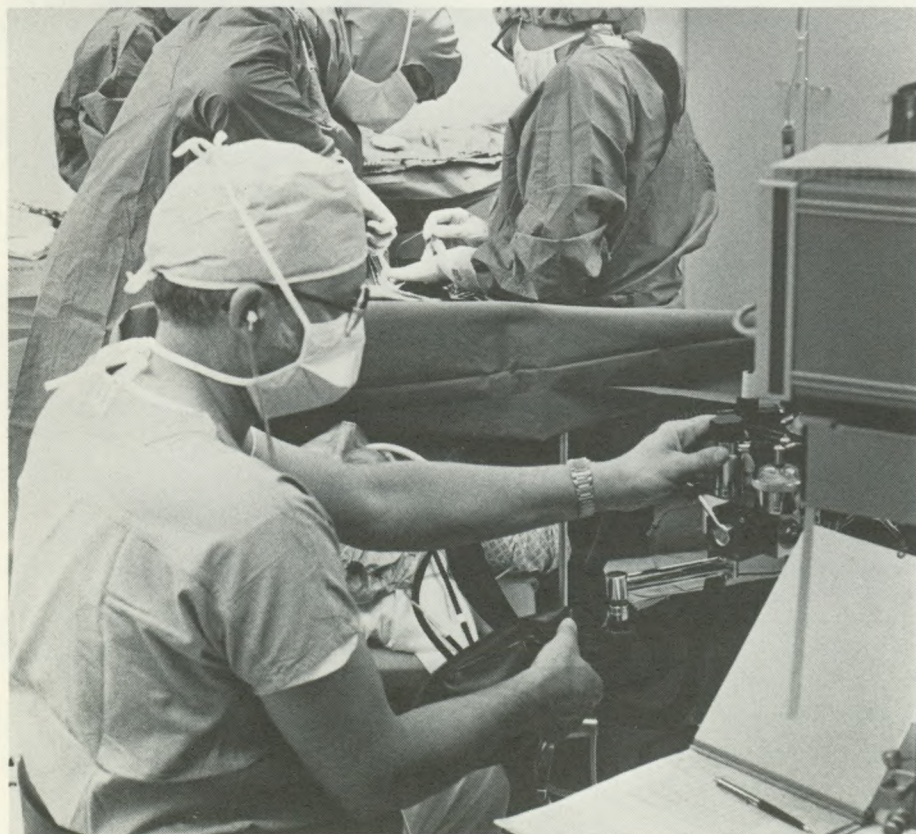
One cannot understand the changes in Adventist medicine without a somewhat

definitive look at these advances in world medicine:

- (1) Discoveries in the field of human genetics have given medical scientists a better understanding of the basic structure of life and opened doors for new approaches in determining both causes and methods of preventing and controlling disease or abnormalities.
- (2) The science of immunology has challenged physicians to find and develop ways to help the body resist disease.
- (3) Advances in virology have facilitated discoveries that have resulted in remedies or vaccines for poliomyelitis and rubella (German measles). Clinical research is now testing methods to immunize persons against viral hepatitis.
- (4) Cancer research has led to more effective methods of controlling some forms of the disease through chemotherapy, radiation therapy, surgery and diet. Useful tests and procedures provide doctors and patients the benefit of early detection.
- (5) Pathologists now offer scores of tests, analyses and examinations valuable to physicians and surgeons in the prevention or cure of disease. The electron microscope and better lens microscopes have facilitated development of virtually new technologies.
- (6) Expanding concepts of rehabilitation have given a second chance to many victims of stroke, accidents or diseases. A few years ago most existed in varying states of helplessness until they died. Rehabilitation and plastic surgery have freed thousands from burdens of disfigurement and shame.

Diagnostic tools improve care

Medical technology has given contemporary practitioners exciting new diagnostic capabilities. Image intensifiers that record and project moving X-ray pictures on video screens; angiography, giving accurate information on the circulation of blood throughout the body; nuclear and ultrasound scanners which quickly detect and define abnormalities; computerized electrocardiographs; sophisticated electroencephalographs; and computerized monitoring systems facilitate accurate diagnosis while the patient is able to benefit from treatment.



Many physicians believe that computerized axial tomography (CAT) is the decade's most significant new diagnostic tool. The CAT scanner takes thousands of computerized pictures from revolving heads, providing doctors with accurate pictures of internal tissues, including the brain, previously unavailable to X-rays because of the thickness of the skull. CAT scanners, along with other noninvasive diagnostic procedures, have—among other things—greatly reduced the need for exploratory surgery.

In a modern medical center, a score of blood tests are routinely run on all patients. Automated analyzers provide information in hours that might once have taken days. Blood cultures help identify bacteria or viral invaders, and cytogenetic laboratories detect tissue or genetic abnormalities.

A new generation of scopes makes it possible for physicians to actually see much of the human interior. Exacting diagnostic equipment has dramatically increased understanding of disorders of the eye and ear. Virtually none of these tools were at the disposal of early Adventist physicians.

Specialization and fragmentation

Keeping pace with advances in diagnostic technology is an almost startling proliferation of medical specialties, each requiring specially trained physicians, nurses, therapists, technologists and technicians.

The 1970s have seen more discriminating and effective use of the antimicrobials, more convenient utilization of kidney dialysis, successful kidney transplants and effective use of chemicals in controlling hypertension and coronary disease.

Cardiac surgery to correct valve abnormalities and occlusion of coronary arteries is now routine in large hospitals. Endocrinologists are able to use hormones or recommend surgery to successfully treat a significant range of disorders. Ophthalmologists can save or restore vision to many who just a few years ago would have been doomed to blindness, and specialists in otolaryngology now enable many deaf persons to hear. Total hip and knee replacements are now common procedures in some hospitals as are replacements of elbow

and shoulder joints. Modern bioengineers are inventing an array of artificial devices to replace malfunctioning body parts.

While dentistry is frequently considered a discrete profession, it should, many believe, be treated as a medical specialty. Advances in this exacting profession have been no less dramatic than in other disciplines.

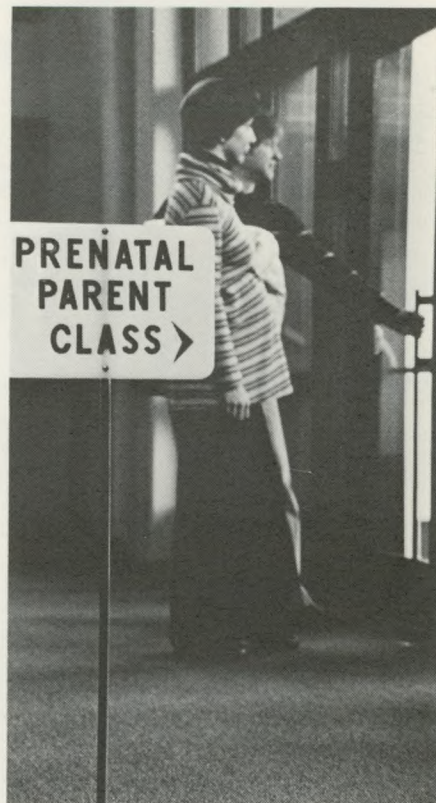
The ability through various life-support machines to keep bodies and brains alive in accident victims is widespread. Neurosurgeons can mend damaged or severed nerves and minimize permanent nerve damage in victims suffering back injuries. Is it any wonder that students in our medical school find little time in their course for such subjects as nutrition?

New technology creates jobs

Various categories of specially trained engineers are needed to maintain, adapt and design the equipment that is necessary to meet replacement and life-support needs.

The growing need for accurate and comprehensive patient records requires consistent and methodical systems making relevant data available to physicians, hospital or clinic administrators, risk management people, third-party payers, government regulatory agencies and accreditation examiners as well as to patients and their lawyers and relatives.

Hospital and clinic administrators bear



responsibility for the provision of quality care as well as for the financial viability of the institution. Management guidelines and techniques are constantly changing. New computerized systems are used to communicate doctors' orders, keep records and bill patients.

An expanding market

The current explosion in medical science and technology has been accompanied by the government's decision, through Medicare and Medicaid, to extend all health services to a vast majority of the populace. As a result, the growth rate of the health care industry has been prodigious.

The manner in which the church should relate its healing ministry to such radical changes is the subject of much discussion and some contention. The complexity of the health care system is

so bewildering to some that they would reject modern methods and go back to the modalities and patterns of the 19th century or abandon the healing ministry altogether! What they fail to realize is that such attitudes are unrealistic and irresponsible. If those who pioneered in developing Adventist medicine had been so minded, there would have been no medical ministry!

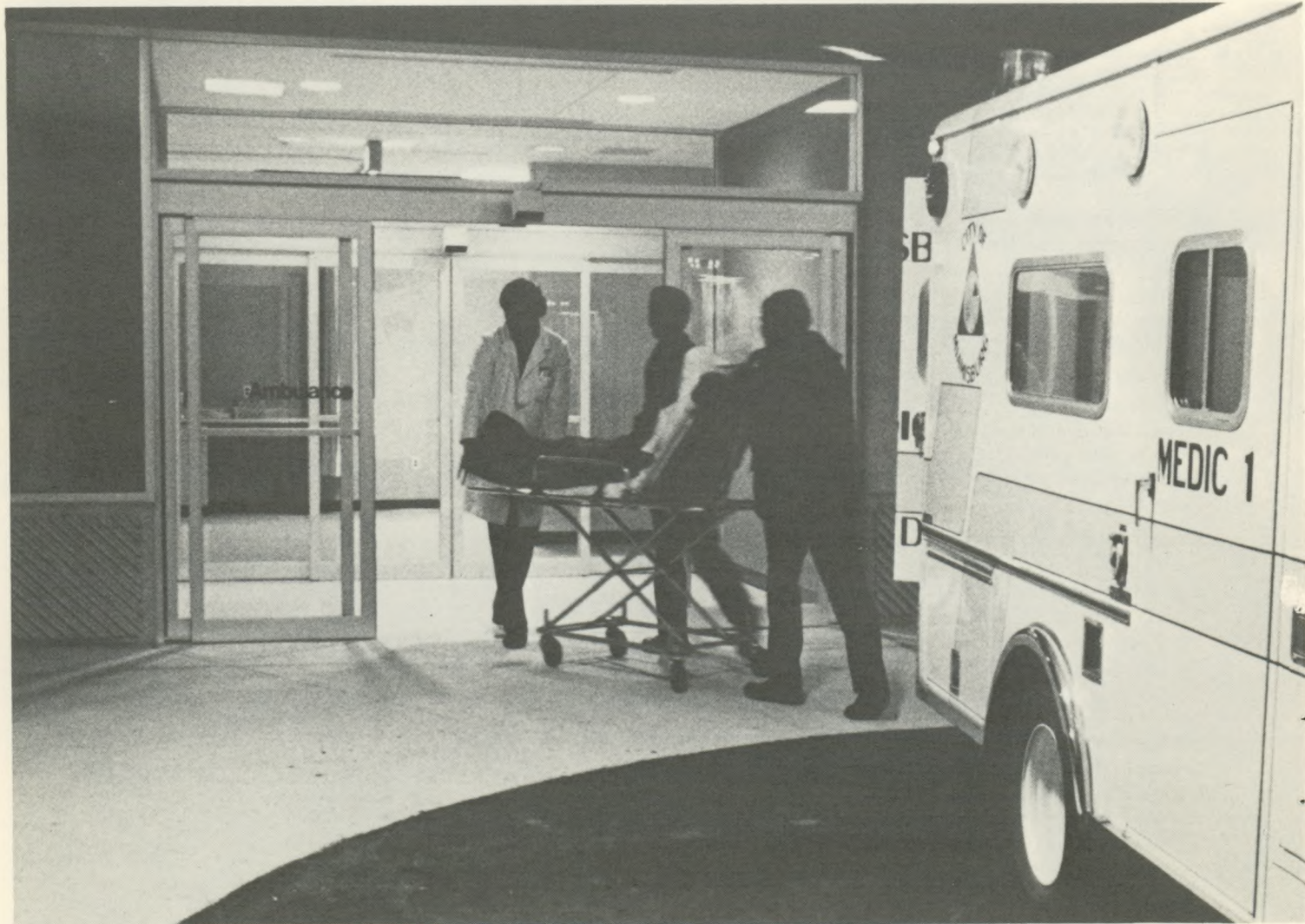
Pressures build up

In guiding its healing arm, the church must contend with some major pressures. Not the least of these are the growing expectations of people who read and hear of near-miraculous achievements. The government's extension of quality health care as a human right instead of a privilege has created unanticipated demand for more and better medical care.

The public's increased knowledge about health care matters has given people a lively skepticism about doctors and hospitals. They think they should be included in the making of decisions affecting their well-being. Much of the mystique that once surrounded the physician is gone. If things go wrong, they may sue for damages. As a result, malpractice insurance has skyrocketed, and risk management and patient relations are serious concerns.

Ambitious politicians at both the state and national levels are frequently tempted to exploit concern or frustration by promoting regulatory legislation. Others focus on the high cost of health care as an excuse for more regulation.

Too few people realize that while the government must spend money for regulation, practitioners and institutions must develop new management procedures



and hire more people to interface with people in the regulatory agencies.

The same must be said for the federally mandated planning authorities which operate on local, state, regional and national levels. Larger institutions must now establish planning offices with planning experts, as all major expenditures for equipment or construction must now be approved at various levels.

Is success out of reach?

Even the most ambitious practitioners and planners now realize that the nation's health care system cannot possibly meet all the felt needs of everybody unless people learn how to prevent illness. There is growing pressure for health education programs that will focus on nutrition, exercise, the smoking problem, drug and alcohol abuse and social diseases.

Other discerning people at health care centers throughout the nation are currently giving emphasis to a holistic approach in health care, realizing that emotional and motivational factors must be considered if people are to be made whole.

Because of the complexity and fragmentation that now characterize virtually all health care services, increasing emphasis is being given to the holistic approach. Physicians, nurses, therapists and technicians are urged to "view the patient as a person rather than as a lesion or case." Social or family service personnel and patient relations professionals help patients "get it all together" in many institutions. It might be said that popular institutions are now forced by circumstances to adopt concepts about man and healing that were basic tenets of Seventh-day Adventist medical ministry a century ago.

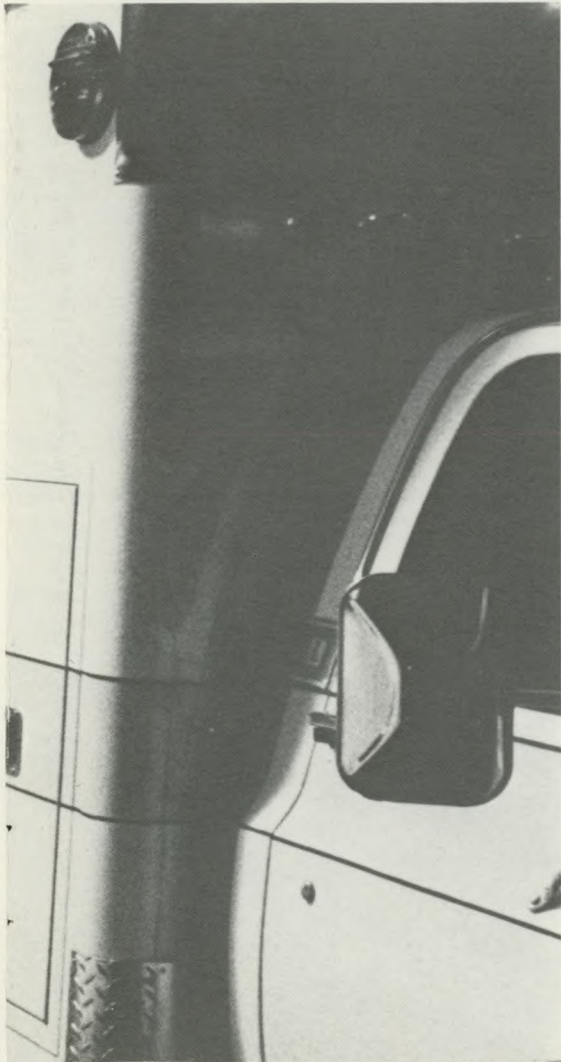
Some new patterns

Comprehensive health services such as health maintenance organizations (HMO) and Independent Practice Associations (IPA) are seen as alternate practice plans augmenting the conventional private practice physician. Health maintenance organizations guarantee total health care for a monthly premium. In such a system, it is in the interest of the physician to emphasize prevention as well as care.

The Independent Practice Associations guarantee various services for fees acceptable to employers who pay premiums as an employee benefit. The system preserves freedom of choice, but also assures quality control.

While current and anticipated health care conditions may be very different from 19th century patterns, they should, in the opinion of the author, be studied by educators concerned with the church's Christian witness and with the church's impact on the nation and the world. Authorities and the public everywhere are seeking better health care and would welcome more effective practice plans.

In any case, a growing number of people in the Adventist health care system are convinced that the humane and redemptive emphasis that was a vital factor in the church's medical ministry a century ago should do even more for the contemporary church, as well as for the world around it.



Friends to People Around the World

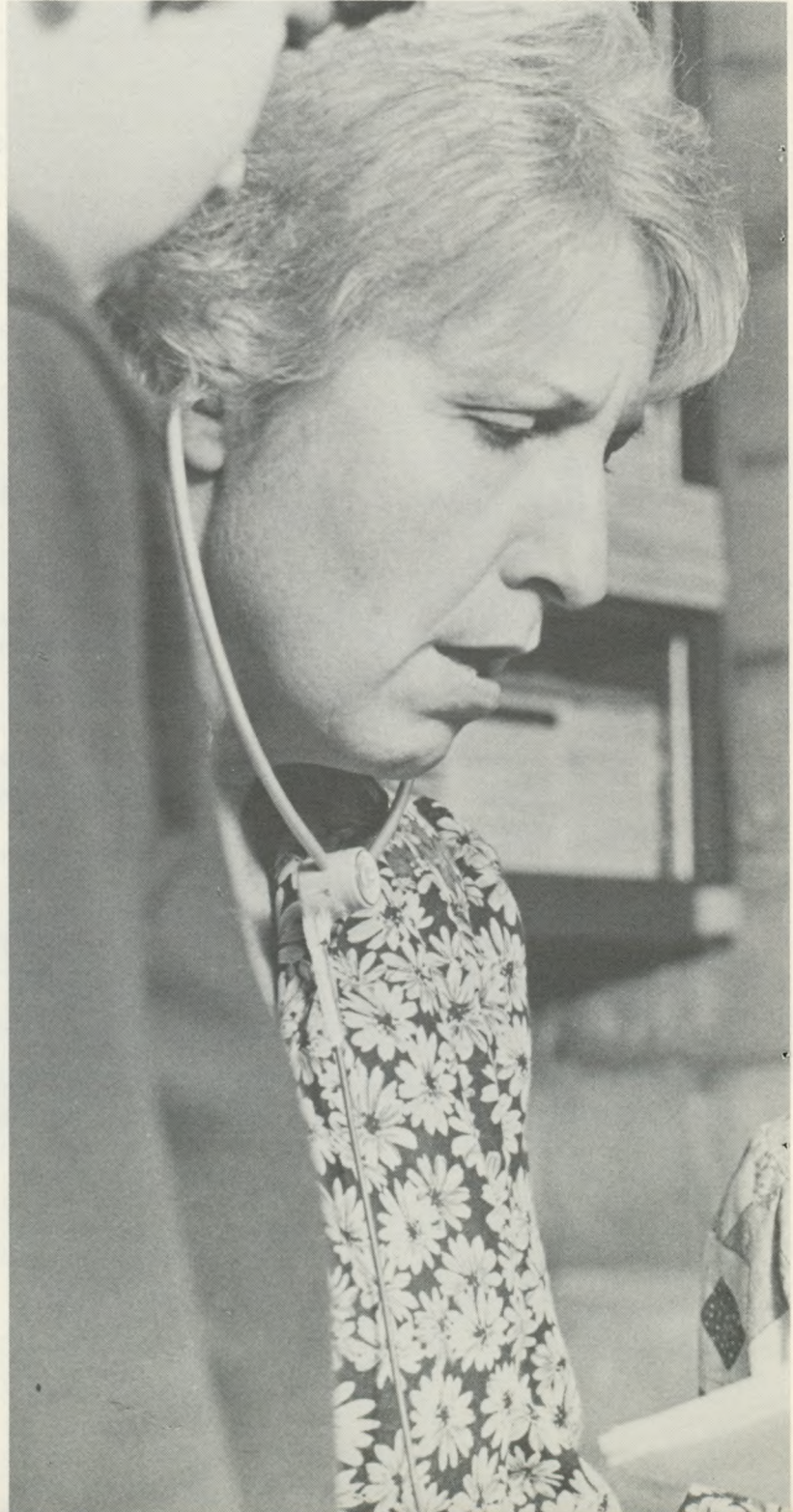
Chris Robinson

It's a story worth retelling...

Of how a talented group of specialists take ordinary recording tape; add a lively mixture of professional voices, dramatic music and specialty sound effects; and create a rich heritage of biblical and character-building stories for millions of listeners throughout the world.

They call it *Your Story Hour*, and this year marks its 30th anniversary of dedication to building wholesome foundations of Christian living for people of all ages.

The concept has grown from a series



of informal Saturday afternoon story hours around the Berrien Springs area to a wide range of programs and services designed to help families meet the demands of an impersonal age.

An ambitious schedule including production of regular story tapes, publication of a club magazine, operation of a Bible correspondence school and preparation of related materials is maintained by *Your Story Hour* personnel—several of whom are Andrews alumni.

The statistics alone are impressive. In

three decades, on a budget considered unthinkable by most businesses, *Your Story Hour* has aired 1565 broadcasts (about equally divided between experiences of Bible characters and examples of how to face everyday problems). More than 500 tapes are duplicated each week for distribution to radio stations across the United States, including several 100,000 watt facilities. English language broadcasts are also heard in the Netherlands Antilles, South America, Australia, the Philippines and Newfoundland.

Last fall, an agreement was reached enabling *Your Story Hour* to be heard over radio SLBC in Sri Lanka, with an estimated audience of between 10 and 15 million. Plans call for weekly editions to be heard over Adventist World Radio in Guatemala starting this spring.

Many of the half-hour stories have been transferred to cassette tapes, duplicated by Studio 91 at Andrews and marketed nationwide as the Character House Library and *Your Story Hour Recordings*.

Subjects range from portrayals of Bible stories such as Adam and Eve, the prophets and the life of Christ to themes illustrating principles of everyday living. *Gunga and the Tiger, A Nickel's Worth of Honesty, Rambunctious Doberman, The Cow and the Senator* and *Fury in Petticoats* are just a few of the topics available in attractively packaged cases. (Sets are available through Adventist Book Centers or by contacting *Your Story Hour Recordings*, Box 511, Medina, Ohio 44256.)

The entire collection, composed of nine separate series, features a blend of stories ranging from those which might easily occur in any hometown to documentary presentations of such notable personalities as Abraham Lincoln, Benjamin Franklin, George Washington Carver, Dwight L. Moody and Alexander Graham Bell. Famous as well as little-known historical events are also portrayed, in addition to stories rich with a spirit of adventure. Sights and sounds of faraway people and places are skillfully presented, making subject matter literally come alive in the listener's imagination.

Response to *Your Story Hour* programs has been widespread. Schools subscribe to entire sets of stories in cassette tape form. Educational radio stations are including character-building stories in their schedules. Adults are starting to study lessons by correspondence, and new church members use tapes to gain biblical orientation. And children who have learned to operate cassette tape recorders seem to continually play their favorite story tapes—sometimes to the good-natured distress of their parents.

The program has enjoyed a broad appeal among Christian groups and people in many walks of life—partly due to the nature of the stories and partly because of the friendly personal appeal of its hosts.





Its down-to-earth philosophy has boosted it to more than \$35,000 in cassette sales during 1978 and generated demand for 29,000 taped programs distributed annually to radio stations. Approximately 15,000 hours of free air time is made available to *Your Story Hour* each year by station managers and program directors who enthusiastically endorse the concept.

"But more important than the numbers is the effect these stories have on impressionable lives," says Stanley Hill, who co-hosts the regular broadcasts as Uncle Dan. "There is tremendous peer pressure on children these days—in school and from family and friends."

Stan, who left his job as foreman of College Wood Products to strengthen the fledgling organization in 1952, believes that the dramatized story emphasizing time-honored principles of better living—presented in an entertaining way—is the best method of reaching people, especially in today's complex communication industry.

"But it's more than entertainment," adds Betty Ahnberg, better known as Aunt Sue. "This medium enables us to present important values needed to cope in modern society—such as honesty, faithfulness, hard work as the key to success, and, most important, trust in God."

"You'd be surprised at the number of people who come to us, years later, expressing appreciation for the help they received through our show," Betty continues. Problems range from alcoholism (including child alcoholics) and broken homes to cheating, lying, sex problems, runaways and many more.

People have come to rely on the broadcasters for advice, direction and friendship—reflecting a critical need for warmth, human understanding and someone to look up to.

"We don't pretend to be heroes," laughs Betty, her eyes twinkling. "Our aim is to present life in a realistic way, offering positive solutions to believable problems."

"Our mission isn't to preach," adds Stan. "If there is a sermon, we hope it is recognizable in the clear principles of consistent Christian living presented by the stories."

Both Betty and Stan reveal a love for children and a deeper love for the Christian message. Thumbing through a well-worn Bible, Stan quotes passages he uses to alleviate doubt and to help others. He carefully preserves letters from listeners—some asking for help and others thanking him for a personal note, call or visit.

Betty quickly puts visitors at ease as she expresses her faith in a quiet, friendly



way. She has been associated with *Your Story Hour* on a voluntary basis since her student days at Andrews from 1950 to 1951. Additional volunteer time has been spent in community service activities in her hometown of Medina, Ohio.

As director of the local Seventh-day Adventist Community Service Center and coordinator of the church's state-wide service organization, Betty often travels as Aunt Sue, finding that role an opening wedge to interest people in community service work. She is also alert to every opportunity to meet youngsters, tell stories and build support for the broadcast.

"Of course, I couldn't have been as active as Aunt Sue without the encouragement of my children and my husband Ralph," Betty says. "It's been more than his just 'letting me' do something—he's been promoting me all the way!"

Ralph, who received his bachelor's degree in chemistry with a mathematics minor from Andrews in 1954, is vice president of Hausted, a Simmons Company which manufactures hospital equipment. He also serves as vice president and business manager of *Your Story Hour* and manages *Your Story Hour Recordings* on a voluntary basis.

The couple's children have also played an important role in the organization's success. Appearing as child actors have been Becky, who is now a psychology and behavioral science student at Andrews; Heidi, who recently returned with her husband, Tom Wetmore, from Indonesia where they spent one year as student missionaries; and a foster daughter, Gayle Staples Jayne, who attended Andrews from 1965 to 1968.

Many other Andrews alumni are currently active in the life of the organization. Fred Meseraull BA '61, produces soundtracks for broadcast and directs technical aspects of studio operation. His wife, Elaine BA '66, is involved in scriptwriting and various production activities on a part-time basis. Fred, formerly associated with the *Faith for Today* telecast in California, returned to his native Michigan to join the *Story Hour* staff in 1974.

Fred recently produced a dramatization, using *Your Story Hour* voices, of *My Bible Friends* and *Once Upon a Bible Time*, originally written by Etta B. Deggering. Released by the Review and Herald Publishing Association, Washington, D.C., the sets include five tapes to accompany newly-printed and designed hard-cover volumes. Also available are cassettes for the earlier 10-volume edition.

Also underway is a project to adapt *Your Story Hour* programs for television. Called *The Story Factory*, the program would feature Uncle Dan and Aunt Sue and illustrated visuals. Elaine just finished writing a history of the broadcast and adapting a collection of program transcripts soon to be published by the Review and Herald.

Nadine Dower BS '71, is art director of the *Good Deeder*, a magazine for mem-

bers of the Good Deeds Club, operated under the auspices of *Your Story Hour*. Colleen Garber, who teaches in Andrews' communication department, is editor. Photography is frequently contributed by Richard Dower BA '65. Circulation of the magazine, which is published 10 times each year, has grown to 20,000.

Providing much of the support throughout the organization's existence was Ray Hausted ('46-47), prominent Ohio manufacturer. He served as president of *Your Story Hour* from 1949 until his death in 1973 and made available much of the capital, equipment and studio facilities necessary to elevate production quality to the professional standards for which it has been widely recognized.

A number of other businesses and private individuals contribute to the organization on a regular basis, enabling it to offer increased services despite spiraling inflation.

Marjorie Hamp BA '37, former accountant for College Wood Products, has been bookkeeper for *Your Story Hour* for 30 years. She accounts for receipts from the sale of recorded story tapes sold through Adventist Book Centers and for contributions received from the many friends and supporters of the program. *Your Story Hour* operates as a non-profit corporation and is entirely dependent upon sales of duplicated stories and freewill donations.

Doris Stickle Burdick BA '63, former missionary to India and now in mission service in Korea, wrote a new series of lessons covering the Old Testament for the Bible correspondence school. She is currently writing a second set on New Testament experiences. Her approach is to deal and solve problems of everyday life through the example of Bible characters.

Una Korn 3 yr '16 BA '17, at age 84, operates the correspondence school. She has been with the organization for more than 20 years. And Richard M. Rideout BS '69, an employee of the Andrews University Printers, duplicates and mails taped programs.

Other Andrews people who, over the years, have been associated with *Your Story Hour* include Mylas Martin BA '53, speech writer and consultant for the IBM Corporation who has contributed more than 20 scripts to the program in addition to taking part as a cast member; James Hannum ('55-56), producer of the *Faith for Today* telecast who appeared as a child actor and, later, served as assistant producer; Horace MA '49, and Dorothy Shaw BA '52 (Horace was the former public relations director of Andrews and executive secretary of the Andrews Alumni Association); Uncle Dan's daughter, Donna Lee Strukoff BMu '62, who appeared as a child actor and has written some of the scripts; Virgil Iles ('47-52), who served as the program's first producer and principal script writer; and Stanley BA '61 and Edith Applegate BA '58, who were involved in production and scriptwriting for more than 10 years.

Voices heard each week in the opening and closing include those of Farrell Gilliland II BA '65 MA '66 (who now teaches at Andrews Academy) and his sister, Annabelle Kantor BA '66 MA '75; Ed Lugenbeal MDiv '64, assistant professor of anthropology at Andrews; Mrs. V. P. Lovell, wife of a former Andrews business manager, who played the first Aunt Sue; and countless other alumni and former students have given of their time, talents and means to help ensure the success of this endeavor. What has made them so dedicated?

"It certainly isn't financial reward," muses *Story Hour* President Gordon Engen, who served as public relations director at Andrews from 1953-60 and is now associate director of the public affairs and religious liberty department of the General Conference of Seventh-day Adventists in Washington, D.C. "Most of the personnel have been volunteers; the only paid positions are those of Uncle Dan and the producer—and even those jobs are labors of love."

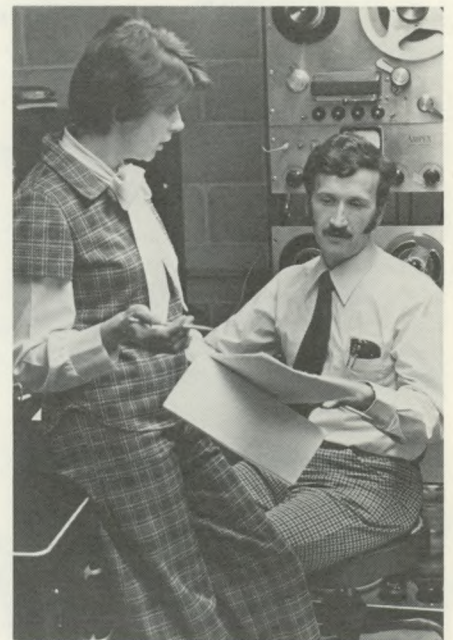
"People often refer to my success in monetary terms, saying 'I'll bet you make big money,'" laughs Betty. "But, you know, I've gotten something big over the years that money could never buy."

"We feel that God is using us to bring that sense of loving and caring that children frequently aren't getting from parents, teachers, pastors or others," she continues. "I personally don't believe that it's possible for people to know that God—up there, somewhere—loves them unless they know that a human being loves them."

Stan continues, "I believe that is what God wants us to do through the broadcast—point children and adults toward a loving, caring and knowing Christ. Just as He employed parables throughout His ministry, this is the best way for us to teach the Bible in a modern context. Besides, kids enjoy learning this way almost as much as we have fun producing the programs!"

That's the essence of this dynamic organization. Love—motivating Andrews alumni and others to dedicate their lives to service on a worldwide scale, yet on a personal basis.

It's a story indeed worth retelling.



Roman doctrine, Paxton contends, put the emphasis on the *personal, internal* aspect. Whereas the Reformers were preoccupied with justification, Rome was preoccupied with regeneration. Justification for Rome meant the *making* righteous of the believer by grace which was bestowed by God to assist the believer to keep the law. Likewise, for Rome, the place of justification was *within* the believer, not an external Christ, while righteousness by faith mingled justification with sanctification. Thus, "perfectionism in this life is a major aspect of the gospel of the church of Rome" (p. 47).

We have given Paxton's argument of Part I at some length because of its importance to the thesis of the book. In this section he has forged a testing instrument and sharpened it to a needle point. He is about to subject the course of Adventist history to its probing. The thoughts of the pioneers, past leaders of the church and especially writers of the current period all are about to be examined for their employment and understanding of the key terms: "gospel," "righteousness by faith," "justification," "sanctification" and "perfection." Will each stand in the line of the Reformers or with Rome? Or will he manifest confusion of thought?

Obviously, if Paxton's reading of Adventist history is sound, the results of the test will be clearcut. Obviously—*provided his norm is valid*. That is, provided he has accurately portrayed the relation of Adventism to the Reformers and the Reformers' concept of the gospel. We will return to these matters after we have completed our survey of his findings.

Part II covers more than a century of Adventist history, 1844 to 1950, in 27 pages. In terms of the testing instrument Paxton has refined, 1844 to 1888 marks an "inauspicious start" (p. 53) to the movement. Justification is subordinated to sanctification, law is emphasized over gospel, acceptance in the last judgment is on the basis of the believer's sanctification and perfectionism is implicit. Paxton quotes Norval F. Pease and L. E. Froom as well as Adventist writers of the period. He suggests that, in this pioneer phase so barren of the Reformation gospel, Mrs. E. G. White was the sole exception and was in disagreement with even her husband James on these points.

Paxton characterizes the period 1888 to 1950 as one of "attempted breakthrough." The messages of A. T. Jones and E. J. Waggoner at the Minneapolis conference set forth the righteousness of Christ as offered for the present and future as well as for the past. They still looked upon justification as being a subjective transformation as well as a legal declaration, however. Unfortunately, these messages aroused more opposition than positive response, and the church soon reverted to its pre-1888 conservatism. There was no significant theological progress till the 1950s after this. Paxton dismisses the "victorious-life" emphasis of the 1920s (Meade MacGuire and others) because its concern with the indwelling Christ is inimical to the Reformation gospel.

Thus, Paxton pronounces a negative verdict on this period of Adventist thought: "In the period 1844 to 1950 the fundamental theology of the Adventist gospel sometimes has more affinity with the Roman Catholic Council of Trent than with the Protestant Reformers" (p. 77). The church was "confused over the relation of justification and sanctification...largely Tridentine approach...mainly...*hagiocentric* (focused on the believer)" (pp. 77-78).

The Shaking of Adventism focuses on what Paxton calls the "modern" period—post-1950. Almost half the book (Part III) deals with developments in our generation. As Paxton subjects current writings to his previously developed norm, a fascinating and controversial analysis emerges.

Paxton sees theological developments in the period as marked off by successive decades. The 1950s mark an "auspicious start" (p. 85) to the period. They are years of Christological advance as *Questions on Doctrine* comes from the press and affirms the sinlessness of Christ's nature and the all-sufficiency of the cross. L. E. Froom and Roy Allan Anderson in particular sought to establish the "eternal verities" of Christianity firmly within Adventism. Adventist thinking concerning the gospel, however, did not make corresponding progress: there was confusion over righteousness by faith and perfectionism.

The 1960s were marked by conflict. The so-called "awakening message" of the Robert D. Brinsmead faction caused the church to clarify its thinking concerning sin, righteousness, sanctification and perfection. The theological response was twofold—at first negative and then positive. Brinsmead was teaching that God would perfect the final generation of earth in the judgment; the negative response was to oppose this idea on the grounds that it denied the *present* power of the gospel to root out sin. Paxton contends that this response reflects a naive view of the nature of sin. The positive response was to deny the possibility of human perfection before the second coming of Christ. This view, although contrary to the traditional Adventist position, was in harmony with the 1888 message and brought Adventism back to the Reformation gospel. The Adventist writing of the decade, then, shows various theological currents; likewise, sanctification still dominates justification, and "righteousness by faith" is used inaccurately.

So to the 1970s! Paxton's norm has ferreted out the two conflicting elements in Adventist theology throughout its history—that of the Council of Trent and that of the Reformation. In the past they were often blended unconsciously, but now they emerge in stark contrast:

The 1970s is the period when, for the first time, two consistent streams of thought on the gospel emerge in Adventism. One stream carries the Christological gains of the 1950s and the soteriological gains of the 1960s to their logical end. The other stream retreats from those gains into pre-1950 Adventism. This division brings Adventism to the threshold of an unprecedented shaking (p. 121).

Paxton sees the period as "one of *polarization and crisis*." On the one hand, the gospel will be emphasized as justification by faith alone, as alien righteousness which condemns all claims to human perfection. On the other, the concern with regeneration, sanctification and perfection, marking a retreat to the pre-1950 thinking and Romish doctrine, will reach an "unprecedented intensity" (p. 144). Thus—the shaking of Adventism.

...his (Paxton's) work comes
as a call to the entire
Adventist movement to
examine its theology and be
true to the Reformation itself.

In this presentation of the modern period of Adventism, the figure of Robert D. Brinsmead looms large. Says Paxton: "In many respects the spiritual struggle of Robert D. Brinsmead and his supporters was the microcosm of the Seventh-day Adventist macrocosmic struggle today" (p. 96). As Paxton views our history, the church's leaders and theologians are constantly in response to Brinsmead. While Brinsmead's theology undergoes a radical transformation from perfectionism to Reformation gospel, the one constant is this: he remains at theological odds with the leadership of the church.

Paxton has now completed his survey of Adventist thought. The movement has not fared well according to the norm he developed in Part I. In the first century of our existence, we were more Romish than Protestant in our grasp of the gospel; over the past quarter century we exhibit confusion, conflict and polarization. What then is his conclusion?

Clearly, Paxton *might* argue that our claim to be heirs of the Reformation has been falsified. He does not quite say this, however. Rather, he invites the church to move in the direction of the gospel as he has expounded it; otherwise "the movement should restate its claims" (p. 147).

In contrast to the book as a whole, his final remarks take on more of a caustic tone. He points the finger at Adventism: its isolationism, triumphalism, legalism and use of Ellen G. White above the Bible. The book closes with a bibliography and an index of Seventh-day Adventist persons—a "Who's Who" of Adventism.

We have largely refrained from comment so far, as we have sought to lay out the bones of *The Shaking of Adventism* on the table. Let us now test its fundamental thesis, point by point.

Paxton's Thesis

The book follows a clear-cut, logical scheme. It is this straightforward development of a thesis which makes for a convincing presentation. We may set out the steps of the thesis as follows:

- A. Adventism claims to be the heirs of the Reformation gospel.
- B. The Reformation gospel was justification by faith alone, without reference to sanctification.
- C. Therefore, Adventism must perpetuate the message of justification by faith alone or renounce its claim.

Each of these steps calls for careful consideration. We will take them up in turn.

A. Adventists and the Reformation

That Adventists see themselves as linked to the Reformation is abundantly clear. Paxton's treatment of the matter, however, raises two questions: (1) Is the Reformation connection the heart of Adventism? (2) What do Adventists themselves understand by "heirs of the Reformation"?

Paxton quotes from *The Great Controversy* (p. 78 and p. 148) to demonstrate Ellen G. White's support for his point about Adventists and the Reformation. It is significant, however, that these are the *only* direct references she makes! (The references in *The Story of Redemption* (pp. 353-354) parallel *The Great Controversy* ones.) On what basis then can it be argued that Paxton here has uncovered the "real heart" of Adventism?

What *is* the real heart of our movement? The question is an arresting one. It is not one that Adventists have addressed, however, since so far we have not developed an Adventist scheme of systematic theology. (Our concern has been to present interlocking Bible doctrines rather than a fully worked theology).

A study of the *Index to the Writings of E. G. White* is illuminating. Whereas we do not get help in locating the center of Adventism, we do note topics which receive a heavy emphasis by means of frequency of reference: the second advent covers four pages of references; law of God, 18 pages; the Sabbath, 20 pages; God, 20 pages; education, 21 pages; character(s), 21 pages; church(es), 31 pages; child/children, 43 pages. On one hand, gospel has six pages, but on the other, gospel workers have 19, while minister(s) receive 44 pages. We note also Scripture(s) with 29 pages, Holy Spirit with 31 and sanctuary with 12. One item predominates, however: "Christ" receives no fewer than 88 pages of references! A check of the *Subject Index to the Ellen G. White Periodical Articles* leads to a similar result. We find only four entries dealing with the Reformation but 24 pages of references to Christ. (Law of God ranks second in frequency with 22 pages).

Clearly, a consideration of theology involves much more than counting references. The above data, however, are significant, especially as we realize that Ellen G. White not only referred so often to Christ but prepared entire volumes devoted to His life and teachings.

We observe, then, that the writings of Ellen G. White indicate that Paxton has overstated his case by asserting that the link with the Reformation is the "real heart" of Adventism. The conviction that we are heirs of the Reformers is a distinctive Adventist emphasis, indeed an important one. But it cannot carry the weight which Paxton would attach to it.

More important, however, is the second question: How does Adventism understand its relation to the Reformation?

In the first chapter of his book, Paxton tries to tie together Adventism, Reformation and gospel. He does this by arguing (incorrectly, as we have just shown) that the heart of Adventism is the link with the Reformation and then quoting Seventh-day Adventist writers who stress the centrality of the gospel. What he has failed to notice is the way Adventists *themselves* have elaborated the Reformation heirship.

The pre-eminent Adventist writing concerning the Reformation is undoubtedly *The Great Controversy*. While the recovery of the gospel is brought out in this work as an important achievement of the Reformation, that fact is but part of a larger principle—*solo Scriptura*:

He [Luther] firmly declared that Christians should receive no other doctrines than those which rest on the authority of the Sacred Scriptures. These words struck at the very foundation of papal supremacy. They contained the vital principle of the Reformation (p. 126).

The Reformation had presented to the world an open Bible unsealing the precepts of the law of God, and urging its claims upon the consciences of the people (p. 230).

He (Paxton) points the finger
at Adventism: its
isolationism, triumphalism,
legalism and use of Ellen G.
White above the Bible.

Protestantism apostatized because of the failure "to walk in the light of God's word" (pp. 297-298).

Rome withheld the Bible from the people, and required all men to accept her teachings in its place. It was the work of the Reformation to restore to men the word of God (p. 388).

The Waldenses "planted the seeds of the Reformation" (pp. 61-78). Note the constant references to their concern for the Scriptures in this chapter.

It is in fact the Bible as the rule for Christian living which ties together the entire book. The pre-Reformers, the Reformers, the decline of Protestantism—all are brought together in terms of their relation to God's Word. Chapter 37, "The Scriptures a Safeguard," is the climax of this thought: "But God will have a people upon earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms" (p. 595).

The Great Controversy is not organized around the idea of the pre-eminence of justification by faith alone as an alien righteousness. In its portrayal of the conflict between Christ and Satan, truth and error, the Bible emerges as the criterion of truth, vehemently opposed by the devil but precious in the sight of God's people of all ages.

So Adventism sees itself as the true heir of the Reformation in that it seeks to test all truths by the Bible alone (*The Great Controversy*, p. 609). It will follow the teachings of the Word in the line of the Reformers who obeyed God rather than man (*Acts of the Apostles*, p. 68). And that submission to the open Bible leads it *beyond* the teachings of the Reformers—Adventism believes it has received greater light than they (*Fundamentals of Education*, p. 450).

Which leads us to the most distinctive practice of Adventism—the Sabbath. In all *The Shaking of Adventism* it receives but one passing reference. Geoffrey Paxton, despite his intention to enter sympathetically into Adventism, has failed to touch the religious pulse of the church. *For the Sabbath itself is the practical test of Adventism's heirship of the Reformation*. As the Reformers before them broke with the system of merit and salvation by works (*The Great Controversy*, pp. 178, 253), so Adventism has followed the Word of God into a radical break with the practice of the Christian churches.

Our consideration of Paxton's first proposition—that the heart of Adventism lies in its perpetuating the gospel of the Reformers—therefore points up its inadequacy. To call the link with the Reformers the "real heart" of our movement is dubious; more important, Adventists themselves see the link in terms of *sola Scriptura*—which leads to a concern for the law of God and the Sabbath in particular.

Paxton might reply that, granted the above, his basic thrust still holds. That is, Adventism, wherever the further light of the Bible may take it, should be true to the gospel recovered by the Reformers from their study of the Word. This leads us to take a critical look at the second plank of his thesis.

B. The Gospel of the Reformers

We saw above that Paxton outlines the Reformation gospel in sharp relief. It is justification by faith alone, a totally alien, external righteousness, so that Christ is altogether separated from the believer. Rome, by contrast, stresses regeneration, Christ within, justification as *making* righteous. Four features of his presentation call for comment.

First, his use of *sources*. We would expect Paxton to turn to the works of the Reformers themselves, and in fact he does quote heavily from Luther and Calvin. The effectiveness of his point is dulled, however, by his intermingling of secondary sources. He quotes from the Formula of Concord (1580—Luther died in 1546) and also from Martin Chemnitz's *Examination of the Council of Trent* (1565-73). Since both these positions represent the emergence of Lutheran orthodoxy, the question arises whether Paxton has not selected *from among* Luther's own works to gather ammunition for his thesis. He likewise turns to modern works (Buchanan, Orr) to support his claim for the unanimity of the Reformers' understanding of justification.

The matter of *unity* of Reformation doctrine is the second issue: Paxton in fact refers only to Calvin and Luther: why the passing-over of Melancthon, Zwingli, the Anabaptists and the Puritans? At times there are hints that "entire unanimity" (p. 35) is hardly the correct accounting, as when he pits "Reformers" against "Protestants"! ("The Reformers also stressed Christ alone over against all—be they Roman Catholic or Protestants—who would point to the inside of the believer as the *place* where justifying righteousness dwells" (p. 41). See also p. 42—"Some sought to subtly modify the Reformation stress on justification.") We are further warned that we must not look to Luther's lectures on Romans, for in 1515-16 he is still "the evangelical Catholic"; his tower experience of 1518 gives him "the great insight into the gospel of justification by faith alone" (p. 37). Perhaps Paxton's case for *the* Reformation gospel is not as strong as it appears at first sight.

Third, the *balance* of his treatment. That the Reformation did turn away men's striving after his own works of righteousness to the God who provides salvation freely through faith in Jesus Christ is correct. But does Paxton's presentation of that truth accurately reflect the Reformation gospel? We notice, for instance, the uncompromising words:

Here lies the whole conflict of the Reformation. Whereas Rome taught that justification means to *make* the believer just by the work of inner renewal in his heart, the Reformers taught that justification is the *declaration* by God that the believer is just on the grounds of the righteousness of Christ alone, which is outside the believer (p. 39).

How can this be the "whole conflict" of the Reformation? What of the debate over the place of the Bible, the Mass, the sacraments, merits, priesthood? Paxton's portrayal of the Reformation is oversimplified.

The balance of Paxton's treatment of the Reformers comes under heavy attack in a recent article by Hans LaRondelle. Dr. LaRondelle, who gets somewhat rough handling in *The Shaking of Adventism*, points up the following defects of Paxton's presentation:

- (1) Paxton attempts to deal with justification in isolation from sanctification. Such separation was constantly avoided by both Luther and Calvin in their writings. Dr. LaRondelle quotes from Calvin's *Acts of the Council of Trent with the Antidote* (1547) in support of his point.
- (2) The Tridentine teaching of justification was more complex than Paxton portrays. It involves a bond of constitutive elements which include sacramentalism, inherent righteousness of the soul and merit. (Decree concerning justification of the Council of Trent.)
- (3) In his 1519 sermon "Two Kinds of Righteousness," Luther describes Christ's alien righteousness as a progressive impartation rather than a forensic imputation. Even granting 1518 as the date of Luther's tower experience (many experts put it in 1514), Paxton's assertion that this year marks the beginning of his distinction between imputed and imparted righteousness is disproved.

- (4) Luther's own account (1545) of his tower experience portrays his discovery as a new conception of the character of God based on a grasp of Romans 1:17. This discovery was that God's righteousness justifies instead of punishes. But Paxton has projected Luther's later theological development into this original discovery of the gospel.
- (5) For Luther, genuine faith meant both faith in the external Christ and the reception of the indwelling Christ in the heart. LaRondelle here makes frequent references to Luther's works, especially his *Kirchenpostille* (1522) and *Disputation concerning Justification* (1536) and the *Smalcald Articles* (1537).
- (6) Later Lutheran orthodoxy, exemplified in the Formula of Concord, completely removed the creative transformation of the Holy Spirit from justification.

[See Hans K. LaRondelle, "Paxton and the Reformers," *Spectrum* 9:3 (1978) pp. 45-57. The same issue contains critiques from Fritz Guy (pp. 28-31), Herbert Douglass (pp. 31-37) and Desmond Ford (pp. 37-45).]

Erwin R. Gane has leveled similar criticisms of Paxton's treatment of the Reformation. He refers to works of both Luther and Calvin as well as a long list of modern scholars to show that *The Shaking of Adventism* has adopted "a partisan approach to the Reformation." [See his review of the book in *Andrews University Seminary Studies* 16:2 (Autumn, 1978), pp. 420-22.]

Finally, the issue of the *continuing* Reformation. Paxton's portrayal would have the effect of a deep freeze in our understanding of soteriology. He would have the Adventist movement conform to the formulation of the gospel developed by Luther and Calvin (as Paxton reads them). What then of *later* Reformers? It is significant that the Wesleyan revival is ignored in his book, for its concerns with sanctification and perfection are clearly at odds with the Paxtonian view of the gospel. Where, then, is the doctrine of the Holy Spirit in His leading of the church to still greater light?

We should thank Geoffrey Paxton for reminding us of the great truth of salvation by faith, which is part of our heritage as Protestants. The Word of the God who is for us, not against us, who seeks to get us into heaven and not keep us out, who through Jesus Christ has made full provision for the sin problem so that all human efforts at salvation are rendered null and void—that is good news indeed. We need ever to keep it before us and our people. But it is *not* clear that Paxton has accurately presented the Reformers' view of this good news. His treatment appears onesided and theoretical. As with his discussion of Adventism's relation to the Reformation, his work suffers from its glaring omissions rather than from false ideas. His mistake lies in exalting a true, but partial, idea to the place of the whole.

C. The Adventist Response to Paxton's Challenge

Since Paxton's norm for testing the history of Adventist thought turns out to be flawed, at least in part, we may pass over his analysis in Parts II and III of *The Shaking of Adventism*. At the end of our review we shall return to it because of general observations which it suggests.

The question that now arises is: What should be the Adventist response to Paxton's work? He himself holds that we should clarify our thinking and preach the gospel as the Reformers did (i.e., a la Paxton).

But is this in the line of the Reformers? Would we be true to Luther and Calvin merely to restate their views of the gospel? Would they not rather direct us to that same Word which first set out the gospel? Not the gospel of the Reformers, but the gospel of the Bible!

And this alone would be true to the Adventist understanding of heirship of the Reformation. It is *sola Scriptura* not *sola Luther* or *sola Calvin* which is our heritage.

Curiously, Paxton at last challenges us to such a reply. He accuses us of "an un-Protestant attitude to the Bible.... In place of the Bible, they turn to Mrs. White to tell them what God says. The leaders, theologians, and pastors of the church must accept the blame for this state of affairs" (p. 156). The appropriate Adventist response, then, is to test Paxton's presentation of the gospel by the Bible itself.

Paxton usually speaks of the gospel of the Reformers. Sometimes, however, it is "the Reformers and Paul." He apparently has not considered the possibility that the Reformers themselves may not be wholly reflective of the thought of the Word. Let us then test *by the Bible alone* his key terms: "gospel," "grace," "righteousness by faith," "justification" and "sanctification". Then we shall look beyond these word studies to the overall biblical data concerning God's work for us in Jesus Christ. In this study we cannot engage a full-blown examination of each key term or biblical concept; rather, we aim merely to *test* Paxton's formula by the biblical evidence.

1. Gospel: The Greek word *euaggelion*, translated "gospel," occurs frequently in the New Testament (more than 70 times). It is not found in Luke, John or Hebrews, however. The question that concerns us is: Does the New Testament use of "gospel" conform to Paxton's criterion of justification as an alien righteousness by faith alone? Manifestly, it does not. Over and over as we examine the content of "gospel" in the New Testament we see that it has a wider reference, e.g.:

- in the Synoptic Gospels: *euaggelion* is generally "gospel of the kingdom."
- Mark 1:1: "gospel" embraces the whole message of Jesus Christ.
- 1 Cor. 15:1: the "gospel" is elaborated in vv. 3-4 to include Christ's death for sins and the resurrection.
- Eph. 3:6: the "gospel" includes the incoming of the Gentiles.
- Phil. 4:15: "gospel" refers to Paul's missionary activity.
- Col. 1:5, 23: includes the hope of heaven.
- 2 Thess. 1:8 (also 1 Peter 4:17): calls for obedience.
- 2 Tim. 2:8: includes Jesus as son of David and resurrected.

We conclude that Paxton's definition of the "gospel" is altogether too narrow by New Testament standards. Indeed, *nowhere in the New Testament is euaggelion used in his restricted sense.*

2. Grace: *Charis*, translated "grace," occurs even more abundantly than *euggelion* (more than 150 times). It can be used to simply indicate "favor" or "thanks," but its pre-eminent New Testament use concerns God's unmerited favor manifested toward sinful man in Jesus Christ. The issue before us in this study is whether the New Testament use of "grace" agrees with Paxton's position, i.e., grace always "outside," external, so that to speak of a "bestowal" of grace is false and Roman

Catholic. Once again the data of the New Testament clearly shows that Paxton's definition is untenable:

- Eph. 1:6, 7: God has *bestowed* grace upon us.
- John 1:16: grace *received* through Christ (grace upon grace).
- Acts 4:32: "great grace was *upon* them all."
- Rom. 1:5: Paul received "grace and apostleship."
- 2 Cor. 1:12: Paul's conduct was *by* grace.
- 2 Cor. 8:9: the grace of Jesus was His incarnation.
- 2 Cor. 9:14: "the surpassing grace of God *in you*."
- 2 Cor. 12:9: grace sufficient to meet Paul's infirmity.
- Rom. 13:3 (also Rom. 15:5, 1 Cor. 3:10, Gal. 2:9, Eph. 3:2, 7, 8): Paul's ministry was by the grace *given* him.
- Rom. 12:6: gifts of the Spirit come according to the *grace given* us (also 1 Cor. 1:4, Eph. 4:7). Note 1 Peter 4:10: "God's *varied* grace."
- Acts 6:8: Stephen, *full of* grace. Likewise grace for Christian growth.
- 2 Cor. 8:1-2: grace brings *generosity* in giving.
- 2 Tim. 2:1: *strong* in grace.
- Heb. 13:9: strengthened by grace.
- 2 Peter 3:18: *grow* in grace.

Charis, then, covers a broad spectrum. It centers in the gift of Christ, but takes in the preaching of that good news as well as the work of Christ *for* and *in* the believer.

3. Justification: The data relative to "justification" in the New Testament are significant. The noun itself, *dikaiōsis*, occurs only twice in the New Testament (Rom. 4:25; 5:18), while the corresponding verb "to justify," *dikaioō*, occurs 38 times. It is not a prominent New Testament word: in fact, Romans and Galatians account for all but 16 occurrences of the word. Furthermore, in many of the places where it is found it does not carry the force of justification *by faith*. That is, when we look at the actual occurrence of "justification" by faith, we note:

- (a) It is entirely lacking in Matthew, Mark, John, Ephesians, Philippians, Colossians, Hebrews, I-II Peter, I-III John, Jude and Revelation.
- (b) Justification is used with this idea almost exclusively in Romans and Galatians (just once each in Luke, Acts, I Corinthians and Titus).

We freely admit that theology is more than a study of words. But if Paxton's emphasis on justification by faith is correct, how are we to account for these data? In terms of actual word usage, justification is an exclusively Pauline idea. Even more: it is not even a consistent Pauline idea, but derives almost wholly from his letters to Rome and Galatia.

This evidence, at the very least, must call Paxton's thesis into serious question.

4. Righteousness by faith: The data are even more striking here. The *actual expression* "righteousness by faith" is used only by Paul and just six times (Rom. 3:22, 4:11, 4:13, 9:30, 10:6; Phil. 3:9)! In fact, even in these places the use is not uniform; the preposition "by" coming from three different Greek prepositions (*dia*, *ek* and *epi*) or the genitive case (literally, "righteousness *of* faith"). Paxton is correct that in these places the reference is to justification as a counting or reckoning righteous, but the exceedingly scant frequency of use of the expression is revealing. Clearly it cannot carry the weight which Paxton would seek to thrust upon it. In view of these data his heavy emphasis on the expression and his strictures against Adventists because of their incorrect use of it are both shown to be exaggerated.

5. Sanctification: No term used by Paxton shows greater divergence from its New Testament use than this. The same holds for the Reformers—Paxton is merely continuing their understanding of the word as the process of Christian growth in holiness. With this word above all others we see how inaccurate it is to merely follow Reformation usage without testing its ideas by the Bible.

The New Testament at times speaks of sanctification as something *already accomplished*:

- 1 Cor. 6:11: "You were washed, you *were sanctified*, you were justified."
- 1 Cor. 1:2: Paul writes to those "sanctified in Christ Jesus." (See 1 Peter 1:1, 2 also.)
- Heb. 10:14: He "perfected for all time those who are sanctified."
- Heb. 10:29: "the blood of the covenant by which he was sanctified."

How can this be? Because the root idea behind the New Testament "sanctification" terminology is that of *separation for divine use*. When Paul and other writers speak of Christians as already "sanctified," he means that they belong to God, they are consecrated to Him, separated from a world in rebellion against Him for His service. It is true that in the New Testament "sanctification" is also used for both process in Christian growth (John 17:17, 19; 1 Thess. 5:23; Rom. 6:19) and also final end (1 Thess. 4:3, 7; Heb. 12:14). That is, it has *past*, *present* and *future* aspects. Unfortunately, Reformation usage has so restricted the term to draw the distinction with justification that the New Testament meaning is distorted. Paxton and Adventists, along with other Protestants, have followed the Reformers in this course.

Our brief testing on a biblical basis of the key words used by Paxton has revealed how inadequate is his use. He has imposed upon them restrictions and limitations which the New Testament manifestly cannot support.

We would now like to step back, as it were, in order to get a comprehensive view of the New Testament account of the work of our Lord for us. As we consider Paxton's presentation of "the gospel of Paul and the Reformers," two observations seem warranted.

First, we notice the *variety* of ways in which the New Testament writers set forth salvation in Christ. We see, as it were, a whole series of metaphors or models drawn initially from everyday life. Man's sin problem is described in a series of ways in these models, but the good news is that no matter how one may conceive of sin, Christ by His life and death has provided its remedy.

Our brief testing on a biblical
basis of the key words used
by Paxton has revealed how
inadequate is his use.

Consider "forgiveness," for instance. This is *not* the same as "justification," contrary to Paxton. Forgiveness derives from a debt model and signifies cancellation of debt, even as we pray: "Forgive us our debts...."

There are many others. Reconciliation grows out of the context of personal relations: whereas we were at *enmity* with God, the cross has brought reconciliation. Adoption, on the other hand, comes from the familial model. "Redemption" is drawn from the context of the marketplace: we were sold under sin, but Christ has bought us back. A different metaphor is that of cleanliness: whereas sin is a defilement, Christ provides purification. Other models include lost/found, slavery/freedom.

Justification and sanctification are to be understood in such contexts. The former is based on the law court: whereas we stand condemned before God's bar, righteousness is imputed to us. Sanctification grows out of the sanctuary model. Because of sin we are unholy, separated from God's presence, unable to approach Him. But through Christ we *are* sanctified, i.e., set apart as His own for His special use.

What are all these different models endeavoring to tell us? Just this: the magnificence of the divine provision for our salvation! The problem of sin has been fully cared for through the gift of Jesus Christ.

Paxton's presentation fails to take account of this *variety* of New Testament data concerning the work of Christ. It would raise just one model—one found in only two books of the Bible—above all the rest, even above those employed by the Lord Himself. Justification *is* an important model, but to give it the place which we find in *The Shaking of Adventism* is not true to the New Testament data.

Second, Paxton *overlooks* vast areas of the New Testament. We have in mind more than the other models of the work of Christ. Rather, we wish to draw attention to the *ethical concern*, the *imperatives*, which characterize every New Testament document. Over and over we hear this word: Salvation comes as a gift through Jesus Christ, but it transforms human existence. Christians are continually reminded of *who* they are and called upon to live responsibly.

The Lord Himself set the pattern. The Sermon on the Mount establishes the way of the kingdom of heaven—a way that turns upside down all human devisings to please God. Yet it is stern in its call to *live* as citizens of the kingdom: privilege carries with it commensurate responsibility. In my judgment Paxton's formulation of the gospel cannot stand in the presence of this sermon. And the pattern of the Sermon on the Mount impregnates all the gospels.

Even Paul, to whom Paxton appeals so strongly, reflects this pattern. Both Romans and Galatians close with lengthy exhortations of a practical nature, and, of course, the Corinthian letters are filled with them. Clearly, in Paul's thought the message of "justification by faith" is never to be held in abstraction, divorced from the nitty-gritty of life. The same holds for the remainder of the New Testament.

I suggest that this biblical response is the appropriate one for the Adventist challenged by Paxton's book. Geoffrey Paxton desires to remind us of the glory of God's salvation in Christ, a work that lays in the dust all human works. That in essence is the good news of the New Testament. But he has set forth this message in a rigid, narrow, theoretical formulation that fails to do justice to the data of the New Testament and becomes a distortion of its fundamental gospel.

We have now completed our evaluation of the central thesis of *The Shaking of Adventism*. To round off our work we shall briefly turn our attention to less weighty considerations that grow out of Paxton's book.

Related Observations

Five matters deriving from *The Shaking of Adventism* invite reflection: Paxton's portrayal of Seventh-day Adventist history, his account of the role of Robert D. Brinsmead, his aversion to "subjective" aspects of the gospel, his use of language and his relation to Adventism.

1. The portrayal of Seventh-day Adventist history. We do not intend to explore exhaustively Paxton's treatment of the changing patterns of Adventist thought. He seems to have accurately portrayed the general contours of its development, even if in part the work is sketchy and subject to question. As we have already suggested, however, his *critique* of this history is not convincing when we realize that he has employed a flawed testing instrument.

The main interest in his work derives from the treatment of the period 1950 to the present—the earlier material already has been covered by Adventist researchers such as Norval F. Pease (*By Faith Alone*). But even here his periodization leaves one uneasy: we wonder if the flow of history is being bent to conform to Paxton's imposed theological categories. For instance, he covers Brinsmead in the decade of the 1950s, whereas his main writings derive from the 1960s and 1970s. Likewise, he seeks to divide the 1960s into two periods—the first negative in which "Adventist leadership advocated a view of sanctification radically more simplistic than that of the sixteenth-century Reformers"; the second positive, when some Adventist thinkers rejected the notion of perfection before the second advent. The sources he quotes, however, do *not* correspond to this periodization, e.g., one of the "negative" responses, which supposedly date from "the early part of the decade" (p. 107) appears in 1968 (p. 108, n. 4), whereas already in 1963 Heppenstall produces a "positive" response (p. 110, n. 11).

More significantly, Paxton's history evokes this question: Is the variety of Seventh-day Adventist views good or bad? Despite the weaknesses of his study which we have noticed, his work has brought out the divergence of Adventist thinking concerning the gospel, both last century and in the present. Perhaps this variety in itself is not a bad thing, however. Does not the New Testament itself exhibit changing emphases from writer to writer, as different circumstances called forth different presentations? The spirit of free and open study of the Word and expression of ideas is of the essence of the Adventist heritage. Variety, then, can be beneficial, provided (and here we agree with Paxton's fundamental concern) that the work of Christ for man is ever kept to the fore in the presentation.

Indeed, Mrs. White herself has reminded us:

Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision. (6BC 1072)

2. The role of Robert D. Brinsmead. One wonders whether Paxton's account is good history here. We refer to his reading of both the *importance* and *nature* of Brinsmead's role.

According to Paxton, it is Brinsmead who is the decisive figure in shaping Adventist thought in the past 20 years. Theologians and leaders are either reacting to his ideas or persuaded of their value. Yet in a footnote (p. 136, n. 44) there is a hint that Dr. Heppenstall is a forerunner of important theological development. Has Brinsmead been *the* crucial thinker in recent Adventist history? The course of Seventh-day Adventist doctrine in recent years is, I think, more complicated than Paxton has indicated. Undoubtedly the early Brinsmead had a large influence on the content of Adventist publications in the 1960s, but Paxton has overstated his role. If one figure were to be singled out (something that goes against the Adventist grain!), it should probably be Heppenstall. Perhaps Paxton's association with Brinsmead (for several years past in the Australian Forum and the publication of *Present Truth*) has caused him to see recent history from a Brinsmead perspective.

Likewise with the nature of Brinsmead's role. Paxton presents a highly favorable portrait of a zealous young man striving to find the gospel. The portrayal fails to mention some (to Paxton) highly unfavorable aspects of Brinsmead's early theological writings. Nor is it likely that Australian Adventism, which suffered great dissension in the late 1950s and 1960s from the Brinsmead faction, would put such a positive construction on the Brinsmead period.

3. Aversion to a "subjective" gospel. A puzzling (to this reviewer) feature of Paxton's book is his polemic against associating the gospel with individual renewal. To him such an emphasis puts one in the path of Roman Catholicism. Maintaining such a stance makes him at odds with both Jesus (the new birth, the Paraclete) and Paul ("in Christ," "Christ in you," the new creation, the Spirit as the signature of Christianity) as well as evangelicals such as Billy Graham in our day. [See his recent article, "The False Gospel of the New Birth," *Present Truth*, 7:3 (1978), 17-22.]

Why this fierce opposition to emphasizing the new birth? One suspects that Paxton has arrived at his stance to counter what he sees as contemporary dangers to the church. Although *The Shaking of Adventism* does not furnish a clue to the genesis of his thinking in this area, the concerns of the Australian Forum point to the charismatic movement. If this is indeed the case, Paxton has sought to counter an extreme presentation of Christianity with an equally extreme one.

4. His use of language. We may sum up Paxton's approach by the following: simplistic, reductionistic, labelistic. He has sought to divide theology into clearcut categories and attach labels. Instead of "liberal" or "conservative" we have "Reformation" or "Roman Catholic." Such an approach allows for straightforward, logical presentation of argument, but, as we have seen, ultimately distorts the New Testament data. Perhaps we may learn from his failure.

We also notice the over-colorful language he employs. We read of "polarization and crisis" (p. 83), "threshold of an unprecedented shaking" (p. 119), "unprecedented force and clarity" (p. 129), "unprecedented flood of teaching on perfectionism" (p. 134), "unprecedented high... unprecedented intensity" (p. 144), "life-and-death struggle over the real nature of the gospel" (p. 152). Such language is not helpful in engendering thoughtful consideration of Paxton's ideas. Nor is it an accurate portrayal of the current state of Adventism.

5. His relation to Adventism. Our remarks just concluded cause us to reflect on just how well Geoffrey Paxton has got "inside the skin of the Adventist," to use his own term (p. 7). The "crisis" and "shaking" of which he writes have *not* been apparent to this observer. There are pockets of agitation and disturbance but not the pervasive shaking suggested by this book. Paxton, I think, has overstated the extent of the "crisis." Perhaps his book is slanted towards developments within Adventism in Australia.

More important, he has endeavored to set forth "the gospel" *merely* as a doctrine. He has divorced it from the living experience of Adventism, with its concern for the Word and the law of God and Sabbath which are found only in that Word. Paxton, in fact, has failed to get inside the Adventist skin.

We cannot close without a final question about Paxton's relation to Adventism: why this title? Perhaps it is meant merely to be an eye-catcher. And yet there may be more: he reminds us of the eschatological implications of "the shaking" (p. 12) and closes his manuscript with remarks addressed directly to us. His relation is a curiously ambivalent one: he writes sympathetically but damns by his thesis and its application to our history. He prepares a book for evangelicals at large but at length turns to eyeball-to-eyeball confrontation with Adventism.

Conclusion

It was not our purpose in this paper to develop a full-blown presentation of the Adventist understanding of the gospel (a forthcoming issue of *Andrews University Seminary Studies* will address that task). Rather, we have attempted to examine *The Shaking of Adventism* carefully and fairly, concentrating on the thesis of the book rather than on minutiae. Its thesis, we found, fails in its principal arguments: it both misunderstands Adventism's claim to be the heirs of the Reformation and the Reformation gospel itself. In both matters Paxton has oversimplified the data and ultimately distorted the positions. So Adventism does stand on the great truth of justification by faith—but as a *lived* doctrine under the principle of *sola Scriptura*. The Reformation did set forth the priority of the divine initiative in salvation, but not as a one-sided, theoretical formulation. And, most important of all, Paxton's presentation of the gospel does not accord with the biblical data.

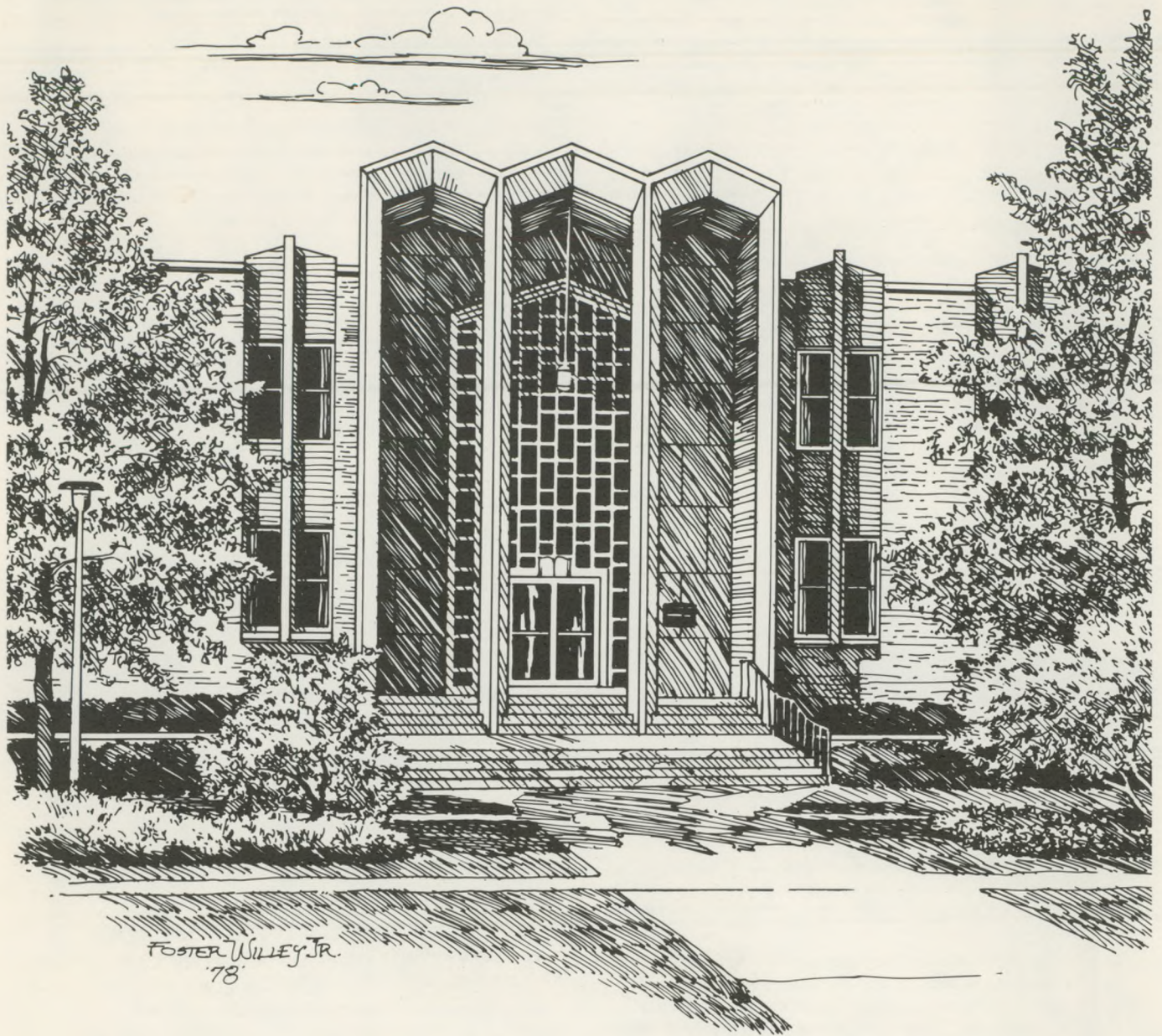
The Shaking of Adventism, then, is a puzzling blend. At times it is simple, direct, logical, persuasive—but, on closer examination, it is flawed, narrow, distorted.

It is good to see ourselves through the eyes of an "outsider," especially if he feels a special relationship to us. Paxton's book can benefit us in at least two ways.

First, it has shown our need to clarify our use of theological terminology. Often misunderstandings over "righteousness by faith" arise among us because of semantical differences. Paxton's usage itself fared poorly when measured by a biblical norm, as we noticed. We should learn from his shortcomings and return to a careful biblical base in our discussions.

Second, he has reminded us of the importance of the doctrine of justification by faith. His presentation of it, although one-sided, at least shows its significance. Every Christian needs continually to be reminded of it: over and over works of human devising would seek to compromise it. And so, even if we must drastically modify Paxton's formulation of "the gospel," we can rejoice with him in the good news of the Word: salvation is from God!

Seminary Hall: A Special Purpose and Personality



FOSTER WILLEY JR.
'78'

Sandra Doran

"The seminary students...usually met in two improvised lecture rooms above the College Press, studied in a half-stocked library in one half of the smudgy basement under the chapel, and counseled with instructors in jerry-built offices occupying the remaining basement space." (Emmet K. Vande Vere, *The Wisdom Seekers*. Tenn.: Southern Pub., 1972, p. 250.)

The Seventh-day Adventist Theological Seminary building of today, with its Ellen G. White vault, prayer room, computing room, kitchen, offices and classrooms provides quite a contrast to this picture of 20 years ago. Seminary Hall, dedicated in 1961, was initially known as "the center of graduate student activity," housing both the Theological Seminary and the School of Graduate Studies.

Now, the building is totally dedicated to preparing "candidates for effective leadership in the church's gospel ministry in the world," as the Seventh-day Adventist Bible Commentary puts it.

Throughout Seminary Hall, signs of student involvement are prevalent. On the first floor, the "common room" with its orange, gold and brown decor provides a bright and comfortable place for students to review class notes, eat their lunch or just sit and talk. And it is rightly enjoyed by seminary students, as they were the ones that raised the funds for its furnishing and decoration.

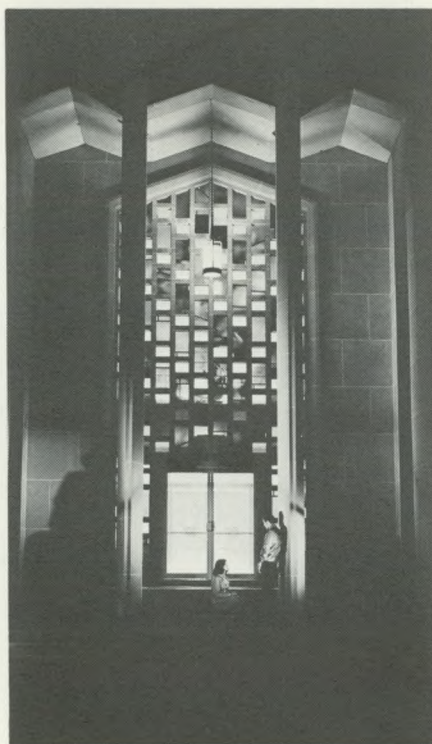
"Students gathered money for this project from three basic sources," says Mervyn Maxwell, seminary professor. "They first received a considerable amount of money from the General Conference. Then students wrote letters to every local conference. Finally, they campaigned among Andrews faculty and students." After all these funds were gathered, the Andrews administration more than matched them, he adds.

Students had a large part in decorating and furnishing the seminary's prayer room, too. With a panoramic view of fall on one wall, thick russet carpeting and a large Bible on a heavy wooden stand, the room provides a meditative spot for people to gather and pray just before going on the platform in the adjoining 352-seat chapel.

Upstairs, on the seminary's second floor, sunlight streams from colored windows onto a picture donated by an appreciative seminary student, showing Jesus opening the scriptures to His disciples on the way to Emmaus.

But perhaps the most interesting part of Seminary Hall is the lower level. Here we find Weniger Hall, named after Charles Weniger, administrator and teacher; the kitchen, used frequently for potlucks; and, appropriate as a foundation for the building, the Ellen G. White vault.

Housing the Ellen G. White Research Center, the vault is the only branch containing duplicates of all documents of the



White Estate which is based in Washington, D.C. "They've done this for security reasons," explains Nora Guild, who works in the vault. "That way if one place is somehow destroyed, the collection of documents won't be lost."

In the vault are 48 drawers, containing originals and copies of personal letters written by Mrs. White from 1847 to 1914. The oldest original letter, composed when Mrs. White was 23 years old, is characterized by small, neat lettering. The most recent original letter, penned when she was 80 years old, contains the same precise lettering, yet it is much larger.

Another set of 48 drawers contains Mrs. White's manuscripts, written from 1844, the year of the great disappointment, until 1914, one year before her death. To make it easy for students to research a given topic, two large drawers of files provide quick identification of specifics in the manuscript and letter collections.

Other files in the vault include the biographical file of Ellen G. White, containing a card telling where she was every day of her ministry and the question-and-answer file of queries addressed to the White estate.

Pages from Mrs. White's diary, a copy of her marriage license, a 17½-pound Bible common to her time and a book printed on the old Battle Creek steam press are among the memorabilia kept in this special room.

"Folks are welcome to come by any time," says Nora Guild. "I love to show them through." And Nora doesn't just mean theological students either. Along with Pauline Maxwell and Hedwig Jemison, she goes out of her way to conduct tours for all the interested people who drop by.

That's the way people are in Seminary Hall—warm, bright, inviting—like the brown and orange couches in the common room or the sunshiny little lounge on the second floor or the prayer room off the chapel. Just the sort of people you'd expect to find in a building that houses all the writings of one who said, "The strongest argument in favor of the gospel is a loving and lovable Christian."

Andrews Alumni

To every thing there is a season, and a time to every purpose under the heavens...Ecc. 3:1

A Time to Build Up

DIRECTOR'S COLUMN

The Role of Alumni in Andrews' Future

Andrews University has a distinguished past. Not content to rest on the past or remain complacent in the present, this institution views its future with confidence and optimism.

In sound financial health, Andrews operates on a balanced budget. During the past two decades, the university has completed several major construction projects while endeavoring to keep tuition costs as low as possible. Andrews also has become an educational leader, promoting academic innovation with emphasis on a diverse student body.

Now your alma mater is seeking your financial assistance to continue building on its past accomplishments. We are seeking your aid to properly finance the university's carefully considered plans for playing its role in the world mission of the Seventh-day Adventist church. Andrews has made significant contributions towards the completion of our church's great task and, therefore, merits your continued and generous support.

The Board of Trustees of Andrews has studied the educational needs of the Seventh-day Adventist church for the coming decade and has evaluated this institution's capacity to meet its share of them. This study has resulted in the development of a priority list of facilities and programs required to do the job and a cost of the resources which will be needed. This careful planning permits us to maximize our resources in order to conduct God's work more effectively and complete our church's great mission.

During the months of December 1978 and February 1979, President Smoot wrote letters to all alumni and friends requesting your financial support. Your response has been an encouragement to us. During December alumni and friends contributed nearly

\$120,000. This gratifying amount, however, was contributed by 933 donors. This indicates that less than eight percent of our alumni has responded to this appeal. We need more of you to participate. I personally encourage each one of you to make a gift, regardless of how small it may seem to you. In our ongoing development program, when we approach corporations and foundations for gifts, it would be an inestimable influence if we could say 100 percent—or, at least, a large percentage—of our alumni give. It is not the large amount that counts, although larger gifts are always welcome, but the percentage of support among our university family.

In addition to this financial support, we ask for your continued belief in Andrews and for making the principle for which the institution stands a dynamic part of your private lives. Continue to pray for our institution, ask God to bless in a special way as we move forward into this great development program. Your prayers for our faculty and students are very meaningful to us as we face the future.

Whether Andrews will be able to do what it wants to do for the young people of the SDA church depends on what you are willing to do for Andrews. The achievement of the task Andrews has set for itself will not be easy. Nothing worthwhile ever is. We hope that we can count on your help. We are proud of this school and we are proud of you who continue to serve as its ambassadors. May God bless each of us as we seek to serve Him.

NEWS

Representatives from Andrews Visit Alumni Groups

Representatives from Andrews have been on the go, visiting alumni groups in Texas, California and Michigan.

In January, Alumni Director Don Sahly and Vice President for Development and Public Relations David Bauer met with graduates on the campus of

Southwestern Adventist College in Keene, Texas. Although attendance was limited because of severe ice storms, those braving the weather enjoyed an update on progress at Andrews and viewed a three-projector computerized multimedia presentation dealing with student life on campus.

Later in January a similar gathering viewed the production at Battle Creek Academy in Michigan.

Three alumni gatherings were held in northern and central California February 4-6. Alumni in Lodi, Fresno and Sacramento were briefed on the goals, objectives and service orientation of Andrews.

"The purpose of these excursions," comments Sahly, "is not to pressure people into giving money to Andrews University. I try to keep the lines of communication open by relating current developments and future plans of our school."

Sahly did discuss the role of alumni in Andrew's drive to reach higher standards through the Capital Fund 1985 project, and related statistics on how much alumni have contributed.

A special feature of the California meetings was presentation of a single-projector slide-sound program created especially for alumni groups as well as others interested in the history, current activities and future plans of Andrews University. Sahly, who plans to exhibit the show at all upcoming alumni meetings, says he will be glad to bring it to interested groups and organizations.

Graduates Sing in Spanish Version of *The Messiah*

On December 16, 1978, 12 teachers at Central American Union College sang the "Messiah" at the first teachers' congress for the seven countries comprising the Central American Union.

Five Andrews alumni were in this group: **Emillio Garcia-Marenko** MA '76, EdD '78, **Jose Lizardo** MBA '76, **Francisco Ottati** MDiv '73, **Ada Garcia-Marenko** BMu '76 MA '78 and **Virginia Duffie Steinweg** BA '35.

The Spanish version of the "Messiah" was arranged and directed by Mrs. Steinweg and included portions of 36 numbers, presented within an hour singing time.

Dr. Roy Graham, provost from Andrews, who at the time of the concert was teaching a Seminary Extension class at the college, remarked at the close of the presentation, "These Adventists can sing the Messiah with real conviction." He added, "Handel would have been pleased."

CLASS NOTES

Helena Rosenberger 2 yr '22 BA '30, is retired and lives in Hilmar, Ca.

Rubie H. Plumb Home Ec '25, is a retired teacher living near her daughter, Judy Ordway, in North Chichester, N.H. After receiving her BS from Atlantic Union College in elementary education, she taught church school three years and public school 19 years (17 years were spent in the second grade). She is also the mother of two sons: Benjamin and David.

Mrs. Plumb does fancy work and sells it for missionary work.

Ruth Eggar-Fellow Hagele ('26-27), is retired in Lodi, Ca. Her husband, John, has retired from Pacific Press Publishing Association in Mt. View. She has one son: Donald J. Fellow, an orthopedic surgeon in Watsonville, Ca.

Edith Talmage 2 yr '26 MA '63, is a retired teacher. She cares for an elderly lady at her home in Pittsburg, Ca.

Prescott B. BA '27 MA '55, and **Ruby Buckner Fairchild** ('25-26), of Erie, Pa. celebrated their 50th wedding anniversary at the home of their son, Dale and his family last summer. They were married on July 29, 1928 at Emmanuel Missionary College. Married in the same ceremony were two other couples, **Owen** ('27) now deceased, and **Lilah Beamer Blake** (former student), and **Ellis** ('27), and **Evelyn Hartman Maas** 2 yr '27 2 yr '28.

All the grooms were members of the EMC male quartet. Their wedding picture was taken immediately following the ceremony. One bride accidentally lost her bouquet so the others divided up theirs so they could be alike.

Following graduation and teaching or ministerial service in this country, the three couples were sent to work as missionaries in Africa, South America and the Philippine Islands.

The Fairchilds spent 25 years in Rhodesia and Zambia, both in teaching and in outschool inspector work.

Celebration plans called for the Maases to join in the anniversary events but illness intervened.

Beside their son, Dale, the Fairchilds have a daughter, Jean, who resides in Michigan.

Marjorie Weaver 2 yr '27, is retired and living in Hilmar, Ca.

Charles Allen Rentfro BA '27, has retired in Rail Road Flat, Ca. He was a missionary for many years in Brazil and Cuba and then returned to the States to serve in the General Conference.

Robert Kenneth Boyd BA '30, and his wife, **Maurine** BA '30, have retired in Angwin, Ca. He was a business teacher and department chairman at Pacific University for many years.

Philip Kiesz BS '35, and wife, **Elma**, are retired and live in Lodi, Ca. He enjoys painting, traveling and photography. They have two children: Violet Stanton and Howard Kiesz.

Elmer Bottsford Pre Med '37, is a physician in Ridgetop, Tenn. He served as a missionary in South America from 1943-55 and as medical secretary of the South American Division from 1966-68.

He and his wife, **Grace** a homemaker and part time nurse, have two children: Ronald Charles, a pastor in Missoula, Mont.; and Donna Jean Wheeler, a homemaker in Hendersonville, Tenn.

John Dewald BA '37, is a retired minister living in Mariposa, Ca. He and his wife, **Dorothy**, recently returned from a three month trip through the south visiting churches they pastored 25 and 30 years ago. He also joined Elder Glenn Coon in eight or nine campaigns.

They have three children: Carol Harpater, a legal secretary in Oakland; Judy Thompson, a receptionist in Foster City, Ca.; and John, a salesman.

Guillermo Reinald Ernst BA '41, is serving as an SOS volunteer in Alajuela, Costa Rica. He is manager of the Incovasca Industries for the Central American Union Mission.

Gordon M. Hyde BA '42, is general field secretary and Biblical Research Institute Director for the General Conference. He also directs the General Conference Bible Conferences. During 1979 three conferences are planned for South America.

Hyde is the youngest member of a family of 13. Five of the seven boys were ordained ministers; three of them, with a nephew, gave 100 years of mission service in Africa. Two of his children have rendered volunteer overseas mission service.

He has had two books published recently. *God Has Spoken* by Southern Publishing Association and *Rags to Righteousness* by Pacific Press Publishing Association.

His wife, **Irma**, is a supervisor at the middle school for the Home Study Institute. They have three children: Rodney J., pastor in New Jersey; Bradley G., instructor for INTEL in microprocessors; and Vickie Lynn Corey, in public relations and development at Columbia Union College, author and homemaker. They have three grandchildren.

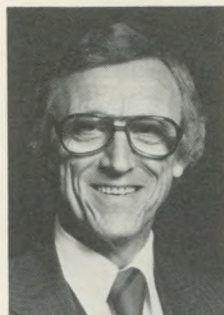
Natelkka Burrell BA '43, celebrated her 84th birthday Thursday, Feb. 8. Dr. Burrell has contributed much to Seventh-day Adventist schools during her career. She taught in the New England states before joining Oakwood College in 1939. It was during her 22-year career at Oakwood that she earned her bachelor's degree from EMC. She then received a master's degree in 1947 from the University of Wisconsin and a doctorate in curriculum teacher education from the Teacher's College of Columbia University in 1959.

She has co-edited around 60 books comprising the basal reading series for grades one through eight in the Seventh-day Adventist schools in North America.

She taught psychology and methods of education courses at Andrews from 1963-78. Dr. Burrell is still active, lecturing when asked or teaching an occasional class. She gave the commencement address to the Andrews University graduating class of 1978.

Cecil Gemmell BA '44, is principal of Sacramento Union Academy in California. His wife, **Margaret** BA '45 MA '69, is a teacher and registrar at the academy.

They have three children: **Sharlyn Wenberg** MA '74, mother of a two-year old daughter and mis-



Gordon M. Hyde



Natelkka Burrell



Front row (left to right): Evelyn Hartman Maas, Ruby Buckner Fairchild, Prescott Fairchild. Second row: Lilah Beamer Blake, Owen Blake, Ellis Maas.



Left to right: Muriel Allred, LaMar Allred, Erwin Sicher, Milton Siems, Raleigh Burchfield, Edith Burchfield, Joyce Loret and Mr. and Mrs. Robert Richardson.



Left to right: Ruth Hagele, Marjorie Weaver, Helena Rosenberger, and Marcella Miller.

sonary wife to **Daniel BA '73**, a jungle pilot in Peru; Lois Jeanne, a junior medical student at Loma Linda University; and David Paul, assistant pastor in San Jose.

June BA '44, and **Ralston Hooper**, are teaching at Pakistan Adventist Seminary. They are returning to the States early this spring for a short furlough, but will return to Pakistan in mid-June to begin another school term.

Jonathan G. Penner BA '44 MDiv '65, a guest lecturer at Newbold College in England during the first semester 1978-79, is teaching at Lake Michigan College in Benton Harbor. He is responsible for the speech department and radio station WLMC.

Penner has served the denomination for 26 years—14 years as a minister; chairman of the speech department at Walla Walla College from 1959-65; and a communication and religion professor at Southern Missionary College from 1965-70.

His wife, **Olive ('41-43)**, is a homemaker. Their children are: Anne Turner, wife of **Laurence MDiv '77**; **David MA '74**, teacher

at Broadview Academy; and twins Sherry, doing honors studies at the University of Sterling in Scotland, and Kerry, an executive secretary for the South Western Michigan Board of Realtors in St. Joseph.

Kenneth Day BA '45, is a teacher at Lodi Academy. He received his master's degree from Pacific Union College in 1971.

Earl J. Parchment BA '45 MA '57, former lay activities and Sabbath school director of the Ontario Conference in Canada, is pastor of the Southampton church and lay activities director for the Bermuda Mission.

Roy Andrew Wolcott BA '45 MA '60, is a pastor for the Washington Conference. He was listed in the 1978 edition of *Who's Who in Religion*.

His wife, **Louise Bartlett 2 yr '44**, is a Bible worker. They have three children: **Dale MDiv '72**, a pastor in Berkeley, Ca.; **Alvin**, a pastor in Ridgetop, Tenn.; and **Glenn**, a student at the University of Virginia. They also have six grandchildren.

Virgil E. Robinson MA '47, is busy in his retirement. He cor-

rects course work for the Home Study Institute and is a writer.

His wife, **Alta**, works part time for the White Publications in Takoma Park.

They have three children: **Donald Eugene**, serving in the Southern Asia Division; **Marvin James**, in charge of ESDA Transportation in New York City; and **Jennifer Seekford**, a mag card operator for duPont in Parkersburg, W Va. They have four granddaughters.

Robert Day BA '50, is a 7th and 8th grade teacher in Lodi, Ca. He received his master's degree from Pacific Union College in 1969.

Joseph Allen Soule MA '51, is a pastor in the Florida Conference. He spent 1951-69 as union and division publishing department secretary in India. After returning to America, he served in the publishing departments of several conferences.

His wife, **Helen**, is a receptionist at Brooksville Nursing Manor.

Russell Clare Thomas BA '52, is publishing director of the Afro-Mideast Division in Nicosia, Cyprus. His wife is the former **Annis Faith Cox**.

Bernyl G. Mohr BA '53, former pastor of the Gettsburg and York Springs, Pa. churches, is chaplain at the Reading Rehabilitation Hospital in Pennsylvania.

He has completed training in clinical pastoral education at the York, Pa. hospital and will be in charge of patient relations, working in connection with the patients' families and doctors. His duties include attending to the spiritual needs of the more than 80 patients and 235 hospital employees.

He and his wife, **Lois**, have two children: **Rana** and **Steven**.

Lucas Diaz '54 MA '55, former pastor in the Colombia-Venezuelan Union Conference, is pastor of the LaSierra Spanish church.

He and his wife, **Lucila BA '71**, have two daughters: **Marlene** and **Yvonne**.

Johnny D. Johnson BS '54 MDiv '70 DMin '77, is director of stewardship and development as well as an evangelist for north Nigeria in the Nigerian Union.

He and his wife, **Ida Adelaide BA '48**, have one child.

Andrew R. Musgrave MA '56, is pastor at Pine Mountain Valley, Ga. He and his wife, **Betty**, have

two children: **Linda Ann**, a registered nurse at Smyrna Hospital in Georgia; and **Sandra Ann**, a student at Southern Missionary College.

Ted Yuen BA '56, is an experimental pathologist at the Huntington Institute of Applied Medical Research in Pasadena, Ca. He is currently engaged in two research projects: A government grant is sponsoring the research involving electron microscope autoradiography of choroid plexus (using tritiated leucine and prenylalanine) to study protein synthesis of production of cerebrospinal fluid.

The second project, a government contract, is using the light and electron microscope, studying the histopathology of cerebral cortex following electrical stimulation of platinum or rhodium surface electrodes. During 1979 he plans to use intracortical (penetrating) electrodes leading to a neural prosthesis. He presented his finding at a Neural Prosthesis Workshop, the National Institute of Neurological and Communicative Diseases and Stroke in Bethesda, Md. in Oct. 1978, and at the eighth Annual Meeting of the Society for Neuroscience in St. Louis, Mo. in November 1978.

Yuen's hobby is ham radio operation—call letters **WA6TVK**. His wife, **Dorene**, is a librarian at San Gabriel Academy and a medical photographer for the department of pathology at the USC School of Medicine in Los Angeles.

They have four children—their oldest son is interested in electronics, computers, inventing and ham radio operation (call letters **N6APJ**). Their three younger children are active in music and sports.

James I. Morton BA '57, a lieutenant colonel in the U.S. Air Force, has received the Meritorious Service Medal at Duluth International Airport. Colonel Morton was cited for outstanding duty performance while assigned to the U.S. Air Force Regional Hospital Eglin, Armament Development and Test Center, Eglin, AFB, Fla.

He now serves at Duluth as commander of the U.S. Air Force Clinic, a part of the Aerospace Defense Command.

His wife is the former, **Beverly Nash**.

Donald O. Eichner MA '58, former vice president for public relations and development at Walla Walla College, has assumed



Left to right: **Kenneth Day** and **James H. Rhoads**, pastor of Pioneer Memorial Church 1958-66.



Elder and Mrs. Earl J. Parchment



U.S. Air Force Lieutenant Colonel James I. Morton is presented the Meritorious Service Medal at Duluth International Airport, Minn., by **General James Hill**, commander of North American Air Defense Command/Aerospace Defense Command. (U.S. Air Force Photo)

new responsibilities as assistant to the president. His responsibilities will include such assignments as government liaison and analysis of issues facing the school. He will coordinate major entertainment and social functions on campus and serve as chairman of the school's lyceum committee.

Bruce J. Fox MA '58, former pastor of the Hartford, Conn. church, is pastor of the West Central Church in Chicago. He and his wife, Martha, have four children: Kevin, Mark, Dana and Barrett.

Helen Kimura BS '58, is a teacher at the Lodi Seventh-day Adventist elementary school.

Leo R. Van Dolson MA '58 MDiv '65, most recently editor of *Life & Health* magazine, is associate editor of the *Adventist Review*.

He has been hospital chaplain, pastor and union evangelist in Japan; has taught religion at Pacific Union College and in the School of Health at Loma Linda University; from 1973-77 he was executive editor of *Ministry* magazine and assistant secretary of the General Conference Ministerial Association.

He has a MPH from Loma Linda University and a PhD from Claremont Graduate School, writing his doctoral dissertation on doctor-minister health education teamwork in the church.

He is the author of 12 books, numerous articles and syllabi.

He and his wife, Bobbie Jane, an associate book editor at the Review and Herald Publishing Association, have two sons.

Richard Barnett MA '59, former public relations director for Faith for Today, has joined Pacific Union College's office of college relations and development as an associate director.

He and his wife, Mary, have two sons: Glenn and Richard Jr.

Harvey M. Lashier Jr. BS '59, is a medical doctor in Tacoma, Wa. He and his wife, Jean, have two children: Steve and Leanne.

His mother, **Hazel D. Lashier** BS '59, resides with them in Gig Harbor, Wa.

Jerry D. Peak BS '59, former assistant business manager and treasurer of Enterprise Academy, is business manager for the Monument Valley Adventist Hospital.

His wife, June, is a graduate of the Hinsdale Hospital school of

nursing. They have four children: Jeffrey, Jeannie, Jill and Jack.

Glenn E. Smith MA '61, is a departmental secretary for the Trans-Africa Division in Salisbury, Rhodesia. He and his wife, Lila, have one son.

Herb Wrate BA '61 MA '64, is educational superintendent and religious liberty director for the Indiana Conference. Prior to this appointment he was youth director and educational superintendent of the Northern New England Conference.

He and his wife, Phyllis, have two children: Steve and Collene.

Darrow A. Foster MA '62, former pastor in Ohio, is pastor of the McKeesport and Greensburg, Pa. churches.

He and his wife, Yvonne, a nurse and literature evangelist, have three children: Darrow, a construction worker in Ohio; Loretta, a nurse at Washington Adventist Hospital; and Cynthia, a student.

Leonard Westphal MA '62 MDiv '72, former pastor in Omaha, Ne., is the director of trust services in the Missouri Conference. He holds a doctor of ministry degree from Andover Newton Theological Seminary in Boston.

He and his wife, Marcia, have two children: Weslia and Wesley.

Carol Crawford Nieman BS '63 MA '73, is kindergarten teacher at Spencerville Jr. Academy in Silver Spring, Md. Her husband, Rolf, is a doctor.

Rose Stoia BS '63, is a registered dietitian at Kettering Medical Center. She received her MEd from the University of Cincinnati in 1978. She is currently president of the Seventh-day Adventist Dietetic Association, community nutritionist for Kettering Medical Center, and recently named assistant director of KMC's education and training department.

She was one of the first dietitians in the midwest to appear on television regularly to offer nutrition information. She appears on WKEF-TV's weekly *Evening*, an electronic magazine and radio WAVI features her nutrition expertise on talk shows several times a year.

An adjunct of her work is "Health Age Appraisal for the Total Woman," an exercise, diet, personal care and improvement program. She has prepared a brochure entitled "Feeding the Vegetarian Infant." And has taught various classes in the past year with a total of more than 8,000 students.

Her husband, **Joseph** BA '66 MA '71, is the medical librarian for Kettering Medical Center. They have two children: Joel and Janelle. And are active in the Dayton Far Hills Church and belong to the Dedication Singers.

Lester Levi Bennett MA '64, is a pastor in the Northern California Conference. He received his MDiv degree from Golden Gate Baptist Theological Seminary in 1969. He and his wife, Leona an RN, have three children: Lawrence; Lyle, a graduate student at Andrews; and Lynette Kinsey, whose husband **Fred** ('78), is a pastor in Ohio.

Duane D. Carlson BA '64, is a supply clerk in the purchasing department at Hinsdale Sanitarium and Hospital in Illinois. He enjoys his library and stereo system with nearly 500 cassette tapes. He is active in the Hinsdale Korean Church.

He and his wife, **Deborah Latta** Occ Ed '73, have one daughter: Vicki Sue born March 21, 1978. Deborah is a file clerk in medical records at the hospital. He has two sons: James, a student at Hinsdale Jr. Academy; and Duane, Jr. of Berrien Springs.

William Cemer BMu '64 MMus '69, band instructor at Collegedale Academy, and his 40-member concert band presented a secular concert at Andrews Academy on Friday morning, Feb. 9 and a sacred concert at Pioneer Memorial Church on Sabbath afternoon, Feb. 10.

Victor S. Griffiths MA '64, former dean of the Graduate School at Loma Linda University, is the associate director of education and editor of *The Journal of Adventist Education* at the General Conference of Seventh-day Adventists.

He received his PhD in English Literature from the University of Nebraska in 1970 and has held a broad range of administrative and teaching positions. He holds membership in a number of professional organizations such as the American Association for Higher Education, and the American Association of University Professors. And he is past president of the National Association of Seventh-day Adventist Teachers of English.

Griffiths and his wife, Barbara, have two sons: Robert and David.

Sam Robinson BS '64, recently returned to Philippine Union



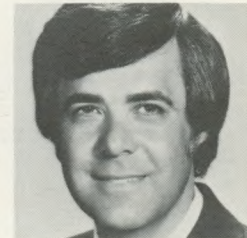
Victor S. Griffiths



Leo R. Van Dolson



Rose Stoia



Richard Barnett

College in Manila to serve as a builder. He and his wife, Gladys, have three children.

Harry Bennett MA '65, and his wife, Marilyn, were on the Andrews campus during the fall quarter of 1978. Their two young children: Bradley and Bonnie attended kindergarten at Ruth Murdoch Elementary School.

They have returned to Northeast Brazil College to serve another term.

Wil Clarke BA '65, and family are returning home for a furlough from Cape, Republic of South Africa in June 1979. They are looking forward to seeing many friends while in the United States. He and his wife, **Sylvia** ('61-64), have three children: Esther, Julia and Ricky.

James Clizbe BA '65 MA '69, former principal of Garden State Academy in New Jersey, is superintendent of education for the Ohio Conference.

His wife, **Ellen** BS '69, is a teacher and does accounting work at Mt. Vernon Academy. They have two children: Robert and Kari.

Stan Baldwin MA '66 MDiv '66, is teaching junior and senior Bible, is guidance counselor of Newbury Park Academy and associate pastor of the Newbury Park Church. He and his wife, **Jerolyn**, have two sons: Brent and Mark.

Mario Alfredo Collins BA '66, is director of public relations at Montemorelos University in Mexico. He and his wife, **Luisa**, have two children.

John Glass BA '66 MDiv '68, former pastor in Alpena, Mi. has been transferred to the Escanaba and Menominee churches.

He has been active in the radio ministry for seven years with a five minute daily devotional type of program and was recently approached by a local television station about producing a program for them. He enjoys winter sports of cross-country skiing and rebuilding snowmobiles. He writes: "I find myself enjoying FOCUS more all the time."

He and his wife, **Teresa** ('68-69), have two children: Charity Elizabeth, born January 28, 1979 and Candace Anne.

Richard T. Williams BA '66, formerly a pastor in North Carolina, is pastor of the Cottonwood, Sedona and Camp Verde churches in Arizona. His wife, **Sylvia** BS '64, is an accountant.

They have two children: Carol Jeannette and John Arthur.

Sylvia Nosworthy BA '67 MA '69, has accepted a one-year position as assistant professor of English at Walla Walla College. Her area of speciality is teaching English as a foreign language and has spent several years as chairman of the English department at Korean Union College in Seoul.

T. Brooke Sadler MA '67, is president of Pakistan Adventist Seminary and College. Prior to this he was principal of Lakpaha Adventist Seminary in Sri Lanka.

His wife, **Patricia J.** ('59-60), is a homemaker, teacher to their four children and active in taking in homeless children. To date more than 12 orphans have been placed in homes around the world. At the present time, they have five orphans who will be placed by the Adventist Adoption Agency.

Their children, three of whom are adopted from Pakistan or Sri Lanka, are: Thomas Kevin, Pamela Lynn, Pamela Jillyn, and Priyanthia Janelle.

Carlos Schwantes BA '67, Walla Walla College history professor, was awarded an Emil Sick award for a book which he has authored on Northwest labor history. The book, *Radical Heritage: Labor, Socialism and Reform in Washington and British Columbia, 1885-1917*, will be published by the University of Washington Press, Seattle in April 1979.

This award has been given to only two other books in the past 12 years. He was president of the Association of Western Adventist Historians during 1977-78.

His wife, **Mary Alice Dassenko** ('64-67), is assistant professor of home economics at the college. They have one son: Benjamin Sidney, born June 14, 1978.

Richard L. Yuki MD BA '67, has joined the medical staff at Porter Memorial Hospital in Denver, reports administrator Ronald L. Sackett.

Yuki, 33, a general and vascular surgeon, completed a five-year surgical residency at the Mayo Clinic, Rochester, Minn. in 1978. Before his residency, he was with the U.S. Public Health Service, National Health Service Corps, in Curtis, Nebraska.

He was graduated from the Loma Linda University School of Medicine in 1971.

His wife, **Joylin** BA '68 MA '69, is from Canada and holds a doctorate in organ performance from the University of Missouri, Kansas City. She is the new organist for the Denver South Seventh-day Adventist Church on the Porter Memorial campus and, already, her performances at regular and special church services have been greatly appreciated.

Ed Boyatt MDiv '68, is principal of Glendale Academy in California. Jan. 10, 1979 he earned an EdD from the University of Southern California. His dissertation was entitled "A Survey of Collaboration Among Teachers in Selected Seventh-day Adventist Secondary Schools".

John Ernest Marter MA '68, is principal of Rusangwa Secondary School in Monze, Zambia. His wife is the former Joyce Ann Burton.

Elfriede Matejsik MA '68, has accepted the position of assistant professor in business administration at Western New Mexico University in Silver City, N.M. Dr. Matejsik was in the 1978-79 edition of *Who's Who in the South and Southwest*. She gave a lecture on her dissertational research at the Education Research Association at their annual convention in Toronto, Can.

Daniel Rondini BA '68, a school social worker for the Chicago Board of Education for the past seven years, received his master's in social work from the University of Wisconsin in 1978.

He has been accepted as a doctoral student in social work at the University of India in Bombay. He will begin his work this summer.

Nikolaus Satelmajer BA '68 MDiv '71, former associate director of Metro Ministries in New York City, is secretary-treasurer of the New York Conference. He and his wife, **Ruth** 2 yr '63, have four children: John, Nikole, Heidi and Ingrid.

Royce C. Thompson MBA '68, has returned to the Far Eastern Division in Singapore where he is assistant treasurer. He and his wife, **Elaine** BA '52, have one son.

Sundar das Kujur MA '69, is principal of the Seventh-day Adventist high school in Roorkee, India. He also serves as the church pastor and the choir director. His wife, **Annie**, his son, **Dever** and daughter **Daphne**, all participate in his choir.

He writes: "I want to thank you for the FOCUS which comes from

time to time regularly. I thoroughly enjoy it and want to congratulate the good work you are doing in each issue."

Paul E. Dixon MDiv '69, is a pastor-pilot for the Sarawak Mission in Malaysia. He and his wife, **Rebecca Ann**, have two children.

E. Toni Gardner MA '69, has joined the conference pastoral staff for the Southeastern California Conference. Before this appointment she has served as a teacher in the South Central, Allegheny West and Lake Region Conferences. She has written a number of gospel songs. Toni will be working under the direction of Elder Horace Barker, director of black ministries.

William W. Messner BS '69, assistant professor of business at Walla Walla College, passed the bar examination for the state of Washington. He holds a master's degree in management from the University of Cincinnati and a juris doctor degree from the University of Cincinnati Law School.

Larry Mitchel MDiv '69, will join the Pacific Union College religion department after completing his doctor of theology program at Andrews.

G. Edward Reid MDiv '69, formerly a pastor in the Alabama-Mississippi Conference, is director of the health department for the Georgia-Cumberland Conference.

Nanette E. Wuchenich BA '69 MA '70, recently completed her medical degree from Loma Linda University and is interning at Loma Linda University Medical Center. She was featured in the Women's Issue of the *Alumni Journal* sponsored by the Alumni Association of the Loma Linda University School of Medicine.

James E. MDiv '70, and Judy Thurmon BS '70, are at the Seventh-day Adventist Mission of Sabah in Malaysia. Thurmon writes: "... We are very fortunate to have entered the country since the government threw out all foreign missionaries in 1970 and we have been the first missionaries back in the country in seven years. Even though there has been times of disappointment, the joys far outweigh them. We are encouraged by the number of baptisms that we had last year, in fact, the highest in the history of the mission—618 souls.... We

have three main areas of emphasis: (1) evangelism, (2) upgrading of our teachers and pastors, and (3) establishment of mission industries which will provide a job for the students, teach them a vocation and bring in much needed revenue to our mission. . . ."

Wolfgang Struntz BA '70 MA '73, is assistant director of the Pacific Union College Counseling Center.

Barbara VanBelle BS '70, is teaching developmental and advanced reading to junior high school students at Jefferson Middle School in Monroe, Mi. She received her master's degree in special education in the area of the emotionally impaired from Eastern Michigan University in 1977.

Linda van Niekerk MMus '70, presented a sacred vesper concert on the Cassavant pipe organ at the Loma Linda University Church late last year. She teaches at Grand Rapids Junior College, is organist and choir master at St. Paul's Episcopal Church in Grand Rapids, teaches private piano and organ lessons in her home, and is working on a doctoral degree at Michigan State University.

Ernest Yap BS '70 MBA '72, is assistant administrator and comptroller at Louis Smith Memorial Hospital and Lakeland Villa Convalescent Center. He and his wife, Rhonda, live in the "deep South" where pecans and peanuts grow in their backyard. They miss the snow of Andrews.

Cynthia Maycock Dukes BS '71, is a homemaker and mother of two small children. She resides in Berrien Springs.

Bruce Edward Flynn BA '71, is a pastor-evangelist for the North British Conference in Nottingham, England. He and his wife, Pauline, have two children.

David J. Huber BA '71 MDiv '74, is pastor of the Valley View Church in West Virginia. He was ordained in October 1978, is a member of the board of directors of the West Virginia Lung Association, a MPH candidate from Loma Linda University and is presently building a new church and school complex on an 80-acre tract.

His wife, Candace, is director of patient education at Princeton Community Hospital.

Rene Quispe MDiv '71, former theology teacher at River Plate College, is pastor of the San

Antonio Spanish Church in Texas. He and his wife, Alviria, have two children: Cynthia Darlyn and Edgar Max.

Carlyle B. Skinner MA '71, is pastor of the Riverside Kansas Avenue Church in the Southeastern California Conference. Prior to this he was the first black director of the Davis Indian Mission in the Guyana Conference. He and his wife, Lenore, have four children: Carla, Gidelle, Wayne and Norma.

Bonnie G. Widicker MA '71, is a teacher at Far Eastern Academy in Singapore.

Alberto DosSantos MA '72 EdD '77, is president of Franco-Haitian Seminary in Port-au-Prince, Haiti.

Linda BS '72, and **David A. Freehling** BS '78, reside in Berrien Springs. Freehling is employed by the Bendix Corporation, St. Joseph, and Linda is a nurse in a doctor's office. They have two sons: Patrick and Timothy.

John R. Godfrey MA '72, received his master of education degree from the University of Western Australia in 1977 and was promoted the same year to lecturer in education at Avondale College.

He and his wife, Janet, have four children: Karena Rose, Michal Rae, Lauren John and Brycen Robert.

John O. Robinson MDiv '72, a former Spanish pastor in Illinois, is the pastor of the Calxico Church in the Southeastern California Conference. He and his wife, Carmen, have four children: Carol Ann, John O. Jr., Jerry Mark and Mario Andrew.

Gary Russell BA '72 MDiv '74, is a pastor in Okeechobee, Fla. He is currently working on his MPH degree on the off-campus program offered by Loma Linda University. He writes: "would love to see old classmates if they visit Florida; would also love to hear from Andrews friends."

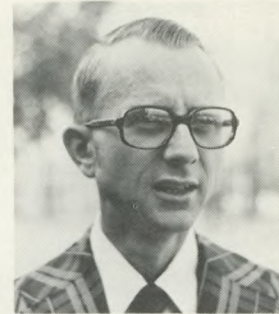
He and his wife, Diane, have two children: Chad Michael and Kurt Landon.

Alfred W. Burdick MBA '73, is a teacher at Korean Union College in Seoul. He and his wife, Barbara, have two children.

Dale Halvorsen BS '73, is the campus maintenance director at Pioneer Valley Academy. Prior to this he held the same position at Minneapolis Junior Academy.



Ed Boyatt



Harry Bennett



The Maranatha Singers of the SDA high school in Roorkee, India. Back row (fourth from left) is Sundar das Kujur, director and his wife, Annie.



Carlos Schwantes



Daniel Rondini



Richard L. Yukl



E. Toni Gardner



Patti Edwards



Victor A. Schulz



Elsa Schulz



Ron Halvorsen

He and his wife, Cheryl, have a daughter: Lori.

Albert Mel Long MA '73, is assistant ministerial secretary of the Trans-Africa Division in Salisbury, Rhodesia. He and his wife, Myrna, have two children.

Francis D. McKey MDiv '73, has returned to the Zaire Union in Kanga, Zaire to serve as a departmental secretary. He and his wife, Kathleen, have two children.

Bob BA '73, and **Diane VanBelle Prouty** BA '73, are teaching at LuKanga Seminary in Zaire, Africa. Prouty is teaching pedagogy classes and Diane is teaching the missionary children.

They have two children: Heather and Danny.

Lewis Edward Blackwell MDiv '74, is a pastor in Columbus, Miss. In 1976 he received the "pastor of conference" award, plus recognition for his lay activities work; organization of a new

church in West Point, Miss.; and the Tuscaloosa, Ala. church building renovation.

He was ordained in June 1978 at the Oakwood College camp meeting.

His wife, **Genevieve** MA '73, is an English teacher at the Ministerial Institute and College in West Point, Miss. Both are studying for their MPH degrees from the off-campus program of Loma Linda University.

They have two children: Lewis and Ethel.

Glen Greenwalt MDiv '74, has accepted a one-year position at Walla Walla College as a guest lecturer of theology. Prior to this he was assistant pastor of the Vancouver, Wa. church.

Lois Kettner BS '74, is teaching at Hongkong Adventist Hospital in Hongkong, China.

J. David Newman MA '74, is lay activities and Sabbath school

director for the Ohio Conference. He and his wife, **Phyllis** ('62-63), have two children: Michelle and Heather.

Celia Anderson BA '75, is a master's candidate in political science at American University in Washington, D.C. She is studying to become a lawyer.

Alf Birch MA '75, former conference president in the Republic of South Africa, has returned to the Andrews campus to study for his doctor of ministry degree. Following this, he will return to the South African Union Conference where he is under appointment as ministerial director.

Herbert K. Crawley ('75), is a pastor in Salisbury, N.C. He is working on his MPH from Loma Linda University's off-campus program.

His wife, Linda, completed her associate degree in nursing from Rowan Technical Institute in Salisbury in Sept. 1978.

They have three children: Kimberly Lynn, Herbie K. and Tierney Nicole.

Randall ('75-77), and **Cherry Appenzeller Jewell** BS '77, are living in Aberdeen, Md. where Jewell is the pastor of the Wilna and Norrisville churches. Since finishing at Andrews, he has obtained his MPH from Loma Linda University. Cherry is a staff nurse in the intensive care unit of Fallston General Hospital in Fallston, Md.

Joyce Loret Occ Ed '75, is a cook and baker at Southwestern Adventist College in Keene, Texas.

Kathy Derringer Matsumura BS '75, received her MS in nursing from Loma Linda University in June 1978. Her husband, Gary, is a medical doctor doing an OB-GYN residency at the White Memorial Medical Center in Los Angeles.

Louny Morales MDiv '75, is a pastor-evangelist for the West Puerto Rico Conference in Mayaguez, Puerto Rico. He and his wife, Raquel, have one child.

Sharon Scheller MA '75, is the director of guidance, counseling and testing at Campion Academy in Loveland, Co. She taught physical education to grades seven and eight at the Ruth Murdoch Elementary School prior to this.

Barbara K. Wilson BS '75, and family are living in Blantyre,

Malawi. Her husband, Fred, is president of the South-East Africa Union. They have two children.

Shirley Bristol BS '76, is teaching medical-surgical nursing at Pacific Union College, Glendale campus. She is working on a master's degree at Loma Linda University. Her husband is **Arlen A.** MA '76.

Bruce A. Dillon BA '76, is the advertising coordinator for Southern Publishing Association in Nashville, Tenn.

Patti Edwards BS '76, has been appointed sales representative for coated fabrics produced by the Plastic Products Division of Uniroyal, Inc. Uniroyal's coated fabrics include naugahyde and koylon.

She will be based in Buffalo, N.Y. and have responsibility for the sales activities in the western New York area.

She has been with Uniroyal since April 1978 when she joined the company as a sales coordinator at its Mishawaka, Ind. facility.

Uniroyal, Inc., is an international developer and marketer of chemical, rubber and plastic products.

Bill MAT '76, and **Sharon Fitts Jr.** MA '76, are English teachers at the Adventist Seminary of West Africa in Ikeja, Nigeria. They have one son: Stephen DeCamp born Sept. 11, 1977.

Monte Gale Salyer BA '76 MA '78, is an English instructor at Korean Union College. He and his wife, Penny, have one child.

Barry Brandon MDiv '77, is a pastor in the Lake Region Conference. He and his wife, Patresla, have one child: Tiffani Khrel.

Bonnie Casey MA '77, soprano, has recently released her first solo album, "Maybe Soon". She is a member of the Take Three. This album is especially designed for the young people and the young at heart. The orchestrations are by Jeff Wood.

Mark Chiu BA '77 MA '78, is a teacher at South China Union College in Clear Water Bay, Hong Kong.

Laurel MDiv '77, and **Gerard Damsteegt** MDiv '69, are a husband/wife team working for the Arlington and Fairfax churches in the Potomac Conference. Damsteegt holds a master's degree in nutrition and health education from Loma Linda University and a PhD from the Reformed University of Amsterdam in theology.

Laurel received her MPH from Loma Linda University in 1978. They are interested in sharing in the health evangelism area, as well as preaching and teaching the word of God.

Martin Lee Jackson BS '77, and **Connie Jean Hummel** AS '78, were married during the summer and spent their honeymoon in Florida. Jackson is a minister in Hancock, Mi. Connie is a homemaker and church secretary.

Ben Jones MA '77, is teaching at Blue Mountain Academy in Hamburg, Penn. He and his wife, Shirley, have two children: Ben IV and Darin.

Seth A. Laryea BA '77, is chaplain, guidance coordinator and Bible teacher at the Seventh-day Adventist Teacher Training College in Ghana, West Africa. He received his certificate in guidance and counseling from the University of Cape Coast in 1978, is district secretary of the Adventist churches in Koforidua and superintendent in the Ghana education service.

Daniel McEown BS '77, began dental school at Loma Linda University in January. His wife is the former **Linda Brown** MA '76.

Margareta Murmylo MMus '77, is pursuing doctoral studies at Uppsala University in Sweden. She and her husband, **Johannes** MA '76, have two children: Gabriela and Johanna Christine.

Emmanuel O. Ndueze BA '77, is treasurer of the East Nigeria Conference of Seventh-day Adventists. This conference, though relatively new, has the largest population of SDAs in Nigeria, for it comprises four states of Nigeria. He writes: "We have a huge task before us. But, by His grace, we shall conquer."

Jim Reinking MDiv '77, is a pastor in the Upper Columbia Conference. His wife, Donna, writes: "We are well into the second year of our first district. We have two churches 16 miles apart, and find our work here both rewarding and challenging. Both churches are small, but with two building programs, a church school and all other odds-and-ends, we certainly keep busy. It's so good to be part of this work."

John M. Scott MDiv '77, is a pastor-evangelist for the South Caribbean Conference in Port-of-Spain, Trinidad. He and his wife, Janet Ann, have four children.

Kenneth L. Scribner MDiv '77, is pastor of the Farmingdale and

Richmond, Ma. churches. Before this appointment he worked in the Northern Vermont District. He and his wife have one son: Kenneth.

George Carlyle Worrell MA '77, is a ministerial intern for the South Caribbean Conference in Trinidad. He and his wife, Patricia Ludella, have two children.

John Zapara MDiv '77, is a pastor in the Northern California Conference. He and his wife, Jeannie, have one son: Joedy Alan born May 24, 1978.

Wallace Amundson BA '78, is SAWS director to Burundi. He will be the connecting link between the Burundi Government and the SAWS in Washington D.C. in the distribution of food and clothing to the needy. He and his wife, have two children.

Allan A. Chase BMu '78, is a teacher in St. Croix Secondary School in Christiansted, St. Croix.

Pam Lu Guthrie MA '78, is teaching home economics and art at Campion Academy in Loveland, Co.

Timothy Knott BS '78, is teaching industrial arts at Laurelbrook School in Tennessee. He is working on the school farm and starting a driver education program.

James Kyle MDiv '78, pastor of the Delaware Avenue church in Southern California, was honored by the Los Angeles Police Department for his part in helping to quell racial violence that hit the community of Venice in June. At the award presentation July 28, 1978, he was also given the Certificate of Merit from the Los Angeles Human Relations Commission for his community service activities.

Kyle serves on a committee to work with community leaders on problems such as housing, community-police relations and education. This group of which Kyle is chairman, arose from a group of concerned citizens, whose goal is to work at resolving the main conflicts in the Oakwood area of Venice.

Laurel Laing MA '78, is pastoring in Worcester-Northboro, Mass. He and his wife, Sherry, have two children: Andrew Nathan and Lorelee Dawn.

Ayers Douglas Leon MDiv '78, is a pastor in the Montana Conference. He and his wife, Roxanne, have two children: Laura Susanne and Patricia Jean.

Nada Milenkovic BMu '78, is teaching piano, organ and directs the singing group, the Madrigals, at Cedar Lake Academy.

Betty Moravati BS '78, is an administrative secretary at the Loma Linda University library.

Lee Newby BA '78, is pastor of the Estherville-Spirit Lake district in Iowa. He and his wife, Connie, have two children: Lee Allen Jr. and Michael Lee.

Richard Lee Rawson MBA '78, is assistant director of personnel at Kettering Medical Center in Ohio.

Victor A. Schulz ('78), is in charge of the Spanish work in the Indiana Conference. He received a "Golden Key" to the city of New Orleans in 1977 after holding a series of evangelistic meetings there; he was chosen to be in *Who's Who in Religion* in 1978 and in the *Personalities of the West and Midwest for 1977-78*; and received the "community leaders and noteworthy American award" in 1978.

He is the author of "Flight 695 to Jerusalem".

His wife, **Elsa** ('77-78), is the former contralto soloist for the church's TV program in South America. She has performed in 22 different movies and has made two records.

They have two children: Ronald and Leroy.

Susan Kay Snelling BMu '78, is an instrumental music teacher at Lodi Academy in California.

Ron Halvorsen (former staff member) is ministerial association secretary of the Central Union Conference. Before this appointment, he was pastor of the church on the campus of Southwestern Adventist College in Keene, Texas, and he initiated a television program called "Impact".

In his new responsibilities he will coordinate the Central Union's program of public evangelism and will foster the interests of the pastoral ministry throughout the local conferences.

He and his wife, Carol, have two children: Ron, Jr. and Diane.

Donna Marie Behner Porco (former student), is a homemaker in Sacramento, Ca. She and her physician husband, Setty, have three children: Chris, a student at Pacific Union College; Brenda, a senior at Sacramento Union Academy; and Mark, a sophomore at the academy.

A Time to Cherish

ORDINATIONS

Theodore J. Chamberlain MDiv '70, was ordained Nov. 25, 1978 at the church he pastors in Charlottesville, Va. He holds a master's degree from Loma Linda University and a doctorate from the School of Theology at Claremont. He has done further study at Fuller Theological Seminary in Pasadena.

His wife, Faye, is currently writing her thesis for the master's degree from Loma Linda University's School of Education.

MARRIAGES

Fernell Rachel Knapp MA '72, and **Kenneth Louis Krull** were married on Dec. 25, 1978 in the Hamilton, Montana Seventh-day Adventist church. They are living in Franksville, Wis. Krull is employed by the Case Company in Racine, Wis.

Louise Elizabeth Buxton BA '73, and **Kimber Lee Schneider** BA '67, were married Dec. 20, 1978 at the University Church in Loma Linda, Ca.

Myra Ellen Bowman BS '77, and **David John Kloosterhuis** were married Sept. 17, 1978 in Danville, Ill. They reside in Berrien Springs where Kloosterhuis is attending Andrews University and Myra is a nurse.

Judy Marie Marsh BS '77, and **J. Frank Teeuwen** MDiv '77, were married Nov. 5, 1978 in the Berrien Springs Village Church. They reside in Eindhoven, The Netherlands where Teeuwen is pastor of the Eindhoven Seventh-day Adventist Church. He writes: "Eindhoven is located in the southern part of the Netherlands which is traditionally Roman Catholic. Progress is slow indeed and the church gain is below average."

Ginger Creech BS '78, and **Bradley Hill** BA '78, were married July 16, 1978 in Dayton, Ohio. They honeymooned on a cruise ship in the Caribbean. They moved to Pioneer Valley Academy in New Braintree, Mass. in August where Hill is P.E. and gymnastics teacher.

Ginger is a homemaker. They both work with the gospel singing group in the area.

A
Time to
Mourn

OBITUARIES

Ashley G. Emmer BA '47 MDiv '56, 73 years old of Wasco, Ca. died Nov. 7, in Bakersfield.

He was born in Allahabad, India in 1905 and was married to Kate Scott in India years later. After her death, he married Mabel Marsh in Wasco, Ca.

Emmer was a teacher, lecturer, evangelist and pastor. Graveside services were conducted at Mount Hope Cemetery in College Place, Wa. by Elder E. S. Humann.

Irene Lovell, 82, of Springfield, Ore. died Jan. 25. Mrs. Lovell was the original Aunt Sue of Your Story Hour. Her husband, Vernon, was business manager during the 1940s and early '50s at Andrews University.

She is survived by her husband, Vernon; a daughter, Kathleen Hartzell; grandchildren and great-grandchildren. Memorials may be made to Your Story Hour.

Jacob E. Riffel, born Mar. 6, 1893 in Lehigh, Kan., died Jan. 9, 1979 in Berrien Springs. He served as plant service superintendent at Emmanuel Missionary College from 1935 until his retirement in 1960.

Mr. Riffel convinced Elder Nethery, president of the Lake Union Conference, that a new service plant was necessary in order for the college to be maintained and Nethery took it upon himself to raise money for college development. Many of the golden brown brick buildings on the present campus of Andrews were built under Mr. Riffel's guidance. Except for the brick layers, all the work was accomplished by the plant service

crew and student labor. He was the first to say that the numerous roads that cut up the campus should be reduced.

His last great building project was the building of Pioneer Memorial Church. **THE WISDOM SEEKERS** by Emmett K. VandeVere, says "The college plant services—under the management of Jacob Riffel—'contracted' the construction of the big structure, earning a 'profit' of \$20,000."

At the age of 67 he retired, still living near the plant service building—which he built and loved. Today the building still continues to serve as a central hub for the service and maintenance of all the university buildings.

Surviving are his wife, Hulda; a son, Horace, of San Marcus, Ca.; three sisters and two brothers; seven grandchildren and one great-grandchild.

A
Time to
Sow

—ANDREWS AUTHORS—

Jeanie Meets Ellen White by **Becky Ponder** BS '78. Pacific Press Publishing Association.

This is a true story of Jeanie, a young girl living in Australia during one of Ellen White's visits there. She found Mrs. White's accent funny and giggled throughout the meeting disturbing many people. What did Ellen Marie do? What did Jeanie do? You must read the book to find the answers.

Becky is a homemaker. Her husband, Tim, is a minister in the Oklahoma Conference.

As You Think (Uplook Series) by **Gerald R. Nash** ('27). Pacific Press Publishing Association.

Those who reach a high plane of living in areas of health, happiness, sociability, business success, and character building need to formulate goals and then channel their thoughts and attitudes toward those goals. Do you want to know how to do this? Read this book.

Nash, a retired minister and missionary, enjoys gardening as well as reading and writing books.

Power for a Finished Work by **J. L. Shuler** (former faculty member). Pacific Press Publishing Association.

God's dynamo is ready for the completion of the gospel commis-

sion. Are God's people prepared for the essential thrust that culminates in the appearance of our Saviour to reap earth's final harvest? This book will help you in this preparation of heart and give you an outward thrust of the gospel to help gather God's people of all lands into the kingdom.

Shuler, now retired, served as president of four conferences, a union evangelist and professor of evangelism at the Seminary. He is credited with a number of "firsts" in the realm of Adventist evangelism. His hobbies include travel and photography.

Baseball, Popcorn, Apple Pie, and Liberty by **Roland R. Hegstad** MA '54. Review and Herald Publishing Association.

In this book the author presents a cross-section of *Liberty*, magazine's best articles for two decades. Church-state entanglements, freedom of the press, mail-order religions—all of these and more are examined in carefully-documented style or with humor by the editor.

Hegstad, an associate secretary of the religious liberty department of the General Conference of Seventh-day Adventists, has been editor of *Liberty* since 1959. He has authored numerous books and articles. His work calls him before legislative bodies in Congress and across the United States, as well as overseas.

Healing: Faith or Fraud? by **Wayne Judd** MA '65 MDiv '66. Pacific Press Publishing Association.

This book describes a typical faith healing and shows and points out the Bible reasons why these kinds of healing extravaganzas are not the biblical way of going about healing people.

Judd is currently working on his PhD at the Graduate Theological Union in Berkeley, Ca.

Sakae Kubo BA '47 MA '54 MDiv '55, has had his beginner's Greek New Testament grammar textbook accepted for publication in June, 1979 by the University Press of America. The book is intended for use in beginning college or seminary Greek classes and has already been used successfully in manuscript form at Walla Walla College, Andrews University and Union College.

A
Time to
Share

Clyde E. Ondrizek MA '66, writes from Bangladesh:

My family and I came to Bangladesh in September of 1977, where I am serving as principal of our high school-seminary program here in Bangladesh. When we first came to Bangladesh we came via Bangkok and there waited (almost a month between Bangkok and Singapore) for our visas to enter the country. We actually did not get a visa, but only an entry letter, which caused a problem when we did get to the country. After we did arrive and were waiting for our visas we found out that it would be touch and go as to whether visas were going to be issued. If it had not been for intervention of certain countries, the visas would probably not have been issued. It has been interesting since then.

Our work here at the school is a real challenge. It is a mission school in the true sense of the word and no matter where I turn there are tremendous needs. God has been good to us and progress has been made and hopefully will continue to be made. One of our most pressing needs is for an administration-classroom building and hopefully with the 3rd quarter 13th Sabbath offering for 1979 we will be able to go ahead with this project.

Taking the gospel message to a land of 80 million people also poses a real challenge. Bangladesh is a Moslem country and preaching the gospel is not an easy situation as you would find it in other non-Moslem countries. Our first seminary class held an effort not far from the school and we expect between 10-20 to be baptized from that effort. We thank God for this.

I am writing this by candlelight. The electricity has been off since 10:30 or so this morning and who knows when it will come back on. Interesting—especially when we are almost totally dependent on electric. This is a common occurrence here.

Thanks for sending FOCUS. I enjoy it.

The Young View



Opal Hoover Young

"Some pieces of paper just don't want to be written on," commented a columnist on a recent interview over PBS. If you stare at a sheet one hour, two hours (once four hours for him), and it just stares defiantly back at you offering no inspiration whatever, yank it out, he advises. Toss it into the wastebasket and keep on trying until you get a friendly sheet.

I think I have such a one in my typewriter now. It invites me to remember some things about Andrews in its EMC stage—some things that fashioned the lives of young people then and in the years to come. Some of those things have left no record as such on the books; but it seems a shame they should be forgotten, die unsung or fade away like old soldiers.

For example, probably few FOCUS readers will recall the era of the "Tables-for-Eight" system in the dining hall. This is the way I remember it—

Once a month, on the 10 by 2 (my guess on size) planks that were butted together to make pillars that constituted the basement cafeteria ceiling and the first floor of Birch Hall, the matron (culinary director) would post lists of names of persons who were to sit at certain tables for the ensuing 30-31 days.

"What kind of table did you draw?" was the common question across campus during the interim of seating change schedules. Reactions were three: "Great," "Not bad," "Kind of lousy." Corresponding feelings: delight, tolerance, painful acceptance.

A host and hostess were assigned to each table and two males designated to carry the trays of soiled dishes back to the utility room at meal's end. First, a plate was passed to collect the silver (just call it flatware). Then the dishes were stacked—at the table—Emily Post and/or Amy Vanderbilt to the contrary.

After these ceremonies, the waiters most likely returned to the table where the camaraderie of friendly chatter was continuing. Not always erudite conversation I admit, even through the glass of years which has a tendency to highlight the glamour of the past.

Table chatter would often reach a low such as ribbing a fellow because of his admitted liking for Protose, the common denominator of meat analogs before the days of gluten and soy products. Admitting a taste for it was like praising the "establishment" in later years. Some pretty girl would warn, "Lips that touch Protose shall never touch mine." That era was not far removed from the days of the old liquor slogan and the remark was considered pretty funny then. I like to think that in these days of television, expanding knowledge and exposure to different world cultures students are more sophisticated.

Of course, the world's problems as we saw them then were examined and answers sought. That has been true of all eras. Youth always have answers—and many of them are right. The problem is that it takes people to work out even the right answers, and there are not enough people who care.

There was conversation on spiritual things, too, and members of a table pretty well knew where everyone else stood on an issue.

Indeed, by the time we sat through nine months of tables, we were well acquainted with the 400 to 500 students who comprised the college enrollment.

When the old bell (shipped to EMC after its sojourn at Battle Creek College) sounded the hour, students would come into the dining hall to their assigned places and stand while a blessing was asked on the food. Then the diners sat down and waited their summons to the serving lines. (Sounds awfully slow? I've waited longer on occasion at the Campus Center Snack Bar!) Sizes of food servings varied with the dispenser and also depended on whether she was dishing food for a boy friend or other favored person.

Those table days stand out like scenes painted in fresco on the panel of remembrance. Even the moods of some days stand out in full color after many years. One such occasion comes to mind now. I'd had one of the "low" days that alternate with "high" days like horses on a merry-go-round. One of the boys at the table noticed and said, "I'm going to get you a bowl of soup. There's nothing like a good bowl of soup

to raise one's spirits." He got the soup, and my spirits were raised—maybe the soup, maybe the kindness. But I still find that a bowl of soup is a help! Shows how long a kindness will last!

Perhaps more than any other place on campus were friendships formed and acquaintances made that in later years carried our interests to places all over the world. And the associations at those tables did untold good in making students feel at home even if the food wasn't always like mother made. At times there were bleak periods when the culinary department was low on funds; the servings of fried potatoes and onions were pretty scant on the potatoes.

When I was still at the FOCUS editor's desk, a letter came from a former student. That letter had tears in it, real weepy tears. "I have a son who is a freshman at Andrews and he feels so lonely. Why can't they bring back the old table system we used to have? I know the institution has grown, but there ought to be some way to manage it."

I don't see how it would work at Andrews in the present setup of activities, staggering of class and work schedules, and space and time problems. But it would be a wonderful thing. For the shy student who hesitates to join a group of more-or-less strangers, it is a godsend. Incidentally, the particular student mentioned above did find a lovely wife at Andrews even without the table system!

One reason, however, for the table system to be remembered fondly is that the dining hall was, in a sense, courting ground. With dating privileges largely limited to Saturday night entertainment and chaperoned outings, the tables were a place to look over the field without having to "declare" to the general public.

(Speaking of dating, allow me an aside: One fellow was dating his girl in one of the air-conditioned autos of the time with a cozy threesome arrangement, a chaperone being the third party. He was holding the girl's hand under cover of the laprobe—or so he thought until he discovered it was the chaperone's hand.)

Switching back to the "declaring" business, when a couple once had a date in public, it was almost

like making an announcement of an engagement. If you changed after that, you were "playing the field." Following up a table interest was a little easier. Of course, only unwittingly were known couples seated at the same table.

At Friday evening supper, there were sweet rolls—stacks of them. Take as many as you want, enough for Sabbath breakfast, too, if you wanted to sleep in a little late instead of making the 7:30 deadline at the cafeteria. "As many as you want" varied with the circumstances. Appetites were often curbed for lack of funds to indulge; some, I like to think, were governed by temperance. One chap,

however, became something of a legend when it came to carrying out the tallest stack.

Permission was given occasionally for "special" tables. You could have your own special dinner party with guests from other tables—even couples. The occasion was known as a "feed." What made it different from the regular cuisine was that (if you paid for it) the cafeteria would make you either a nicely decorated cake to be cut at the table or a fruit ade special. Take your choice, but not both—too extravagant. Then you added candles and decorations to make it a night to remember! An extra special occasion might call for a little

coloring added to the glasses of water to give them a special glow in the candlelight.

Sounds like the simple life, doesn't it? But we took the usual number of credit hours and were par for the course with problems of our own. Many students worked their complete way through college. There were few special funds, loans or scholarships waiting around the corner for applicants with or without money. One had to face the business office all on his own, unless one's family or a rich relative helped. Mostly, that didn't happen.

But, just to keep things in a democratic balance (and to get some

of the college chores done) everyone was required to work a certain number of hours a week. If you fell behind—ZAP—social privileges, such as the popular hikes, were cut off until the hours were made up. We used to help each other sometimes when our friends were on the campus-bound list.

So, that's the way it was. The old tables-for-eight system has long gone from Andrews, gone with other things seen now only in old film strips or read about in nostalgic essays. Some things have to be sacrificed to growth and progress. But here is a quiet tear of remembrance—for the good old days? Well, not really. And yet...

Announcements

Prime Time '79 Set for September



A graduate level North American Youth Leaders' Seminar will be held at Andrews University Sept. 4-13, 1979. Competence is the key word of this convention, which is jointly sponsored by the seminary Youth Resource Center and the General Conference youth department.

Its code name is "PRIME Time '79" (PRIME denotes Professional Resources in Ministry Effectiveness). A lot is expected of you. You are a professional! As a youth director, youth ministry administrator, educator, youth pastor or local youth leader, you are on the cutting edge of shaping lives for the future. Readiness for the '80s demands

competence and continuing training beginning now.

PRIME Time '79 is a unique youth leaders seminar. As no other, it links you with the practical and the professional. A two-track curriculum will provide core and electives designed for all phases of youth oriented ministry. This seminar is not only academically strong, but also provides program-ready materials. Personalized consultation and multi-dimensional resources will be available each day. A wide spectrum of imaginative and informative field trips is also included during this seminar. Guest speakers include Anthony Campolo, Norman Wright,

Barbara Varenhurst, Bailey Gillespie, Marlene LeFever, Colin Cook, Dan Rodden, Des Cummings, Jr., Smuts van Rooyen, John Hancock and Delmer Holbrook.

Lifelong Learning of Andrews University hosts this seminar, which can be taken for three graduate credits (\$200 inclusive) or one graduate credit (\$80 with literature, materials, field trips included).

Address your inquiries and pre-registration to: PRIME Time '79, Andrews University, Berrien Springs, Mich. 49104. Or call (616) 471-3246 or 3286 for further information. Registration is limited to 250 persons.

Brass Ensemble Needs Funds for Brazilian Tour

Andrews' brass ensemble, directed by Patricia Silver, will open a concert tour of Brazil in May, performing in some of the country's largest concert halls as well as in Seventh-day Adventist schools and churches.

The trip is the result of an invitation from the South American Division, which will provide transportation for the group within Brazil. But members of the ensemble must still raise approximately \$800 each for expenses.

Contributions to this project are urgently needed and are, of course, tax-deductible. They should be clearly marked, "Brass Ensemble," and sent to the Andrews University Music Department, Berrien Springs, Mich. 49104.

Something New, Something Needed

Many people have purchased property or securities at a low cost basis during former years. Inflationary conditions and other changes have often triggered tremendous appreciation in values so that if these assets are sold today the capital gains tax is extreme.

When persons or families find it necessary to sell such appreciated real estate or securities, they are faced with tremendous losses due to tax erosion. Existing legislation makes it possible to

avoid these tax losses by placing these assets in appropriately prepared Unitrusts or other Irrevocable Trust instruments.

Under these plans, individuals or families may obtain liberal income provisions during their lives, and after their death large resources may be left for charitable organizations such as Andrews University. Thus there is a two-fold provision, both for present personal needs, and, finally, for strengthening the proclama-

tion of the gospel to the world.

Because of the increasing urgency for vital information in this area of planning, Andrews University is making available a special quarterly letter to all those persons needing reliable assistance in planning for the disposition of appreciated assets. This periodic letter is being prepared by responsible legal and tax authorities retained by the denomination, and you may depend upon the information conveyed.

Due to technicalities in our laws, it is not easy to place this information in elementary language, but every effort will be made to simplify it through illustrations and practical avenues of communication. You may always feel free to place this information in the hands of your own legal and tax

counsel. It will often be helpful to them as they assist you in your planning. You may receive this quarterly letter without cost or obligation by requesting it from the university. Should you wish to place the request by phone, the number is (616) 471-3123.

Also you may depend upon the

trust staff of the university for the preparation of these documents. The university has acquired personnel with expertise in these complex areas of estate planning. Please address any questions to: The Department of Development, Andrews University, Berrien Springs, Mich. 49104.

Annual Food Service Workshop Scheduled for July



The 1979 Food Service Workshop at Andrews University will be held July 8 to July 26. This year's program will offer stimulating presentations on such subjects as principles of food preparation, purchasing and service by lectures, demonstrations, and laboratory experiences. Also included on the class agenda will be nutrition, modified diets, menu planning and special functions. Laboratory experiences will be centered in the Andrews University Food Service facilities and other related institutions.

Any person presently employed in, interested in, or wishing a

refresher course in food service production for institutions such as schools, hospitals, or extended care facilities may apply for the workshop. This summer's program is particularly applicable for food service supervisors, bakers, cooks and salad preparation personnel.

The course leads to a certificate from Andrews University and eligibility for membership in the Hospital, Institution, and Educational Food Service Society sponsored by the American Dietetic Association on the completion of two summer's workshop programs plus nine months in-service

training in the participant's own institution.

Workshop attendees will be able to earn four quarter hours of college credit each summer session they attend if the attendee qualifies for college entrance and makes the appropriate application through the office of the workshop director.

For application blanks write to Fonda L. Chaffee, Ph.D., Director of Food Service Workshop, Department of Home Economics, Andrews University, Berrien Springs, Mich. 49104.

Stress Reduction, Management Listed as Topics for Caribbean Cruise Course

The Andrews University Alumni Association, in cooperation with the Andrews Division of Life Long Learning, has announced a course with an uncommon appeal. Titled "A Seminar in Stress Reduction and Management," the program is to be conducted as part of a Caribbean sailing cruise.

Scheduled for December 14-23, 1979, the cruise course is designed to offer opportunity for Christian education, fellowship and entertainment. The package price of \$785.00 includes:

- Roundtrip jet air transportation from Chicago to Nassau.
- Accommodations for three nights (December 14, 21 and 22) in a high-quality hotel between Nassau and Paradise Island with breakfast and dinner every day.
- Continuing education units can be earned in the form of a seminar in stress reduction and management.
- A half-day sightseeing tour of Nassau and Paradise Island.
- Seven-day cruise of the Caribbean Islands, docking at

various ports for independent sightseeing.

- Three meals a day of vegetarian gourmet cuisine of national and international flavor during the cruise.
- Hotel taxes and tips.

For a Boston departure there is an additional \$37.00 charge, and an additional \$127.00 charge for a San Francisco departure.

For reservations and information, contact the Andrews University Alumni Association, Berrien Springs, Mich. 49104; or call (616) 471-3124.

Selections Available From Andrews Publishers

The Andrews University Press has announced the availability of several scholarly journals, books, monographs and reference works. Among the current offerings are *Unto a Perfect Man* by

Carl Coffman, \$6.95; *Patterns of SDA Church Growth in America* by Gottfried Oosterwal, \$4.95; *Rest and Redemption* by Niels-Erik Andreasen, \$6.95; *A Short Grammar of Biblical Aramaic* by Alger F. Johns, \$6.95.

Send your order, with a check or money order, to the Andrews University Press, Berrien Springs, Mich. 49104. A complete book catalogue will be sent to you free upon request.

College Courses Broadcast On the Radio

A series of college courses by radio, sponsored by Andrews University's Lifelong Learning program, is being broadcast on WAUS during 1979.

The courses, dealing with personal finance and enjoyment of music, may be taken either for credit or personal development.

Many individuals interested in advancing their education have responsibilities which prevent them from regular university enrollment, says Allen Steele, manager of WAUS-FM. The radio

courses benefit these people as well as anyone else desiring personal or professional enrichment.

Personal Finance, heard in a morning time period on WAUS, was developed by Dr. C. Torben Thomsen, assistant professor of business at Andrews, and Dr. Robert Brown, professor of business at Purdue University.

The second course, *Enjoyment of Music*, was prepared by Dr. LeRoy Peterson, assistant professor of music at Andrews, and Dr. Bobby Loftis, professor of music

at West Virginia Wesleyan College. It is heard on week nights.

Tuition is charged at a rate comparable to other university courses, says Steele, with a reduced rate offered to those who wish only a continuing education certificate. Syllabi and other materials are mailed to students, but final examinations are given only on the Andrews campus.

Complete sets of the 36 broadcasts are available on cassette at four libraries near Andrews and may also be purchased from WAUS.

Letters

The "New" FOCUS

I'm thoroughly enjoying the "new" FOCUS. Especially interesting to me are the articles on a single theme—articles that really focus on a subject. The latest issue arrived a few days ago, and I've read most of the items concerning marriage enrichment. I keep picking up the magazine when I have just a few moments, and now I've almost completed it. Many periodicals get only a once-through but FOCUS keeps drawing me back.

Pat Horning MA '74
Associate Editor
Listen Magazine
Washington, D.C.

Perspective

Have just spent a pleasant hour with FOCUS. What a shame that I should, in that length of time, go through what has taken you and your staff many hours to compile, edit and print. Thanks for doing it, however....

Again, thanks for FOCUS. It has helped me keep Andrews in perspective.

Francis L. Owens
Education Supervisor
Washington Conference
of Seventh-day Adventists

Overview

I always appreciate reading FOCUS. It supplies a good overview of university activities.

You may be interested to know that I as an alumnus also have written books which were not mentioned in your list (Andrews Authors). *Battle to Breathe* (Emphysema and Smoking), *VD is Not for Me* and *Hazards to Health*, all by Southern Publishing Co.

Since my graduation from the Seminary in 1954 with an MTh, I have become a health educator—

MS from Loma Linda and an MPH also from LLU.

Since my retirement in 1975, I have devoted most of my time to writing and teaching community classes in health.

Reinhold Klingbeil MTh '54
West Linn, Ore.

Editor's Note: We are happy to include alumni as well as faculty and staff in our listing of Andrews Authors. Although most of our information is supplied by the major denominational publishing houses, we wish more alumni would inform us of their newly published works.

A copy of the book, book review or a listing of pertinent details (title, author, publisher and brief summary of contents) should be sent to our editorial offices.

Another Please

Would you be so kind as to send another copy of FOCUS (Winter 1979) to me at the above address. My husband receives it and we need another copy. It is excellent! Thank you.

Grace V. Linsday, MD
Silver Springs, Md.

In Appreciation

This is to express special appreciation for the Winter 1979, issue of FOCUS. This magazine not only provides news for alumni, but makes important thought contributions on current issues.

This issue on marriage and the Christian home is outstanding.

Roy F. Williams MBA '66
Associate Secretary
General Conference of SDA

An Addition to the List

Will you please send me a copy of FOCUS, Winter 1979, and also put me on your mailing list? I am taking continuing education classes and was there last fall for the "Family Life Workshops."

There are several articles in your Winter 1979 FOCUS I would like to have. I have been looking at a borrowed one and would like one of my own.

Thank you for your time in taking care of my request.

Leona Marie Logan
Farmington Hills, Mich.

New Awareness

I have just read a copy of your journal so aptly entitled, FOCUS. This is my first opportunity to read it, as I haven't been aware of its existence. I notice this is volume 15, so where have I been?

Please put me on your subscription list....

I really appreciate the information gleaned from this current issue and intend to contact some of the people who wrote the articles.

Keep up the good work.

Mrs. Ardyce Morgan
Charleston, W. Va.

Thought-provoking

Please place my name and address on your subscription list for FOCUS. The magazine contains so many thought-provoking articles that I'd like to have my personal copy to share with family and friends. I see that "subscription is free." However, if there is any charge, let me know and I'll be glad to send it. Thanks!

Sharon A. Archie
Nashville, Tenn.

For the Record

Enclosed please find our new address slip. Before we moved to Florida in October I requested the address change but apparently it did not get on your records.

We think FOCUS is the greatest and do not want to miss a single copy of it.

William R. Nelson
Avon Park, Fla.

Dialogue, Please

It is a good thing that has started recently in our church—this interest in saving and enriching our family life. An emerging crisis was necessary before it was realized that we were not immune to the plague fomenting throughout our great land. But, please, with all the energy involved in salvage of the home, do not forget those of us whose families have already died.

For some of us, our basic self concept has been so shattered we don't know how to reconstruct a life. Others are so hurt we dare not trust so intimately again for fear of further injury.

We need seminar sessions with others who share our experience with whom we can work through our negative feelings and can be guided in reorganization so that a satisfactory resolution without guilt may be achieved.

Some of the leaders in the family seminars and others in our community have had similar losses. They have strengths they could share.

We ask them to please dialogue with us.

Name withheld

Favorable Impression

After reading through the Winter 1979, issue of FOCUS, I feel compelled to send a word of congratulations for an outstanding issue of your quarterly journal. Newsy, thoughtful and "people" oriented.

This favorable impression, I am sure, is not due *only* to the fact that AUC graduate Sandra Doran makes an outstanding contribution to the FOCUS family!

Continued success.

R. Dale McCune
President
Atlantic Union College

3 ways to help yourself and Andrews.

Gifts of appreciated property. Most property, because of inflation, represents highly appreciated assets. These assets, such as securities or real property, may be donated to Andrews University and escape virtually all capital gains tax. In addition to this, you may receive a charitable contribution deduction for the fair market value of the assets on your federal income tax return.

Will. A will is essential to any estate plan to insure the desired disbursement of real and personal property. You may name Andrews as a beneficiary in your will, and at the time of your demise, a bequest will be made according to your wishes.

Trust agreement. A trust is a private contract and provides for quick and easy distribution of your assets. A Living Revocable Trust may be written with Andrews University as trustee. This permits your assets to be distributed to named beneficiaries promptly and economically when you no longer need these assets. An Irrevocable Trust provides certain tax benefits now and in the future.

Andrews University has qualified professionals to assist you in your stewardship planning. Should you desire further information on appreciated property, gifts, wills or trust agreements, please contact the Office of Development at Andrews.

name

street

city

state

zip

telephone

Mail coupon for further information to The Office of Development, Andrews University, Berrien Springs, Mich. 49104.

Andrews University
Berrien Springs, Mich. 49104

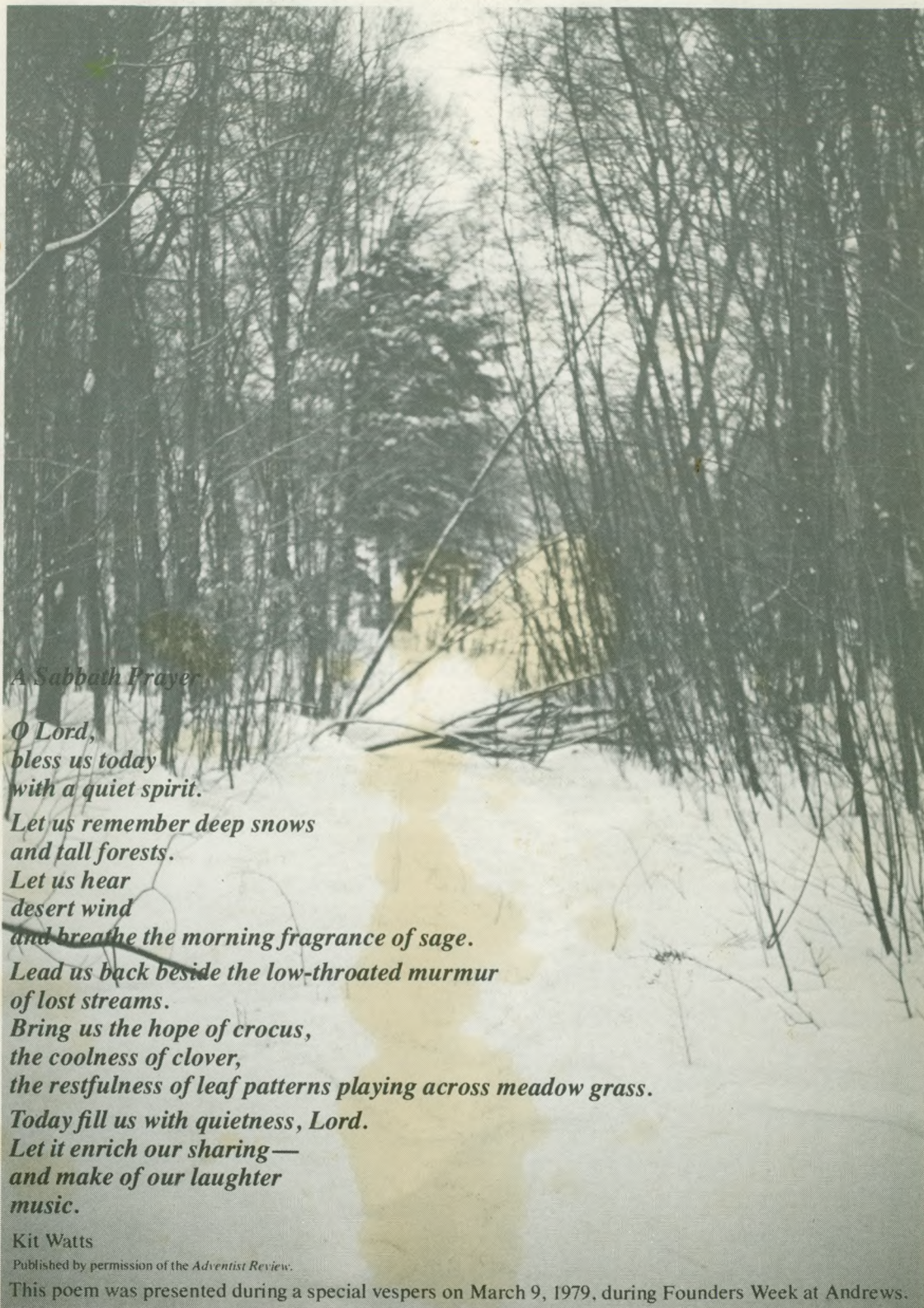
Address Correction Requested

P CC 346950

ELIZABETH NICKEL
11384 SAN JUAN CA
LOMA LINDA

92354

Non-profit Organization
U.S. Postage
Paid
Permit No. 5
Berrien Springs, Mich.



A Sabbath Prayer

*O Lord,
bless us today
with a quiet spirit.*

*Let us remember deep snows
and tall forests.*

*Let us hear
desert wind
and breathe the morning fragrance of sage.*

*Lead us back beside the low-throated murmur
of lost streams.*

*Bring us the hope of crocus,
the coolness of clover,
the restfulness of leaf patterns playing across meadow grass.*

Today fill us with quietness, Lord.

*Let it enrich our sharing —
and make of our laughter
music.*

Kit Watts

Published by permission of the *Adventist Review*.

This poem was presented during a special vespers on March 9, 1979, during Founders Week at Andrews.