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# A System in Search of Identity

## Historical Perspectives on SDA Higher Education

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By George R. Knight

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An evaluation of the first Seventh-day Adventist institution of higher education in light of the goals of its founders can be summed up in one word—*failure*. Battle Creek College founders wanted to develop a reform institution that would uplift the Bible and manual labor, prepare Christian workers in a short time, and offer practical education for the everyday duties of life rather than schooling young people in the esoteric knowledge of the ancient past.

In contrast to these reform ideals, Battle Creek College rapidly evolved into a liberal arts prep school and college—an institution that built the most prestigious elements of its curriculum around the classical languages and literature, while it almost totally neglected the reform ideas that focused on the curricular primacy of religion and the Bible, and the introduction of

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Battle Creek College

manual labor as a counterbalance to academic work. Thus the first important identity crisis of Adventist higher education centered on developing a reform curriculum that would enable it to fulfill its goals.

Throughout the 1870s Battle Creek College continued to frustrate the hopes of its founders. The 1880s saw some improvement, but not much. After the disastrous closing of the school during the 1882-1883 school year, the reopened college managed to provide some room for the study of the Bible in its formal curriculum, and it experimented with manual labor

programs. By 1890 the Bible had at least obtained a foothold in the various courses of study, but the manual training program had been disbanded. The classical approach to education continued to dominate the school's curriculum. The college still failed to satisfy the ideals and purposes of its founders, even though it was reasonably successful in supplying workers for the church.

The summer of 1891 found the leading Adventist educators and church administrators meeting at the pivotal Harbor Springs educational convention in northern Michigan. At this conference Ellen White declared all-out war on the classical curriculum, a step she had not taken previously. Apparently she had become convinced that the Bible would never find its central place in the curriculum of Adventist colleges until the classics had been displaced. Throughout the 1890s she kept up a continual barrage of articles on the role of the Bible as the "foundation," "groundwork," and "subject matter" of Christian education.<sup>1</sup>

The decade following the Harbor Springs convention found Ellen White more intensely involved in education and educa-

tional writing than at any other period in her life. In November, 1891, three months after the close of the convention, Ellen and W. C. White set sail for Australia. Before their return in 1900 they would become directly involved in developing the Avondale School for Christian Workers—a school that closely reflected ideal education as Mrs. White had come to perceive it after 20 years of writing and thinking on the topic.

### **Battle Creek College— A Faulty Pattern**

Before the drive to establish Avondale got underway, however, Ellen White once again sought to put Battle Creek College on a firmer foundation. The concepts set forth at Harbor Springs had produced some changes at the school, but reforming an established institution was an uphill battle.

In early November, 1893, President W. W. Prescott received two testimonies regarding the shortcomings of the Battle Creek school. In one of them<sup>2</sup> Ellen White reflected on the establishment of the college in 1872. She wrote:

The Lord opened before me the necessity of establishing a school at Battle Creek that should not pattern after any school in existence. . . . Teachers were to educate in spiritual things, to prepare people to stand in the trying crisis before us; but there has been a departure from God's plan in many ways.<sup>1</sup>

Not only had Battle Creek College missed the mark, but it was leading other schools astray. It was the oldest and most prestigious of the Adventist schools, and, furthermore, teachers educated at Battle Creek staffed the newer institutions. Ellen White was concerned about this influence. Prescott read on:

There needs to be a higher, holier mold on the school in Battle Creek, and on other

schools which have taken their mold from it. The customs and practices of the Battle Creek school go forth to all the churches, and the pulse heartbeats of that school are felt throughout the body of believers.<sup>4</sup>

The problem was clear: Battle Creek College had built on a false foundation, and had, in turn, compounded the error by becoming a false model for its sister institutions.

Prescott, who wanted to implement the reform program, read both testimonies to his faculty and one of them to the student body. The students were shocked and disturbed, but generally accepted the counsel. The faculty, however, was split between those who could not envision a college without the classics at the center, and those who responded wholeheartedly to the reform ideas.<sup>5</sup> The eventual outcome was a modified reform curriculum that gave more emphasis to the Bible and history as recommended at Harbor Springs, while maintaining a classical core. Prescott and those early members in

sympathy with reform did add religious elements to the curriculum, but they were unable to transform it thoroughly.

Ellen White continued to press for educational reform at Battle Creek College throughout the 1890s. During this period her educational writings repeatedly uplifted the "essential knowledge" in education and the foundational and contextual role of the Bible in the understanding of every other subject. Beyond Bible study for its own sake, by 1895 Ellen White was stressing the Bible as a foundation for understanding all knowledge, and the need for other fields of study to be integrated with the Bible and a Biblical world view.<sup>6</sup>

### **Avondale: The Correct Pattern**

Battle Creek College, an example of a faulty pattern of Christian education, continued to struggle with educational reform, but Ellen White had begun to turn her mind to the development of a school in

Australia. In early February, 1894, she wrote that "our minds have been much exercised day and night in regard to our schools. How shall they be conducted? And what shall be the education and training of our youth? Where shall our Australian Bible School be located?" This was the lead statement to her influential testimony entitled "Work and Education."<sup>7</sup> This testimony was the basis for the school eventually to be established at Cooranbong.

Mrs. White gave serious thought to the proposed Australian school apparently because she saw the possibility of developing a school outside Battle Creek College's sphere of influence. Conditions for innovation were ideal: Australia was beyond the reach of conservative Adventist leadership in the United States; it was a new mission field for Seventh-day Adventists and thus had no established Adventist church or educational traditions to contend with; and some of the church's most responsive reform leaders were already in the Australian field. As a result, during the 1890s several innovations were piloted in Australia that would have been much more difficult to experiment with in the United States.

### A Bible School

The message in "Work and Education" set the tone for thinking about a new type of Adventist school. Avondale would be a Bible school, uplifting missionary work and the spiritual side of life. In addition, it would be located in a rural area where the faculty could implement a practical curriculum, uplifting agriculture and teaching young people to work.

Ellen White's numerous testimonies on education during the next few years continued to give direction to the Avondale School.

Furthermore, she lived adjacent to the campus during its formative stages and participated in developing the school more fully than in any other college begun in her lifetime. Her proximity also enabled the teachers and administrators to discuss their concerns with her on a regular basis. Mrs. White was deeply concerned that Avondale was "not to be a school after the common order of schools." It was to be "such a school as the Lord has marked out should be established."<sup>8</sup> To W. C. White she wrote in June, 1897:

I believe that in Brother Hughes [the principal] the Lord has sent the right man. We must all work earnestly and intelligently to do the utmost to make this school as God would have it. No man's notions are to be brought in here. No breezes from Battle Creek are to be wafted in. I see I must watch before and behind and on every side to permit nothing to find entrance that has been presented before me as injuring our schools in America.<sup>9</sup>

### A New Beginning

If Battle Creek College, as a first beginning in Adventist education, had proved to be a poor but influential pattern, then Ellen White was determined to make Avondale, as a second beginning, a correct and even more influential pattern. Avondale, she later reminisced, was not to "pattern after any schools that had been established in the past." Rather, it was to become an example or object lesson of proper Christian education.<sup>10</sup>

According to Milton Hook, who chronicled Avondale's early years, the school's program was consciously developed to fulfill two basic educational goals: (1) "the conversion and character development of its students," and (2) "the suitable training of denominational workers." A rural location, an emphasis on Bible study, the integration of Scripture into all other subjects, local student mis-

sionary activities, and practical manual labor for physical development were used to achieve the school's basic goals. In applying these methods, Hook points out, the Avondale reformers were sensitive to local needs, and they applied the principles of Christian education in a flexible manner to meet those needs.<sup>11</sup> It was this flexible approach in utilizing Christian principles to achieve distinctly Christian educational goals that stood at the heart of Avondale's significance as a pattern school of continuing relevance to Adventist education.

### The Reform Movement

The zealous effort put forth in the development of Avondale was not lost. By 1900 the Adventist Church had a significant body of educational counsel from Ellen White, as well as a "pattern" school that exemplified the ideal as set forth in those writings. The Avondale "object lesson"<sup>12</sup> stimulated a reform movement in Adventist schools in the United States and other countries in the late 1890s and early years of the twentieth century. Especially influential in this reform were E. A. Sutherland and Percy Magan, who sought to recreate Battle Creek College as a reform institution.

Although this essay has focused on the rather clear-cut positions of Battle Creek and the Avondale school as definite points on the curriculum continuum, it should be realized that developing an "Adventist curricular identity" was no simple matter. While Adventist education could not be identified with the traditional classical curriculum, Ellen White repeatedly pointed out that neither should it be identified with mere utilitarian education in either the manual labor or the Biblical sense

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provide top-of-the-line quality. Most daisy wheel printers accept tractor feeds as well as sheet feeders and can make multiple copies. Their only real disadvantage is in the speed department, where a speed of 55 cps (characters per second) is considered excellent. Don't be surprised to find the cheaper models down in the 10 to 15 cps range. When used in conjunction with a pure carbon ribbon, however, you can't beat their quality (although the price of ribbons can set you back considerably).

### Thermal Printers

Thermal printers are a strange breed. Instead of striking a dot or wheel element through a ribbon or spraying ink on the page or even cutting a copier blanket with a laser beam, these printers actually burn the image onto the paper. The result—no ribbons to change, no ink density to fade or weaken. The catch comes in buying the paper. You can't use just any paper—you have to use heat-sensitive paper, which usually comes in a roll. Besides the expense (about four to seven cents a page) the paper has the tendency to fade over time. But if all you need is a cheap printer that can dump computer listings for programs you're developing, a thermal printer can run as little as \$150, print as fast as 150 cps, and rarely require maintenance—unless you let the type head touch the bar behind the paper (that is, run it without paper), which will cost you \$80 and a trip to the repair center every time.

### Electrostatic Printers

Like thermal printers, electrostatic printers burn their letters into the paper, but they do it with lightning on metalized paper instead of using a thermal reaction

on heat-sensitive paper. The advantages and disadvantages are roughly the same as for thermal printers—no ribbons, low maintenance, high paper costs, no tractor feed or multiple copy capabilities. Electrostatic paper, however, doesn't fade away if left in direct sunlight. If your application requires only readable printouts and you don't want or need to fuss with paper trays, tractor feeds, or standard paper lengths, an electrostatic printer can offer economy and portability that are hard to beat. Compact and self-contained, these printers even have a roll of paper stored inside. Because they run off the computer instead of from a wall outlet, you can even operate one without electricity, if your computer operates on battery power.

In choosing which of the above printers best meets your needs, *first think through your applications*. Select the criteria that are most crucial. Do you need letter-quality manuscripts? Tractor feed? Sheet feeding or envelope feeding capability? Charts and graphs? Color?

Now, shop for the best deal you can get. Most printers will run off nearly any computer (unless you happen to be one of those unfortunates who has a computer that accepts only printers by the same manufacturer). Be sure to figure in paper costs over the estimated life of your printer and any extras you'll need like sheet feeders, tractor feeds, and so forth. Don't overlook maintenance expenses. Who's going to fix the printer when it breaks (it probably will) and at what cost?

The printer you buy can mean the difference between a happy computing experience and an exasperating one. Analyze your needs first, then strike the best deal you can.—Dave Ruskjer. □

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of the phrase. Rather, she noted in 1881, and continued to emphasize throughout her ministry, that students "should have an opportunity to study the sciences [including the liberal arts] and at the same time to learn the requirements of His word."<sup>13</sup> While Adventist education, she wrote in 1895, should not make "too much of human education" or "exalt human learning above God"; on the other hand, it should not be "superficial." "No movement should be made to lower the standard of education." Students should "grasp the principles at the foundation of every subject under consideration." Ellen White had no doubt that Adventist education should be quality education, but she defined quality from a Christian perspective.<sup>14</sup> All subjects of study, she repeatedly insisted, should be integrated with the Bible and the Biblical world view.

### The Accreditation Issue

A second identity crisis in the development of Adventist higher education was the propriety of granting degrees, a nineteenth-century problem that evolved into the issue of accreditation early in the twentieth century.<sup>15</sup> This issue was directly related to the problem of a Christian curriculum. Sutherland spearheaded both reforms in Adventist circles in the United States. However, it is important to realize that while he found abundant guidance for curricular reform in the writings of Mrs. White, he perused her writings in vain for any direct counsel on degrees. In 1896, therefore, he wrote to Prescott, who was in Australia, requesting him to ques-

tion Mrs. White concerning her view of academic degrees. Prescott replied that she had no decided opinion on the topic and did not seem to understand their significance. "Her idea seemed to be," continued Prescott,

that there was no need that we should pay attention to those things, that what we wanted to do was to educate for usefulness here and the eternal kingdom hereafter, and that the question with our people was not whether a young man had a degree, but whether he had a suitable preparation so that he could be a blessing to others in this world.<sup>16</sup>

Sutherland, recognizing that degrees were not necessary in the later nineteenth century to enter such fields as medicine, teaching, nursing, ministry, or the world of business or government, led in the move to abolish the granting of degrees at Battle Creek College, which he was in the process of reforming after the order of the Avondale model. In 1899 he wrote in the *Review and Herald* that "the first degree was granted by a pope," and that degrees were the "germs" of the disease that permeated the Protestantism from which the third-angel's message was calling people. By 1915 he was asserting that "any Seventh-day Adventist school that grants degrees, thereby invites State inspection, and must accept the world's standard and come into conformity to the worldly system of education." The time was coming, he claimed, in which degree granting would be done by the Papacy. Then a degree would come directly from that organization and would be "a seal or a mark of the beast."<sup>17</sup>

### **Snob Appeal or Professional Recognition?**

The question of the appropriateness of degrees was thus deeply and emotionally rooted in the Adventist reform movement. Sutherland's position on degrees

was defensible at the end of the nineteenth century when degrees were generally most useful for their "snob value" rather than for entrance into a profession. The first decade of the new century, however, would see the beginnings of major changes in the meaning of recognized degrees. A pivotal point was the "Flexner Report" of 1910, exposing the dismal state of medical education in the United States, which eventually led to the closing of more than half of U.S. medical schools. The American Medical Association, on the basis of this report, evaluated the fledgling College of Medical Evangelists at Loma Linda in 1911 and gave it the lowest possible rating. Eventually the medical school would either have to achieve a higher rating or be closed, since without American Medical Association approval its graduates could not practice medicine. Achieving a higher rating, however, meant that the schools and colleges sending students to CME also had to be accredited by the developing regional accrediting associations. The issue of degrees had evolved into the issue of accreditation.

### **Graduate Degrees Needed**

In the early 1920s accreditation was needed only through the junior college level. Some Adventist colleges were able to achieve this without too much trouble. By 1928, however, it had become evident that the schools would have to be accredited as senior colleges. This proved to be a major problem for many reasons, but the central threat was the need for college teachers to obtain graduate degrees, which could be obtained only at "pagan" institutions.

The 1920s and 1930s saw church leadership polarized between those who believed accreditation would be a denominational disaster, and

those who felt that the church could not operate educational institutions in the twentieth century without it. Both sides drew their ammunition from the Spirit of Prophecy. The nonaccreditation forces were led by such men as William H. Branson, general vice-president of the General Conference; James L. McElhany, vice-president for the North American Division; and Warren E. Howell, secretary of the General Conference Department of Education. They believed that Ellen White opposed accreditation. Hadn't she urged, for example, that Adventist education should "not be tied by so much as a thread to the educational policies of those who do not discern the voice of God and will not hearken to His commandments"?<sup>18</sup>

On the other side stood Percy Magan, dean and later president of the College of Medical Evangelists, and several of the college presidents. They had documentation from Ellen White that logically led to accreditation, in spite of the dangers such a move involved. The basis of their position was laid in 1910 when the leading brethren of the denomination faced the problem of determining what type of medical education would be given at Loma Linda. In their concern they placed the matter before Ellen White. Her reply was unequivocal. "We must," she claimed,

provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations required to prove their efficiency as physicians. . . . *We are to supply whatever may be required, so that these youth need not be compelled to go to medical schools conducted by men not of our faith.*<sup>19</sup>

She also indicated that this would affect our colleges.

Our larger union conference training schools in various parts of the field should be placed in the most favorable position for qualifying our youth to meet the entrance

requirements specified by state laws regarding medical students. . . . *The Youth . . . should be able to secure at our union conference training schools all that is essential for entrance into a medical college. . . .* Inasmuch as there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, our colleges should arrange to carry their students to the point of literary and scientific training that is necessary.<sup>20</sup>

These statements, along with historical developments in professional education, left Adventists with no alternative but to seek accreditation.

### Face to Face With an Emergency

The seriousness of the difficulties involved in remaining unaccredited is indicated by the fact that by 1930 even General Conference Educational Secretary Howell, one of the staunchest of the nonaccreditation brethren, had capitulated. In the *Review and Herald* of October 16 he pointed out that changes in professional standards were affecting not only the training of physicians, but also the education of schoolteachers and nurses. This, claimed Howell, had brought the denominational educational system face-to-face with an emergency. We had, as he saw it, two choices: (1) send our youth to secular schools, or (2) accredit our own schools and colleges. He pointed out that accrediting only meant “*cooperation*,” and not “*affiliation*.” Howell by this time saw no option but to accredit, although it was his hope that eventually the church would have its own graduate school so that our college teachers would not have to study at non-Adventist institutions.<sup>21</sup>

Sutherland, the antidegree champion of the 1890s, also saw that times had changed in professional education, and that even self-supporting Madison would have to seek recognition as a senior

college by the “rating associations” if its graduating teachers, nurses, and premedical students were to be able to continue their professional careers. On January 7, 1931, *The Madison Survey* featured an article by Sutherland emphasizing these points and announcing that Madison would seek recognition as a senior college.<sup>22</sup>

Sutherland’s announcement brought shock to some in the Adventist community. Clifford G. Howell, a medical doctor living in Tennessee, noted in a letter of protest to Sutherland that

if the man who was called to lead God’s educational work out of Egypt, out of Babylon, out of Battle Creek, out of worldly customs, away from centralization, away from worldly . . . methods, has not fallen into the very pit he pointed out as one of greatest danger, then I do not know how to measure values of 30 and 40 years ago.<sup>23</sup>

Otto J. Graf, one of the presidents who followed Sutherland at Emmanuel Missionary College, sounded a similar note of anguish and surprise. “Now, my brother,” he wrote,

years ago we looked upon you and your school as bulwarks against things worldly, and now to find you leading out in this matter of subjecting out [sic] school system unnecessarily to the worldly influence and dictation is a tremendous disappointment. . . . I can hardly visualize that the man who wrote that wonderful book, “Living Foundations or Broken Cisterns” [sic] could be responsible for such a statement.<sup>24</sup>

### Change of Plans, Not of Mind

Sutherland’s extensive reply to these criticisms shows the depth of the problem. He once again pointed out the fact of rising standards in professional education. He then went on to state that he had been quietly sending some of his teachers to recognized colleges and universities for advanced degrees since 1923, so that Madison College would be in a position to meet the legal requirements. The Lord had not changed His mind,

claimed Sutherland, but the failure of His people had made “it necessary for Him to change His plans.” Sutherland did not feel that in seeking accredited recognition he was contradicting or repudiating the great principles he had earlier enunciated. Rather, he said, “it is simply an adjustment to meet conditions that have been brought upon us because of failure on the part of our denomination to step forward in educational reform years ago.” As a result, he suggested, Adventists were closer to the tail than the head, and our schools had no real choice but to seek recognition or discontinue a large part of their educational work. Both Howell and Graf wrote to Sutherland that his arguments had changed their minds. They said they had come to see that accreditation was the only way.<sup>25</sup>

The accreditation battle raged throughout much of the 1930s, but by 1945 all six of the North American senior colleges that had been the focal point of controversy had been accredited.

### A Perspective on Identity

The current direction of Seventh-day Adventist higher education has been largely shaped by the results of two identity crises. The results of the first led Adventist colleges to become liberal arts institutions (rather than Bible colleges) that seek to teach all fields of knowledge from the perspective of the Biblical world view; the results of the second crisis led Adventist colleges to offer their graduates certification as qualified professionals. This state of affairs is quite compatible with the position of Ellen White, who remarked to Prescott in 1896 that the important thing is not the degree, but whether a person has “suitable preparation so that he could be a blessing to others in this work.”<sup>26</sup>

An accredited education is not a luxury in the twentieth century; for most lines of professional work it is a necessity. Ellen White apparently glimpsed our day when she wrote that "in the future there will be more pressing need of men and women of literary qualifications than there has been in the past."<sup>27</sup>

The necessity of degrees for many lines of work is recognized by nearly all Adventist educators in the 1980s. Even the new generation of self-supporting Adventist colleges has made arrangements to have their unaccredited graduates accepted by certified Adventist institutions so that they can earn accredited graduate degrees, when required, for entrance into the professions.<sup>28</sup>

It should be remembered that even though the identity-crisis struggle has been settled in the area of degrees, the battle still goes on in the realm of the curriculum. The real challenge to the denomination's educators in the current generation is teaching each course within the context of the Christian world view and attempting to develop a "Christian mind" in every student. That is the greatest contribution that Adventist educators can make in the field of higher education.

The Christianization of the curriculum is a field in which the denomination's educators have made some significant progress, but much more needs to be accomplished. In the long run, it is in this realm that we must continually come to grips with the identity of Seventh-day Adventist higher education—an identity that is still in the process of definition. □

#### FOOTNOTES

<sup>1</sup> See for example Ellen G. White, *Fundamentals of Christian Education* (Nashville, Tenn.: Southern Publishing Assn., 1923), pp. 381, 474.

<sup>2</sup> *Ibid.*, pp. 220-230.

<sup>3</sup> *Ibid.*, p. 221.

<sup>4</sup> *Ibid.*, p. 224.

<sup>5</sup> W. W. Prescott to O. A. Olsen, November 8, 1893; W. W. Prescott to E. G. White, November

8, 1893; Wilmotte Poole to parents, December 16, 1893.

<sup>6</sup> *Fundamentals of Christian Education*, pp. 373, 375, 378, 379.

<sup>7</sup> *Ibid.*, p. 310.

<sup>8</sup> Ellen G. White, diary, July 22, 1897.

<sup>9</sup> Ellen G. White to W. C. White, June 10, 1897.

<sup>10</sup> Ellen G. White, "A Missionary Education," Ms., June 18, 1907 (*Counsels to Parents, Teachers, and Students* [Mountain View, Calif.: Pacific Press Publishing Assn., 1943], p. 533).

<sup>11</sup> Milton Hook, "The Avondale School and Adventist Educational Goals, 1894-1900," Ed.D. dissertation, Andrews University, 1978, pp. 308-310.

<sup>12</sup> Ellen G. White, *Life Sketches* (Mountain View: Pacific Press Publishing Assn., 1943), p. 374.

<sup>13</sup> \_\_\_\_\_, *Testimonies for the Church* (Mountain View: Pacific Press Publishing Assn., 1948), vol. 5, p. 21.

<sup>14</sup> *Fundamentals of Christian Education*, pp. 368, 373-380.

<sup>15</sup> For a fuller discussion of the problem of accreditation see George R. Knight, *Myths in Adventism: An Interpretative Study of Ellen White, Education, and Related Issues* (Hagerstown, Md.: Review and Herald Publishing Assn., 1985), pp. 37-45.

<sup>16</sup> W. W. Prescott to E. A. Sutherland, April 29, 1896.

<sup>17</sup> E. A. Sutherland, "Why the Battle Creek College Can Not Confer Degrees," *Review and Herald* (October 10, 1899), p. 655; (November 14, 1899), p. 740; E. A. Sutherland, *Studies in Christian Education*, reprinted ed. (Payson, Ariz.: Leaves-of-Autumn Books, 1977), pp. 137, 138.

<sup>18</sup> *Counsels to Parents, Teachers, and Students*, p. 255.

<sup>19</sup> Ellen G. White, letter reproduced in "A Medical School at Loma Linda," *Review and Herald* (May 19, 1910), p. 18 (italics supplied); cf. *Counsels to Parents, Teachers, and Students*, p. 480.

<sup>20</sup> *Counsels to Parents, Teachers, and Students*, pp. 479, 480 (italics supplied).

<sup>21</sup> Warren E. Howell, "Letter From Prof. W. E. Howell," *Review and Herald* (October 16, 1930), pp. 6-9.

<sup>22</sup> [E. A. Sutherland], "Why Should Madison Become a Senior College," *The Madison Survey* (January 7, 1931), p. 1.

<sup>23</sup> Clifford G. Howell to E. A. Sutherland, March 18, 1932.

<sup>24</sup> O. J. Graff to E. A. Sutherland, January 26, 1931.

<sup>25</sup> E. A. Sutherland to O. J. Graff, May 18, 1931; O. J. Graff to E. A. Sutherland, June 8, 1931; C. G. Howell to E. A. Sutherland, May 11, 1932.

<sup>26</sup> W. W. Prescott to E. A. Sutherland, April 29, 1896.

<sup>27</sup> *Fundamentals of Christian Education*, p. 192.

<sup>28</sup> Telephone interview with Norman J. Roy, Director of Academic Records, Andrews University, Berrien Springs, Michigan, December 16, 1985.

## Education, Evangelism, and Nurture

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schools and departments of education are an intrinsic part of the college since they provide anywhere from 20 to 40 percent of the college coursework needed for the teaching profession.

4. The college or university

should continue to seek to improve the quality of teaching that takes place in its classrooms. Not only will this enhance the learning experience of college students, but it also provides potential K-12 teachers with appropriate teaching models.

5. SDA administrators and college boards should stress to denominational leaders and laity that, in reality, Christian education, at all levels, constitutes one

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*Efforts by the pastorate and some educational researchers to develop a refined distinction between education as "nurturance" and as "evangelism," do nothing to help establish the value of Christian education to the church.*

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of the church's strongest forms of evangelism. Although a longitudinal effort that may lack the electrifying results of public evangelism, it sustains and maintains the message throughout all its practices. It helps the learner, through the years, to "settle into the truth."

6. Our colleges and universities should seek every opportunity to work together with the field to provide the full range of education needed to prepare K-12 personnel. Extended campus programs, in-service education seminars, and union package plans for elementary and secondary educators are but three types of cooperative effort that can improve Christian education. Creative minds can