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Jed Winn

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July 15, 1970

THE EDUCATIONAL PHILOSOPHY OF THE SEVENTH-DAY ADVENTIST DENOMINATION

by

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A professional paper submitted to the Graduate Faculty in partial
fulfillment of the requirements for the degree

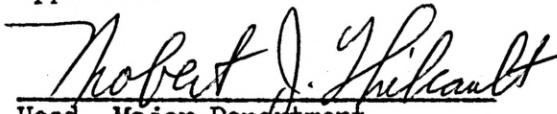
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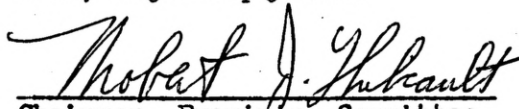
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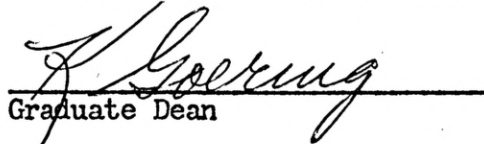
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The investigator wishes, first of all, to express that he was perhaps the one to most benefit from this research. The investigator gained a real knowledge of the philosophy of education of the Seventh-day Adventist denomination of which he is a member and for whom he has been employed for the past six years. This knowledge will be greatly profitable as the investigator continues his work.

To Dr. Robert Thibeault, who was his sponsor, the writer wishes to express his feeling of gratitude for his guidance, patience, and help offered during the writing of this report.

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ABSTRACT

It is the purpose of this paper to delineate the educational philosophy of the Seventh-day Adventist denomination. Basic to one's understanding of the philosophy is the understanding of the fact that Ellen G. White is considered a prophetess by the denomination. Her writings give direction to the educational beliefs of the church; these writings are considered authoritative.

The denomination operates 4,822 schools on a world field basis. It took 17,123 teachers to staff these schools in which there were 385,180 pupils. (1968 statistics) In this light it is seen why the educational philosophy of this denomination is considered a valid topic for investigation.

The Seventh-day Adventist denominational members are devout Christians who view life on this earth as a preparation for a future, immortal life. They believe in a return of Christ, an imminent judgment day, and the end of the world, thus they are greatly concerned with how the church discharges what they see as its mission, namely warning the world of its impending doom. These attitudes naturally color their views on education.

Seventh-day Adventist education includes many of the goals and objectives of secular education. Education should include the basic subjects and science. All children should be educated, their individual needs should be taken into consideration and met. All students have a right to an education and the church is obliged to supply such, adults should develop their talents, also. Above these and other general goals are some goals specifically oriented to Seventh-day Adventist education. These goals are: 1. The only true education is Christian education, or education that includes instruction in religion based on the Bible. 2. Education is concerned with the whole organism during the whole period of existence available to man. 3. Education must teach a student that he is dependent upon God, his obligation to God and his obligation to society. 4. Education should be vocational enough in nature to insure that every student will leave school with a worthy means of earning a living. This point explains the work/study program implemented in all Seventh-day Adventist schools. 5. True education is the harmonious development of the physical, mental, moral, spiritual, esthetic, vocational, emotional, social, and religious aspects of man's nature.

CHAPTER I

INTRODUCING THE PROBLEM

The Origin of the Problem

The problem of this paper grew out of the experience and interest of the writer, as well as out of the situation in which he worked on his Master of Education degree. For several years the investigator has worked in a Seventh-day Adventist school situation. The investigator has felt a sincere need to fully study the Seventh-day Adventist educational philosophy more fully to better understand it himself as well as present it realistically to his students.

Upon enrolling at Montana State University in the summer of 1965 the investigator was asked by Dr. J. Picten if he might be interested in writing a paper on the Seventh-day Adventist educational philosophy to keep on file in the department. Dr. Picten expressed a need for such a paper as he felt it would be of interest to the staff as more and more Seventh-day Adventist students are seeking enrollment at Montana State University. The investigator felt that such an opportunity would afford him the opportunity he had long been seeking. Thus the investigator engaged in the research resulting in the study herein reported.

The Problem Stated

The investigation herein reported is an attempt to analyze and then to define the educational philosophy enunciated by Ellen G. White and held to by the Seventh-day Adventist denomination.

The problem is presented under the following points:

1. What is the educational philosophy of Mrs. E. G. White?
2. What are the principles of education that are stated or implied in Mrs. White's books?
3. How do these principles effect a normal student in a Seventh-day Adventist school?

The Purpose of the Study

It is the purpose of this study to find answers to the questions of the problem, and to present the findings as a contribution to education in general and the educational work of the Seventh-day Adventist denomination in particular. Answers to questions one and two will be given in related research enunciating the Seventh-day Adventist educational philosophy. Answers to question three will be given by giving a brief statement on what a Seventh-day Adventist student faces in school and some things which the investigator feels should be kept in mind when viewing a Seventh-day Adventist student's transcript.

Design of the Study

Sources of Data and Procedures

Books written by authors dealing with the Seventh-day Adventist religion, its growth, and its departmentalization were of value to the investigator. Pamphlets and articles dealing with education and its contemporary goals are published by the Seventh-day Adventist General Conference Office in Washington, D. C., the headquarters of the denomination, and by the departments of education of the various union and local conference offices.

The investigator has found a great help and inspiration in an extensive work done on the Seventh-day Adventist educational philosophy by Dr. E. M. Cadwallader entitled Principles of Education in the Writings of Ellen G. White.

Primary sources are obtainable from the Ellen G. White library in Washington, D. C. Ellen G. White was the author of books, articles, and many letters that are used as the basis for the establishment of much of the denominational organization and educational philosophy. All of Ellen G. White's published articles and books are on file there as well as many of her unpublished articles and letters. Elder Arthur White, head of the library and grandson of Ellen G. White, is an authority on Ellen G. White's writings and was helpful in finding valuable source materials.

Significance of the Study

The investigator felt that this study would be of value in adding to the history of denominational education by setting forth in a condensed form, the Seventh-day Adventist educational philosophy. The study will be of value to educators in aiding them to become acquainted with the Seventh-day Adventist educational philosophy, and the background from which the Seventh-day Adventist students come, thus aiding them in dealing with future Seventh-day Adventist students who will attend non-Seventh-day Adventist institutions. The study could be of value to those studying comparative education, for the aims, goals, and objectives of the Seventh-day Adventist educational system are exposed; thus students of comparative education might profit from the objectives of still another educational system.

The investigator feels that the Seventh-day Adventist educational philosophy is a valid and significant philosophy for the following reasons:

1. The Seventh-day Adventist denomination operates a comparatively extensive school system with schools on all levels and in nearly every country of the world.
2. Many of its more than fifty colleges offer teacher training.
3. The denomination's schools are staffed with teachers trained within its own school system, except for most types of graduate study.
4. The denomination has its own plan for certification of elementary and secondary teachers.

5. The materials from which the denomination draws its philosophies are expounded in twenty-three volumes, and numerous other books containing allusions to the general topic.

Major Assumptions

The principal assumptions, which will be recognized in the background discussion that forms part of this introduction, are as follows:

1. The educational system of the Seventh-day Adventist denomination was developed under the guidance of Mrs. Ellen G. White.
2. Mrs. White's writings on education constitute the basis of courses in principles of Christian education offered in the teacher-education of the denomination's colleges.
3. Mrs. White's writings are considered authoritative by the church.

Outline of the Study

The investigator will use the following procedure in reporting the Seventh-day Adventist philosophy of education. Under sections entitled Summary a short summary statement will be given to introduce the subject by giving a brief overlay of it. Under sections entitled Principles general statements will be given. Each statement will be followed by reference footnotes to facilitate the substantiation of the general statement.

History of the Seventh-day Adventist Education

A brief account of the history of the Seventh-day Adventist educational system will serve to show the need for this investigation and will help to orient the reader to the problem.

Although the denomination virtually had its beginning in 1844, it was not organized until May 21, 1863. At that time there were 125 churches, all located in North America, and 3,500 members. (4:3) In 1968, the latest available figures, there were 15,744 Seventh-day Adventist churches throughout the world and the membership had grown to 1,845,183. (4:5)

Various short-lived attempts were made by various individuals or groups to operate private schools for children of Seventh-day Adventists between the years of 1853 and 1867. In the year 1872 a successful and permanent beginning was made by the General Conference of Seventh-day Adventists in Battle Creek, Michigan, where the denomination's headquarters were then located. The school they started was on the elementary and secondary level and was called the Battle Creek School to distinguish it from Battle Creek College which came later. G. H. Bell served as the first principal until it was decided to open an advanced school under the auspices of the General Conference of Seventh-day Adventists. (2:332)

This latter school, called Battle Creek College, was founded in 1874. It was located at Battle Creek, Michigan, but was moved in 1901

to Berrien Springs, Michigan, and exists today as Andrews University.

(3:278)

The first distinctly secondary school was started ten years later in April, 1882 as Healdsburg Academy, at Healdsburg, California. A week later Healdsburg Academy became Healdsburg College and served the needs of the Seventh-day Adventists more or less adequately until it was closed at the end of the spring term in 1908. A year later what was left of the faculty and equipment was moved to Angwin, Napa County, California. Today this institution is known as Pacific Union College.

About a week later another secondary school, South Lancaster Academy, was opened at South Lancaster, Massachusetts. Today the college that evolved from this humble beginning is called Atlantic Union College.

Church schools on the elementary level were not begun until more than twenty years after the first college had been opened. In 1894 Mrs. E. G. White first called attention to the need for church schools on an elementary level. This was twenty-seven years after Bell had conducted a private school for Seventh-day Adventists in Battle Creek in 1867-1869. It was three years later (1897) that definite plans were laid to implement her suggestions. (3:333)

Twenty years of experience had brought the realization that the success of higher level schools rested on the well-established base of elementary schools, expressed in the quote of an Associate Secretary

of the Department of Education of the General Conference of Seventh-day Adventists:

As a denomination we began our educational work with the higher schools but later it was clearly seen that the basis and foundation of successful higher schools rests upon well-established and successful elementary schools. (1:37)

From this small beginning there has been steady growth until at the present writing the denomination operates a system of schools which is surprisingly large considering its membership, and which is considered to be fairly adequate for its needs.

The Denomination's School System Today

As has been stated, the membership of the denomination in 1968 was 1,845,183. Assuming that there has been normal growth since these figures were compiled, it may be said that the present membership is, in round number, nearing the two million mark.

That this small body of people is interested in missionary work is shown by the tithes and offerings contributed in 1968, which amounted to \$180,381,956.97, equivalent to \$111.13 per member. This is more remarkable when one considers that much of the membership is among the more primitive tribes of the earth.

At the beginning of 1968 the total evaluation of property, including churches, conferences headquarters, and institutions was \$263,813,499.78. Educational institutions accounted for a large share of this total.

In 1968 there were 4,822 schools in the world field. It took 17,123 teachers to staff these schools in which there were 385,180 pupils. Nursing education is carried on in most of the denomination's sanitariums, hospitals and colleges.

Within the boundaries of the United States alone there are sixty-two academies (secondary schools), one junior college with an academy attached, six senior (four year) colleges, one seminary offering graduate work in religion, and two universities. The medical university, Loma Linda University, Loma Linda, California, is comprised of schools of medicine, nursing, and x-ray technology. There are a total of 4,822 schools in the world field, 1,040 in North America--including Canada.

In light of the foregoing statistics it is easy to comprehend the statement, made by the statistical secretary of the General Conference of Seventh-day Adventists in the general church paper of the denomination, which reads as follows:

Seventh-day Adventists claim a heavenly commission to herald to the world the gospel of the Lord's return. Every worthwhile agency is employed for the purpose--evangelical, educational, medical, publishing, and many others. (5:1, Vol. 125, Jan. 8, 1948)

To carry on this work throughout the world requires a corp of 62,279 evangelists and institutional laborers. To care for replacements and to help increase the total number of workers, many students enter some line of denominational work at the end of their college training.

All Seventh-day Adventist institutions of college level maintain teacher education departments which qualify students for state and denominational teacher certification. In countries outside the United States there are numerous schools of secondary, and a few of elementary level which offer teacher training as one of the main courses. It is the policy of the denomination to employ no teachers who have not had at least part of their education in its own school system, especially on the college level, and practically all the 17,123 teachers employed in 1968 may be safely said to have been the product of its own school system, with the exception of teachers of advanced schools, who have in nearly all cases done their graduate study in universities outside the denomination. (All statistics quoted from 4:)

By this brief history it becomes evident that the Seventh-day Adventist denomination is indeed engaged significantly in education and that the study of the philosophy of the denomination would be a worthwhile and profitable engagement.

CHAPTER II

THE PHILOSOPHY OF ELLEN WHITE

Although it is not the purpose of this paper to delve into a philosophical discourse, the investigator felt it profitable to point out the Seventh-day Adventist views on a few of these points in summary only. This summary will help to answer such age old philosophical questions as:

1. How does one view God?
2. What is the nature of man?*
3. What relation does man's view of God have upon his life?
4. How does man gain the good, the true, and the noble?

White's Views on Philosophy

Mrs. White did a great deal of philosophical thinking yet she feared philosophy and philosophers, for most of them presented speculative theories that were opposed to the Bible as she interpreted it. While decrying what she called false philosophy she had many philosophical tenets of her own, sometimes well codified, sometimes unformulated. The second section of this chapter gives a few tenets of her philosophy of life as this investigator sees them.

*Note page 21 for a wider discussion of this point.

Philosophy is good as long as it does not conflict with the teachings of the Scriptures. Because philosophers seem generally to offer the speculations of their own thinking, their teaching often differs from, or is opposed to, the philosophy of the Bible. The youth in their immaturity are especially susceptible to the influence of false philosophy, so it should be kept from them. This may be done by educating them in schools that teach only such philosophy as harmonizes with the Bible.

White's religion is distinctly other worldly in vision and fundamentalist in doctrine. Since this investigation is not designed to formulate her religious beliefs, the investigator wishes to merely give a sampling of how Seventh-day Adventists view their God and man's relation to that God. This will help to make plain to the reader why the chapters which follow show such a heavy emphasis on the moral and religious aspects of the educational process.

Although man's concept of God is necessarily an imperfect one, because man is finite and God infinite, there is enough revealed in His word and His works to show that He is both a spirit and a personal being. He is beneficent, the source of knowledge and good, and the exemplification of desirable and likeable attributes.

Rightly understood, science and the written word agree, and each sheds light on the other. Together they lead us to God, by teaching us something of the wise and beneficent laws through which He works. (25:57)

Since this present life is but a proving ground for the selection of those who are to live forever, it behooves one to be less concerned with the affairs of this life than with the future one. The student should be more concerned with developing character than making a name for himself in this present world. "This world is a training-school for the higher school, this life a preparation for the life to come." (33:200) Thus, is evident the other worldly view of the Seventh-day Adventist philosophy of education which permeates its teachings.

The Christian life is to be a process of character development, the objective being a Christlike personality. Self-denial is to be practiced, but only to avoid evil. All legitimate desires are to be satisfied.

There is opened before us a path of continual advancement. We have an objective to reach, a standard to gain, which includes everything good and pure and noble and elevated. There should be continual striving and constant progress onward and upward toward perfection of character. (7:365)

The Christian religion is a religion of action aimed at accomplishing a pleasant state of life for the individual and society. It is a religion to be lived and to be practiced.

The Christian religion is practical. It does not incapacitate one for the faithful discharge of any of life's essential duties....It is not a religion of inaction that is here sketched, but one that requires the energetic use of all the mental and physical powers. (25:40, 41)

Mere indolent musing, idle contemplation, is not religion. God requires us to appreciate our varied

endowments, and to multiply them by constant, practical use. (25:41)

Christianity and business, rightly understood, are not two separate things; they are one. Bible religion is to be brought into all that we do and say. (7:277)

There are persons with a diseased imagination to whom religion is a tyrant, ruling them as with a rod or iron. Such are constantly mourning over their depravity, and groaning over supposed evil. Love does not exist in their hearts; a frown is ever upon their countenances. They are chilled with the innocent laughter from the youth or from anyone. They consider all recreation or amusement a sin, and think that the mind must be constantly wrought up to such a stern, severe pitch. This is one extreme. Others think that the mind must be ever on the search to invent new amusements and diversions in order to gain health. They learn to depend on excitement and are uneasy without it. Such are not true Christians. They go to the other extreme. (10:31)

The church is to be distinctive, and its members peculiar in the sense of differing from the normal. This should not mean eccentric or queer but should signify superiority of character, conduct, and purpose. All must render service and each is obligated to make the most of his capabilities through study and experience. The church is to train its members, equipping them intellectually as well as morally.

The church has a work to do in giving mankind a knowledge of God and of salvation. The gospel must go to all the world. The Seventh-day Adventist denomination has an important part to play in this work. In the vastness and urgency of the task may be seen the underlying reason for the existence of the denomination's schools.

Inherent in the church's acknowledged responsibility for the Christian upbringing of its children is the acceptance of a further responsibility which is a means to this end, namely, the education of these children. This in turn, implies schools and the support of them by the church.

White's Philosophy of Life

Life may be pleasant, but it is a struggle. It is made up more of duty and work than of pleasure and rest. The earthly existence is a transitory period of preparation for eternal life in a perfect state. The preparation consists of building character that has as its attributes industry, discharge of duty, conservation and fruitful use of time, burden bearing, and self-improvement. This life is a period to be made the most of while at the same time getting ready for the better life promised to those who survive the stern discipline of this present one.

Life is too generally regarded as made up on distinct periods, the period of learning and the period of doing, of preparation and of achievement. In preparation for a life of service the youth are sent to school to acquire knowledge by the study of books. Cut off from the responsibilities of every day life, they become absorbed in study, and often lose sight of its purpose. The ardor of their consecration dies out, and too many take up with some personal, selfish ambition. Upon their graduation, thousands find themselves out of touch with life.

One of the outstanding tenets in Mrs. White's philosophy of life is that balance should be maintained and extremes avoided in the activities and affairs of life. Lack of balance may result from neglect, or from over and under-motivation. In seeking to attain equilibrium a person should be consciously striving to hold all aspects of behavior and endeavor in due proportion. Such a policy will obviate overspecialization in one's education and fanaticism in his religion, it will tend toward mental and physical health, it will keep the student practical, and it will help the parent in the training of children.

The youth should be taught to aim at the development of all their faculties, the weaker as well as the stronger. With many there is a disposition to restrict their study to certain lines, for which they have a natural liking. This error should be guarded against. The natural aptitudes indicate the direction of the lifework, and when legitimate, should be carefully cultivated. At the same time it must be kept in mind that a well-balanced character and efficient work in any line depend, to a great degree, on that symmetrical development which is the result of thorough, all-round training. (15:232, 233)

Each aspect of man's nature--physical, mental, or moral--has its distinctive function, and yet all are mutually dependent; so balance in their training and use is essential in order to have harmonious action.

Study, labor, and amusement must be regulated in order that they may be maintained in due proportion.

That the youth may have health and cheerfulness, which are dependent upon normal physical and mental development, care must be given to the proper regulation of study, labor,

and amusement....Their studies should be restricted to a proper number of hours, and then time should be given to active labor in the open air. (16:60)

In the training of children parents should keep a balance between restraint and indulgence.

How difficult to balance in the right direction minds that have been warped by this mismanagement. While some have been unrestrained, others have been governed too much; and when away from the vigilant hands that held the reins of control harshly, leaving love and mercy out of the question, they have felt that they would not be dictated to by any one. (16:53)

School education must be balanced by home training.

These children needed not only the education acquired at school, but home training also, that their mental and moral powers might be developed in due proportion, each having requisite exercise. (29:197)

While emphasizing dully the religious aspect of education, do not lower the educational standard of a school by minimizing the study of "the sciences."

When we aim at a low standard, we shall reach only a low standard. We command to every student the Book of Books as the grandest study for the human intelligence, as the education essential for this life, and for eternal life. But I did not contemplate a letting down of the educational standard in the study of the sciences. (16:376)

CHAPTER III

WHITE'S PHILOSOPHY OF EDUCATION

It will become increasingly evident as the reader progresses through the following chapters, Mrs. White's philosophy of education is distinctly religious. It is a philosophy of Christian education rather than of secular education. Many of her principles apply alike to secular schools and church related ones, but she was mainly concerned with education as a means to the end of character development, religious training, and the preparation for a life of service, citizenship, and home making. Education according to White is not for the purpose of personal aggrandizement.

Mrs. White made no attempt to discuss or make pronouncements on all phases of education; she wrote about those that were most closely related to the good of the church and its members, and she wrote prolifically about matters that were of special interest to her or for which she carried a burden on her mind and heart.

The first section of this chapter is a brief statement of some of the fundamental tenets of White's philosophy of education; remaining sections of the chapter continue the theme by treating certain areas more in detail.

A Brief Statement of White's Philosophy of Education

Summary

Education is good and the process of imparting it is an important work. It is co-extensive with life itself so could never be completed even though a person should obtain eternal life. Man, left to himself, would be little more than an animal, but education develops his latent powers. Man's development will be curtailed if he does not look above humanity to God for knowledge, power, and wisdom. The goals of education are concerned with man's happiness and usefulness here, and with his redemption and salvation as a means of attaining everlasting happiness. In the process of giving or securing an education some of its objectives will fail to be accomplished if the instruction or learning leads away from God.

Principles

The true philosophy of education is to be learned by every youth,-- what must I do to be saved? The ultimate end of education on earth is salvation and eternal life, but in eternity learning will go on; earth is but a preparatory school for the school of the hereafter. (25:240, 13:417)

Unless the principles of religion as found in the Bible are given as a part of education more harm than benefit may be the outcome, and if education results in the loss of interest in religion and spiritual

attributes it may be considered a disaster. When education in human lines is pushed to the extent that prayer wanes and spiritual things are forsaken, it would be best to abandon the education process and recover your soul, than to gain the best of educations. (25:125)

Education must not be, on the other hand, bound by traditions and seek only to submit the religious aspects. There must be change, it must be adaptable to the needs of the time. Education must be concerned with truth even though it may disturb tradition, be contrary to the established opinions of high authorities and result in a new order of society. (36:29)

They rejected the heavenly Teacher, they crucified the Lord of glory, that they might retain their own customs and inventions. The very same spirit is manifested in the world today; men are averse to investigating truth, lest their traditions should be disturbed, and a new order of things should be brought in. (11:48)

The educational process is the concern of all people and they should have a voice as well as an interest in determining its character; this is especially true in a church-related educational system. Thus Seventh-day Adventist schools are set up on a financial basis where student tuition does not pay the entire cost of plant operation. Constituency offerings build the physical plant and equipment as well as going a long way to offset operation costs not covered by tuition charges. (31:162, 29:418)

During the educational process man's complex being must be taken into consideration. Attention must be paid to the harmonious development

of his physical, mental, spiritual, moral and religious nature. Balance is to be the aim, so undue stress should not be placed on one facet of his education to the neglect of another. This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God and to one another. One must consider that as a stream, without help, cannot rise higher than its source, so man cannot be educated by simply developing that which is within him, but he must look to a power outside himself and greater than he, the infinite God, the source of all knowledge, and to his Son, the teacher sent from God, in whom all true educational work finds its center. (15:83, 230, 16:15)

Education, then, is an important work; there is no work more important than the education of our youth. To educate and deal with youthful minds is the nicest work ever assumed by men and women. This high and noble work is second in importance to none. (29:418, 15:15, 19, 13:46, 168)

Education Defined

Summary

Education is more than schooling or academic learning. It is not obtained through the study of books alone. It begins before a child goes to school and is continued by the adult after school days. Education is a purposeful process having goals that vary with the viewpoint.

Education may be identified with life, both present and future. It concerns the body as well as the brain, the emotions as well as the intellect. Education is a means of acquiring knowledge, ability, skills, and happiness of developing personality, character, and mental power. Education is a combination of training, development, unfolding, growth, preparation, discipline and guidance. In one sense, education is synonymous with religion.

Principles

Education is development, preparation, training, mental discipline, unfolding, or guidance depending on the aspect emphasized. True education means more than just the pursual of a certain course of study. It means preparation for the life that is now, but is to take into consideration the whole being and the whole period of existence possible to man. As stated previously it is the harmonious development of the physical, the mental, the social, and the spiritual powers. Education should prepare a student for the joy of service in this world, and for the higher joy of wider service in the world to come. Education is life, and a lifelong process, and extends also into the future, eternal life. (15:13)

Education--i. e., "true education"--is religion; it coincides with the process of redemption which is the bringing of man, marred by sin, back into the image of God, back to a living connection with Christ, to

a learning in the "school of Christ," and to a preparation for service, especially missionary service. (15:14, 15, 30, 13:108, 34:174, 12:64)

Education is unfolding in the sense that a plant, e. g. corn develops by stages, seed, blade, stalk, ear, mature kernels in the ear; likewise the child shows distinct levels of maturation in learning. (31:204)

Education is a purposeful process; the home and the school bring influence to bear to shape the character and personality of the growing individual; it should teach the love of life's duties.

Education is development; there are powers of body, mind and soul which must be helped to function efficiently; e. g., voice culture will aid the speaker, logic will be of service to the lawyer, and ethics are invaluable to the professional worker. (13:64)

Education is guidance when parents and teachers set examples by being what they wish their pupils to become, when they teach children to respect experienced judgment, to think, and to reason from cause to effect, and when they prepare them for independence. (16:17)

Education is training, i. e., learning by practice such things as virtues, skills, etc.; it is not like the training of dumb animals to unthinking obedience to the will of a master, but helps the student to comprehend the correct discharge of our duty to ourselves, to our neighbors, and to God. (16:57)

Education is preparation, a definite getting ready for the rendering of service during the whole period of existence possible to man, a fitting for usefulness and faithful discharge of life's duties, and a preparation for the future, immortal life. (20:168)

Education is mental discipline; the mental faculties are to be exercised, trained, and developed through use, through taxing application to the acquiring of knowledge and the solving of problems. The mind should be so disciplined that all its powers will be symmetrically developed to best perform the duties of life. (13:331, 20:271)

Education a Duty and Necessity

Summary

It is incumbent on responsible adults to secure the education and training that will qualify them for the discharge of their responsibilities, whether they be social, religious, or vocational. Parents are obligated to provide education for their offspring because they all need it. To neglect to secure or to provide education is classifiable as sin. Efficient living and working are dependent, to a large extent, on education.

Principles

Our first duty toward God and our fellowbeings is that of self-development. Every faculty with which the Creator has endowed us

should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. Intellectual and moral faculties are God's gifts, talents entrusted to us for wise improvement. No one is at liberty to let these gifts be dormant, for we will be held accountable for the use of these trusts. Christians are, then, under an obligation to train the mind, and to strengthen all its faculties. (7:41, 20:39, 28:32, 33)

All children need an education for they will benefit from it no matter what occupation they may take. It is a sin for parents to allow their children to grow up in ignorance. Great advantages are to be gained by the discipline of an education. We should prepare ourselves so that we might engage in our work in an intelligent manner, for educated workers can do service in a greater variety of ways and can accomplish more extensive work than those who are uneducated. Without an education we will be crippled and inefficient in any position. The benefits of an education should be made universal and equal opportunity to educational advantages should be provided. (16:204, 336, 17:282, 20:185, 21:150, 26:399, 30:521)

Sources of Knowledge

Although knowledge is not synonymous with education, it is a very large aspect of it, so it is important to consider the original source of all knowledge. It is found in the Godhead and becomes known through inspiration and revelation, through nature and the written Word. The

Bible is consequently a valuable sourcebook for those in quest of genuine knowledge, and Christ is still the great Teacher to those who read His Words.

Principles

God, the creator of the heavens and the earth, by virtue of having called all things into existence, "is the foundation of everything," and therefore, the source of knowledge. The "book of nature" and the "written word" of revelation are sources of knowledge about God and His created works. Ignorance may support false views by appealing to science--but these shed light on each other. (13:66, 444, 22:115)

Knowledge has its source in God; a knowledge of God is the basis of true knowledge. Wherever we turn, whatever line of investigation we pursue with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty intelligence that is working in and through all. Many attempt to judge the Creator and His works by their own imperfect knowledge of science. (15:14, 16:450, 21:427)

His (Christ's) education was gained from Heaven appointed sources, from useful work, from the study of the Scriptures, from nature, and from the experiences of life,--God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart. (21:400)

The sources of education may be said to be (1) revelation of the Bible, (2) a work experience, (3) scientific research in the realm of natural science and (4) the experiences of life, both one's own and the

vicarious ones that may be gained through a study of history, sociology, psychology, and philosophy.

Differences and Special Characteristics Which Distinguish Christian Education

Summary

A great, private, church related school system operated at considerable expense by individuals who also pay taxes to support public schools, can be justified only if its educational program is different. The differences must be the result of objectives that are important to the denomination (in this case the Seventh-day Adventist Church) and which cannot well be reached by depending on public or other non-Seventh-day Adventist schools for the education of its children and youth. Although Seventh-day Adventist schools necessarily have more points in common with schools in general than they have differences, there are some of the latter that are distinguishing characteristics of the system.

Principles

Seventh-day Adventist schools are to be different from any other type that existed at the time of writing in October, 1893. Teachers were to keep their souls in the love and fear of God, they were to educate to prepare a people to stand in the trying crisis before them. (13:56, 16:221)

The curriculum is to maintain a balance of secular and religious instruction and to educate the pupil or student for good citizenship in this life and the hope of eternal life. Nobler views, aims and objects in life are to be opened before the young and they are to be educated to have a correct knowledge of human duty and eternal interests.

The curriculum is to harmonize the teachings of science, both philosophical and natural, the Bible religion. Throughout the school, including extra-curricular activities, the religious element should be the controlling power. Although the curriculum is to contain instruction in religion, the Bible and in the practical duties of life, at no time was there to be a letting down in the teaching of sciences as well as the more conventional school subjects. (13:56, 88, 16:221, 19:220, 30:14, 503)

The influence exerted by the school is to be different--it is to counteract the influence of the world, which encourages the gratification of the senses, pride, and ambition, and favors strife for rewards and honors for good scholarship, all of which is to be discouraged in Seventh-day Adventist schools. (16:286)

The teachers are to be devout Christians, unselfish, generous, self-sacrificing, sympathetic, possessing love for students, and caring for their health and happiness. The teachers are to take a decided interest in the spiritual welfare of the students and are to make special efforts for their salvation. Through love they will demonstrate that they know

Christ as a personal Savior and will show Him to those they teach. From the highest to the lowest grades personal effort is to be made to direct their feet in straight paths. (6:47, 13:539, 31:152, 153)

There is to be a difference in the methods used; instead of appealing to pride and ambition, the teacher is to try to arouse a desire for excellence in order to fulfill the purpose of the Creator; instead of the desire for self-exaltation, will be the desire to be like the Creator in character, and to fulfill His request of all man to develop all talents given him to the fullest degree. (23:595, 596)

There is to be a difference in the textbooks used; they are to contain only truth, and such things as skepticism, infidel viewpoints, fiction, and fanciful interpretations of Scripture are ruled out. (16:67)

Science is to be taught differently; the evolutionary theory is refuted and the creationist viewpoint is held; nature is thought of as God's great lesson book. (15:130)

Discipline should be more strict than the discipline maintained in many other institutions, however it is to be judiciously administered with love. Discipline should have rehabilitation of the individual as its goal. (16:64, 22:594)

History is to be taught as a record of the working out of God's will among the nations and as already fulfilled prophecy. Consequences of deviation from God's will by the nations will be observed. Thus through prophecy God's plan for man may be fully understood, and the

necessity to prepare for eternal things can be appreciated. (15:184)

Even in matters of speech, dress, and diet there should be a difference between Seventh-day Adventist schools and secular institutions. The entertainments sponsored by the school are to be different and are to conform to Christian standards. Because of the differences that exist between schools in general and the ideal held up before the church, it is necessary for Seventh-day Adventists to operate their own schools. It would be impossible to avoid the above things and yet send them to public schools. (13:56, 16:286, 31:143)

Influence on the Curriculum

Summary

If schools differ from the average the differences are likely to be observable in the curriculum. Some principles are set forth which are to guide in the shaping of the curriculum and in the choice of its content.

Principles

Many curriculum guides have been previously implied, but the investigator here wishes to itemize some of the curriculum beliefs and guidelines held by the Seventh-day Adventist denomination.

- a. Education is to be more than book knowledge, i. e., more than academic learning. The whole man is to be educated, the total organism affected. It should teach

the right use of one's being. It enables us to make the best use of brain, bone, muscle, of body, mind, and heart. The faculties of the mind, as the higher powers, are to rule the kingdom of the body. The natural appetites and passions are to be brought under control of the conscience and the spiritual affections. (13:65, 37:72)

- b. Education should be comprehensive, or, in other words, it should be general.
- c. Education is to be practical, the student should obtain that knowledge which will be of highest service in practical life, and which would be a storehouse of wisdom from which to draw in time of need. (13:391)
- d. Education should include character training and development, so that youth will be able to stand against the demoralizing influence which corrupts. (13:87, 88)
- e. Education should include physical training in the form of labor and exercise. (31:180)
- f. Education should be timely, meeting the needs of contemporary living, and warning, where possible, of events to come. (31:128)
- g. Education to be true education in the full sense of the phrase must be Christian education or in other words education which is based on, and in harmony with, the Bible, an education in which due attention is given to morality, religion, missionary service, and the relationship of the natural to the spiritual. (16:375, 28:24)

False education, then, is any training or instruction that is at variance with the principles or facts of revelation as given in the Holy Bible. The result of false education is the lessening of faith in God as the Creator and sustainer of the earth, and a disinclination to be guided by His precepts.

Educational Policy

Summary

The educational policy of the denomination and its schools is to be distinctly different from that of the secular world, for otherwise its schools can hardly be justified. While the world has placed too much stress on the development of the individual and attainments that would advance him, the church must have as its major objective the salvation of its youth and their preparation for serving God and their fellowmen.

Principles

Advanced education of the right type is very desirable, (here referred to as courses taken outside of the courses taken in the denomination's own colleges) for the acquirement of true knowledge and the culture of the intellect is a step toward the assimilation of the human with the Divine, the finite with the Infinite. Every faculty, every attribute, with which the Creator has endowed us is to be employed to His glory, they should be developed to the highest possible extent and freely exercised. Religious principles should be held paramount, for there is a danger that the student may lose his vision of service, lose his interest in Bible religion, or become unorthodox by attending non-denominational institutions. Intellectual power, natural abilities,

supposed excellent judgment will not prepare one to become a servant to man and God. (13:52, 374)

Society and Education

Summary

Although education is a function of society, it is education that determines, to a large extent, the quality and efficiency of any given society. For most salutary outcomes, education must be started in the home, which implies that well educated parents are an essential part of society's foundation. Since youth make the future parents, society needs to provide for them an education which will emphasize moral values. The noblest work that one can do is to train children and youth to recognize and discharge their responsibility to society.

Principles

The education given the youth is to mold the whole social fabric, which throughout the world is in disorder. The future of society will be determined by the youth of today. The outlook for the future of society is not too bright because so many of the youth of the present day have too many negative qualities and undesirable attitudes; religion, however, could change things if it were put into practice. (13:47, 21:406)

The youth of today are a sure index of the future of society; and as we view them, what can we hope for that future? The majority are fond of amusement and averse to work. They lack moral courage to deny self and to respond to the claims of duty. They have but little self-control,

and become excited and angry on the slightest occasion. Many in every age and station of life are without principle or conscience; and with their idle, spend thrift habits they are rushing into vice and are corrupting society, until our world is becoming a second Sodom. If the appetites and passions were under the control of reason and religion, society would present a widely different aspect. (9:120)

Students should be led to see that society has a claim upon them, they will show it in the way they deport themselves and even in their moral education so that they shall stand in society to mold and fashion it. Such training must begin in early life for the training given in childhood is almost certain to determine the future of the man or woman. (16:26, 89, 20:233)

Home training is significant, thus parents should begin early to help train their children to recognize their obligations to society and to God. The mothers of the present day are molding the society of tomorrow. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences. To the lack of right home training may be traced the larger share of the disease and misery of crime that curse humanity. What parents are, to a great extent, children will be. Efforts at self-improvement by the parents and a program of adult education are called for. (13:396, 16:159, 20:233, 21:351, 371, 22:579)

The teacher's ambition is to inspire students with principles of truth, obedience, honor, integrity, and purity--principles that will make them a positive force for the stability and uplifting of society.

The world needs men of noble character; character building is a work of great importance. (15:29, 225)

There is no nobler work that we can do, no greater benefit that we can confer upon society, than to give our children a proper education, impressing upon them, by precept and example, the important principle that purity of life and sincerity of purpose will best qualify them to act their part in the world. (16:155)

Nature of Man

Summary

Man is educable. In the original plan he was to go on learning forever, but in his present mortal state death terminates his education. In the future life man may again pursue learning and continue the development of intellect and character. He is capable of being prepared for that existence, and it is part of the work of education to give the preparation. Individualized teaching and training are implied.

Principles

In order to understand what is comprehended in the work of education, we need to consider both the nature of man and the purpose of God in creating him. We need to consider also the change in man's condition through the coming in of a knowledge of evil, and God's plan for still fulfilling His glorious purpose in education of the human race. (15:14, 15)

The nature of man was like that of God, for he was created in the image of God and endowed with a power akin to that of the Creator; he was given the power to think and to do; all his powers and faculties were capable of development. God's purpose for man was that he develop every

faculty, continually grow in knowledge, understanding, and character, and become more like original man, who was created in the image of God. (15:17)

Man's condition was changed as a result of sin; he became mortal, his powers were weakened, and the close resemblance to God was destroyed. God's plan now is to redeem man and bring him back into his original condition, as he was when the first parents were weakened, this is to be the work of redemption. This is the object of education, the great object of life. (15:15, 16)

Man is a free moral agent; he should maintain his freedom, individuality, and independence; no one should seek to control the mind and will of another person. He should be trained to reason, to control his own will. Self-discipline is a paramount objective of education. (13:74, 21:242)

Beginning Age

Summary

One of the many questions among educators is the optimum age for beginning formal school education. Inasmuch as children's developmental rates differ, it is not rational to set an arbitrary entering age, but rather to understand the child's needs and to provide for them in the most effective and advantageous manner possible. The child's school life should begin only after certain conditions have been met by him as

well as by his parents and the school. The age at which a child may wisely be admitted to the classroom depends to a large degree on the physical properties of the school building and the curriculum provided therein. The beginning age is therefore entirely relative and may be determined in part by using as criteria the following principles.

Principles

The mental and physical health of little children must be assured and guarded if they are to develop into healthy youth and adults. Many children have been ruined for life by urging the intellect and neglecting to strengthen the physical powers. The health of a child is more important than his intellectual training. Children should not see the inside of a classroom before they are old enough and healthy enough to do so. Children should not be long confined within doors, nor should they be forced to apply themselves closely to study until a good foundation has been laid for physical development. Forcing the child into premature or excessive mental activity, especially under unhealthy conditions, is likely to enfeeble his intellect and make him nervous, or may even ruin his health and contribute to an early death. (10:176, 177, 15:208)

Sending children to school at too early an age endangers their morals, or one might say, their moral health. When too young they are thrown into a society where they become acquainted with children who are uncultivated in their manners, they will learn the bad more readily than

the good. Wait to send children to school until they are capable of resisting these outside influences, until the character and moral fiber is more developed. (24:132)

During the first six or seven years of the child's life, education should be confined to the physical. Parents, especially mothers, should be the teachers of infant minds. They should not educate from books. After this time, if the physical constitution is good, education of both a physical and intellectual nature should be attempted. (13:80, 28:143)

The conventional school program for little children, of ages five to eight, is ruled out because:

- a. Classrooms are too small and crowding results. (28:143)
- b. Children are too much indoors. (15:208)
- c. Inactivity (physical) is the rule. (16:59, 60)
- d. Confinement to school, daily and for long hours, induces nervousness and other diseases. (16:19)
- e. Children are thrown into the society of the coarse and rough before they are socially mature enough for it. (24:132)
- f. Lessons are likely to be too taxing, i. e., not adapted to the needs and capacity of the little child. Their classroom should be in the open air, amid the flowers and birds, and their textbook the treasures of nature. (7:67, 68, 10:177)

Ideally, parents ought to be the best teachers of their children until they have reached eight or ten years of age. This implies that parents be adequately qualified and have the time.

Parents ought to be the best teachers of their children until they have reached eight or ten years of age; this assumes competent parents and a home education program. (28:137)

CHAPTER IV

THE GOALS OF EDUCATION

Summary

As in any area of life education has its aims, objectives, standards and outcomes. All educational standards either institutional or individual should be high. Christian education must not result in an inferior but a superior training or intellectual development, and it should mean a high state of moral, spiritual, and religious attainment.

Christian education's main and specific goal is the salvation of the student and, through him to save others. This does not justify a substandard education. On the contrary, since the objective--seeking the greatest possible good for the individual--is a worthy one, it is fitting that Christian education be of the best quality. The denomination's schools must strive to maintain high scholastic as well as religious standards.

Principles

A major goal of Christian education is the study of religion in preparation for life and hopefully missionary service. To every student is recommended the Book of books as the grandest study for the human intelligence, as the education essential for this life, and for eternal life. But this does not imply a letting down of the educational

standards in the study of the sciences and other essential subjects. Students should tax their mental powers, every faculty should reach the highest possible development. (13:45, 16:373, 25:217, 31:200)

The character of work done in our church schools ought to be of the highest order. High standards are to be maintained in the area of management, and show a high level of efficiency. In every school there should be those who have a store of patience and disciplinary talent, who will see to it that every line of work is kept up to the highest standard. Individual standards of scholarship and goals of attainment should be high. To every student should be said, never be satisfied with a low level of achievement. Let the students advance as far and as fast as they can, let their field of study be as broad as their powers can compass, making God their wisdom. Let them reach the highest level of intellectual greatness, let them balance it with religious principle. (13:211, 218, 512, 18:165, 34:83)

God requires the training of the mental faculties. He desires that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well informed workers. (8:33)

Aims of Education

Summary

The aims of education are many, some general and comprehensive, others specific and restricted. They vary with the level of attainment.

Aims fall into the categories of religious, character, personality, social, and vocational development. Mental discipline, with attention to all the faculties, is both an aim and a means to higher aims. The ultimate goal is salvation following a fruitful earthly existence, and education is to aid the student in achieving these objectives.

Principles

Educational aims may be as follows:

- a. The primary aim of education is to bring man back to the image of his Maker, to bring him back to the perfection in which he was created. To promote the development of body, mind and soul, this is the object of education, the object of life. (15:16)
- b. Another primary aim is to encourage activity, diligence, and purity. Education's objective is to enable man to use the powers which God has given him in such a manner as will best represent Him. (20:178)
- c. Education should aim at the highest development of the mental powers. We should spare no pains to reach the highest possible standard of physical, mental, and moral excellence. (13:67, 387)
- d. Education should awaken man to a love of goodness, truth, and beauty, and arouse a desire for excellence. (22:595)
- e. Education should provide a means for continual self-development. (29:426)
- f. Mental discipline, with the symmetrical development of all the faculties of the mind is a goal of education. (17:384, 385)
- g. Education should aim at giving scientific knowledge. (15:225)

- h. Education should equip the student with a set of principles which can serve as a guide in conduct and service. The teacher's ambition should be to inspire the students with principles of truth, obedience, honor, integrity, and purity. (15:29)
- i. Education should acquaint the student with a knowledge of his obligation to himself, society, and God. (15:225)
- j. Education seeks to impart the vitalizing energy which is received through the contact of mind with mind and soul with soul. (14:250)
- k. Education aims at training the youth to be thinkers and not mere reflectors of other men's thoughts. (15:17)
- l. Education should result in habits of order and discipline. (16:543)
- m. The first object in education of the child is to develop a sound body. All students should acquire a knowledge of themselves and how to keep in health. (24:113, 21:402)
- n. An aim which is prerequisite to others is that all students be thoroughly grounded in the common branches of education, i. e., the so-called fundamentals or tool subjects, including a knowledge of the mother tongue.

Some of the aims of Christian education are religious in nature; for example, in addition to those mentioned above, education has the following objectives:

- a. Restore in man the image of the Maker, lost through sin. (15:16, 30)
- b. Secure sound morals and correct deportment. (13:331)
- c. Teach students to glorify God. (13:229, 15:18)

- d. Lead youth to be Christlike, ready to bear life's responsibilities and stand at the head of their families. (21:444)
- e. Impart a knowledge of salvation. (31:127)
- f. Fit students for the kingdom of God. (31:130)
- g. Enable the students to learn to do the works of Christ. (25:17)
- h. Develop in man a noble character, men of ability controlled by steadfast principle. (15:225)
- i. Convert students to the Christian faith. (30:642)

Some of the objectives of Christian education are in the area of service; for example, it should:

- a. Train children to bear responsibility. (13:44, 31:198)
- b. Train for service to God and to society. (16:82, 543)
- c. Teach children and youth to be missionaries. (16:13)
- d. Teach youth to help youth. (17:212)
- e. Train church workers. (31:126)
- f. Help to stabilize and uplift society. (15:29)
- g. Give temporal and spiritual knowledge, so it might be communicated to others. (31:189)

Some of the aims of education are vocational in nature, the process should:

- a. Give every student a trade or ability to earn a living by manual labor. (20:177)
- b. Teach the students how to work and teach better methods of work. (15:221, 19:368)
- c. Give training in industrial lines. (19:368)

All students should get all the education possible in order to be prepared for various eventualities. Education should help one to continue it throughout life and be a path of continual daily progress.
(20:173, 193)

Purposes of the Denomination's Schools

Summary

The operation of a large school system by a comparatively small religious organization necessitates justification, and it is to be found in the need of the church for workers trained in its distinctive doctrines and methods, and in the desire of its members to shield their children and youth from what the church considers corrupting influences, replacing these with religious instruction. While accomplishing these objectives, the schools are expected also to give a good, conventional form of general education.

Principles

There are two main reasons why the denomination operates schools:

- a. To give its children and youth a religious training.
- b. To train workers for institutions and mission projects maintained by the denomination. (13:45, 31:133)

The denomination also operates schools to insure that its children may receive an education free from the errors of false philosophy and in harmony with the principles of the word of God. (35:27)

One major purpose of our schools is to form characters strong enough to withstand the evils of the world. Schools are to be a place where youth can escape overpowering temptations that might be met in less favorable environments. They are to be places where mistakes, when made, can be wisely and patiently dealt with. (13:204, 269, 16:89)

Educational institutions are to be indirect agencies in the promulgation of the gospel. Students should be taught to be missionaries at home and hopefully some will select foreign mission work. But paramount will be the thought that no matter where a person is he should take every advantage to promulgate the gospel. It should be recognized that many a sermon is better preached by a life rightly lived, thus students should recognize the importance of proper deportment. (31:126)

One distinctive purpose is to educate students to be masters of labor instead of slaves to it. A good work/study program should be maintained in the schools. (25:89)

One of the goals of education is social development. The school should be, and is, an environment where both incidental and planned education increases the student's skill in social intercourse and group living. (31:172, 173)

Self-improvement is a goal of education in which the individual, motivated by a sense of duty or a desire to be more of a "craftsman," makes use of time and opportunities to acquire more knowledge, develop better habits, or improve his health and physique. It is a duty of

those who have responsibilities to become adequately prepared, through self-effort if need be, to discharge their obligations. (8:335, 10:107, 29:93)

Figuratively speaking, schools on earth are preparatory schools for the School of the Hereafter. (13:389)

Youth who want an education are advised not to wait for an opportunity but to make one, practising economy, procuring every advantage within reach, and studying books.

Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practice economy. Do not spend your means for the gratification of appetite or in pleasure seeking. Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake. Procure every advantage within your reach for strengthening the intellect. Let the study of books be combined with useful manual labor, and by faithful endeavor, watchfulness, and prayer, secure the wisdom that is from above. This will give an all-round education. (20:174)

It is the duty of every parent to improve intellectually and morally, so he may be the better prepared to train and care for his children. (28:147)

Although knowledge is power, it depends on the kind of knowledge and the use of it, whether the power will produce good or evil results. Knowledge is safer if its possessor is motivated by worthy aims. . It is a function of education to supply knowledge. To be effective, education (knowledge) must be thorough. (6:51, 52, 247, 16:111)

One's philosophy of education may well include a formulation of his concept of wisdom. Wisdom, in the sense of understanding, cannot be had apart from knowledge, so it is one of the products of the educational process. Since man's possible destiny is eternal life as the reward for honoring God by doing His will, it is the part of true wisdom for man to realize his dependence on Him and to learn from the Great Teacher, making a knowledge of scripture the basis of his education. True wisdom cannot be possessed by the irreligious. (23:487, 6:90, 91)

Before men can be truly wise, they must realize their dependence upon God, and be filled with His wisdom. God is the source of intellectual as well as spiritual power. (13:66)

Curriculum

Summary

It can be easily concluded from the foregoing statements that the curriculum should be as broad as the capacity of your student necessitates. All courses can be considered of value but one must keep in mind that to be truly educated he is to use his knowledge to honor God.*

*For further detail note the section "Influence on the Curriculum", Chapter III.

CHAPTER V

CONCLUSION

Ellen G. White (1827-1915) was an unofficial, though extremely influential, leader in the Seventh-day Adventist denomination from its inception (c. 1844) to the time of her death at the age of eighty-eight. The denomination began to develop its own system of schools about 1872; from this time on Mrs. White took a very active part in shaping educational policies by her spoken and written counsel.

Mrs. White was one of the most prolific women writers America has ever known, but because her works were mainly on religious topics and the evangelistic and educational activities of the Seventh-day Adventist church, she did not become well known outside that body. One hundred and eight volumes of her writings totaling over 32,000 pages have been published and circulated mainly within the denomination. Of this total there are three complete books setting forth her philosophy of Christian education and giving counsel on the problems arising out of the efforts of the church to develop and operate its own schools and colleges. Supplementing the three books just mentioned are twenty-three others containing at least one chapter each, and in addition, scattered through her works, there are hundreds of shorter statements on various aspects of education and the learning process.

Although Mrs. White's articles on education in the aggregate would fill several fair sized volumes, and although three books have been compiled from her writings on the subject, White herself never wrote a complete book on education. She wrote as the need presented itself, and her instruction was published in church periodicals or was sent as letters directly to school administrators and other church officials. Many of these miscellaneous portions were later compiled and published in book form.

Mrs. White urged a break with traditional concepts of education, calling in question the classic course with its restricted areas of education or knowledge, and she pointed out dangers in such practices as allowing an unlimited choice of free electives. She denounced school practices based on outmoded or false psychology, such as giving the child free reign to follow his own inclinations without guidance or control.

She was a devoutly earnest Christian who viewed life on this earth as a preparation for a future, immortal life. She believed in a return of Christ, an imminent judgment day, and the end of this world, so she was greatly concerned to have the church discharge what she claimed was its mission, namely warning the whole world of its impending doom. These attitudes naturally colored her views on education, causing her to concentrate in her writings on the problems of Christian education and those aspects of secular education that were especially at variance with

it, or on ideas which were in harmony with, and valuable adjuncts of, the education she approved.

In summation it may be said that the main emphasis in the writings of Mrs. White on education are as follows:

1. The only true education is Christian education, or education that includes instruction in religion based on the Bible.
2. The educational process is concerned with the whole organism during the whole period of its existence or possible existence.
3. Education should be practical as well as cultural and academic.
4. Education should prepare a person to be useful and should inspire him with the ideal of service to mankind.
5. The curriculum should be sufficiently vocational in nature as to insure that every student will leave school with a worthy means of earning a living.
6. Educational policy should not be bound by tradition.
7. Christian education should not be restricted by the policies of secular education.
8. All children of church members should be provided with a Christian education which would include indoctrination in the tenets of the church.
9. The church is obligated to educate all its adherents, whether children or adults.
10. Every child and youth has a right to all the education he can assimilate and use, and it is the dual responsibility of parents and the church to provide educational opportunities.
11. Advanced education, or education beyond the offerings of denominational colleges, is recommended, but only for those who have a practical need for it.
12. The curriculum should recognize and be based on the needs of pupils and students.

13. The curriculum should be planned to accomplish the objectives set up by Mrs. White and recommended to the denomination's school leaders.

14. Since neither religious education per se, nor religious instruction that is in harmony with the doctrines of the church can be obtained in public schools, it is necessary for the denomination to operate its own school system.

15. A major purpose of denominational schools at home and abroad is to train missionaries, preachers, teachers, and other classes of denominational workers.

16. Christian education does not justify poor education; rather, the standards should be higher than average.

17. On the lower levels of formal school education the tool subjects and other fundamentals that are prerequisite for further study should be well mastered.

18. Counseling and guidance are called for to the end of helping the student help himself in deciding on his life work, securing a preparation for it, developing a good personality and worthy character, and adjusting to life in general.

19. Emphasis should be placed on those courses which will help equip future denominational workers for their specific duties, such as preaching, voice culture and speech training are examples.

20. A rural and scenic location is advised for boarding schools.

21. Amusements should be minimized in the life of the student and useful work substituted as a means of securing recreation, relaxation, and healthful exercise.

22. As much as possible the work of caring for the institution should be done by the students, and all should have some work experience.

23. Teachers should be well qualified scholastically, but above all should be practical Christians possessed of a missionary spirit.

24. Good school administration requires the provision of adequate quarters and facilities, the avoidance of debt through a program of economy free from niggardliness, and student understanding and participation.

25. The teacher's work is viewed as second only to that of the ministry, if not equal in importance.

26. Health is a major factor in the success of the student; both the school and the student should be concerned with health principles.

27. The Bible is to be considered the most important textbook on all levels of education.

28. True education is the harmonious development of the physical, mental, moral, spiritual, esthetic, vocational, emotional, social, and religious aspects of man's nature.

Following is a summary statement of items one should keep in mind when considering transcripts of Seventh-day Adventist students. One should note the following two points specifically:

1. Seventh-day Adventists are devoted to Christian education.

Many more Seventh-day Adventist youth go on to college than the average American statistics. (For example: 70% of the graduates from Blue Mountain Academy, a Seventh-day Adventist high school where the investigator is presently employed, located at Hamburg, Pennsylvania, go on to a four year college and 75-80% of the graduates from Blue Mountain Academy go on for some type of higher training.) This figure is quite representative of Seventh-day Adventist statistics generally. The denomination feels that it is finances that keep many youth away from college programs, thus they have implemented a heavy work program to help students earn their way through college. This work program is also a definite point in the Seventh-day Adventist educational philosophy, as was pointed out above, and is also necessary since private education is more costly and especially since Seventh-day Adventist schools accept no

federal aid funds whatsoever. Thus, a student who has a heavy work schedule may not make the grade point average he is capable of making as this point may suffer due to the heavy work program. This is the main point the investigator feels should be kept in mind when considering students for graduate study.

2. The investigator also feels that one should definitely note the activity schedule of a student as Seventh-day Adventists stress involvement in not only the student activities of the school, but in many civil activities as well.

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