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# History and educational philosophy of Seventh-Day Adventist secondary schools

Carl William Shafer

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HISTORY AND EDUCATIONAL PHILOSOPHY  
OF  
SEVENTH-DAY ADVENTIST SECONDARY SCHOOLS

BY

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## F O R E W O R D

This topic, History and Educational Philosophy of Seventh-day Adventist Academies, is a subject on which a great deal more could be written than is included in this work. The full history of this educational movement by the S. D. A. Church in its world compass would fill a large volume. It would have also required much travel and time, which would have made that extensive a work impracticable now. However, I have contacted many of the educators of the Adventist Church who have helped me to have a better conception of the real state of affairs.

The author wishes to extend his sincere appreciation for all the help and assistance so graciously given for this work. He is especially indebted to Mr. Ellis, principal of the Albert Hill School of Richmond and member of the Summer School Staff of the Richmond University, for his kind and helpful suggestions in the direction of this thesis. The words of encouragement, counsel and advice of Mr. Prince, Dean of Education of

Richmond University, also were gratefully received.

It would have been impossible for the writer to have gleaned and arranged this material had it not been for the kind and helpful assistance given by Mr. Conard and his secretary, Miss Moffat, of the Statistical Department of the General Conference of Seventh-day Adventists, Washington, D. C.; by the General Conference Librarian; by Elder Arthur White of the Ellen G. White Publications of Washington; by M.E. Olsen, the S.D.A. denominational historian; by Mrs. Shirley Davis and Miss Belle Sturman, typists, and by his wife, Velma M. Shafer, able counselor and companion.

## P R E F A C E

In introducing this subject, History and Educational Philosophy of Seventh-day Adventist Secondary Schools, it is important first that the need and purpose of Christian education be stated. If there is no real need or no real purpose, then Seventh-day Adventists have no right to sacrifice their means and energies in the establishing and maintaining of these secondary schools the world over.

Seventh-day Adventists have believed, from the beginning of their movement, that Christian education is the only answer to the education of the full man. All great educators agree that if education does what it should do, it develops the physical, mental and spiritual powers of the student. It will aid him in successfully solving all the problems of life. Education will help him to present himself to the world of workmen as a man or woman equipped to battle against the odds of life with a strong physique properly cared for day by day. He will know the general principles of healthful living and the penalty that he must pay eventually, for the transgressions of these principles. He will know how to work with his hands to secure for himself and his own family the necessities and many of the luxuries and comforts of life.

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## CHAPTER I

### BEGINNING OF SEVENTH-DAY ADVENTIST SECONDARY SCHOOLS

It was the desire to learn something new and something that was hidden from him that led Martin Luther of Germany to search the Bible and to find there a truth that sank deeply into his soul and could not be removed, even though he faced the danger of losing his life. This diligent study was one of the factors which led to the Great Reformation of the sixteenth century.

It was the desire of the Englishman, Robert Raikes, to help children understand the Bible and to obtain for them the privilege of group study, that led to the Sunday School movement in England. Here the children had both secular and religious instruction.

Again, the founders of America thought it not wise to have an uneducated ministry, or to have a ministry educated in England. They must have ministers of strength and this might be gained, thought they, only by means of schools est-



ablished here on the soil where the ministers were to serve. The spirit of the founders of Harvard is summed up in the following words taken from "New England's First Fruits", 1643, and carved on the college gates:

"After God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, rear'd convenient places for God's worship and settled the Civill Government, one of the next things we longed for, and looked after was to advance Learning and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the churches, when our present ministers shall lie in the Dust." 1

Many other examples could be cited showing that for great movements the education of the leaders or possible leaders has been taken care of as one of the first things. We note that early beginnings in education in America were patterned after the schools England and Geneva, and much home instruction was given. <sup>2</sup> But shortly after these meager beginnings for the younger group, the college was started at Harvard. More emphasis was placed on the training in the higher school than on the lower ones for some time.

I have referred to the very beginning of the educational system in America because the Seventh-day Adventist Church had quite a parallel beginning of its schools, although

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1. Encyclopedia Britannica, Vol. 11, Ed. 14th, p. 229, 230.
  2. Cubberley, E. P., A Brief History of Education, Houghton Mifflin Co., New York, N. Y. 1922. p. 193.

at a later period. There was some work done for the children, but it was very feeble. Most of the attention was put on the secondary and college level.

I quote from Olsen:<sup>3</sup>

"The subject of Christian Education early engaged the attention of the believers in the Advent message. At the time of the disappointment of 1844 and after, the children of the Adventists were subjected to not a little petty persecution on the part of their schoolmates, who would call them 'Millerites' and otherwise taunt them. Later the keeping of the Sabbath made a wall of separation between the children of Adventists and those of their neighbors, and caused the former to be regarded with unfriendly eyes.

"But apart from these annoyances, the parents felt in their hearts that the spirit of the education given in the public schools did not harmonize with the spirit of the movement with which they were connected. That education was to prepare for the world; they wished their children prepared for heaven. Most Adventists sent their children to the public schools, but tried in various ways to counteract the evil influences to which they were subjected.

"Some feeble attempts were made to provide denominational schools. In Battle Creek, which in those early days had one of the strongest churches, a private school was started by Louise M. Morton, a woman of some education, who also wrote for the magazines. She conducted the school in the second church building, which had been erected in 1857, and charged a fair fee of 25 cents a week for each pupil. The school was a fair success as long as it was carried on, but the teacher went away and the school was closed. Somewhat later elementary instruction was given in a kitchen in the same neighborhood, with about a dozen pupils. Still later J. F. Byington conducted a school of some size in the church. But nothing enduring in the way of a denominational educational institution was provided until the matter was taken in hand by Professor G. H. Bell. The arrival of this remarkable man in Battle Creek may be said to have marked the beginning of our educational work".

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3. Olsen, M. E. Originaand Progress of Seventh-day Adventists, Review and Herald Publishing Association, Takoma Park, Washington, D. C. 1932, p. 331-332.

This beginning began to be felt and a note was sent out through the general church paper, the "Review and Herald" as an editorial, April 16, 1872, which plainly set forth the reasons why such an institution was necessary. Elder and Mrs. White and other leaders urged it. This editorial of April 16, 1872, called for an expression of opinion on the part of the constituency and invited prospective students to write in and state their needs and requirements.

Again, in another issue of the same magazine, dated May 7, 1872, there appeared an article further explaining the nature of the proposed institution. In the same magazine on June 4 of the same year, G. I. Butler, President of the General Conference of Seventh-day Adventists at that time, "strongly commended the new enterprise to the consideration of all its members".<sup>4</sup> He also said, "We want a school to be controlled by our people, where influences of a moral character may be thrown around the pupils which will tend to preserve them from those influences which are so common and injurious in the schools of the present day; and in this school we want a department in which those who would labor in the ministry, or in other public positions of usefulness, may receive that instruction which will qualify them for the duties of those positions."<sup>5</sup>

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4. Review and Herald - June 4, 1872.

5. Review and Herald - June 4, 1872, pp. 196-197.

In the camp meetings which were held that summer, the subject of a school for the denomination was discussed and articles continued to appear in the "Review". At the camp meeting which convened at Battle Creek, March 11, 1873, the following resolution was passed:

"Resolved that while it becomes our duty to pray to the Lord of the Harvest to send forth laborers, we also regard it our duty to establish a school, guarded by sound moral and religious influence, where those who give themselves to the work of the Lord may discipline their minds to study, and at least qualify themselves to read, speak, and write the English language correctly; where our people can send their sons and daughters with comparative safety; and where men and women may study those languages especially now spoken by the people of those nations from whom we hope to gather a harvest of souls to the Lord. " 6

It was further - "Resolved that the establishment of the school be placed in the hands of the General Conference Committee." 7

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6. Review and Herald, June 4, 1873. p. 108.

7. Ibid. p. 108.

In the meantime the General Conference Committee had asked G. H. Bell to open a school, the same being opened on June 3, 1872. Twelve pupils were present on the opening day, but this number was soon increased to twenty-five. Later an evening grammar class of fifty pupils was organized. When the fall term began, September 12, there was a large enrollment but they had to seek a new place. They moved to the church building and continued there for more than a year. In the fall of 1873 Sidney Brownsberger, a graduate from the University of Michigan, and a successful teacher of ten years' experience, took the management of the school.

"At the opening of the winter term, December 15, 1873, the school, having an enrollment of 110, was removed to the new third building of the Review and Herald office which had just been completed. Steam-heated and provided with desks, it was a decided improvement over the church, which was very inadequately warmed by two stoves. With the opening of the third term G. H. Bell resumed his connection with the school as head of the English Department".<sup>9</sup>

In discussing with Doctor M. E. Olsen concerning this school and the students, and the work taken, he informed me that there was not a real grade level as we think of it in our

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9. Ibid. pp. 335,336.

schools now. He stated that Professor Bell was especially an elementary school man. Doctor M. E. Olsen's father attended the school in the beginning of its career, having gone to the school to prepare definitely for the ministry in the Adventist Church. In 1890, Doctor Olsen attended the school at the age of seventeen. By this time, the school had a very definite standing in the eyes of authorities of the Michigan State University where Doctor Olsen took three degrees, B.A., M.A., and Ph.D. during the years 1904, 1905, 1908 and 1909. The University recognized the work he had taken at Battle Creek and gave him full college credit on his Latin, Greek, Mathematics, and other subjects. He did not apply for credit on his Bible courses.

In those early beginnings, the students were more mature than students are now. Many came to the school at Battle Creek who had had but a meager beginning in the small rural schools, then provided by the public. They took work at the "College" in the seventh to twelfth grade levels; and perhaps some of what we would consider college work. Some high school courses then, however, would compare favorably with that which is offered in our present high schools as far as content is concerned.

Thus, although our first school that was called an Academy was South Lancaster Academy, Battle Creek may be considered an academy in scope of work. Therefore, I will give a little more detail information on Battle Creek College.

There was no plan for dormitories, and students were required to make their own arrangements for their board and room. Quite a number of the students found homes with Adventists in the neighborhood and paid about \$2.50 a week for board, room and plain laundry. Students whose means were quite limited boarded themselves, their food costing them from 50 cents to \$1.00 a week. In time, however, these students began to club together so as to enjoy some social privileges. The club rate for board and room was usually \$1.50 a week when there were two in a room. The membership of some of these clubs grew very large and some of the workers at the "Review" began to join them to cut expenses.

Yet the members of the Board and the faculty, although they appreciated what the students were doing, regretted that these students had to be subjected to outside influences so much of the time. They also wanted to carry out more fully the instruction given through Mrs. White<sup>10</sup> that useful labor with the hands should be combined with

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10. See appendix for the importance placed by the denomination on Mrs. White. She is the author of the book Education, and many other works of this nature.

book study in such a way that it would give the student a symmetrical and all-around training.

In a thesis written by W. I. Smith entitled, "Higher Education Among the Adventists", he has this to say:

"Seventh-day Adventists conduct a world wide system of parochial education embracing some 2000 elementary schools with an enrollment of 70,000 children, and 200 academies and colleges enrolling approximately 25,000 youth... Among the denominational objectives in educating its youth people are three of outstanding importance:

1. "To develop sterling character in its youth that will fortify them against the evils of the times and qualify them to meet the exigencies of life in all that makes for stalwart manhood and womanhood in a social world.
2. "To equip them with an intellectual training and with practical skill in the trades and professions that will make them intelligent, self-reliant, and efficient workers as they are sent forth into all the world.
3. "With the aid of the Bible and daily Christian influences during school life, so to mold their ideals and vision that they may become potent factors in the accomplishment of the denominational program.

"Some of the principles that guide them in endeavoring to attain to these objectives are set forth in the Book Education as follows:

' The greatest want of the world is the want of men - men who will not be bought or sold, men who in their inmost souls are true and



honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for right though the heavens fall... A noble character is the result of self-discipline, of the subjection of the lower to the higher nature, -- the surrender of self for the service of love to God and man.

'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.

"True education does not ignore the value of scientific knowledge or literary acquirements, but above information it values power, above power, goodness, above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character; it needs men in whom ability is controlled by steadfast principle.

"Let the youth of today, the youth who are growing up with the Bible in their hands, become the recipients, and the channels of its life-giving energy, and what streams of blessing would flow forth to the world!

"Higher than the highest human thought can reach is God's ideal for His children, Godliness - God-likeness - is the goal to be reached. Before the student there is opened up a path of continued progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible. But his efforts will be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth.

"To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,-- this was to be the work of redemption. This is the object of education, the great object of life." 11

The pioneers of the Advent Movement definitely intended to emphasize these objectives and clearly expressed it through the words of the president of the General Conference, written a few weeks before the dedication of Battle Creek College.

"Here is a school where moral and religious influences are made important. Daily lessons in the Bible itself are given. Lectures upon the most important religious subjects are given daily. The teachers are Christian men, who talk and pray, and labor with their pupils for their well-being. Prayer-meetings of the scholars are held. And already several who came with no religious interest have gone away hopefully converted. We mean to have this school one where our people generally will feel secure in sending their children, expecting they will be under influences favorable to their spiritual good. A committee of persons of judgment and piety is appointed to specially look after the surroundings and doings of those who attend school to shield them from bad influences.

"We think the time has come when there should be a general interest among our people upon the subject of education. It is not for the purpose of making a show, or for reputation, that we desire this; but we desire it that we may be useful. As we have a great work to do, as a people, we want to be in the best manner qualified to do it. We want that instruction and mental discipline that

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11. Smith, W. I., Higher Education Among the Adventists, Unpublished thesis for degree of Doctor of Education, in George Washington University, Washington, D.C. 1934. pp. 32, 33.

will enable us to use our natural powers to the very best advantage possible. This is the true object of education. And while education for its own object is important, that we may be well qualified to do the ordinary duties of life, in common with our neighbors and fellow-man, with us it is specially important in connection with the closing work of mercy to the world.

"Let young men earn the means to attend school by good, honest labor, and then they will prize the education which it brings. It may well be doubted whether persons who are unwilling to do this will benefit the cause of God much with their education. Good, honest, hard work, and habits of self-reliance are of great value, and always command respect." 12

In Battle Creek College work was the expected thing as suggested in the president's words. And it sounds as if a student who was not willing to work to aid himself in his expenses would not be looked upon as such a very good prospect for the ministry or for any placed in the organized work. A willingness and abilities to do the most common duties of life were looked upon with great admiration.

The school work among the Adventists had a good beginning and those students who met the standard of the school and diligently worked soon came among us as some of our mightiest laborers for God. Their works will follow them.

Thus far I have followed the development of the educational movement among the Adventists as centered in the leading church of the denomination, Battle Creek. It was felt later that this was not the best place for the college,

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12. Ibid. p. 34.

because of other influences coming in, and the school was moved to a more rural area. Other schools were soon established and the work spread over the United States.

In the year 1882-1883, two new schools were founded by the Seventh-day Adventists - one near the Atlantic coast and the other near the Pacific coast. The one in the East was known as South Lancaster Academy, while the one in the West was known as Healdsburg College. The school in the East was located near Boston, Massachusetts. The closest small town and the one from which it took its name is South Lancaster. The Western college was located near San Francisco, California. Both were far enough from the respective large cities so that the city influence could not be felt. Healdsburg was the earlier of these by only a few days. The earliest bulletin I have for it is dated 1886-1887.

Healdsburg, as Battle Creek and other colleges were in their beginning, was principally an academy. That is, most of the enrollment of students came in that group. The courses were very much different from those of colleges of today, as we shall notice when we discuss the curriculum in chapter IV. Doctor Olsen told me that at Battle Creek there were very few college students in attendance who were taking work on a college level. Practically all the students were on the high school level.

Healdsburg was called a college as well as Battle Creek. South Lancaster started as an academy, later becoming a Junior college and then a Senior college. As this study is concerned chiefly with those schools designated as "academies", I will enter immediately into a study of South Lancaster Academy.

The academy at South Lancaster was opened to students on the 19th of April, 1882, just ten years after the meager start had been made in Battle Creek by G. H. Bell. Here South Lancaster Academy had its beginning under the principalship of the same man. Although there were only eight pupils present on the first day, the start had been made. By the end of the first week the small enrollment had increased to eighteen, and by the close of the first term the enrollment had reached twenty-four. It had exactly doubled. 13

Industrial training was undertaken and the principles of Christian education were carried out with conscientious care. In the beginning manual labor had to be carried on with the use of ax and saw. A large supply of cordwood was piled up in an adjoining lot where, morning after morning, with the aid of lanterns in the winter, the boys were busy cutting this wood into stove lengths. The woodpile helped many of those early students to pay their way through school. Later, many

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13. Olsen, M. E., Origin and Progress of Seventh-day Adventists, Review and Herald Publishing Association, Takoma Park, Washington, D. C. 1932. P. 339.

other industries were added such as harness making, printing, cobbling and broom making. These industries were taught and every young man was required to make himself proficient in one or another of these handicrafts.

The report of a meeting held in the autumn following the opening of South Lancaster Academy gives us a good idea of the general character of the work carried on there. At this meeting Professor Bell explained the principles followed in that school. The report is as follows:

"The speaker proceeded to show that the popular method of filling the student's mind with that which is not practical, and hurrying him through a certain course in order that he may obtain a diploma, is not true education. True education begins on the inside, at the core, with that which is practical. It builds up and strengthens a symmetry of character that, by and by, in after-life, will show itself in some grand, good and noble work for the world. The school at South Lancaster seeks to attain to this ideal. The teachers at this school have experienced that study and physical labor must be intermingled in order to make a good school. Hence the time of the students is divided into labor, study, and recitation hours; and the best results are seen, both as to physical

health, mental discipline, and progress in study." 14

From the Seventh-day Adventist Yearbook of 1887-1890, I take this concerning South Lancaster Academy:

"This school was opened April 19, 1882, and has completed its fifth year. It began under very humble circumstances, improvising such buildings as it could for its accommodations. Notwithstanding its lack of proper facilities for successfully prosecuting its work, the prosterity attending the first year was such as to warrant the purchase of twenty-six acres of land for cultivation by the students, and the taking of steps towards the erection of buildings specially designed for school purposes.

"At a meeting of its friends, held December, 1883, a vote was passed recommending that \$25,000 be raised for this enterprise, one-half of which was immediately subscribed. Work on the building was commenced in June, 1884, and

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14. Olsen, M. E., Origin and Progress of Seventh-day Adventists, Review and Herald Publishing Association, Takoma Park, Washington, D. C. 1932. pp.340,341.

it was ready for occupancy in October following. The institution was incorporated under the laws of Massachusetts, December 12, 1883." 15

The Yearbook for 1888 states that South Lancaster was the first school among Seventh-day Adventist educational institutions to establish and to organize thoroughly a Normal department for the training of teachers.

Doctor Olsen presents a further statement concerning the school at South Lancaster. He says:

"The school at South Lancaster was first held in what had once been a carriage house, but was later used, first as a church, then as a tract society office. It measured only 20 by 25 feet, so it became necessary to furnish additional room even during the first term. The school was also conducted for a time in the South Lancaster Church building. Meanwhile S. N. Haskell had been raising money in the field, and by autumn of 1884 a new academy building, 60 by 65 feet, and a students' dormitory, 36 by 88 feet, were ready for dedication.

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15. Yearbook, Seventh-day Adventist, 1887, Review and Herald publishing House, Battle Creek, Michigan, p.117.



They came from thirteen different states and were both men and women. The annual catalogue for that year gives the number of ladies as 46, and the gentlemen as 59.

Between the years 1872 and 1900, there were sixteen secondary schools or colleges established by the Adventists and one established in the year 1900 made a total of seventeen. The first three schools, Battle Creek, Healdsburg College, and South Lancaster Academy were established in 1872, 1882, and 1882, respectively. In 1891, Milton Academy in Oregon was established. Following this school, there were one or more schools opened every year to 1900, except in the year 1898, when none were opened. However, 1899 made up for the lean year, as it were, by witnessing the opening of four schools.

The year 1892 was the opening year for Union College in College View, a suburb of Lincoln, Nebraska. This school, with its college and academy, has been the source of inspiration for many youth of the Middle States to give themselves unreservedly to the cause of missions for the Adventists.

The next year, 1893, Walla Walla College in the state of Washington, opened its doors to the rapidly growing Movement of Adventism. The Gainesville Seventh-day High School

in Georgia, and the Mount Vernon Academy in Ohio joined the ranks in 1894. The year following this, Keene Industrial School, near Dallas, Texas, began its long and continued career of training the youth of the Southwest who would be trained for Christian service.

Thus far nothing had been done by the Adventists to bring the opportunity of Christian education to the mass of colored people in the South, and only one school had been started for the white. But in the year 1896, two schools were started in that section, one for the colored youth and one for the white youth. The school for the colored students was known as Oakwood Industrial School, and was located in Alabama. The one for the white youth was located at Graysville, Tennessee, and was called the Graysville Industrial School. Later this name was changed to Graysville Academy.

The American Medical Missionary College began the training of medical missionaries in Chicago, Illinois, in 1897.

The year 1899 was the high year for the establishment of schools by the Adventists in the period of 1872-1900. Four schools opened their doors during this one year. They were as follows:

## CHAPTER II

### DEVELOPMENT OF ADVENTIST SCHOOLS SINCE 1900

With the opening of the twentieth century the growth of Adventist schools began a period of acceleration. From 1901 to 1911 there was not a year that did not witness the establishment of several schools. The highest years were 1904 and 1908 when nine and seven schools were opened respectively. The name "Industrial" was carried with most of these schools until 1914 when most of them dropped the term.

The following is the list of schools established in the twentieth century up to 1937 as is presented by Anderson: <sup>1</sup>

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1. Anderson, Bernhard Theodore, The History of Vocational Education Among Seventh-day Adventists, pp. 68 - 72. M. A. thesis, Catholic University of America, Washington, D. C., 1938.

- 1908 Southern Idaho Industrial School, Idaho.  
 Berean Industrial School, Washington.  
 Otsego Academy, Michigan.  
 Shenandoah Valley (Training) Academy, Virginia.  
 Western Normal Institute, California.  
 Hillcrest School Farm (for colored), Tennessee.  
 Lodi (Normal Institute) Academy, California.
- 1909 Ames Industrial Academy, Idaho.  
 Fireside Correspondence School, Washington, D. C.  
 (Home Study Institute).  
 Pacific College, California.
- 1910 Broadview Theological Seminary and College, Illinois.  
 Clinton German Seminary, Missouri.  
 Hutchinson Danish-Norwegian Seminary, Minnesota.  
 Hill Agricultural Academy, Kansas.
- 1911 Oak Park Academy, Iowa.  
 Plainview Academy, South Dakota.
- 1912 (No schools)
- 1913 Phoenix Academy, Arizona.
- 1914 Pisgah Industrial Institute, North Carolina.
- 1915 (No schools)
- 1916 Southern Junior College, Tennessee (Formerly  
 Southern Training School).
- 1917 (No schools)
- 1918 Intermountain Academy, Colorado.  
 Western Washington Missionary Academy, Washington.  
 Sutherlin Academy, Oregon.  
 Southwestern Junior College, Texas (Formerly  
 Keene Industrial School).  
 Lancaster Junior College, Massachusetts (Formerly  
 South Lancaster Academy).  
 Auburn Academy, Washington.  
 Oakwood Junior College (for colored), Alabama  
 (Formerly Oakwood Industrial School).  
 Gem State Academy, Idaho.

- 1919 Enterprise Academy, Kansas.  
 Fernwood Academy, New York.  
 Indiana Academy, Indiana (Formerly Beechwood Academy)  
 Shelton Academy, Nebraska.
- 1920 Eastern New York Academy, New York.  
 Temple Academy, New York (Greater New York Academy).  
 Arizona Academy, Arizona (Formerly Phoenix Academy).  
 Flat Rock Academy, Georgia.  
 Harlem Academy, New York City.  
 Yakima Valley Academy, Washington.
- 1921 Columbia-Academy, Washington.  
 Fresno Academy, California.  
 Pine Tree Academy, Maine.  
 Union Springs Academy, New York.
- 1922 La Sierre Academy, California.  
 Mountain View Academy, California.
- 1923 Atlantic Union College, Massachusetts (Formerly Lancaster Junior College).  
 Chicago Conference Academy, Illinois.  
 Glendale Academy, California.  
 Golden Gate Academy, California.  
 Los Angeles Academy, California.
- 1924 (No schools)
- 1925 Hinsdale Sanitarium Academy, Illinois.  
 Humboldt Academy, California.  
 Long Beach Academy, California.
- 1926 Forest Lake Academy, Florida.  
 Union College Academy, Nebraska.
- 1927 (No schools)
- 1928 (No schools)
- 1929 (No schools)
- 1930 Kern Academy, California.  
 Loma Linda Academy, California

- 1931 Southern California Junior College, California  
(Formerly La Sierre Academy).
- 1932 San Diego Academy, California.
- 1933 Takoma Academy, Maryland.  
Shiloh Academy (colored), Chicago, Illinois.
- 1934 Broadview Academy, Illinois (Formerly Broad-  
view College).  
Columbia Junior College, Maryland.  
Alabama-Mississippi Academy, Alabama.
- 1935 Seventh-day Adventist Theological Seminary,  
Takoma Park, D. C.
- 1936 Rogue River Academy, Oregon.  
Nevada-Utah Academy, Utah.
- 1937 Modesto Union Academy, California.

In addition to these schools a number of other schools have been established in the past eight years.

It will be noticed that there were many schools established in the West, especially in California. There was only one school in that state before 1902. From that year until 1921 there were eight schools established in that state. During the next sixteen years thirteen more schools were added there. There were only seven years in which there were no Adventist schools started during the thirty-seven years from 1901 to 1937.

It will help us to understand better the advancement that Adventists have made in their educational institutions

to refer to the statistical report for 1943 as compiled by Claude Conard,<sup>2</sup> the statistical secretary of the General Conference of Seventh-day Adventists. On page 19, there is listed the Adventist educational institutions of North America, with the following items: Buildings, Acres, Student Capacity, Grades 1-8, Grades 9-12, Grades 13-16, Teachers above Elementary Grades, Other Employees, Grades, Library Volumes, Laboratory Facilities, Manual Training Facilities, Total Graduates, 12th Grade, 14th Grade, 16th Grade, and Students Entering Work.

There are eighty-three colleges and academies in North America with a total student capacity of 16,211. Of this number 474 students entered denominational work in this year. There were sixty-two schools teaching part secondary work with a capacity of 4,125 students.

Then outside North America there are one hundred thirty-two training schools with a capacity of 19,411. This gives a grand total of Adventist educational institutions over the world field of two hundred seventy-seven, and a total student capacity of 39,747.

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2. Conard, Claude STATISTICAL REPORT FOR 1943, p. 19, General Conference of Seventh-day Adventists, Takoma Park, Washington, D. C.

the Adventist academy and college in France flourished all during the war.

In a letter, dated June 25, 1945, Dr. Walther, Formerly teacher of the author at Union College, Lincoln, Nebraska, has this to say concerning the school in France:

"I was connected with the Seminaire Adventiste du Saleve at Collonges-sous-Saleve, Haute-Savoie, France. I was connected with that school as history teacher first and as president from 1935 to 1941. According to American standards it rated as a junior college carrying fourteen grades, starting with the tenth grade. The approximate enrollment for the last two or three years was 165. We had most students in grades twelve and thirteen. There is no state department for education as such in France.... Some of the students were prepared for the French B. A. in our school, but had to go at the appointed time to a French "lycee" in a near-by French city in order to be examined there in a state school. We have prepared about thirty students like that for the French B. A. Most of our students, however, enter denominational work. The average cost for a student, including board, room, tuition, in ~~1944~~ American currency represented about \$185. for six weeks."

Adventist schools have continued in the Phillipines, even during the Occupation of that country by the Japanese. Many other items of interest could be related about the Adventist educational work in foreign lands.

During the last ten of fifteen years there has been a development among the Adventists known as local academies in contrast to the boarding academies. Because of the concentration of Adventist population and because of the ex-



pense of children away from home and the younger age now at which children are ready for the academy work, it has seemed wise to extend the work of the church school up as far as the attendance will justify. In many places it has seemed justifiable to include the entire academic program with the elementary grades. This makes it possible for the youth to be under the care of their fathers and mothers for a longer period of time. It also makes it possible for many to attend that otherwise could not afford to.

This was first attempted in California. It proved a success and now there are a number of schools of this type in other parts of the United States. Three schools of this type in the East are located in New York, Philadelphia, and Richmond.

This type of school helps the local church materially for it keeps most of the young folk interested in the local church and school.

Thus the Seventh-day Adventist Church is steadily doing a greater work year by year in training its youth to be ready to carry the gospel of the soon-coming of Christ, and the message of repentance to all the world.

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## CHAPTER III

### ADVENT SCHOOL STAFF MEMBERS

A school is just as strong as its teaching staff. A school may be ever so large or small, but this will not mean that it is a strong or weak school. The strength of a school scholastically does not depend upon numbers. Neither does it depend upon the number of letters after the instructors' names.

I have not made the foregoing statement to make you think that Seventh-day Adventist leaders do not believe in thorough preparation for the teachers' work. I would not underestimate the work that goes into getting degrees. I thoroughly believe that any true teacher will desire to fit himself better by continued study in his chosen field or study varied fields, in order to understand better pupils of varying aptitudes.

It is true that in the early days of general education, there were many teachers in our schools who taught with outstanding success, although they were not afforded the educational advantages that all of our teachers enjoy today. It has not been possible for me to find the scholastic

preparation of many of the pioneer teachers of the Advent Movement.

The real scholastic standing of a school will depend, mainly, on the teachers' attitudes toward their pupils and toward the profession of teaching; upon ability to recognize quickly pupil difficulties and tactfully to assist in these problems, and upon the teachers' thorough understanding of the teaching process. With these three fundamentals and a recognition of God as the source of all true wisdom, any teacher will be a success.

In the first school, Battle Creek College, the first teacher was G. H. Bell. His talent was noticed by some parents whose children had not been doing so well in the public school. Mr. Bell had come to Battle Creek Sanitarium to improve his health. While here and as part of his health rehabilitation, he worked on the grounds.

He was fond of children and had taught several terms of country school. As he met the boys and girls here on the Sanitarium grounds, they began to gather around him and to ply him with questions concerning their studies. To their great satisfaction Mr. Bell was able to help them with their school work, and to make difficult problems seem comparatively easy. Things that they could not understand under their regular teacher were made

"George W. Caviness.....Principal  
Greek, Latin, Bible Doctrines.

Henry C. Giles  
Biblical, Ecclesiastical, and  
Ancient Languages.

Mrs. Sara J. Hall  
English and German Languages

Mrs. G. W. Caviness  
Mathematics

Miss Fannie M. Dickerson  
Natural Science and Didactics

Miss Ella M. Graham  
U. S. History and Assistant in  
English Languages.

Miss Susie M. Hall  
Assistant in Mathematics.

Emory P. Farnsworth  
Steward at Students' Home

Mrs. E. M. Farnsworth      22  
Matron"

I was able to find some information about three of these from their obituaries that appeared in the "Review and Herald", the official church organ of the Adventist Church.

George W. Caviness began his teaching in the public school at the age of seventeen and earned his way to college. He graduated from Battle Creek College in 1882.

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22. School Calendar, South Lancaster Academy, 1890-1891.  
Academy Press, South Lancaster, Massachusetts. p.3.

After his work at South Lancaster Academy, he went to Battle Creek College in 1894 where he served as president of his alma mater for three years.<sup>23</sup>

Henry C. Giles graduated from Bloomfield Academy, Bloomfield, New Jersey. He went to Battle Creek College and graduated with a degree of A.M.<sup>24</sup>

Mrs. Sara J. Hall took a course in the public schools and started teaching at fourteen years of age. Later she was married and went to Battle Creek, Michigan. She graduated from Emerson College of Oratory in Boston, Massachusetts; later from Battle Creek College, Michigan.<sup>25</sup>

These facts are interesting and help us to know something of the preparation these teachers had for the work they did.

In contrast, let us notice the report of 1944-'45. The author was given access to the opening reports for all academies in the North American Division of the General Conference of Seventh-day Adventists, by the Educational Department.

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23. "Review and Herald", Review and Herald Publishing Association, Takoma Park, Washington, D.C. March 29, 1923.  
24. Ibid. March 17, 1910.  
25. Ibid. September 1, 1910.

From these the author made a tabulation of all the accredited academies in North America. Each teacher of each academy is listed in this report with the position held in the school, the degree held or comparative credentials, the number of weeks employed by the school, and the salary being received for that year. Where there is employed a family, man and wife, the salary is given on a combination basis usually, although this practice is rapidly disappearing as it does not seem just for a man and wife to both give all their time for only a pittance more than a teacher whose wife is not prepared for the work and therefore does not teach at all. Yet for many years, when a teacher's wife was prepared to teach, she was expected to teach with her husband for little or not difference in the salary earned.

There were 48 schools, all academies, that sent in the report to the Educational department. It is from these reports that the committee finds whether the individual school is meeting many of the requirements of the Board of Regents as will be found in the Appendix of this study. These 48 schools have a total of 546 teachers employed, almost half of which are hired for the full year. The exact number of teachers employed for the 52 weeks per year is 254; one teacher is paid for 51 weeks and another for 50 weeks. The other 290 teachers are employed for

40 weeks usually, although I find that the number of weeks range from 38 to 42.

There are two academies that have the highest and the same number of staff members. They are Lynwood Academy and Laurelwood Academy, with 20 staff members each. The smallest is Greater New York Academy with only 5 on its faculty list.

By observing the degrees held and other credentials of these staffs, I notice most of them are very well prepared. Very few of these are without their college degree and a vast majority have graduate work and degrees. The ones who do not hold degrees are usually employed for technical work such as teaching the trades, maintenance department, and things of that nature. Those teaching in Health in most cases have their R. N.

The highest salary paid for any staff member is \$45 per week. The lowest salary paid is \$6.00. There is no explanation of this wage, but it must be for the teaching of one class or other money is earned by music students paying directly to the teacher. There are two or three that are listed very low that I notice are music teachers.

The teachers in these academies are well provided for, and the Church is yearly doing more for them so that they can go ahead with graduate work and keep themselves abreast

with the times. The Journal of True Education,<sup>26</sup> an educational journal published by the Department of Education, General Conference of Seventh-day Adventists, keeps the teachers informed with what other teachers are doing in the Adventist schools, and with the latest and best methods of developing real Christian character in the youth under their care. This journal is sent out to the teachers and school authorities every February, April, June, October, and December. The June, 1945 issue had 34 pages. It is devoted entirely to Christian education.

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26. "The Journal of True Education," Review and Herald Publishing Association, Takoma Park, Washington, D.C.



## CHAPTER IV

### CURRICULUMS

The curriculum is a vital part of any school system. If this is weak and the needs of the students are not properly met, the school has brought life-long damage to the trainee. The curriculum for one section of the country may not be adequate for the needs of the students of another part of the country. Where the youth are almost all from a farming region and will probably themselves, in the majority of cases, go back to the same occupation of their forbears, the curriculum should be quite different from that where most of the youth, upon completion of their secondary schooling, will go into factories or places of business to work and gain their livelihood.

Times change also, and with many new inventions, the needs of the school program must also change. The school, whether public or private, must meet the needs of the youth that it serves for the time in which it serves. The curriculum of 1875 of a secondary school would not be adequate for the same community for the youth of 1914 and 1945.

The purpose for which the school was established will also help to determine the curriculum of the school. A school established for the express purpose of training ministers of the Gospel would certainly differ greatly from one established for the purpose of training men for military prowess. One established by the Catholic Church would differ in many respects from one established by the Seventh-day Adventist Church. A school operated for the public for general education would be very much unlike a school set aside for the training of a select group or sect.

West Point Military Academy has its entire program geared to the most efficient means of developing men for military careers. The Naval Academy is geared for those who would prepare themselves for a naval career. The Catholic Church, as well as other churches, has its

schools to develop leadership for the Church and for general education for those who are not qualified for places of responsibility.

Yet, in many respects, all schools are similar. All the schools for secondary students have the same aged group of children. All education is cultural, so all schools will include those studies which are cultural. All children, as they grow up, need to develop an all-around personality in order to live in a social world and to enjoy the blessings of society. This phase of education must not be left out of any school system. Last, but not least, is the responsibility that the student assumes, as he matures, for the care of his own body and the best way to keep this wonderful gift from God strong and healthy, so that he might go through life with the least possible troubles physically. If the school has not provided for this, it has missed one of its great missions.

There is one phase that I have not listed among these that should, perhaps, be common to all secondary schools, but is not. Neither do I believe that it can be in this present world with the state of things as they are. This is religious education. There are too many creeds, beliefs, and I may add, disbeliefs. No public school is

Third Year

First Term

Mathematics - Geometry.....Wentworth.  
Physics.....Avery.  
Zoology.....Packard.  
Physiology.....Martin.

Second Term

Physics.....Avery.  
Astronomy.....Young.  
Botany.....Gray.  
Mental Science - Logic .....Hill's Jevrons.

English Course

"The studies in this department embrace all those branches usually found in the English courses of high schools. It is sufficiently extended to give the student a good, liberal English education. The course is the same as the Scientific with the omission of the two years in Latin or German for which Physical Geography and Science of Government are substituted the first year, and both English Literature and General History required in the second.

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BIBLICAL DEPARTMENT

"The work of this department is outlined and recommended with a view to meet the wants of those who are endeavoring to prepare themselves for more efficient ministerial and missionary labor.

Biblical Course

First Year

First Term

English - Rhetoric and Composition.....Hill.  
Mathematics - Algebra.....Olney.  
Physical Science - Physiology.....Martin.  
History - Bible History.....

Second Term

English - Rhetoric and Composition.....Hill.  
Mathematics - Algebra.....Olney.  
Political Science - Science of Government - Thorp.  
History - Bible History.....

Second Year

First Term

Greek - First Lessons.....Harper.  
Mathematics - Geometry.....Wentworth.  
History - General History.....Myers.  
Bible History.....

Second Term

Greek - First Lessons.....Harper.  
Mathematics - Geometry.....Wentworth.  
History - General History.....Myers.  
Bible Doctrines - Lessons and Lectures.

Third Year

First Term

Greek - Anabasis, Prose Composition.....Goodwin, White  
Church History.....Fisher.  
Christian Science - Evidences of Christianity - Milvaine.  
Elocution.....Swett.

Second Term

Greek - Anabasis, Prose Composition.....Godwin, White.  
Church History.....Fisher.  
Mental Science, Logic.....Hill's Jevrons.

NORMAL DEPARTMENT

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Design

"This department is designed for preparation of those who expect to make the teaching of family, local church, and higher schools, their vocation. There ought to be scores of well qualified teachers to go out from this institution to organize and instruct local schools all over the Eastern Conference among our people, in which shall be thoroughly taught the Bible and the elementary branches of common school education, and in which shall be imparted correct views of mental and moral culture.

Normal Course

First Year

First Term

Mathematics - Algebra.....Deney.  
English - Phetoric and Composition.....Hill.  
Physical Science - Physiology.....Martin.  
Bible History.....

Second Term

Mathematics - Algebra.....Denev.  
English - Rhetoric and Composition.....Hill.  
Botany.....  
Bible History.....

Second Year

First Term

Latin - Beginning.....Harper.  
Mathematics - Geometry.....Wentworth.  
English or History - English Lit. or Gen. History.  
Bible History.....

Second Term

(Same as the first term)

Third Year

First Term

Latin - Caesar, Prose Composition - .....Harkness, Jones  
Physical Science - Physics.....Avery.  
Pedagogics.....  
Practice teaching in Primary and Grammar Grades.

GRAMMAR DEPARTMENT

"This course in the Grammar Department prepares for most of the Academic Courses." <sup>27</sup>

It will be noticed that this ten year period, 1890-1900, has brought about some changes in the curriculum. The three year course has been changed to four in most cases. The Course of Study for 1900-1901 notes that "The Normal Course is especially designed to supply the demand for teachers in Church schools throughout the Eastern Union Conference. Those who enter this course are expected to have completed the work of the Preparatory Department, or its equivalent. The course is this year lengthened from two to four years. It is not necessary for students

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27. School Catalogue. South Lancaster Academy, Academy Printing Department, South Lancaster, Massachusetts, 1891. pp. 15-21.

to have taken all the course before teaching. It is, however, deemed necessary by the management to provide a course of sufficient length to enable students to become thoroughly prepared for the most important work of teaching." 28

The Announcement further states:

"A Commercial Course of one year's length is offered. Students graduating from this Course are prepared for work in bookkeeping, stenography, typewriting, and general commercial work....

"The Preparatory Medical Course of one year's length is designed to prepare for entrance to a regular course of medical instruction. This work is open to students who have completed the first two years of the Normal Course, or its equivalent." 29

The form of the program is somewhat different than it was in the former catalogue. I am giving it in the same form as nearly as possible that it was in the catalogue.

#### BIBLICAL-ACADEMIC COURSE

"Bible IV,1,2: Acts and Apostles.

Physiology, 1,2: Anatomy, Hygiene - Special Health Studies.

Phonography, 1,: General Principles;2; Dictation practice and typewriting.

History II, 1,2: From Nebuchadnezzar, B.C.607, to the establishment of the ten Kingdoms, A.D.476. In other words, the Period covered by the prophecy of Dan. 2: 11-21.

Drills:-Oratory II: Physical Culture, Evolution of Expression.  
Music: Voice Culture.

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28. School Catalogue, South Lancaster Academy, 1900. p.9.

29. Ibid. P. 10.

### "Second Year

- Bible V, 1,2: Advanced Course in Bible Doctrines; Old Testament Prophecies.
- History III, 1,2: Dark Ages, Reformation; Rise of the United States of America.
- Zoology, 1; Structural and Systematic; Laboratory work, Supplemented by study of Comparative Zoology.
- Botany 2: Structural; Physiological; Systematic; An Herbarium of both Phanerogamous and Cryptogamous Plants is made by each pupil.
- Latin 1,2: Introductory Lessons, with selections from the Vulgate.
- Drills: Drawing; Music.

### Third Year

- Bible 1,2: New Testament Greek - First Lessons, Gospel of John.
- English Literature 1,2: History and Development of the Language; Standard Authors, Complete Selections.
- Physics 1,2: Mechanics; Hydrostatics; Pneumatics; Magnetism and Electricity; Sound; Heat; Light; Experimental work.
- Geometry 1,2: Plane and Solid, with numerous original Exercises.

### Fourth Year

- Bible 1,2: New Testament Greek - Selections from Gospels and Epistles; Prose Composition. Two theses required.
- Astronomy 1: Descriptive History; Solar System; Stars; Nebulae; Comets. Apparent and Real Motion of the Heavenly Bodies; Time; Celestial Observations and Measurements.
- Chemistry 2: General and Experimental; Qualitative Analysis.
- Philosophy 1,2: Mental; The Intellectual Faculties; The Sensibilities; The Will.  
Moral: Man in his Moral Relation to God and to his Fellow-man. The Divine Law will be taken as the "Ultimate Rule of Right".  
Pedagogy: Theory and Practice of Teaching; Habits, qualifications, and Responsibilities of a teacher; Special Study of Christian Education.
- Original Work 1,2: Theses, Lectures, Addresses, etc., by students.



Classes in German, Mineralogy, Logic, Trigonometry and Agriculture, will be formed if the number is sufficiently large to make it advisable.

No class, except in the Senior year, will be formed for less than seven students, except at discretion of Faculty.

The figures immediate following the subjects indicate the term or terms they are studied: 1, First Term, 2, Second Term.

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## NORMAL COURSE

### First Year

Bible IV, 1,2: Acts and Apostles.

Physiology 1,2: Anatomy and Hygiene, Special Health Studies.

Bookkeeping 1,2: Double Entry.

History II, 1,2: B.C. 606 to A.D. 476.

Drills: Oratory II (etc)\*

Music, (etc.)

### Second Year

Bible V: 1,2: Bible Doctrines, (etc)

History III, 1,2: Dark Ages, (etc)

Zoology 1: Structural and Systematic; (etc)

Botony 2: Structural; (etc)

Cooking, Sewing, and Simple Remedies I.

Drills: Drawing and Music.

### Third Year

Pedagogy: General Methods and Principles underlying Teaching, School Organization and Management.

English Literature 1,2: History and Development (etc)

Physics 1,2: Mechanics; (etc)

Educational Psychology 1,2: Applying the known laws of the Mind, such as Reason, Habit, Imagination, etc., to teaching.

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\* This (etc) used is for brevity. In every case it means that the individual course is identical with the same designated course in the Biblical-Academic Course found on pages 51 and 52 of this study.

## Fourth Year

Special Methods 1,2: A study of methods of teaching the Common Branches, applying the general Laws of Teaching previously learned, to each subject, involving Bible Correlation.

Astronomy 1: Descriptive History (etc)

Chemistry 2: General and Experimental (etc)

History and Philosophy of Education 1,2: A study of the relation of Education to Christianity, both as to fact and as to principle.

Classes in German, Horticulture (etc) will be added.

### COMMERCIAL COURSE

One Year

Bookkeeping 1,2: Double Entry.

Phonography 1,2: Corresponding and Reporting Styles, with Dictation Practice.

Typewriting.

Commercial Correspondence.

Business Forms.

### PREPARATORY MEDICAL COURSE

One Year

Physiology 1,2.

Chemistry 1,2.

Anatomy 1,2.

Practical Hygiene 1.

Bible and History of Missions 2.

### NURSES PREPARATORY COURSE

(Natural Philosophy

(Botany

Science (Chemistry

(Astronomy

Anatomy.

Physiology.

Hygiene.

Cookery.

Physical Culture.

Accidents and Emergencies.

Simple Remedies.

The science studies are elementary in their nature.

## PREPARATORY DEPARTMENT

### First Year

Bible I, 1,2: Elementary Doctrinal Course.  
Arithmetic I, 1,2: To Percentage; Roots, Mensuration;  
Mental Arithmetic.  
English Language II, 1,2: Special Analysis of Sentences.  
Geography 1,2: Advanced.  
Drills: Reading; Writing; Spelling; Music.

### Second Year

Bible II, 1,2: Life of Christ.  
Arithmetic II, 1,2: Business; Mental; Review.  
English Language III, 1,2: Analysis Continued; Grammar  
Finished and Reviewed.  
U. S. History 1.  
Civil Government 2.  
Drills: Drawing; Spelling; Music.

### Third Year

Bible III, 1,2: Sacred History "Empires of the Bible".  
Algebra 1,2: To Equations; Educations, Simple and Quadratic;  
Ratio and Proportion; Progressions and Logarithms.  
Special Attention to all Reasoning Processes.  
English Language IV, 1,2: Rhetoric-Punctuation, Capitals,  
Figures and Composition.  
Geography, Physical 1,2:  
Drills: Oratory I, Physical Culture, Evolution of Expression.  
Music: Vocal, Voice Culture.

Students who have completed the above Course are prepared to enter either the Academic or Normal Course.

Now we turn to the 1910 "Announcement" and see what it offers:

#### ACADEMIC DEPARTMENT

#### 1. Requirements for Admission:-

(a) Work of Church School and Intermediate Department.

#### 2. Requirements for completion, 60 units, as follows:-

First Year - Ninth Grade

Bible II, 1,2,3: Old Testament History "Patriarchs and Prophets".

Civil Government, 1.

Physical Geography, 2,3.

Elementary Algebra, 1,2,3.  
 Advanced English, 1,2,3.  
 Elementary Drawing.

Second Year - Tenth Grade.

Bible III, Acts and Epistles 1,2,3.  
 Latin I, 1,2,3.  
 Rhetoric - Bell's Language Series Number Four, 1,2,3.  
 Plane Geometry, 1,2,3.  
 Music - Vocal 1,2,3.

Third Year - Eleventh Grade.

Bible IV - Bible Doctrines 1,2,3.  
 Solid Geometry I: Algebra and Higher Mathematics 2,3.  
 English Literature, 1,2,3.  
 Latin II, 1,2,3.  
 Manual Work and Study, 1,2,3.  
 Elementary Drawing 1,2: Advanced Drawing 3.

Fourth Year - Twelfth Grade.

Bible V - Prophecies 1,2,3.  
 Physics, 1,2; Botany 3.  
 History II - Ancient 1,2,3.  
 Spelling I: Penmanship 2; Hydrotherapy 3.

At this time South Lancaster went a little farther and began to give Special Courses. These would compare to the junior college courses of today. It soon became South Lancaster College. The following chart shows how the work was divided.

'1 '2 '3' 4' 5'	: '6'7'8'	: '9'10'11'12'	: '13'14' :
Primary Church School	Inter- mediate	Academic	Special Training

The School Year is divided into Three Terms of twelve weeks each." 30

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30. Twenty-ninth Annual Announcement of South Lancaster Academy, South Lancaster, Massachusetts, 1910. p. 25.

Now we have come down to the 1920-'21 catalogue of the same school and we find the outline is still more streamlined. The Academic Course is briefly stated. It has been recognized as a Junior College for two years. The Course is as follows:

Ninth Year

- 1 New Testament History
- 1 Composition
- 1 General Science - Bookkeeping
- 1/2 Physiology and Physical Culture
- 1/2 Vocational - Carpentry, Cooking, Sewing, Agriculture.

Tenth Year

- 1 Old Testament History
- 1 Rhetoric
- 1 General History
- 1/2 Hygiene, Sanitation and Physical Culture
- 1/2 Vocational (Ninth year continued).

Eleventh Year

- 1 Denominational History and Spirit of Prophecy
- 1 Literature
- 1/2 Hydrotherapy and Physical Culture
- 2 Electives - Algebra, Biology, Language, Commercial.

Twelfth Year

- 1 Bible Doctrines
- 1 American History and Civics
- 1/2 Practical Nursing and Physical Culture
- 2 Electives - Physics, Geometry, Language, Commercial.

By 1930, South Lancaster Junior College had become Atlantic Union College, but the secondary work is carried on continuously. The Catalogue for Atlantic Union College of the year 1930 - 1931, gives the following secondary program for the college preparatory course. The Academic Course is almost identical except that a foreign language

is not required.

	First Year		Semester	Units
Old Testament History.....	1	2		1
English I.....	1	2		1
General Science.....	1			1/2
Physiology.....		2		1/2
Algebra.....	1	2		1
Second Year				
New Testament History.....	1	2		1
English II.....	1	2		1
General History.....	1	2		1
Hydrotherapy and Practical Nursing...	1	2		1/2
Vocational.....	1	2		1/2
Third Year				
English III.....	1	2		1
*History of Missions.....	1			1/2
Denominational History and Spirit of Prophecy.....		2		1/2
French I.....	1	2		1
Vocational.....	1	2		1/2
Bookkeeping.....	1	2		1/2
Fourth Year				
Bible Doctrines.....	1	2		1
American History and Civics.....	1	2		1
French II.....	1	2		1
Elective.....	1	2		1
*Premedical students take Geometry instead.				

While South Lancaster Academy was a Junior College, the institution lost its identity, but when it became a four-year college, Atlantic Union College, South Lancaster came to the front with a separate organization and a separate faculty.

For the year 1939-1940, South Lancaster Academy has its own catalogue. It is no more just an appendix to the College. From this bulletin we observe that more changes are made in the curriculum. The Bible class which was formerly given in the ninth grade is given in the tenth.

Here is the schedule for 1939-1940:

	Semester		Units
First Year			
New Testament History.....	1	2	1
Biology.....	1	2	1
English I.....	1	2	1
Algebra.....	1	2	1
Vocational.....	1	2	1/2
Second Year			
Ancient and Hebrew History.....	1	2	1
Geometry.....	1	2	1
English II.....	1	2	1
French I.....	1	2	1
Vocational.....	1	2	1/2
Third Year			
Spirit of Prophecy.....	1	2	1/2
Bookkeeping.....	1		1/2
English III.....	1	2	1
French II.....	1	2	1
Physics of Chemistry.....	1	2	1
Fourth Year			
Bible Doctrines.....	1	2	1
American History and Government...	1	2	1
English IV.....	1	2	1
French III.....	1	2	1

This concludes my study on the curriculums of the Seventh-day Adventist secondary schools. For any school of this denomination, you would find a similar program for the same year. Many of the schools went into the vocational side much more than did the school I have just described. The school at Madison, Tennessee, is a fine example of a strong "work and study" program.

"Tuition for a Term of Twelve Weeks.

"Primary Department.....\$4.00

Intermediate Department..... 4.50

Collegiate Department..... 6.00"(4)

"For Greek, Latin, German, French, Swedish, Hebrew and Danish languages, extra charges will be made. Those studying languages only will be charged only for languages, at the rate of \$3.00 each. Those taking but one language will be charged \$4.00. No additional fee will be charged those in the Grammar Department for Physiology and Algebra, who are qualifying themselves for teachers. To encourage students to continue their studies, scholarships for the completion of any of the courses here prescribed, will be offered at reduced rates." (5)

From my reading of the general church paper of that time, when the issue was put before the Church constituency and calls were made for financial contributions to the work for the establishment of this school, I find that the calls were for free-will gifts. These gifts were readily made and the school was built from these funds.

(6)

From Our Academies, I quote the following:

"These academies began to be built up in the nineties. Sometimes a conference moved out in this matter, sometimes a few individuals. Usually there was a small grant of land or other concessions and considerations that seemed to

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(4) Ibid P. 23.

(5) Ibid P. 24.

(6) Edwards, Harry Elmo Our Academies, Chapter 5, Page 5-6.



indicate that a school should be established in a certain place. In most cases there was only a small amount of money, perhaps sufficient to erect one building, but not enough to firmly establish the work, so progress was slow, and remaining facilities were added as money came later.

"Endowments have never been known among us as a people. The support comes mainly from tuitions and fees from the students. These have usually been insufficient to adequately maintain the school, so from time to time money has been raised by the constituency to build certain features of the school, but more often these departments have been added on borrowed money, and the constituency asked to raise the debt."

Concerning the policy of non-endowed schools, I will quote from Smith (7) concerning the college, but the same applies to academies, as is mentioned in the article.

"The colleges studied to make no provision for permanent endowments. To do so in view of their teachings might be looked upon as a virtual denial of their faith. As a substitute for endowment, the General Conference has adopted what was formerly designated as the "Training School Relief Fund" plan by which each of the six colleges receives annually a cash appropriation not to exceed, but usually amounting to exactly \$10,000. In addition to this, and, as a means to

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(7) Smith, W. I. Higher Education Among the Adventists, Thesis for the degree of Doctor of Education, George Washington University, 1934.

relieve the institutions from the burden of indebtedness, an additional equivalent fund, representing a designated portion of the mission funds that are gathered, is returned to the Union Conferences in the form of "Debt-paying Come-back" to be applied first against the indebtedness of the school, and when these have been entirely provided for, the Come-back is available to sanitariums. The \$10,000 Training School Relief Fund is available to the colleges without restrictions. The checks are received month by month from the General Conference treasurer. The use and availability of the Comeback funds are subject to certain restrictions which are set forth in the "Working Policy" as follows:

"6. In Union Conferences where the indebtedness on schools and sanitariums has been lifted, the debt-paying comeback may be used for colleges and boarding academies to provide equipment or facilities not usually provided in the usual operating funds, with the understanding that it will not be used to increase the regular operating subsidy of the schools or for any other purpose in the union conference outside the schools.

"That in order for a school to become eligible to the debt paying come-back, the following conditions be met:

"a. The school to operate within its earned income plus the subsidy provided in harmony with General Conference action".

The foregoing statements give us some light on the question of why we can carry on our schools without the use of endowments. I wish to quote briefly from facts concerning some of the earliest academies as stated in the catalogues. Battle Creek College continued and carried academic work, but in 1904 came out the first announcement of the BATTLE CREEK INDUSTRIAL ACADEMY. (8). On pages 8 and 9 of this tiny sixteen page pamphlet under COST OF ATTENDANCE, I find this:

"Classes will be formed in all grades up to and including the twelfth, for which a regular tuition fee is to be charged. It is expected that all patrons and friends of the school will contribute to its support to the extent of their ability. Pupils unable to meet the regular tuition of the grade entered will be required to make arrangements with the Finance Committee of the Church Board before continuing in the school.

"FOR PRIMARY DEPARTMENT:-

Weekly, in advance.....	\$0.40
Monthly, in advance.....	1.50
Three months in advance.....	4.25
Four months in advance.....	5.70

"FOR INTERMEDIATE DEPARTMENT:-

Weekly, in advance.....	\$0.45
Monthly, in advance.....	1.75
Three months, in advance.....	5.00
Four months, in advance.....	6.65

"FOR GRAMMAR DEPARTMENT:-

Weekly, in advance.....	\$0.55
Monthly, in advance.....	2.00
Three months, in advance.....	5.70
Four months, in advance.....	7.60

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(8) Battle Creek Industrial Academy Annual Calendar, 1904-1905.

"FOR ACADEMIC DEPARTMENT:-

First year, per month, per study.....\$0.75  
Second, third, and fourth years,  
per month, per study..... 1.00

(By 'month' we mean a school month of four weeks)"

From the Battle Creek College Annual Catalogue for the term 1879-1880, I quote the following concerning general expenses for the Battle Creek school:

"The following is a liberal estimate of the necessary expense to each student per year of forty-three weeks (including the three weeks' vacation), when boarding in a club and rooming with another who shares the expense:-

Club Board (average per week \$ ).....	\$51.60
Room rent (half of a furnished room)....	21.50
Tuition, 40 weeks (average 42 cents per week).....	16.80
Books (average).....	3.00
Fuel and Oil (half of that actually consumed).....	6.50
Washing.....	8.60
Incidentals.....	5.00
Fee in support of Library & Reading Room	1.00
Total	\$114.00

"Those who board themselves and do their own washing, bring their expenses much below the above estimate." (9)

In the Catalogue just referred to, there are several paragraphs concerning 'BOARD'.

"CLUB BOARDING is decidedly preferred by students to any other system, because it combines the economy of self-

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(9) Battle Creek College Catalogue, 1879-1880. P. 21.

board with many of the advantages of private boarding. By common consent, students have adopted the two-meal system in these clubs, although three meals are furnished those who desire, at some additional cost. Board in the club is furnished for \$1.10 to \$1.30 per week; with supper added, from \$1.30 to \$1.50 per week.

"PRIVATE FAMILIES furnish board to students at the following weekly rate:-

Two meals per day, from - \$2.00 to \$2.50  
Three meals per day, from 2.50 to 3.00

"In all cases, the washing, fuel and lights are charged extra, unless the last two are shared in common with the family. Boarding in private families has decided advantages for young pupils, as they more particularly need to be surrounded by all the influences of the family circle. A parental care should be over them continually and their manners should be assiduously cultivated.

"Self-boarding, though not so economical in point of time, is less expensive in other respects, yet it is difficult to give an exact statement of the cost per week. We may, however, safely give 60 cents to \$1 as the limits within which self-boarders confine themselves. A few have been compelled to restrict their living to 50 cents per week, but these are exceptional cases and of questionable wisdom..."

In the tenth annual calendar of the Cedar Lake Academy, dated 1908-1909, are the following statements concerning expenses at the school:

"Tuition and room rent, including heat and light for room, are eight dollars; the board averages from five to seven dollars per month. The board is furnished on the order plan; that is, each student orders from a bill of fare what he desires for the next meal. All orders, unless otherwise designated, are two cents each. This method enables the student to know all the time what his board is costing him. All expenses are reckoned by the school month of four weeks. No deductions will be made for absence from classes. Tuition and room rent are payable in cash monthly, strictly in advance. This rule must be adhered to.

"The school cannot guarantee, in advance, to furnish any student with a definite amount of labor although we are anxious to make the expenses as light as is consistent with safe management of the Academy finances. Students who are willing and capable of so doing, in a workmanlike manner, the duties assigned to them, will be furnished such work as the school may have.

"This work will be paid for by the piece where this plan is feasible. From seven to ten cents will be paid for labor by the hour. Merit, however, rather than the hour system,

will be the guiding principle in paying for labor." (10)

"In the Adelpgian Academy bulletin of 1905, which is the second 'Prospectus', I discovered what seems to me to be quite a unique plan. Here, before the costs are stated, the author has justified them as compared to other costs. He cites the probable cost that the patron would give board and room to the District school teacher. He asks if meals can be purchased in their towns for 10 cents a meal. Then he says that at the Adelpgian Academy they board the students for \$1.00 to \$1.50 per week.

Again he cites the room, light, heat and supervision for only \$5.00 per month. It is made to sound like it is cheaper to send the child off to the Adelpgian Academy than to let him stay at home. Another method concerning the finance which sounds quite practical, is the suggestion that advance payments be made as deposits in the Academy Bank. Interest will be paid at the rate of 1/2% per month for the balance at the end of every month. A bank pass book will be issued to the student for his accounts. (11)

The summary of the expenses referred to above are given as follows:

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(10) Catalogue of CEDAR LAKE ACADEMY, 1908-1909, p. 19-20.

(11) Adelpgian Academy, Prospectus, 1905. Holly, Michigan, P. 14-15.

"Meal Coupon Book.....	\$5.00
Room and Accessories.....	5.00 (12)
Tuition.....	5.00

In South Lancaster in 1910, the rates for boarding pupils were as follows:

"The use of furnished room (two students occupying a room), light, heat, washing (twelve plain pieces of clothing, three table napkins, and four towels weekly), and board, two meals a day American plan, for each school month of four weeks, \$14.00 and one hour's work a day, payable at the beginning of the month. The regular rate of tuition is \$4.00 a month. Total expense \$18 and one hour's work each day." (13)

The 1920-1921 calendar for the same school gives the board minimum at \$4.50 per week. A \$1.00 dining service fee is also charged. The room rent is \$8.00 per month and the tuition \$10.00. The scholarship plan provides that those who sell \$550.80 worth of subscription books and return the retail value to the tract society, will receive on college books a credit of \$324. This is \$48.60 more than the regular commission. (These are all religious books published by the denomination).

The rate appearing in the calendar for the same school

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(12) Ibid - Page, 14.

(13) South Lancaster Academy Annual Announcement,  
South Lancaster, Massachusetts, 1910-1911 - p. 23.



and for the year 1930, gives the total rate per month at \$44.60. This is divided thus: tuition \$13., home \$17.60, and Board \$14. (14)

Ten years later the student expenses have decreased somewhat. They are as follows: tuition \$12., home \$14., board \$14., making a total of \$40.00. The scholarship plan is better - sales \$496., \$310. on account and this is \$62. above regular commission. There is also a scholarship plan for young ladies to sell the "Life and Health", and the "Watchman" magazines. (15)

Shenandoah Valley Academy near New Market, Virginia, charges a flat rate of \$45. a month for nine months at the present time.

The Greater New York Academy charges for every four weeks for forty weeks, making ten payment days instead of the nine customary.

The teachers in the Adventist academies do not receive large salaries. The wage scale is set for all employed in the denomination. The most recent publication of this wage scale was revised April 19, 1943. There may have been

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(14) Atlantic Union College Annual Catalogue, South Lancaster, Massachusetts, 1930-1931. p. 28.

(15) South Lancaster Academy Calendar, South Lancaster, Massachusetts, 1939-1940, p. 29-32.

some changes since this, but I was not able to obtain a later one, so I will use this scale. The highest salary paid by the denomination is paid to the General Conference president. His maximum wage is \$52.25 per week. The minimum and maximum wages for male academy teachers are \$24.75 and \$36.50 respectively. For women academy teachers, they are \$20.50 and \$34.25 respectively. For an academy principal the bracket is \$36.50 to \$45.00. Most of the academy principals are getting \$45.00 at present. None are getting higher than that. Sixteen of the principals are reported less than \$45. per week. (16).

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(16) These figures are arrived at from a tabulation made by the author who procured the information from the Educational Department of the General Conference of Seventh-day Adventists. He made the tabulation from the opening reports for the academies of North America, school term of 1944-1945.

CHAPTER VI  
RESULTS

Naturally when we have carried on a program for years it is necessary for us to reflect on that program which we started with such enthusiasm, and candidly ask ourselves the question, what does it all amount to in the end? The result of any program is the acid test which shows whether it has been a profitable program or not. Is the result that which had been hoped? Or, there might even be negative results.

The program for the education of the youth of the Seventh-day Adventists has cost a great deal of money which might have been spent in many other ways. This money might have been used in great evangelistic meetings or to provide for the sending of missionaries to parts of the world where the people know not of a God in heaven who is interested in everything that they do, and is longing to aid them in their sufferings. This money might have been used to build great hospitals to relieve the sufferings of those who are on beds of affliction.

The public schools are provided for the Adventist youth the same as for any other young people, and the parents of these same youth pay their share in the support of the public high school.

What is the result of all this sacrifice on the part of the Adventist parents?

It has resulted in the holding within the church the large majority of the youth. About 85% of the youth who attend the academy through the high school period of life remain staunch Adventists, while a large per cent who get their secondary training in the public high school lose interest in the church and become careless in living up to the ideals of the church. Of those who continue in the academy a large number of them continue on with their education in one of the denominational colleges. From this training they go into places of usefulness in the church, and many find their way into the organized work of the denomination. The leaders of the denomination today were the youth in the academies and colleges of the church yesterday. Our church simply could not train its leaders in the public school system of education.

What is the result of patriotism for our country? This is highly developed in the public school.

The Seventh-day Adventist youth is taught in the academy that God expects him to do everything in his power to save life. He must be obedient to the powers of government, for they are ordained of God. He is taught the highest ideals of patriotism and obedience to the powers set up for the protection of our homes and country. It is more honorable to give ones life, if it is done in trying to save another life, than it is to take life.

With this ideal, the Adventists set up a system of training in their schools for the preparing of young men and women to do medical service when and if called into the armed service. This has now developed into the physical education work of the school. The name given this is Medical Cadet Corps; it is now given in all the academies of the Adventists.

As a result of the Medical Cadet Corps training, the Adventists are better prepared for the like corps in the army, where most of them are called. It is one of the most dangerous units, but Adventist youth are willing to face the dangers with a conscience clear before God. Many lives have been saved in this present war because of the willingness of these medical corps men to risk their own lives to save the lives of others. Much of this ideal of being ready to sacrifice life itself for the saving of

others instead of trying to take another life, was developed and cultivated in the academy.

In "The Journal of True Education", <sup>17</sup> June, 1945, there is a symposium entitled "Does It Pay?" From this article I wish to quote several paragraphs which point out very vividly results to parents for the sacrifice made.

".. After attending a father-and-son banquet and the graduation of his son, his cup was running over. These were his last trips - he was near his 'journey's end,' but with much satisfaction he frequently said, 'I have given our children something that no one can take away.'

"Has it paid? Yes, a hundredfold! R.H.H., California."

"Our children are our dearest possessions. Therefore, we are interested in obtaining the best possible education for them, in addition to the influence of a Christian home. Their total school years thus far add up to thirty-one, twenty-nine of which have been in our own schools. Now we do not hesitate to come boldly to the throne of grace, asking the Lord to do everything else needed to make them acceptable subjects for His kingdom." - A.J.S., Michigan.

"Nearly forty years ago when our eldest children were ready for school we felt it our duty to give them a Christian education. At great sacrifice we sold our farm and moved to a school. Now we feel richly repaid. Our nine children are all Seventh-day Adventists holding positions of trust, and in turn giving their children a Christian education." - J.W.G., Oregon.

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17. The Journal of True Education, June, 1945, Review and Herald Publishing Association, Takoma Park, Washington, D. C. p. 18, 19.

"Christian education has brought happiness to our home in the joy and satisfaction of doing what the Lord has asked of us. Our three children started in church school with the first grade and continued in our schools through college. All are now actively engaged in the Lord's work, and we have joy in their labors, which would never have been possible without a Christian education." - C.M., Nebraska.

These lines from parents tell their own story of the results in the joy and satisfaction of parents of Adventist youth in later years. If the heart is right, all is right, and the most important thing for each individual is to have the satisfaction in his own heart that he has served God and his fellow-man faithfully throughout his life.

No better results could be expected than those mentioned by these parents in their gratitude for the Adventist system of schools.

The following tables show clearly the importance of Christian education in the conversion of the youth of the church and the result of the training of the youth in keeping them within the church.

The statistics were taken from, "Religious Statistics Concerning Seventh-day Adventist Young People", a leaflet issued by the Young Peoples Department of the General Conference. It is from the series, The Young Peoples Workers' Aid - No. 10.

Section V.

"The influence of the Home and the School in Church Relationship.

"The home and the school are two factors which have enormous influence in developing attitudes which affect church relationship, as the tables below show:

A. The Influence of Christian or Secular on Youth 15-25

Table 9. (Nelson Survey of 1400 Youth, 1927)

Factors	Church Mem- bers	Dis- fellow- shipped	Never Baptized
United home and Christian education	87%	11%	2%
United home and secular education	55%	22%	23%
Divided home and Christian education	74%	18%	8%
Divided home and secular education	29%	28%	43%

Table 10. (Survey of 8963 Youth in 17 Conferences, 1929)

Factors	Church Mem- bers	Dis- fellow- shipped	Never Baptized
United home and Christian education	81%	3%	16%
United home and secular education	58%	6%	36%
Divided home and Christian education	63%	10%	27%
Divided home and secular education	41%	7%	52%

Table 11. (Bietz Survey of 422 Youth, 1940)

Factors	Church Mem- bers	Dis- fellow- shipped	Never Baptized
United home and Christian education	87%	8%	5%
United home and secular education	54%	14%	32%
Divided home and Christian education	86%	9%	5%
Divided home and secular education	26%	16%	58%

From the results of the Nelson survey, there is a loss to the church of 33% in membership for the united home and secular education; there is a loss of 45% for the divided home



and secular education.

For those never baptized there is a loss of 22% of those who receive the secular education and have united homes; 35% of those who receive secular education and are members of divided homes.

The following table is my own made from the results of the above three tables and summarized:

Advantages to Church of Christian Education

Table 12. (Average of the three above studies)

	Church Members	Disfellow- shipped	Never Baptized
United Home	29-2/3%	6-2/3%	22-2/3%
Divided Home	42-1/2%	6-2/3%	36-2/3%

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## CHAPTER VII

### THE SEVENTH-DAY ADVENTIST PHILOSOPHY OF SECONDARY EDUCATION

In order to understand the philosophy of Seventh-day Adventist secondary schools, we must review the objectives as set up by that educational group which formulates the exact wording of such procedures. I will first quote the GENERAL OBJECTIVES as given by the Special Committee of General Conference Educational Department of Washington, D. C.

"True education is continual growth and harmonious development of the whole being. Its first purpose is for man to understand God's revelation of himself in His Word and in his works. Its work is to develop Christian character and personality which exemplify the principles of truth, fellowship, and service. Its objectives are:

1. To develop an understanding of God as our heavenly Father and the Creator.
2. To inspire reverence and love for God and for Jesus Christ, His Son.
3. To teach the principles of the new birth which lead into a transformed life.
4. To establish belief and practice in the essential relations and experience of faith and prayer.
5. To inspire love and loyalty for home and country, and respect for recognized authority.
6. To develop a sympathetic understanding of the world and its needs, with the interdependence of men and nations, and a world mindedness essential to the extension of the gospel to all the world.

7. To guide in the development of a personality which exemplifies a Christ-like character.
8. To stimulate interest, to awaken thought, to kindle aspirations, and to arouse every capability of body, mind and soul as the prerequisites to true learning.
9. To teach the value of mental habits of concentration and of study in the acquiring of knowledge and of the skills essential in living and learning.
10. To teach the value and dignity of useful work, together with proficiency in manual skills.
11. To awaken and develop the powers of perception, reflection, and application in the study of nature as the handwriting of God, revealing His thought in earth and sea and sky.
12. To understand and practice the principles of mental, spiritual, and physical health.
13. To teach correct physical and social recreation for body and mind.
14. To understand and teach the things of time in relation to the things of eternity.
15. To establish in minds and lives, through curricular and extra-curricular teaching and activities, the Christian incentive of love, as opposed to the secular incentive of selfish rivalry.
16. To teach the principles of service as a great law of life." (1)

You will readily observe that these objectives are quite different from those set up by the Department of Public Education. The emphasis is placed differently. The Department of Public Education believes that if one is trained to be a worthy citizen of this present world and lives a good moral life here, he will be prepared for citizenship in the world to come. The Adventist philosophy just reverses the program and teaches and believes that if a child is trained for worthy citizenship in the world to come, he will live an exemplary life here in this world in its present state of sin.

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(1). Educational Handbook (First Edition) Department of Education of General Conference of Seventh-day Adventists, China Division.

I am sure that the reader will agree with me that if we as teachers could instill into the hearts of all of our youth the love of Christ as paramount in the purpose of our existence, we would have no trouble with youth delinquency. If we could teach and inspire all our youth to live an unselfish life as did our Savior of Galilee, there would be no need of prisons.

Now let me call attention to the objectives of one of the Seventh-day Adventist Academies and its definition of these objectives as presented in its Annual Catalogue of 1944-45: (2)

"The object in maintaining the academy is to provide a training center for the young people of Seventh-day Adventists. In order to fill its mission, it is the purpose of the school to surround the school with an atmosphere that will inspire him to earnest work and arouse him to possibilities of Christian service; and in order to prepare him to meet the issues of life successfully, every effort is made to develop his individual power by training him in habits of thoroughness, accuracy, promptness, and faithfulness in the performance of all duties, whether intellectual, moral, or spiritual. The object sought is the development of a symmetrical Christian character.

#### "OBJECTS DEFINED

The objectives of Shelton Academy are defined as follows:

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(2) Shelton Academy, Twenty-sixth Annual Announcement, Shelton, Nebraska. 1944-1945.

1. The development of character in accordance with with Christian ideals and consequent unselfish service for humanity.
2. The achievement of true culture with an appreciation of that which is noble, true and beautiful.
3. A training for the duties and responsibilities of citizenship.
4. The acquisition and maintenance of health and physical fitness.
5. The instilling of the ideals that underlie wholesome home life.
6. An understanding of the dignity of labor and some special manual training useful for self-maintenance.
7. The impartation of knowledge and skills in the fundamental processes and the outlining of a four-year course of study that will also qualify the graduate to meet college entrance requirements.
8. The enrichment of the individual life as a preparation for the proper use of leisure time.
9. A discovery on the part of the student of himself and his possibilities and the fostering of a spirit of self-control.
10. A preparation for participation and leadership in organized church activities."

In the book, Belief and Work of Seventh-day Adventists, Alonzo L. Baker, the author, has given a good summary of Seventh-day Adventist schools and presents the philosophy. I quote from him:

"These schools are maintained not merely that the growing boys and girls may be indoctrinated with the tenets of the denomination, but chiefly because of the truth that the highest type of education combines simultaneously the training of the heart and the head, the soul and the mind. Seventh-day Adventists hold that any educational system which merely teaches 'the three R's,' but omits religion, is woefully deficient. True education is the harmonious development of the physical, the mental and the spiritual powers.

"The statement of these principles must not be construed to mean, however, that Seventh-day Adventists have a war to make on the public educational system of any nation where they may operate. They believe that the magnificent school systems of America, England, and Canada, for example, are a credit and a glory to those Nations. Seventh-day Adventists cheerfully pay their pro rata of the taxes for the maintenance of the public schools, believing that it is absolutely vital that a nation provide generously for the education of its youth.

And, in addition, Seventh-day Adventists, out of their own pockets, pay for the establishment and maintenance of their own schools. They recognize that religion, per se, cannot be taught in a public school system without an injustice to the students of varying beliefs and of no belief, who are entitled to attend. They therefore feel constrained to have schools of their own where their children may have religious training right along with education in the secular branches.

"Seventh-day Adventists believe they are rendering a distinct service to the state as well as to the cause of religion in their emphasis on Christian education. The fine character structures and the moral fiber produced by Christian education is justification enough for the method. None less than the not-too-religious English writer, H. G. Wells, has declared in his 'Outline of History' that 'education is the preparation of the individual for the community, and his religious training is the core of that preparation'. Wells even goes so far as to predict that all education must adopt religion as its basis if civilization is to endure...

"In such an age as this any education that stresses intellectuality alone will not suffice. An education that puts more emphasis on chemistry than on character; on politics than on piety; on oratory than on obedience; on gymnastics than on God; which says, 'Prepare to get a job,' rather than, 'Prepare to meet thy God,' may in the end prove more of a detriment than an advantage, both to the individual and to the nation....

"Again, Christian education is a powerful antidote for the overwhelming materialism of the day, which would engulf the coming generation. Such an education teaches that the chief end of a man is not to qualify merely for a big salary or for acumen in speculation, but for unselfish service for his fellow men, without expectation of great monetary gain or remuneration. Seventh-day Adventist schools impress upon their pupils every day that 'a man's life consisteth not in the abundance of the things which he possesseth'. To the ambitious youth they put that searching question of the Master's, 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?'" (3)

The Seventh-day Adventist secondary schools will continue to play a very important part in the Adventist church, and the youth trained in them today will be the leaders of tomorrow.

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(3) Baker, Alonzo L. Belief and Work of Seventh-day Adventists, Review and Herald Publishing Association, Takoma Park, Washington, D. C. 1942, pp.30-33.

A P P E N D I X  
I

CONSTITUTION OF ASSOCIATION OF SEVENTH-DAY ADVENTIST  
COLLEGES AND SECONDARY SCHOOLS

ARTICLE I

Name

This Association shall be called THE ASSOCIATION OF  
SEVENTH-DAY ADVENTIST COLLEGES AND SECONDARY SCHOOLS

ARTICLE II

Objectives

The objectives of this Association shall be:

I. To establish closer relationship between such Seventh-day Adventist secondary schools and institutions of higher education as are eligible for membership in this association within the territory of the United States and Canada.

II. To assure the efficiency of all schools holding membership in the Association by maintaining high standards in:

1. Character training
2. Scholarship
3. Teaching
4. Library, laboratory, and other equipment
5. Housing
6. Health
7. Financialment

ARTICLE III

Membership

Section I. The membership of this Association shall consist of five classes:

1. Members of the Board of Regents as hereinafter provided for.
2. One representative of each member institution.
3. Honorary members not to exceed five in number.
4. Union Conference Educational Secretaries.
5. Secretary and Associate Secretaries of the General Department of Education.

Section II. Any institution of higher learning, or secondary school of twelve grades, coming within the scope of this Association and fully meeting all its standards shall, when approved by the Association, be admitted to membership on the payment of annual dues. The character of its work and the general tone of an institution are important factors in determining eligibility.

The classes of schools eligible for membership may be listed as follows:

1. College
2. Junior college
3. Secondary school
4. College of Medicine
5. School of Nursing

Such membership shall cease if at any time or for any reason the institution of higher education or secondary school is dropped from the approved list of the Association.

Section III. The Board of Regents referred to in Article III, Section I, shall consist of eleven members, and shall be chosen by the constituent members of this Association subject to confirmation of the General Conference of Seventh-Day Adventists in quadrennial session or at the annual session of the Autumn Council for such period or periods of time as is called for in the by-laws. Any vacancies shall be filled by nomination by the Board of Regents, subject to confirmation and appointment by the General Conference Committee.

The Board is to be constituted as follows: The Secretary of the Department of Education, the Executive Secretary of the Association, three college presidents, one junior college president, one secondary school principal, the President of the College of Medicine, the Dean of Loma Linda Division of the College of Medicine, one union educational secretary, and the secretary of nursing education of the Medical Department.

Section IV. Five honorary members to be chosen by the General Conference Committee.

Section V. Officers of the Association, members of the Board of Regents (if not otherwise eligible), and honorary members shall be entitled to one vote each. Also a secondary school or institution of higher education, or by some person designated by him in credentials sent to the Executive Secretary. Any person engaging in the work of teaching or



administration in a secondary school or institution of higher education which holds membership in the Association shall have the right to attend meetings and participate in the discussions of the Association, but shall not be entitled to vote except as represented in the vote by the executive head of the institution.

#### ARTICLE IV

##### Officers and Committee

Section I. The officers of this Association shall be a Chairman and an Executive Secretary-Treasurer.

The Secretary of the Department of Education of the Seventh-day Adventist denomination shall be chairman of this Association.

The Executive Secretary-Treasurer of the Association shall be nominated by the Board of Regents, which nomination shall be subject to the confirmation of the General Conference Committee, and when so confirmed and appointed the Executive Secretary-Treasurer shall act as Secretary of the Board of Regents, and shall devote his time to the interests of the Association, his salary and expenses to be paid by the General Conference.

Section II. The Executive Committee of this Association shall be the officers of this Association and the Board of Regents. Such other committees shall be appointed by the Board of Regents as may be deemed necessary properly to administer all the functions of the Association.

#### ARTICLE V

##### Duties of the Officers

The duties of the officers shall be such as usually pertain to the several offices. The Chairman shall preside at the meetings of the Association and act as Chairman of the Board of Regents.

The Executive Secretary-Treasurer shall record and publish the proceedings of the Association and render a statement of the funds received and disbursed by the Association, in harmony with such rules as may be provided in the By-Laws for the proceedings and the financial administration of the Association.

The Board of Regents shall formulate the general standards and policies for the Association, which upon ratification by the Association, and by the General Conference Department of Education, shall prepare the business for the Association by the inspection of schools and otherwise, fix the time and place of annual meetings, fix the amount of annual dues, as approved by the Association, call special meetings, and in general act for the Association while it is not in session.

## ARTICLE VI

### Meetings

There shall be a regular annual meeting of the Association at the call of the Executive Secretary after counsel with the Chairman and other members of the Board of Regents on the time and place. Any special session of the Board of Regents shall be called by the Executive Secretary on approval of the members of the Board and the General Conference Committee.

## ARTICLE VII

### Fees

To meet the expenses of the Association an annual fee shall be paid by each institutional member, the amount to be determined by the Association on recommendation of the Board of Regents.

## ARTICLE VIII

### Quorum

At any meeting duly appointed by the Board of Regents, a quorum shall consist of a majority of the voting members of the Association.

## ARTICLE IX

### Amendments

This Constitution may be amended by a three-fourths vote at any regular annual meeting of the Association. Notice of a proposed amendment must be made in writing to all members present at a regular meeting before action is taken.

### BY-LAWS

#### I. Commission on Institutions of Higher Education.

This Association shall maintain a standing

committee known as the Commission on Premedical Education. It shall be the duty of this Commission to provide for the inspection of colleges offering premedical work, to determine the efficiency of the teaching staff and the adequacy of the laboratory equipment for premedical instruction. The report of this Commission will be a factor in determining the eligibility of such colleges for membership in the Association.

#### IV. Commission on Teacher Training.

This Association shall maintain a standing committee known as the Commission on Teacher Training. It shall be the duty of this commission to provide for inspection of institutions offering teacher training, to determine the efficiency of the teaching staff and the adequacy of the facilities, such as the practice school, equipment and the like. The report of this Commission will be a factor in determining the eligibility of such colleges for membership in this Association.

#### V. Commission on Nurses' Education.

This Association shall maintain a standing committee known as the Commission on Nurses' Education. It shall be the duty of this Commission to provide for the inspection of the nurses' training departments of sanitariums and hospitals offering nurses' training courses, to determine the efficiency of the teaching staff and the facilities for giving nurses' training under the most approved plans for such instruction. A report of this Commission will be an important factor in determining the eligibility of such nurses' training schools for membership in this Association.

#### VI. Financial Survey Commission.

This Association will make use of the findings of the Financial Survey Commission appointed by the General Conference to inspect and set up the standards for the financial management of secondary schools and institutions of higher education. The report of this Commission will be accepted by the Association as having a bearing on the eligibility of institutions applying for membership in this Association.

#### VII. Duties of the Board of Regents.

The members of the various commissions shall be appointed by the Board of Regents. The Commissions shall report and be responsible to the Board of Regents. It shall

pass on all applications of institutions seeking membership in the Association, requiring for all institutions the recommendation of the commissions concerned. It shall report the failure of any member institution to conform to the standards set by the Association, and by vote of the Association such institutions may be dropped from the list of members. The Board of Regents shall report to the Association at its regular sessions. The Board of Regents of this Association shall hear and determine the appeals, if any, against the findings or recommendations of these Commissions.

VIII. Finances.

The Board of Regents shall have authority through its treasurer to collect an annual fee from institutions accredited by this Association for meeting the general expenses of the Association. The fees shall be as follows:

For a College . . . . .	\$25.00
For a junior College, or Nurses' Training School . . . . .	20.00
For Secondary Schools . . . . .	15.00

The treasurer shall render to the Association an annual report covering all receipts and expenditures.

IX. The Executive Secretary shall be ex-officio member of all the commissions. He shall publish such proceedings or other documents as may be authorized by the Board of Regents.

# A P P E N D I X

## II

### SECONDARY TEACHER CERTIFICATION

The General Conference Department of Education has provided for two grades of certificates for teachers of secondary subjects. The first is a five-year regular secondary certificate based upon graduation from a college within the Association of Seventh-day Adventist Colleges and Secondary Schools or from one of equal rank, including a minimum of 15 semester hours of professional training as follows:  
\* (Recommended in order listed.)

	<u>Sem. Hrs.</u>
1. Principles of Education	3
2. Educational Psychology I	3
3. Classroom Management (Technique of Teaching)	3
4. Special Methods (in major subjects)	2
5. Supervised Teaching	6
6. Aims and Purposes of Secondary Education	3
7. History of Education	3
8. Tests and Measurements	2
9. Adolescent Life and Problems	2
10. Secondary School Administration	3
11. Extra-Curricular Activities	1
12. Educational Psychology II	3

This certificate indicates the groups of subjects the holder is entitled to teach arranged in order of his quantitative preparation in the respective fields; and no applicant is certified in any subject or group of subjects in which he or she has a corresponding college credit of fewer than the number of semester hours listed hereinafter in addition to the academic subject matter that is to be taught successfully for 27 months.

#### Minimum Certification Standards

1. Bible: 15 hours, including Daniel and Revelation or advanced Bible Doctrines in addition to  $3\frac{1}{2}$  secondary units.

\*\*2. English: 18 hours, including freshman rhetoric, advanced composition, and types of literature, in addition to 3 secondary units.

3. History: 12 hours, including a survey of modern Europe, and national history, in addition to the 2 secondary units.

4. Mathematics: 12 college hours in addition to 2 secondary units.

5. Language: 12 college hours in addition to 2 secondary units in the same language.

6. Science: 12 hours in laboratory science subjects including 6 in the specific field taught in the academy in addition to the secondary content and including a background of at least 2 academic units of science.

7. Specific subjects including agriculture, cookery, sewing, woodworking, printing, bookkeeping, shorthand, and art: 12 college hours or the equivalent in the specific field taught, academic units to be evaluated on the basis of 2 hours per semester.

\*\*\*8. Typewriting: 60 words per minute net, in a certified standard speed test.

9. Music: Graduation from a standard Seventh-day Adventist College conservatory course in music, or its equivalent, as interpreted by the General Conference Department of Education.

The second certificate is a secondary life certificate issued to holders of the five-year regular secondary certificates who have completed the necessary 27 months of successful teaching, and who are recommended by the Union Educational Secretary.

Special Vocational Certificate. A one-year special teacher's certificate will be granted to those who have 8 hours in education, 12 hours in the subject taught, with a total of 64 hours of approved college work. This certificate will be renewed upon the completion of 6 semester hours of additional college work.

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\* In meeting the fifteen-hour requirement in Education, either Methods I or II with Practice Teaching I or II of the Normal Course, are evaluated on a 50% credit basis, for candidates who were graduated not later than 1922.

Only one course in Secondary Methods in major subjects with supervised teaching, will be accepted at full value.

\*\* Library Science, Expression, or Public Speaking, are evaluated on a 50% credit basis in meeting English requirements.

\*\*\* A candidate desiring to be certified in typewriting should submit evidence through his registrar of having met the 60-word standard.

A P P E N D I X  
III

STANDARDS FOR SECONDARY SCHOOLS

I. Policies

Policies are rules governing the procedure of the Commission on Secondary Schools.

1. The time for which schools are accredited shall be limited to one year dating from the time of the accrediting of the school by this Association.

2. Any school warned shall be dropped the following year if the school persists in violating the same standards.

3. No school that has been continuously accredited for five years will be dropped without a year's warning. Schools not continuously accredited for five years may be dropped without warning.

4. Credits gained by extension courses, correspondence courses, or by examination will not be considered by the Commission on Secondary Schools unless such credits are accepted by one or more colleges accredited in this Association.

5. The agent of communication between the accredited schools and this Association for the purpose of distributing, collecting, and filing annual reports of such schools, and for such other purposes as the Association may direct, is as follows:

- a. The Executive Secretary of this Association.
- b. Such inspectors of schools as may be appointed by the Board of Regents.

6. The interim authority for interpreting standards will be the Executive Secretary of this Association.

II. Regulations

1. It shall be the duty of the Board of Regents to agree upon a uniform blank for inspection, and one for the annual reports of secondary school principals relative to organization, teaching force, attendance, library, laboratories, and other equipment.

2. The Board of Regents shall also prepare a uniform blank certifying membership of the secondary school in this

Association as evidence that its students are eligible to college entrance, such blank to be used by all members.

3. No school can be considered unless the regular annual blank furnished for the purpose shall have been properly and completely filled out and placed on file with the Executive Secretary. Schools in good standing will make a complete report on teachers once in three years, but full data relative to changes must be presented annually.

4. Schools seeking accrediting shall submit evidence showing an approval of the standards of the Association and of the application for membership by the secondary school board.

5. No school will be accredited when more than twenty-five per cent of the teachers of academic subjects fail to meet the requirements for the preparation of teachers, or when any teacher of academic subjects who has been in school less than two years fails to meet the same requirements. No school will be accredited which employs less than five full-time teachers, or the equivalent, four of whom, or the equivalent, must be full-time teachers of academic subjects.

### III. Standards

Standards are rules for the government of secondary schools which may be violated only upon the penalty of warning.

1. Buildings. The location and construction of the buildings, the lighting, heating, and ventilation of rooms, and the nature of the lavatories, corridors, closets, water supply, school furniture, apparatus, and methods of cleaning shall be such as to insure hygienic conditions for both students and teachers.

2. Libraries and Laboratories. The library and laboratory facilities must be adequate to meet the needs of instruction in all courses offered. The library should have at least 1500 volumes and shall be classified and catalogued and an annual inventory should be made of laboratory and shop equipment.

3. Records. Accurate and complete records of attendance and scholarship and finance must be kept in such form as to be conveniently used and safely preserved.

4. Requirements for Graduation.



a. Secondary schools must require a minimum of sixteen units for graduation.

b. The minimum length of a recitation period shall be not less than forty minutes exclusive of all time used in changing classes or teachers.

c. A unit course of study in an academy is defined as a course covering an academic year. The academic unit shall be based upon class recitation work through thirty-eight weeks, or its equivalent of one hundred twenty sixty-minute hours, exclusive of passing time, and two hours of shop or laboratory work shall be equivalent to one hour of prepared classroom work.

5. Instruction and Spirit. The efficiency of instruction, the loyalty to the principles of Christian education, the acquired habits of thought and study, the general intellectual and spiritual tone of the school, and the cooperative attitude of the community are paramount factors, and, therefore, only schools that rank well in these particulars as evidenced by rigid, thorough-going, systematic inspection, shall be considered eligible for approval.

6. Preparation of Teachers. All secondary schools accredited by this Association shall maintain the following standards respecting teachers:

a. The minimum attainments of the teachers of any academic subjects, of the supervisors of teachers of such subjects, and of the principal, shall be college work equivalent to graduation from a college belonging to this Association, or from a college of equal rank.

b. The minimum professional training of a teacher of any academic subject, of the supervisors of teachers of such subjects and of the principal, shall be fifteen semester hours in Education. In these fifteen hours it is recommended that there be included courses in Philosophy of Education, Educational Psychology, Secondary Education, Classroom Management, Practice and Methods in the Major Studies.

(Requirements a and b shall not be construed as retroactive within the Association.)

c. It is expected that the teachers shall teach classes in the field of their own major or minor studies in college, and it is expected that the instructors shall have an acceptable record morally and spiritually. It is recommended that each instructor shall have at least one year of college vocational.

d. Due consideration shall be given to teachers with other than this preparation who have demonstrated their ability through successful experience, provided at least three-fourths of the teachers of academic subjects meet the standards of preparation. Teachers should have had professional training or should have had successful teaching experience. A school to be accredited shall have a salary schedule in harmony with the General Conference salary scale.

e. In all emergency appointments during the school year in which teachers do not fully meet the standards for the preparation of teachers, the Board of Regents will insist that these be temporary, and for the remainder of the school year only. Such cases must be certified to this Association by the principal, including a statement concerning the training, experience, salary, and efficiency of such teachers.

7. Curriculum. The Association recommends that every accredited secondary school require the following twelve units of work for those expecting to pursue college or professional courses:

- 1 unit of Bible for each year of attendance  
up to 3 units.
- 3 units of English
- 3 units of foreign Language.
- 1 unit of Science
- 1 unit of Mathematics
- 1 unit of History
- 1 unit of Vocational

8. Teaching Load. No instructor shall be required to teach more than six recitations a day, and a maximum of five recitations a day is recommended. The maximum teaching load of any teacher shall be 750 pupil periods per week. In interpreting this standard, a double period in laboratory or shop, or two periods of study room supervision, shall be counted as the equivalent of one recitation period.

9. The Pupil Load. Four unit courses, or the equivalent in vocational unit courses, shall be considered the normal amount of work carried for credit toward graduation by the average or medium student. Only such students as rank in

ability in the upper twenty-five per cent of the student body may be allowed to take more than four units of credit by vote of the faculty. A different practice in the secondary school must be explained to the Board of Regents.

10. Discipline. The secondary schools qualifying for membership in this Association will be expected to maintain high standards of discipline and to have complete control of all extra-curricular activities so that the tone of the secondary school and the grade of its scholarship shall not suffer because of the lack of faculty control in such matters.

11. Housing and Boarding. It shall be required that students' homes and the boarding departments shall be conducted on a high plane of discipline and of Christian culture and refinement.

12. Financial Management. All secondary schools in this Association will be required to operate on the budget control plan, with monthly statements for all departments, and in harmony with standards set up by the Financial Survey Commission appointed by the General Conference Committee.

13. Inspection. No secondary school will be accredited until it has been personally inspected and reported upon by a commission regularly appointed by the Board of Regents.

A P P E N D I X  
IV

ELLEN G. WHITE

"We believe that any church claiming to be a true church must have manifested in it the gift of prophecy. We believe that Mrs. White had the gift of prophecy, and that her writings are given (as she herself explicitly states) to lead the church back to the Bible, with its complete revelation of the will of God, and that her writings are not in any sense to take the place of the Bible, or to be considered as a part of or an addition to it."<sup>L</sup>

Mrs. White was converted at eleven, baptized at twelve, and joined the Methodist Church. At thirteen she heard William Miller deliver his second course of lectures in Portland, Maine. She felt she was not holy and not ready to see Jesus. She continued to study the Bible and to do all she could to be ready for that great event. But she felt it was of no use and she was in deep despair for three weeks. During this time she had two dreams which gave her a ray of hope.

At the age of seventeen she had her first vision which was a portrayal of the faithful to the holy city. Because of a frail body and natural timidity she prayed that the

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1. Baker, A. L., in Bible Truth Series, No. 45.

burden might be removed, but the Lord made it clear to her that she must carry it. The first view was given soon after the great Advent disappointment in 1844, and was published in 1846.

"As to her method of work, the author made it known that while depending upon God for aid in telling faithfully the messages presented to her by the Spirit of prophecy, she wrote by verbal inspiration, unless, on occasion, specific words were spoken in vision to be repeated. 'The words I employ in describing what I have seen are my own; she says, 'unless they be spoken to me by an angel, which I always inclose in marks of quotation.'- Review and Herald, Oct. 8, 1867." 2

Her works comprise sixty-five volumes, containing 29,084 pages. Three of her books are entirely on education, and it has been her counsel that the leaders have sought in establishing the academies. If her counsel had been followed more closely, the schools would have been saved many disappointments.

One illustration will serve to show that her counsel was better than that of scientists:

In the beginning of the work of Adventists in Australia the need of a school was early realized, and one was established in Melbourne. Mrs. White was instructed that they should purchase a large tract of land, 1500 acres, at Co-

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2. Wearner, Alonzo J., Fundamentals of Bible Doctrine, Review and Herald Publishing Association, Takoma Park, Washington, D. C. 1935.

orabong, New South Wales. The land looked very unpromising, and a government scientist said, after testing the soil, that it was worthless. The advice of Mrs. White was followed and the desert was made to "blossom as a rose!" During several years of drouth in that country this school farm continued to produce bountifolly. Today the breakfast foods manufactured there are as popular in Australia as are those of W. K. Kellog of this country.

In one European country the minister of education has translated the book, Education, into that language and has adopted it for the educational work there.

One only needs to read her works to realize that the instruction given could have never come from the pen of a weak, uneducated woman without divine guidance and inspiration.

She met with the General Conference held in Washington, D. C. in 1909, where were representatives from all the world field. She stood up for the last time before the Conference and again lifted up the Holy Scriptures as the supreme guide. As she held the large pulpit Bible in her hand trembling with age she said to the audience:

"Brethren and sisters, I commend unto you this Book".<sup>#3</sup>

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3. Spicer, W. A., Certainties of the Advent Movement,  
Review and Herald Pub. Ass. Takoma Park, D. C. 1929.

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## V I T A

My father, Samuel Thomas Shafer, is a member of a family of sixteen children. He moved with his parents to Kansas from New Albany, Indiana, when he was only a lad of seven years. His father settled on a homestead in Pawnee County, Kansas, nine miles north of the little town of Burdett. The Shafer family arrived at their homestead just after the great blizzard of 1886. Here the family grew to maturity, undergoing all the hardships that any pioneer family was subjected to.

In December, 1902, my father was married to Susanah B. Rose, the District school teacher of a nearby district. To this union were born eleven children. The two oldest children were girls and then came a set of twin boys of which I am one. We are opposites in appearance and traits, but we were almost inseparable until we were married and our vocations separated us. Five of us followed in our mother's footsteps as teachers.

As I am writing on a religious theme it might be of interest to know something of my religious background. It was for this reason that I have mentioned my father, for my religious life traces back to the home training that I received as a child. I will quote from the story of my father's life which he wrote several years ago.

"My father was raised a Catholic and my mother's father was a hard-shell Baptist preacher, but no religion was practiced in our home; in fact, it was hooted at. Sometimes my mother would read parts of the Bible to us children. My oldest brother, John, was ring leader in most of the sports, debates and dances of the community. He was also a politician and a school teacher, but had no time for religion. About the year 1895 the Methodists began a revival meeting in a school-house about five miles away, and many in the community began to change their attitudes toward religion. My older brothers and sisters began to attend and became interested. A great change came into their lives; things they once loved they now hated, things they once hated they now loved. My oldest brother became just as zealous for religion as he had been for other things. Without any instruction on the matter he gave up his tobacco, of which he had become almost a slave. At the close of the revival meeting the Methodist Conference gave him a license to preach. He faithfully filled his appointments for several months, riding the first pony he had ever owned. Her name was "Daisy". John studied his Bible almost continuously, seeking for new light. There was a blacksmith living in this little village that people said must be off in the "upper story" for he kept Saturday for Sunday. We had never heard of such a thing.

"This blacksmith saw that John was much interested in religion so gave him some literature which he eagerly read. More followed and finally he began to bring the literature home on Friday evening; then we would all gather around the table, get all the old Bibles we had and proceed to look up all the texts. They were all so wonderful to us and the Truth of the message was implanted in each heart. There were six or seven who were old enough then to comprehend its meaning. My father never took part in the study, but he was convinced that it was plausible, and when, a few weeks later, the blacksmith sent for the Seventh-day Adventist minister to come and hold a series of meetings in the school-house where my brother taught, my father would take the lumber wagon and drive with the family twelve miles to attend the meetings. After that, he made arrangements for this same minister, Elder Rogers, to hold meetings in our own school-house, thinking that our neighbors would be glad to hear such a wonderful message. However, none of our neighbors accepted the message at that time. My father, though convinced of its truthfulness, never stepped out in obedience.

"Well, our neighbors, in whom we had always placed so much confidence, now rejected the plain teachings of the Bible. They shunned us on every side and the report went everywhere that the Shafer family had gone crazy. We didn't care for their social gatherings or anything of the kind. So much like John the Baptist, Jesus, and Paul after they had started on their new turn of life, we were not very popular for about two years. But we improved this time in learning more of the great truths of the Bible and we seized every opportunity to impart it to others.

"My oldest brother was still filling his Methodist appointments, though now he was weaving in his new found faith. His Methodist license was soon taken from him and he began holding Adventist meetings... John was asked by the Kansas Conference to go into tent work and their first effort was held in Ford, Kansas...

"My heart was fully surrendered to God and I had a full understanding of the doctrinal points of the message, but my father had never consented to my keeping the Sabbath. I had pleased with him and promised to be faithful in helping him in everything... So I stepped out by faith..."

My father was very active in the Epworth League of the Methodist Church and held meetings with another brother, Will, in a district school-house. It was while holding one of these series of meetings that he met the little school teacher who became his wife and my mother. She had been of the Christian Church.

Thus it was into a home where the husband and wife were of the same religious persuasion, and both willing to meet the rebuffs of the world, that I was born. With such parentage one cannot doubt the outcome. Family worship was never overlooked, and as the sun sank in the West on Friday evening, the family was prepared to meet this Day for worship.

As we grew up we faithfully observed the seventh day of the week as the true day of worship. Yet my father never failed to attend and help support the local Sunday School, where he was always in demand. We were the only family within miles that kept the seventh day, and my father to this day is still looked upon as a preacher although he never was one.

At the age of twelve I was baptized by immersion and thereby became a member of the Adventist Church. I was not privileged to attend one of the Adventist schools until I was seventeen. At this time my twin brother and I went away to one of the denominational boarding academies, Enterprise Academy, in Kansas. With a \$35.00 deposit which I had saved through the summer, I continued my junior year and finished the term with a credit due me of a little over \$20.00. I had been foreman of the school dairy and earned 16 to 18 cents an hour. No other cash had been paid in.

I graduated from this academy on May 16, 1926, incidentally, my birthday. As my two older sisters had proved themselves good school-teachers, I was asked to help a teacher in San Antonio, Texas, for the second semester of school in 1927. This is where I really got my inspiration to teach. I saw my need of further training, also. The next ten years I was busy doing everything that could be found to do to get through college. Several years were spent teaching.

In 1932 I was united in marriage to Velma Millard, a Seventh-day Adventist church school teacher, who had taught for four years previous to our marriage. We have been happily serving our Master in teaching together in the Seventh-day Adventist Church schools and academies since then.. In 1937 we were called to Baltimore where I was the principal for two years of the Edgecomb Academy, my wife also teaching.

In the fall of 1939 we were called to Richmond to do the same work that we had been doing in Baltimore, Md. In December of 1944 the S.D.A. Mission Board asked us to prepare to go to South Africa in mission service. The Lord seemed to lead in the matter and we accepted the Call.

Now in a few weeks we will be leaving our homeland to go into needy Africa, there to assist in training other young people to give themselves in service for the message of Salvation. We know it will not be easy to leave the comforts of the homeland, but we have counted the cost, and are willing to go for the sake of the One who gave His life for our sins.