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FOCUS

The Andrews University Magazine Summer 1982



Graduate
Education in the
Adventist Church:
**A Heritage
of Strength**

FOCUS

Campus Update

Summer 1982, Volume 18, Number 2

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Photograph by Dave Sherwin

In This Issue

FOCUS begins a two-part series celebrating the accomplishments of Adventist education in this important year of anniversaries. Andrews University is celebrating the 25th anniversary of the founding of the School of Graduate Studies. Both Pacific Union College and Atlantic Union College observed their 100th anniversaries this past April.

Several authors contributed to this effort:

Dr. George Knight (page 8), associate professor of educational foundations at Andrews, is a graduate of Pacific Union College and a M.A. and M.Div. alumnus of Andrews. He has taught in the education department at Andrews since 1976.

Dr. Myron Wehtje (page 11), professor of history at Atlantic Union College, is a B.A. and M.A. alumnus of Andrews. He has taught in the history department at AUC since 1968. This spring he completed *And There Was Light*, the official AUC centennial history, covering the first 50 years of the school's development.

Dr. Gottfried Oosterwal (page 15), is professor of mission in the Seventh-day Adventist Theological Seminary where he has taught since 1968.

Kit Watts (page 18), is periodical librarian at Andrews' James White Library.

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Dr. Marguerite Pike with patient

Health Maintenance Is Primary Goal

"We believe that the community needs assistance with health care by having nurses who will help people to help themselves."

For nurse practitioner Marguerite Pike, this is the primary reason why the Health Maintenance Center was set up by the department of nursing three years ago. Today the center is still functioning on campus. With a doctoral degree in health science, Dr. Pike acts as director of the Health Maintenance Center. She serves on the staff as a primary care practitioner, along with Jean Butler, pediatric nurse practitioner and Barbara Girardin, adult nurse specialist.

According to Ms. Pike, a nurse practitioner is a registered nurse who has advance training in assessing health needs and in providing guidance, education and care in health matters.

Ms. Pike emphasizes that the nurses at the Health Maintenance Center do not treat disease. Rather, they learn whether or not their patients are well and then teach them how to stay well.

The main distinction, according to Ms. Pike, is that a physician conducts an examination in order to diagnose an illness, thereby practicing medicine. A nurse, on the other hand, conducts an examination in order to evaluate a person's current state of health and assists in health maintenance.

Within that framework, the Health Maintenance Center performs both health screening and health maintenance services. Some of the screening services include health histories, routine check-ups, laboratory tests, electrocardiograms, blood pressure and diabetes checks.

Once a person knows that he is well, the nursing staff focuses on keeping him well. Health maintenance services include weight and smoking control programs, stress and risk factor reduction, assistance with self-care and counseling for child care, general nutrition and general health.

Two areas of service are particularly helpful and unique for patients, according to Ms. Pike. Persons having known diseases already under treatment can find help in coping with self-care problems related to

that disease. Also, persons needing help making decisions about health care and where to go for specific treatments can benefit from staff counseling.

Architecture Consolidates To Add Fifth Year

The architecture department will consolidate its bachelor's degree program beginning with the 1982-1983 school year, according to Dr. Neville Clouten, department chairman.

This will give Andrews students the opportunity to receive a fifth year of architectural education on the main campus; something that was previously available only through Lawrence Institute of Technology in Detroit, Clouten says.

Andrews offers a two-year associate of architectural technology degree, a four-year bachelor of science in architectural studies degree and a fifth year of professional studies in architecture.

The architectural program is unique, Clouten says. Whereas many schools offer two years of general college courses, two years of architecture and the fifth year professional degree, Andrews gives work-related skill orientation in the early courses.

After two years, students may receive an associate degree. At the completion of four years, they are trained as architectural technologists and can obtain work with architects. "During the students' training here, each is given skills which can provide immediate employment," says Clouten. "This helps them meet educational costs."

The fifth-year degree program includes further urban analysis, legal and ethical studies, professional practice, computer applications and a thesis. After the completion of the bachelor of architecture degree, the graduate works for an architectural firm as an intern. Following the internship period, he can take examinations in the state of his choice to become registered as an architect.

The architecture department currently has three full-time faculty members. An additional architect will be added to the faculty later this year.

James White Library Available to Community

"I didn't even know the James White Library was available to community residents," says Marian Rueckert of Berrien Springs. Mrs. Rueckert, a retired public health nurse, was interested in the latest research on certain medical problems.

One of her neighbors, who works at the library, explained to Mrs. Rueckert that although Andrews is a private university, the James White Library is open to the public.

Mrs. Rueckert contacted Harvey Brenneise, associate reference librarian, who conducted a computerized literature search to find the research material she wanted.

The James White Library has a contract with Bibliographic Retrieval Services and the Lockheed Missiles and Space Co. for computerized access to more than 100 data bases and 50 million bibliographic records. These data bases span a wide variety of subject areas, especially in the sciences, technology, social sciences and humanities, according to Brenneise.

The search provides a computer-produced list of sources customized for individual interest. The library permits its patrons to use this service, which takes five to ten days, on a cost recovery basis. "Most searches cost between \$10 and \$20," said Brenneise.

Mrs. Rueckert says, "I was surprised at all the sources it gave me for only a small fee." She is now doing another search on healthful diets.

Not everyone goes to the library to do research, however. "Sometimes people from the community come here to browse through the newspapers, magazines or general reading section, or perhaps, check out a record album," says Rebecca Twomley, circulation librarian. "We also have a nice collection of chil-

dren's literature."

Although located on a university campus, the library attempts to provide materials for the young as well as the old. One man from Niles, (Michigan) purchased a library card to aid him in training his children. His daughter was ill with the chicken pox. "Because he did not want her to get behind in her schoolwork, he visited the Teaching Materials Center (TMC), a department within the library. He found a cassette tape on phonics for his daughter and one on spelling for his son," said Mrs. Twomley.

The TMC has professional educational materials including filmstrips, textbooks, files and cassette tapes, according to Mrs. Twomley.

Dale Kimbel, a teacher at Berrien Springs High School, says he is impressed with the wealth of resources at the James White Library. He visits often, not only to read professional journals and English literature, but also brings his classes to teach students how to use a university library. "Some students are going on their own now," he says.

"Many area high school students come to use our library," says Brenneise. "We try to help them find what they need, and usually we have it."

The library maintains an ever-growing collection of materials for learning and research. According to Marley Soper, director, it houses more than 635,000 volumes including nearly 224,000 in a special microform collection. Other mate-

rials such as pamphlets, maps, manuscripts and unbound periodicals bring the total to nearly 800,000 items available. The library subscribes to 3,400 periodicals.

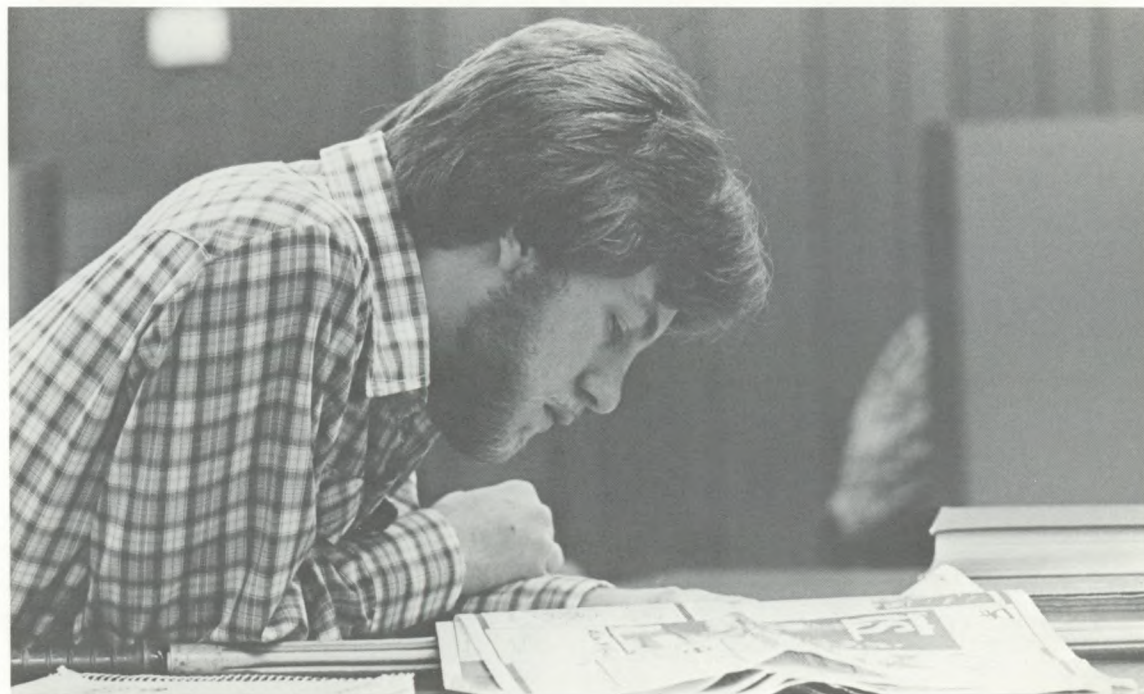
"In order to increase possibilities for finding needed materials, the library is a member of the Center for Research Libraries, the Michigan Library Consortium and the Berrien Library Consortium," says Soper.

"The James White Library is a treasure-house for me," says Toni DiMiceli, librarian for the Heath Engineering Library in St. Joseph. "It is handy to have such a facility in the Michiana area. I don't know what I would do without it."

Recently the engineers at Heath Company needed the Nautical Almanac published by the U.S. Government to find the longitude and latitude of an area. Miss DiMiceli even tried the Coast Guard, but to no avail. "I found it at Andrews," she said.

Soper often encourages community residents to visit the James White Library and see what it has to offer. "Several hundred people from Michiana have been pleased with it enough to purchase an annual library card," he says. Community cards cost \$15 for a full year.

Users of Heath Co., Whirlpool Corp., Lake Michigan College, Lincoln Township, Benton Harbor Public, Niles Community or St. Joseph public libraries may obtain an "Infopass" from their libraries to check out books from Andrews without charge.



Seminarian Mike Tomlinson studies in the James White Library

Continuing Education Approved for Nursing

Andrews' nursing department has received approval of its continuing education program from the Michigan Nursing Association (MNA).

According to Dr. Rilla Taylor, department chairman, the approval means that individual courses will be approved within the department rather than being submitted and approved by the Lansing, Mich., office of the MNA.

The department's education program received a two-year approval. More courses will be available to local area nurses due to the more streamlined system.

The MNA uses the contact hour as the unit of measurement for continuing education. A contact hour is 50 minutes of an approved, organized learning experience or two hours of supervised clinical practicum.

Several states require registered nurses to complete a certain number of contact hours each year.

Michigan currently has no such requirements, but keeps a record of an RN's contact hours which is transferable throughout the country. Andrews also keeps such records.

Two recently-offered nursing continuing education classes at Andrews were "Teaching Effective Parenting Skills" and "Critical Care Workshop," Taylor said. She expects continuing education classes to be taught each quarter, including titles such as "Child and Spouse Abuse" and "Physical Assessment."

Actor Recites St. Mark's Gospel

The average preacher might do almost anything to encourage his congregation to read the Gospel of Mark. Yet, Eric Booth, an actor, has attracted thousands of men and women throughout the United States to listen to him recite the biblical book.

Booth presented a performance of "St. Mark's Gospel" at the Johnson Auditorium.

The script of "St. Mark's Gospel" is the classic King James Version of the Gospel according to Mark. Booth appeared casually dressed with only a table and three chairs as he recited the two hour long presentation. "There is little of what we would ordinarily think of as theatrical in the production, except for the interpretation given to the lines," says Booth. "Mark must have practiced the story out loud before he wrote it down. It has all the elements of a fine play."

The one-man show was originally created and performed by Alec McCowen, a well-known British actor. For more than three years, "St. Mark's Gospel" received rave reviews in England and the United States.

McCowen then decided to entrust his work to a younger actor. He auditioned more than 500 actors for the role before choosing Booth.

Booth says it was his classical acting experience including more than 20 Shakespearean roles that helped him make the words of the King James Bible "sound like everyday speech."

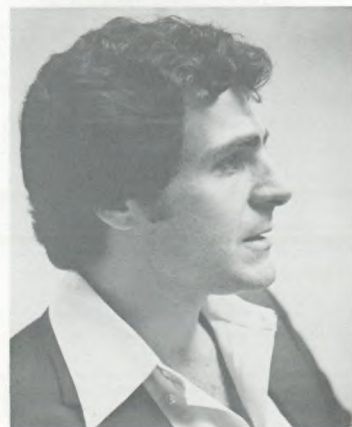
Tuition Reduction Plan Implemented

A major tuition reduction plan to offer College of Technology students credit at half the regular tuition rate has been implemented. According to Joseph G. Smoot, president, the program is available to any person already holding a baccalaureate degree and wishing to retrain for a new career or upgrade his current educational level for continuing education in technical fields.

"Persons who have graduated from any accredited college or university may enroll in any class in the university's College of Technology and receive a 50 percent reduction in tuition," said Smoot.

Smoot said the plan is not open to those students currently enrolled in degree programs at Andrews.

According to William Davidson, dean of the College of Technology, "With the ever-increasing interest in retraining programs, we feel the university has taken the right step toward assisting those persons interested in making a career change or adding to their professional skills." Davidson is enthusiastic about the program and expects it to increase educational opportunities for many who are interested in



Eric Booth

changing their life work or learning a new skill or trade.

"Especially in the technological fields, continuing progress makes it important for people to keep up with increased knowledge. Andrews' new plan makes this more readily available," Davidson said.

Davidson reported that the College of Technology has departments of agriculture, architecture, aviation and transportation, engineering, engineering technology, industrial education and information and computer science.

Smoot said the new plan is to operate for a two-year trial period and will be evaluated after one year. He also said that students registering under the arrangement must enroll in a course or courses where the regular rate of tuition is applicable. Laboratory charges, housing and food are not included.

The plan is applicable to classes where space is available and does not apply where hiring of new staff or faculty is required.

Persons interested in enrolling for classes under the new provision should contact the dean of the College of Technology.

Down it came! It did not take construction crews very long to reduce 63 years of history to dust as the oldest remaining building on the Andrews campus was demolished several months ago. Burman was a home away from home for several generations of young men who came to Andrews for a Christian education. The new University Towers/Burman Hall serves as its replacement.



Students, Faculty Benefit From Writing Center

Andrews students no longer need to fight the constant battle with punctuation, spelling, sentence structure and organization. Under the auspices of the English department, the University Writing Center assists students in conquering basic writing skills.

Now in its eighth quarter of operation, the Writing Center began in September 1980. Since then, more than 1,000 students have registered for help with writing strategies and problems.

According to Director Douglas Jones, instructor in English, the center is available to all students, as well as faculty, at no charge for help in basic writing skills. Jones stresses that the Writing Center is "not a proofreading or editing service, but a program designed to aid



writers by intensive review and individualized instruction."

Graduate student Nancy Hackleman serves as the center's assistant director and coordinates the tutors and scheduling. She feels that with 14 tutors available throughout the week, students have ample opportunity to get the kind of help they need.

Approximately 70 students visit the Writing Center each week, and the majority of them are enrolled in freshman composition classes. Although the assistants will not actually write the papers for the students, they will help them to get started, organize their papers and learn some editing and proofreading skills.

In addition to tutorial help, students can use cassette tapes to work individually on spelling and basic usage. A collection of complimentary-copy readers and composition/rhetoric texts, dictionaries and stylebooks are also available for self-help use.

Composition students are not the only people on campus the Writing Center is equipped to help. Composition teachers can find useful information and teaching aids on the resource shelves.

In addition to periodicals, the Writing Center has up-to-date source books on basic writing, teaching

methods and rhetoric theory. Current composition class syllabi and a collection of graded student themes are also kept on hand for teacher reference material.

New changes in the Writing Center for this year include a cataloging system for books that facilitates student access to the various subjects. Four Commodore CBM disc-drive editing terminals purchased by the communication department are now housed in the Writing Center. Although they are primarily used by journalism students, composition students can review basic skills on these units.

Although the Writing Center is a free service to all Andrews students and faculty, it is also available to community residents on an hourly fee basis.

New Ph.D. Program First for University

In May Andrews was granted approval by the North Central Association of Colleges and Schools to grant a doctor of philosophy degree, according to President Joseph G. Smoot. The university will now be able to confer the doctor of philosophy degree in education and the doctor of philosophy degree in religion. The accreditation approval began immediately.

According to Smoot, the doctor of

philosophy degree in education will be offered through the university's School of Graduate Studies.

Degrees will be awarded in educational leadership and management, and educational and psychological services.

Smoot also said that the doctor of philosophy degree in religion is to be offered through the theological seminary. The degree is offered in such areas as New Testament studies, Old Testament studies and theological studies.

Upon receipt of the letter telling of the association's action, Smoot said, "This approval is a landmark in the history of Andrews and the church. The Ph.D. program is something we are proud to offer. It is a tremendous step forward for the university and the denomination."

Dean of the seminary Gerhard Hasel said, "This is the final step in the degree-granting process—the highest a theological seminary can receive. We are happy to be a part of it."

Dean of the School of Graduate Studies, Robert A. Williams said, "This is evidence of a growing respect for Andrews University as an educational institution. The faculty of the department of education is excited about the prospects and is looking forward to implementing the new program."

The university currently offers three doctoral degrees: the doctor of education degree within the School of Graduate Studies and the doctor of ministry degree and the doctor of theology degree in the seminary. These three programs will continue.

Andrews University is a member of the North Central Association of Colleges and Schools. Master's degree programs offered by the School of Graduate Studies were given approval in 1963 and doctoral programs were approved in 1973.

Architecture Students Create Design Proposal

Architecture students from Andrews worked with four of the nation's top architects recently to present possible design proposals for the revitalization of the Kalamazoo (Michigan) downtown area. The designs may become part of future development plans for the city.

Andrews students spent three days making models for a public presentation. The models were shown to the Michigan Society of Architects (MSA). The endeavor was part of Archvention '81, the MSA-sponsored convention. The final design proposals were turned over to the city of Kalamazoo.

Leading the four design teams were four nationally known architects. The coordinator of the event originally asked Stanley Bell, assistant professor of architecture, to bring two students to the Archvention. Later they told him eight architecture students from Andrews were needed. Students and faculty from ten other universities also participated in the endeavor.

The Andrews students who participated were Gordon Julius, Ken Hebbard, Bill Briggs, Dave Schull, Steve Erickson, Arnold Hill and Jim Eller.

The students worked in different teams under the four architects. They prepared drawing proposals and constructed models. Working with these innovative architects was a stimulating experience for the students, Bell said.

Bill Briggs, a junior architecture major, said it was well worth the long hours put into the project. "It was hard work, but that's architecture," he said.

Gordon Julius, a senior architecture student, added that the experience was worthwhile if the designs stimulate the development of downtown Kalamazoo.



Notables

Student Chemistry Society Organized

Andrews has formed a student affiliate chapter of the American Chemical Society, according to Dr. G. William Mutch, associate professor of chemistry.

The chapter was officially organized during the local chapter meeting of the society recently. Dr. Lawrence L. Garber, associate professor of chemistry at Indiana University of South Bend and president of the St. Joseph Valley section of the American Chemical Society, presented the charter certificate to the group.

"We have wanted to establish a student affiliate chapter for a long time," says Mutch. "The faculty felt such a forum to discuss professional and ethical concerns in science as well as a vehicle for social activities would be beneficial. The students were interested in the learning benefits a professional chemistry society offers." Sixteen students signed up to become charter members of the chapter.

Before being officially organized, the student affiliate chapter went on a field trip to the research and engineering center at Whirlpool in Benton Harbor and sponsored the film "Poisoning of Michigan" which was shown on campus.

Institute Presents Creation Week

Andrews and the Geoscience Research Institute have sponsored the first annual Creation Emphasis Week. Guest speakers from the institute in Loma Linda, Calif., made presentations during the week on the subject of creation.

Dr. R. H. Brown, former director of the institute, spoke on the age of the solar system. Dr. Ariel A. Roth, current director, spoke on "The Limitations of Science." Roth also gave a two-part presentation entitled "Toward the Development of a Flood Model." Dr. Harold G. Coffin, senior scientist at the institute and guest lecturer at Andrews, spoke on "Creation Science—Religion or Science?" and "Creation—The Basis of Creation and Equality."

Other presentations included a panel discussion of "Recent Developments in the Creation-Evolution Controversy" and Dr. Richard Tkachuk's talk, "The Evolution of Flightlessness." Tkachuk is editor of "Origins" magazine.

The week concluded with Roth's presentation, "Problems with the Geologic Time Scale."

■ Charles B. Hirsch, general vice president of the General Conference, has been named chairman of Andrews' board of trustees. Hirsch replaces Neal C. Wilson, who previously served as chairman. Hirsch has been director of the General Conference office of education and is currently the vice president in charge of education.

He received a doctorate in history and political science from Indiana University in 1954. Since that time he has served in a number of educational positions including vice president for academic administration at Andrews and president of Columbia Union College.

Hirsch's appointment as chairman was one of a number of actions taken by the trustees. Other actions included the appointment of Marley Soper as director of the James White Library. Soper has served as acting director of the library since September. The Andrews library has nearly 800,000 cataloged items. Soper is associate professor and chairman of the department of library science and has been at Andrews for 15 years.

Werner K. Vyhmeister was appointed associate dean of the seminary. Vyhmeister is professor of mission in the seminary. He received a master of divinity degree from Andrews and a doctorate from the University of Chile, both in 1968.

William H. Shea, associate professor of Old Testament, was appointed chairman of the Old Testament department, also in the seminary. Shea has been at Andrews since 1972. He holds a doctor of medicine degree from Loma Linda University and a doctor of philosophy degree from the University of Michigan.

■ Leona Running, professor emerita of biblical languages in the seminary, recently donated books, published articles and other materials concerning women and the church to the Heritage Room of the James White Library for research purposes. The materials, entitled "The Leona Glidden Running Collection: Women In Church and Society," span more than a decade in opinion and thought. Dr. Running began the collection when she was asked to write a paper in 1971 on the role of women in the Adventist church. The collection contains information on current issues such as the ordination of women ministers in various denominations, women in athletic careers, the influence of economic conditions on women, women and marriage today, child-rearing and many other topics.

■ Charles Hall, professor and acting chairman of the music department, has been commissioned by the South Bend (Indiana) symphony orchestra to write an overture to be performed at the orchestra's February 1983 concert. This is the first time the organization has given commissions for such work. Hall is now in the initial stages of writing his overture which he expects to complete this summer. He will furnish the orchestra with all the music and rehearsals will begin in January.

■ Roger Dudley, assistant professor of church ministry in the seminary, has authored a book entitled "When Teen-agers Cry Help!" The 126-page book lists some of the problems teenagers face. Dudley suggests ways to counsel more effectively, drawing upon his research on youth and his own experience with young people. The book won first place in the home life category of the Review and Herald Publishing Association's contest last year.

■ Wesley A. Flory has been appointed trust officer for the univer-

sity. He is responsible for trust funds as well as caring for related business matters. Before assuming his present position Flory worked as assistant vice president of Michigan National Bank in Flint, Mich. He earned two degrees at Andrews, a bachelor of arts degree in religion in 1963 and a master of arts degree in theology in 1964. He was ordained as a minister in Uganda in 1968. After several years in the ministry, Flory worked as trust officer for the Northern California Conference and as the director of trust services for the Ohio Conference.

■ Jean Zurcher, secretary of the Euro-Africa Division, received the John Nevins Andrews Medallion from Andrews' President Smoot in a ceremony at Newbold College. The medallion was established in 1979 to commemorate the sesquicentennial of the birth of Andrews for whom the university is named.

Given to those who have aided in the advancement of knowledge, Dr. Zurcher received the medallion for his work as a scholar, educator and church leader.



Jean Zurcher with President Smoot



Charles B. Hirsch



W. K. Vyhmeister Wes Flory

Berrien Springs, South Lancaster, Angwin

By Ronald Knott

It is a long drive from Berrien Springs to South Lancaster.

And longer still, the other way, to a place called Angwin.

To the uninitiated the names mean little. But to thousands of college graduates across the United States and throughout the world, those three names have great significance. They evoke images of the monumental struggles, growth, gain and glowing triumphs of one of our church's greatest undertakings—Christian education.

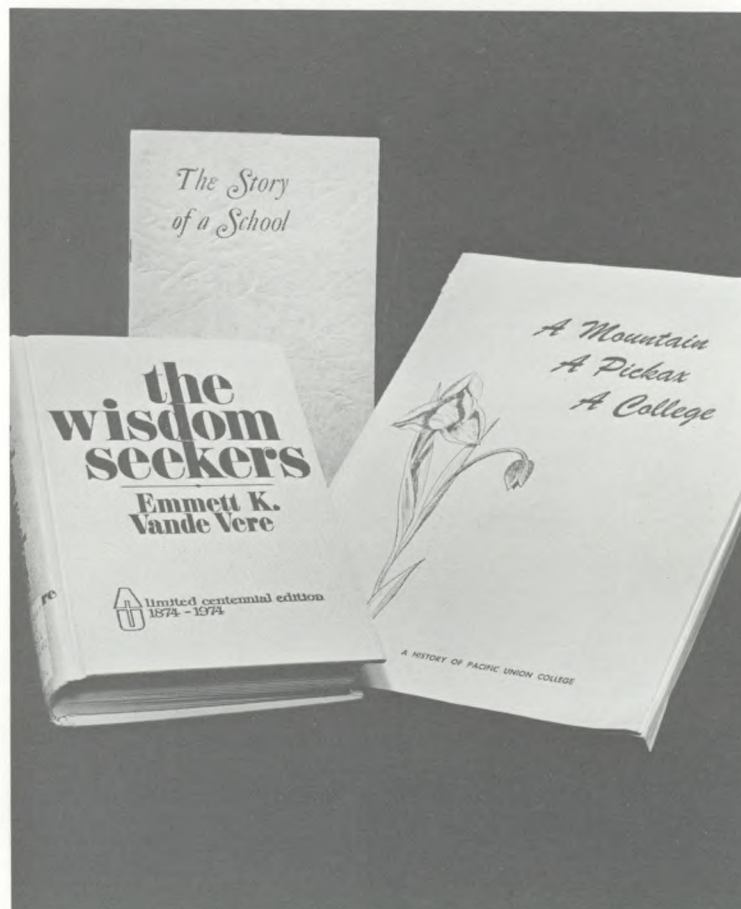
Those names suggest at once both similarity and diversity. They bring to mind large congregations of people who firmly believe in the power of Christian higher education to advance the gospel. All three are quiet college towns. Yet they clearly demonstrate the cultural and climatic differences one would expect when examining a sober New England village wearing well its 330 years of history; a Michigan fruit-belt town shimmering in the hazy abundance of summer or laboring under lake-effect skies; and a community spread across the top of a California mountain called Howell.

These towns, of course, contain our church's three oldest schools and 1982 is a year for looking back at their history. All three schools are celebrating significant anniversaries this year. Andrews University is commemorating the 25th anniversary of the founding of the School of Graduate Studies, begun in Washington, D.C. and later moved to Berrien Springs to form Adventism's first university. The festivities will focus attention on the profound effect that Andrews' graduate education has had throughout the church.

The other two schools are observing their happy 100th birthdays. The institution now called Pacific Union College in Angwin, Calif., first opened its doors in Healdsburg on April 11, 1882. Eight days later and three thousand miles away, 24 students began classes in a carriage shop in South Lancaster, Massachusetts. That school today is Atlantic Union College. This is a significant year, indeed, for Adventist education.

In this issue and the next, FOCUS magazine examines some of the history of Adventist education as represented by these three anniversaries, particularly as that history

A HISTORICAL LOOK AT THE STRUGGLES, THE GROWTH AND THE GAIN OF ADVENTIST EDUCATION



relates to the eventual establishment of graduate education in the church. On the following pages, we salute the pioneers who founded PUC and AUC and the quality undergraduate education those schools have offered through the years.

For we share an interest in their success similar to that expressed by General Conference President George Butler in an 1888 Review and Herald article about South Lancaster Academy, the forerunner of

AUC: "Battle Creek College has furnished four teachers and helpers for the Academy the coming year, and it will feel a motherly interest in its success—more, if possible, than it ever has in the past."

Today, of course, Butler's metaphor of motherhood is somewhat out of date. Sisterly affection would be much more appropriate to describe the present-day association. But the idea still holds. There is a common bond that reaches even deeper than the three schools' common

purpose. These institutions share a heritage of leadership that few people not immersed in Adventist history could fully understand and appreciate.

Dr. George Knight, associate professor of educational foundations at Andrews, takes an in-depth look at the career of Sidney Brownsberger, first president of Battle Creek College, and first principal of Healdsburg (now PUC). We see how Brownsberger struggled to keep up with the demands of a developing philosophy of Adventist education.

We also see how another Healdsburg leader first broached the idea of a full-scale Adventist university.

Dr. Myron Wehtje, an Andrews alumnus and professor of history at Atlantic Union College, studies the succession of Battle Creek-educated teachers and principals who firmly set the foundations of South Lancaster Academy and AUC.

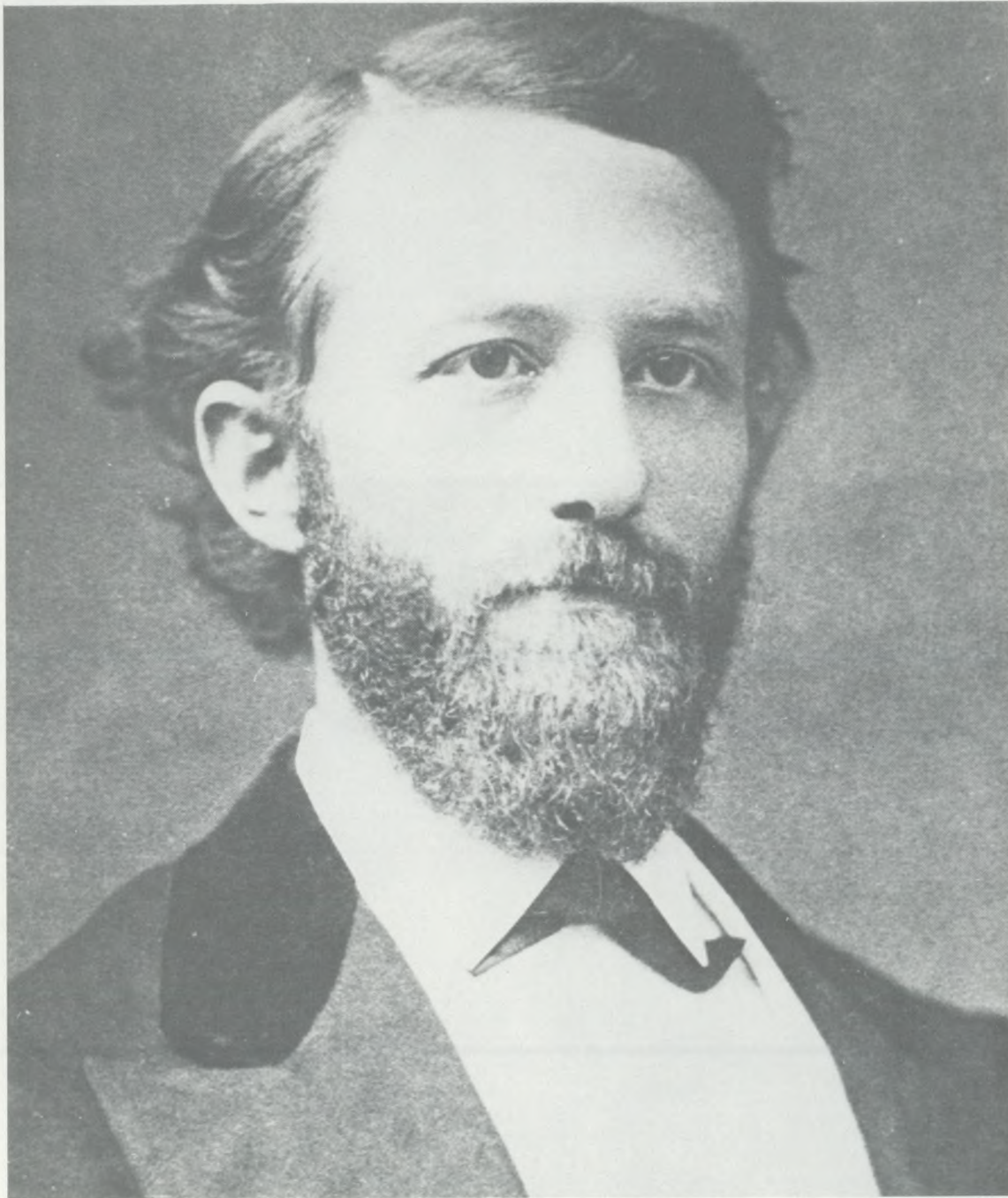
Beginning with Goodloe Bell, the list includes several educational pioneers, some of whom later returned to Michigan to figure prominently in the history of Battle Creek College and Emmanuel Missionary College.

We round off our historical emphasis with a look at a well-known scholar and prominent Adventist historian, Dr. Richard Schwarz, Andrews' vice president for academic administration. Kit Watts' revealing profile gives us a special glimpse of the qualities and concerns of a man who has presented Adventism with a powerful perspective on its own history, and who plays a major role in Adventist graduate education today.

FOCUS will conclude this two-part celebration of Adventist education in the fall issue, when we examine the development of the School of Graduate Studies at Andrews, and its impact on the church and on the world.

The nineteenth century writer and critic John Ruskin once said, "Education is the leading of human souls to what is best, and making what is best out of them; and these two objects are always attainable together, and by the same means; the training which makes men happiest in themselves also makes them most serviceable to others."

That is the goal of graduate education at Andrews University as we look at our past in this significant year. Take time to celebrate. ■



To Establish Proper Education

By George Knight

Battle Creek College (Andrews University) and Healdsburg College (Pacific Union College) have the distinction of being the first two Adventist institutions to bear the name of "college." They had several common characteristics—not the least of which was that most of their work in the nineteenth century was at the secondary level even though they bore the title of college. This state of affairs was common in a nation that had not yet sorted out the boundaries between elementary, secondary and higher education.

Perhaps a more important point of contact between the Battle Creek and Healdsburg schools is that they had the same founding president. Sidney Brownsberger, an 1869 graduate of the University of Michigan, was one of the very few Seventh-day Adventists who sported an exalted master of arts degree in the early 1870s. As such, he was an obvious candidate for academic leadership. In 1874 he began his presidency of Battle Creek College.¹

Brownsberger, in spite of the fact that he was academically qualified and was evidently a sincere Seventh-day Adventist, had one major disadvantage—he did not understand the Adventist philosophy of education. This philosophy, in its germinal stage, had been set forth for the Battle Creek school by Ellen White in 1872 as "Proper Education."² In this testimony, her first major statement on education, Mrs. White had set forth an educational approach that uplifted both the physical side of life and practical labor as integral parts of a Christian education that would also include intellectual and spiritual aspects.

Mrs. White was so concerned that the implications of "Proper Education" be understood and implemented that she and her husband met with Brownsberger and the Battle Creek school board and read it to them. "All listened with deep interest. They recognized it as timely." But, reported W. C. White, "they also admitted it called for a broader work than they had planned." Brownsberger confessed: "I do not know anything about the conducting of such a school where industries and farming are a part of the work. I would not know how to conduct such a school." Apparently no one else present did either, so "it was agreed that the work of the school be organized on the ordinary lines and that the matter of the in-

Sidney Brownsberger, first president of Battle Creek College and first principal at Healdsburg.

North Hall served as student home at Healdsburg College.

dustries should be studied with a view to their [later] introduction."³

What Brownsberger developed was a traditional liberal arts prep school and college with a focus on Latin, Greek and the "heathen" classics.

Vocational education was negligible during the Brownsberger era, and even Bible study and religion were shunted into a curricular corner.

The college catalogues advertised that "there is nothing in the courses of study, or in the rules and practices of discipline, that is in the least denominational or sectarian. The Bible lectures are before a class of only those who attend them from choice." "The managers of the College have no disposition to urge upon students sectarian views, or to give such views any prominence in the work."⁴ Such was the inauspicious beginning of Adventist higher education.

The situation was further complicated by the fact that the denomination had decided to save money by not building dormitories. The students roomed with Adventists in the community. This led to a predicament in which uneven school discipline prevailed since the upholding of standards depended upon the standards of the individual families with whom the students lived. It also tended to transform school business into community business.

By 1881 both the college board and Brownsberger had had enough. Brownsberger, in his desire to escape a difficult administrative and disciplinary situation, bought some land in northern Michigan and decided to finish out his days as a logger. The board, meanwhile, invited Alexander McLearn (the only non-Adventist to ever preside over an Adventist college) to become the president of Battle Creek College.

Under McLearn things went from bad to worse. The school would operate for one more year before its board would close it up for a year while Adventists reconsidered the meaning and nature of Christian education.

Battle Creek College remained closed for the 1882-83 school year. During this time, at the eighth annual session of the Seventh-day Adventist Educational Society on December 20, 1882, it was voted that when the school reopened it should have a "boarding house" for the students and make provision for manual labor in accordance with the Testimonies.⁵ These resolutions apparently reflected some of the major points of discontent of denominational leaders over the operation of the church's first college.



Brownsberger, who had been persuaded to re-enter denominational service, did not miss this message.

He was a man who could learn, and he did not make the same mistakes twice. On April 11, 1882, he had presided over the opening of the new school in Healdsburg. Prominently featured in the Healdsburg announcements and catalogues during the Brownsberger years was the fact that the school was designed to "give boys and young men while they are pursuing the regular school branches, experience in some of the mechanical trades and agriculture, and to girls and young ladies experience in sewing, cooking, and horticulture. It is designed, also, to provide instruction especially adapted to the wants of young men and women desiring to prepare themselves to enter the ministry." Practical employment "in which students can spend some time in physical exercise and at the same time gain experience in practical life, is a feature that can hardly be over estimated." In addition, "there will be a boarding house . . . under the management of the Principal."⁶

Brownsberger began his tenure at Healdsburg with a very different educational frame of mind than that with which he began his work in Battle Creek. After his experience

in Michigan he had resolved "never again to enter [denominational employment] except on the basis of the lines and reforms set forth in the Testimonies."⁷ W. C. White, while visiting the campus, encountered the usually dignified Brownsberger with a wheelbarrow and shovel. He remarked to White: "We have made a beginning. We have won a victory. The labor by students is not despised, but it will be a glory and an honor wherever they take part."⁸

Even the letterhead used by Brownsberger at Healdsburg bannered his "conversion." Under the title of the college and to the left of a picture of the campus were these words: "Manual labor in the practical trades, combined with the study of the Bible, natural sciences, mathematics, languages, the common branches, and the elements of learning, taught according to natural methods." To the right of the campus picture was a listing of the practical employments offered by the college for ladies and gentlemen. To say the least, Brownsberger was not bashful about his new educational philosophy. Healdsburg was benefiting from his experience at Battle Creek.

The success of the "new Brownsberger" was not lost on the church

administrators in Battle Creek. W. C. White wrote to S. N. Haskell in July 1885 that the General Conference leaders and Dr. John Harvey Kellogg had "tried hard" to get Brownsberger to leave Healdsburg College and return to the presidency of Battle Creek College since they were "in a box on the Manual Labor business" and needed someone with some successful experience.⁹ This vote of confidence from church headquarters is a validation of Brownsberger's educational "conversion." Brownsberger, however, had apparently had enough of the Adventists in Battle Creek and their seething complexity of problems. He had a good thing going in the west. In addition, unbeknown to his constituency, his marriage was in a state of advanced decay.

Brownsberger remained as president of Healdsburg College until 1886. Perhaps his good and bad experiences at Battle Creek, and the learning and growth that he underwent as a result, were the major contributions of Battle Creek College to early Healdsburg College.

On the other hand, Healdsburg College provided Brownsberger the environment that enabled him to point out to Battle Creek College the way to reform—a task which the folks at Battle Creek never did take to with much relish. As the founding presi-

In terms of historical fact, Avondale did become an object lesson and a pattern for the reform of Adventist education around the world.

dent of both institutions, Brownsberger proved to be a significant point of contact between them.

Another point of contact between these first two Adventist colleges was their response to the "Adventizing" of Seventh-day Adventist education in the 1890s. In Adventist educational history this decade represents a major turning point. It began with the momentous six week Harbor Springs educational convention. At this convention "Proper Education" was restudied, and W. W. Prescott, along with Ellen White and others, called for a revival in Adventist education upon a correct set of principles. In particular, Harbor Springs marks the beginning of the denomination's major assault on the classics that absorbed so much reforming energy both inside and outside Adventist education during the nineties. In addition, at Harbor Springs educational reform was directly linked to the renewed emphasis on righteousness by faith that had been born at the 1888 General Conference session. As a result, the central place of the Bible and the role of history as seen from the biblical perspective were recommended as the foremost studies in Adventist education.

Both Battle Creek and Healdsburg Colleges responded by progressively placing less emphasis on the classics, and by developing more extensive offerings in Bible and history. By 1894 both institutions headed their list of offerings with the Bible and history departments, while relegating the classics to a lesser position. This, in part, was a result of the Harbor Springs meetings which Prescott and Percy Magan marked as the turning point in Adventist educational development.¹⁰ It should be noted, however, that the battle over the controlling role of the classics in the curriculum of Adventist education was fought with great vigor for the duration of the decade.

The educational revolution begun at Harbor Springs was continued through the impact of the Avondale experience. The Harbor Springs convention was held during July and August 1891. Three months

later, on November 12, Ellen White and her son, W. C. White, set sail for Australia. For the rest of the decade Mrs. White was involved in the establishment of the Avondale school. It bore the impress of her ideals and experience more than any school the church had yet established. Her influence was felt all the more strongly due to the fact that in Australia she was at a safe distance from the power of the brethren in Battle Creek and was protected from too much contamination by the precedents set by earlier Adventist educational institutions. It was during the 1890s, when Ellen White was intimately connected with education, that she penned the great bulk of her writings on education. Much of this writing was in direct response to the ongoing development of Avondale and the recognized need for progressive educational reform in the United States. At the end of the decade Mrs. White and other pioneers at Avondale could look back and refer to their school as an object lesson for the world, the pattern school, a sample school, and the model school.¹¹ (It should be noted that they never referred to it as "the blueprint." The very word blueprint alludes to a rigidity that they did not advocate.)

In terms of historical fact, Avondale did become an object lesson and a pattern for the reform of Adventist education around the world. Battle Creek and Healdsburg colleges were two of the institutions that eventually responded most wholeheartedly to the Avondale experience. Both schools continued to move the "science of salvation" to the center of their curriculum.

In addition, they continued to put a larger stress on work-study. Their most radical reaction, however, was in response to Ellen White's admonition to establish schools away from the cities and to obtain large amounts of land. In 1894, in the midst of the property search for the Avondale school, she had written: "Never can the proper education be given to the youth in this country, or any other country, unless they are separated a wide distance from the cities."¹² Battle Creek College responded to this counsel in 1901 when it moved to Berrien Springs and became Emmanuel Missionary College. Healdsburg College was relocated at rural Angwin as Pacific Union College in 1909. Both schools, in response to the developments of the 1890s, had become "reform" institutions.

A final point of contact between these first two Adventist colleges centers around the concept of a Seventh-day Adventist university. The third institute for Adventist

teachers met at Battle Creek from July 22 to August 6, 1894. At that time a "course of graduate study, leading to the degrees of master of arts and doctor of philosophy," was "adopted." The educational secretary of the General Conference was to act as president of the graduate faculty.¹³

President Frank W. Howe of Healdsburg College, who had acted as secretary at the 1894 institute, did not forget this action. On March 12, 1896, he wrote a letter to the president of the General Conference that provided a detailed proposal for a "first-class, thoroughgoing, consolidated Seventh-Day [sic] Adventist University,—superior to the excellent one which the S.D. Baptists have at Alfred, N.J."

Howe's proposal, on the surface, looks rather big-hearted since he was willing that his own institution, Healdsburg College, be downgraded to academy status (provided Walla Walla would agree to be similarly demoted). Healdsburg, Walla Walla, and other Adventist academies would then become affiliated feeder

Through the years, Pacific Union College and Andrews University have influenced each other in subtle and not so subtle ways. They have continued to strengthen each other and the work of the Church.

schools for the university which would have its main campuses at Battle Creek and Lincoln. This, claimed Howe, would make Adventist education a unified system with one president over the entire university with each college having its own dean as a local leader.¹⁴

On the other hand, what at first glance appears to be a self-effacing gesture on the part of Healdsburg and its board of governors, takes on a different hue upon closer examination. Walter Utt, Healdsburg College's historian, has noted that "the Panic of '93 made finances a major worry" during Howe's administration.¹⁵ This is reflected in Howe's proposal which is filled with financial implications. It reads as if the financial burden of carrying on collegiate work was becoming too heavy, and that the stockholders would be more than happy to escape from the expense of operating a collegiate institution if the proper arrangements could be made.

Howe's idea of an Adventist university would die by the early years of the twentieth century, but in one sense it was prophetic of things to come. Graduate education in Adventist circles would not be resurrected until 1934 when the Advanced Bible School was opened at Pacific Union College. This school was later transferred to Washington, D.C. where it became the Seventh-day Adventist Theological Seminary. It eventually ended up at Berrien Springs where the seminary was combined with the graduate school and Emmanuel Missionary College to form Andrews University in 1960.

Today Pacific Union College and Andrews University stand in a position similar, in some respects, to their proposed relationship in the initiative of President Howe in 1896. Both, however, are collegiate institutions. In addition, each is distinctively Adventist in its philosophical orientation. Through the years they have influenced each other in subtle and not so subtle ways. They have continued to strengthen each other and the world-wide work of the Seventh-day Adventist Church. Adventism's first two collegiate institutions are two of its strongest in 1982. ■

Notes

¹ It should be noted that even though Brownsberger was the first president in terms of function, James White was the titular president of Battle Creek College.

² Ellen G. White, *Fundamentals of Christian Education*, pp. 15-46; *Testimonies for the Church*, III: 131-160.

³ W. C. White, "Pioneer Pilots in Christian Education," in *Founders' Golden Anniversary Bulletin of Battle Creek College and Emmanuel Missionary College: 1874-1924*, p. 29.

⁴ *Battle Creek College Catalogue*, 1876-77, p. 10; 1879-80, p. 6.

⁵ "Proceedings of the S.D.A. Educational Society: Eighth Annual Session," *The Seventh-day Adventist Yearbook* (Battle Creek: Seventh-day Adventist Publishing Association, 1883), p. 52.

⁶ *First Announcement of Healdsburg Academy* (1882-83), pp. 5, 6, 17.

⁷ Cited in Walter C. Utt, *A Mountain, A Pickaxe, A College* (Angwin, Ca.: Alumni Association of Pacific Union College, 1968), p. 12.

⁸ *Ibid.*, p. 13.

⁹ W. C. White to S. N. Haskell, July 3, 1885.

¹⁰ W. W. Prescott, "Report of the Educational Secretary," *General Conference Bulletin*, February 23, 1893, p. 350;

Percy T. Magan, "The Educational Conference and the Educational Reform," *Review and Herald*, August 6, 1901, p. 508.

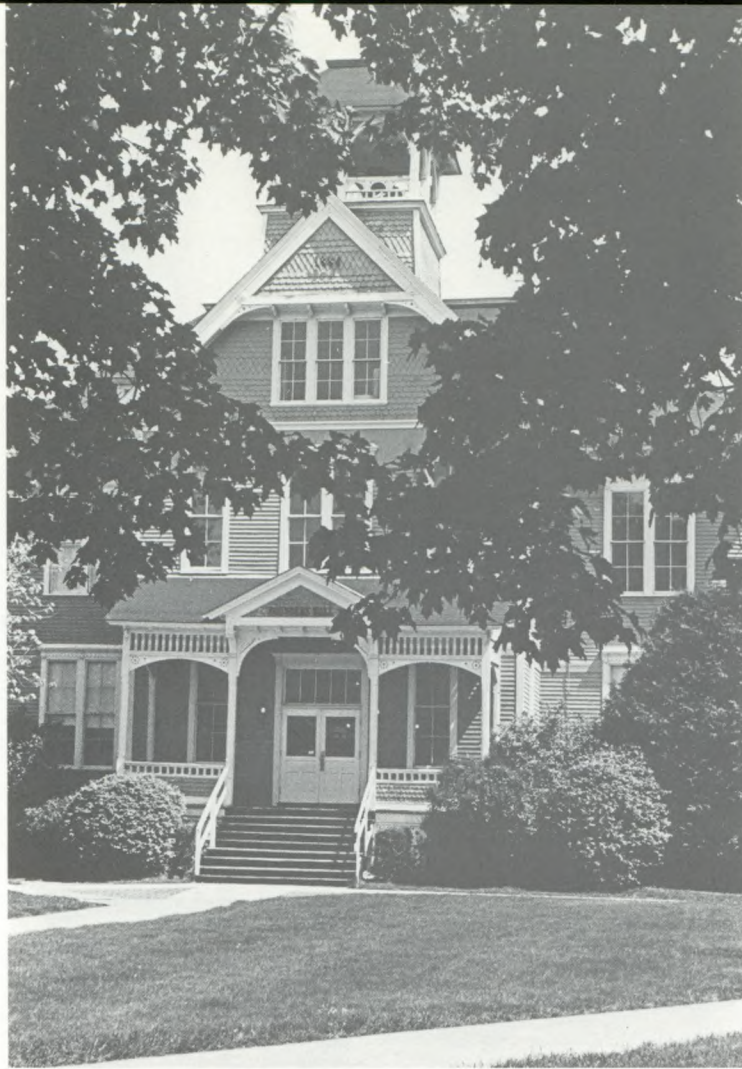
¹¹ Ellen G. White, MS 186, 1898; MS 92, 1900; MS 18, 1901; W. C. White, "The Responsibility of Our Publishing Houses and the Division of Territory to Accomplish the Best Results, and to Economize Means," *General Conference Bulletin*, 1901, p. 10.

¹² E. G. White, *Fundamentals*, p. 312.

¹³ "Proceedings of the Third Teachers' Institute of Seventh-day Adventists," p. 8.

¹⁴ F. W. Howe to O. A. Olsen, March 12, 1896.

¹⁵ Utt, p. 27.



Adventist Education in New England

Taking the Idea East



Edith Sprague

By Myron Wehtje

Battle Creek College was only seven years old when, on February 5, 1882, the Adventists attending a meeting of the New England Tract and Missionary Society in South Lancaster, Massachusetts, voted to establish a "preparatory school" somewhere in New England. Filled with a sense of urgency, the believers wanted the new school to open early in the spring. Stephen N. Haskell, the president of the New England Conference and the chairman of the committee in charge of making plans for the school, assumed the responsibility of recruiting teachers. Within a few days Haskell was on his way to Battle Creek, where the large concentration of Adventists, and the church's only college, seemed to offer his best hope of finding a teacher or two.

The timing of Haskell's arrival could not have been better. When he reached Battle Creek, a long, bitter struggle at the college was approaching its climax. At the center of the dissension among students, teachers, and trustees was a feud between Alexander McLearn, the president, and Goodloe Harper Bell, a veteran teacher. When Bell failed to meet his classes on February 20,

the news quickly reached Haskell. Within two days the New Englander had persuaded Bell to "shape things" at the new school in the East. Bell would be a teaching principal. Later Haskell hired Edith Sprague, who had also been teaching at the college, to assist Bell.

On April 4, Bell and his son Omar left Battle Creek by train. Two days later they arrived in South Lancaster, which had been chosen as the home of the new school. Miss Sprague came about a week later. The new school, which would remain nameless for more than a year, opened on April 19, 1882, in an old carriage house located between Haskell's house, on Main Street, and the recently constructed Adventist church, on Sawyer Street. Although the 24 students who enrolled during the ten-week term ranged from mere youngsters to mature adults, all of them were studying on the elementary level. The opening term was such a success that the school board made enthusiastic plans to conduct classes during the next school year, beginning on August 30. In accordance with Haskell's view of the school's purpose, the students received considerable training in the methods of "tract and missionary work." Equipped with such



Goodloe Harper Bell

training during a brief period of study, they would, he hoped, be able to evangelize their home towns.

Before the close of the first full school year in May of 1883, Edith Sprague became ill and had to resign her teaching position. Bell remained for a second year—long enough to participate in the incorporation of South Lancaster Academy and the laying of plans for the erection of permanent facilities. When Bell decided in the summer of 1884 to leave the school, Haskell had mixed feelings. Although Bell had been a fine teacher and had done much to place the new school on a solid foundation, he had proven to be an ineffective principal. Fortunately, Haskell, the fatherly chairman of the board, had kept a close watch over the school, compensating somewhat for Bell's deficiencies as an administrator.

The influence of Battle Creek College and Goodloe Harper Bell on the school in South Lancaster did not end when Bell resigned as prin-



Sara Jane Hall

cipal. At first Haskell hoped to replace Bell with Sidney Brownsberger, who had headed Battle Creek College until 1881 and then had been in charge of a new Adventist school in Healdsburg, California, since the spring of 1882. Failing to lure Brownsberger away from Healdsburg, Haskell invited Sara Jane Hall, a strongminded, 33-year-old graduate of Battle Creek College and a protegee of Bell, to fill the position. She was willing to teach at South Lancaster Academy, but she declined to serve as principal. Consequently, Haskell arranged for his right-hand man, Dores A. Robinson, then the pastor of the South Lancaster congregation, to take the principalship. Before entering the ministry in New England, Robinson had lived in Battle Creek from 1872 to 1874, and probably had attended the little school that later evolved into Battle Creek College.

Robinson remained for only a year, but Mrs. Hall spent the rest of her career at the school in South Lancaster. Until her death in 1910 she was the outstanding member of the faculty. With her commanding personality, striking appearance (partly the result of her American Indian ancestry and her stylish dress), and high standards in the classroom, Mrs. Hall had a great influence on an entire generation of students.

She taught grammar with the same rigor, and literature with the same appeal, as did her mentor, Bell.

While Robinson was principal, the school remained little more than an "overgrown church school." However, the potential of the institution was obvious to educators like Sara Jane Hall, especially after the completion in late 1884 of a new dormitory and a new classroom building (still in use today and now called Founders Hall). The man who took the first important step toward realizing that potential was a former Battle Creek College instructor, Charles C. Ramsey. After teaching at the college from 1878 to 1882, he had joined the faculty of the new school in Healdsburg. When Robinson returned to full-time pastoral work in the summer of 1885, Ramsey agreed to take his place as principal.

Bright, personable, and sophisticated, Ramsey was an ambitious young man. He was determined to transform the school into a genuine academy, one that would offer a secondary curriculum equal to that of the most prestigious preparatory schools in New England. Believing firmly in education for its own sake, he broadened the purposes of the school. By the spring of 1888 the first students—four young women—were ready to graduate from the academy. Criticism of the academic reforms instituted by Ramsey, which included the introduction of courses in Latin, led, however, to his departure that same year.

Confidence in the academy was at a low ebb when Ramsey resigned,

and so was the enrollment. Both quickly rebounded under the leadership of George W. Caviness, an 1882 graduate of Battle Creek College. Although Caviness was probably more of a classicist than Ramsey was, he was also an ordained minister, and he gave the impression of being much more strongly committed to Adventism. Caviness and his wife, the former Alma Wolcott, another 1882 graduate of Battle Creek College and an inspiring teacher of mathematics and Latin, spent six happy years at South Lancaster Academy.

The enrollment climbed steadily during the new principal's first year, finally reaching a total of 81. That figure was far below the totals of 223 and 534 for Healdsburg College and Battle Creek College, respectively. Nevertheless, after a visit to South Lancaster, W. W. Prescott, the president of Battle Creek College, who doubled as the denomination's educational secretary, declared that the academy's progress had been "very satisfactory." In succeeding years the school continued to flourish. By the spring of 1894 the academy had outgrown its facilities, and Caviness found it necessary to turn away some applicants. Before a new dormitory and an addition to the classroom building could be completed, Cavi-



Charles C. Ramsey, SLA principal and teacher at Battle Creek College.



Frederick Griggs (center of front row) and SLA faculty during his term as principal. He later became president of EMC.

ness left to replace Prescott as president of Battle Creek College.

Joseph H. Haughey, who had returned to Battle Creek to teach mathematics several years after graduating in the same class with Caviness, was the new academy principal. Like Bell before him, Haughey left his wife behind in Battle Creek when he set out to assume his new position. She would not join him in South Lancaster until the fall of 1898, near the end of his five-year administration. Haughey would spend parts of his summers with her in Battle Creek, however.

The new principal was willing to serve under less than ideal circumstances because he had a mission. Since attending a gathering of Adventist educators at Harbor Springs, Michigan, in 1891, Haughey had advocated important reforms in denominational education. The principalship of South Lancaster Academy seemed to present an opportunity to implement those reforms. Some of the most important changes came in the curriculum. While Bible classes gained greater prominence, the classical languages were downgraded, and the Bible was used in teaching them.

In other respects Haughey was less successful in achieving his objectives. Partly because of the depression that followed the Panic of 1893, the academy's debt, already large when he became principal, became so large that it threatened to crush the institution. At times the school was so hard-pressed that Haughey did not draw his salary. If his little farm outside Battle Creek had not been so productive,

he might not have managed to support his family. In spite of the shortage of capital for investment, Haughey worked hard to establish new industries at the academy, for he believed that every student ought to engage in some type of manual labor. An avid farmer himself, he was especially pleased to be able to expand the operation




George W. Caviness, SLA principal and, later, president of Battle Creek College.

of the academy farm. He soon learned, of course, that the soil of central Massachusetts was no match for the soil of central Michigan.

Readily admitting his incapacity for administration, Haughey was happy in 1899 to resign his principalship of the struggling academy. He returned to Battle Creek College (and later Emmanuel Missionary College) to continue a long and distinguished career as a well-loved teacher. Fortunately, his successor, Frederick Griggs, was a gifted leader. After attending Battle Creek College, Griggs had come back in 1891 to serve as principal of its preparatory school. Energetic, polished, and broad-minded, with the administrative experience that Haughey had lacked, Griggs proved to be an outstanding principal from 1899 to 1907. Former students remember best the chapel services that he conducted. His warmth made them feel that they were part of a big family, his carefully prepared, practical talks gave them much substance for thought, and his baritone solos inspired them.

Griggs took advantage of prosperous times to make many improvements. In addition to balancing the budget, he reduced the long-term debt, largely because of sales of the book *Christ's Object Lessons* throughout the Northeast. The enrollment expanded, and so did the curriculum. In order to provide prospective teachers and ministers with more adequate preparation for their professions, Griggs organized programs of study that included post-secondary courses. The school would not become a junior college in name, however, until 1918, only four years before it became a senior college.

When Griggs resigned on January 7, 1907, to become the full-time director of the denomination's Department of Education, and later president of Emmanuel Missionary College, an era came to end. A succession of men from Battle Creek College had provided able leadership during the formative first quarter century. Because of them and the many able teachers, also products of the college, who served with them in South Lancaster, the academy had achieved a maturity that ensured its continued success. The stepdaughter had come of age. ■



The Adventist Believer
Between Faith and Science

CROSSING A CHASM

By Gottfried Oosterwal

Some time ago, the well-known American historian, Commager, gave a lecture on "the ten factors shaping the future of America." During the discussion which followed his lecture, a lady made the remark that he had not even mentioned the most important factor of all, namely, religion. To which Commager, in his inimitable way, replied, "Religion, ma'am, what is that?"

Of course, Commager knows of the hundreds of churches and religious

groups in America; of course, he is aware of the fact that some 40 percent of the American population still belongs to one church or another. He also knows, like nobody else, of the tremendous influence of the evangelical awakenings in American history and their influence on many people today.

But, with regard to the future, he had to say, "Religion, what is that?" As an historian, he thereby merely confirmed what sociologists have been saying now for quite a

while already: Religion has ceased to be a factor in American life and society.

This does not apply to America only; it holds true for Europe and the rest of the world as well. Recent studies show that in the cities of Europe, 75-85 percent do not attend church at all. And about 65 percent of the total population has no interest in religion whatsoever.

In Japan, more than 90 percent of the student population does not believe in any higher reality than the physically perceptible one.

Where in Buddhist Thailand a few years ago the temple was the center of people's life and thought, now the school and the university are the point of orientation. What, until very recently, people in Africa hoped to achieve through magic and belief in spirits, they are accomplishing now by science and technology. Yes, science and technology have become the determining factors of all of life in modern society. If faith, Christian or non-Christian, exists at all, it has been pushed from the center to the periphery of our life.

Until a few years ago it was still possible to speak of a battle between science and faith. Now these two hardly have a common ground where they could meet or where conflicts could arise. True, when confronted with particular problems for which science does not have an answer yet, some people still are looking for a solution to their problem in religion. But one should not call this faith. For God appears here only as a "filler of the gaps," who with every new scientific discovery and with every step of progress in technology is becoming smaller and smaller, until at last He disappears completely from our view.

As people in Holland say, "As soon as fertilizers had been invented, the farmers stopped praying." Today we can help ourselves, without God. Faith has ceased to be a factor in society. And if it does exist at all, then in general only at the periphery of a few individual believers, isolated from the other aspects of our life and existence, like work and art, society and the economy, our relationships with others and our interests and ambitions. Faith and science have become separated.

With this separation between science and faith, a situation has been created which is totally new and unique in the history of mankind. In Africa and in the cultures of the east this separation has been unknown. If they made a distinction between the sacred and the secular at all, it was only to confirm that

these are two parts of the one total, an indivisible reality which functioned as do husband and wife: to create new life and to have it continue, the most intimate relationship and cooperation between the two are needed.

In western society, church and culture, science and faith were inextricably united until the end of the Middle Ages. Faith was the creative center from which art received its inspiration and culture its particular spirit (Geist). Renaissance and humanism indeed made an end to the dominant position of the church and of theology, yet science and technology continued to develop within the framework of the Christian faith.

All this changed with the Enlightenment. Since that time, science developed not only its own methodology; it also broke away from the traditional Christian view of human life and existence. The discoveries of astronomy, geology and anthropology came into conflict with the Christian world view. The findings of the history of religion questioned the special Christian revelation and the claims of the absoluteness of Christianity. Bitter conflicts emerged between science and the Christian faith, which until very recently have been conducted on both sides with fervent zeal and great passion.

That conflict has in essence ended now. The battle sounds have died off; the fighting champions have separated themselves and have re-

This is especially urgent in light of the fact that this separation, instead of solving, has rather aggravated the problems. Faith has been pushed from the center to the periphery of our life, where it exists now isolated from the other aspects of our existence. As a result, our attitudes and outlook and mentality are being shaped and formed only by science.

In the world, we already see the obvious effects of this development. And in the churches, a mentality is taking shape which in Scripture is being described as hot on the outside and cold within, religious in form but without commitment (Rev. 3:14-22). Christ calls us therefore to repent (3:19). But to do so, we really must recognize the very situation we are in. Christ, therefore, counsels us to buy eye salve so that we can see ourselves as we really are (3:8). I challenge you thinkers and scholars by your work and thought and life to show the church at large what the dangers are of this separation between faith and science, and what solutions there are for the problem.

It should be stated clearly that this separation is not just a result of a triumph of the sciences over faith, as most people think. No, it is rather the result of new developments both in the sciences and in theology, which from both sides have led to the separation.

In theology it has finally been recognized that the first aim of

The Bible is not a handbook of geology or anthropology; it rather shows us who and what we are and how God looks at us and at our reality. In God's revelation do we find, therefore, a central viewpoint from whence the facts of science receive their deepest meaning and significance, the right perspective and the criterion whereby all the results of our investigations and the systems we build can be judged objectively. For the view the Bible gives us of our selves and of our world is not just one among many other views. As God sees us, that's how we really are! Revelation does not absorb the sciences thereby; it also does not abolish them or make them superfluous. To the contrary: God's revelation rather deepens their meaning, stimulates them, and gives them their real significance.

This new insight, however, has made theology more humble and more modest in its claims. Where in the past, theology thought it could discover basic scientific facts in the Scriptures and build them into a coherent system, it now leaves these tasks to science, where they belong. On the one hand, this has led to a wholesome purification, both internally and in its relationship to science. In the past—and that past is still very much with us—theologians thought that revelation was giving them specific information on man and life and nature and on the relations between them, from the origin of human races to geomorphology. When these so-called "facts of revelation" came into conflict with the results of pure scientific research, the latter were simply labeled "false," and theology was considered to be the only "true science." Now we have begun to realize that the primary aim of revelation is not to supply us with the "raw data" which can be discovered only by painstaking scientific research, but to give these facts which the sciences have gathered their true meaning and significance and to put them in the right perspective. In this respect, these new developments in theology have had a wholesome, purifying effect on its own discipline, as well as on its relation with the sciences.

Another result of this development was, however, that faith became separated from the work of science, with its fatal result on individual believers, the church and society alike. Faith was pushed from the center to the periphery of our life, away from our everyday existence to the isolated realm of religion. As a result, our whole life becomes more and more exclusively determined by science.

The separation between faith and science is also a result of new

One of the important tasks of Adventist scholars and thinkers today is to tell the churches about the end of the conflict and to enlighten them about the separation between science and faith.

turned to their home bases. It is true that the conflict still goes on in the minds of many believers and churches, but only because nobody has as yet informed them about the end of the conflict. One of the important tasks of Adventist scholars and thinkers today is, therefore, to tell the churches about the end of the conflict and to enlighten them about the separation between science and faith.

revelation is not to supply us with primary data concerning man and life and nature and society. That is the task of science, a task to which God Himself has commissioned man at the time when he was created (Gen. 1:26-28; 2:15). Revelation has been given to guide us in our relationship with God, with our fellow human beings and with our environment.

developments in the sciences. Whereas in the past the sciences claimed that they could penetrate into every realm and aspect of life and existence and by their methods could explore and understand any part of reality's total whole, today science has become much more modest in its claims. This development started when some of the newer sciences began to consider the issue of their methodology.

They discovered that in order to understand human behavior, say, a love relationship between husband and wife, or parent and child, they could not apply the same methods used for the explanation of pure physical phenomena, without leading to gross distortions in the end.

For that reason, the sciences of the spirit, as the French and the Germans call them, separated themselves from the natural sciences. And now these human sciences themselves have discovered that there are many aspects of human life and behavior which are not open to their investigation, either because of the limitation of their methodology or because of limitations in their way of understanding. Logical positivism, which tried to measure every knowledge according to criteria developed in mathematics and natural science, is dead. And so are the claims that

Each discipline has become better aware of its own potentials and limitations.

science can penetrate into every aspect of reality.

The conflict about the methods in science has, at least in principle, been settled. And so has the question about the different ways of knowing. Besides the way of knowing that originates in an "I-it" relationship, with its clear separation between the subject and the object, there is a way of knowing which is the result of an "I-thou" relationship. There the process of knowing and the ultimate understanding are born out of an intimate relationship between the one who seeks the knowledge and understanding and the object he wants to know. Faith is such a way of knowing, born out of an "I-thou" rela-

tionship, in which not distance, but commitment—not isolation and analysis, but participation and identification, are the ways that lead to understanding.

As in theology, these new developments in the sciences have led to a purification. Each discipline has become better aware of its own potentials and limitations. But, at the same time, it has also caused a separation between science and faith. Science has gained a new respect for theology. But, since the object of its research, its methods, and its way of knowing is so different, it does not allow theology to make any pronouncements on aspects or facts which it claims belong to science only. The two, science says, are mutually exclusive. Thereby the separation between science and faith became complete.

What is our mission as scholars, thinkers and scientists in this new situation? In the first place, we should recognize the situation as it really is and prayerfully accept the challenge which this separation presents to the believer. Two aspects of this situation may be mentioned: one good, the other bad. The good part is that the separation has also led to a purification, which has been very profitable to both science and our faith. Theologically, it may be formulated this way: As a result of this purification, many scientists who in the past resented the claims of faith and who brushed aside the church and its doctrines have now become much more open to the message of revelation. That's why we find so many intellectuals, especially young scientists, turning to religion to find meaning for their life. It is true that quite a number of them seem to find the answer to their existential needs and problems in Buddhism and other Eastern religions. But the Christian faith seems to attract them also in a new and meaningful way, as is evident from the most recent socio-religious studies in the United States and in Europe. One striking feature of that new trend is that these scholars and intellectuals are not joining the traditional and mainline churches. But, if they join a church at all, it is the newer and smaller religious groups, where faith has not been blurred (yet) with cultural traditions.

The question arises here: Since recent polls and socio-religious studies indicate that especially intellectuals and scientists are developing a new interest in religion today and these intellectuals, if they join a church at all, are turning to the smaller and newer communities of faith, why is the Seventh-day Adventist Church not sharing in reaping this harvest of souls? Are

What distinguishes a human being from an automobile or a star or an animal is his spirit, this quality which allows him to reach beyond, to act creatively in this world, to form and shape his life in freedom.

our churches incapable of reaching out to this particular group, because our formulation of the truth is not speaking their language and is not responding to their particular needs? Does our strength, perhaps, lie more in our concern for the truth and in our own tradition than in faith, this intimate relationship between us and God, by which we really understand who and what we are and which forms and shapes our whole existence?

In the history of mission it is quite common that churches do not grow because they are too much concerned about themselves: their organization, their doctrine, their tradition, as a result of which those churches ceased to be "communities of faith" where others could find strength and peace and certainty. Therefore the apostle Paul urges us: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates" (II Cor. 13:5, 6).

As soon as we have recognized ourselves as "being in the faith," with "Christ living in us," we shall also be able to respond to the second challenge created by the separation between science and faith. The result of this separation has been, namely, that we moderns are almost exclusively formed by science and the scientific world view that shapes our whole life and thought and behavior. Christians, even those who are attending Christian schools, are no exception.

Of course, we owe to science that "glorious new world" of ours, that "better way of life" which sets our generation apart from all previous ones. The epidemic diseases of the past have been wiped out; the average age has increased from about 45 to nearly 75 in just a century; we have more leisure time; we are blessed with those thousand-and-one gadgets which make our life so easy and exciting. Soon we hope to find in science also a cure for cancer and a means to stamp out famine and poverty. But at what price? With all these blessings—and they truly are blessings—we have also accepted that particular world view and attitude towards life which are the basis of science and technology. As long as these attitudes found their center in faith, as God had intended, or as long as these attitudes were balanced by other views, as has been the case until recently, the effect of the scientific world view has been limited only to a few aspects of our life. Today, as a result of the separation between science and faith, all aspects of life, our whole existence, are determined by that one view. We know the results: The term "scientific" has become identical with good and important and desirable and true. In this view, people are evaluated according to criteria determined by mathematics and the natural sciences, and human relations are reduced to "I-it" relations, in which the other is nothing but an object which can be measured and weighed and counted and observed. In this mentality, marriages can no longer work and people begin to suffer from the worst diseases humans have ever known: alienation and loneliness. What distinguishes a human being from an automobile or a star or an

animal, however, is his spirit, this unique inner quality which allows him to reach beyond his physical-biological existence to act creatively in this world and to form and shape his life in freedom. This freedom is given to every human being; it makes for the very essence of our humanity. Yet it is this particular inner quality which makes us the persons we are, which is now threatened by this new mentality. There is no room for the unique and the specific. Science can deal only with the general, with that which is similar. That is the basis of its methodology and its way of knowing, which it achieves through analysis, experiment, repetition, objectification and reduction. In its popularized form, this attitude leads to a horrible distortion of human beings, who become reduced to mere objects which one can weigh and count and measure and observe. In this mentality, humans are evaluated according to what is visible and weighable and measurable. It's a world of numbers, images, shows and facades flitting across the film and the TV, the fashion shows and the beauty contests. In this system, human beings are evaluated according to the grades they make in school, their IQ and how they measure up on tests and profiles. The tyranny exerted by this attitude is leading to the destruction of our human selfhood, which is so much more than our g.p.a., and our personality, which is so much more than our measurable qualities. No wonder that the suicide rate among scientists is eight times higher than for the population in general. But there, too, the rate is reaching disastrous proportions, since there seems to be no way out of the meaninglessness, loneliness and confusion.

Many intellectuals are seeking that way out in existentialism, which arose as a humanistic protest against this tyranny of scientism. Others are now turning to religion and the communities of faith to find a new meaning to life. But it is only in Christian revelation that we really understand who and what we are. As Augustine, in his prayer for his fellow intellectuals, said: "Thou hast made us for Thyself, and restless is our heart until it has found rest in Thee."

This second challenge born out of the separation between science and faith demands a double re-

sponse. There is, on the one hand, the call to present a model of what it means to live a life of faith amidst this separation. For only when people see the real meaning of faith embodied in human beings like themselves will they turn to faith themselves as the source of their stability and strength and joy. To that end has God called His church into existence, and He has called us to the particular task and the particular place where we as scholars and thinkers and scientists will work. I pray that as a result of our own example of faith, many people will find the more abundant life which God has intended for all people.

But as Adventist scholars and scientists we are called in another way still to respond to the crisis created by the separation between science and faith: We have to work towards the abolition of this separation. Science and faith have to be united again for the sake of all society, believers and unbelievers alike.

This is not a call for a return to the former dominating position of theology or the literalism of traditional biblical interpretations. Rather, it is a plea to recognize in God's revelation again the central viewpoint from which science gets a new meaning, a new stimulation, a new significance.

For, without faith, science and technology are becoming more and more a threat to humanity, in spite of their many blessings. Without faith, we shall soon all be slaves of our own inventions and suffer from the increasing pollution and genocide and dehumanization through the mechanization and automatization and the manipulation of modern bureaucracy.

Already we are experiencing Kafka's "Castle" and "Trial" and Huxley's "Brave New World." And Orwell's 1984 is knocking at the

door. If I cannot convince you of the threats to life and our whole personhood this separation between faith and science has brought about, please read again Kafka and Huxley and Orwell.

How could we best formulate our answer and respond to these threats? Again, our personal life of faith will be the most persuasive answer. But there is more. As Adventist scholars we have also been called to show our fellow scientists the necessity of faith in order to understand fully the significance of our scientific work and to prevent it from becoming a threat. All too little are we Adventist thinkers at scientific conferences, in seminars, in our publications and personal contacts with others, concerned about this issue.

All the sciences, from anthropology to physics, are at the moment in the process of rethinking the philosophical foundations upon which they are built. Adventist thinkers should be the pioneering leaders here. Does this sound arrogant?

Not at all! For let us not forget that science and technology are a Christian accomplishment; they are born out of a mentality created by the Judaeo-Christian revelation.

When God created man, He gave them the charter to fill the earth, to explore and to shape his environment, and to rule over it (Gen. 1:26-28; 2:15). Three foundations are given here which are a precondition for the development of science and technology: (1) Man was put in control of the earth, which was given to him for his use and exploration; (2) the divine commission of work; and (3) man was given the freedom to respond to his environment and to shape it according to his own choice. All three features are part of a uniquely biblical view of man and differ sharply from the ideas and philosophies of non-Judaeo-Christian cultures. There, the earth

and the world of nature are the exclusive domain of the gods. That unbiblical idea led not only to a false worship of the celestial powers, which became man's gods. For thousands of years he also remained a slave of the very powers over which God had put him in control.

In those philosophies, work was considered an inferior activity—necessary, yes, but a degrading necessity. In the view of Aristotle, only the slaves should work, for work detracts from our real calling and destiny. It is not in ancient China, therefore, or in Greece that science and technology developed, but in the Christian cultures where the foundations for their development were found in people's orientation on God's revelation.

Without that faith, however, science and technology will not be able to grow and develop further. They will destroy themselves, choke our life and threaten our very human existence. Only in the faith that we have been called to rule the earth under God, as His stewards, will science and technology be able to develop to the advantage of all humanity. It is for that reason that we Adventist scientists have been commissioned to call this powerful modern man "to fear God, to glorify Him and to worship Him who has made heaven and earth, the sea and the fountains of water" (Rev. 14:7). Here lies the answer to the challenge born out of the separation between science and faith.

Are we not a bit late with our answer? Has not modern man's mentality developed too far so that he cannot even hear our message any more? It is late, very late indeed. But it is not too late. All power in heaven and on earth has been given to Christ, our Lord. He is love, and He does not want that anyone on earth will be lost, but that all be saved and come to a knowledge of truth (I Tim. 2:3-7).

If we truly believe that Christ is "far above all principality, and power, and might, and dominion, and every name that is named," and that "all things have been put under his feet" (Eph. 1:21, 22), then we shall also be able to speak with power in a language that modern man can understand, and to live out a faith which will attract those who are now restless and confused and without hope.

Without that faith, our mission is impossible. But all things are possible for those who believe God and who love Him. May this work soon be done, through Jesus Christ our Lord, who works in us both to will and to do of His good pleasure. His name be praised. ■

Without faith, we shall soon all be slaves of our own inventions and suffer from the increasing pollution and genocide and dehumanization through mechanization, automation and manipulation.

Dr. Oosterwal prepared this paper for an honors convocation held on the Andrews campus in 1977.

Profile

Having a Part in History

By Kit Watts

"Scholarship is the heart of an educational institution," remarked the president of Andrews University. "And Richard Schwarz is a scholar. This was important when we were looking for a vice president for academic administration. Books and learning began attracting the attention of Richard Schwarz as early as his boyhood days. He was an only child helping to run a 120-acre Illinois farm and milk cows at 4:30 a.m. The patterns of discipline remain in the man. "But milking every morning—I was sure my future lay somewhere else," he says, a tiny smile flickering under his tidy mustache.

The road to scholarship was not easy nor was it direct. But it was shaped by religious influences in a home where he attended church twice each weekend. On Saturday he had the fellowship of his mother's friends in the Seventh-day Adventist congregation. On Sunday, Christmas Eve and other traditional Christmas holidays, he went with his father to the Lutheran church.

His penchant for books and reading was not discouraged by two school-teacher aunts. Medicine and law interested him, but when it came to choosing, he settled on a history major at Emmanuel Missionary College during the era of Emmet K. Vande Vere's professorship. The war soon interrupted: Schwarz spent three years in the Navy with duty in the Asiatic-Pacific and Philippine Theatres. When he returned to college the library hired him for night work, eager to have "a mature student." The experience was to offer a short-range detour to a long-range goal.

When the young college graduate went job hunting, Broadview Academy needed a librarian who could teach history and general business. Schwarz got the job. For the next ten years he held joint appointments in these two areas, going from Broadview to Adelphian Academy and finally back to EMC. Through his GI benefits Schwarz picked up his first graduate degree, in library science, in 1953. Not long after returning to EMC in 1955 he completed a second master's, in history.

When the president, Floyd Rittenhouse, got wind of a possible opportunity for Schwarz to head a west coast library, he made an offer which the aspiring scholar accepted eagerly—doctoral work in

history and a full-time appointment in that department. During a school year and six summers of leave Schwarz made his own mark in Adventist history and education by writing a definitive dissertation on the life and work of John Harvey Kellogg.

"In the early 60s, most people were not enthusiastic about the choice of my topic," Schwarz recalls. "Why do you want to study about a heretic?" they would ask. "Time was on his side. His research and subsequent book on Kellogg earned him deep respect among both peers and critics.

Upon completing his doctoral work in 1964 Schwarz was chosen to succeed his mentor as chairman of the history and political science department. Just three years earlier EMC and the fledgling Potomac University had merged into one institution as Andrews University. Schwarz now administered the graduate degree in history, one of the earliest and strongest degrees offered by the new school.

Thinking back on those years, Schwarz admits that "A university involves real costs. It means having a place where ideas are truly tested, where changes may occur, and where things may clash. I don't think people understood that then, and they may not understand it even now."

In both his research and his teaching, Richard Schwarz has exhibited the capacity to test ideas. Students and fellow teachers remember him for being organized, scheduled, "on top of everything," and "going like clockwork." In class he was known for having meticulous outlines—and actually following them! He was predictable, thorough and demanding. Students who labored under his requirements quickly admit that though tough, he gave them their money's worth. Fellow historians give him good marks. Some regard him as the dean of Adventist historians now actively employed on our campuses, and a preeminent authority on Adventist history.

This latter specialty emerged gradually during his doctoral studies. Civil War and contemporary history were his chief emphases. This worked out in his dissertation on John Harvey Kellogg whose life bridged the two eras. The Kellogg research took him deeply into the issues and events that affected the

course of the Seventh-day Adventist Church from 1852 to 1943.

Ten years after the dissertation, in 1974, a General Conference study committee appointed Schwarz to write the first college textbook devoted to the church's history. The university granted him a two-year leave of absence to prepare the 600-page book. Published in 1979 it is already used in many of the North American Division colleges.

Among histories of the Adventist Church it is unique for its coverage of the modern church, including issues discussed as recently as the 1975 General Conference.

Titled *Lightbearers to the Remnant* the text portrays the qualities of scholarship for which Richard Schwarz is known. To begin with, it reflects his own genuine enjoyment of history. Secondly, it reveals that he reads, grasps and respects his sources. Beyond this, the book displays his ability to synthesize and interpret while being faithful to events as they actually happened.

And finally, it is written clearly. As Gerald Herdman puts it, "Dr. Schwarz has a gift for writing things simply, cogently and clearly."

Just as he was finishing his research for *Lightbearers*, Schwarz was tapped to become vice president for academic administration at Andrews.

"I've had no lust for administra-

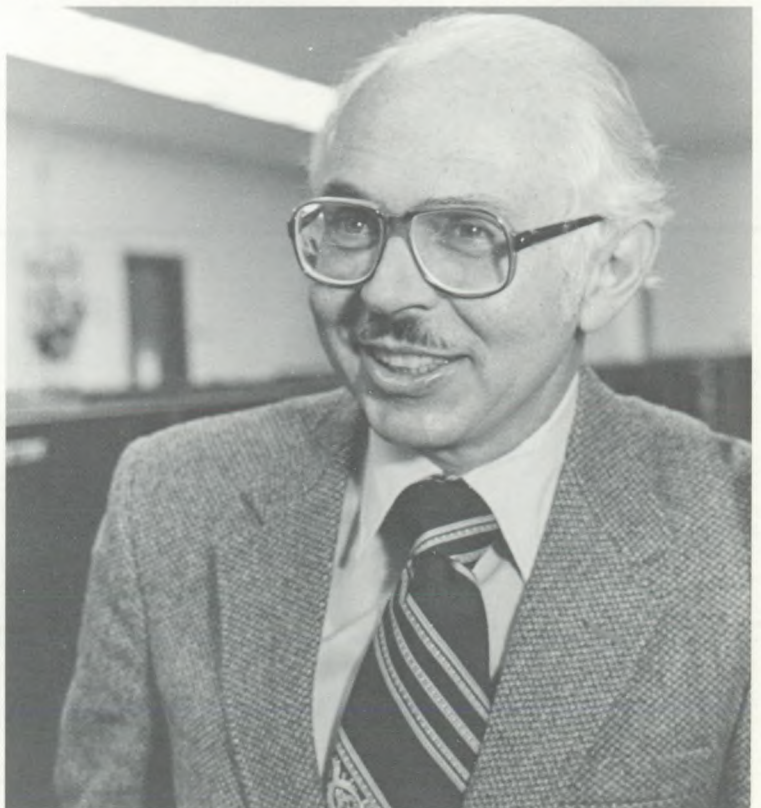
tion," he says with a quiet matter-of-factness, "but I suppose all of us have an itch to see if things can't be done a little better."

A vice president doesn't lack for appointments, committees, crises or pressure. And so the scholar has reluctantly had to lay aside teaching and research. Even a summer garden must be foregone when he travels the world on university business. But one interest he pursues like clockwork. Walking.

He and his wife, Joyce, may bump into you, as they have me, in places rather distant from their home on Maplewood Drive. Perhaps on a tree-shaded lane leading down the steep bank of the St. Joseph River near the farm, or briskly rounding the corner of Washington and Mechanic Streets in town.

But most of us see him in the morning. While we hurry our still-spluttering cars toward school, Dr. Schwarz tranquilly negotiates the S-curve on Timberland carrying a slim briefcase and wearing a tam.

Whether writing history or having a part in it through administration, Richard Schwarz believes history makes a difference. We may not learn all we should from the past, but it is there to teach us if we will listen. His scholarship and his point of view contribute to a church that is both a child of historical events and a movement that believes in an ultimate destiny with God.



Andrews Alumni

Annual Homecoming Celebration Emphasizes Past as Future Guide

By Ronald Knott

Ralph Waldo Emerson wrote a now-famous poem about some "flags to April's breeze unfurled," and what some Concord farmers did that changed the world. Each April now, the scene is re-enacted in that New England town, recalling the day when drums were heard, shots were fired and history was forever altered.

But guns and battle drums are not the only things that move mankind. Christian education, too, can change the world. And it was in celebration of that fact that Andrews University once again unfurled more than 80 world flags to a newer April breeze in the traditional ceremony marking the start of the university's alumni weekend April 23-25.

The warm clear evening was a winning invitation to the crowds gathered on the university mall. Many came in the native dress of other lands. The university band played hymns from the steps of Pioneer Memorial Church and while the music rolled across the early green-lawned lawns, friends greeted friends, smiled, talked of the beautiful evening or posed for pictures with their homeland flags that waited to be hoisted on the poles.

And a few in the crowd noticed with a quiet commending smile the hopeful, yet ironic gesture of some British and Argentinian students who mounted their flags side by side and joined hands while cameras clicked to catch the magic moment.

Andrews President Joseph G. Smoot welcomed the audience in a short address. He called attention to the rising international tensions as the British fleet sailed to the Falkland Islands. He spoke of the looming threat of nuclear war, starvation and poverty around the world.

"In the midst of all that is ugly, institutions such as this university exist to bring healing to a hurting human family," Smoot said. "So many of our alumni have done so much in devoting their lives to helping others. We honor them here this evening. Many lie in their graves in every land, but their influence, just as a ripple created by a stone thrown into a stream, continues to work for good as it reaches out to all the earth's shores. As we lift these flags, we lift also our hearts in prayer to God for the people of this earth."

And then the final flourish came. The band rolled into the "Star Spangled Banner," the flags glided slowly up the poles, the sharp report of a three-gun salute echoed off the library and seminary. The music ended grandly. Applause broke across the green. Eighty-six flags flew in the light breeze, accompanied by the tapping and the snapping of their ropes upon the poles. The sun sank low behind the trees and the university settled softly into Sabbath.

Following the flag raising ceremony, the congregation entered Pioneer Memorial Church for evening vespers. Coordinated by the 1982 senior class, the worship service featured music and readings on a theme of "Man: In Sin, Redemption, Restoration and Communion." The University Chorale, directed by James T. Bingham '70, provided several selections, interspersed with solo numbers and readings of poetry and meditations. Roy E. Graham '66, '70, provost, officiated at the lamplighter ceremony, dedicating the 15 Andrews students planning to serve as Student Missionaries and Taskforce workers next year, and the 17 Andrews graduates and their families leaving the U.S. for service in their homelands.

George Vandeman '42, speaker-director of the "It Is Written" television broadcast, delivered the Sabbath morning sermon at both services in Pioneer Memorial Church. His message, titled "The Word that Breathes," called for a broader understanding of the power of the gospel to change the hearts and minds of men. Speaking of the need for precision and clarity in reaching the world, Vandeman said, "Businesses suffer, homes suffer, hearts suffer, truth suffers—simply because we don't know how to communicate. Why should a message like ours go limping along in dull and colorless prose when it is meant to sing?—when it is meant to march to music?"

Preaching on John 1:1 and 14, Vandeman closed with an appeal that our church fully experience the transforming power of Christ the Word as we share our experience with the world.

Sabbath School was coordinated by the class of 1957. Ivan T. Blazen '57, '58, '62, was the superintendent and Duane R. Petersen '57, '58, led the lesson study.



James Londis '62, spoke for the Lamson Hall alternate service at 11:00 a.m. Londis is the senior pastor of the Sligo Seventh-day Adventist Church in Takoma Park, Maryland. His sermon, based on Acts 11:14-30, drew lessons from the relationship between the early Christian churches at Jerusalem and Antioch. He pointed out that Antioch, because of the cultural mix of its congregation, was permitted to preach the gospel to the gentiles, while the church at Jerusalem was not prepared to do that.

"The implications in this story for our church today are tremendous," Londis said. "Each congregation must determine its own particular ministry and its own public." Londis said that the church, guided by the power of the Holy Spirit, will triumph in the creative and diverse methods it uses in sharing the gospel.

Following the church services and the noon meal, alumni had a choice of several afternoon activities. A number of university museums and exhibitions were open and pianist Sam Ocampo '82, and guest artists presented a sacred music concert at Pioneer Memorial Church. A bus tour of the campus was hosted by V. E. Garber '35, former vice president for financial administration.

A symposium on "Christian Scholarship and Responsibility" was held in the seminary chapel at 3:00 p.m. The program was sponsored by the School of Graduate Studies as part of its year-long series of special events marking the school's 25th anniversary. Dr. Richard Hammill, president of Andrews from 1963 to 1976, presented a paper on the role of the Adventist scholar in shaping the beliefs of the church.

"The decade of the 1980s will be critical in deciding whether or not the SDA church can tolerate, guide and profit by the activities of her scholars," Hammill said. His paper outlined three basic factors which he believes will determine the outcome: 1) the degree to which the church allows for continual growth in understanding God's will from the study of the Bible; 2) the extent to which Adventist scholars see their responsibility to maintain the fellowship of Adventist believers; 3) the church's recognition that a growing understanding of the Bible may require some change on matters that are peripheral to the basic doctrines of the church.

Stressing that the consensus of Adventist believers should determine doctrine, Hammill said the church should be willing to follow the Bible wherever it leads.

Following Hammill's presentation, a panel discussion was held to consider points raised in his paper and to answer questions from the audience. Moderated by Fritz Guy '55, '61, the panel included Robert H. Carter, president of the Lake Union Conference, Harold T. Jones, professor of mathematics, James J. Londis '62, and Joseph G. Smoot.

The Alumni Salad Supper was held at 5:00 p.m. in the Campus Center Cafeteria. Following the supper, class reunions were held for the honor classes of 1922 and 1932 (Golden), 1957 (Silver), 1962 and the 1972 nursing class.

The evening vesper service was presented by vocal soloist T. Marshall Kelly '52, in Pioneer Memorial Church.

The highlight of Saturday evening programming was the music department's full-scale production of the musical "Fiddler on the Roof."

Directed by Harold Lickey, professor of music, the University Orchestra, University Singers and soloists from the Andrews student body, staff and local community all joined forces to bring to life the well-known melodies and powerful story.

Sunday morning found alumni participating in several special activities. Memorabilia items from old

Burman Hall were available in the Campus Center. Beaty Pool was open for an alumni family swim. WAUS, Andrews fine arts radio station, hosted an open house, and the university placement service was open to assist alumni in both job and employee placement.

The traditional Alumni Brunch was held at 10:00 a.m. in the Wolverine Room of the Campus Center. Following the buffet meal and music provided by staff and graduate students from the music department, the alumni sang the university song, "Our AU."

Ed Dass '69, president of the alumni association, made the formal presentation of awards to the Honored Alumni for 1982. They are: Eldine W. Dunbar '22, long-time youth director on the conference, union and General Conference level; William E. Coopwood '52, associate professor of psychiatry at Meharry Medical College in Nashville, Tenn.; James J. Londis '62, senior pastor of the Sligo Seventh-day Adventist Church in Takoma Park, Md; and George E. Vandeman '42, speaker-director of the "It Is Written" television broadcast.

Dass also made presentations of the newly established Alumni Association SAL awards. Given to graduating students from each of the undergraduate colleges, the awards recognize outstanding contributions in extracurricular service, achievement and leadership. Each recipient is given an engraved Alumni Association medallion. The awards for 1982 went to: Kris Paul Denton, an economics major in the School of Business; Michael Wayne Douglas, a computer science major in the College of Technology; and Karen L. Johnston, an elementary education and general science major in the College of Arts and Sciences.

The meeting closed with the presentation of the Alumni Association gavel from Dass, whose term as president is completed, to Gilbert B. Dunn '55, incoming president. Alumni board member and officer nominees approved during the business session of the brunch were: Donald L. Dyresen '68, treasurer; Minerva Constantine Straman '56, '62, '79, vice president and president-elect; Peggy Howard Bakken '81; Claude C. Hines '69; and Ann Gilliland Kanter '66.



William E. Coopwood



Richard Hammill



Eldine W. Dunbar



George E. Vandeman and Edwin Dass



James J. Londis

Time of Tumult

In recent years the contemporary "golden age" group is slowly growing in number, while the church is facing a tough battle to keep the youth genuinely interested in the Adventist movement. However, the pool of these Adventist traditionals that keeps growing from year to year must not be neglected or ignored. These experienced soldiers of the Advent movement are a great asset to the church to act as viewer's mirrors for the impacted culture of the Advent movement. Historical reality has proven that men of experience have saved the dividing kingdoms, strengthened the growing civilizations and preserved the genuine parochial culture.

It will be an act of "narrow academism" to consider the recipients of sustentation as devoid of contemporary trends. During my travels around the world while visiting our mission headquarters and institutions, I found that the senior citizens are very much abreast of the current trends. There is a genuine concern among the traditionals about gradual dwindling of the old values. Even though we are living in the time when a certain amount of change is inevitable, the basic principles of the church ought to be adhered to. Though with a sacrifice, the traditionalists are willing to make practical and realistic adjustments.

Lately, the church has been caught in the cross-fire of ideologies and changing doctrinal trends, and many have failed to adhere to the admonition of the fundamental doctrines and beliefs. Scholars have tried to equate Christ with Christian revolutionaries, who altered the basic principles of the old law; however, little did they perceive that Jesus in instructing the law did not change it but merely magnified it. Both young and old have to get involved in guarding against the doctrinal target practitioners. Those of lesser experience can certainly depend on those of greater experience to give a solid and genuine support in guiding the church through this time of tumult. Let us not forget that the present sustentation workers have carried many a burden facing attacks from the foe of the church and yet successfully brought the ship through the storms ashore. Now, when the ship is facing stormy conditions, let us solicit the help of the experienced soldiers, let us consult the senior citizens, let us tap the collective strength of the Adventist traditionals. Let us love and cherish the wise counsel of the guardians of the fundamental doctrine and work hand-in-hand to revere and reinforce old values. Intellectual hon-

esty demands a reckoning of ideological constraints in order to preserve the true heritage of the Advent movement.

Edwin R. Dass, Past President Alumni Association

President Smoot Greets Alumni During Overseas Tour

While in Singapore last summer, President Joseph G. Smoot attended a meeting of Andrews alumni. Among those present were **Wesley Amundson** MDiv '74, who presided as president of the chapter meeting and serves as chairman of the religion department of Southeast Asia Union College; **J. M. Fowler** MA '66 EdD '77, education director, Southern Asia Division; **M. E. Cherian** MA '56, MA '57, president, Spicer College; **C. E. Ondrizek** MA '66, president, Lakpahana Adventist Seminary; **H. D. Erickson** MA '52, vice president for academic affairs, Spicer College; **Robert Burton** MA '69, principal, Bangladesh Adventist Academy; **K. J. Moses** MBA '67, dean, School of Business Administration, Spicer College; **Simpson Poddar** BS '64, chairman, graphics arts department, Spicer College; **C. B. Hammond** MA '71, education

director, South India Union; **Bob Parrish** MA '79, education officer, Vietnamese Refugee Camp, Singapore; **Ronald Stradowsky** MA '67, director, Home Study, Singapore; **LeVerne Bissell** BA '55 MAT '64 EdD '77, and **Juanita Bissell** BA '77—then serving in Singapore but now at Union College, Nebraska; **Gerald F. Clifford** EdD '76, education secretary, Australasian Division; **Maurice Bascom** ('80-81); **Bob Greve** BA '54, math and science teacher, Far Eastern Academy; **Nancy (Bother) Greve** ('51-54), cashier, Far Eastern Academy; **Larry Herr** BA '70, seminary professor, Far Eastern Division; **Mark Copey** BA '81, teacher/librarian, Southeast Asia Union College; **Ronald K. Anderson** BA '68, administrator, Ekamai Adventist English School; **Mary (Hoebke) Anderson** ('63-65); **Dale V. Rhodes** BA '56 MDiv '71, music and Bible teacher, Far Eastern Academy; **Beverly (Vieau) Rhodes** 2 yr '55, secretary, Far Eastern Division; **Donald E. Williams** BA '71 MDiv '74, pastor and Bible teacher, Far Eastern Academy; **Doyle M. Barnett** MA '60, stewardship director and Spirit of Prophecy representative, Far Eastern Division; **Donald R. Sahly** BS '70 MA '73, academic dean, Southeast Asia Union College.



Ed Dass



Chaplain Barry Black



Dr. Natelkka Burrell (right) at BSCF reunion.

BSCF Alumni Hold Second Annual Reunion

The Black Student Christian Forum (BSCF) held its second annual reunion July 31-August 2, 1981 on the Andrews campus. The reunion, employing the theme of "A Time for Dreams and Visions," was attended by approximately 400 BSCF alumni and their friends.

Highlights of the weekend reunion included inspirational sermons given by Barry Clayton Black MDiv '73, an old-fashioned carnival held in Johnson Gymnasium and the presentation of the BSCF Alumnus of the Year award to Dr. Natelkka Burrell BA '43.

The Black Student Christian Forum was organized in 1971 to meet the spiritual and social needs of black students attending Andrews. The university's black alumni maintain their fellowship through the annual reunions.

Glenda Jeanne Potter BS '76, asks those interested in the BSCF alumni activities and not already on their mailing list to write her at 1555 Potomac Heights Dr., Fort Washington, MD 20744.

Alumni Ordained In California

Last autumn the Southern California Conference conducted a number of ordinations which included Andrews alumni. Among these: **Ross C. Calkins** MDiv '77, youth pastor of the Loma Linda Campus Hill church; **Thomas W. Benefiel**, MDiv '79, pastor of the North Hollywood church; **Stephen Fox** MDiv '80, associate pastor at Oxnard; **David Glass** MDiv '79, associate pastor at Camarillo church; **Douglas Janssen** MDiv '79, associate pastor of the Lancaster church; **Calvin Thomsen** MDiv '79, pastor of North Hills church in Claremont; **Ric Tryon** MDiv '80, pastor of the San Fernando-Sylmar church; **Dennis Wallstrom** MDiv '78, pastor of Ridgecrest church; and **Ronald West** MDiv '77, pastor of the Whit-tier church.

Class Notes

1910s

Eldon L. Green BS '17, and his wife, **Goldie** (former student), are retired and live in Loma Linda, Calif. They have four children: Eldon J., Harold, Carol Davidson and Ardice Chancy.

Arabella Moore Williams BA '17,

won her eighth polar bear trophy this year as the oldest water skier to brave the 40-degree waters of San Diego's Mission Bay without a wet suit on New Year's Day. This event was reported in the December 1981-January 1982 issue of *Modern Maturity* magazine. Living in Escondido, Calif., she has put in 2,500 hours as a volunteer "Pink Lady" at a hospital near San Diego. As a member of Maranatha Flights International, she has made some 15 trips to places around the world to help build churches, schools and hospitals. Her philosophy: "I have an attitude toward life that has always worked for me. I know if something doesn't happen to be the way I want it, I don't let it worry me. I know something else will come along."

Gottfried F. Ruf BA '18, and his wife, Esther, are retired and live in Colton, Calif. They have four children: Clarice Everest, Dorothea Schleifer, Esther N. McNeal and F. Mario.

Bernice Webber Schoonard BA '19, was the first student to graduate from Emmanuel Missionary College who had started in church school on this campus and had taken all her school work here. She now resides with her husband in Tryon, N.C.

Bernard L. Thompson BA '19, resides in Atlanta, Ga. He is active in many avenues of church service, finding ingathering one of his favorite activities.

1920s

Clara Garber Marsh Pelton BA '20, lives in Loma Linda, Calif. She keeps active doing volunteer work.

Ruby Johnson Hicks '21, is retired and lives in Loma Linda, Calif.

Hiland A. Shepard BA '21, and wife, Ramona (Fall), are retired and live in Grand Terrace, Calif. They have two sons: Donovan, a dentist in Colton and Charles, a medical technologist at Loma Linda University Medical Center.

Carl Kent Wilson BA '24, celebrated his 92nd birthday last May. His wife, **Edith (Hickok)** '24, died in May. He now lives in a retirement home in the Portland, Ore. area.

Mary Ellen Rossier BA '25, lives in Deer Park, Calif. She recalls happy memories of college days and her participation in the Senior String Trio which was heard over the then newly installed radio station.

Donald W. Hunter BA '27, lives in Riverside, Calif. with his wife, **Mary**

Katherine (former student). Retired from the General Conference, he now recruits and arranges transportation for Cambodian refugee medical relief volunteers. Over 300 have participated in this service. He states that his parents both graduated from Battle Creek College; both daughters—**Barbara Lee** BS '68, and **Marjorie Rosburg** (former student), are Andrews alums as well as five grandchildren.

Mary Brent Potash BA '27, is retired and lives in Loma Linda, Calif.

C. Fred Clarke BA '29, is retired and lives in Camarillo, Calif. He and his wife, **Helen (Diehm)** BA '29, spent more than 41 years in Africa.

While there he helped develop Solusi College from a lower high school to a senior college.

Ruth V. Foote BS '29, has retired after nine years teaching at Southwestern College and 34 years mission teaching in Nyasaland/Malawi. She lives in Loma Linda, Calif.

Rutherford A. Ingham BS '29, is a retired physician living with his wife, Dorothy, in Arcadia, Calif. They have three children.

Phenicie Skinner Thomas 2 yr '29, resides in Wayne, Mich. with her husband, Robert. Since retirement, they have enjoyed visiting many parts of the world.

Wilma E. Smith Titus BS '29, is retired and lives in Berrien Springs, Mich.

1930s

Laura Pellemounter Krater BA '30 BA '40, lives in Loma Linda, Calif. with her husband, **Paul** BA '42. She states she enjoys meeting many folk from college days who visit the Loma Linda Book Shop where she has worked parttime for 11 years. Paul has retired after 33 years in medical technology.

Doris E. Bancroft Moores 2 yr '30, is a secretary at the Pacific Union office. Her husband, **Philip** BA '38, is trust officer of the Southern California Conference. They have four daughters. Philip states they have a unique assignment on Sabbaths—to drive 80 miles up into the mountains to minister to a small church at Lake of the Woods, 5,000 feet up on Frazier Mountain.

Lillian Johnsen Swartz BA '30, has retired after 30 years in public school teaching in Allen Park and Lincoln Park, Mich. Her husband, **Russell J.** BA '29, died in 1979. She has two sons: **Russell J. Jr.**

BA '68, an attorney in Redding, Calif., and **Donn S.** BA '70 MBA '74, a hospital administrator at the community hospital in Brighton, Colo.

Lewis E. Nestell BA '31, has retired after 50 years of teaching—all at Fletcher Academy. He and his wife, Inez (Beck), have seen that institution grow from a non-accredited 11-grade school with makeshift facilities to a fully accredited 12-grade academy with modern classrooms and educational devices. They continue to make their home at Fletcher.

Mary Henley Winders BA '31, lives in Arcadia, Calif. Her son, Donald, is director of health education at Glendale Adventist Medical Center.

G. Clayton Sowler BTh '32, and wife, **Ardis (Goodspeed)** '32, are retired in Mt. Vernon, Ohio.

Agnes Severson Williams BA '32, lives with her husband, J. Charles, in Glendale, Calif. Since retirement, she has enjoyed her volunteer work at the Voice of Prophecy Showcase Giftshop.

Joseph I. Mossberger Pre-med '33 BS '40, is a physician and surgeon in private practice. His wife, Ruth (Thaxter), is a pathologist. They have three children.

Leonard G. Wartzok BA '33, and wife, **Violette (Cady)** BA '33, have retired in Hendersonville, N.C. They are both very active in the Arden church. They enjoy tennis and travel. Their son is **Douglas** BA '63.

Irene Wakeham BA '34, resides in Banning, Calif. Her 102-year-old mother, Mabel, passed away in October.

Velma E. Wood BA '37, is retired in Sun City, Calif.

Ruby E. Dybdahl BA '38, writes: "I worked at the White Memorial Clinical Lab for 32 years. Most of those years I was supervisor and teacher of bacteriology. I retired in 1974 to Loma Linda where I have worked parttime in bacteriology. One of my main interests has been traveling. I have taken 11 trips abroad, not counting Mexico and Canada."

Elsbeth Graefe Lincoln BA '38, and husband, **Albert L.** (former student), live in Banning, Calif.

Marion Dailey Metzger ('38-41), teaches piano in Warren, Texas. Her husband, Fred, is a retired carpenter. They have four children: Roger, Ruth Brinegar, Edwin and Deloris Herbrandson.

Kathryn F. Flier Ludwig BA '39, has retired after 15 years as a kindergarten teacher for the San Juan

Unified School System. She and her husband, W. H., live in Yuba City, Calif.

1940s

Gerhardt Lee Dybdahl BS '41, is a physician at the Loma Linda Veterans Administration Hospital. He and his wife, Erma, have three children: Jon, Karen Smith and Tom.

Frank R. Schultz BS '41, is a physician in Chesaning, Mich. He and his wife, Hazel, have three children: **Linda Schwartz** (former student), **Lenore Weikum** BS '70, and **Richard F.** (former student), a pathologist at Hinsdale Hospital.

Florence Wells BA '41, is an executive secretary to two administrators at the White Memorial Medical Center. Her husband, **F. Brock** BA '40 MA '67, is semi-retired after finishing 40 years of service in denominational work. He still pastors a small church in Monrovia, Calif.

Adriel D. Chilson BA '43, and wife, **Winifred (White)** (former student), have retired in Redlands, Calif.

Richard J. Hammond MA '44, is employed by the Loma Linda University School of Health.

Kenneth S. Oster BA '44 MDiv '68 DMin '75, and wife, **Dorothy (Nelson)** BA '45 MA '66 MMu '71, left in November for Addis Ababa, Ethiopia where he will serve as health and temperance director of the Ethiopian Union.

Harriett Richardson Musk Pre-med '45 BA '49, lives with her husband, Garrett E., in Kingman, Ariz. Retired, she and her husband are active with the school for handicapped children, and she is a member of the governing board for Western Arizona Health Systems Agency.

Melvin Rosen BA '45, is principal of Boulder Junior Academy in Colorado. He and his wife, Joyce ((All-red)), have five children.

Elvera Eckerman BA '47 MA '61, has retired from a teaching career and lives in Redlands, Calif. She returned from Africa in 1976 and taught for five years in the Michigan Conference.

Wayne A. Scriven BA '48 MDiv '68, is an SOS worker in Koror, Palau where he is pastor of the Palau District. His wife is Margaret (Cole).

Harold E. Goffer MA '47, is a retired pastor living with his wife, Dorothy, in Santa Paula, Calif.

Robert M. Tebo ('48-51), is a self-employed certified public accountant in St. Charles, Mich. He and his wife, Dorothy (Hendrick), have six children.

James W. Wilson BA '48, is president of the Canadian Union Conference. He and his wife, Marelyn (Kaytor), have served in numerous capacities in Canada and the United States.

David W. Anderson BA '49, is an accountant with Natural Gas Pipeline Company of America in Chicago. He and his wife, **Lorraine (Stanton)** ('44), live in Hinsdale, Ill.



Elvera Eckerman



Fred Clarke



Mary Winders



Clayton and Ardis Sowler

1950s

Joyce M. Marsh BA '50, lives in Loma Linda, Calif.

Kenneth E. Dunn BA '51, is mathematics coordinator for grades seven and eight at Glendale Academy. He is also involved in producing multimedia nature and public relations slide programs and presents denominational history insights in area churches. He and his wife, **Delores (Roys)** (former student), have two sons.

Lester Rasmussen MA '51, and wife, Alice May (Bresee), have returned to Heliopolis, Egypt where he is president of the Egypt field.

Harvey A. Elder BA '52, is a professor of medicine at Loma Linda University. His wife, **Eleanor (Pudleiner)** BA '52, is a reading specialist. They have two children: John and Cheri.



Joyce Marsh and Clara Pelton



The Bernard Thompsons



Rutherford and Dorothy Ingham



Robert and Phenicie Thomas



Lewis Nestell



Richard Hammond



Ruby Dybdahl, Gerhart and Ema Dybdahl



Mary Potash and Alice Shepard



Joyce and Melvin Rosen



Eldyn Karr



Averille and James Kaatz



The Bill Burks family



Richard and Joyce Gutsche



History was in the making as this group, which represents all of the diverse constituent groups which compose Andrews University, gathered at La Sierra for a photo snapped by Alumni Executive Director Ralph Coupland during his recent tour of alumni clubs on the west coast. Front row, from left, are Howard Lee (101 years old), who attended Battle Creek Preparatory School in 1896; Gyneth Wood, who attended Broadview College; Velma Wood, who attended Broadview and received a BA degree in 1937 from EMC; and Donald Hunter, who received a BA in 1927 from EMC. Back row, from left, are James Milton Lee, who received a master's degree when the Seminary was located in Washington, D.C.; LeRoy Weichadle, who received an MA from the School of Graduate Studies at its present location in Berrien Springs; Horace B. Alexander, with a BA degree in 1973 and an MA in 1975 from Andrews; and Merlyn Elizabeth McCalla with a BA '63 and BS '78 from Andrews.

Alumni Travel Tours The Andrews University Alumni Association offers you exciting travel experiences in 1982-83: Canadian Rockies with Dr. Ralph Coupland, September 6-16; Bible Lands with Dr. Abraham Terian in October; China with Fred and Milton Lee, September 14-October 3; Marriage Commitment Seminar with Drs. John and Millie Youngberg, December 29-January 5 aboard a private yacht sailing in the Virgin Islands. For more information, contact the Andrews University Alumni Office, Berrien Springs, MI 49104. (616) 471-3124.

Darwin Finkbeiner BA '52, former consultant for Adventist Health Systems North, is president of Tri-County Community Hospital, Edmore, Mich.

F. Nannie Benson Schmidt 2 yr '52, is coordinator of commuter student services at State University of New York, New Paltz. Her husband, C. Jacobus, is a physician in New York City. Their daughter, **Carol Gary** BS '80, and husband **David** BA '77, live in Ohio where Carol is pursuing graduate studies at Ohio State.

C. Glenn Nichols BS '53, is chief medical technologist in charge of the microbiology section of the Loma Linda University Medical Center's clinical laboratory. He and his wife, Ardis, have two children.

Ralph W. Stark BA '53, is chief engineer for Glendale Adventist Medical Center. He and his wife, Anna, have three children.

James M. Lee MA '54, is retired and lives in Loma Linda, Calif. He is working with seven organized Korean churches in southern California. He is also working on a book on the history of Ellen G. White's views on major educational reforms among Seventh-day Adventists.

Marilynn Pfeiffer Boram BA '55, is coordinator of student employment for the La Sierra Campus, Loma Linda University. Her husband, **Arnold** (former student), is associate professor and department head for poultry. They have three sons: Robert, James and Paul.

James M. Kaatz BA '55, is an associate professor of elementary education at San Diego State University. His wife, **Averille (Smouse)** BA '55, is a teacher's aide for the autistic program in the Santee, Calif. school district. They have three children: James, Jeffrey and Jan.

Whit Robinson BA '55, lives in Yorba Linda, Calif. He is manager of accounting for the western division of Fluor Power Services.

He and his wife, Marianne, have two daughters who attend Loma Linda University.

Mabel Wagner Hoblitt Boothby BS '56, lives in Loma Linda, Calif.

Harriet L. Hearn Shimmin BS '56, is clinic business manager for the orthopedic specialties medical clinic at the White Memorial Medical Center in Los Angeles. She and her husband, O. E., have three children: Scott, Jody and Gary.

Helen Crawford Burks BA '57, is a pediatrician in Hendersonville, Tenn. Her husband, Billy, is a den-

tist and owner of Doc's Place, a 24-track recording studio. Their children are Jonathan, Joey, Susie, a dental hygiene student and Jim, a senior dental student at the University of Tennessee. He is married and has a daughter, Jennifer.

Richard H. Gutsche BS '57, is manager for administration and budgets at Management Information Systems Division, Twentieth Century-Fox Film Corporation. He and his wife, Vest (Wohlers), live in Sunland, Calif. Their children are Jill and Eric.

Earl Robert Reynolds MTh '57, lives in Riverside, Calif. with his wife, Betty (Whitaker). He contributes articles to church papers and is writing a book on Islam. They have three sons: Gerald, Edwin and David.

Lester Carney MA '58, is the ministerial secretary and coordinator of evangelism for the Ontario Conference. He and his wife, Bernice, have two children, both teaching church school in Indiana.

D. Elayne Andrus Davison BA '58, is a teacher in the Rialto Unified School District and lives in Bloomington, Calif.

Forrest P. Davis BS '59, is an accountant at Venture Estates. His wife, **S. Myrtle (Thiessen)** (former student), is activities coordinator for Ventura Estates. They have two children.

Donald H. Madison MA '59, has retired in Boulder, Colo. with his wife, Sylvesta.

Donald Eugene Mansell MTh '59, is an assistant secretary of the E. G. White Estate and is the author of the 1982 senior devotional book, *New Every Morning*.

Dello V. Pascual BA '59, is a medical technologist for the Loma Linda University Medical Center. His wife, **Catherine** (former student), is a nurse at Adventist Health Systems West.

1960s

Len S. Harbeson MTh '60 MDiv '70, is the chaplain at Shawnee Mission Medical Center in Kansas. He and his wife, Ruth, have three children: Cheryl Penrod, Kenneth and Marita.

Lowell V. Jordan BS '60, is assistant farm manager at Loma Linda University. He and his wife, **Wanda (Ramsdell)** (former student), have two children: Linda and Wendy.

James S. Russell MA '60, is on SOS assignment where he is religion teacher at Middle East College.

Roger Bierwagen MA '61, pastors the Caldwell and Homedale, Idaho churches; he participates in the volunteer chaplain of the week program at Caldwell Memorial Hospital. He and his wife, **LaVonne (Owen)** (former student), have four children.

Johnson S. Christian MA '61, is principal of Greater Baltimore Junior Academy. He and his wife, a nursing assistant, have two children: Margaret, in nursing at Kettering Memorial Hospital and Richard, a student at La Sierra College.

Linda Donice Polk BA '61, is a marriage, family and child therapist and family mediator in Los Angeles. She has combined law study and psychological training to develop Family Mediation Network. She has a 40-hour training program for professional private mediators.

Glenn Edward Smith MA '61, is stewardship director of the Trans-Africa Division in Salisbury, Zimbabwe.

LeRoy P. Weischadle MA '61, is a factory representative for TAB products. He and his wife, Betty Jane, have three children.

Jane Wiesner Cutting BS '62, is a homemaker living in Loma Linda, Calif., where her husband, **Charles A.** BA '62, is a dentist. They have three children: Cheryl, Shelly and Carey.

Kathleen Rennings Jones BA '62, is a stage manager and her husband, **David L.** (former student), is producer/director of *It Is Written*. They have two children: David and Karen.

Paul Kantor BS '62, owner and manager of Benchmark Pools, resides in Berrien Springs, Mich. with his wife, **Nancy (Engle)** ('60-'62). Their son, William Paul, is a freshman at Andrews and their daughter, Kelly Jo, attends elementary school.

Donald J. Sandstrom MA '62, formerly of Falmouth, Maine, is secretary of the Afro-Mideast Division in Cyprus.

Linda Proctor Fattic BA '63 MA '68, is a primary teacher at the La Sierra Elementary School. Her husband, **Grosvenor**, BA '62 MA '63, is professor of English at Loma Linda University, La Sierra campus. They have one son.

Leon Mashchak MA '63, is teaching at Loma Linda University, La Sierra Division of Religion while working on a PhD at San Francisco

Theological Seminary.

Merlyn Elizabeth McCalla BS '63 BS '78, is a dietitian at Loma Linda Foods. She is a single adoptive parent and a foster mother of two teenagers. She works with the earl-teen and Pathfinder departments of her local church.

Atilio Rene Dupertuis MA '64 MDiv '74, has returned to Montemorelos University where he serves as chairman of the theology department. He and his wife, Eunice (Perez), have two children.

Lester Bennett MA '64 DMin '79, is an assistant in the church ministries department of the Northern California Conference. He and his wife, Leora (Kuester), live in Oroville, Calif.

John C. Michalenko MA '64, writes: "I got my BA degree in 1922, but I did not attend the university or college. I was a transfer from Broadview College, but to make my alumnus status bona fide I did get my MA degree in the summer of 1964." He and his wife, Ruby, a musician, are retired in the wine country of Napa, Calif.

Samuel C. Robinson BS '64, his wife, **Gladys (Oetman)** MA '69, and three children have returned to Silang, Cavite, Philippines where he is the builder for the new campus of Philippine Union College.

Larry L. Wright BA '65, serves as virologist and immunologist at Duke University Medical Center and the National Institute of Health at Durham, N.C. Wright received his PhD from the University of Georgia in 1975. He resides in Cedar Grove, N.C.

Robert D. Baldwin ('66-'67), formerly of Milo Adventist Academy, is librarian at Hong Kong Adventist College.

Bryan W. Ball MA '66, is author of *The English Connection* by Stanborough Press. This is a study of the Puritan movement in England, examining its influence on later religious movements and in particular on Seventh-day Adventists. He is head of the department of religion at Newbold College.

William R. Bromme MA '66, has received a doctor of musical arts in church music from Southwestern Baptist Theological Seminary. He is an associate professor of music at Southwestern Adventist College. He and his wife, Joan (Frederickson), have three children: Jeff, Shayne and Ginger.

Alfred W. Burdick BS '66 MBA '73, and **Barbara (Stickle)** BA '63, have returned to Korea where Al serves

as chairman of the business department at Korean Union College. They have two children.

Joanne Klassen Andersson MMU '67, is on the music faculty at Loma Linda University, La Sierra campus.

Trevor Delafield MDiv '67 DMin '78, is teaching at Atlantic Union College while **John Wood** MA '76, is on doctoral study leave.

Eldyn L. Karr BA '67 MA '74, is public information director for The Voice of Prophecy.

Carlos A. Schwantes BA '67, a history professor at Walla Walla College, has received a National Endowment for the Humanities Fellowship to spend a year in Seattle writing a book on how working class Americans coped with unemployment before the advent of the welfare state. He and his wife, **Mary Alice (Dassenko)** ('64-'67), have one son, Benjamin.

M. Henry Spencer BS '67, is minister of business administration at the Loma Linda University church. His wife, **Irene (Saunders)** BS '67, is diet clerk at the Loma Linda University Medical Center. They have four children: Sonya, Todd, Danny and Michelle.

Richard L. Yukl BA '67, is a physician in private practice in Denver, Colo. His wife, **Joylin (Campbell)** BA '68 MA '69, is church organist for the Bethany Lutheran Church in Denver. She received her doctorate in organ performance in 1976.

James A. Ayars BA '68 MDiv '71, is a clergyman and musician with The Voice of Prophecy—one of the members of the King's Heralds Quartet. He states they are presently working on making the King's Heralds Quartet an independent, self-supporting Christian ministry. His wife, **Judy (Snide)** (former student), is the cassette duplicator at the Adventist Media Center. They have three children: Eric, Yolande and Rochelle.

Michael V. Gammon BS '68, and his wife, **Shirley (Park)** BS '68, are teaching at Garden State Academy. They have two children: Thomas and Jeremy.

Fred L. Macarewa BA '68 MDiv '70, is a pastor in Pomona, Calif. He and his wife, Femmy, have three children: Michael, June and Diane.

Frank C. Wyman ('68), is pastor of the Grandview and Prosser churches in the Yakima Valley of Washington. He and his wife, Barbara, have two children: Emily Canwell of Brewster, Wash. and Ralph, an Andrews student.

Robert A. Chilson BA '69, is an

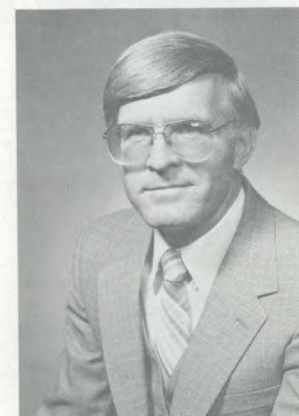
assistant professor of biology at Loma Linda University. He and his wife, **Faye Marie** (former student), have three children: Adam, Amie and Arika.

John Kijak, Jr. ('69-'72), is a physician in family practice in Silver Spring, Md. He received his MD from Loma Linda University in 1976. He and his wife, **Carla (Reitsma)** ('71-'74), have one daughter.

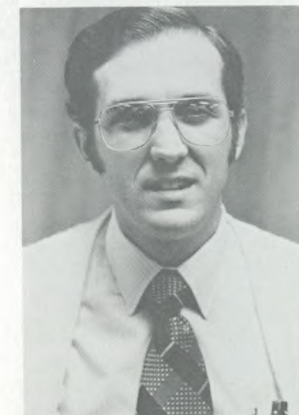
Manuel Vasquez MDiv '69, has joined the Atlantic Union Conference as coordinator of Hispanic affairs and director of health/temperance. He and his wife, Nancy (Cachero), have three daughters.



The Johnson Christian family



Roger Bierwagen



Steven Poenitz

1970s

Jack Coberly BS '70, and wife, **Nancy (McConnell)** BA '70, have joined the staff at Thunderbird Academy—he as flight instructor and she as history teacher. They have a son: Jason.

Gary John Herr BA '70, a pastor in the Arkansas-Louisiana Conference, assisted Kenneth Cox in an evangelistic series in Shreveport, La. last November. He and his wife, **Irene (Dennison)** BMu '70, have three children: Elizabeth, Rebecca and Susanna.

J. Gary LaRose BA '70, actuary with Employers Reinsurance Corporation in Overland Park, Kans., has achieved the distinction of Fellow in the Casualty Actuarial Society. The Fellow designation is the highest award granted by the Society. He and wife, Carol, have two children: Michael and Nicole.

Leilani Charlton Pitcher BS '70, is an emergency staff nurse in two Kansas City, Kan. area hospitals. Her husband, **Larry** BA '79 MDiv '79, is pastor of the Olathe church in Kansas. They have three children: Todd, Christine and Robbie.

Benjamin D. Schoun BA '70 MDiv '73, has completed work towards his DMin degree and is pastoring the Abbotsford and Aldergrove churches in British Columbia. He is also conducting continuing education classes for other pastors in the conference. He and his wife, Carol, have a son, Jeffrey.

Dona Stuart Swartz BS '70 MBA '74, is assistant administrator for Brighton Community Hospital in Brighton, Colo. He and his wife, Cathie, have two children: Timothy and Tamra.

Bruce E. Flynn MDiv '71, is a pastor-evangelist for the North British Conference, Nottingham, England. He and his wife, Pauline (Turner), have two children.

David J. Huber BA '71 MDiv '74, former administrator of the Brooke Grove Health Center in Olney, Md., is pastor/coordinator of metro ministries for Baltimore. He and his wife, Candace, have a son, David.

Cleo V. Johnson MBA '71, is the associate executive director for Shawnee Mission Medical Center. He and his wife, Shirley, spent eight years of overseas service at Adventist hospitals in Libya, Indonesia and Korea. They have two children: Randal and LaVonne.

Ronald G. Stretter MDiv '71, and his wife, **Donna J. (Greer)** BS '70,

reside in Silver Spring, Md., where he serves as youth director for the Columbia Union Conference. They have two sons: Jon and Robbie.

Emmanuel O. Atolagbe MA '72, is associate professor of psychology at the University of Ibadan in Nigeria. After the conferral of his PhD degree in 1975 from Ohio State University, he served as an assistant professor of psychology at Mount Holyoke College in Massachusetts until 1976. He and his wife, Marian, have two children: Michael and Emma.

Patricia Ann Hays Banks BA '72, is assistant director of the Loma Linda University Campus Cafeteria. Her husband, **John Calvin, Jr.** BA '72 MA '81, is a doctoral student at Loma Linda University. They have a daughter, Erin Elizabeth.

Aloma Driberg Lively BA '72, and husband, Brian, live in Ann Arbor, Mich., where he is a teacher at the Ann Arbor Junior Academy. Before this they were living in Australia.

Leonard D. McMillan BA '72, MDiv '75, is youth director and family life chairman for the Washington Conference. He and his wife, Karen, live in Bothell, Wash.



The Roger Smith family



Cleo and Shirley Johnson

James Clements, Jr. MDiv '72, pastors the Ephesus SDA Church in Richmond, Va., and serves on the Columbia Union Executive Committee. He and his wife, Shirley, have two children: Carolyn and William.

Peter O. Peabody BA '72 MA '78, was recently appointed administrator of River Pines Community Health Center, Stevens Point, Wisc. The health center is owned and operated by Adventist Living Centers, Inc.

Gary E. Russell BA '72 MDiv '72, former pastor in Vero Beach, Fla., is in Michigan where he will pastor the Boyne City/Central Lake district. He and his wife, Diane (Rendel), have three children: Chad, Kurt, Tara.

Steve John Tognnov MA '72, is director of field services, Adventist Media Center. He and his wife, Mary, served in the Trans-Africa Division for 25 years. They have two children.

Horace B. Alexander BA '73 MA '75, is working towards his EdS degree at Loma Linda University. His wife, Carol, is also a student at Loma Linda University.



The Gary Russell family

Clarence Baptiste BA '73 MA '75 MDiv '77, a pastor in the Manitoba/Saskatchewan Conference, was ordained into the ministry in April, 1981. He taught World Religions at an extension school of Brandon University in '79-80. His wife, **Beryl** BA '75, is a substitute teacher for the Saskatoon public school system. They have three children: David, Peter and Philip. David received the first award for drama from the Dauphin Music Festival in April '81.

Mary Kathleen Wohlers Becker BS '73, is a secretary at the Adventist Media Center in Thousand Oaks, Calif. Her husband, Larry, is a graduate student at Pepperdine University.

Merlin D. Bitzer BS '73, is employed by the U. S. Navy as patient care instructor and academic advisor at the Naval School of Health Sciences in San Diego, Calif. He and his wife, **Meri (Blost)** 2 yr '64, have two sons: Chad David and Aaron Benjamin.

Nicolas Issa MBA '73, is the senior accountant at the Glendale Adventist Medical Center. He and his wife, Maxine (Schmidt), have two children: Nadia and Ramon.



The Clarence Baptiste family



Sandy Whetmore, Jan Grentz and Sharon Coy

Glenn A. Sackett MDiv '73, is a hospital chaplain at Shawnee Mission Adventist Medical Center. His wife, Donna (Lotspeich), is assistant director of the Employee Child Care Center at the Medical Center. They have two children: Kathy and Scott.

Margaret Devnich Seifert MAT '73, is a homemaker living in Newbury Park, Calif. Her husband, Paul (former staff member), is a printer at Center Graphics, Adventist Media Center. They have two children: Brent and Brenda.

Adele A. Waller BA '73, is associate director of development for Loma Linda University. Her husband, **Daryll Ward** BA '70 MDiv '73, is a doctoral candidate at the University of Chicago.

Geneth K. Wolfer BM '73, is chief resident in internal medicine at Jacksonville General Hospital in Jacksonville, Fla. Wolfer graduated from Kansas City College of Osteopathic Medicine in 1980.

Donna Wolfe Krogstad MAT '74, is a secretary in the office of education, Pacific Union Conference. Her husband, **Arnt** MBA '74, is manager-treasurer for It Is Written. They have two children: Geni and Judi, both students at LLU.

Thomas J. Patzer MDiv '74, has returned to his home state, North Dakota, to pastor the churches at Jamestown and Cleveland. He and his wife, Peggy, have two children: Jeremy and Jennifer.

Leo L. Raunio MA '74, is serving as SOS librarian at Solusi College in Zimbabwe.

Connie Schwarz Smith BS '74, resides with her husband, Roger, in Auburn, Wash. Their daughter, Kimberly Zoe, was born July 29, 1981.

Hamdesa Tuso MA '74, completed his PhD degree program at Michigan State University in the spring of 1981. Since graduation, he has joined the editorial board of *Horn of Africa*, an independent journal published in New Jersey. He resides in Washington, D.C.

Jan Ringer Greutz BA '75, is a homemaker living in Independence, Mo. Her husband, **Werner** BS '75, is a student in osteopathic medicine in Kansas City, Mo. They have three children: Liesel, Marta and Rudi.

Patricia Jo Gustin MA '75, left in October with her two children for Ubon, Thailand, where she is pastor of the Ubon City church.

Edward B. Pflaumer MA '75, is an instructor in the psychology department at LLU, La Sierra campus.

Winsome Thompson Smith BMu '75 MMu '76, is a graduate student at Ohio University. She is looking forward to completing her studies and returning to her home in Jamaica within the next few months.

Gary O. Taber BA '75 MDiv '78, is pastor of the Bonita Valley SDA Church. He and his wife, **Vivian (Ellison)** BS '73, have two children: Julie and Mark.

Lorra Sigurdson Carley BS '76, is a social worker for the Government of Saskatoon, Canada, and located in Yorkton. Her husband, Daniel, is a teacher and principal of the Yorkton SDA Church School and Junior Academy. They have two children: Kara Larisa and Danny, Jr.

Eileen K. Chilson BS '76, is a speech pathologist for the Jurupa Unified School District in Pedley, Calif.

Shirley Silcox Javor MA '76, is working as an administrative assistant/secretary for the Loma Linda University School of Nursing while she is completing professional certification requirements for teaching. Her husband, **George T.** (former faculty), is an associate professor of microbiology at the Loma Linda University School of Medicine. Their two sons are Ronald and Edward.

Lonnie R. Mabley MBA '76, is controller for Feather River Hospital in Paradise, Calif. His wife, **Jean (Carruthers)** BS '75, works parttime as a staff nurse at the hospital. They have a daughter, Patricia Ann.

Lief J. Sorensen BS '76, is an electrical engineer for Hewlett Packard. He is presently involved with hardware design for a desktop computer to be introduced in 1982. His wife, **Silvia (Haddad)** (former student), is a physical therapist at the North East Health Care Service in Ft. Collins, Colo. They have one son.

Gary Cornelius BS '77, serves as a certified public accountant for Adventist Health System West in Glendale, Calif.

Dan Fahrback BA '77, is acting editor of *Insight*. **Donald John** MA '68, former editor, is taking doctoral studies at Oxford University in England.

L. Diane Dunlap Forsyth MA '77, is associate pastor of the College Church, College Place, Wash. Her new position, associate pastor for discipling ministries, makes her one of about six women Adventist pastors in the United States. She lives in College Place with her husband, Robert J. Forsyth, Jr., who

is vice president of Woodcutters Manufacturing in Walla Walla.

Deborah E. Gifford AS '77, is a homemaker living in South Lancaster, Mass. Her husband, Ralph, is a sales engineer for Dana Industrial. They have three children: Ralph, Ted and Sheila.

Demi Hechanova BA '77, and his wife, **Susan (Barker)** BS '79, live in Glendale, Calif., where Demi is a medical intern and Susan is a nurse at the Glendale Adventist Medical Center.



Gary and Irene Herr



Merlin Bitzer



Diane Forsyth



Gary Taber



The Lief Sorensen family



Demi and Susan Hechanova



Donna and Arnt Krogstad

Robert L. Heisler MDiv '77, is president of Southeast Asia Union.

Kenneth L. Mayberry BA '77, is employed in environmental services at the Suburban Medical Center, Overland Park, Kan. His wife, **Kathryn (Grosse)** (former student), is the patient hostess at that center.

Jan I. Michaelis BA '77, completed his doctor of health science degree at LLU and is director of health testing team and weight management program, School of Health, LLU. His wife, **Retta (Fisher)** BS '78, is a medical technologist at the Loma Linda University Medical Center's clinical laboratory.

Teresa Jean Roberts Patterson BS '77, is a nurse at Children's Hospital in Denver, Colo. She and her husband, **Carl** (former student), enjoy hiking, snowshoeing, camping in the mountains, and working with the youth department in the Boulder church.

Dennis Radford MA '77 MDiv '80, teaches in the English department at Atlantic Union College. In addition to teaching responsibilities, he is editor of *Accent*, AUC's alumni publication.

Gary D. Wilson MA '77, is the principal of Marshall Islands Schools, Majuro, Marshall Islands. He and his wife, **Kathleen (Laszlo)** BA '68, have four children.

Maitland Di Pinto MDiv '78, and family have returned to Kuching, Sarawak where he serves as director of rural health education and SAWS projects.

Fred R. Fuller MA '78, pastors the Highland Academy church in Portland, Tenn. He was ordained in June, 1981. He and his wife, Rose (Shafer), have three children: Rebekah, Freddie and Julie Kay.

Janice Krenzler BS '78, is an accountant for Dome Petroleum in Calgary, Alberta, Canada. She completed her MBA degree at York University in April, 1981.

Steven N. Poenitz MDiv '78, is a pastor in Kansas City, Kan.

Whitford A. Shaw MDiv '78, is publishing director for the British Union Conference. He and his wife, **Gloris (King)** BS '79, have two children.

Sharon Clausen Coy BS '79, is a medical technologist at the Veterans Administration Medical Center in Kansas City, Mo. Her husband, **Marvin** BS '79, is a student in osteopathic medicine in Kansas City.

Steve G. Daily MDiv '79, serves as chaplain on the La Sierra campus

of Loma Linda University. His wife, Erlays (Zocher), is a nurse in child psychology for the county of Riverside. He finds his work as campus chaplain especially appealing because it allows for preaching, teaching, youth work, administration and counseling, as well as being a part of a church pastoral team. The Dailys have a daughter, Lindsey.

Dave D. Fairchild BIT '79, is a computer programmer/analyst at Adventist Health Systems in Shawnee Mission, Kan.

Michael R. Helm BS '79, is an elementary school teacher at the La Sierra Elementary School. He was married in December 1981 to Beverly Firestone.

Ernesto R. Janetzko MBA '79, is controller for C.T.M., Inc., Glendale, Calif. His wife, Nilda, is a nurse at the Glendale Adventist Medical Center. They have two children: Karina and Gerard.

Fred M. Kinsey MDiv '79, is communications director for the Northern California Conference. His appointment combines the work of public relations and *Recorder* coordinator, and the radio-television work.

Sally Wall Kubo AS '79, is a secretary at the Loma Linda University Medical Center. Her husband, **Calvin** BA '79, is a medical student at Loma Linda. They have a son, Jonathan Paul, born in February, 1982.

Johnny Ramirez MA '79, teaches Hebrew, archaeology, and old testament students at Centro Adventista de Estudios Superiores in Costa Rica. He has been giving archaeological conferences in several interdenominational seminaries in that area. He and his wife, Clara, have two children.

1980s

Walter N. Alonso MBA '80, is plant manager for Food for Life Baking Co., Inc., Los Angeles, Calif. He and his wife, Alida, have three children: Claudia, Maria and Susan.

Gary F. Beck MA '80, is a pastor on St. Lawrence Island, Alaska. He writes: "St. Lawrence Island is 38 miles from Siberia at its closest point. The island has two villages of Siberian Eskimos, both of which have SDA churches. Airplanes are the only means of travel to the mainland; snowmachines and three-wheel vehicles are the only means on the island." He and his wife, Fukuko, have one son, Ernest.

Dennis C. Bolin BA '80, is pursu-

ing a master's degree in management, specializing in hospital and health services management and marketing at Northwestern University, Evanston, Ill.

Richard G. Carey MA '80, is principal of Midland Adventist School, a junior academy in Shawnee Mission, Kan. His wife, Bonnie, is a nurse at the Shawnee Mission Medical Center, and they have two children: Merrilyn and Allison.

Adamelia Emery BS '80, is a nurse in the critical care unit of Hialeah Hospital and resides in Miami.

Vazgen Ghoogassian MA '80 MBA '81, is a systems programmer analyst at the Loma Linda University Medical Center.

Ian Green MA '80, is a teacher of European and American history at Holy Name Convent in Port-of-Spain, Trinidad. He also serves as a guest lecturer at Caribbean Union College.

Beth Thacker Lynn BS '80, is pursuing a master's degree in health administration at Colorado University. In December, 1981 she married Dan Lynn, also a student at Colorado University, where he is pursuing a PhD degree in vocal performance and pedagogy.

Kevin M. Mayhugh BS '80, is serving a business internship in insurance at the Gencon Risk Management Service in Takoma Park, Md. He states he recently completed the Marine Marathon in Washington, D.C., and has competed in a number of racing events in Maryland and Virginia.

Derek Morris MDiv '80, pastors three churches in northeastern Pennsylvania: Kingston, Slocum and Drums, plus a recently organized company in Nanticoke. He and his wife, **Bodil (Chen)** BA '79, live in Mountaintop, Pa., and have a young son: Christopher.

Esther F. Ramharacksingh BA '80, serves as chaplain for the Illinois Conference at Broadview Academy, LaFox, Ill. During the autumn of 1981 she was the Week of Prayer speaker at Canadian Union College and also spoke at the Wisconsin Academy Bible Camp.

Terry Rusk BA '80, is director of data processing for the Atlantic Union Conference. His wife is Evangeline Hendrickson.

Robin D. Willison MDiv '80, pastors three churches in eastern Ontario and is teaching the church groups to run health evangelistic programs in their communities. He and his wife, Heather (Clark), have three children: Jamie, Rebecca and David.

Willmore D. Eva DMin '81, is pastor of the Sanitarium church in Takoma Park, Md. A native of Zimbabwe, he has worked in Ohio, Texas and Virginia prior to this appointment. His wife, **Claire** MA '81, has joined the faculty of Columbia Union College. They have two children: Amy and Jonathan.

Sandra L. Gregory Gray BMu '81, is a music teacher for an SDA elementary school in the Southeastern California Conference. Her husband, **Kris** BS '81, is a medical student at Loma Linda.

John H. Kriley (former staff), is physical plant and construction administrator at Loma Linda University. He and his wife, Gwendolyn, have two children: Donna Becker and Ronald.

Louis W. Pettis (former faculty), and his wife, **Florence (Longwell)** (former staff), are retired in Grand Terrace, Calif.

Loleta E. Simpson (former staff), is a retired physician living at Covelo, Calif. She states her main interests are preventive medicine—helping people to change their life styles.

Ruby E. Snell (former staff), and her husband, Robert, live in Boulder, Colo., where he is assistant maintenance director for Boulder Memorial Hospital. They have three children: **Kenneth** AS '82, **Gayla Blackley** BMus '79, and Dennis.

Cherrie R. Channer (former student), is a substitute teacher in the Corona/Norco School District. She also does some free lance photography.

Maude Miller Alderson (former student), is a parttime piano instructor at California Lutheran College.

She and her husband, **Ray F. Alderson** MA '57, live in Thousand Oaks, Calif. They have one son.

Duane L. Cronk (former student), of Duane L. Cronk & Associates, has been retained by the American Consulting Engineers Council of Washington, D.C. to produce a film on the work of consulting engineers. The movie will be based largely on innovative engineering on nine projects, including a massive drydock in Washington State, heat-dispersing supports for the Alaska pipeline, reconstruction of an old stone bridge in New York State, and a solar heated industrial plant in Colorado. He and his wife, Mary, live in Angwin, Calif.

Ralph E. Owens MA '81, has joined Christian Record Braille Foundation as coordinator of computer services. Owens and his wife, Becky,

have three children: Wendy, Chip and Nicky.

Roger L. Mann BS '81, lives in Shawnee, Kan.

Jean Larson Pohle BS '81, is an internal auditor for Adventist Health Systems in Shawnee Mission, Kan. Her husband, **Barry** BBA '81, is a business broker in Kansas City, Mo.

Douglas Thomas BS '81, is accountant and assistant administrator at Kennebac Manor in the Maritime Conference.

Melvin A. Andersen (former faculty), is director for research development at the Loma Linda University School of Medicine. His wife, **Isla**, was also employed at AU. They have two sons: Donald and Kendall.

John E. Carr BS '49, is director of the department of agriculture at Loma Linda University. His wife, **Elizabeth (Reed)** (former student), is a secretary at the university. They have three children.

Alan R. Collins (former faculty), is a teacher, sculptor/designer at Loma Linda University. He recently completed "The Good Samaritan" sculpture group for the campus of LLU. Currently he is working on a redwood relief of the "Three Angels of Revelation 14" for Monterey Bay Academy, and on a sculpture for the St. Joseph Art Center (KRASL), St. Joseph, Mich. He also participates in a fine arts program "The Ages of Man," touring academies in southern California. He and his wife, Jeanne, have two children: Marianne and Mark.

Ira Follett (former student), and his wife, Lorraine, are retired and living in San Diego, Calif. He is presently involved in a community crusade against drugs. His pastoral ministry was carried on in California, Ontario, New Brunswick, Alberta, Hawaii and Oregon.

Howard Milton Lee (former student), has retired in Loma Linda. He has finished more than 20 different compilations on subjects from the Bible and the Spirit of Prophecy, such as: Christian Perfection, Nature of Christ, Righteousness by Faith, Justification and Sanctification.

Nancy L. Schwerin McBride (former student), is a teacher at Boulder Junior Academy. Her husband, **Norman** BS '72 and former faculty, is assistant administrator at Boulder Memorial Hospital. They have one son, Lance.

Chad L. McComas (former student), is pastor of the Astoria and Seaside churches in Oregon and

Ocean Park, Wash. He is assisted by his wife, **Debi**.

Mary Kay Jene Mehlenbacher (former student), is school nurse for the Boulder County Health Department. She and her husband, **Michael Kim** Car '73, went to the Azores Islands to help build a church with the Maranatha Flights group. She describes the experience as "fantastic."

Caroline Pudleiner Ovellette (former student), is a teacher in the Colton Joint Unified School District, California.

Gary W. Shearer (former student), is associate librarian at the La Sierra campus of LLU. He is the special collections librarian in charge of the La Sierra campus Heritage Room. He and his wife, Lanis (Simmons), have three children: Lisa, Erik and Rhonda.

Dana M. Stevens (former student), lives in Redlands, Calif. and looks forward to completing her BA degree at La Sierra in 1982. She states she lived in Burman Hall the first four years of her life where her father was dean of men.

Durward B. Wildman, Sr. (former student), writes: "Each of our seven children—four boys and three girls—have attended EMC or AU. Four of our children have degrees from Andrews. Eleven of our grandchildren have attended or are attending Andrews. Most of our children have been employed by our church organizations, and a number of our grandchildren are also employed by related church organizations. Our oldest son, Durward B. Wildman, Jr., has been in denominational work for nearly 27 years and is presently vice president for personnel relations at Hinsdale Hospital. Our second son, Don, of Battle Creek, serves on the University's Layman Committee."

Hendersonville Alumni Celebrate Golden Marriage Years

Thirty Adventist couples who have recently celebrated 50 years or more of marriage held a joint observance at the Magic Wok in Hendersonville, N.C., in October. The event was arranged by **Wynter** ('23-25), and **Helen Venable Buckner** (former student). The reception was to honor those in the Hendersonville area who were former students of Andrews University. A number of other couples, many of whom attended other Adventist schools, also joined in the celebration.

According to Mrs. Buckner, the number of years of marriage totaled 1,723. Couples had a total of 668 years of work in denominational service and had spent 1,673 man-years of employment.

FOCUS honors some of the former Andrews students in the Hendersonville area who celebrated a



Wynter and Helen Buckner



Allene and Norman Hallock



Ernesto Janetzko Richard Carey



Jean and Barry Pohle



Lorraine and Ira Follet



Beth and Dan Lynn



The Derek Morris family



The Calvin Kubo family

Advancement

special anniversary in 1981:

Wynter and Helen Venable Buckner—celebrated their 50th in June with a rededication and reception at the Fletcher church and fellowship hall. They have two sons: Larry and Jim and three grandchildren.

Melvin ('16), and **Pearl Antisdell** ('17-18), celebrated their 63rd anniversary with their daughter in Kingsport, Tenn. Melvin has served 58 years in church work. They have two daughters; 9 grandchildren and 11 great-grandchildren.

Eunice Davidson Johnson 2 yr '21, and husband **Otto**, BS '20, celebrated their 60th anniversary in July. They have one son, Robert.

Eugene Crane MA '57, and Ethel (Will), celebrated their 50th in May with Eugene leaving St. Helena Hospital after heart surgery. They had a reception in August in North Carolina given by their children: Betty of Greenville and Donald of Silver Spring, Md.

Mildred Welch Hendrick (former student), and husband had their 50th in June. They reside in Hendersonville.

Robert Pierson DD '66, and wife, Dollis (Smith), reside in Hendersonville.

Norman Hallock BA '31, and **Ailene (Gooch)** '31.

Gerald R. BA '27, and **Mable M. Moore Nash** ('27), celebrated their

61st anniversary in July. They have two children: Gloria Lawson of Canada and **Beverly Morton** ('57), of Texas. Their grandchildren are **Donald Laing** BS '74 and **Linda Morton** BA '80 and MA '81.

Leonard F. ('23-25), and **Margaret Fleming Bohner** BA '27, celebrated their 54th anniversary in August. They reside in Landrum, S.C.

Ira C. Breitlow and wife, **Vila (Shreve)** (both Hinsdale Hospital students), celebrated their 51st anniversary in 1981. They have one daughter: Bonnie Sayler.

Theodore E. Lucas (former student), and wife, Ivy (Hoffman), celebrated their 55th anniversary in December.

Roscoe W. BA '29, and **Verna Shreve Moore** '28, celebrated their 51st anniversary in October. They have one daughter, Sharon Hill, of Montgomery, Ala.

Carleton H. Spooner BA '30, and **Florence (Allen)** BA '31, celebrated their 53rd anniversary in August. They reside in Hendersonville.

William G. Simmons BA '27, and wife, **Ardis (Bentley)** '27, were married 53 years in June 1981. They reside in Hendersonville.

Carleton H. Spooner BA '30, and **Florence (Allen)** BA '31, celebrated their 53rd anniversary in August. They reside in Hendersonville.



Mr. and Mrs. Harold Grosboll

Washington Couple Boosts Continuing Education Center

Harold and Effie Grosboll of College Place, Wash., have contributed \$50,000 toward the establishment of the Center for Continuing Education for Ministry on the Andrews campus. The gift came after the General Conference Ministerial Association and the seminary made a decision to open the center, says University President Smoot. Grosboll, a semi-retired contractor, says, "When we learned of plans for the center, we were interested to actively support its programs." "Extension and continuing education is the fastest growing segment of higher education today," says Dr. Floyd Brezee, director of continuing education for the General Conference Ministerial Association and associate director of the Ministerial Association. "A growing number of occupations are requiring continuing education."

"Many churches also have structured continuing education programs for their ministers so that pastoral training and development do not cease with a seminary education," continues Brezee. "The Adventist Church as well wants to maintain a professional level of ministry."

The General Conference, divisions, unions and local conferences support the Center of Continuing Education for Ministry. Seminars, workshops, courses, retreats, conferences and other events will eventually be available at various locations throughout North America, as well as in other parts of the world.

The continuing education program will encompass skills for ministry, Adventist heritage and personal growth, according to Brezee. Plans are to offer courses with academic credit or continuing education units.

These will be open to Adventist pastors and their spouses, as well as ministers of other denominations.

"Recent surveys have indicated a continuing education program would especially benefit ministers' wives and ethnic minorities," says Brezee. "We intend to give careful attention to the distinctive needs of these important segments of the ministerial force."

The center plans to provide cassette and video tapes and other learning material for home use as well as in area conference sessions. A catalog of potential instructors and course offerings will eventually be developed. Director of the center at Andrews is Dr. Raoul Dederen, professor of historical theology.

The Grosbolls have supported various other ministries in the Adventist Church including Eden Valley Institute in Colorado, Country Life Restaurant in New York, Hewitt Research and "Your Story Hour" in Berrien Springs, *Ministry* magazine as well as others. They are currently active in establishing a self-supporting restaurant in England.

Brezee says, "Continuing education for the ministry is not an occasional, random educational event. It includes planned learning experiences following professional preparation to become more effective in our ministry and mission to the Christian community."



The E. A. Cranes



Mildred and Clyde Hendrick



Gerald and Mable Nash



Dollis and Robert Pierson

Biology Professor Gets \$52,000 Study Grant

The National Science Foundation has awarded a grant of \$52,000 to Andrews for a research project to ultimately aid the understanding of human communication. The project, under the direction of Dr. John F. Stout, professor of biology, began March 1 and continues for two years. The grant enables Stout to conduct research on how behaviorally meaningful sounds are recognized by an animal's nervous system.

Terrence R. Dolan, director of the Sensory Physiology and Perception Program for the National Science Foundation, stated, "Competition for research grants is extremely intense these days," and the success of Stout's proposal "is a mark of high esteem for his work by peers in the scientific community."

"The nervous system processes by which animals and humans recognize biologically important sounds are not well understood," said Stout. "Our research will increase understanding in this area and will add to scientific foundations for understanding the more complex processes which underly human communication."

Stout's research involves the use of crickets, since that insect's simpler nervous system is more readily understood than the functionally similar, but more complex, nervous system found in man.

Several graduate students are assisting Stout in the research being conducted primarily on the Andrews campus. The project continues under his direction at the Max-Planck-Institute for Behavioral Physiology near Munich in West Germany.

The National Science Foundation is an independent agency founded in 1950 by the executive branch of the federal government. Its primary concern is the support of basic and applied research and education in the sciences.

Entire Estate To Benefit Students

An endowed scholarship of \$85,000 has been established by two longtime residents of Coloma, Mich. The Ralph and Susan Moore Endowed Scholarship was created in March and announced by University President Joseph G. Smoot.

Before their deaths, the Moores were friends of Andrews and specified in their will that their entire estate be left to the university for scholarship purposes. Ralph Moore was an accountant, businessman and teacher. Susan was also a teacher, working in the Benton Harbor (Mich.) School District.

Moore died in February 1980 and his wife died in September 1981. The money received from the investment on the estate will go directly to students at Andrews.

Graduate School Seeks To Establish Scholarships

In honor of the School of Graduate Studies' 25th Anniversary this year, Andrews is seeking to establish a \$125,000 endowed scholarship fund to generate 25 annual \$500 scholarships for students pursuing graduate degrees.

According to Dr. Cedric Ward, associate dean of the graduate school, money will be solicited from three groups. "We are contacting the 3,000 alumni of the School of Graduate Studies, the members of the graduate faculty and friends of the university. With the graduate enrollment surpassing 640 students, we feel the need to provide more grant monies, especially in the face of possible federal government budget cuts in education."

One recent letter received by Ward

from a student states that "my coming to Andrews University is dependent upon my ability to get grants." Another says, "I am a single person, not married and with no parental assistance. I cannot attend school unless I can get some kind of financial assistance. Can you help me?"

As difficult as it is for some Americans, it is even more so for Andrews' foreign students to go to school. The university hopes that scholarships may be made available for certain groups of international students.

The School of Graduate Studies Silver Jubilee Endowed Scholarship campaign will continue through December 1983. Persons wishing to contribute to a fund for students from a particular world division should specify which area. Those giving \$5,000 or more will have a scholarship named in their honor.



J. R. Spangler, secretary of the General Conference Ministerial Association, presents the Grosbolls' check to Raoul Dederen, director of the Center for Continuing Education for Ministry. From left, Andrews Provost Roy Graham, Spangler, Dederen and Seminary Dean Gerhard Hasel.



The Sears-Roebuck Foundation has made an unrestricted grant of \$2,100 to Andrews. A check was presented to David H. Bauer, left, vice president for development and public relations, by John E. Small, manager of the Sears retail store in Benton Harbor. The grant to Andrews was part of \$36,400 distributed to 28 privately supported colleges and universities in Michigan by the foundation.

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