A SURVEY OF THE SEVENTH-DAY ADVENTIST EDUCATIONAL SYSTEM IN MICHIGAN: EIGHTY-FOUR YEARS OF PROGRESS

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Carrol Ernest Perry

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A SURVEY OF THE SEVENTH-DAY ADVENTIST EDUCATIONAL SYSTEM IN MICHIGAN: EIGHTY-FOUR YEARS OF PROGRESS

A Thesis

Presented to

the Faculty of the Department of History

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In Partial Fulfillment

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By

Carrol Ernest Perry

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THESIS ABSTRACT

In the fifth decade of the nineteenth century a religious movement attracted a great deal of attention in eastern and central United States and Canada. This movement has since been named after its originator, William Miller. Miller and his followers, according to their interpretation of prophecy, confidently expected Christ to come October 22, 1844. The disappointment which came with the passing of that date caused the Millerite movement to fragmentize. One of the fragments later became the Seventh-day Adventist Church.

Seventh-day Adventists moved their printing establishment from Rochester, New York to Battle Creek, Michigan in 1855. At this time they were unorganized and unnamed. The group prospered after moving to Michigan, and by 1860 organization became a necessity. The name, Seventh-day Adventist, was chosen at a meeting held in September 1860, and the next year the Michigan Conference was organized.

As early as 1852 Seventh-day Adventists showed their interest in the children in the church by publishing a weekly paper which they named the Youth's Instructor. About this time they decided that their children should be instructed by teachers of their own faith. The next two decades several Home-schools were started by Adventists without any permanent success. On June 3, 1872 a new school was opened in Battle Creek, Michigan under the supervision of the General Conference Committee, and the Seventh-day Adventist educational system was officially begun.

Most of the Adventist leaders were inexperienced in educational work. They were guided by instructions received from Mrs. E. G. White who was the prophetess of the church. These instructions are usually referred to by Adventist writers and educators as the "blueprint". The "blueprint" called for a reform in the general educational practices of the time. It advocated a work-study program, whereby the students learned the dignity of labor and developed physically as well as mentally. The "blueprint" placed special emphasis on the study of the Bible as a means of building the student's character. It called for a practical education and the elimination of courses which did not prepare the student for the problems of life.

On March 11, 1874 the Seventh-day Adventist Educational Society was organized. The following summer the main building of Battle Creek College was built and the Adventist school took on permanent form. The first few years witnessed a struggle at the College between the ideals of the "blueprint" and the standards of education as practiced in the other schools of that time. The struggle culminated in the closing of Battle Creek College for one year in 1882.

Among the other things which hindered the development of the "blueprint" at Battle Creek College was the location of the school in the city. This matter was remedied in 1901 when the school was moved to Berrien Springs in southwestern Michigan and located on two farms. Here the school began to develop according to the "blueprint". Industries were given special emphasis. The curriculum which had vacillated with changing administrations became more stable and the matter of

granting degrees was settled. The recent years have brought growth and prosperity to Emmanuel Missionary College.

The elementary school movement started in the Adventist educational system in 1897. The "blueprint" called for Christian education for all Adventist children. The people responded by building schools and calling for teachers. The church school movement made it necessary for the denomination to start secondary schools and thus their educational system was constructed from top to bottom.

The Adventist educational system which officially began in 1872 at Battle Creek, Michigan has become a world-wide organization. It has also reached considerable stature in Michigan where it started. Who can tell the results from such a humble beginning? However, this much is certain. The challenge faced by Seventh-day Adventists and all others who sponsor Christian education in this atomic age is most important.

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PREFACE

The subject of this paper first presented itself to me nearly three years ago when I came to teach Bible at Adelphian Academy, Holly, Michigan. Among the subjects assigned me to teach was one semester of Denominational History. Coming from the New England states, which Adventists consider the "cradle" of their church, I regarded the "cradle" as the proper setting and foundation for teaching the history of the Seventh-day Adventist Church. While giving instruction on the denomination's history at Adelphian, it was quite natural to point out the important role which Michigan played in the origin and growth of so many of the Adventist institutions.

The conviction gradually came to me, that even though New England and New York were the denomination's "cradle", certainly Michigan was the "nursery" and "school" in which the infant, struggling church grew and developed into what it is today. This impression was greatly strengthened when I spent the summer of 1955, at the denominational headquarters, in Washington, D. C., working with a committee of Bible teachers in the preparation of a new textbook on the history of the Seventh-day Adventist Church.

In the fall of 1955, I came to Michigan State University to work on my Master's Degree in History, with a minor in Education. It seemed logical to pick a thesis topic in my favorite field of denominational history, placing emphasis on the origin and development of the Adventist educational system in Michigan, and thus combining both my major and minor fields of concentration in one paper.

Although it was easy to pick the thesis topic, the gathering of adequate material and the assembling of it in a clear, logical manner has not been a simple task. In the first place, the pioneers of the Adventist faith did not expect the world in its present order, to last long enough to make the matter of historical records seem very important. Hence, the finding of suitable material, and the sifting of it, to discover as nearly as possible the true picture has assumed a major role in the preparation of this paper. Another important factor has been the disadvantage of working on this project with most of the available material located at considerable distances from Lansing, The matter of obtaining an objective view of the subject, when the writer is an Adventist and a major portion of the material used was written by Adventists, has added a tremendous challenge to the task.

To acknowledge the many people who have given valuable suggestions and assistance in writing this paper would be impractical. However, I would like to express appreciation to the professors in the History Department who have shown a kind interest in me this year, and who have encouraged and guided me with this project. Also, I would acknowledge the help given me by Professor E. K. Vande Vere, the chairman of the History Department at Emmanuel Missionary College, who has shared with me valuable material he has found in personal research.

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CHRISTIAN EDUCATION: THE ANSWER TO A BASIC NEED

Education alone is not the answer to the world's perplexing problems, but may be a contributing factor to them. Robert Jackson, Associate Justice of the United States Supreme Court, is credited with the following thought-provoking statement: "It is one of the paradoxes of our time that modern society needs to fear . . . only the educated man. The primitive people of earth constitute no menace. The most serious crimes against civilization can be committed only by educated and technically competent people."[1]

One of the fundamental objectives of Christian education is to serve as an antidote to this paradox of modern times. The achievement of this goal includes the inculcation of Christian principles in the lives of its students to counterbalance human tendencies toward selfishness.

An integral part of the pattern of American cultural life is the church-sponsored school. An early example was the founding of Harvard to guarantee the colony in Massachusetts against having an illiterate ministry. The pioneer movement of the church in education in the American colonies is well illustrated by the fact that of the nine colleges established before the Revolutionary War, only one, which later became the University of Pennsylvania, was not founded as a church-sponsored school.

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[1]Godfrey T. Anderson, "The Role of the Christian College," Review and Herald, CXXXI (January 1, 1954), 4.

In tracing the growth of the church-sponsored schools in America, a sharp increase is noticed in the first part of the nineteenth century followed by a marked decline in the period after the Civil War. The mortality rate of these privately supported schools has been very high and one of the chief reasons has been the lack of adequate financial backing. Many educators connected with private schools today claim that the lot of the small college is becoming increasingly difficult. Recent reports of enrollment figures reveal a trend toward the public supported schools, such as the State Universities with low tuition rates and a wide selection of highly specialized courses.

Possibly greater than the outward challenge for survival in the Christian college is the threat from within the ranks of these institutions and their leaders. In viewing this aspect of the question two facts stand out: first, secularism has overwhelmed the world as a flood and its influence has dimmed the vision of many leaders in the church-related schools; secondly, there has been a lack of a positive Christian program and the sense of a clear need. As one Christian leader has expressed it: "Actually the mission of the Christian college was to win the world to Christianity, but too often the world has won the Christian college to itself, and God has been given emeritus status."[2]

In this study attention has been given to the dangers which are constantly threatening the Christian school from without and within and the relation of these dangers to the Seventh-day Adventist system

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[2]Anderson, "The Role of the Christian College," p. 3.

of education. A clue to the answer of education's modern day paradox, as mentioned in the first paragraph of this chapter, may be seen as the aims of Christian education as held by Seventh-day Adventists are contrasted with the goals of secular education.

The goals which Seventh-day Adventists hold for Christian education have been concisely expressed in the following words: "True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."[3] Notice should be given to the emphasis placed on educating the whole being of man--harmoniously developing the physical, mental and spiritual powers.

The contrasting goal of secular education was ably set forth by former Chancellor Hutchins when he said, "Education deals with the development of the intellectual powers of men. Their moral and spiritual powers are the sphere of the family and the church."[4]

Dr. Hutchins' statement was given in harmony with our national policy of the separation of church and state which excludes the teaching of religion in public schools. His statement indicated the reason

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[3]Ellen G. White, Education (Mountain View, California, 1903), p. 13.

[4]Robert M. Hutchins, The Conflict in Education in a Democratic Society (New York, 1953), p. 71.

that it has been difficult for modern education to meet the moral challenge of the hour and why a greater share of responsibility has been placed upon those who sponsor Christian education.

In this historical study the Seventh-day Adventist program of Christian education has been surveyed to determine what this church is doing to qualify its youth to meet the challenge of life and to discover the origin and growth of this educational system which has now become world-wide in its scope. To dramatize the amount of educational enterprises carried on by the Seventh-day Adventist Church in the United States alone we should place the entire membership in a hypothetical city a little less than three time the population of Lansing. In this city there would be nine senior colleges and one junior college; one grade A medical school; one dental college; a score of nursing schools; several medical and technical schools; and over a thousand intermediate and elementary schools. To complete the picture there must be added the hundreds of schools conducted by this same chruch around the globe in the one hundred ninety-eight countries in which it is working. This is the present status of the Seventh-day Adventist educational system which began eighty-four years ago in Battle Creek, Michigan.[5] At that time, June 3, 1872, it consisted of one teacher and twelve students. The tiny mustard seed has become a mighty tree. As an illustration of the attitude of the Seventh-day Adventist people toward education, a statement was published in their last annual missions report showing that the church membership on a

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[5]Anderson, "The Role of the Christian College," pp. 3, 4.

per capita basis stood three hundred per cent above the national average in the number of college graduates.[6]

In this study two items should receive special attention: first, the evaluation of the Seventh-day Adventists' contribution to education with emphasis on its Christian philosophy; and second, the value of the educational effort to the church itself. The first evaluation of the Seventh-day Adventists' contribution to education may be largely made by those who read this paper, although, throughout the course of the study significant items will be pointed out. The evaluation of the educational system to the denomination may well be expressed in the words of Harvey A. Morrison who, as the secretary of the General Conference Educational Department, made the following appraisal: "My impressions are that without these schools this work would have ceased to grow and would have fallen by the wayside." He continued by saying "If we should now wipe out of existence all the workers who have come up through our schools and the work which they have done, there would be little if anything left."[7]

This thesis is limited to a survey of the Adventist school system in Michigan from its beginning as a denominational project in 1872 until the present time. The only excursions beyond the limits of Michigan are made in those instances when it becomes necessary in completing the Michigan story. No attempt has been made to present this paper

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[6]"Annual Ingathering Appeal," These Times, LXIV (Sept. 15, 1955), 2.

[7]Harvey A. Morrison, "Historical Sketch," Review and Herald, CXV (December 29, 1938), 44-47.

as an exhaustive study of the subject, but rather to point out items of merit both from the viewpoint of the historian and the educator. The divisions of this paper have been arranged chronologically in chapters which follow the natural sequence of the story.

Purposes of the Thesis

1. To show the origin and development of the Seventh-day Adventist education system in Michigan.
2. To reveal the blueprint which has served as a guide in setting up and developing this system.
3. To point out the existing trends and local conditions in the field of education at the time of the founding of the first Seventh-day Adventist school in Michigan in 1872 and to note the possible influence and relationship of these outside conditions upon the growth and development of the Adventist school system.
4. To evaluate the over-all picture of Seventh-day Adventist education: comparing it with the blueprint and pointing out areas of weakness as well as areas of strength.
5. To consider the possible values of this system of education as a Michigan contribution in the field of education to the World's needs for Christian education.
6. To evaluate results of Seventh-day Adventist education in the growth and fulfillment of the church's purpose in the world-wide scope of its activity.

CHAPTER II

THE SEVENTH-DAY ADVENTIST DENOMINATION IS BORN

In the early decades of the nineteenth century there seemed to be a wave of revival in preaching the doctrine of the literal return of Jesus Christ to this earth. It was as if the fulfillment of the prophecy of Martin Luther was about to take place. Luther had predicted in the sixteenth century that he looked for Christ to return to the earth in about three hundred years. As if they were following Luther's timetable, preachers arose in many countries and proclaimed the second advent of Christ. In South America, a priest named Lacunza, writing under the assumed name of Ben-Ezra, aroused much interest in this teaching. Edward Irving headed a group of preachers who did much to stir England with the hope of Christ's return. Joseph Wolff was the self-appointed missionary of the advent who travelled widely in many countries in Asia spreading the doctrine of Christ's return. Perhaps one of the most interesting accounts is that of the young children in the Scandinavian countries who, when the adults were prevented from this preaching, arose and astounded large crowds of people with their straight-forward presentation on the important topic of Christ's imminent return to earth.[1]

In the United States, William Miller, a Baptist farmer from Low Hampton, New York, was convinced from his study of the Bible prophecies

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[1] Lessons in Denominational History, Published by the Department of Education, General Conference of Seventh-day Adventists (Washington, D.C., 1942), pp. 69-72.

that the return of Christ and the end of this present world were near at hand. The conviction grew on Miller that he should warn his friends and neighbors that they might prepare for the judgment which he firmly believed to be very soon. Miller gave his first sermon on the second coming of Christ in August of 1831. This sermon was delivered in response to an unexpected invitation to present his understanding of the prophecies in public.[2]

From this small beginning in 1831 the message of Miller and his followers developed a tremendous interest until by the early 1840's its influence was felt throughout eastern United States and Canada from whence it spread to the mid-western states. By this time Miller, who had worked alone for many years, was joined by a number of influential ministers. Papers and broadsides were published in large numbers and from many places, as the Millerites were moved by great zeal and a firm conviction that they must do everything possible to warn an unsuspecting world of its impending doom.[3]

From their interpretation of the Scriptures the Millerites predicted a definite time when they expected Christ to appear. The key prophecy, which guided Miller in his preaching, was found in Daniel 8:14, and referred to a time period of 2300 days. Many students of Bible prophecy used the day-year principle in interpretation which

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[2]Matilda Erickson Andross, Story of the Advent Message (Washington, D.C., 1926), pp. 12-14.

[3]Lessons in Denominational History, p. 81.

they derived from such texts as Ezekiel 4:6 and Numbers 14:34. Miller used this method of interpretation, and explained the 2300 prophetic days as 2300 literal years. He understood that this period of 2300 years began in 457 B.C. when Artaxerxes, King of Persia, made a decree for the Jews to return to Jerusalem. According to this line of reckoning, the 2300 years would end in 1843 or 1844, at which time the Scripture stated the ominous words: "Then shall the sanctuary be cleansed." Miller interpreted the cleansing of the sanctuary to mean the cleansing of this world, when sin and sinners should be destroyed by the glorious appearing of Christ. Early in 1843 Miller, having been urged to fix upon a definite time for the advent, made a public statement that he expected the Lord to come sometime between March 21, 1843 and March 21, 1844.[4] When this time limit expired further study of the situation led many Millerite preachers to believe that Christ's coming would be on October 22, 1844 -- the tenth day of the seventh month of the Jewish religious year. The significance of this date was that it was the time of the solemn Day of Atonement -- the Jewish Yom Kippur -- which corresponded with the idea in the prophecy of the cleansing of the sanctuary.

The effect of the time setting and the added zeal of the Millerite preachers, who believed that time was limited and that they must warn as many as possible, gave tremendous impetus to the entire movement and brought about a changed relationship with the Protestant

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[4] Lessons in Denominational History, p. 81.

churches. At first Miller was welcomed in many churches because his sermons led to a rivival. He had no idea of starting a separate movement, since his one purpose was to warn the people to get ready for what he felt was coming upon an unprepared world. The churches, when their members seriously accepted the Millerite teachings, rejected the movement and disfellowshiped those who refused to give it up. As a result, during the summer of 1844, thousands of sincere Christian people found themselves without a church home.[5]

The Millerite movement continued to build up for the grand climax of October 22, 1844. This date passed without the desired appearance of Christ in the clouds of heaven and brought a tremendous disappointment to those who had staked so much on this day. Following the letdown of the disappointment, the movement began to disintegrate. Some gave up the profession of Christianity, while many drifted back to their original church homes and admitted they had made a mistake. In western New York and other places, fanaticism of the worst kind was manifest among some of the groups after October 22.[6] Some of the leaders continued to set time, but many held firm to the belief that God had led them in the movement and that their mistake had been one of interpretation of the event rather than the time element.

"The Second Advent message proclaimed by William Miller and his associates was the immediate background of the Seventh-day Adventist

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[5]Andross, pp. 40, 41.

[6]Whitney R. Cross, The Burned-Over District (Ithaca, New York, 1950), p. 316.

people and church, and the matrix in which they were formed..... The founders of the Seventh-day Adventist Church were believers and workers in the Second Advent Movement begun by Miller."[7] These men and women, referred to above by Spalding as founders, were people who regarded their experience of 1844 in the Miller movement as genuine. They continued to meet in their small local groups and made contacts with other groups who were similar in spirit. These people were most earnest in their desire to discover from the Bible the reason which God had for allowing them to experience the great disappointment of October 22, 1844 and His purpose in the movement itself for they felt that God was surely in it.

By 1846 there were three well defined groups of former Millerite believers who agreed on a central point of faith which later became an integral part of the Seventh-day Adventist belief. Around Portland and a few other Maine communities, a group of believers were convinced that one of their number, Miss Ellen G. Harmon (later Mrs. James White), had the gift of prophecy and that God spoke through her to His people by means of visions and dreams. A second group centering around Washington, New Hampshire, with a few believers in other scattered New England communities prominent among whom was Joseph Bates, kept the seventh day of the week, Saturday, as the Sabbath. The third group was located around Port Gibson and Buck's Bridge, New York, and were under the leadership of Hiram Edson. Their central point of belief

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[7]Arthur W. Spalding, Captains of the Host (Washington, D.C., 1949), pp. 25, 26.

concerned what actually took place on October 22, 1844, when the time of the prophecy ended and the cleansing of the sanctuary began. They held that on that day Christ had entered the Most Holy Place in the heavenly sanctuary to begin the final phase of His ministry as man's high priest, and since that day the solemn work of the investigative judgment had been going on.

These three groups were brought into a harmony of belief through a series of six conferences held in 1848. The purpose of these meetings was to find unity through a careful study and discussion of their various points of faith that they might discover the Bible teaching in these matters. The main leaders in these conferences were: Joseph Bates, James White, and his wife, the former Ellen Harmon. The first and fourth of these conferences were held in Rocky Hill, Connecticut, in April and September; the second and third met in western New York while the last two convened in Topsham, Maine, and Dorchester, Massachusetts, thus making a circuit in which all of the main interest areas were covered. These conferences led to a unification of the three main groups and an agreement on a set of basic landmarks of Bible doctrines.[8]

For the next few years this small body of Christian believers, without organization or name, was held together by means of the printed page. At the last conference held at Dorchester, Massachusetts, November 18, 1848, Mrs. White was shown in vision that her husband should begin to publish a paper. In accordance with this direction,

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[8] Lessons in Denominational History, pp. 119-123.

James White published the first paper, which he called Present Truth, from Middletown, Connecticut, in April 1849. For the next three years the paper was published from many places as the Whites moved from one interested group to another in their ministry. During these years it was the contact through this literature which bound the believers together in a common hope. It was also during this period that the paper which later became the official church organ emerged under the name, The Second Advent Review and Sabbath Herald.

In 1852 the Whites, and those assisting them, set up more permanent headquarters in Rochester, New York. Here for the first time they owned their own press and did all their own printing. It was at Rochester, in 1852, that the Youth's Instructor, a paper for the youth and children, was first published. This showed that early in the history of the church attention was given to the needs of the young people. From Rochester the leading ministers traveled eastward through New England and westward through the newly settled country. One writer speaking objectively of this group during this period stated: "The Seventh-Day Chruch probably centered quite heavily in western New York during the fifties, gathering strength through emigration from New England; but emigration continued westward, and after the Civil War its membership had probably become largely middle western."[9]

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[9]Cross, The Burned-Over District, p. 317.

CHAPTER III

THE DENOMINATIONAL ESTABLISHMENT IN MICHIGAN

Seventh-day Adventists, as yet unnamed and unorganized, first came to Michigan in the late forties as an effort was made to visit the remnant groups of the Millerite movement. Following the national trend westward, Joseph Bates, one of the foremost Adventist leaders, visited Michigan in 1849 in search for believers in the Advent hope. He heard of a "band"[1] of about twenty of these people who met regularly at Jackson and he proceeded to that city that he might share with them his faith in the seventh-day Sabbath and the other doctrines of his beloved message. It was here that Elder Bates gained his first converts in Michigan, among whom was a nucleus of people who were later to become responsible for much of the growth and development of the Seventh-day Adventist work in this state.

The earnestness and zeal of these early Adventist preachers may be readily seen in Arthur W. Spalding's description of Bates' method in winning his first convert in Jackson, Dan R. Palmer, a stalwart blacksmith and the leader of the Advent "band". "Bates found him at his forge, and preached his first sermon to the accompaniment of an anvil chorus; for Palmer was not much minded to listen, and would not stop his work. But very soon the message was beating in upon his

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[1]The believers in the Second Advent still remembered their experience of being put out of their churches in the days of the Millerite movement so they were against organization in formal churches and thus they used the word "band" to designate their groups.

mind with every hammer stroke. More and more frequent were his pauses while he considered this point and that; and at last, laying down the hammer, and stretching out his grimy hand, he said, 'Brother--what did you say your name was?-- Bates, you have the truth.'"[2]

After the conversion of Palmer the whole group of Second Advent believers in Jackson accepted the teachings of Joseph Bates and thus became the first Seventh-day Adventist church in the near West. This was only the beginning. During the next few years several Sabbath-keeping Adventist preachers visited Michigan and the number of believers was greatly increased. It should be noted here that the new West was being rapidly built up by people who had emigrated from the eastern states. These people, transplanted from their staid society into a fresh environment, seemed to be fertile soil in which many new ideas and movements rapidly developed. This proved to be the experience of the early Adventists in Michigan.

The Adventist message came to Battle Creek in a most significant way in 1852, when Joseph Bates, who had been visiting the "bands" of believers in Michigan, felt impelled on leaving Jackson to visit the little junction town on the banks of the Kalamazoo. Bates arrived at Battle Creek early in the morning and, not knowing any one in the town, decided to go to the post office as soon as it opened and ask for the "most honest man in town." As Spalding records the story, "The post-master, entering into the spirit of the question, and having a few

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[2] Captains of the Host (Washington, D.C., 1949), p. 227.

days before had some Lincolnesque dealings with a certain traveling merchant, named him, saying, 'The most honest man in town is David Hewitt, a Presbyterian. He lives on Van Buren Street, near Cass.'"[3]

The conversion of David Hewitt to the Adventists' doctrines was significant in two ways: first, it marked the entrance of the Adventist Church in Battle Creek; second, it noted a remarkable change in the belief of the church and its practices. Up to this time the Adventists regarded their mission as directed to those who had accepted Miller's views, but Hewitt had never been a Millerite, he was a Presbyterian. From 1852 on, the former "shut-door" doctrine was abandoned and Adventists began to regard their message as important to everyone. At first the new believers who accepted Bates' teaching met in David Hewitt's home. As the number increased it became necessary to build a meeting house which was completed in 1854.

When James White and his wife visited Battle Creek in the spring of 1855, a decision was made which greatly affected the future of both the quiet village and the still unorganized Adventist church. Four men, stanch believers in the new faith, made up a fund of $1,200, even shares, and proposed to Elder White to use it to buy a lot and erect a building in Battle Creek for a permanent home for the printing plant and publishing headquarters of the Review and Herald. After a consultation with the other leaders the proposition was accepted. During the summer of 1855 the building was erected and the plant was moved

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[3] Captains of the Host, p. 229.

from Rochester, New York, to its new home, and on December 4, 1855, the first number of the Review was published in Michigan. Thus, the Adventist publishing house grew from this humble start to become at one time the largest in Michigan.[4]

With the change of the publishing work from New York to Michigan the Adventist cause was greatly strengthened, but with this new impetus and growth, problems arose which made organization a necessity. Ever since the bitter experiences of 1844, when the Millerites were forced to leave their former church communions, there had been strong convictions throughout the ranks that church organization was wrong. This feeling was so strong right up to 1860 that Adventists called their groups "bands" instead of churches. In spite of the intense adverse feeling against organization a certain amount of it had to be accepted as the work progressed.

The early problems of organization were dealt with primarily on a local basis, but with the spreading of the movement the pressure for the church body to organize mounted. The first evidence of organization in the early "bands" was the election of deacons to act as leaders in the absence of the ministers. Then came the question of the ordination of ministers and the issuance of credentials. At first this matter was cared for by providing cards for those designated as ministers. These cards were signed by Joseph Bates and James White. Other problems appeared such as electing local leaders and the matter of adding

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[4] Captains of the Host, p. 241.

and dropping members. Finally the holding of church funds and property and the legal requirements of the civil government made it increasingly necessary to have a church name and organization. The Parkville, Michigan, church set the precedent for formal organization on May 13, 1860, by taking a temporary name in order to fulfill the legal requirements for holding church property.[5]

Throughout the summer of 1860 there was much discussion about organization and late in September delegates from five states met in Battle Creek to consider forming a legal body to hold property and to choose an official name. At this meeting there were strong feelings on both sides of the question. Those against organization felt that it was a union between Christ and Caesar, while those for it pointed out its value and necessity by drawing a comparison between the work in Michigan where there was some semblance of organization accompanied by rapid growth and prosperity, and the work in New York where there was very little organization and the program of the church was at a standstill. The knotty part of the problem, the legal organization, was finally settled in such a way that the church would choose a committee of men to serve as a legal association to be incorporated under the state laws, while the church as a whole would serve as the constituency, with the legal body being responsible to it. This was a very important decision which was in many ways to affect every phase of the future work of the church and made possible the development of the publishing houses, the medical school and its system of hospitals and

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[5]Lessons in Denominational History, pp. 136, 137.

dispensaries, and what is of particular interest to this paper, the establishment and growth of the system of education with its accompanying buildings and industries.

Two other important matters were settled at this meeting--the choosing of a church name, and the appointing of a committee to organize a publishing house as a legal corporation. The name Seventh-day Adventist was finally decided upon because it contained in it the two distinctive doctrines of the church; namely, the seventh day Sabbath and the second coming of Christ. The committee appointed to carry out the project of incorporating a publishing house completed its task when on May 3, 1861, the Seventh-day Adventist Publishing Association was organized and incorporated under the laws of Michigan.[6]

The work of organization, once begun, was successful from the first and continued rapidly through the next few years. In October, 1861, the Seventh-day Adventist churches in Michigan were tentatively organized in the first conference in the new denomination. This organization became permanent a year later at Monterey, Michigan, when the constituent churches were formally received into fellowship and the necessary officers were elected. Following Michigan's lead, other state conferences were formed, and upon invitation all of the new conferences except Vermont sent at least one delegate to Battle Creek to organize the entire denomination into a General Conference. Thus in this convention, held from May 20-23, 1863, the Seventh-day Adventist

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[6] Andross, M. E., Story of the Advent Message, (Washington, D.C., 1926), p. 105.

Church achieved full denominational status with a membership of 3,500 members.[7]

Before closing this chapter notice should be taken of two more features of the Adventist work which were closely allied with the new establishment in Michigan, namely, the health reform program and the holding of annual campmeetings. In 1863, Mrs. White was told in a vision that the Adventists should have a health program, and later on she was shown that the denomination should set up their own sanitariums. In accordance with this instruction, on September 5, 1866, The Western Health Reform Institute opened its doors for service. This humble institution, located in Battle Creek on Washington Avenue, was the forerunner of the world-famous Battle Creek Sanitarium which in 1878 was erected on these same grounds.[8] About the time of the opening of the Sanitarium, The Health Reformer, a thirty-two page monthly paper, became the forerunner of other health journals which have since that time filled a prominent part in the Adventist health work. The beginning of the health work in Battle Creek was not only significant for its by-product the health food business, but even more so in the light of this study because of its important technical contribution as a part of the educational system.

The campmeeting was common in 19th century Michigan churches but it developed a persisting vigor among Seventh-day Adventist groups.

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[7] Captains of the Host, pp. 278-279.

[8] H. B. Powell, The Original Has This Signature-W. K. Kellogg (Englewood Cliffs, N. J., 1956), p. 21.

The first Adventist campmeeting was held at Wright, Michigan, in 1868, and these annual meetings became a permanent feature in the denominational program. Through the years the campmeeting served as a unifying factor in the church as it brought the scattered believers together in a closer bond of unity.

CHAPTER IV

SCHOOLS OF THEIR OWN

Early in their experience, while they were a small unorganized group, Seventh-day Adventists showed a decided interest in the education of their children. As was mentioned earlier in this paper, The Youth's Instructor, a journal edited especially for the church's young people, was first published in 1852 and has continued to the present time. As early as 1853 the sentiment prevailed quite largely among the Adventists that their children should be instructed by teachers of their own faith. Another reason that they desired their own schools was that the Adventist children, like their elders, were often mocked and derided for their beliefs.[1]

The first Adventist schools were private ventures and the reports, though few and scanty, were important because they revealed a significant trend in the thinking of those hardy pioneers. Apparently, from available records, the first of these schools was conducted by Miss Martha Byington in the Aaron Hilliard home in Buck's Bridge, New York, in 1853. This school was conducted for three years. The names of the teachers and most of the students have been preserved in a record of the school as given by the first teacher to her daughter.[2]

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[1] M. Ellsworth Olsen, A History of the Origin and Progress of Seventh-day Adventists (Washington, D. C., 1925), p. 331.

[2] Grace Amadon, "The First President of the General Conference," Review and Herald, CXXI (June 22, 1944), 7.

It is quite probable that this school was broken up by the Adventist exodus to Michigan in 1855 and thereafter.

In 1857, Elder White made a strong appeal through the pages of the Review and Herald for the Advent believers to give serious consideration to the matter of Christian education. He said in part: "God's word has required Christians in all past time to separate themselves from the world; but how much more is it the duty of Christians in this corrupt age? If this be our duty, then we have a duty to do in this respect to our children. Shall we come out of Babylon and leave our children behind?"[3]

Apparently the Adventists living at the new headquarters in Battle Creek already shared this point of view, for they had provided a school for their children in 1856, and did so intermittently in the years which followed. The school was taught in 1856 by Robert Holland, a former public school teacher. In 1857, Miss Louisa Morton started school in the newly erected church building and taught until she was called back to her home in Maine because of illness in the family. From then on the record is a bit hazy, but John F. Byington, the son of the first president of the General Conference, taught until he left to study medicine.[4] W. C. White, son of James and Ellen White, stated that in 1862 the city of Battle Creek built a new school building in the center of the section where most of the Adventist families

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[3]James White, "Sabbath-Keeper's Children," Review and Herald, X (August 20, 1857), 1.

[4]Spalding, Captains of the Host, p. 442.

lived, and urged them to send their children to this school which they quite generally did. This arrangement was followed for a few years until the older students had finished the elementary grades and entered high school.[5]

The matter of having their own schools was by no means a dead issue among the Adventists, yet it took time and experience for a stable program to develop. Goodloe Harper Bell, a pioneer educator who had received training at Oberlin College, visited the Health Reform Institute in 1866. The next year he returned to Battle Creek as a patient, and while there became converted to the Adventist faith. After his convalescence he was hired to teach the children of the church, and he conducted school in a cottage on Washington Avenue until the school became too large for these quarters and was moved to the original building of the publishing house.[6] Bell's school revived the interest among the Adventists in education. In 1869 some plans were made for a school and money was raised for that purpose. The records are not quite clear as to what happened, but the money was expended for something else and the schoolproject had to wait.[7]

The year 1872 was a momentous year for Adventists for it marked the official beginning of their educational system and the unfolding of its "blueprint". A general call appeared in the Review and Herald of April 16, 1872, for all those who were interested in starting a

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[5]Founders' Golden Anniversary Bulletin (Berrien Springs, Michigan, 1924), p. 26.

[6]Olsen, pp. 332, 333.

[7]James White, "Denominational School," Review and Herald, XL (August 6, 1872), 60:4.

denominational school. The purpose of the proposed school was briefly stated--it was to qualify young people to take an active part in the finishing of the work. The new school would enable students to learn practical subjects as well as the sciences and the truths of the Bible. In this article Elder White expressed the hope that an Educational Society might be organized at the General Campmeeting and all who were interested could buy shares in the Society at ten dollars each.[8]

The new school which opened June 3, 1872 with G. H. Bell as the teacher and twelve students was different from the Adventist schools which preceded it because it was under the official direction of the General Conference and was in every sense a denominational school. At a meeting of the new school board on May 11, 1872, it was voted that since this school was being founded to train gospel workers for the whole denomination, the enterprise should be under the management of the General Conference committee.[9] This proffered responsibility was accepted by the committee and arrangements were made for the opening of the new school.

From the first the educational venture of the young denomination was enthusiastically endorsed by the church members who had long felt the need of a training center for their youth. After two very successful terms, the third session opened December 16, 1872, with an

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[8]James White, "Why Have A School," Review and Herald, XXXIX (April 16, 1872), 144.

[9]"The School," Review and Herald, XXXIX (May 14, 1872), 176.

initial enrollment of sixty-three students. The growing student body overcrowded the school facilities and moved into the church building for classes during the winter term. The success and growth of the school caused the General Conference to give careful consideration in regard to its future.

The General Conference session held in Battle Creek, March 11, 1873, voted to go ahead with plans to make the school a permanent part of the church program. The Conference decided to raise money for a lot and a suitable school building, as well as to elect a committee to serve as a legal body under the title of "The Educational Society of the Seventh-day Adventists." These were not just idle plans, for in the summer of 1873 many calls were made at the campmeetings for financial aid for the proposed school plant and by fall $54,000 was raised in cash and pledges for the project.[10]

Meanwhile interesting changes were taking place at the school which were to have a significant bearing on its future course. When the fall term began on September 15, 1873, the board replaced G. H. Bell, as principal, with Professor Sidney Brownsberger, a young graduate of the University of Michigan. The reason for this change as recorded by Spalding was that while James White appreciated "the sterling qualities of Bell," he believed "that the prestige of the new college demanded a head with scholastic degrees, a man stamped with the imprimatur of the university; and he felt it good fortune that a young man of the attainments and abilities of Brownsberger should

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[10]Spalding, Captains of the Host, p. 445.

appear at this time. Bell graciously withdrew. . . and when invited to take the English department in the college, did so, throwing all his influence into the upbuilding of the institution. Brownsberger, bright, energetic, bearing the marks of a classical education, . . . felt compelled to maintain accepted standards as against Bell's sometimes revolutionary ideas. Yet the two men got along fairly well together."[11] It is well to keep this statement in mind because in the early part of the college's history this clash of ideals played an important role.

Outwardly the prospects for the new school looked good--a strong faculty was being formed, the curriculum was developing, the enrollment was steadily increasing, and the fund-raising campaign was off to a good start-- the next important step was to secure a suitable location on which to erect the new school buildings. There were certain specifications outlined when the school began which needed to be considered in selecting a permanent site for the educational plant.

In 1872, the year that the denominational school was started in Battle Creek, Mrs. E. G. White was shown in a vision the type of school the Adventists should conduct, and the objectives which they should strive for in Christian education. This instruction was followed with later messages from Mrs. White as she was given further visions, all of which Adventists refer to as the "blueprint" which should guide them in principles and practice as they seek the ideal in setting up and maintaining their educational system. Since the "blueprint" has had

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[11] Captains of the Host, p. 447.

such a prominent influence on the Adventist system of education it must be noticed from time to time throughout this study.

The point of the "blueprint" of 1872 which should be considered in locating the new school plant stated that the school should be in the country away from the city and its influence.[12] Another reason for the country location was expressed in the following words: "We are reformers. We desire that our children should study to the best advantage. In order to do this employment should be given them which will call the muscles into exercise. Daily, systematic labor should constitute a part of the education of the youth, even at this late period. . . . In following this plan, the students will realize elasticity of spirit and vigor of thought, and will be able to accomplish more mental labor in a given time than they could by study alone."[13]

A country location for the Adventist school was desirable and necessary to meet the requirements of the "blueprint." A sizable amount of land was needed for agriculture and other industries so that a work-study program could be started. This was not an inovation for early in the nineteenth century a number of schools in the United States had added manual labor to their regular courses of study. This type of education met fierce opposition, especially in denominational institutions, and before 1850 many schools had dropped manual labor from their program. It was on this point that Mrs. White called for

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[12]Ellen G. White, Testimonies For The Church (Mountain View, California, 1946), III, p. 197.

[13]White, Testimonies For The Church, III, p. 158.

a reform and strongly suggested that when the site for the new school was selected provision should be made for manual labor experience for all of the students.[14]

Closely related to manual labor was the "blueprint" specification which called for manual training. The manual labor requirement could be met by any type of work program. Its main objectives were: to teach the dignity of labor; to provide the students with a healthy balance between physical and mental development; and to offer gainful employment as a means for students to meet their expenses. Manual training, while possessing some of the objectives of the manual labor program, was especially designed to teach vocational arts and prepare the students for specific trades. As later developed in the Adventist educational system, the manual program usually consisted of a combination of vocational training and physical labor.

The call to manual training was not a reform, for as yet it had not been introduced into the public schools of the United States. Cubberly in his Public Education in the United States, page 324, states that manual training was first introduced into this country in 1876, when the Russian government had an exhibit at the Centennial Exhibition, showing the work in wood and iron done by the pupils at the Imperial Technical School at St. Petersburg.[15] The manual training feature of the "blueprint" also required room and facilities not

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[14]Harry Elmo Edwards, Our Academies-Their Purpose, Organization, Administration, and Curriculum (Berrien Springs, Michigan, 1924), I, p.4.

[15]Cubberly as quoted in Edwards, Our Academies, I. p. 5.

likely to be found in the city.

Elder and Mrs. White gave much time and thought to finding a suitable location for the school. They took long drives through the country in the spring of 1872 and again in the spring of 1873. The Foster farm, near Goguac Lake was considered the most favorable location, but the price of $15,000 seemed too much. Then the old fairground at Battle Creek was offered for sale at $10,000. Since it contained about fifty acres of land and was outside of the city, it seemed to some a likely site for the school. "Elder and Mrs. White were enthusiastically in favor of securing this location, for in it they saw the possibility of developing a school with lands to cultivate and several educational industries that would train students in mechanical arts and help them along with school expenses."[16] The Whites wanted to build the school on the fairground and relocate the Health Reform Institute near it. Before this plan became a reality Elder and Mrs. White left for Colorado. The Adventist leaders at Battle Creek did not understand the value of having sufficient land for teaching agriculture and developing industries. They believed, like the Whites, that the school should be near the sanitarium, but for reasons of economy, they bought a piece of land at the edge of the city, near the Institute, on which to build the school.[17]

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[16]Golden Anniversary Bulletin, p. 28.

[17]H. O. Olson, A History of Battle Creek College and its Successor Emmanuel Missionary College, unpublished manuscript (Berrien Springs, Michigan, 1952 and 1953), p. 23.

On December 31, 1873, the Adventists purchased thirteen acres of land from Erastus Hussey. It was a beautiful site located on the western heights overlooking the city. The church leaders considered this transaction a forward step in their educational planning. This attitude was revealed by an article appearing in the Review and Herald soon after the purchase was made. "Our institutions here will all be within easy access of the church. This is an item of no small importance. . . . This purchase is a very important step in the right direction."[18]

The growth of the school enrollment necessitated immediate plans for building the school plant. The winter session began on December 15, 1873 in the new office building of the Publishing Association. The two main rooms were seated to accommodate 125 students and they were nearly filled. This was only a temporary arrangement since the Publishing Association needed the building to accommodate their increasing business.

The organization of the Seventh-day Adventist Education Society into a legal body gave the necessary impetus to the new venture in education and provided the structure through which the school could achieve the element of permanency. This important event was reported in the official church paper, The Review and Herald as follows: "This Society was organized in Battle Creek, Michigan at a meeting called for the purpose, Wednesday, March 11, 1874, at 9 o'clock A.M. The articles of the Association were filed in the office of the Secretary

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[18]"Our New School Grounds," Review and Herald, XLIII (Jan. 6, 1874), 29:2.

of State of the State of Michigan, March 16, 1874, by which the Society became a body corporate according to law. A pamphlet giving the law of Michigan relative to the establishment of institutions of learning, together with all steps taken in the organization of this Society, will soon be issued to stockholders."[19] Since the original organization of the Educational Society, March 11 has been observed as Founder's Day by Battle Creek College and its successor.

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[19]Uriah Smith, "Organization of the Seventh-day Adventist Educational Society, Review and Herald, XLIII (March 24, 1874), 120.

CHAPTER V

BATTLE CREEK COLLEGE 1874-1882

Although the Seventh-day Adventist denomination began its first school in Battle Creek in June, 1872, the school did not become Battle Creek College at that time. It officially counted its founding date as March 11, 1874, the time when the legal body, the Educational Society, was organized, yet the naming of the school did not take place until after College Hall was completed.

The newly formed Educational Society did not lose any time in taking steps to make the school plant a reality. The next issue of the Review, after the announcement of the legal association, stated that since the Society was properly and legally organized, stocks would soon be issued to the investors at ten dollars a share. The names of the first board of trustees were listed as: G. I. Butler, the president of the General Conference, Harmon Lindsay, Ira Abbey, Uriah Smith, Benn Auten, E. B. Gaskill, and Horatio Lindsay. Elder Butler revealed that the trustees had voted to erect the college building during the coming summer. The proposed building was to be three stories high and would accommodate four hundred students. The cost was estimated at twenty thousand dollars. A large amount of lumber was already purchased and the leaders were interested in getting the construction work going immediately, but they lacked the necessary money so the appeal was made to the members to pay their pledges that

that the work might move forward.[1]

The Adventist people responded to the appeal of the leaders for financial support of the school project, and on May 19, 1874 the Battle Creek Daily Journal published a detailed description of the proposed building. It was to be erected on a "sightly piece of land" which "commanded a fine view of the city in all directions." The Journal stated that the new College was to be located on the corner of Manchester and Washington streets, opposite the Health Reform Institute. The new building was to be constructed of brick in nearly the same style as the public High School. The size and detailed description of the building even to the finish inside and out was minutely given. The interesting item was the estimated cost of thirty thousand dollars which had increased ten thousand dollars over the initial estimate two months before, which might be taken as an omen that real progress was being made since estimates have a way of increasing as the proposed construction nears reality.[2]

While all of the stir of building was going on, the school program continued unabated in the new office building of the Publishing House. The spring term enrollment dropped to between eighty and ninety, but the administration was not alarmed since they felt that this was the normal pattern of most schools that the spring term was usually smaller then the fall and winter. The enthusiasm and courage for the success of the educational project was expressed by the president of

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[1]G. I. Butler, "Our Educational Society and School Building," Review and Herald, XLIII (March 31, 1874), 124.

[2]"The Advent College," Battle Creek Daily Journal (May 19,1874), 4:2.

the General Conference, just as the new construction began. As he wrote: "It is not merely to obtain the advantages of education that we establish this school; but it is to unite these advantages with spiritual benefit that shall be a help in the higher life, as well as to qualify individuals to labor for the salvation of souls. We have fairly commenced this experiment, and I feel fully prepared to speak encouragingly, thus far, of the prospect."[3] Notice that the emphasis was placed on the spiritual side of the program and not on the new building prospects.

During the summer of 1874, the construction on the new building continued rapidly and the new school was the subject of much interest in the Battle Creek community. The Journal of September 9 contained an article by a visitor which throws an interesting sidelight on the project of the new college as viewed by non-Adventists. The visitor stated that Battle Creek was assuming the "aspect of a literary town." He told of the college rising in the western part of town which "will likely become an intellectual power in the State." He spoke of the Seventh-day Adventists, who were erecting this school, as a "feeble but growing people." The visitor further observed that the new building was now at the third story and would be completed by the first of December.[4]

After two months vacation, the school again opened at the Publishing building on August 24, 1874, and during the term several announcements

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[3]G. I. Butler, "The Work of God Connected with Our School," Review and Herald, XLIII (May 26, 1874), 192:1.

[4]"Battle Creek as Seen by a Visitor," Battle Creek Daily Journal (September 9, 1874), 4:2.

appeared concerning a Bible Institute for ministers to be held at the college between the fall and winter terms. The Bible Institute was a major step forward in Adventist education. It was held in the new building and the large attendance included Danes, Norwegians, Swedes, Frenchmen, and Germans besides Americans. This group, of varying nationalities, indicated the growth of the Adventist Church, and by bringing these ministers to Michigan for the Isntitute at the school the influence of the new educational system was spread to many areas, even outside the United States.[5]

The Biblical Institute came to a successful climax on Sunday evening, January 3, 1875, and the next morning a special dedication service was held for the new building. Battle Creek College began a new era in its experience. The main speakers at the dedication were Elders James White and George I. Butler, both of whom emphasized the importance of the school in training the youth for responsibilities in church leadership.[6] This should be kept in mind when the study of the curriculum is given later on in the paper and the proposed goal is compared with the actual achievement.

The winter term, which began officially with the dedication service, witnessed an increased enrollment and the naming of the school. The enrollment was enhanced by many of the ministers who had attended the Institute and then remained for a term at the college. There were

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[5]"Biblical Institute," Review and Herald, XLIV (December 1, 1874), 181, 184.

[6]"Dedication of New School Building and Opening of the School," Review and Herald, XLV (January 8, 1875), 12.

some who wanted to name the school James White College, but for some reason this was not done.[7] The name finally adopted was Battle Creek College. Uriah Smith announced the new name by writing in the Review: "It has been decided to give our school this name, more at present for the sake of convenience than for any other reason. Our charter makes provision for all grades of instruction from the primary to the highest. We can therefore use this name though we have not yet all the departments and the full course of instruction that pertain to a college proper. But chiefly this name is now adopted to distinguish our school from other schools in the city."[8]

In spite of the new building and fine enrollment, the school had many handicaps. The first winter the new boiler burst and had to be sent to Illinois for repairs. This ill fortune caused the new building to be abandoned and the large enrollment of students was crowded once more into the Publishing House building.[9] Another handicap which was not remedied for several years was the lack of dormitory facilities. The school management endeavored to find suitable boarding places for the students but this plan led to difficulties later on. Some of the students formed clubs and boarded themselves much like the fraternity houses at other colleges. The lack of school homes with a regularized program was a serious drawback in achieving the spiritual aims of the College.

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[7]Olsen, Rise and Progress, p. 337.

[8]Uriah Smith, "Battle Creek College," Review and Herald, XLV (February 11, 1875), 56.

[9]Review and Herald, XLV (March 18, 1875), 92.

The "blueprint" of Adventist education as outlined by the instruction received by Mrs. White in a vision in 1872 rested primarily on three main pillars: first, the dignity and freedom of the individual to think and to do; second, the study of nature both for pleasure and profit that the student may be drawn closer to his Creator; and third, the dignity and value of honest work in character building.[10]

The story of the first few years of the Battle Creek College can best be understood by an acquaintance with the two leading professors and their backgrounds. Sidney Brownsberger, the first president, held a Master of Arts degree from the University of Michigan. He was not opposed to the "blueprint" and its ideals, but since he had never seen a school like it, he was at a loss to know how to go about organizing one. Having just come from the University, the classical type of training was his idea of a college curriculum. Professor Brownsberger may have had some aversion toward the manual labor school which was common in the educational circles of his day, and since manual training in industries had not yet been introduced to this country he can hardly be blamed for not knowing how to adopt it into his school program. In many ways, then, the first Seventh-day Adventist College differed little from the other colleges in Michigan in many of its practices.[11]

Professor Bell, though not at sword's point with his colleague, "held out for simplicity of teaching, for the adaptation of the

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[10]Lewis H. Christian, The Fruitage of Spiritual Gifts (Washington, D. C., 1947), pp. 327, 328.

[11]Spalding, Captains of the Host, pp. 447, 448.

curriculum to the needs of the church, for a literary education influenced by the Bible rather than by pagan authors, for emphasis upon the mother tongue rather than the dead languages, for industrial education in connection with the academic, and for a close association of teachers and students which approximated the atmosphere of home--all these the subjects of Mrs. White's instruction."[12] Bell received his early training at Oberlin College, in Ohio, which was the first "fully co-educational institution of college grade in the world."[13] Two years after its opening in 1833, Oberlin College led the way in opening its doors to students of all races.[14] Oberlin was founded as a Christian school dedicated to practical education and its influence in Bell's life made it easier for him to fit in with the "blueprint" outlined, than for Brownsberger whose background in classical education was so different.

The location of the school militated against the avowed purpose of the College as set forth in the first annual announcement which read: "The founders of Battle Creek College have deemed it necessary, for the better protection of our sons and daughters, to establish this school in which moral and religious influences are made of first importance. This is here done by shielding them from the base influences

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[12]Spalding, pp. 447, 448.

[13]Harry Elmo Edwards, Trends in the Development of the College Curriculum Within The Area of the North Central Association from 1830 to 1930, Doctor of Philosophy Thesis (Indiana University, 1933), p. 69.

[14]James H. Fairchild, Oberlin: The Colony and the College 1833-1883 (Oberlin, Ohio, 1883), p. 64.

that undermine the character in many of our institutions of learning, without urging upon any person special religious views."[15] Locating the College in a railroad center like Battle Creek was not shielding the students from many base influences. Since the curriculum did not contain regular Bible classes a real opportunity for teaching morality and religion was missed.

Seventh-day Adventists, like many other denominations, began their educational system at the top with a college, yet in the same institution instruction was given at the lower levels to meet the students' needs. Since Battle Creek College was the only Adventist school for several years, and the only one in Michigan for even longer, and since the "blueprint" was first attempted here and later schools profited by the experience gained, Olson was quite right in his preface when he wrote: "The history of Emmanuel Missionary College (the successor to Battle Creek College) is therefore, the story of Christian education among Seventh-day Adventists."[16] That is why so much time is spent in this paper in the examination of the early history of Battle Creek College, because the lessons learned during this period were beneficial in many ways and places later on.

The difference between the curriculum in the first few years at Battle Creek College and the "blueprint" was a problem that was only remedied by experience. President Brownsberger stood firmly for the

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[15]Edwards, Our Academies, p. 4.

[16]Olson, manuscript preface, p. I.

type of education with which he was familiar, and during the beginning years of the school the curriculum resembled that of secular education more than it did the "blueprint." Like the popular schools of the 1870's there was one main course of study which was classical in content. It consisted of five years of study, later changed to six. Three subjects constituted full work for the year--two of these subjects being Greek and Latin throughout the entire course. "Besides these two there was one year each for Algebra, Geometry, and Rhetoric, and three years of science, including Physiology, Natural Philosophy, Botany, Chemistry, Geology, and Astronomy. At first no history was taught, but in 1878 United States History was added. A three year English course was also given, including two terms each of History, Rhetoric, and Literature, and two years of a foreign language. A term was a third of a year.[17]

The struggle within the educational leadership to acquire a satisfactory curriculum was indicated by frequent changes. In the catalog for 1876, a normal course was offered, outlined to cover four years of study. It is worth noting that this was probably a longer normal course than many of the schools were offering in 1876. This course must have been offered for the benefit of Adventists who were teaching in the public schools, since the elementary school movement in the Adventist educational system was more than twenty years away. A special course for training church workers was finally offered, but even that contained only two terms of Bible lectures on special points

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[17]Edwards, Our Academies, p. 5.

of the faith. Another innovation was made in 1878 when Dr. John Harvey Kellogg, later of Battle Creek Sanitarium fame, opened a school of Hygiene.[18]

Mrs. White's instructions were not followed very closely in regard to regular Bible classes at the College. Even the special curriculum for church workers and ministers offered only two terms of lectures on Bible doctrines. Attendance at these lectures was not compulsory, and oftentimes they were simply chapel talks.

"In the United States the period from 1860 to 1890 was one of transition from the old system of education to the new. Many great changes took place during this period."[19] It was this time that the Academies, which had been raised up to oppose the formalized Latin Grammar school by offering a more practical type of education, were gradually being replaced by the public high school, which was also pledged to practical teaching. This was the time that the battle was being won for the free public school system supported by taxation. It was in 1872, the very year that the Adventists started their denominational school at Battle Creek, that two momentous decisions were handed down which greatly affected education. One was the Kalamazoo Decision in which towns and cities were awarded the right to support high schools with public tax money. The other decision was the Ohio Decision which set the precedent for separating the public school from

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[18]Edwards, Our Academies, p. 6.

[19]Edwards, Our Academies, p. 6.

church domination. Another important transition in this period was the beginning of the agricultural schools supported by public money and aided by land grants.[20] Amidst all of the innovations and transition in the general educational movement, Battle Creek College found it difficult to get a settled and balanced program.

In spite of obstacles and uncertainties Battle Creek College thrived outwardly at least. As Spalding expressed it, "the college thrived, as Solomon's kingdom thrived, hiding its maladies under a smiling front. During the six years of Professor Brownsberger's administration the college witnessed a good growth, the highest annual attendance being over 600."[21] In June of 1879 the College had its first graduating class with four members. The Review of July 3, 1879, contained President Brownsberger's Commencement Address and referred to the graduation as the first milestone in the progress of the institution.

Material growth of the College was indicated in the report of the sixth annual session of the Seventh-day Adventist Educational Society held October 1 and 2, 1880. The financial report showed an indebtedness of $5,692.10 and assets above indebtedness of $46,348.60. Two resolutions were passed which greatly strengthened the College, scholastically and physically. The first resolution read: "Resolved, that those attending the College with a view to increase their efficiency

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[20] William E. Drake, The American School in Transition (New York, 1955), pp. 266, 262, 261, 304.

[21] Captains of the Host, p. 448.

as laborers in the cause, should be encouraged to complete some prescribed course of study as a means to that end, as the additional time required will be more than compensated in the increased efficiency of the laborers and the character of their work."[22] This action may have been what Edwards had in mind when he remarked, "Efforts were made by some to bring the school at Battle Creek College up more nearly in harmony with the instruction given in regard to the purpose of the school. In 1880, a Department of Theology was organized. The work of this department consisted of two years of preparatory work, and three years of the Biblical Course."[23]

The second resolution was passed for the purpose of enlarging the physical plant which in five years had become inadequate. The resolution is here quoted because it quite accurately pictures the need and the practical trend which was beginning to be realized by the denominational leaders. "Resolved, That in view of the fact that our school building is already filled by the present attendance, and that there is now no room for the accommodation of the Commercial Dept., Museum, Library, Gymnasium, etc., and recognizing our duty to provide for the constantly increasing attendance, we recommend that immediate steps be taken to secure additional building accommodations by the opening of the next college year."[24]

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[22] Record Book containing the minutes of the meetings of the Seventh-day Adventist Educational Society and Board of Trustees from September 23, 1877 to January 8, 1890. Written by hand by U. Smith, secretary of the board, p. 73.

[23] Our Academies, p. 6.

[24] Record Book, p. 73.

Omens of an internal struggle might be read into a report given by Elder Butler in March, 1881, as he depicted the conditions at the College. He proudly reported that Battle Creek College was a school where "drinking, tobacco-using, swearing, and rioting are banished; whose teachers are men and women who fear God and believe the Bible, and who are trying to impress upon those under their instruction respect for the eternal pillars of truth, righteousness and the fear of God. They endeavor to teach them Christian manliness, self-reliance, industry, energy, and Christian honor and integrity."[25] He spoke of dissatisfaction on the part of some who felt that the school rules and standards were too strict. He asserted that high standards had paid off, for the College "has proved itself a success already. A large number of those who have received its instruction are engaged as teachers, and meet with excellent success. We have not heard of one failure among them."[26]

At the time Elder Butler's article appeared in the Review, there was an influential group of men, headed by Dr. J. H. Kellogg, who were not exactly satisfied with the College in spite of its lauded success. They felt that the College program should more nearly meet the standards set for it in the "blueprint." Kellogg, as a member of the board of trustees, gave his influence to the support of Professor Bell and his ideals for a practical Christian education. These men were joined

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[25] Early Educational Material, Compiled by the General Conference Department of Education (Washington, D. C., 1936), pp. 89, 90.

[26] Early Educational Material, p. 91.

in their sentiments by Elder Butler and S. N. Haskell. "They called for a better supervision of students, necessitating the building of college homes. They demanded revision of the college curriculum, to include industrial training. The college, of course, located on its little five acres, two of which were given over to the playing field, was in no position to enter upon the basic industry, agriculture; but they advocated such industries as printing, carpentry, tentmaking, and the domestic arts."[27] Brownsberger was not opposed to these needs, but because of his lack of training along this line, he felt that the pressure was too much; his health suffered and he retired at the close of the school year, in the spring of 1881.

With the resignation of Brownsberger, the board was faced with the problem of choosing a successor and they made the same mistake that they made in choosing their first president. The best man from the point of qualification was Professor Bell, who was in complete harmony with the avowed principles of Adventist education, but again he was passed by because he lacked a university degree. The board should not be greatly blamed for this move, for a new college did need some prestige, and in those days, when education was beginning to come into its own, a degree was a cherished possession, whether it really meant a great deal or not. The man chosen as the new president of Battle Creek College was Professor Alexander McLearn who was a very new Seventh-day Adventist and was quite unacquainted with the true aims and objectives of Battle Creek College. The board hoped that

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[27] Captains of the Host, p. 449.

under the influence and guidance of Bell, McLearn would adopt the principles of Christian education, but such was not the case. Almost from the first there was a clash between the two men, not only of personalities but of principles as well.[28]

The precarious situation at the College was pointed out in a communication from Mrs. White, which was read in College Hall in December, 1881. This article is contained in Testimonies For The Church, Volume V, pages 21 to 35. The following quotations give some of the pertinent points of the communication: "There is danger that our college will be turned away from its original design. God's purpose has been made known,--that our people should have an opportunity to study the sciences, and at the same time. . . the study of the Scriptures should have first place in our system of education." "Too little attention has been given to the education of young men for the ministry. This was the primary object in the establishment of the college." "A more comprehensive education is needed,--an education which will demand from teachers and principal such thought and effort as mere instruction in the sciences does not require. The character must receive proper discipline for its fullest and noblest development." How different the ideal of character discipline from the simple discipline of gaining knowledge to use for temporal gain? Of all the unique things in the Adventist educational system, perhaps the philosophy of going to college to receive "such training as will enable them (the students) to maintain a respectable, honest, virtuous

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[28] Captains of the Host, p. 450.

standing in society, against the demoralizing influences which are corrupting the youth," stands out in greater contrast with the goals of secular education than anything else.

Mrs. White continued her message to the school family and pointed out what was needed as an aid to character building and a balanced school program: "It would be well could there be connected with our college, land for cultivation, and also workshops, under the charge of men competent to instruct the students in the various departments of physical labor. Much is lost by a neglect to unite the physical with mental taxation. The leisure hours of the students are often occupied with frivolous pleasures, which weaken the physical, mental, and moral powers . . ."[29] This pointed instruction and the lack of agreement on the part of the faculty in carrying it out resulted in the college being closed during the school year 1882 - 1883.

The closing of Battle Creek College, seven years after it was founded was a great disappointment to the constituency of the denomination. Because so many rumors were circulated, it became necessary to report to the church the circumstances which made the closing of the school imperative. The needed explanation was given by Elder G. I. Butler in the Review of September 12, 1882. He stated that the conditions in Battle Creek among the Adventist members, who were not in harmony with the principles of the school, and several on the faculty who leaned toward worldly education had brought an open breach and

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[29]Ellen G. White, Testimonies For The Church (Mountain View, California, 1946), V, 21-35.

rebellion in the school family. More harm was being done to the youth than good and it was impossible to continue the school until circumstances changed. Yet in the dark hour, there was a note of courage: much good had been accomplished, many fine workers had been trained for the cause, God was in the educational program and it would yet triumph, if not in Battle Creek then somewhere else.[30]

In the darkness caused by the closing of Battle Creek College, two new stars arose whose light was kindled from the now prostrate school. Strangely enough, these two new schools, founded only a week apart in 1882 were also a continent apart. Healdsburg College, near the Pacific Coast in California, began on April 11, 1882, and Professor Brownsberger, who had regained his health and had profited a great deal from his experience at Battle Creek, was called to be the president. South Lancaster Academy (now Atlantic Union College) was founded in Massachusetts, near the Atlantic Coast, on April 19, 1882, under the leadership of Professor G. H. Bell. Both of these schools traced their successful starts to lessons learned and from experience gained at Battle Creek College.

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[30] Early Educational Material, pp. 98-103.

CHAPTER VI

DEVELOPMENT OF THE ADVENTIST EDUCATIONAL SYSTEM 1882-1901

Until 1882, the Adventist's sole project in education was at Battle Creek College, but during the period covered in this chapter much of the framework for the present educational system was erected, and the "blueprint", which has never been revised, though greatly supplemented, has served well as a foundation. Even the mistakes made at Battle Creek were used as object lessons, and many pitfalls have thus been avoided. During this period, the State of Michigan witnessed the struggle at Battle Creek College in attempting to establish manual training, industrial education, and a work-study program. Also during this period, the medical education plan was inaugurated, the elementary system of church schools was evolving, and normal training for the teachers of these schools was begun. Another forward step was the founding of preparatory schools on the secondary level, for the purpose of reaching a larger number of youth and in turn supplying the College with students who wished higher training. This outline of advances would be incomplete without mentioning the first organization of the Department of Education in the General Conference and the beginning of Educational Institutes for the planning of a better and more unified system of teaching. All of these important segments of the Adventist system of education made this formative period one of change and involved much trial and error.

After a very careful study of the situation which brought about

the closing of Battle Creek College, it was reopened in the fall of 1883 under new leadership and with a revised program. During the year in which the College was closed, a great change in attitude had taken place in the Battle Creek Church. In the spring of 1883, the matter of the closing of the College was openly discussed at a special meeting of the church. The members realized that by siding with those who had openly opposed the principles upon which the school was founded, and by refusing to abide by the decisions of the Board of Trustees, they had done great harm. Over three hundred of the most prominent members signed resolutions in which they declared loyalty to the authorities in charge of the College should it be re-opened. Since this meeting was called voluntarily by the church members and was conducted with none of the General Conference Committee being present it was accepted as a step in the right direction.[1] Elder W. H. Littlejohn, who had received his training at Kalamazoo College, was chosen as the new president and careful plans were made for the opening of school.

As so often happens, after misguided efforts and wrong policies lead to difficulties, there was a decided shifting in the College program toward the other extreme. Realizing that much of the trouble before had been caused by conforming to the general practices used in secular schools, it was thought that a great many changes should be made. These feelings were revealed by Elder G. I. Butler in the Review of July 31, 1883, as he asserted: "We firmly believe that if

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[1] Early Educational Material, p. 108.

this institution had never been called a college, but had simply been a school of instruction, where our young people could come to learn things that would make them useful, and where they could obtain thorough discipline of mind, and learn God's truth for this time, without any graduating exercises, diplomas, etc., that it would have accomplished far more good than it has, and it would have escaped some disasters it has experienced."[2]

As might be expected, when the College re-opened there were some changes in the curriculum as it was altered to fit the "blueprint", and to offer a more useful education. The classical course was dropped for two years and the amount of Latin and Greek was greatly reduced, while the offerings in English and History were greatly increased. The attendance dropped from about five hundred to two hundred and eighty-four during the first year, but the management was not discouraged because it felt that it was working along the right lines. The leaders were encouraged by a communication, sent to the College a few years earlier, by Mrs. White in which she urged making greater use of the Bible.[3] "As an educating power the Bible is without a rival. . . If morality and religion are to live in a school, it must be through a knowledge of God's Word."[4] The Bible and religious instruction were given much more attention in the new program and the school spirit was reported as excellent.[5]

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[2]Early Educational Material, p. 109.

[3]Our Academies, p. 8.

[4]Testimonies, V, pp. 24-26.

[5]Early Educational Material, p. 111.

While the school was closed, the Seventh-day Adventist Educational Society, on December 20, 1882, resolved to recommend to the Trustees that when the College should be re-opened, provision be made for a manual training program. This recommendation took time and study before it could be worked into the curriculum. In order to introduce the idea of manual training to the constituency, Elder G. I. Butler published in the Review of January 8, 1884, an article, taken from the Springfield (Mass.) Republican of December 28, 1883, which showed the drift of public interest toward the teaching of manual training in public schools. Butler began by saying, "Nine-tenths of the human family must always have to do with physical labor. Their hands need educating in some useful business as well as their brains in book knowledge."[6] Then followed the excerpt from the newspaper: "Manual training has received a good deal of attention at Boston, and Supt. Edwin P. Seaver of the public schools there is out with a long argument for a public training school to go side by side with the high schools, where boys shall be taught the use of tools. He recognizes the fact that most of the children that come out of the public schools have their own living to earn, and declares that boys are only fit for store or office clerks or college students."

Elder Butler undoubtedly voiced the opinion of the Adventist leaders when he commented on the above article: "If our people will act up to the resolutions passed at our last General Conference, and

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[6] Early Educational Material, p. 117.

furnish the necessary means the coming season, we hope to see our College at Battle Creek make provision for connecting physical labor with the course of study. This is our leading institution of learning. Why should it not set an example? In this case, we shall not only be abreast of the times in matters of education, but ahead of the schools of any other denomination in the land. It is evident that thoughtful minds are coming to the conclusion that this is the true theory of education. It is no small satisfaction to us that the Lord has guided us to the best way in such important subjects as the proper methods of education."[7]

That the system of education being developed at Battle Creek College was being favorably compared with the changes taking place in other institutions of higher learning seems evident from a report given by President Littlejohn to the readers of the Review, April 22, 1884, in which he comments on the very recent trend toward coeducation. "The mystery is that this innovation has met with so much opposition, since it has in its favor every pecuniary and very many moral and social considerations. The actual cost of educating the sexes separately is almost double what it is when they are educated together. The co-education of the sexes is conducive to the symmetrical development of both young women and young men. Fortunately for Battle Creek College, its founders perceived the benefits to be derived from the co-education of the sexes, and ingrafted that system upon the plan of the

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[7] Early Educational Material, p. 118.

institution."[8] President Littlejohn then mentioned the work-study plan which would develop at the same time both the physical and intellectual side of the student's nature. He reported that soon instruction would be given in a variety of useful trades.

Plans were put into operation during the summer of 1884, to make manual training a reality at the College during the coming school year. On July 17, the Board voted to establish a Manual Labor Department at the beginning of school, and that within this Department there should be branches for bookbinding, printing, millinery and dressmaking, household arts and hygienic cooking. On July, 30, it was voted to have a forenoon class session, with a Manual Labor period beginning at two-thirty p.m. Later on during the school year, the Board enacted two more proposals. The first required all non-Battle Creek resident students to enter the Manual Labor Department, and the second required all the teachers at Battle Creek College to take some active part in the Manual Labor Department.[9] Thus an honest effort seems to have been made to follow the "blueprint."

Earlier mention was made of the movement led by Dr. Kellogg and others to build dormitories for the non-resident students so that closer supervision by the faculty might be given. The first dormitory was

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[8] Early Educational Material, p. 130.

[9] The account and dates of the Board actions taken in connection with the Manual and Industrial Training program here and later were furnished me by Dr. Emmett K. Vande Vere, the official historian of Emmanuel Missionary College, who is now working on a history of the College.

built in 1884 and proved a real benefit to the school, as it afforded a much better opportunity for giving the students an all-round training for practical life.

The scholastic tide shifted again in 1885 with a change in the administration, as W. W. Prescott, a graduate of Dartmouth College, was elected as the new president. After an absence of two years, the classical course was brought back, and with it the revival of the study of Greek and Latin. Three subjects were still considered a full class load for one year. In the light of the past experience and the "blueprint" specification for more practical studies this seemed like a backward step. President Prescott's administration, although somewhat fluctuating at times, was rather strong and progressive, and in most respects endeavored to follow the pattern as he saw it. During Prescott's tenure of office, he also carried the responsibilities of the General Conference Department of Education and at one time he was nominally the head of three colleges,--Union College in Lincoln, Nebraska, Walla Walla College in the State of Washington, and Battle Creek College.[10] This arrangement was only temporary, that these two new schools might have some uniformity in the educational set up with the other Adventist schools, with a reformed Battle Creek College showing the way.

The Manual Labor Department, like most new ventures, had to pass through a variety of experiences of trial and error before it became a real success. The first few years of operation saw the new industries

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[10] Captains of the Host, p. 687.

operate at a loss, and many were ready to drop them as impractical and not worth the cost. After much discussion, the Board, on October 30, 1887, recommended that the printing establishment give more attention to instructing students than to commercial work; also, that the tent manufactory should endeavor to pay its own way. The industries continued to lose favor, quite largely because of financial reasons. On September 8, 1889, the Board voted to sell the printery and carpentry branches of the Manual Labor Department, and thus the Catalog of 1889-1890 mentioned cooking and sewing as the only manual training courses being taught. For the time at least, the manual training and work-study program were at a low ebb, though many students were employed at the Battle Creek Sanitarium and the Adventist Publishing House, and of course some students were needed in the school laundry and cafeteria. With the discontinuing of the industries, many of the students turned to sports such as football, baseball, and other outdoor games as a means of spending their spare time. These sports were conducted under the supervision of teachers, but the competition engendered in these games soon brought an undesirable spirit into the school family and was detrimental to the spiritual objectives of the institution.[11]

In October 1893, Mrs. White (then doing missionary work in Australia) sent a communication to "Teachers and Students in Our College at Battle Creek, and in all our Educational Institutions" which called for reform. "What force of powers is put into your games of football and your other inventions after the ways of the Gentiles--exercises

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[11] Our Academies, p. 9.

which bless no one! Just put the same powers into exercise in doing useful labor, and would not your record be more pleasing to meet in the great day of God?"[12] In this communication she also said, "The Lord has opened before me the necessity of establishing a school at Battle Creek that should not pattern after any school in existence."[13] Mrs. White then went on to explain that a positive program for physical development should include useful labor and training. She advised the management that land should be secured away from the city so that the boys could receive training in agricultural as well as in other trades.

Prior to the 1893 message, Mrs. White had given the following instruction concerning the industries: "In many minds the question will arise, 'Can industrial work in our schools be made to pay? and if it cannot should it be carried forward?' It would be surprising if industries could be made to pay immediately on being started. Sometimes God permits losses to come to teach us lessons that will keep us from making mistakes that would involve much larger losses. There will be apparent drawbacks in the work, but this should not discourage us. The account books may show that the school has suffered some financial loss in carrying on industrial work; but if in these lines of work the students have learned that which will strengthen their character building, the books of heaven will show a gain far exceeding the financial

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[12] Ellen G. White, Special Testimonies on Education, p. 191, as quoted in Our Academies, p. 14.

[13] Special Testimonies on Education, p. 181.

loss."[14] Even specific mention was made of certain industries which should be taught. "The industrial instruction given should include the keeping of accounts, carpentry, and all that is comprehended in farming. Preparation should be made for the teaching of blacksmithing, painting, shoemaking, and for cooking, baking, washing, mending, typewriting, and printing."[15]

In the light of the counsel from Mrs. White, given in part above, the error of the course previously adopted was realized, and steps were taken to develop a better balanced program to include industries again. The Battle Creek Sanitarium and the Publishing House cooperated with the College, and provided work for more students, until by 1898 these two institutions enabled one hundred and seventy-five students to work their entire way through school in that year alone. In 1896 it was voted not to increase the Manual Training Department, but the Industrial Department was increased, and in September, 1897, a tailor shop was opened, and also a carpentry department. The next year the new administration acted, with the Board's approval, to reestablish Industrial and Manual Training at Battle Creek College. In accordance with Mrs. White's instruction, the Board took option on a small "sand hills farm" about a mile north of the College, and divided it into acre shares, which were sold. "The shareholders organized a stock company and agreed to lease the land to the College as long as

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[14] Ellen G. White, Counsels to Parents, Teachers, and Students Regarding Christian Education, (Mountain View, California, 1913), p. 315.

[15] Counsels to Parents, Teachers, and Students, p. 310.

it was used for student labor."[16] This project was carried for the next few years but was never a great success because of its distance from the College. The reform went so far that the athletic field on the campus was turned into gardens to provide work for the students. The above program in the manual training and work-study program continued much the same from 1897 until the school was moved in 1901.

A new day dawned for Adventist education when about one hundred teachers attended a six weeks' Educational Institute held at Harbor Springs, Michigan, beginning in July, 1891. As has been noted earlier, President W. W. Prescott, of Battle Creek College, also carried the responsibility of the General Conference Department of Education. Many new schools were being started by Adventists, not only in the United States, but also plans were being laid to expand to other lands. The Institute came as a result of a felt need among the teachers for a more unified program in these new schools, and they also desired to study new methods together that all might have a better understanding of the "blueprint". At first, it had been planned that only the Bible teachers should be invited, but later it was decided to invite all the teachers.

One of the high points at the Institute was the discussion on the place of Bible study in Adventist schools. Many of those present felt that while up to that time there had been a definite religious element in the schools, religion should have a more definite part in the program, showing itself in courses of study and plans of work, which had not

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[16] Our Academies, p. 17.

been previously done. "As a result of this institute, a Biblical course was adopted, consisting of four years of History, and an advanced course in the English language. New Testament Greek and Hebrew were made optional."[17] A thorough study was made of the "blueprint" and careful plans were laid for more effective teaching.

Time proves the value of many things. At the General Conference meeting held in 1893, the educational secretary reported: "During the last two years there has been more growth in the educational work than in the seventeen years preceding that time. When I ask myself the reason for this rapid growth, I can only go back to that Institute at Harbor Springs. To my mind, the personal experience which we instructors gained there, the light which came to us upon educational plans and methods and upon the real object to be sought in this educational work being acted upon, has given the Lord a chance to work more according to His mind, and less according to our minds. The real purpose of our school work has been appreciated as never before."[18]

In 1891, the year of the Harbor Springs Institute, Mrs. White went to Australia to help in establishing the work on that continent. It was here that the model school, built according to the "blueprint", was established. With great effort and personal leadership Mrs. White succeeded in getting the Adventist leaders in Australia to purchase a large tract of land, away from the cities, where there was ample room

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[17] Our Academies, p. 9.

[18] Our Academies, p. 9.

for agriculture and other industries. This school, carved out of the wilderness, was a tremendous influence on Battle Creek College, because it prospered from the beginning and was devoid of the many handicaps which faced educators at Battle Creek, because of the location. The Avondale School in Australia, since its formal opening on April 28, 1897, has served as a model school for the entire system of Adventist education, and is here mentioned because of its influence which later encouraged the leaders to move Battle Creek College to a new location.[19]

Another phase of Adventist education reached a new peak when the American Medical Missionary College opened its doors on October 1, 1896. Since this project could well be a topic for a separate paper, only brief mention will be made here to show the new horizons which were beginning to open before the Adventist educators. Earlier we noted the beginning of the Western Health Reform Institute in 1866. After a few years operation, the Adventist leaders began to look for a young man to head up the medical work, and they chose John Harvey Kellogg, who had taken the normal course at Ypsilanti, and sent him to Ann Arbor for his medical training. Dr. Kellogg was a very successful medical superintendent, but at heart he was ever a teacher. In 1878, along with his other responsibilities, he started a Hygiene Course at Battle Creek College. Five years later, when the College was reopened, he started a nurses training program at the Sanitarium, and with it a course in dietetics and another in physical culture.[20] Then in 1891,

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[19] Captains of the Host, pp. 647-651.

[20] "Building an Unique Educational Institution," Battle Creek Enquirer and News, XLIX (December 15, 1943), 9:3.

Dr. Kellogg succeeded in making a working agreement with the University of Michigan, whereby students from Battle Creek Sanitarium, after one year's training, could enter the University and finish the last three years of training there. In some ways, this arrangement was not entirely satisfactory, and Adventists wanted their own medical school. In 1893 clinical work was begun in Chicago. Spalding remarked in his report, "Driven by necessity and by concern for the welfare of students and the success of the medical missionary work, the Seventh-day Adventist Medical Missionary and Benevolent Association, in June, 1896, voted to establish a school to be known as the American Medical Missionary College. It was incorporated under the laws of Illinois, its headquarters to be in Chicago, but a large part of the instruction to be given in Battle Creek."[21] The story of Adventist education in Michigan, in the light of the importance of medical work which the church has carried on since, would certainly be incomplete without this brief account. More will be said about this subject in the following chapter.

Another important chapter in the Adventists' educational system was written when the plans were broadened to include the elementary and secondary schools and ample training to provide teachers for these new schools. Early in the nineties messages came from Mrs. White which urged the training of all the children in the church. Although there had been several sporadic attempts at starting schools for the lower grades in different places, nothing official had been done to include these schools in the Educational Department or to offer normal training

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[21] Captains of the Host, pp. 631, 632.

for church school teachers. Professor Frederick Griggs, who was principal of the preparatory school at Battle Creek College, advocated the starting of a Normal Department to train teachers for these new elementary schools as they were needed. After some study of the subject, Professor Griggs was sent to take some postgraduate work at the University of Buffalo School of Pedagogy--in preparation to head up this new Department, which was established in 1896-97.[22] As soon as this forward step was taken, calls came in for teachers, and the Adventist elementary school system began in 1897, just at the time when elementary parochial schools were on the decline throughout the nation.[23] As the elementary schools multiplied, Adventists leaders began to realize the need for intermediate ten-grade schools and academies offering the equivalent to high school training. It is worth noting that the first of these preparatory schools was established at Cedar Lake, Michigan, 1898, with classes beginning in January, 1899.[24]

Imperfect, and even faltering at times, though the history of Battle Creek College had been, still it was an important part of the Seventh-day Adventist organization. President G. W. Caviness, who left the College to pioneer the work in Mexico in 1897, in his closing report of the work at Battle Creek College pointed out that 425 of the present working force in the denomination had attended the College. He added that out of the 336 ordained ministers in the church, 130 had

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[22] Captains of the Host, p. 652.

[23] William E. Drake, The American School in Transition (New York, 1955), p. 13.

[24] Captains of the Host, p. 661.

attended Battle Creek College. He asserted that the influence of that one school had been felt around the world.[25]

Following the General Conference Session in Lincoln, Nebraska, in the spring of 1897 E. A. Sutherland became the new president of Battle Creek College. Sutherland and his Dean, P. T. Magan, were young men who desired to follow the "blueprint". Often they were a bit extreme in their decisions. The regular courses, especially the Literary and Classical, were gradually dropped out. Students were allowed to enter school and take whatever classes they elected. No degrees were granted and academically things seemed to be falling apart. In swinging from worldly standards, the school administration had gone far in the other direction, and the attendance dropped off considerably.[26]

Another communication from Mrs. White warned the school administration not to let the standards of scholarship down. The highlights of her message were significant in the light of the rumors which were spread around that at Battle Creek College the only textbooks used were the Bible, Mrs. White's books, and the College Calendar. "No movement should be made to lower the standard of education in our school at Battle Creek. . . All who engage in the acquisition of knowledge should aim to reach the highest round of progress. Let them advance as fast and as far as they can; let their field of study be as broad as their powers can compass. . . We commend to every student the Book of books as the grandest study for the human intelligence, as the education

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[25] G. W. Caviness, General Conference Daily Bulletin, I (March 5,1897).

[26] Our Academies, p. 17.

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."[27]

Notice should be made that Mrs. White recommended the Bible as an educating force, but not with the idea of pushing the regular courses aside. Given the fact that this rumor was well circulated and given Mrs. White's inference, one might wonder at the existing conditions. One of the two living faculty members of the 1901-02 staff, who taught under Sutherland's administration and was presumably familiar with the set-up recently wrote: "The Bible the only textbook, was only a theory to talk about. I do not know a single class that was ever conducted on that basis. Always, the many reference books used became the textbook, or the knowledge of the teacher filled the place of a textbook. I taught Physiology for years from the Bible plus my knowledge of the subject from years of college study and research. We also had a textbook for reference. In other sciences I did likewise. I used the facts of the science text to teach spiritual lessons. Bible texts gave zest to the learning of basic facts to better know God and His way of working through physical agents. . . The Bible truth as a basis for teaching is preferable. The Bible as the only textbook is a theory only."[28]

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[27] Ellen G. White, Special Testimonies on Education, p. 213, as quoted by Edwards in Our Academies, p. 17.

[28] Sanford P. S. Edwards, M.D. in a letter to Dr. Emmett K. Vande Vere, dated March 21, 1956. Doctor VandeVere has this letter at Berrien Springs, Michigan.

Dr. Vande Vere, the recipient of the above letter, made the comment that from his study of the rumors in reference to the "Bible only instruction," that he believed Dr. Edwards was one of the teachers who stayed in the middle of the road on the matter. Evidently Vande Vere had read of more extreme cases. It may be difficult for educators today to understand such a method of teaching. The probable reason for such circumstances is inherent in the experience of the struggles which the Adventist educators had in those first decades of their school system, as they endeavored to put the "blueprint" into practice. Through the experience of shifting from one extreme to the other as is so often seen in this period, the Adventist developed their stable system of education.

The question of granting degrees came up for discussion a number of times during the first few decades that the Adventists conducted schools and should be noticed here since Sutherland dropped all diplomas and degrees from the school program. The first graduates from Battle Creek College were given degrees; either the Bachelor of Science or the Bachelor of Arts degrees were granted. In 1882, as recorded in the June 19 issue of the Review and Herald, the Board voted that Dr. Kellogg act as a committee to investigate the matter of giving diplomas, and to study the propriety of granting degrees. When the College re-opened in 1883, the leaders veered so far from the secular mode of education that they opposed any titles for the teachers, the giving of diplomas, graduation, or the granting of degrees. About 1890, degrees were again granted until 1898 when they were suspended

until President Graf's administration in 1909. The whole period of fluctuation should be interpreted in the light of the inexperience of the Adventists in attempting to understand the "blueprint" and to adopt a suitable program of education adequate to their needs, yet free from the dangers which they saw in secular education.

The Sutherland administration, so intent on carrying out the "blueprint", was finding plenty of difficulties. The enrollment had dropped, perhaps because of the changes in school policies, and the school debt was increasing. Then came a letter from Mrs. White which suggested that the solution to the problem was to relocate the College in the country. From the Avondale School in Australia she wrote: "The same reasons that have led us to move away from the city and locate our school here, stand good with you in America. The money that is expended in buildings when they are thousands of dollars in debt is not God's order. . . Had the money which has been expended in adding to the College building been invested in procuring land in connection with the School, you would not have so large number of students with their debts increasing in the city of Battle Creek."[29] At first Sutherland seemed to doubt the practicality of moving from Battle Creek where everything was established. At that time the College plant consisted of the main building and its additions and two dormitories.[30]

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[29]Ellen G. White, a letter to E. A. Sutherland, President of Battle Creek College, 1898, as recorded in The Student Movement, XXIV (March 15, 1939), 4.

[30]F. Joyce, "E.M.C. Divinely Founded, Ideally Located," The Student Movement, XXIV (March 15, 1939), 4.

So, before going ahead with the move, a campaign was started to raise money to help clear the College debt.

The campaign to work on the College debt showed the spirit of self-sacrifice and was a means of drawing faculty and students together in a common effort to save the school. At a student chapel held the latter part of March, 1889, (and recorded in the Review and Herald, April 4, 1889, page 220) the students and teachers pledged several thousand dollars toward the school debt. Professor Haughey, on the staff, led the way by pledging two years salary and one young lady is recorded to have given a thousand dollars.[31]

A unique plan for raising money for the school debts was begun when Mrs. White offered her latest manuscript for that purpose, with the provision that the publishing houses would print it without profit, and the members of the church would sell it without commission. This new book was a written exposition of Jesus' parables, and was entitled Christ's Object Lessons. The Pacific Press and the Review and Herald Publishing Association made plans to print three hundred thousand copies. The book was published for the mere cost and the labor was donated. The campaign was started in 1900, and each member was asked to go out and sell six copies of the book to his neighbors. The campaign was very successful, and proved a good means of doing missionary work as well as raising money to save the schools. The report of the first

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[31] Laurence Downing, "E.M.C. Spirit Through the Years," The Student Movement, XXIII (March 17, 1938), 1.

year's work was given by the secretary of the committee, P. T. Magan. The amazing amount of fifty-seven thousand dollars was raised the first year, and during the following years the amount grew so that a total contribution of four hundred thousand dollars was made by this plan to the cause of Christian education.

President Sutherland, who at first seemed reluctant to move the College from Battle Creek, later decided for it, because the city environment militated against the Christian ideals of the school, and "because the constricted quarters of the institution did not permit the development of industrial education, especially agriculture."[32] The College Board finally agreed to the proposition of moving the school to a more suitable location, but there was opposition by some of the Battle Creek church members, as well as some of the faculty. Thus the matter stood until the General Conference Session in April 1901.

The matter of moving the school from Battle Creek was unexpectedly presented to the General Conference Session on April 12, 1901, and the move was voted by the Educational Society that same day. At the nine o'clock morning meeting, the subject of relief for the schools was presented and P. T. Magan, the secretary of the committee, gave his report and stated that so far fifty-seven thousand dollars had been raised by the sale of Christ's Object Lessons. At this point Mrs. White took the floor and among other things stated: "The school, although it will mean a fewer number of students, should be moved

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[32] Arthur W. Spalding, Christ's Last Legion (Washington, D. C., 1949), p. 42.

out of Battle Creek. Get an extensive tract of land, and there begin the work which I entreated should be commenced before our school was established here, -to get out of the cities. . . to a place where the students would not see the wayward course of this one and that one, but would settle down to diligent study." Again: "Some may be stirred about the transfer of the school from Battle Creek. But they need not be. This move is in accordance with God's design for the school before the institution was established."[33]

Four days after the Educational Society voted to move the College, the buildings and grounds were sold to the Michigan Sanitarium and Benevolent Association (Battle Creek Sanitarium constituency) to house the American Medical Missionary College. There was nothing to prevent the moving of the school now, except the fact that they needed a place to go. The price of the College agreed to by the Sanitarium was $108,000 and Spalding remarked that this amount was enough to cover the debt and left about $26,000 with which to start the school over again in a new place.[34]

One lesson which Battle Creek taught the Adventists leaders was to shun debt, and although they had many financial problems ahead, they attempted to operate on a sounder basis than before. At Battle Creek there had been a continual problem because of the shortsightedness in choosing the school location contrary to the "blueprint", and what seemed like economy in 1874, was shown to be a very expensive

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[33] Christ's Last Legion, p. 51.

[34] Christ's Last Legion, p. 52.

proposition twenty-seven years later, when after the debts were cared for, they had much less equity than they had had in their original investment.

The problem of finding a suitable location for the new home for the College, was indeed a real one and fraught with many difficulties. First, was the matter of time; school would close in June, and from then till September was a short period to move and set up in the new location. Then there was the problem of money. Even though the school had been sold for a little more than the debt, still there was very little ready cash with which to move or purchase land and buildings. Care must now be made not to repeat the mistakes made at Battle Creek or to make worse ones.

President Sutherland and Dean P. T. Magan travelled the countryside on bicycles with the hope of finding the ideal location which they might secure with what little they had to offer. Sutherland had a year or so previously, through a contact made by Mrs. S. M. I. Henry, been invited to speak to a group of "cultists" in Berrien Springs, a small town located in the southwestern part of Michigan. While there on his visit, Sutherland was impressed with the beauty and the quiet country atmosphere of the place, though he said later that he did not then consider moving Battle Creek College there. However, when it was voted in the spring of 1901 to move the College, he thought of this location and decided to investigate the possibilities. He took a boat up the St. Joseph River to Richardson's landing, and here he looked over the run-down farm, and also the Garland farm higher up from the

river.[35] In both places there were about 272 acres, and the location was about a mile from Berrien Springs village.

The exact prearrangements made at Berrien Springs to bring the Adventist college there are not very clear. Apparently from Spalding, the "cultists", to whom Sutherland had previously spoken, were planning to start a "People's University" there. They were unable to carry through with their plans and were glad to have the Adventists take their option.[36] Barbara Phipps mentioned the locating committee meeting Ed Garland, owner of the Garland farm, who was interested in the college project, and that five dollars was paid as a deposit to bind the bargain.[37] However, two things are certain: the leaders of Battle Creek College decided to relocate at Berrien Springs; and they moved there before they had formally purchased the land for the new school. This seems today like an act of faith, and such it was regarded by the Adventists themselves at that time, but because they were following the "blueprint" they felt assured of success.

As soon as the school year was finished in 1901, the furniture, library, and other loose personal belongings of the college were loaded into sixteen freight cars and shipped to Berrien Springs. Two of the teachers, under their signatures, raised the three thousand dollars needed to make the move possible, and thus a new beginning was made.

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[35] E. K. Vande Vere in personal notes made from his study.

[36] Christ's Last Legion, p. 51.

[37] "The Heritage of E.M.C.," Lake Union Herald, XXXIX (November 11, 1947), 8.

CHAPTER VII

EMMANUEL MISSIONARY COLLEGE - 1901-1924

The removal of the Adventist college from Battle Creek was a definite turning point in the history of the denomination's educational system. As stated earlier, the Avondale school in Australia, under the leadership of Mrs. White and others, by carving a campus out of the wilderness, turning the virgin soil, planting orchards and gardens, raising dwellings and halls of learning, demonstrated by action the value of following the "blueprint," which Adventists believed represented God's plan for them in education. In comparison, however, Spalding remarked: "Berrien Springs had in some respects a harder task, because it had to break ties, which sentiment and habit had formed to hold it to the city and the headquarters of the church. It had to forsake the prestige which it had gained in Battle Creek, and to seek for and train a new order of students, students willing and eager to round out their education by uniting the hand to the head and the heart. Emmanuel Missionary broke the fetters which were in one degree or another binding the educational work of Seventh-day Adventists to the chariot of popular education."[1]

The College, without a home, arrived in Berrien Springs about July 1, 1901 in sixteen freight cars. Every empty barn and shed was engaged for storage space, and the contents of the freight cars were thus scattered around the town. The summer institute for teachers of

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[1] Christ's Last Legion, p. 62.

the new elementary schools and academies was conducted in tents in a grove near the edge of the village. While this was going on, temporary arrangements were being made for the fall term of school.

Berrien Springs, officially became the new home for the College on July 19, 1901, when the Board of Trustees and the Lake Union Conference decided to purchase the two adjoining farms previously spoken for.[2] This new location in the country amply fulfilled the instruction given by Mrs. White. Meanwhile, from her home in California, Mrs. White sent encouraging messages, such as the following: "I hear that there is some thought of locating the school at Berrien Springs, in the southwest of Michigan. I am pleased with the description of this place. . . The good hand of the Lord appears to be in this opening; and I hope and pray that if this is the place for the school, no hand will be stretched out to prevent the matter from reaching a successful issue. In such a place as Berrien Springs the school can be made an object lesson, and I hope that no one will interpose to prevent carrying forward this work."[3] And after the purchase was made, Mrs. White wrote: "The establishment of the school at Berrien Springs had the commendation of God. Those in charge of the school at that place have much to encourage them."[4]

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[2]Joyce, "E.M.C. Divinely Founded, Ideally Located," The Student Movement, XXIV (March 15, 1939), 5, 4.

[3]Ellen G. White in a letter to the managers of the Review and Herald Office, Written from St. Helena, California, July 12, 1901.

[4]Ellen G. White in a letter to Professor Frederick Griggs written from "Elmshaven," August 26, 1903.

Although faced with many difficulties, still the Adventist educators had many things in their favor in the new location. Berrien Springs was a popular place for summer people from Chicago, who could come by boat all the way, and for a few years prior to 1901, the town had been filled with the "cultists" who planned to start the People's University. Since some of the leaders had defected, and the University plan failed, there was room for the Adventists just at the time they arrived. Furthermore, the town had once been the seat of Berrien County. Left as mute witnesses of that fact, were the big Oronoko Hotel, and the abandoned courthouse and the brick jail, which the Adventist were able to secure for their temporary school quarters, until buildings could be erected on the site chosen for the new campus.

Battle Creek College was a name which seemed like a misnomer in the school's new location. Professor Homer R. Salisbury, a member of the faculty, suggested the new name, Emmanuel Missionary College, which was accepted as a prayer and a promise "God with us." The Adventist leaders felt that this name appropriately described their experience, and they accepted each new opportunity as divinely appointed. As the school grew and its graduates went as missionaries to many nations around the world, the school name had a double application to them, for it served as a tie to link them in fellowship with their friends of schooldays and also described their present dependence on God's leading.[5]

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[5]Founder's Golden Anniversary Bulletin (Berrien Springs, Michigan, 1924), p. 7.

From its beginning, Emmanuel Missionary College had a work-study program, participated in alike by both teachers and students. Soon after possession was gained on the farms, in the fall of 1901, the work of making the campus and erecting buildings was begun. The plan was soon set up which divided the time for each student and teacher between the classroom and manual labor and responsibility in an industrial department. With a fresh start, Emmanuel Missionary College was in a position to set the pace for a balance between intellectual and practical education for other Adventist schools.[6]

The first work on the new campus began on the upland part of the farm in a grove of maple trees behind the old farmhouse. Small cottages were built and a summer assembly hall was erected. As an indication of the spirit of sacrifice which prevailed among the leaders, it is recorded that the money for this project was given by Mrs. P. T. Magan, wife of the school dean. It represented her whole patrimony.[7] It should be noticed that the first buildings on the campus provided for the summer institutes for teachers, these institutes became a regular feature of the E.M.C. program as the elementary and secondary schools increased.

Manual Training had a large share in the plans of the school. This was shown by the fact that the first two large buildings on the new campus were the Domestic Arts Building and the Manual Arts Building.

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[6]E. A. Sutherland, "From Infancy to Youth," Founder's Golden Anniversary Bulletin, p. 23.

[7]Christ's Last Legion, p. 59.

These new structures were named for the purpose for which they were intended to be used eventually, but in the meantime, until more construction was completed, they served as dormitories and for the other school needs. Classes began on the new campus in the fall of 1902. Mrs. W. E. Straw, one of the students that year, later told of the school's attitude toward the work program. She said: "If one thing was stressed above all others, it was that the hand as well as the head and heart should be trained for usefulness. . . Here manual labor was crowned with a halo of dignity, something deserving of our deepest respect, and most earnest endeavors. It was impressed upon us that the education given in our schools was to be different from that of the worldly schools because we were being trained for a different kind of work."[8]

The policy of having no gradnation or granting of diplomas, which was pointed out in the previous chapter under the Sutherland administration, was continued when the school was set up at Berrien Springs. Prominent on each page of the calendars for the years 1902 and 1903 was the thought, "Emmanuel Missionary College stands for educational reform." The classical courses were abandoned, and anything that even smacked of the old type of education was dropped. "Reform" was a ready watchword as every effort was made to practice the "blueprint". The school attracted young people who were mature in their thinking, and whose main goal in life was to serve humanity. Professor J. G.

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[8]Barbara Phipps, "The Heritage of E.M.C.," Lake Union Herald, XXXIX (November 11, 1947), 8.

Lamson, in describing the academic standards of the school at that time said: "The incentives to study, so prominent in other schools, were repudiated. The love for preeminence in classwork, development of class spirit; the rewards and emoluments so often held before students; the desire for display and preferment which abides to a greater or lesser degree in every human heart; the pomise of promotion and all graduation glories,--all these were laid aside."[9] The school did promise certificates which showed the student's achievements, and offered to give proper recommendation to those who qualified as competent to go to the mission fields, but the policy was plainly stated in the school bulletins, "Degrees and diplomas are not granted."

A real crisis came to the struggling college when suddenly in 1904 President Sutherland, Dean P. T. Magan, Miss M. Bessie De Graw, and Mrs. Alma Druillard resigned from the faculty to start a self-supporting school in Madison, Tennessee. Elder N. W. Kauble of Illinois was brought in as Sutherland's successor, and the academic policies remained much the same. It was a time of difficulty, because the school program reflected to a great degree the personality and drive of the faculty group which left. The prospectus of that year gave a clue to the serious mind of the new staff, as it stated: "All students are expected to be Christians, having a definite object in view."[10] There were three main divisions to the curriculum, under the headings of

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[9]Justus G. Lamson, "The Past Twenty Years of Achievement," Founder's Golden Anniversary Bulletin (Berrien Springs, Michigan, 1924), pp. 24, 25.

[10]Lamson, p. 24.

Intellectual Classes, Industrial Training Classes, and Practical Missionary Training Classes. This line-up of courses and the general tenor of the prospectus suggests that the new administration might have lacked some of the spark of the group which left, but that a very similar program would be continued.

Under Elder Kauble's direction, the students were encouraged to share responsibility in the industrial program with their over-burdened teachers. Since the enrollment was relatively small, the students were taught to think of the school as a family and to take care of the school property as if it were their own.

Professor Lamson reported a case which showed that the idea of common ownership and responsibility really took root with some of the students. A young man was taken in before the faculty for discipline. He had taken his young lady-friend for a buggy ride, with neither permission nor a chaperon. The student admitted that he had taken the young lady for a ride, but he claimed that his action was all right. He asked, "Are we not taught that all this property here is our property?" When answered in the affirmative, he replied, "Then I don't see how you can discipline me, for all I did was to take 'my' horse, and hitch him to 'my' buggy, and take 'my' girl out for a ride." Lamson remarks that "little by little the word 'cooperation' was dropped from the calendar."[11]

A change in policy was brought about in 1908, when Professor O. J. Graf became president of the school and steps were taken which

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[11]Lamson, p. 25.

enabled Emmanuel Missionary College to take on full college status. A hint to what was coming might have been noticed when the new president was hired, for he asked for a few weeks leave, before he took over responsibilities at the school, that he might finish work at the University. Under Graf's leadership a solid curriculum was developed and 1909 witnessed the first graduating class of Emmanuel Missionary College. The next step was taken in 1910, when the Lake Union Conference authorized the incorporation of the school under the College Act of Michigan and empowered it to bestow literary degrees upon its graduates.[12] It might be expected, from former experience, that the pendulum would swing back the other way and that much which had been gained by the move to Berrien Springs would be lost. However, this was not the case, Professor Graf was an educator who believed in the program outlined in the "blueprint", and contrary to the interpretations of some of the leaders, the "blueprint" did not condemn the new policies. As recorded by Barbara Phipps, "Under the leadership of O. J. Graf, the school was made conscious of the deep spiritual needs of our youth, and the vision of world-wide service which has sent our graduates to the uttermost parts of the earth."[13] The College made great strides in development and growth under the well-balanced program of President Graf.

Since the new policy of the Graf Administration marked the end of

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[12] Emmanuel Missionary College Bulletin 1954-1955, XLIII (Berrien Springs, Michigan, 1954), p. 22.

[13] "The Heritage of E.M.C.," Lake Union Herald, XXXIX (November 11, 1947), 8.

fluctuation from degrees to no degrees, it might be well to make a few observations on this matter. When the school began in Battle Creek it was under qualified men who were trained in secualr universities. It was difficult for them to fully comprehend the philosophy of the "blueprint", and of course since this was their first attempt at education, Seventh-day Adventists had no precedent to go by. Mistakes were made and disaster came to the school in 1882, and it was closed. After this experience it seems natural that the church leaders should veer to the other extreme, and it will be remembered that Mrs. White spoke against this attitude. Professor Graf came upon the scene when there was some confusion among Seventh-day Adventist educators on the matter of granting degrees. Union College in Lincoln, Nebraska, was one Adventist college which was granting degrees and giving out diplomas. The Adventist youth were asking, "Why is it wrong to have deplomas and degrees at Emmanuel Missionary College, while it is done at Union?" In this situation, Professor Graf appeared to be a man who understood the past experience, clearly saw the problem, and answered it by standing firmly for the principles of the "blueprint", while at the same time he held out for a strong curriculum of solid and practical courses.

The position of Mrs. White in regard to having Adventist schools accredited was made quite clear in the Review and Herald of October 15, 1903. She wrote, "The youth and those more advanced in years who feel it their duty to fit themselves for work requiring the passing of certain legal tests should be able to secure at our Union Conference training schools all that is essential." Yet Emmanuel Missionary

College would not even graduate its students for five years afterward. Today Adventist educators use the quotation above as a basis for accrediting their schools. Seventh-day Adventists operate a grade A medical college and dental school at Loma Linda, California. In order to meet legal standards, the students at these schools must receive their premedical and predental training in accredited colleges. The same requirements hold true for students who wish to be accepted for advanced study at the universities, or to fulfill specifications for state teacher's certificates. Even though the requirements for accrediting schools are questioned by some Adventists today, the stand taken by Emmanuel Missionary College in 1910 is still guiding the Adventist educational system.

Notice should here be taken of Battle Creek College which was revived in 1903 and continued until 1938, part of that time functioning mainly as a junior college.[14] As has been mentioned earlier, on April 16, 1901, the College plant was sold to the Battle Creek Sanitarium constituency, to be used as a home for the American Medical Missionary College. For two years classes were carried on at the school and it functioned without a name. This may seem strange, but it must be remembered that the medical school was legally conducted under a charter from the State of Illinois, and the last part of the course was taken in Chicago. The classwork carried on at Battle Creek was closely allied with the College before its removal. The problems which culminated in 1903 included the following items: premedical requirements were

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[14] The Battle Creek Enquirer and News (December 15, 1943), 9:3.

made more rigid and reached the point where the medical student must receive his training in an accredited high school or college; there were several hundreds of Adventists, still living at Battle Creek, who needed educational facilities for their youth; and since the original charter of the College would not expire for years, the school was revived under its original name.[15]

Difficulties between Dr. Kellogg and the denominational leaders were reaching the crisis stage at this time, and the opening of the College only served to make these conditions worse. Finally, about 1907, the control of the Battle Creek Sanitarium, and consequently the revived College passed entirely out of the orbit of the Adventist church. The American Medical Missionary College, because of the increasing pressure from raised standards, merged with the Illinois State University in 1910.[16] Dr. Kellogg seemed intent on keeping Battle Creek College in operation, even after the American Medical Missionary College ceased to exist. He contributed sixty thousand dollars a year to the maintenance of the College, so it is reported, until by the time it closed in 1938, he had a million or more dollars invested in it.[17]

Industries have been a very important part of Emmanuel Missionary College from its beginning. The first industry at Berrien Springs was agriculture which began with the purchase of the farms in July, 1901. Since the school is located in the fruit belt, the vineyard of about

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[15] Christ's Last Legion, p. 132.

[16] Christ's Last Legion, p. 146.

[17] Battle Creek Enquirer and News (December 15, 1943), 10:8.

thirty acres and the small fruits section were an important part of the farming in the first years of the school. Dairying, first with Red Poll cows and later with Guernseys, Jerseys, and Holsteins has also been a prominent feature of the industry. During the presidency of N. W. Kauble (1904-1908) and the farm managership of Sidney A. Smith (1918-1928) poultry raising and egg production were energetically promoted. The first greenhouse was erected in 1918, and another in 1939-1941 have added that feature to farming, while gardening has ever occupied an important segment of the industry in supplying food for the school cafeteria. Agriculture is more than an industry to supply work for the students and food for the school; it has become one of the major courses in the College. Emmanuel Missionary College has set the pace in the basic industry for all of the Adventist schools and for many years has offered the most complete course in agriculture.

Two other industries have been prominent at Emmanuel Missionary College from the beginning; namely, carpentry, which metamorphosed from the building and construction in the early days to the College Wood Products, which appeared on the Board Minutes from 1923 forward, and printing, which had its beginning on September 11, 1901. On that date the College Board bought a private printing business for the price of its debts of $516.78. The printing business was first located in rented quarters in the village and was known as the "Training School Publishing Association." Early in the summer of 1902, Advocate Hall was erected on the new campus, and named after the Department of Education journal which the school press printed. This building served

as the home of College Press until 1941 when it was replaced by the new Industrial Arts Building.

There were also several lesser industries at the College. The laundry for many years was carried on for the needs of the school family alone, but in 1955 it was advertised in the neighboring communities as a "commercial laundry", and in that sense is one of the newest industries. Broom making, which was operated for a brief time as a private industry; dressmaking, which had a short experience from 1919 to 1923; and canning, which began in 1904 for the purpose of preserving all the surplus fruit was continued until 1928, all made their contribution to the balanced program which has been attempted at Emmanuel Missionary College as it has followed the "blueprint" of helping its students in the harmonious development of the head, heart, and hand.[18]

Another consideration of the industrial program concerns the monetary side of the various enterprises which through the years have furnished the means for a large portion of the enrollment to obtain a Christian education at Emmanuel Missionary College. On the other hand, from the standpoint of the school, the industrial program has furnished the College with students and cash which is so necessary in a small private institution with only limited financial backing outside its own personal resources.

A very important part in the decision to move Battle Creek College

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[18]Emmett K. Vande Vere, Official historian of the College supplied most of the material on the section about the school industries.

involved the financial policy of the "blueprint" which called for shunning debt and maintaining a sound economy. In the construction of the new college plant, it seemed necessary to erect the basically needed buildings as quickly as possible, and of course some debt was incurred. The sale of Christ's Object Lessons provided much substantial aid in the earlier years,[19] but Emmanuel Missionary College was constantly growing and expanding and the financial needs were great. True to the sentiment of working for the ideals of the "blueprint", which remained quite constant, a movement was begun in April 1915 to rid the school of debt.

Perhaps the most important part of any school is its students, and their loyalty and spirit go far in making the institution a success. School spirit ran high at the College, as the students under the enthusiastic leadership of one of their members, H. J. Klooster, a red-haired boy from Chicago,[20] set out to raise five thousand dollars, their apportioned share of the debt. The campaign was aided by the first number of The Student Movement, which since its appearance in August 1915 has been the school paper and the student's means of dispersing the spirit of loyalty and enthusiasm. By the beginning of school in September there were thirteen hundred dollars yet to be raised. The campaign seemed to go slowly during the fall, but the spirit of enthusiasm and devotion did not vanish, which fact was shown by an article in the December issue of the Student Movement, "Whether in prayer bands,

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[19] F. Joyce, The Student Movement, XXIV (March 15, 1939), 5.

[20] H. J. Klooster became president of E.M.C. 22 years later.

worship, or chapel, the matter of the debt is heard in every prayer." "Victory Day" was December 19, and exactly a month later Conference funds finished off the debt.[21] Part of the closing exercises that year consisted in the burning of the notes, signifying that Emmanuel Missionary College was debt free.[22]

Student leadership and school spirit were very strong throughout this period. It was evidenced in the publishing of the Student Movement, and the sentiments expressed in its editorials. It took the form of deeds, when in the school year 1918-1919 though classes were twice suspended because of the influenza epidemic, the student body went out and raised over twelve hundred dollars in one day for missions. Although the enrollment barely passed the three hundred mark in January 1919, school spirit again asserted itself that spring when the students raised six thousand dollars in 29 days for a new music building.[23]

An indication that the venturesome spirit, shown in the founding of the school at Berrien Springs, was still alive was manifested when the College unveiled its own radio station, W E M C in 1921. "The Radio Lighthouse" was operated from 1921 to 1929. The project was not as important in the light of its accomplishments as it was in demonstrating the underlying purpose of the school. The station was not

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[21] Laurence Downing, "E.M.C. Spirit Through the Years," The Student Movement, XXIII (March 17, 1928), 1.

[22] F. Joyce, The Student Movement, XXIV (March 15, 1939), 5.

[23] Downing, p. 1.

used as a commercial venture, but rather as a missionary enterprise. In 1925 the students rallied behind the struggling station and raised $5,000 to keep W E M C ,one of the country's earliest radio outlets, on the air.[24]

The first period of Emmanuel Missionary College, from its beginning in Berrien Springs until the golden anniversary of the school in 1924, was a triumph for the "blueprint" of the Adventist educational system. The period ended much as it began with a building and expanding program under the efficient leadership of President Frederick Griggs. Several new buildings were erected during his administration which lasted six years. The pioneers of the school's early days, who gathered at Berrien Springs March 11, 1924, for the Golden Jubilee of the first Adventist College, expressed themselves freely as they observed the progress which had been made through the intervening years and reminisced about the hundreds of classmates scattered around the globe carrying out the original purpose of the school. They were glad for every sacrifice made in the past to promote Christian education, and testified to the wisdom shown in founding the school in Berrien Springs.

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[24]Downing, p. 1.

CHAPTER VIII

THE EXPANSION AND GROWTH OF E.M.C. 1924-1956

The history of Emmanuel Missionary College over the past thirty-two years has been largely a story of growth and expansion of the foundation and framework which was erected earlier. The account of this period deals more with the struggles involved in maintaining and enlarging that which already existed, rather than experimenting on a charted, yet untried way. This period witnessed the growth and development of the physical plant of the College, from a few buildings, quite overcrowded and meagerly equipped, to a well-planned campus with many modern structures, amply furnished to accomplish the task required of modern education. The ambition to achieve the ideals of the "blueprint" has remained a prominent part of the College program, while the scholastic goals have been progressive, though not compromising with long-held principles, yet not entirely aloof from the educational world, at large.

An educational institution, worthy of the name, must be more than buildings, and yet buildings are important essentials which mark a school's progress and utility. The growth of the physical plant of Emmanuel Missionary College, during this last section of its history, is divided into two different eras by World War II. Up until 1940 buildings were erected in much the same manner. As a need arose and the means were secured, buildings were constructed, usually one at a time, and were built without the benefit of a master plan for the

campus. In the latter part of the period, construction was carried on as a part of a long-range program or series of programs to mold the College plant into a well-planned modern campus. Also characteristic of this period since 1940 has been the substantial backing of the building program by the Conferences in the Lake Union as they have endeavored to keep the College on a stable financial footing. Buildings on any campus soon come to mean more than the mere orderly assembly of building materials, so as to serve the utilitarian needs of the institution. Buildings are linked to living experiences and remembrances and thus become important items in the history of a school, especially as they indicate trends of growth and life which are identified with the foundations of the institution.

Student and faculty cooperation was demonstrated in the erection of the new Auditorium in 1926. Student enthusiasm was put to work to help raise the forty thousand dollars needed to build the Auditorium, which was planned to seat twelve hundred people. By March, three-fourths of the goal was reached and construction was soon begun under the supervision of J. R. Sampson. All of the work on the building was done by the students and teachers. The first meeting was held in the new chapel on Thanksgiving Day, that year, and eleven months later a new Moller three-manual organ was added.[1]

Even a depression cannot stop school spirit. This fact was demonstrated when in April 1931, the students of Emmanuel Missionary College accepted the responsibility to raise "Twenty thousand in six weeks",

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[1]Laurence Downing, "E.M.C. Spirit Through the Years," The Student Movement, XXIII (March 17, 1935), 1.

for a new Science Hall. The first of May the official ground-breaking was held for the new building. Much of the success of this undertaking was attributed to Dr. Hoen, the head of the Science Department, whose energetic influence led to the completion of the building in 1932.[2] There are many experiences involved in the struggle for a much-needed project, like this, which make the achievement mean much more to a school than simply the material gain of another building.

The industrial program at the College was a definite aid in keeping up the enrollment during the depression years, when it was necessary for so many students to earn their way through school. One of the largest industries at the College was the woodworking shop, which was begun about 1923 and was favored with a marked expansion during the 1930's. An important step was taken on January 1, 1934, as the factory at Broadview College, in Illinois, and the plant at E.M.C. amalgamated as the College Wood Products, under one management. This joint arrangement continued until it was terminated in 1952. The College Wood Products plant was moved into its new brick structure in August, 1935. This new building, located on one corner of the campus, was of simple one-story construction with a floor space of 31,800 square feet. The College Wood Products, carried on a strong program during the depression years and since, and has been the means by which many students have been enabled to acquire a college education.[3]

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[2] Downing, p. 1.

[3] E. K. Vande Vere, the official College historian in personal notes to me on the growth of the industries.

Emmanuel Missionary College was granted junior college ranking by the North Central Association in 1922, and after that time the successive administrations of the school worked toward the goal of full accreditation which was finally achieved in 1939. One of the big steps taken toward reaching the desired goal was the erection of the James White Memorial Library in 1937. Before this the library facilities had been very meager and crowded. The new brick building of fireproof construction, had ample space for two hundred students in its reading rooms. Its stacks which are now crowded with over 47,000 volumes, were at the time of the erection of the Library thought to be commodius as they accommodated the 20,000 volumes with room to spare.[4] The dedication of the new Library was held at commencement time in 1938.

The coming of World War II and the years which followed, ushered in a period of great expansion at Emmanuel Missionary College. As a prelude to the expansion, the Engineering Building, housing the central heating plant, laundry and maintenance departments, was built in 1940. In 1941, President H. J. Klooster announced the expansion plans of the College Board which had authorized the expenditure of $175,000 during the next two year period. This was a definite step toward the formation of the modern campus at E.M.C. In this two-year program emphasis was placed on the industrial phase of education, as the first building erected was the new home for the College Press. The second

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[4] Emmanuel Missionary College Bulletin 1954-1955, XLIII (Berrien Springs, Michigan, 1954), 25.

floor of the structure was planned for vocational training classes in printing, woodworking, and machine shop. The next building added to the campus was the new Administration Building, begun in 1942 and finished the following year. This fireproof brick structure, completed at the cost of $150,000, housed the administration offices, offices of instructors, and classrooms. With the completion of this structure the two-year plan for campus expansion ended.

Anticipating the end of the war and the return of veterans to the College, the new president, Alvin W. Johnson, on March 10, 1944, announced to the student body the Board's approval of a second expansion program with an outlay of $490,000 covering a six-year period.[5] This building program has been extended to the present time with the estimated costs soaring correspondingly. The first need cared for in this plan was Lamson Hall, a new fireproof one hundred and fifty room women's dormitory. This new building filled a real need when the enrollment, swelled by returning service men and women, went over the twelve-hundred mark for the first time in 1947, the year the new dormitory was opened.

The teacher-training program was greatly augmented by the construction of the Education Building in 1948. This new structure was built beside the Administration Building and was of similar construction, except it was only one story in height. It housed both the elementary and secondary training schools, and was so constructed that

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[5]"Board Approves $490,000 Building and Improvement Program," The Student Movement (March 10, 1944), 1.

each school occupied a separate wing of the building, yet could share the large assembly room.

The other buildings constructed in the expansion program have included the following: in 1950, the Physical Education Building used also as a large auditorium for capacity audiences; the following year, the College Service Center containing a supermarket, bookstore, barber-shop, beauty parlor, and post office; in 1953, the three-story brick Music Hall; the Agricultural Building in 1954; and, the Life Sciences Building, erected in 1955, providing for the Departments of Biology, Home Economics, and Nursing Education.[6]

In all of the expansion and growth of Emmanuel Missionary College, one is reminded of a conscious attempt on the part of the administration to work toward the ideals of the "blueprint". This is especially true in the matter of industrial education. One of the purposes in relocating Battle Creek College in 1901 was to get out of the city and its environment, and another, equally important reason was to acquire land where the students could engage in agriculture. In an unsigned article in the Lake Union Herald on "Modern Agriculture at E.M.C.," the program carried on in farming at the College first was justified by a quotation from Mrs. White which said, "In the cultivation of the soil the thoughtful worker will find that treasures little dreamed of are opening up before him. . . The constant contact with the mystery of life and loveliness of nature. . . tends to quicken the mind and

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[6]Emmanuel Missionary College Bulletin 1955-1956, XLIV (Berrien Springs, Michigan, 1955), 25.

refine and elevate the character, and the lessons taught prepare the worker to deal more successfully with other minds."[7] This article indicated two things: first, though Mrs. White has been dead since 1915, Adventist educational leaders are still using the instruction she gave as a guide to lead them in their planning; second, the definite part agriculture has continued to occupy at the College since the time it was relocated at Berrien Springs in 1901.

Mindful of the "blueprint" the College has expanded its former acreage until at the present time it has approximately 440 acres. Under the direction of a capable staff of teachers the Department has carried on a seven-point program, the chief aim of which has been to strengthen agriculture education throughout the denomination. As stated in the article, the four immediate objectives of the school farm are: 1. to serve as a laboratory for students in agriculture; 2. to provide help for students on their expenses; 3. to act as a commercial enterprise serving as a model in business management; 4. to supply fruit, vegetables, eggs and dairy products for the school cafeteria.[8] These objectives correspond with various purposes suggested in the "blueprint", and they also indicate why Emmanuel Missionary College, since its beginning, has been the leading Adventist college in agricultural education. The Department, for several years, has offered two courses; one leading to a certificate, after two years study; and the other

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[7]"Modern Agriculture at E.M.C.", Lake Union Herald, XL (January 6, 1948), 16.

[8]"Modern Agriculture at E.M.C.", 16.

leading to a Bachelor of Science degree in Agriculture.[9]

The leading industries at the College at the present time, besides agriculture, include the Bindery (beginning in 1934 as a private industry and becoming an official industry of the school in 1940), College Wood Products, College Press, Service Station and Store. Besides the industries, work is provided for students at the cafeteria, in the engineering, maintenance, and custodial departments. The following figures indicate the value of the industrial program. To the student it is education and the means to an education. To the administration it is a means of cash income and an enlarged enrollment.

1955 incomes:

Industrials	-	$633,006.94
Cafeteria	-	183,760.84
Total		$816,767.78

1955 gains:

Industrials	-	$34,270.63
Cafeteria	-	22,416.89
Total		$56,687.52

1955 total value of labor supplied to students was $412,362.00.[10]

A long felt need among Seventh-day Adventist educators, has been for an industrial arts course which might be offered to those students whose aptitudes and interests could best be served by such a course. This need was at least partially met when a two-year curriculum in Vocational Arts was announced to begin in 1955. Included in this course were: Machine Shop I, II, Blueprint Reading, Sheet Metal Work,

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[9] "Modern Agriculture at E.M.C.", Lake Union Herald, XL (January 16, 1948), 16.

[10] Dr. E. K. Vande Vere, official statistics from E.M.C.

Materials of Industry and Manufacturing Processes, Machine Shop III, IV, Oxyacetylene Welding, Arch Welding, and Auto Mechanics.[11] In reporting on the work in this curriculum, reference was made as usual to the "blueprint".[12] "Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training."[13] Again it should be noticed that although they have been slow in following out the "blueprint" in many ways and are still far from reaching all of its ideals, Adventist educational leaders are making attempts to follow the pattern. An observation might be in order here, the instruction given to Adventists along this principle of industrial education came to them at a time when the secular schools, on the most part were doing little or nothing about it. Adventists might have followed their professed faith in the "blueprint" more closely and become leaders in the field, instead they lagged behind in industrial education, and let the secular schools set the pace.

During this period in the history of Emmanuel Missionary College, great strides have been made in developing a standard in curriculum, staff and physical plant which has met the specifications of the

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[11]"New Industrial Arts Program Now Offered At E.M.C.", Lake Union Herald, XLVII (July 12, 1955), 16.

[12]J. G. Galusha, "A Report on Auto Mechanics," Lake Union Herald, XLVII (November 15, 1955), 8.

[13]Ellen G. White, Education (Mountain View, California, 1903), p. 218.

accrediting agencies of secular and denominational education. The College Bulletin states: "Emmanuel College is accredited as a college of liberal arts by the North Central Association of Colleges and Secondary Schools, and is approved by the State Board of Education of Michigan and the New York Board of Regents. The College is a member of the Association of American Colleges."[14] Since July 28, 1910, when the school was incorporated under the College Act of the State of Michigan and empowered to bestow full literary honors on its graduates, Emmanuel Missionary College has broadened its curriculum until at the present time it grants degrees of Bachelor of Arts in liberal arts courses, of Bachelor of Science in eight courses, and of Bachelor in Music Education.[15]

Since the days of President Graf's administration, beginning in 1908, a definite policy has developed which included an effort to fill the College staff with teachers who were qualified in their academic training, and who were also devoted to the ideals of the "blueprint". Frequent references are made to teachers attending the universities during the summer, or special leaves of absence so requirements might be fulfilled to meet academic specifications. In his annual report to the Board in 1955, President P. W. Christian said, in speaking of his staff, that Emmanuel Missionary College had a faculty second to none in Seventh-day Adventist schools. The present staff of forty-eight, of whom twenty-three are women, include the teachers at the

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[14] Bulletin 1954-1955, p. 22.

[15] Bulletin 1954-1955, p. 39.

elementary and secondary training schools. He reported that of the total staff, fifteen hold doctor's degrees and thirty-four master's degrees. To show that the emphasis was not on degrees alone, President Christian stated that the aim was still paramount at E.M.C. to keep the school as a missionary college.[16]

In the original "blueprint" for the Seventh-day Adventist educational system there was outlined a plan calling for the harmonious development of the whole person. A very definite part of the education given at any school is the social life of the institution. The social activities at Emmanuel Missionary College include the Student Association, of which every matriculated student is a member, the dormitory clubs, and the departmental clubs. There are no fraternities or sororities, but there are several programs and social events throughout the year. Musical organizations such as the College Orchestra, Band, the glee clubs and choir, and a special group of singers known as the Collegians are very active.[17] Some of these groups travel throughout the four states[18] of the Lake Union Conference giving programs for the school.

The emphasis is placed on religious training and activities at the College. Besides the daily worships, and the chapel periods, there are special week-end services each week with opportunity for much

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[16]P. W. Christian, "A Report on Emmanuel Missionary College," Lake Union Herald, XLVII (February 15, 1955), 8.

[17]Bulletin 1954-1955, pp. 28, 29.

[18]The four states are: Illinois, Indiana, Michigan, and Wisconsin.

student participation. There is a high interest at the school in training for foreign mission service. An example of this interest was shown in 1946 when in response to a call, one hundred and fifty young men and women signed cards indicating their desire to serve God in some foreign field.[19] Each year the students of the College raise thousands of dollars in the Ingathering campaign (the church's yearly drive) for missions. The students carry on a definitely planned missionary program in the surrounding communities, sponsoring such activities as temperance teams, sunshine bands to hospitals, jails, and homes for the aged. Each year the students have a special week during which they conduct a "Quest For Christ." The whole program of the College is carried on in such a way as to make Christianity appealing to youth.

So far in this study on the Seventh-day Adventist Educational System, most of the attention has been focused on Battle Creek College and its successor Emmanuel Missionary College. The reason for this emphasis is not that Adventists place more importance on higher education, for such is not the case since, the whole system has been developed. Rather the story of the College is stressed for the following reasons: for several years the College was the only school conducted by Adventists in Michigan; the struggles for developing a school like the "blueprint" were first and more clearly worked out in the College; the general sponsorship of the elementary and secondary

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[19]"E.M.C.-Foreign Missions," Lake Union Herald, XXXVIII (July 2, 1946), 8.

schools came from the College and its training school; and, the "blueprint" principles are very similar for the entire educational system, so that much repetition would be given if the complete stories were told of all the schools. However, the entire history of the system must include something of the other schools.

The distinctive features of Emmanuel Missionary College are very similar to the distinctive features of all Seventh-day Adventist schools of every level and in any country. The following distinctions are given as seen by a Seventh-day Adventist educator. Seventh-day Adventists are by no means unique in these distinctions, yet put all together in one system they bear the stamp of the "blueprint" and hence are marked as a separate and distinct organization.

Emmanuel Missionary College is distinctive in its industrial and self-help program. This feature has drawn favorable comment from educators outside of the denomination's ranks. One of the benefits derived from this program is that students leave the school already acquainted with the meaning of work. The employment program also contributes to the democratic ideals of the campus, and lends emphasis to the dignity of labor.

A second distinctive feature of E.M.C. is its attitude toward intercollegiate athletics. With the heavy demands for time in the industrial program, there is no opportunity for developing teams for intercollegiate competition. Then too, it is felt by the administrators that too much emphasis on competitive sports deters from the main objectives of the school. The College leaders plan for a physical education and recreation program including as many of the student body

as possible, thus making athletic activity available to many instead of narrowing the program to a few as would be the case in intercollegiate sports. They conduct an intra-mural sports schedule with free participation.

The all inclusive character of the social program is another distinctive feature of E.M.C. campus life. There are no fraternal organizations, and the extra- curricular activities are planned to foster participation by the greatest number of the student body.

Other distinctive features are: a strong educational program to build a system of honors work, placing character building as a paramount objective, and inculcating in its students a desire to excel not for personal gain or glory but for the benefit of others; and, finally, the devotion of the faculty to the principles of Christian education. As an examiner of the College once remarked, "It would require no great effort on the part of the examiners to call the activities of the devoted faculty of this institution 'contributed services.'"[20] It should be remembered that these distinctions were pointed out by a president of the College, and possibly his evaluations are biased, but at least these appraisals serve to show how Adventists view their own system of education and why they conduct it as they do.

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[20]H. J. Klooster, Lake Union Herald, XXXI (August 1, 1939), 1.

CHAPTER IX

ADVENTIST SECONDARY EDUCATION IN MICHIGAN

The Seventh-day Adventist educational system, like that of many other churches began at the top with the college. In Battle Creek College at first there was little or no distinction between the college level classes and the secondary level. For sometime the classes which would ordinarily be called secondary courses were carried on as make-up work for those students whose former training was deficient in preparation for college.

Many of the early Adventist schools which started between 1882 and 1900 were called academies, but later they grew into colleges. They were not primarily designed for secondary work, but rather to serve their own local areas, far removed from the College at Battle Creek. These schools were called upon to supply teachers, ministers, and other professional workers, so that it was necessary to offer work above the secondary level as soon as possible. Examples of this were the first two denominational schools organized after Battle Creek College in the spring of 1882. The first of these schools, Healdsburg, California, became a college three months after it was founded, the second, South Lancaster Academy in Massachussetts, several years later, became Atlantic Union College.[1]

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[1]Arthur W. Spalding, Captains of the Host (Washington, D. C., 1949), p. 451.

Sometime prior to 1896, the Battle Creek College had developed a separate curriculum for its secondary students up to the twelfth grade. This work was under the leadership of Professor Frederick Griggs. This school, located in the College plant, was simply separated for administrative purposes, and served as a preparatory course for the more advanced work.

The elementary school movement among Adventists, which began in earnest in 1897, brought with it a need for intermediate schools covering the tenth grade, and academies giving work equivalent to the high schools. These schools were kept at the tenth grade level as long as possible by the educational leaders as a favor to the College at Berrien Springs, because a large proportion of its students were on the secondary level.

The system of secondary schools in Michigan began with the founding of Cedar Lake Academy, and today there are four such schools in this State. There are also several intermediate schools in Michigan, but since they are carried on in connection with local elementary schools, and sponsored by the churches where they are located, they will be covered in the next chapter.

The first of these Seventh-day Adventist secondary schools was located in an Adventist community at Cedar Lake Michigan. These schools were called "academies" from the first, and this is the term used for all Seventh-day Adventist secondary schools since.[2] The word

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[2]Clinton W. Lee, Outcomes of Seventh-day Adventist Secondary Education in Michigan, Master's Thesis written for the Department of Education, (June 1949) University of Michigan, Ann Arbor, p. 23.

"academy" was a term used to designate a certain type of school which was established in this country early in its national history, "in opposition to the formalized Latin grammar school. . . It sought to give life, meaning, and practical utility to education by placing emphasis upon the vernacular, the sciences, and the social studies, as well as upon classical languages."[3] It may be significant to note that these academies in the United States had to a large extent given way to the public high schools just at the time when the Adventist academies were begining.

Education for their children was first started by the Adventist families living at Cedar Lake, Michigan in the 1880's with Professor G. W. Caviness and his wife as the first teachers.[4] William S. Nelson, an Adventist lumberman, was one of the leading lights in founding the Academy. For economic reasons, because work was not easy to obtain where the seventh-day Sabbath was kept, many Adventist families had moved to Cedar Lake to work for Mr. Nelson. When it became known that the Adventists were planning to start a secondary school, the Cedar Lake school district voted to sell a large school building with two acres of land to the Michigan Conference for the purposes of an Academy for the sum of five dollars and other considerations.[5] Professor J. G. Lamson, the first principal of the school, arrived at Cedar Lake

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[3]William E. Drake, The American School in Transition (New York, 1955), p. 145.

[4]Captains of the Host, p. 661.

[5]J. G. Lamson, "The Story of Cedar Lake Academy," Lake Union Herald, XXII (May 14, 1930), 1.

on December 28, 1898, and the final transactions for the transfer of the property were made. The first term of school opened January 16, 1899 with thirty students present. A few of the students were Cedar Lake residents, but most of them came from away.

The first years at Cedar Lake Academy were not easy, and school was carried on under the most primitive conditions, but step by step progress was made in acquiring buildings until a few years later a fine institution emerged. The educational leaders of the school were familiar with the "blueprint" and they endeavored to profit by some of the obvious mistakes made at Battle Creek College. The school was located in pleasant rural surroundings where land for farming was secured and the work- study program was begun at once.

Cedar Lake Academy was founded in faith, and from the beginning the pioneers of this educational adventure had confidence in its eventual success. The advantages its founders saw in the Cedar Lake school were enumerated in the 1902-1903 bulletin; "The retired location of the school insures freedom from the corrupting influences of the city. There is no saloon or gambling hall within three miles. The high and dry elevation, abundance of pure water, clean neighborhood and frequent mails, all make this a desirable location for a school."[6]

Emmanuel Missionary College Academy began when the school was located in Berrien Springs in 1901. At first the majority of the students were on the secondary level, and little attention was given to setting up a curriculum on the accepted standards of secular education. Later

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[6]Golden Anniversary Number of Cedar Memories - 1948.

on as the school began to take shape as a college, the secondary school was separated from the higher levels, and became a part of the teacher training program and in 1922 was accredited by the North Central Association.[7]

Because of the large church membership in and around Battle Creek, school work was continued there after the College moved to Berrien Springs in 1901. This institution took the name of Battle Creek Academy and carried on its functions in the old Battle Creek College administration building until Dr. Kellogg revived the College in 1903.[8] The next year a small building was erected at 245 Kendall Street, and the school moved in September 6, 1904, where classes were held until it burned on April 11, 1945. The church then started a movement to locate the school out of the city area on a tract of forty-five acres of land, where there was room to erect a school plant with ample room for emphasis on vocational training. After two years in temporary quarters at the airport, the school moved into its new home at 180 Welch Avenue in the fall of 1948.[9]

The fourth of the Michigan Adventist academies was established at Holly. Though it was the smallest to begin with it has become the largest and best equipped today. On September 22, 1904, the East Michigan Conference of Seventh-day Adventists at their annual session in

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[7]Lee Thesis, p. 27.

[8]Lee Thesis, pp. 23, 25.

[9]Battle Creek Academy Bulletin 1952-1953, p. 5.

Flint adopted unanimously the following resolution: "That we take immediate steps to raise $5,000 for the purpose of establishing an academy in the East Michigan Conference."[10] Four days later the president and superintendent of education, Elder E. K. Slade and Professor J. G. Lamson, were authorized to look for a suitable location for the school. Their search led them to a farm near Holly. After looking over the grounds and buildings, the two men knelt in prayer across the road from the farm, and asked for guidance. It is recorded that, "They arose from prayer convinced that this was the place for the school."[11] The necessary arrangements were made to purchase the farm, and the first term of school was opened in the big farmhouse on January 17, 1905 with six students. Later the enrollment reached seventeen. Professor and Mrs. J. G. Lamson, the founders of Cedar Lake Academy, were the teachers.

The founders of the new academy, which was named Adelphian, set a good example in following the "blueprint". In the first prospectus a balanced education was promised those who might attend. "As rapidly as arrangements can be made thorough instruction will be given in several trades and first-class teaching in the texts. . . The school was planned to take the place of High School in the Seventh-day Adventist school system and has been set to do special work in teaching, moral and manual as well as the mental phase of the human being."[12]

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[10] Adelphian Academy Makes Progress (Holly, Michigan, 1949), p. 2.

[11] Same as above, p. 3.

[12] "Prospectus of the First Term at Adelphian Academy," (January 3, 1905).

Here can be noticed that the school was planned from the beginning as a secondary school, and the three-fold education of the "blueprint" was the paramount goal.

True to the promise, the second prospectus displayed a curriculum with three departments; Manual Training, with subjects listed as: agriculture, blacksmithing, carpentry, domestic arts, floriculture, masonry, printing, and sewing; Mental Training, with subjects listed as academic courses, commercial courses, music, and normal courses; Moral Training, with various courses in the study of the Bible.[13] This curriculum becomes all the more interesting when it is learned that Adelphian Academy was only a ten grade school until 1914, when the eleventh grade was added and it reached full twelve grade status in 1917.

Since each of the four Michigan Academies have their own individual experiences and are illustrative of various trends and ideals, the rest of this chapter will deal with comparisons and contrasts. First, attention will be given to the two boarding academies, which have so much in common: both were founded under the leadership of Professor and Mrs. Lamson; both were located on farms with a definite aim at following the "blueprint" in education; and since 1931, both schools have been under the direction of the same Board of Trustees.

From the very beginning Cedar Lake Academy was a boarding school drawing its students mainly from small rural communities in western and northern Michigan. Farming was the basic industry. The big

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[13]"The Second Prospectus of Adelphian Academy," (Holly, Michigan, 1905).

problem was to obtain suitable buildings for living quarters. In 1910, the original school building, which had been purchased from the town for five dollars, was burned down. But the courageous pioneers laid the cornerstone for a new building the very next year. Later on a second tragedy struck the school when another fire destroyed the boy's dormitory. Again the leaders showed their courage by building a larger and better dormitory on the same site, which was given to the girl's. In 1927, a brick dormitory was built for the boys, and about 1950 a new gymnasium was erected.

One of the big problems at Cedar Lake during the years has been the matter of student employment. There were the usual needs around the school to be cared for, such as janitor service, grounds, laundry, and cafeteria. Dairying, and general farm work, with a few students in the print shop and food factory, constituted all the available employment. Not only was employment necessary from the standpoint of the "blueprint", but also because of the economic needs of the students. In the late thirties there was much talk of closing the school.[14] It weathered the depression, however, and in the 1940's had a very large enrollment increase. The problem of employment was solved about five years ago with the opening of a furniture factory.

Adelphian Academy, situated almost halfway between Flint and Pontiac, and only about forty-five miles from Detroit, drew most of its students from the urban districts of eastern Michigan. The growth of the school was very slow for the first twenty-five years of its

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[14]"Cedar Lake," Lake Union Herald, XXXI (May 9, 1939), 8.

existence. Several industries were tried, none of which was very successful. The farm, originally about seventy-seven acres, was added to gradually, and served as the main industry until about twenty years ago. In the early years of the depression there was a great deal of talk in administrative circles of closing Adelphian as an economy measure. In 1931, the East and West Michigan Conferences were joined together under one administration,[15] and it was then thought that Cedar Lake could easily be enlarged to care for the enrollment of both schools. However, as a result of some efficient promoting by the faculty and students, the constituency held out for the continuance of Adelphian.[16]

It was the industrial program which finally aided in the rapid development of Adelphian during the 1940's, so that today it is one of the largest and best equipped academies in the entire Adventist school system. The year 1927-1928 marked the beginning of the Adelphian Mill, a woodworking industry, which grew into the largest trellis manufacturing plant in the world.[17] It began with a small investment in an unused chicken house. Later a wood structure was erected for the industry, and finally a large cement block, two-story mill building was constructed with 35,000 square feet of floor space. In

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[15] 94 Years of Progress with Michigan Seventh-day Adventists, a brochure published by the Michigan Conference of Seventh-Day Adventists, p. 1.

[16] Facts learned from an interview with Mr. E. P. Weaver, January 2, 1956.

[17] Adelphian Academy Makes Progress (Holly, Michigan, 1949), p. 7.

1953 a sizable addition was built on one side. Under the capable management of E. P. Weaver the mill has for several years had a gross business around the $400,000 mark. With the prosperity of the mill, the school's enrollment increased from about a hundred before the War to three hundred in recent years. To accommodate this increased student body several new buildings have been constructed including two large fireproof dormitories and a central heating plant, which houses a modern laundry. This past year an auditorium seating fifteen hundred people has been added, thus making a very attractive campus. The keyword in Adelphian's progress has been industry.

Both Adelphian and Cedar Lake Academies, are accredited by the University of Michigan. The curriculum contains the essentials required by the secular secondary schools, plus a rather wide assortment of practical arts courses and four years of Bible. The social programs include a variety of lyceum numbers, music recitals, group socials and parties. Each school provides for sports recreation with outdoor courts and fields besides first-class gymnasiums for indoor activities. The "blueprint" standard of keeping athletic participation on a wide scale, making it available to all students, is held to quite generally and there are no interscholastic sports. Music is promoted and each school has a strong department. In some ways musical activities occupy the prominence enjoyed by sports in secular schools. In music there is some interschool activity among the Adventist schools, however, instead of contests and prises, the competition is kept at a minimum, and cooperation is emphasized by the schools as they train delegates to participate in joint choruses and instrumental groups.

At both schools there has been, since their opening, a strong emphasis on the work-study program. During the past few years, because of the larger enrollments and the strong industrial programs of the mills, there has been instituted a whole day schedule of classes, with half of the student body in school in the morning while the other half is working and then reversing the situation in the afternoon. Nearly every student is a working student, thus the balanced program is promoted.

Battle Creek and Emmanuel Missionary College Academies are both day schools, and with few exceptions the students live in their own homes. Both schools attempt to carry on musical activities like the boarding schools, and sponsor several social activities, but are definitely handicapped by not having the close association that is possible in the boarding schools. Both schools have fine modern buildings and are accredited by the University of Michigan. There is some difference between the schools in purpose. Battle Creek Academy is much the same as the boarding schools, in that its main purpose is to give a Christian education on the secondary level, while Emmanuel Missionary College Academy has the added objective of serving as a teacher-training school for the College students.

Battle Creek Academy, in planning for the new school, secured land enough to carry on a strong vocational training. Plans for school gardens, shop, auto mechanics, printing, home nursing, and home economics were all included in laying out the new school building. All of these plans have not been fulfilled, yet it is important to notice that a

noble attempt was made to follow the "blueprint" in contrast to the early days of Battle Creek College.

CHAPTER X

GROWTH AND DEVELOPMENT OF THE ELEMENTARY SCHOOL SYSTEM

The Seventh-day Adventists elementary school system began in Michigan, in 1897. From this humble beginning, Adventist elementary schools have been established on every continent, and in most of the 198 countries where the denomination is working. The latest public figures on Adventist schools, published in 1955, reveal that throughout the world Adventists conduct 4,568 elementary schools with an enrollment of 222,190 students.[1] This rapid growth in elementary education sponsored by Adventists becomes significant to this study, since it began in Michigan less than sixty years ago.

Another significant fact about the Seventh-day Adventist elementary school program is that it began at a time when the national trend for church-sponsored schools of that level was in the opposite direction. William E. Drake in his recent work states: "From our study it will be gathered that during the past century church control of formal education has been on the wane. This is true for all school levels--elementary, secondary and higher. Except for the Catholic and Lutheran schools, church schools, on the lower levels have tended to disappear. Public schools now enroll about 90 per cent of the elementary school children. Enrollments decreased rapidly in privately supported elementary schools after 1890; however, since 1920 numerous private elementary

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[1] "Annual Ingathering Appeal," These Times, LXIV (September 15, 1955), 2.

schools have been established."[2] At the time when the church-sponsored elementary schools were disappearing, the Adventists began their elementary school system, and the growth of their schools is undoubtedly recognized by Drake as part of the increase in this field after 1920.

The rapid development in Adventist elementary education cannot be wholly attributed to the widespread mission school program. H. R. Nelson, Secretary of the Department of Education for the Michigan Conference of Seventh-day Adventists, in his biennial report in April, 1955, referring to the elementary and intermediate[3] schools, stated: "During the past biennial period two new records have been set. The enrollment in our church schools has passed the 2000 mark and the number of schools has reached 50."[4] The trend toward acquiring new school buildings, modernly equipped for efficiency, was indicated in the report as it stated that "almost an average of one new room every month" had been added for the past two years. Professor Nelson further stated in his report, "At the 1954 Michigan State Fair the State of Michigan gave recognition to the educational program of the Michigan Conference of Seventh-day Adventists."[5]

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[2]William E. Drake, The American School in Transition (New York, 1955), pp. 12, 13.

[3]The term "intermediate" school as used by Seventh-day Adventists usually applies to an elementary school which includes grades 9 and 10.

[4]H. R. Nelson, Biennial Report of the Michigan Conference of Seventh-day Adventists Department of Education 1953-1955, p. 2.

[5]Professor Nelson, along with eleven other educators, were presented awards in "appreciation for civic devotion, sense of responsibility, and devoted community leadership in the field of education exhibited in behalf of the children of Michigan."

Earlier in this paper it was noted that Adventists were giving attention to the matter of Christian education for their children as long ago as 1853. These early efforts were sporadic and were carried on as private ventures. About three weeks after the first denominational school was started at Battle Creek a significant article appeared in the Review and Herald under the caption, "Our School," in which the development of the elementary school system was predicted as follows: "Although the heart of the work will be at Battle Creek, I confidently expect it will quickly assume proportions that will enable it to extend branches into all our churches of large membership, for the instruction of children and such as cannot avail themselves of a course of study at Battle Creek. . . I do not know why young ladies could not qualify themselves by a course of study at Battle Creek, to serve as teachers of select schools in our large churches, giving instruction in the common and higher branches of English, and in the principles of our faith and hope."[6] It was not until twenty-five years later that these suggestions materialized and the Adventist elementary system became a reality.

As in the other branches of the Adventist educational system, the messages from Mrs. White paved the way for the beginning of the elementary work. As early as 1885 she had written in a letter, "We should have primary schools in different localities to prepare our youth for our higher schools."[7] During the next few years much instruction was

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[6]A. Smith, "Our School," Review and Herald, XL (June 25, 1872),10:3.

[7]Ellen G. White, Testimonies to Ministers (Mountain View, California, 1923), p. 299.

given by Mrs. White concerning the opening of schools for elementary education. In 1894 she urged each church to start its own school even if there were only six children. She foresaw the country dotted with Seventh-day Adventist school buildings.[8] Three years later, while still in Australia, she wrote: "In all our churches there should be schools, and teachers in these schools should be missionaries." "The character of the work done in our schools should be of the very highest order."[9] The accumulation of these urgent communications bore fruit in the opening of a teacher-training school at Battle Creek College and the laying of the foundations for the elementary school system of the church.

The messages from Mrs. White concerning the need for elementary schools were taken seriously by many of the Adventist leaders. They recognized the need for specially trained teachers for these schools, but as yet none of the Adventist colleges were offering such a course. After a careful study of Mrs. White's communications on church schools, Frederick Griggs, then principal of the preparatory school at Battle Creek College, strongly advocated establishing a Normal Training Department at the College. President G. W. Caviness and members of the College Staff and Board freely discussed the matter. It was decided to send Professor Griggs to the Buffalo School of Pedagogy for the necessary preparation to become the head of the new department which

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[8] Ellen G. White, Testimonies For The Church (Mountain View, California, 1946), pp. 105-109.

[9] Counsels To Teachers (Mountain View, California, 1913), pp. 168, 174.

opened in the fall of 1897.[10] However, the College changed presidents in the spring of 1897, and the new administrator, E. A. Sutherland, who was a product of the Adventists' educational system and a firm believer in the "blueprint", took such interest in the training school program that he is usually credited with being the father of the Seventh-day Adventist elementary school system.[11]

The summer before the Normal Department was officially opened at Battle Creek College, President Sutherland received a letter from Albert Alkire who lived on a farm near Bear Lake, Michigan. Mr. Alkire wanted a teacher for his five children and others in his church who might be interested. Spalding, in his account of this experience, gave such a vivid picture of the typical conditions under which Adventist church schools began that it may be well to quote: "President Sutherland answered the letter, and sought to provide a teacher. . . toward fall a teacher was secured, and the Alkires were informed that she was coming. Instead, she wrote inquiring about conditions. Where did they intend to hold school? Would the teacher have a private, comfortable room? Was there a bathroom? How far was it to town?"

"The mother replied. . . Their house was small: two rooms and a shed on the first floor, a stairway out of the kitchen to the upstairs, which was divided by board partitions into two rooms for the family and a small one for the teacher. The school must be held in the front

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[10] Captains of the Host, p. 653.

[11] Captains of the Host, p. 393.

room. Their baths they took in a washtub by the stove."[12] The teacher decided not to go under the circumstances, yet this was the way many of the first schools began.

When the College opened in the fall of 1897, there was a great deal of interest shown in the Normal Department. Professor Griggs, back from Buffalo, with President Sutherland and Miss M. Bessie DeGraw to help, started a strong teacher-training program. However, soon after the opening of school, calls began coming in from churches in Michigan, Indiana, Pennsylvania, and Wisconsin for teachers to start new schools. When these calls were presented to the normal training students at Battle Creek College, seven responded even though they had had less than three months teaching instruction. One of these teacher volunteers, Miss Maud Wolcott, went to answer the appeal from Bear Lake.[13] Before the year ended, there were thirteen churches which had opened schools. The report of Adventist educational work in 1897, showed that besides the thirteen church schools, there were five colleges and five advanced academies.[14]

The first Adventist educators felt inadequate to the task of founding an educational system, yet their sense of responsibility spurred them on. This attitude was shown in an article in the Review and Herald. Announcing a teacher's conference for the summer of 1900, the writer said, "Now as never before we need to understand the true

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[12] Captains of the Host, p. 653.

[13] Captains of the Host, p. 655.

[14] Harvey A. Morrison, "Historical Sketch," Review and Herald, CXV (December 29, 1938), 44-47.

science of education. If we fail to understand this, we shall never have a place in the Kingdom of God."[15] The teachers' conference was held with an enrollment of 110. The leading instructors were A. T. Jones, Dr. J. H. Kellogg, and President E. A. Sutherland of the College at Battle Creek. Emphasis was given to the theory and practice of teaching. At the close of the conference plans were made to publish a report of about 300 pages and the teachers attending ordered 1300 copies before it was printed.

The discussion period was one of the most important parts of the conference. A knowledge of the questions discussed gives an interesting glimpse of the thoughts which were going through the minds of these educators. Among the questions discussed were:[16]

1. Why should Seventh-day Adventists have an educational system? What should it be?
2. What is Christian education? Wherein does it differ from the popular school system.
3. Is the Seventh-day Adventist Church in danger of repeating the mistakes made by the popular churches in educational work?
4. What are the duties of the school board?
5. Manual training in church and preparatory schools.

The importance of these conferences, which were very much like the later summer sessions, may be seen in the fact that the next summer the teachers' conference was held and over two hundred attended,

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[15] Review and Herald, (July 17, 1900), 459:2.

[16] H. O. Olson, A History of Battle Creek College and its Successor Emmanuel Missionary College (unpublished manuscript, written 1952-1953), section on elementary education.

despite the fact that the College moved to Berrien Springs during that time.

The growth of the Adventist educational system made it necessary for the General Conference to formally organize a Department of Education in 1902, to supervise and promote the work. By 1903, six years after the opening of the Normal Department at the College, and the beginning of the church school movement there were 600 elementary schools. Spalding comments, "Their supervision was as yet embryonic. Some conferences had appointed educational secretaries, who usually had other duties also; otherwise the care and promotion of the schools devolved upon Emmanuel Missionary College. . . and upon other colleges which were beginning the training of church school teachers."[17]

The rapid increase in the numbers of these new schools raises the question: How could the new training schools furnish so many teachers in so short a time? The answer is, that many of the teachers in the six hundred elementary schools were recruited from the public school system. Olsen stated that: "Earnest efforts were made to stir up the churches to a realization of their need of denominational teaching for their children, in order that they might be willing to furnish the needed moral and financial support. At the same time a movement was set on foot to gather in Seventh-day Adventist teachers employed in the public schools, and imbued with a true missionary spirit, so that they would be willing to take charge of church schools and work hard to make them a success at a salary considerably less than they had

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[17] Christ's Last Legion, p. 93.

been receiving."[18] This is the reason why the training institutes were so important to these new teachers, who had to adapt their past experience and training to a different and untried system.

In the years which followed the organization of the Department of Education, in 1902, rapid strides were taken in developing the Adventist school system. New textbooks were prepared by Miss De Graw and other pioneer educators of the church. Every college and junior college operated normal departments for the purpose of teacher-training. At Emmanuel Missionary College the summer school became a regular feature after 1908, with the main offerings being given in teacher-training.[19] Through the intervening years the whole system has developed ever pointing toward the goals set for it in the "blueprint".

The Adventists' goal and ideal in Christian education has been ably expressed by L. H. Christian in these words: "Our goal and ideal as a church taught of the Lord is that every Adventist child should have a training in which morals and religion go hand in hand with common branches of secular education. Though we know that the public schools should not teach religion, we gladly pay our taxes to support them, but we also exercise the right to educate our own children not only to become useful loyal citizens of our country but to prepare them for the kingdom of God."[20]

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[18] M. Ellsworth Olsen, A History of the Origin and Progress of Seventh-day Adventists, (Washington, D. C., 1925), p. 593.

[19] F. Joyce, "E.M.C. Divinely Founded, Ideally Located." The Student Movement, XXIV (March 15, 1939), 4, 5.

[20] Fruitage of Spiritual Gifts, (Washington, D. C., 1947), pp. 333, 334.

In accordance with the purpose expressed above, Adventists have recognized the importance of their elementary educational program by supporting it with their own finances. In contrast with the conditions which existed when the church school program began, as characterized by the Bear Lake school, today in Michigan Adventists conduct about 50 schools, many of which are in modern, well-equipped school rooms. The Adventist elementary school system in Michigan is operated in harmony with the standards of the State Department of Education. The curriculum of the Seventh-day Adventists' elementary schools includes the same lineup of subjects as taught in the public schools, plus daily Bible lessons and moral training. The church program for its youth in moral and civic training is called The Missionary Volunteer Society. Progressive Classes in connection with this program are also given in the schools as a means of training the youth in Christian leadership and wholesome fellowship.

Another reason why Adventists are willing to sacrifice many personal comforts, if necessary, to place their youth in their own schools is expressed in Professor Nelson's report at the 1955 Conference Session. "The primary purpose of our schools is to save the boys and girls for Christ. During the last two years for which we have records, 316 were baptized, an increase of 24.4 per cent over the previous two years. This means that each year we have raised up a church about the size of the Saginaw congregation. In the past four years 570 were baptized or a church larger than the Grand Rapids church. Do church schools pay? Where will these boys and girls be a few years from now? You

will find them in our churches as teachers, ministers, conference administrators. Yes, you will find them in all parts of the world proclaiming the gospel."[21] The above report may be accepted as an official appraisal of the value of the Adventist elementary schools to the church program.

Finance and organization are an important part of any educational system. The Adventists elementary and intermediate schools in Michigan are operated by a school board, chosen by the church members. The school board works in cooperation with the church pastor and the educational superintendent of the Michigan Conference. These schools receive financial assistance from the following sources: tuition paid for each student; the church treasury, and the Michigan Conference. The Conference pays for the educational superintendent whose duties include; securing suitable teachers, co-ordinating the church school program with the denominational standards and the State regulations, besides the regular duties of supervision. A very important organization, promoted in connection with the local church school program, is the "Home and School." This organization is used to co-ordinate the purposes and plans of the school, and to promote good understanding and co-operation between teachers and parents.

Do Seventh-day Adventists feel completely satisfied with their elementary school system? The answer to that question may be found in a look at the Educational Convention held at Blue Ridge, North

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[21]H. R. Nelson, Biennial Report of the Michigan Conference of Seventh-day Adventists Department of Education 1953-1955, p. 2.

Carolina, in August, 1937. At this Convention, a special curriculum committee was appointed "to correct inequalities and omissions in the present elementary curriculum, to the end that the Blueprint for Christian Education may be followed more carefully."[22] Among the problems which the committee studies were the following:

1. The "blueprint" stated that nature study was next to importance to the study of the Bible, yet it had almost disappeared from the elementary course of study.

2. Practical arts and vocational training should be given in the threefold development of the "blueprint" yet very little was being done on the elementary level.

3. Physiology and health training should be offered, yet in the present curriculum a somewhat technical course in the seventh grade was about all that was being given.

4. Citizenship and social studies in present curriculum piled up in the last few grades, yet some of these things should be taught earlier.

The chosen committee worked for several months on these problems but some of them probably never will be solved satisfactorily for all concerned. The important thing from the standpoint of this study is that Seventh-day Adventists are still trying to reach the ideals of the "blueprint" and the requirements of the State. They want the best in education for their children and are willing to pay for it.

The other side of the church-sponsored school may here be considered. The ideals are not always attained because of lack of finance or the best of teaching conditions. Some may question the wisdom of of the divisive tendencies of the church-supported schools which tend to isolate children in little groups instead of training them all in

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[22] J. E. Weaver, "The Blueprint for Elementary Education," Lake Union Herald, XXXI (October 24, 1939), p. 3.

the public school. But if democracy teaches one thing, it teaches the inherent right of the individual to choose to follow the dictates of his conscience. Would not this apply to education as well as to anything else? Some may feel that keeping the church school children isolated with those of their own faith, might not be good social training. Maybe that could be best answered by looking at the social life in America, which tends to group people together in clubs and society strata. The supporter of the church school program would answer: "Why not church groups if the other groups are considered all right?"

CHAPTER XI

AN APPRAISAL OF THE SYSTEM AND ITS VALUE

Throughout this paper attempts have been made to evaluate the Seventh-day Adventist system of education. In this final chapter the system will be viewed from various angles in an effort to fill in any vacancies in the evaluation along the way. What contribution has this system made to Christian education? Are its leaders consciously aware of the place which Christian education should fill today? In general the answer to both questions is yes.

Godfrey T. Anderson, a former dean and president in Adventist liberal arts colleges, quite likely expressed the concensus among the denomination's educators when he said, "The Christian college should equip its students with a basic philosophy of life that will be adequate for every exigency that may arise." "Christian education must mean more than a kind of academic culture mixed with good intentions." "A Christian college should build in every young person a solid core of spiritual life that will enable him to withstand the corroding influences of our materialistic age."[1]

Adventist educators, like Dr. Anderson, realize to a degree at least that they have a serious responsibility in the matter of building character as well as holding high intellectual standards. The big problems in Adventist education today are not the manual training

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[1]Godfrey T. Anderson, "The Role of the Christian College," Review and Herald, CXXXI (January 1, 1954), 4.

or industrial programs, or the matter of graduations and the granting of degrees. They are more deeply rooted than these problems which were quite generally settled years ago. The items which challenge Adventist educators now deal more subtly in the realm of the spirit. Such matters as keeping the spiritual vision of the teachers so clear that they may lead their students through the maze of this materialistic age and develop in them a keen perception of right and wrong.

Adventist educators face serious challenges from within their own ranks. The requirements for accrediting their schools has made it necessary to send their teachers to secular schools for advanced training. The influence of these schools and the teaching which the instructors receive there has in many instances had the effect of gradually diluting the Adventist "blueprint" with the philosophy of John Dewey and others. This statement should not be taken to mean that there are schisms of magnitude among Adventist educators, but rather an imperceptible leavening process of which many of the older educators are keenly aware. Another change, which may be contrasted with the self-sacrificing spirit of the pioneer educators, is the professionalism which tends to weaken the personal interest that teachers once took in their students.

The problems which Adventist leaders in education face today are not the problems of introducing educational reforms with which they have had little experience, but rather their task is one of demonstrating the principles which they profess. The proof of the value of their educational system will be seen best in the product of their schools. Adventists, in spite of the modern trends toward

secularism, are endeavoring to give their youth the best education possible. They are aware of the challenges of changing times, and seem to be attempting the necessary adjustments. The above can be seen in the recent advancements in their educational system. Among these advancements have been: the broadening of the curriculum at the Theological Seminary by giving courses in guidance and counseling; the founding of a dental college at Loma Linda, California, in connection with the College of Medical Evangelists, and the action taken at the Educational Convention at Kansas City, Missouri, in March 1956 to set up graduate schools in education at two of their senior colleges.

Another trend in the Adventist educational system is the emphasis placed on broadening the curriculum to give a wider selection of courses. There was a time when the denominational work absorbed most of the college graduates. Now, the situation has changed and with the exception of elementary teachers and a few specialized fields the needs of the church are more than met by the enlarged class of gradnates in recent years. To meet these changed conditions other professional fields have been entered. An example of this is the engineering course being offered at Emmanuel Missionary College the past few years. Since the College was not fully equipped or staffed to offer a complete course in engineering they entered into a working agreement with the University of Michigan whereby the first part of the course is given at Berrien Springs and the last year or two at Ann Arbor.

As shown in this study the Adventist educational system may rightly be called a Michigan contribution, since it had itsorigin and a major portion of its development in this State. The contribution

which Michigan has made through Adventist education has been spread to many areas far removed from its source. This is true in the sense that other schools in the Adventist educational system have been benefited in different ways by the work which started in Michigan. It is also true in the contribution which Adventist education has made to the denomination's world-wide mission program. In 1953, Professor H. O. Olson made a careful study of the graduates and undergraduates from Battle Creek College and Emmanuel Missionary College who had once entered denominational work in overseas countries and mission fields. Olson discovered that nearly six hundred had at some time entered this service, and that many had spent a major portion of their lifetime in this work.[2] Surely this is a noteworthy contribution and is in harmony with the basic objectives of these schools.

A primary reason given by the Adventists for starting their educational work was for the purpose of training church workers. The most recent survey of Emmanuel Missionary College graduates who have entered denominational employment was made over fifteen years ago. This study showed that from 1909 to 1937 there were 738 four-year graduates. Of this number 528 or 71.5 per cent entered denominational work.[3] This would seem to show that the original goal was being reached in a reasonable proportion.

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[2]Taken from H. O. Olson's unpublished history of Battle Creek College and Emmanuel Missionary College. This manuscript is kept at the library at Emmanuel Missionary College.

[3]These figures were received from Dr. E. K. Vande Vere and were first published in the Student Movement in June, 1939.

To save the Adventist youth for the church was another objective given for establishing the first denominational school at Battle Creek. In the fall of 1949 the General Conference Departments of Education and Young People's Missionary Volunteers, with the assistance of sampling specialists from the United States Bureau of Census made a careful sampling of the Seventh-day Adventist population in the United States. The results of this survey were later published and were very revealing. The survey showed that 88 per cent of Adventist youth who received all their education in denominational schools from the elementary grades through college remained in the church; while only 32 per cent of the Adventists who graduated from college with no training in the denominational schools continued in the church. The prepared tables showed that the percentage changed with each class level. Twelfth grade graduates, who went no farther in school, showed by the survey that of those who had had all Adventist training 70 per cent retained membership in the church as against 36 per cent of those who had never attended an Adventist school. Of those who had finished only the eighth grade the survey showed that with all Adventist training 48 per cent remained in the church, while 28 per cent of the youth without any church school training remained.

These figures tend to show that the Adventist youth who go on through college stay in the church better than those who stop at the lower levels of education. In all cases the tendency of those who are educated in Adventist schools to stay in the faith is much greater than the youth who have public school training. Another interesting

observation revealed by the survey is that Adventist young people have a tendency to go farther in school than the national average of other youth. Adventist youth marry younger and live with their partners longer. One reason for this fact may be the early friendships formed in Adventist coeducational schools.[4]

An appraisal of the Seventh-day Adventist educational system must consider the role played by the "blueprint" contained in Mrs. White's instruction on education. The Adventist evaluation of her work is found in the following words by Spalding: "That such an apostle of true education should be evolved from a child unschooled, frail, timid, self-effacing, is a miracle of divine grace and guidance. She was not the product of school, college, or university, yet she molded the education of childhood, youth, and maturity with bold strokes and infinite art because she saw and adhered to the pattern God set in the beginning. And she brought forth to the educational world a form of service, beauty, and grandeur unapproached by any other scholastic system since the world began, save for her model, the Eden school"[5] Possibly all Adventists would not be as lavish in their praise of the "blueprint" as Spalding was, but it is certain that Adventists in general believe these instructions were divinely given.

The tendency of the church is to accept the "blueprint" in theory, but the application of that theory greatly varies. The fact that

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[4]Seventh-day Adventist Youth At The Mid-Century (Washington, D. C., 1951), pp. 20-24.

[5]Arthur W. Spalding, There Shines a Light (Nashville, Tennessee, 1953), p. 66.

Adventists, who are not a rich people, maintain so many schools at personal expense speaks for itself. In the early days of their educational work Adventists strayed from the "blueprint" because they failed to grasp its full importance or to comprehend its meaning. Today Adventists leaders are apt to try to make the "blueprint" fit their plans and to feel the need of justifying each new plan with quotations from Mrs. White. This may indicate a tendency to compromise on some points, but it also shows that Adventists still believe in the importance of the "blueprint".

The value of the "blueprint" to the denominational work is unquestioned. The extreme interpretations of the instructions at times probably hindered the development of their school system. Undoubtedly some of the instruction was given before the people were ready to receive it, but even so it may have accelerated their readiness. The value of Seventh-day Adventist education to those not of that faith may be measured in the by-products of citizens and friends turned out by it.

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Primary Sources:

Most of the material for this paper came from Seventh-day Adventist sources. The Battle Creek Daily Journal which the Public Library has on microfilm was the main primary non-Adventist source which I studied covering the early period of Battle Creek College. In so many instances, it read like the Adventist church paper that I wondered if the accounts were not written by an Adventist. There were articles which I felt were important because they showed how the citizens of Battle Creek viewed the work of the College. I found some excellent material on Dr. Kellogg and the later experience of the revived Battle Creek College in The Battle Creek Enquirer and News. These articles were special papers which a friend has saved.

Photostatic copies of the minutes of the Michigan Conference of Seventh-day Adventists' business sessions from the time that the Conference was organized in 1861 until 1902 are bound in a volume and were lent to me by Elder G. E. Hutches, President of the Michigan Conference. He lent me a similar set of photostatic copies of the minutes of the General Conference Committee from 1863-1886.

Emmanuel Missionary College has a Record Book containing the minutes of the meetings of the Seventh-day Adventist Educational Society and Board of Trustees from September 23, 1877 to January 8, 1890. This Record Book is in the handwriting of Uriah Smith, secretary of the Board. I used this book on one of my trips to the College for material.

The Advent Review and Sabbath Herald, the official church paper was especially useful since it was an excellent sounding board for the opinions of the church leaders. The General Conference Bulletins had important information because during the early part of the educational work many of the official transactions for the school were made at the General Conference Sessions. Early Educational Material is a compilation of articles written by the pioneer leaders in Adventist education. It was published by the Department of Education of the General Conference (Washington, D. C., 1936). This book is available at the James White Library at Emmanuel Missionary College.

Two other papers were used quite extensively in this study: Lake Union Herald, the official organ of the Lake Union Conference, and The Student Movement, sponsored by the Student Association of Emmanuel Missionary College. Both of these papers are published weekly by the College Press at Berrien Springs. The back issues of these papers, like the Review and Herald, are in bound volumes at the James White Library at the College.

Nearly a complete set of the annual bulletins, called Adelphian Academy Calendar in recent years and the early issues were called Prospectus For The Year----, were secured from the Academy. These proved valuable in learning the history of that school. Bulletins from the other Michigan academies and from Emmanuel Missionary College were used.

Much attention is given in this thesis to the writings of Mrs. E. G. White. These writings are commonly referred to by Adventists as

the "blueprint". The main part of the "blueprint" is contained in the following books: Education (Mountain View, California, 1903), Counsels to Parents, Teachers, and Students Regarding Christian Education (Mountain View, California, 1913), Fundamentals of Christian Education (Nashville, Tennessee, 1923), and Testimonies For The Church, 9 volumes (Mountain View, California, 1946). A helpful volume in the use of the "blurprint" is Clifton Taylor's, Outline Studies From The Testimonies (Washington, D. C., 1955).

Since Adventists have not been careful to record events or to keep what they have recorded, it has been necessary to make several interviews and to write letters to individuals who had first hand information on certain phases of the Adventist school system. These are too numerous to record here except for a few examples. I have interviewed Professor H. R. Nelson, Educational Secretary for the Michigan Conference of Seventh-day Adventists, many times in regard to information of the elementary and intermediate schools in Michigan. He has loaned me material from his office files. Elder A. K. Phillips, former pastor of the Adventist Church at Battle Creek, has given me much information about the work there. Mr. Ned Collins, one of the first students at Cedar Lake Academy, and Mr. E. P. Weaver, a former student at Adelphian Academy, and for the past twenty-two years connected with the school in an official capacity, supplied me with information which otherwise might be unobtainable.

Material from two theses was used. "Trends in the Development of the College Curriculum Within The Area of the North Central Association

from 1830 to 1930" was submitted by Harry Elmo Edwards for his Doctor's degree at the Graduate School of Indiana University, 1933. This thesis gave a clear picture of the transitions which took place in the curriculum at the colleges and universities in the mid-west during the period covered in this paper. A Master's Thesis "Outcomes of Seventh-day Adventist Secondary Education in Michigan," was written by Clinton W. Lee for the Department of Education (June, 1949) at the University of Michigan, Ann Arbor. Mr. Lee made a detailed study of the purposes of Adventists' secondary schools with special attention given to the results found in the lives of the students from these schools. Both of these studies may be obtained at the library at Emmanuel Missionary College.

Two other sources directly on the subject of this paper were used extensively. H. O. Olson's "A History of Battle Creek College and its Successor Emmanuel Missionary College" is an unpublished manuscript which was written about 1952-1953. It is valuable for the detailed tables which were compiled on former faculties and students at these schools. The manuscript is very good in its handling of the transition period when the school was moved. Dr. Vande Vere who is now engaged in finishing the task started by Olson, has given me invaluable help especially on the development of the industries. Our Academies--Their Purpose, Organization, Administration, and Curriculum by Harry Elmo Edwards was published in 3 volumes (Berrien Springs, Michigan, 1924). The purpose of this work was to furnish material for special summer school courses in Adventist education. The part most appreciated

and used in this paper dealt in a clear manner with the special communications given by Mrs. White to the educational leaders to aid them in dealing with specific problems. Both of these sources may be obtained at Emmanuel Missionary College.

Before dealing with the common Adventist secondary sources, mention should be made of the three main publishing houses of the denomination in the United States. These three were: The Review and Herald Publishing Association, formerly at Battle Creek, which was moved to Washington, D. C. in 1903; Pacific Press Publishing Association, Mountain View, California; and Southern Publishing Association, Nashville, Tennessee. Mention has been made here of these publishing houses since they have been omitted in the footnotes and bibliography.

There are several denominational histories available. A History of the Origin and Progress of Seventh-day Adventists (Washington, D. C., 1925) is a very comprehensive work by M. E. Olsen. This book was used for many years as the textbook for denominational history in Adventist academies. A very popular history was written by Matilda Erickson Andross especially for young people under the simple title Story of the Advent Message (Washington, D. C., 1926). The best written denominational history and probably the most accurate is Arthur W. Spalding's two volume work published under the titles Captains of the Host (Washington, D. C., 1949) and Christ's Last Legion (Washington, D. C., 1949). Spalding's books could almost be called a primary source on the Adventist educational system in Michigan since he had a very intimate acquaintance with it and with many of early educators.

Among the non-Adventist sources used in this study the clearest presentation of the existing conditions in the field of education was William E. Drake's The American School in Transition (New York, 1955). Several good articles on Michigan's educational problems were given in Ellwood P. Cubberly's Readings in the History of Education (Chicago, 1948). I found The Burned-Over District (Ithaca, New York, 1950), by Whitney R. Cross a most interesting depiction of the conditions in the territory in New York where many of the early leaders among the Adventists lived. The spirit of Oberlin College, which had a marked influence on Battle Creek College, is very well described by James H. Fairchild in Oberlin: The Colony and the College 1833-1883 (Oberlin, Ohio, 1883). Dr. Robert M. Hutchins, The Conflict in Education in a Democratic Society (New York, 1953), gave a careful delineation of the problems faced by secular education in attempting to fulfill the needs of society in an atomic age. The objective presentation of Adventist activities in Battle Creek by Horace B. Powell was greatly appreciated. Powell's The Original Has This Signature—W. K. Kellogg (Englewood Cliffs, New Jersey, 1956), shows a great deal of research, much of it the same kind that has been used in producing this paper.

Date Due
