

TRUE EDUCATION

by Wilbur Atwood

6T 142:1-We need now to begin over again. Reforms must be entered into with heart, and soul, and will. Errors may be hoary with age; but age does not make error truth, nor truth error. Altogether too long have the old customs and habits been followed. The Lord would now have every idea that is false put away from teachers and students. We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so. The lessons which Christ taught are to be the standard. That which the Lord has spoken concerning the instructions to be given in our schools is to be strictly regarded; for if there is not in some respects an education of an altogether different character from that which has been carried on in some of our schools, we need not have gone to the expense of purchasing lands and erecting schools-buildings.

Page	Section
2	Education in the garden of Eden
3	Early Educational Experiences in Israel
4	The Schools of the Prophets
8	Jesus and the schools of His day
11	A Warning
12	What is the proper meaning of the term "Higher Education?"
13	The Disciples' Training
14	The Waldensian Training
15	Attending Worldly Colleges and Universities
16	Martin Luther and Education
17	The Jesuit Schools
19	Important events in efforts to reform SDA Education
20	Moves leading up to the Colorado Convention in 1923
20	The 1923 Colorado Springs Convention
21	Events Following the Colorado Springs Convention
22	The Bransen Report and Discussion
30	Statement by Founder of Bob Jones University
31	The Carolina Convention in 1937
33	A. W. Spalding letter
33	Why the Jews Rejected Jesus as the Messiah by F.C. Gilbert

If you would like to buy more copies of this book please send your payment to the address below.

Atwood Compilations
P.O. Box 129
Wildwood, Ga 30757
Phone: +1 (404) 820-1319

Price \$2.75 + postage for each book. Georgia residents add 6% Tax.

Education in the garden of Eden

Genesis 2:9

Genesis 3:1,5,6

2 Corinthians 11:3

PP 56:0-It was grateful to the taste, and as she ate, she seemed to feel a vivifying power, and imagined herself entering upon a higher state of existence. Without a fear she plucked and ate...In a state of strange, unnatural excitement, with her hands filled with forbidden fruit, she sought his presence, and related all that had occurred.

PP 57:1-After his transgression Adam at first imagined himself entering upon a higher state of existence.

PP 338:3-It was by deception that Satan seduced angels; thus he has in all ages carried forward his work among men, and he will continue this policy to the last. Should he openly profess to be warring against God and His law men would beware; but he disguises himself, and mixes truth with error. The most dangerous falsehoods are those that are mingled with truth.

3SM 231:3-Here is the danger of our youth. The attractions in these institutions are such, and the teaching so intermixed with error and sophistry, that they cannot discern the poison of sentiment mingled with the useful and precious. There is such an undercurrent, and it works in such a manner that many do not perceive it, but it is constantly at work. Certain ideas are constantly advanced by the professors, and repeated over and over, and at last the mind begins to assimilate and conform to these ideas.

Ed 20:1-The system of education instituted at the beginning of the world was to be a model for man throughout all aftertime.

Ed 21:1-In his interest for His children, our heavenly Father personally directed their education.

Teachers

PP 50:3-The holy pair were not only children under the fatherly care of God but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of the vigor imparted by the tree of life, and their intellectual power was but little less than that of the angels.

Classes

Ed 20:1-The Garden of Eden was the schoolroom, nature was the lesson book.

PP 50,1-The mysteries of the visible universe...afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged men's study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all. They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits

of all. God's glory in the heavens, the innumerable worlds in their orderly revolutions, "the balancings of the clouds," the mysteries of light and sound, of day and night--all were open to the study of our first parents. On every leaf of the forest or stone of the mountains, in every shining star, in earth and air and sky, God's name was written. The order and harmony of creation spoke to them of infinite wisdom and power. They were ever discovering some attraction that filled their hearts with deeper love and called forth fresh expressions of gratitude.

COL 18,9-The sinfulness of humanity had cast a pall over the fair face of creation; and instead of manifesting God, His works became a barrier that concealed Him...Christ sought to remove that which obscured the truth. The veil that sin has cast over the face of nature, He came to draw aside, bringing to view the spiritual glory that all things were created to reflect. His words placed the teachings of nature...in a new aspect, and made them a new revelation.

Ed 21:2-Useful occupation was appointed them as a blessing, to strengthen the body, to expand the mind, and to develop the character.

FE 73:2,3-If the youth can have but a one-sided education, which is of the greatest importance, the study of the sciences, with all the disadvantages to health and morals, or a thorough training in practical duties, with sound morals and good physical development? We unhesitatingly say, the latter, but with proper effort both may, in most cases, be secured.

Early Educational Experiences in Israel

Deuteronomy 4:2,5,6

Deuteronomy 5:29,33

Deuteronomy 6:1-3, 7-9

PP 592:1-The Lord Himself directed the education of Israel. His care was not restricted to their religious interests; whatever affected their mental or physical well-being was also the subject of divine providence, and came within the sphere of divine law.

God had commanded the Hebrews to teach their children His requirements and to make them acquainted with all His dealings with their fathers. This was one of the special duties of every parent--one that was not to be delegated to another. In the place of stranger lips the loving hearts of the father and mother were to give instruction to their children. Thoughts of God were to be associated with all the events of daily life. The mighty works of God in the deliverance of His people and the promises of the Redeemer to come were to be often recounted in the homes of Israel; and the use of figures and symbols caused the lessons given to be more firmly fixed in the memory. The great truths of God's providence and of the future life were impressed on the young mind. It was trained to see God alike in the scenes of nature and the words of revelation. The stars of heaven, the trees and flowers of the field, the lofty mountains, the rippling brooks-- all spoke of the Creator. The solemn service of sacrifice and worship at the sanctuary and the utterances of the prophets were a revelation of God. Such was the training of Moses in the lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David, in the hill dwelling at Bethlehem; of Daniel, before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ at Nazareth; such the training by which the child Timothy learned from the lips of his grandmother Lois, and his mother Eunice (2 Timothy 1:5; 3:15), the truths of Holy Writ.

Exodus 31:1-4

Ed 31:1-What an industrial school was that in the wilderness, having for its instructors Christ and His angels!

7A 40-Among the multitude were Egyptians, who had acted as overseers for such work, and thoroughly understood how it should be done. But the work was not dependent upon them. The Lord united with human agencies, giving them wisdom to work skillfully.

2 Chronicles 2:3,7

PK 63:1...he (Solomon) could have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise faith in God.

The Schools of the Prophets

1 Samuel 10:5,6,9-11

ST July 20, 1882-As Saul went on to Gibeah in Benjamin, he perceived a company of prophets returning from the high place where they had been to worship; and as they went, they sang the praise of God to the music of the pipe and the harp, the psaltery and the tabret. Then the Spirit of God rested upon Saul, and he joined the prophets, and with them sang the praise of the Most High and declared the wonders of divine truth. He spoke with so great fluency and wisdom, and joined so earnestly in the services of prayer and praise, that those who had known him only as the untaught husbandman exclaimed in wonder, 'what is this that is come unto the son of Kish? Is Saul also among the prophets?' They could not understand how so great a transformation had been affected...The power of the Holy Spirit was often strikingly manifest in their assemblies, and the exercise of the prophetic gift was not infrequent. These schools, or colleges, were of untold value to Israel, not only as providing for the dissemination of religious truth, but as preserving the spirit of vital godliness.

Ed 45:1-Wherever in Israel God's plan of education was carried into effect, its results testified of its Author. But in very many households the training appointed by heaven, and the characters thus developed were alike rare...Fathers and mothers in Israel became indifferent to their obligation to God, indifferent to their obligation to their children.

Ed 46,7-To meet this growing evil, God provided other agencies as an aid to parents in the work of education. From the earliest times, prophets had been recognized as teachers divinely appointed. In the highest sense the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God. But the name was given also to those who, though not so directly inspired, were divinely called to instruct the people in the works and ways of God. For the training of such a class of teachers, Samuel, by the Lord's direction, established the schools of the prophets.

1 Corinthians 12:28,9

Ephesians 4:11,12

PP 593:1-If a youth desired to search deeper into the truths of the word of God and to seek wisdom from above, that he might become a teacher in Israel, these schools were open to him.

Ed 46,7-These schools were intended to serve as a barrier against the wide- spreading corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors.

Ed 46-To this end, Samuel gathered companies of young men who were pious, (showing religious devotion), intelligent, and studious. These were called the sons of the prophets. As they studied the word and the works of God, His life-giving power quickened the energies of mind and soul, and the students received wisdom from above.

Teachers

PP 593:1-As they communed with God and studied His word and His works, wisdom from above was added to their natural endowments.

Ed 46,7-The instructors were not only versed in divine truth, but had themselves enjoyed communion with God, and had received the special endowment of His Spirit. They had the respect and confidence of the people, both for learning and for piety. In Samuel's day there were two of these schools--one at Ramah, the home of the prophet, and the other at Kirjath-jearim. In later times others were established.

The pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded as a sin to allow children to grow up in ignorance of useful labor. Every youth, whether his parents were rich or poor, was taught some trade. Even though he was to be educated for holy office, a knowledge of practical life was regarded as essential to the greatest usefulness. Many, also of the teachers supported themselves by manual labor.

In both the school and the home much of the teaching was oral; but the youth also learned to read the Hebrew writings, and the parchment rolls of the Old Testament Scriptures were open to their study.

PP 593:4-The manner of instruction was far different from that in the theological schools of the present day, from which many students graduate with less real knowledge of God and religious truth than when they entered. In those schools of the olden time it was the grand object of all study to learn the will of God and man's duty toward Him.

Classes

1 Chronicles 12:32

Deuteronomy 17:18-20

Joshua 1:7,8

Ed 47-The chief subjects of study in these schools were the law of God, with the instruction given to Moses, sacred history, sacred music, and poetry.

Ed 173:1-3 The Bible is the most ancient and the most comprehensive history that men possess. It came fresh from the fountain of eternal truth, and throughout the ages a divine hand has preserved its purity. It lights up the far-distant past, where human research in vain seeks to penetrate. In God's word only do we behold the power that laid the foundations of the earth, and that stretched out the heavens. Here only do we find an authentic account of the origin of nations. Here only is given a history of our race unsullied by human pride or prejudice.

In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counter-play of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will.

The Bible reveals the true philosophy of history.

PP 594:1-In the records of sacred history were traced the footsteps of Jehovah.

PP 594:3-Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs. The proper training of the voice is an important feature in education and should not be neglected. Singing, as a part of religious service, is as much an act of worship as is prayer. The heart must feel the spirit of the song to give it right expression.

PP 594:2-Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God. What a contrast between the ancient custom and the uses to which music is now too often devoted! How many employ this gift to exalt self, instead of using it to glorify God! A love for music leads the unwary to unite with world lovers in pleasure gatherings where God has forbidden His children to go. Thus that which is a great blessing when rightly used, becomes one of the most successful agencies by which Satan allures the mind from duty and from the contemplation of eternal things.

Ed 159:1-The earliest as well as the most sublime of poetic utterances known to man are found in the Scriptures.

PP 594:1-The great truths set forth by the types in the service of the sanctuary were brought to view, and faith grasped the central object of all that system--the Lamb of God, that was to take away the sin of the world. A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit. Sanctified intellects brought forth from the treasure house of God things new and old, and the Spirit of God was manifested in prophecy and sacred song.

Daniel 1:3,4

PK 33:2-Solomon took an especial interest in natural history, but his researches were not confined to any one branch of learning. Through a diligent study of all created things, both animate and inanimate, he gained a clear conception of the Creator. In the forces of nature, in the mineral and the animal world, and in every tree and shrub and flower, he saw a revelation of God's wisdom; and as he sought to learn more and more, his knowledge of God and his love for Him constantly increased.

7A 15-Age after age, the curiosity of men has led them to seek for the tree of knowledge; and often they think they are plucking fruit most essential when, like Solomon's research, they find it altogether vanity and nothingness in comparison with that science of true holiness which will open to them the gates of the city of God.

FE 414:2-God gave Solomon wisdom, but this God-given wisdom was perverted when he turned from God to obtain wisdom from other sources. We need the wisdom of Solomon after we have

learned the wisdom of One greater than Solomon. We are not to go through human wisdom, which is termed foolishness, to seek true wisdom. For men to learn science through man's interpretation, is to obtain a false education, but to learn of God and Jesus Christ is to learn the science of the Bible. The confusion in education has come because the wisdom and knowledge of God have not been honored and exalted by the religious world.

PK 240:2-Like the Saviour of mankind, of whom he was a type, Elisha in his ministry among men combined the work of healing with that of teaching.

Daniel 1:8

2 Kings 4:38-42

PP 594:4-How wide the difference between those schools taught by the prophets of God and our modern institutions of learning! How few schools are to be found that are not governed by the maxims and customs of the world! There is a deplorable lack of proper restraint and judicious discipline. The existing ignorance of God's word among a people professedly Christian is alarming. Superficial talk, mere sentimentalism, passes for instruction in morals and religion.

1 Samuel 19:18-24

PP 653,4-The messengers went on their way, intent upon taking David's life; but One greater than Saul controlled them. They were met by unseen angels, as was Balaam when he was on his way to curse Israel. They began to utter prophetic sayings of what would occur in the future, and proclaimed the glory and majesty of Jehovah. Thus God overruled the wrath of man and manifested His power to restrain evil, while He walled in His servant by a guard of angels.

The tidings reached Saul as he eagerly waited to have David in his power, but instead of feeling the rebuke of God, he was still more exasperated, and sent other messengers. These also were overpowered by the Spirit of God, and united with the first in prophesying. The third embassy was sent by the king; but when they came into the company of the prophets, the divine influence fell upon them also, and they prophesied. Saul then decided that he himself would go, for his fierce enmity had become uncontrollable. He was determined to wait for no further chance to kill David; as soon as he should come within reach of him, he intended with his own hand to slay him, whatever might be the consequences.

But an angel of God met him on the way and controlled him. The Spirit of God held him in Its power, and he went forward uttering prayers to God, interspersed with predictions and sacred melodies. He prophesied of the coming Messiah as the world's Redeemer. When he came to the prophet's home in Ramah, he laid aside the outer garments that betokened his rank, and all day and all night he lay before Samuel and his pupils, under the influence of the divine Spirit. The people were drawn together to witness this strange scene, and the experience of the king was reported far and wide.

PK 240:2-In the providence of God his words of instruction to the earnest groups of young men assembled were confirmed by the deep movings of the Holy Spirit, and at times by other unmistakable evidences of his authority as a servant of Jehovah.

LLM 535-We know how it was with the schools of the prophets. We know that they were learning out of the scriptures and that they were praising God; because they understood the Scriptures, God was glorified. And as Saul was searching for David he came right up to the school of the Prophets and behold the first thing they knew he was prophesying right with the prophets. The school of the prophets was a special school to get the endowment of the Holy Spirit of God and then go forth into

the dark places of the earth and seek for those who would listen to the testimony that they had to bring.

Ed 47:3-In no small degree they (schools of the prophets) aided in laying the foundation of that marvelous prosperity which distinguished the reigns of David and Solomon.

PK 224:3-The schools of the prophets, established by Samuel, had fallen into decay during the years of Israel's apostasy, Elijah re-established these schools, making provision for young men to gain an education that would lead them to magnify the law and make it honorable. Three of these schools, one at Gilgal, one at Bethel, and one at Jericho, are mentioned in the record.

PK 240:3-So long as Elisha was able to journey from place to place throughout the kingdom of Israel, he continued to take an active interest in the upbuilding of the schools of the prophets. Wherever he was, God was with him, giving him words to speak and power to work miracles.

Ed 50:4-With us, as with Israel of old, success in education depends on fidelity in carrying out the Creator's plan. Adherence to the principles of God's word will bring as great blessings to us as it would have brought to the Hebrew people.

Ed 49:1-The discipline and training that God appointed for Israel would cause them, in all their ways of life, to differ from the people of other nations. This peculiarity, which should have been regarded as a special privilege and blessing, was to them unwelcome. The simplicity and self-restraint essential to the highest development they sought to exchange for the pomp and self-indulgence of heathen peoples.

Jesus and the Schools of His Day

Luke 2:52

Ed 77:2-The educators of the time sought to command respect by display and ostentation. To all this the life of Jesus presented a marked contrast. His life demonstrated the worthlessness of those things that men regarded as life's great essentials. Born amidst surroundings the rudest, sharing a peasant's fare, a craftsman's occupation, living a life of obscurity, identifying Himself with the world's unknown toilers,--amidst these conditions and surroundings,--Jesus followed the divine plan of education. The schools of His time, with their magnifying of things small and their belittling of things great, He did not seek. His education was gained directly from the Heaven-appointed sources; from useful work, from the study of the Scriptures and of nature, and from the experiences of life-- God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart.

DA 101:3-In the natural order of things, the son of Zacharias would have been educated for the priesthood. But the training of the rabbinical schools would have unfitted him for his work. God did not send him to the teachers of theology to learn how to interpret the Scriptures. He called him to the desert, that he might learn of nature and nature's God. (John the Baptist)

DA 69:3-The Jewish teachers gave their attention to matters of ceremony. The mind was crowded with material that was worthless to the learner, and that would not be recognized in the higher school of the courts above. The experience which is obtained through a personal acceptance of God's word

had no place in the educational system. Absorbed in the round of externals, the students found no quiet hours to spend with God. They did not hear His voice speaking to the heart. In their search after knowledge, they turned away from the Source of wisdom. The great essentials of the service of God were neglected. The principles of the law were obscured. That which was regarded as superior education was the greatest hindrance to real development. Under the training of the rabbis the powers of the youth were repressed. Their minds became cramped and narrow.

FE 438:2-In the days of Christ, the educators of the youth were formalists ...Tradition was dwelt upon, amplified, and revered far above the Scriptures...The great teachers were continually enlarging upon little things,...Thus there was brought in a mass of rubbish that hid from the view of the youth the great essentials of the service of God.

Special Testimonies on Education page 6-A mass of tradition, with merely a semblance of truth, is being brought into education, which will never fit the learner to live in this life so that he may obtain the higher immortal life. The literature placed in our schools, written by infidels and so-called wise men, does not contain the education that students should have. It is not essential that they shall be educated in these lines in order to graduate from these schools to the school which is in heaven. The mass of tradition taught will bear no comparison with the teachings of Him who came to show the way to heaven. Christ taught with authority.

FE 438:3-That which the rabbis regarded as superior education was in reality the greatest hindrance to true education.

EGW 1888 Materials Vol. 1 p. 338-When Christ came into the world, He was the origin of truth. The lessons He had given to the prophets had been placed in false settings, and it was His work to place them in the true. He was the foundation and the originator of all truth, and His work was to strip off all traditions of men, for they taught the commandments of men instead of the commandments of God. Those who had been in the school of the prophets, and had been obtaining their education, were considered to know more than all the nations and all other people upon the face of the earth. He turns to them and says, "Ye do err, not knowing the scriptures, nor the power of God" (Matthew 22:29). They saw trees as men walking. And why was not the truth distinct in their minds? The reason was, they were not connected with the God of all truth.

(See "Why the Jews rejected Jesus" by F. C. Gilbert)

FE 439:2-He would give no place for these things to influence Him. Thus He taught that it is better to prevent evil than to attempt to correct it after it has gained a foothold in the mind. And Jesus would not by His example lead others to place themselves where they would be corrupted.

Luke 2:46,7

DA 78-80 At that day an apartment connected with the temple was devoted to a sacred school, after the manner of the schools of the prophets. Here leading rabbis with their pupils assembled, and hither the child Jesus came. Seating Himself at the feet of these grave, learned men, He listened to their instruction. As one seeking for wisdom, He questioned these teachers in regard to the prophecies, and to events then taking place that pointed to the advent of the Messiah.

Jesus presented Himself as one thirsting for a knowledge of God. His questions were suggestive of deep truths which had long been obscured, yet which were vital to the salvation of souls. While showing how narrow and superficial was the wisdom of the wise men, every question put before

them a divine lesson, and placed truth in a new aspect. The rabbis spoke of the wonderful elevation which the Messiah's coming would bring to the Jewish nation; but Jesus presented the prophecy of Isaiah, and asked them the meaning of those scriptures that point to the suffering and death of the Lamb of God.

The doctors turned upon Him with questions, and they were amazed at His answers. With the humility of a child He repeated the words of Scripture, giving them a depth of meaning that the wise men had not conceived of. If followed, the lines of truth He pointed out would have worked a reformation in the religion of the day. A deep interest in spiritual things would have been awakened; and when Jesus began His ministry, many would have been prepared to receive Him.

The rabbis knew that Jesus had not been instructed in their schools; yet His understanding of the prophecies far exceeded theirs. In this thoughtful Galilean boy they discerned great promise. They desired to gain Him as a student, that He might become a teacher in Israel. They wanted to have charge of His education, feeling that a mind so original must be brought under their molding.

The words of Jesus had moved their hearts as they had never before been moved by words from human lips. God was seeking to give light to those leaders in Israel, and He used the only means by which they could be reached. In their pride they would have scorned to admit that they could receive instruction from anyone. If Jesus had appeared to be trying to teach them, they would have disdained to listen. But they flattered themselves that they were teaching Him, or at least testing His knowledge of the Scriptures. The youthful modesty and grace of Jesus disarmed their prejudices. Unconsciously their minds were opened to the word of God, and the Holy Spirit spoke to their hearts.

They could not but see that their expectation in regard to the Messiah was not sustained by prophecy; but they would not renounce the theories that had flattered their ambition. They would not admit that they had misapprehended the Scriptures they claimed to teach. From one to another passed the inquiry, How hath this youth knowledge, having never learned?

John 7:15

Mark 1:22

Mark 6:2,3

FE 400:2-The stores of wisdom and the scientific knowledge Christ displayed in the presence of the wise men, were a subject of surprise to His parents and brothers; for they knew He had never received from the great teachers instruction in human science. His brothers were annoyed at His questions and answers; for they could discern that He was an instructor to the learned teachers. They could not comprehend Him; for they knew not that He had access to the tree of life.

DA 70:2-Apart from the unholy ways of the world, He gathered stores of scientific knowledge from nature. He studied the life of plants and animals, and the life of man. From His earliest years He was possessed of one purpose; He lived to bless others. For this He found resources in nature; new ideas of ways and means flashed into His mind as He studied plant life and animal life.

Ed 81:1-"Never man spake like this Man." John 7:46. This would have been true of Christ had He taught only in the realm of the physical and the intellectual, or in matters of theory and speculation solely. He might have unlocked mysteries that have required centuries of toil and study to penetrate. He might have made suggestions in scientific lines that, till the close of time, would have afforded food for thought and stimulus for invention. But He did not do this. He said nothing to gratify curiosity or to stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character; that which will enlarge man's capacity for knowing God,

and increase his power to do good. He spoke of those truths that relate to the conduct of life and that unite man with eternity.

Instead of directing the people to study men's theories about God, His word, or His works, He taught them to behold Him, as manifested in His works, in His word, and by His providences.

CT 497-The cause of God needs experienced workers. But we should not think that we must climb to the highest round of knowledge in every science. Time is short and we must labor earnestly for souls.

DA 73:7-Often the dwellers in Nazareth heard His voice raised in praise and thanksgiving to God. He held communion with heaven in song; and as His companions complained of weariness from labor, they were cheered by the sweet melody from His lips. His praise seemed to banish the evil angels, and, like incense, fill the place with fragrance.

A Warning

5T 587:3,4-I have been shown that you are charmed with that line of education from which the religious element is almost entirely excluded. There are numerous schools of this order in our land, where students can go if they desire that kind of training. But this school must be of a different character; it must have the mold of God in every department.

Jesus and His love should be interwoven with all the education given, as the very best knowledge the students can have. "The fear of the Lord is the beginning of wisdom." If the principal, in his ambitious projects, soars away from the Source of all wisdom and thinks that Bible religion will clip his wings, he will find that he amounts to no more than a soap bubble. Then for your soul's sake bring the Prince of life into every plan, every organization. You cannot have too much of Jesus or of Scripture history in your school.

FE 535,6-To many who place their children in our schools, strong temptations will come, because they desire them to secure what the world regards as the most essential education...Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by individual opinions that are human and erring...

The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. Those who seek the education that the world esteems so highly, are gradually led further and further from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and prophets and apostles. And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done.

FE 188:0-The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and to bring into full view the opinions of great men. The enemy is doing all in his power to obscure heaven's light through educational processes; for he does not mean that men shall hear the voice of the Lord, saying, "This is the way, walk ye in it."

FE 525:2-I am instructed to say that some of our teachers are far behind in an understanding of the kind of education needed for this period of earth's history. This is not a time for students to be gathering up a mass of knowledge that they cannot take with them to the school above. Let us carefully weed out from our course of study all that can be spared, that we may have room in the minds of the students in which to plant the seeds of righteousness. This instruction will bear fruit unto eternal life.

What is the Proper Meaning of the Term "Higher Education?"

Special Testimonies on Education page 16-The term "higher education" is to be considered in a different light from what it has been viewed by the students of the sciences.

FE 536...let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done.

Upon the mind of every student should be impressed the thought that education is a failure unless the understanding has learned to grasp the truths of divine revelation, and unless the heart accepts the teachings of the gospel of Christ.

6T 130-There is no time now to fill the mind with theories of what is popularly called "higher education." The time devoted to that which does not tend to assimilate the soul to the likeness of Christ is so much time lost for eternity.

CT 15-Unless the student has pure mental food, thoroughly winnowed from the so-called "higher education," which is mingled with infidel sentiments, he cannot truly know God. Only those who co-operate with heaven in the plan of salvation can know what true education in its simplicity means.

MM 62-Let not any of our brethren displease the Lord by advocating in their assemblies the idea that we need to obtain from unbelievers a higher education than that specified by the Lord...I have not a word to say in favor of the world's ideas of higher education in any school that we shall organize for the training of physicians.

CT 299-Before students talk of their attainments in the so-called "higher education," let them learn to eat and drink to the glory of God and to exercise brain, bone, and muscle in such a way as to fit them for the highest service.

FE 468-Of many who have received the so-called higher education, God declares, "Thou art weighed in the balances, and art found wanting,"— wanting in a knowledge of practical business, wanting in a knowledge of how to labor for Jesus....He gave the education which alone can be called the higher education.

FE 467-No education can be called higher education unless it bears the similitude of heaven, unless it leads young men and young women to be Christlike, and fits them to stand at the head of their families in the place of God.

FE 430-They must learn of Christ, and become one with Him in the work of training minds, before they can be efficient teachers in the higher education— the knowledge of God.

CT 15-The highest education they can receive is to learn how to add to their "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

FE 532-The highest education is found in the word of the living God. That education which teaches us to submit our souls to God in all humility, and which enables us to take the word of God and believe just what it says, is the education that is most needed.

CT 45-There is a great deal of talk concerning higher education, and many suppose that higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the word of God...The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God...The highest education is that which will teach our children and youth the science of Christianity, which will give them an experimental knowledge of God's ways, and will impart to them the lessons that Christ gave to His disciples, of the paternal character of God.

DA 465-As the moon and the stars of the solar system shine by the reflected light of the sun, so as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gem of thought, every flash of the intellect, is from the Light of the world. In these days we hear much about "higher education." The true "higher education" is that imparted by Him "in whom are hid all the treasures of wisdom and knowledge.

COL 22-In the Saviour's parable teaching is an indication of what constitutes the true "higher education"...He taught them to behold Him as manifested in His works, in His word, and by His providences.

Ed 14-In these days much is said concerning the nature and importance of "higher education." The true "higher education" is that imparted by Him with whom "is wisdom and strength" (Job 12:13), out of whose mouth "cometh knowledge and understanding." Proverbs 2:6.

In a knowledge of God all true knowledge and real development have their source. Wherever we turn, in the physical, the mental, or the spiritual realm; in whatever we behold, apart from the blight of sin, this knowledge is revealed. Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate.

In this communion is found the highest education. It is God's own method of development.

The Disciples' Training

AA 17:1,2-For the carrying on of His work, Christ did not choose the learning or eloquence of the Jewish Sanhedrin or the power of Rome. Passing by the self-righteous Jewish teachers, the Master Worker chose humble, unlearned men to proclaim the truths that were to move the world. These men He purposed to train and educate as the leaders of His church. They in turn were to educate others and send them out with the gospel message. That they might have success in their work they were to be given the power of the Holy Spirit. Not by human might or human wisdom was the gospel to be proclaimed, but by the power of God.

For three years and a half the disciples were under the instruction of the greatest Teacher the world has ever known. By personal contact and association, Christ trained them for His service.

Acts 4:13

AA 40:0-From this time (Pentecost) forth the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language.

Acts 17:6

Colossians 1:23

AA 578:1-In the days of the apostles the Christian believers were filled with earnestness and enthusiasm. So untiringly did they labor for their Master that in a comparatively short time, notwithstanding fierce opposition, the gospel of the kingdom was sounded to all the inhabited parts of the earth.

The Waldensian Training

GC 68:1,2-The pastors not only preached the gospel, but they visited the sick, catechized the children, admonished the erring, and labored to settle disputes and promote harmony and brotherly love. In times of peace they were sustained by the free will offerings of the people; but, like Paul the tentmaker, each learned some trade or profession by which, if necessary, to provide for his own support.

From their pastors the youth received instruction. While attention was given to branches of general learning, the Bible was made the chief study. The Gospels of Matthew and John were committed to memory, with many of the Epistles. They were employed also in copying the Scriptures. Some manuscripts contained the whole Bible, others only brief selections, to which some simple explanations of the text were added by those who were able to expound the Scriptures.

GC 70:0,1-From their schools in the mountains some of the youth were sent to institutions of learning in the cities of France or Italy, where was a more extended field for study, thought, and observation than in their native Alps. The youth thus sent forth were exposed to temptation, they witnessed vice, they encountered Satan's wily agents, who urged upon them the most subtle heresies and the most dangerous deceptions. But their education from childhood had been of a character to prepare them for all this.

In the schools whither they went, they were not to make confidants of any. Their garments were so prepared as to conceal their greatest treasure--the precious manuscripts of the Scriptures. These, the fruit of months and years of toil, they carried with them, and whenever they could do so without exciting suspicion, they cautiously placed some portion in the way of those whose hearts seemed open to receive the truth. From their mother's knee the Waldensian youth had been trained with this purpose in view; they understood their work and faithfully performed it. Converts to the true faith were won in these institutions of learning, and frequently its principles were found to be permeating the entire school; yet the papal leaders could not, by the closest inquiry, trace the so-called corrupting heresy to its source.

GC 71:0-The missionaries went out two and two, as Jesus sent forth His disciples. With each young man was usually associated a man of age and experience, the youth being under the guidance of his companion, who was held responsible for his training, and whose instruction he was required to

heed. These collaborators were not always together, but often met for prayer and counsel, thus strengthening each other in the faith.

Attending Worldly Colleges and Universities

3SM 231,2-Here is the danger of our youth. The attractions in these institutions are such, and the teaching so intermixed with error and sophistry, that they cannot discern the poison of sentiment mingled with the useful and precious. There is such an undercurrent, and it works in such a manner that many do not perceive it, but it is constantly at work. Certain ideas are constantly advanced by the professors, and repeated over and over, and at last the mind begins to assimilate and conform to these ideas.

Just so when infidel authors are studied. These men have sharp intellects, and their sharp ideas are presented, and the mind of the student is influenced by them; they are pleased with their brilliance... Satan is a sharp being, and they fall in love with his learning and smartness.

3SM 232:3,4-To many of our youth there is great danger in listening to the discourses that are given by those who in the world are called great men. These discourses are often of a highly intellectual nature, and prevailing errors of science falsely so-called and of popular religious doctrine are mingled with wise sayings and observations, but they undermine the statements of the Bible and give the impression that there is reason for questioning the truth of the inspired Word. In this way the seeds of skepticism are sown by great and professedly wise men...This is the kind of education the enemy delights in. It is sorcery...Those who receive and admire the sentiments of these so-called great men are in danger, for through the subtlety of the enemy the sophistical reasoning of these false teachers takes root in the heart of our youth, and almost imperceptibly they are converted from truth to error.

2 Corinthians 11:3

Acts 19:19

3SM 231:1-It would be perfectly safe for our youth to enter the colleges of our land if they were converted every day; but if they feel at liberty to be off guard one day, that very day Satan is ready with his snares, and they are overcome.

LLM 500-There was one class of students who attended Ann Arbor, which included a number of those who have since become prominent as physicians in our sanitariums. I do not know that I can name them all; but among them were Dr. H. F. Rand, D. H. and Laretta Kress, David Paulson, A. B. Olson, W. A. George, and Abbie Winegar-Simpson. I want to tell you how these students did while in this school. They realized their danger, because they had read what the testimonies said in regard to it. Dr. Kress and his wife rented a house and made a home for these other students who were in the same class and these people studied diligently the Bible and the testimonies of God's Spirit, and as a result of their studies, beautiful things were brought to light. The testimonies relating to health and temperance, and to the work of medical missionaries, were grouped in convenient form, and these have been of value to many of us since that time.

Now this group of students so far as we have been able to see passed through that institution practically unscathed, because they united in a daily study of the Scriptures and of the testimonies to fortify themselves

against the evils of which they had been warned and which personal knowledge taught them were in the place. But some of those who followed were not so careful to continue this study, and we know that what the testimonies have said in regard to their receiving their "finishing touch," so far as their missionary spirit was concerned, is all too true, and to many of them it was the finishing touch for them in regard to this truth.

3SM 234:1,2-There are those who, after becoming established, rooted and grounded in the truth, should enter these institutions of learning as students...I scarcely dare present this method of labor; for there is danger that those who have no connection with God will place themselves in these schools, and instead of correcting error and diffusing light, will themselves be led astray. But this work must be done, and it will be done by those who are led and taught of God.

Martin Luther and Education

GC 140:5-He wrote thus of the universities: "I am much afraid that the universities will prove to be the great gates of hell, unless they diligently labor in explaining the Holy Scriptures, and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the word of God must become corrupt."

Studies in Christian Education pages 5-8 Luther and Melancthon, the great sixteenth century Reformers, understood clearly that it was impossible to have a permanent religious reform without Christian education...These reformers realized that the strength of the papal church lay in its educational system, and they struck a crushing blow at this system and, wounding it, brought the papal church to her knees. The Reformers established a system of Christian schools that made Protestants of the children. This wonderful revolution in education and religion was accomplished in one generation, the brief space of one man's life...the historian, speaking of several European countries, says: "The nobility of that country studied in Wittenberg--all the colleges of the land were filled with Protestants...Not more than the thirtieth part of the population remained Catholic...Twenty years had elapsed in Vienna since a single student of the University had taken priests' orders...About this period the teachers in Germany were all, almost without exceptions, Protestants. The whole body of the rising generation sat at their feet and imbibed a hatred of the Pope with the first rudiments of learning..."

After the death of Luther and Melancthon, the theologians, into whose hands the work of the Reformation fell, instead of multiplying Christian schools, became absorbed in the mere technicalities of theology, and passed by the greatest work of the age. They sold their birthright for a mess of pottage...Satan took advantage of this blindness to cause some of their own educators, like wolves in sheep's clothing, to prey on the lambs. Chief among these was John Sturm, who, by these blind Reformers, was supposed to be a good Protestant. Sturm introduced practically the entire papal system of education into the Protestant schools of Strasbourg. And because he pretended to be a Protestant the successors of Luther looked with favor upon his whole educational scheme. He was regarded by the so-called Reformers as the greatest educator of his time, and his school became so popular among Protestants that it was taken as their model for the Protestant schools of Germany, and its influence extended to England, and thence to America. The historian says that it was Sturm's ambition "to reproduce Greece and Rome in the midst of modern Christian civilization." ...Most dangerous of all enemies in a church is a school of its own, Christian in profession, "with teachers and managers who are only half converted' who are accustomed to popular methods; who "concede some things and make half reforms,...preferring to work according to their own ideas," (6T 141) who,

step by step, advance toward worldly education, leading the innocent lambs with them. In the day of judgment it will be easier for that man who has been cold and an avowed enemy to a reform movement than for that one who professes to be a shepherd, but who has been a wolf in sheep's clothing, who deceives the lambs until they are unable to save themselves. It is the devil's master stroke for the overthrow of God's work in the world, and there is no influence harder to counteract... Sturm's school stood as a half-way mark between the Christian schools of Luther and Melanchthon and the papal schools round about him. It offered a mixture of mediaeval, classical literature with a thin slice of Scripture, sandwiched in for effect, and flavored with the doctrines of the church.

The Jesuit Schools

GC 234,5-At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. Cut off from earthly ties and human interests, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty but to extend its power. The gospel of Christ had enabled its adherents to meet danger and endure suffering, undismayed by cold, hunger, toil and poverty, to uphold the banner of truth in face of the rack, the dungeon, and the stake. To combat these forces, Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers, and to oppose to the power of truth all the weapons of deception. There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to assume. Vowed to perpetual poverty and humility, it was their studied aim to secure wealth and power, to be devoted to the overthrow of Protestantism, and the re-establishment of the papal supremacy.

When appearing as members of their order, they wore a garb of sanctity, visiting prisons and hospitals, ministering to the sick and the poor, professing to have renounced the world, and bearing the sacred name of Jesus, who went about doing good. But under this blameless exterior the most criminal and deadly purposes were often concealed. It was a fundamental principle of the order that the end justified the means. By this code lying, theft, perjury, assassination, were not only pardonable but commendable, when they served the interests of the church. Under various disguises the Jesuits worked their way into offices of state, climbing up to be the counselors of kings, and shaping the policy of nations. They became servants to act as spies upon their masters. They established colleges for the sons of princes and nobles, and schools for the common people; and the children of Protestant parents were drawn into an observance of popish rites. All the outward pomp and display of the Romish worship was brought to bear to confuse the mind and dazzle and captivate the imagination, and thus the liberty for which the fathers had toiled and bled was betrayed by the sons. The Jesuits rapidly spread themselves over Europe, and wherever they went, there followed a revival of popery.

The Jesuit Oath (Copied from the "Divine Calendar," Vol. II, edited by Augusta Cood, and published by Dank and Sons, 1916.)-I now in the presence of the Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist...and my Ghostly Father, the Superior General of the Society of Jesus, founded by St. Ignatius Loyola, do by the Womb of the virgin....swear that His Holiness the Pope is Christ's Vice-Regent and is the true and only Head of the Catholic or Universal Church...I do now renounce and disown any allegiance is due to any heretical King, Prince, or State, named Protestant or Liberal, or obedience to any of their laws of magistrates, or officers. I do further declare the doctrine of the Church of England, and Scotland, and of Calvinists, Huguenots, and others of the name of Protestant or Liberal, to be damnable, and themselves to be damned, who will not forsake the same. I do further promise and declare that, notwithstanding I am dispensed with, to assume my religion heretical for the propagation of Mother

Church's interest, to keep secret and private all her agents' counsels from time to time as they interest me, and not divulge directly or indirectly by word, writing or circumstances whatever. I do furthermore promise and declare that I will, when opportunity presents, make and wage relentless war secretly or openly, against all heretics, Protestants, and Liberals, as I am directed to; extirpate them from the face of the earth; and that I will spare neither age, sex, or condition, and that I will hang, burn, waste, boil, flay, strangle and bury alive those infamous heretics; rip up the stomachs and wombs of women, and crush their infants' heads against the walls in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poisonous cup, the strangulating cords, the steels of the poinard, or the leaden bullets, regardless of the honour, rank, dignity, or authority of the persons, whatever may be their condition in life, either public or private, as I at any time may be directed to by any agent of the Pope, or the Superior of the Holy Father of the Society of Jesus. In confirmation of which I hereby dedicate my life, my soul, and my corporeal powers; and with this dagger, which I now receive, I will subscribe my name written in my blood in testimony thereof; and should I prove false or weaken in my determination may my brethren and fellow-soldiers of the militia of the Pope, cut off my hands and my feet, and my throat from ear to ear, rip my belly open, and sulphur burn therein; and all the punishments that can be inflicted upon me on earth, and my soul be tortured by demons in an eternal hell forever. In testimony thereof I take this most holy and blessed sacrament of the Eucharist and witness the same further with my name written with the point of this dagger, dipped in my own blood, and sealed in the face of the holy covenant.

RH August 13, 1981-In a strip of steaming jungle bordering the Caribbean just south of Mexico there is a compelling lesson for all Protestants, including Seventh-day Adventists. The place is Belize, a British colony about the size of Massachusetts. Sixty-six years ago the people were mostly Protestants--Anglican, Wesleyan, and Baptist. Today the majority of inhabitants are Catholics.

How did this change come about so rapidly? Did Catholic priests pitch tents, distribute handbills, and start preaching? Did they win sympathy for Romanism by attacking Luther, Calvin, or Henry VIII? No. For the most part they simply built schools, staffed them with priests and nuns, and invited the parents to send their children. Tuition was free, and, in addition, some of the schools provided free lunches and even spending money for the children as an incentive to attend. The system proved highly popular with both parents and children. The results: aging Protestants died off one by one while their children drifted from Sunday school into the Catholic Church.

The priests did not try so hard to make Catholics by converting them as by growing them. With a disarming frankness one priest announced publicly, "We will leave the old people to the Anglicans, to the Wesleyans, to the Baptists, and to the Adventists, but give us the children."

Studies in Christian Education pages 9,10-The Order of Jesuits found its special mission in combating the Reformation. As the most effective means of arresting the progress of Protestantism, it aimed at controlling education. "It developed an immense educational activity" in Protestant countries, "and earned for its schools a great reputation...More than any other agency it stayed the progress of the Reformation,...Every member of the order became a competent and practical teacher" When a student "could make a brilliant display from the resources of a well-stored memory, he had reached the highest points to which the Jesuits sought to lead him." Originality and independence of mind, love of truth for its own sake, the power of reflecting and forming correct judgments were not merely neglected, they were suppressed...The Jesuit system of education was remarkably successful, and for nearly a century, all the foremost men of Christendom came from Jesuit schools...They shadowed the Protestant schools and like a parasite, sucked from them their life. Their labors were, above all, devoted to the universities...The Jesuits overran the new world also,...

The Jesuits by Pilgrims Rest-Gradually a quiet acceptance of compromise becomes the order of the day. But this steady erosion of basic principles is accompanied by a developing opposition to the very ones who would seek to maintain these neglected principles. Denounced as overly strict, they would be silenced, or separated from the organization...the conditioning wedge that enables them to succeed in their espionage to compromise and enlist the support of those they associate with--is the Roman Catholic teaching that man cannot in the strength of Christ obey the law of God and put away sin.

Important events in efforts to reform SDA Education

1. Early 1890's EGW helps start Avondale
2. Early 1890's EA Sutherland makes changes at Walla
3. 1897 EA Sutherland becomes president of Battle Creek & EMC
4. During part of his leadership WE Howell heads English department
5. 1904 Sutherland & Magan start Madison
6. 1910 Berrien Springs Educational Convention
7. 1923 Colorado Springs Educational Convention
8. 1925 FC Gilbert's statement to DA Mozar
9. 1928 Our Educational Kadesh-Barnea
10. 1931 The Decision to Accredite
11. 1933 FC Gilbert Article in Ministry
12. 1935 Report from the Branson study
13. 1937 Educational Convention in Carolina
14. 1953 A. W. Spaulding letter to Dickson in the GC

RH 7/31/1883 p. 490 by Elder G. I. Butler, B.C.C. board chairman--We can never have true success until the main object for which the Battle Creek College was created is kept constantly in view, and the spirit of true humility and the love of Christ actuates teachers and scholars. The spirit of pride and display and vanity and worldly success has been far too prominent. To make a show in graduating exercises, and in displaying diplomas, and to be called 'Professor,' has with many been a great object. We firmly believe if this institution had never been called a College, but had simply been a school of instruction, where our young people could come to learn things that would make them useful, and where they could obtain thorough discipline of mind, and learn God's truth for this time, without any graduating exercises, diplomas, etc., that it would have accomplished far more good than it has, and it would have escaped some disasters it has experienced. The schools of our land are mostly conducted in a manner to generate pride and vanity.

Rural Sociology and Adventist Education History, Madison College (1961) pp. 40-48 by W. E. Straw--The first general conference to seriously consider the question of reform in education, was the one held at EMMANUEL MISSIONARY COLLEGE in 1910. Here careful study was given to what had been written on the subject of education by the Spirit of Prophecy. Prof. Sutherland read a paper on what had been written and how they were trying to put it into practice in his school at Madison, Tennessee. Others followed in a similar strain emphasizing the need of reform. One man at this convention had considerable influence because he had recently come from Australia where he had been head of the school that Sister White helped start, and reported that it was according to the plan that God had indicated. This man was C. W. Irwin. M. E. Cady, then president of Walla College, was present and led out in discussions on reform. Although I (W. E. Straw) was at the

meeting, I was a sort of guest, as I had just finished college and had been only recently called to head my first Academy. At that time, so far as I know, we had only two men in our educational work with doctor's degrees. But they wielded only a small amount of influence at this meeting; because at that time these high sounding titles, and even degrees themselves were not so highly lauded as at a later time. In fact, at that time, many were afraid of these men for fear that the training they had received in those worldly schools had influenced them in the wrong direction.

Moves leading up to the Colorado Convention in 1923

At the time Prof. Howell took over the work of the educational department of the G. C., the Loma Linda College of Medicine was just coming on the stage of action with a C rating in medical lines. The responsible men were anxious for the school and for a better rating. Just before this, two men who had led out in the work at Madison and in establishing the self-supporting work had finished their training in medicine. These two men were Drs. Sutherland and Magan. Sister White, before she died, was very anxious for the medical school and urged that either Sutherland or Magan should head it. Dr. Magan was chosen. He began to give study to placing the school upon a better scholastic basis and to get a better rating. Finally the college joined the AMA with the understanding that they would not be molested in their program of training doctors for their work. Later the AMA began to insist that their members accept only well trained pre-medics for their schools. But our college did not belong to the educational associations. Then only fourteen grades or junior college work, was required for premedical training. The question was raised as to what should be done. Some of our colleges had their junior college work accredited by the associations; others did not. The discussion went on until the General Conference felt something should be done about the matter. In 1921, Prof. Irwin from P. U. C. joined the educational department with Prof. Howell. Finally, in 1923, an educational council was called to meet in Colorado Springs to consider the problem. I (W. E. Straw) attended but was not aware of the situation. I asked one of the G. C. secretaries what was accomplished at the convention. He replied, "Brother Straw, I fear you do not understand what was at stake at that time. Why, some of our colleges were sending their teachers to worldly colleges to get higher training, and the spirit of the world was coming into our schools. We felt that something must be done to stop that trend."

The 1923 Colorado Springs Convention

I remember well hearing Prof. Howell make his speech before the men at that convention. In his address he stressed the teaching of the Spirit of Prophecy. He said, "The Spirit of Prophecy says our schools are to be like no other schools in existence, and the schools we shall establish in the closing years of the message are to be of an entirely different order from those we have established. There is too much clinging to old customs; and because of this we are far behind where we should be in the development of the third angel's message." God has been waiting long and pleading long for us to believe in His way of education, and practice it 100% in our schools.

Too long we have been dawdling with the evanescent theories of men about education. Too long we have been dealing with the artificial standards set up by men who do not discern the voice of God, much less His matchless plan for building character and making missionaries...Not only is all the world waiting for us, but heaven is waiting for us, and all the universe is looking on to see how we are going to deal with the things that belong unto our peace in this our day...I pledged myself...that I would not let the occasion of this convention pass by without a strong appeal in behalf of really

working God's beautiful, consistent, all sufficient plan of education to the high peak of 100%. This has never been done, but I believe it can be done when we quit ourselves like men, and are willing to endure a bit of hardship as good soldiers for Christ...We are pursuing too largely the general aim of mental discipline and culture, with too meager a provision for the practical arts of every-day life and for building character and making missionaries.

Then he (W. E. Howell) gave five points of the education he understood was outlined by the Spirit of Prophecy:

1. Limit the study of books to the strictly spiritual and useful.
2. Maintain for all students a full balance of useful labor, and the teaching of the vocations participated in by both teachers and students.
3. Give large place and equal balance to actual training in missionary service during the school period, adapted to the age and ability of the young people, and likewise shared by both teachers and students.
4. Maintain school homes for all non-resident students.
5. Carry on the entire program in a rural environment where land can be cultivated, far enough from the city to escape its diverting and corrupting influences but within range of suitable population for missionary training field.

On these five commandments hang all the law and the prophets in God's plan of education.

Prof. Howell then made a strong appeal for a return to the blue-print in our educational work. Three men bitterly opposed what was presented. I listened and wondered what it was all about. I was then in the midst of my university training in connection with my teaching work. Hence I could not see what the trouble was about. The three men who opposed the presentation, not only quit teaching in our schools, but left the message and died out of the truth.

Events Following the Colorado Springs Convention

Professors Howell and Irwin worked together cordially as they saw so many things alike. When Prof. Howell laid down the work Prof. Irwin carried on. But the demand for accreditation continued until it seemed necessary to bring into the department a more liberal element. W. I. Smith was chosen as the associate....

In the early 30's the General Conference committee appointed a special committee to give study to recommend what should be done. That committee visited the different colleges and studied their situations. At the end of their investigation the committee recommended that two of our colleges seek accreditation in the associations, and the others continue their work in training ministers, teachers, and missionaries for the foreign fields. This report was submitted to the fall council of the General Conference. There it was reconsidered, and the G. C. president urged its acceptance, and pleaded with the men to accept it. But no, the college men said; if some were accredited, so would they all; and all it was. From that time on a stampede set in for accreditation and university trained teachers. Each faculty seemed to try to outdo the other in their race for accreditation, and for doctor's degrees...

While Elder D.A. Mozar, now retired in Loma Linda, was taking graduate study at Yale University, Bridgeport, Conn., about 1925-26. Elders F.C. Gilbert and A.G. Daniells gave him the following

counsel: "Brother, the time will never come when a Seventh-day Adventist minister will need a degree to preach the Third Angel's Message. You either give up your effort to obtain a degree, or give up the ministry." "Memoirs to Elder S.A. Nagel, 1960." Confirmed by Elder Mozar to David Lee. 3/8/71

Deuteronomy 7:2-"Thou shalt make no covenant with them."

2 Corinthians 6:14-"Be ye not unequally yoked together with unbelievers."

Exodus 24:12-"Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be a snare in the midst of thee:"

Hosea 8:7-"They have sown the wind, and they shall reap the whirlwind:"

Ephesians 4:14-"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

2SM 121,2-The Lord's injunction, "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14), refers not only to the marriage of Christians with the ungodly, but to all alliances in which the parties are brought into intimate association, and in which there is need of harmony in spirit and action. The Lord gave special direction to Israel to keep themselves distinct from idolaters. They were not to intermarry with the heathen nor form any confederacy with them: (Ex. 34:12-16)

The Bransen Report and Discussion

Bransen Report Delivered at the FALL COUNCIL, October 30, 1935-the following action taken at the FALL COUNCIL OF 1931 was quoted, "Whereas, we know full well from observation and repeated warnings from the Spirit of Prophecy that by sending our teachers to the universities of the world for advanced degrees, we are exposing them to great dangers, as is evidenced by the number of our men who have already in this way lost their hold upon God, and realizing that there is great danger to our system of Christian education through the molding influence of these worldly schools on our teachers.

"We recommend, that in the selection of teachers to attend the universities only persons of outstanding Christian experience and who have been successful in Christian work should be chosen--persons whose faith in the Bible and Spirit of Prophecy is well grounded, and who realize that in attending the university they are being exposed to subtle and almost unconscious influences of infidelity--and persons who believe with all their hearts in the superiority of Christ education."

(3SM 232:3,4-To many of our youth there is great danger in listening to the discourses that are given by those who in the world are called great men. These discourses are often of a highly intellectual nature, and prevailing errors of science falsely so-called and of popular religious doctrine are mingled with wise sayings and observations, but they undermine the statements of the Bible and give the impression that there is reason for questioning the truth of the inspired Word....This is the kind of education the enemy delights in. It is sorcery.

3SM 231:1-It would be perfectly safe for our youth to enter the colleges of our land if they were converted every day; but if they feel at liberty to be off guard one day, that very day Satan is ready with his snares, and they are overcome...)

We believe, Brother Chairman, as a result of our study of this situation that the safeguards we tried to throw around the policy of accrediting four years ago when we entered upon this course have very largely broken down. Therefore we entered upon a course that we did not plan on, and we know that things have gone farther than was anticipated. We were facing dangers and perils in this matter of accrediting our colleges that were little dreamed of at that time when this action was taken four years ago. For instead of a few teachers being selected carefully by college boards as was recommended, teachers who would present outstanding Christian experience, and who have been successful in their Christian work, whose fidelity to the Bible and Testimonies is unquestioned, we have found that a large class of very young and immature people have been finding their way into the universities believing that as a highway to appointment in our institutional work....

Our commission brought us information that from one college alone thirty had gone into the university for further training during these years. We are told that in one university there was a get-together of our Seventh-day Adventist young people for a social evening, and there were forty present at that social, and not all were reached by the invitation. We might multiply facts like that which indicated to us, as we believe, that this thing has rather gotten out of hand. It has gone away beyond anything the denomination planned, and the by-products of this are found in the schools where boards have been pressed by the accreditation bodies to put men on their faculties who have advanced degrees....

We believe as a result of what has taken place the wrong emphasis is being placed on certain things in our work. We believe undue emphasis is being placed upon the idea of securing degrees from worldly institutions rather than training our youth for spiritual service in the cause of God....the emphasis is being placed upon the importance of worldly studies and degrees, and this is having a mighty influence. As a result of what they see in the way of denominational sanction and in the way of denominational encouragement in sending teachers to the universities, they are led to believe it is all right for them to go to universities and seek this training, and scores are going. Many of these will be lost, will lose their hold upon God, and will not fill the position of responsibility in this cause it was designed of God they should fill. If they should fill positions of responsibility, many of them would bring into the denominational work influences that would lead farther and farther afield from the original purpose, that was in the hearts of the men who established this work. Your commission believes therefore as a denomination that we are drifting and that it is entrusted to us at this Autumn Council of 1935 to endeavor by the help of God that we will rectify anything that is wrong in what we undertook to do four years ago.

...other religious bodies have passed this way before us. As a result of their efforts to secure worldly recognition, we know they made shipwreck of their faith....This is from Andrew D. Harmon, the president of Transylvania College, an article which appeared in the Current History, Dec. 1930. "The hitherto undisputed claim that the church college carried a more wholesome moral and spiritual atmosphere has been a compelling argument in its favor. But this claim is seriously questioned today. The requirements of standardizing agencies have compelled church colleges to shift their emphasis from morality to scholarship. This has changed the whole mental pattern and modified the spirit of the church colleges. They have not developed in recent years along lines that express the urge and soul of vital Christianity....The forces that terminate institutions have a long drift, but they move inexorably. Usually the change is at hand before society is aware. The passing of the church college is now taking place and most of its devotees are looking upon the transition; some are even players in the drama and do not recognize it." (RH 10/24/1935)

We have been in the period of transition for a period of four years. We recognize on every hand that there has been a shift of standards, a shift in the ideas, a shift in the emphasis till many of our people throughout the churches of this land are becoming alarmed....Can we maintain our ideals in their purity and yet reach to the fullest extent the recognition from the world, and agree to being standardized by the world, which means that we must be under the domination of these worldly organizations?

I hold in my hand here a report that was rendered by the representatives of one of these accrediting organizations--a report that was made concerning one of our colleges..."The original articles of incorporation in this particular college definitely state that the college was organized to provide special opportunity for men and women to become acquainted with the mission fields and to have education in branches and methods for the same. The school was a part of the missionary program of the church. That ideal has persisted to a considerable extent and has affected the spirit of the curriculum and methods of the college, but a change in emphasis has slowly taken place and now education as a preparation for various careers and most of all for the art of living is the dominant idea."

...Some of us are very much afraid of what is going on by our own inauguration four years ago, that is to some degree, God only knows to what degree, destroying the foundations of this denomination and bringing into us and our work an element that is altogether unsafe,...the people shall dwell alone and shall not be reckoned among the nations." Num. 23:9. This has been God's program all through the ages....It seems to me that Israel needs to be free from the dominating influences of the world, from the government of worldly organizations that know not God in these times.

Spirit of Prophecy quotations used in the Bransen report:

CT 86:1-There is danger that our college will be turned away from its original design. God's purpose has been made known,--that our people should have an opportunity to study the sciences, and at the same time to learn the requirements of His word. Biblical lectures should be given; the study of the Scriptures should have the first place in our system of education.

CT 532:2-God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If teachers are not guarded, they will place on the necks of their students worldly yokes instead of the yoke of Christ. The plan of the schools we shall establish in these closing years of the message is to be of an entirely different order from those we have instituted.

6T 142:1-We need now to begin over again. Reforms must be entered into with heart, and soul, and will. Errors may be hoary with age; but age does not make error truth, nor truth error. Altogether too long have the old customs and habits been followed. The Lord would now have every idea that is false put away from teachers and students. We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so. The lessons which Christ taught are to be the standard. That which the Lord has spoken concerning the instructions to be given in our schools is to be strictly regarded; for if there is not in some respects an education of an altogether different character from that which has been carried on in some of our schools, we need not have gone to the expense of purchasing lands and erecting schools-buildings.

FE 534:2-There is constant danger among our people that those who engage in labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things which the world studies, and become familiar with the things that the world becomes familiar. This is one of the greatest mistakes that could be made. We shall make grave mistakes unless we give special attention to the searching of the Word.

FE 535:3-Light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. Those who seek the education that the world esteems so highly are gradually led further and further from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God; they have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and prophets and apostles. And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely; this must not be done.

(AA 126:1-When the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body and mind and soul is beyond estimate. In such communion is found the highest education.)

As a result of the study the Educational Commission has given these matters as we have reviewed them personally and collectively, this instruction that is upon the record books, that chartered our course in establishing our institutions, it has become a profound conviction with us that we are drifting and that we have departed far from the blueprint that God gave to this people in the matter of establishing and operating our schools.

Conclusions

We believe that if two senior colleges in North America were to secure accrediting of their senior work, it would furnish us ample facilities for the giving of courses where senior college accreditation is necessary, and if that is true, as a people we should set ourselves to the task of operating the rest of our institutions without seeking for worldly recognition. We believe we ought to send out a clarion call from this council a call to our youth who are seeking training in worldly institutions to come out of these institutions and endeavor to help them find places of responsibility in the cause of God where they can gain experiences that will fit them for a life of missionary endeavor.

We are ready to admit that in our action of four years ago we went too far. We find that we made a mistake. We believe that authority was given that gave too wide a range to the plan of our institutions seeking for accrediting from these organizations.... We believe that we should endeavor to change the emphasis that has been placed on worldly standards and degrees, that we should begin to turn the emphasis in our educational work upon training young men and women to go out and preach this message with power, young women to go out as Bible workers and also teach this message with power, young men and women to go to the mission fields in the world with strong abiding faith in God and this message without having that faith lessened or in any way minimized by contact with worldly schools and organizations that do not believe in God and this message. We should train them in our own schools and ignore standards of the world to a large degree--to the degree that these standards modify the standards of Seventh-day Adventists.

["The chief reason why the colleges are not able to teach the Bible more and better is because their energies are largely exhausted in meeting the standard of the state in regard to secular education. When the curriculum regarded as the standard is met by the students, there is little time or place left for religious studies." (C.C. Lewis in RH 1/25/1906 p 21)

"The world is filled with iniquity, and the Lord is punishing for its wickedness. As crime and iniquity increase, these judgments will become more frequent and more marked, until the time shall come when the 'earth shall no more cover her slain.' In view of all this, our schools should have little to say now of 'degrees' and of long courses of study. The work of preparation for the service of God is to be done speedily. Let the work be carried forward in strictly Bible lines. Let every soul remember that the judgments of God are in the land. Let "degrees" be little spoken of. Let the meeting houses that are needed in our cities be plain and simple, and erected without unnecessary expense. Let time and means be wisely invested." (I-12-1909 to G. A. Irwin while chairman of the College of Medical Evangelists. Reprinted in the RH 10/2//1930 p 12; The Ministry 6/ 1966 p 17)]

Discussion at the Fall Council, October 30, 1935, Following Elder W. H. Branson's Report regarding Accreditation (Extracts)

W. A. Nelson, of New Jersey:

I have been concerned by the large agitation concerning accreditation.... I was riding on the train with a Baptist Director for the State of Wisconsin who has charge of one hundred and fifty-six Baptist churches. He told me he had eliminated every Fundamentalist preacher out of those churches except three and he expected to clean them up within the year. That is what a Baptist University did for the Baptist Denomination....I believe we started on that same road, the highway that will lead to the undermining of the foundations of this Movement....The Lord has counselled us not to be connected by so much as a thread and some of our schools are so bound to worldly systems that we cannot cut the rope. It will take a decided attitude on our part to save them. I would feel terrible if as a Denomination we would have to travel the same desert road that the other protestant denominations have been traveling, and as sure as we start on these roads we will turn out in the same way.

Elder Watson:

I personally believe the vote we took at that time was in the wrong direction. (1931) I have been instructed by the Word and the Writings of Sister White very definitely about this since then..."That this people, especially the leaders of this people are not to unite with men whose counsel is misleading."...I think we entered upon a course wrong in principle in 1931. We committed ourselves to a program of education which, as we have followed it, is turning more and more the control of that program into the hands of worldly men, and I do not see how we can maintain the ideals that God has given to us following their program...I think we have been mistaken in accepting standards from the world in education and in other standards...We have entered upon a course of real peril.

Elder Ruskjer:

Not very long ago I had the privilege of visiting with the man who stands at the head of the schools of an entire denomination. During the course of our conversation he said that he was deeply concerned over the trend of his denomination, stating that his denomination was rapidly losing its youth, and I know his statement is correct. He stated that it seemed to him the way schools at the present time, colleges, and seminaries are drifting in a worldly direction, he said if we continue to drift in this direction ten years from now they will cease to exist. I asked him why he made such a

statement. He pointed out to me that since the schools had reached out and affiliated with the universities and have employed teachers who have been trained in non-Christian universities, they have come back into the schools, he said, and have brought to the school-room a spirit of unbelief in the Book of all books, and we are drifting.

As a member of this denomination I do not want to be a party in that direction...I do not think that we are throwing any halo of glory upon the two institutions that we are recommending to maintain accreditation...Decidedly I think we should eliminate these from the accredited class also if we can.

Elder McElhaney:

I have looked upon this program with misgivings and anxious heart;...I wish the day would come when we could rescue our entire educational system from the necessity of going to the world for any further instruction...I hope the Lord will lead us some day to build upon the foundation of this report to give further study in rescuing our educational system from the world.

Elder Wilcox:

Four years ago I stood very decidedly against accrediting in any form. I stand on practically the same ground today...I believe that the educational policies that the world has fastened upon the denomination is like a great octopus. Its tentacles reach out to every school, and in this report of this commission we are merely clipping some of the tentacles of that octopus, and I hope in God that the time will come when we can take our students clear away from worldly things in our schools...While I favor this report, it is a compromise. (The following is a statement made by a school that Elder Wilcox referred to)...National Park does not believe in the standardization of college courses, or in measuring educational efficiency in terms of the number of weeks in a college year or the number of volumes in a college library or the number of degrees held by its instructors. (National Park Seminary Calender, 1934-35, pages 97,98. A Junior College and Preparatory School for Young Women, Forest Glen, Maryland.)

Notice the following prediction made by Elder W. E. Howell, at the 1923 Colorado Springs World Educational Convention,

"While our teachers were resorting to centers of learning in increasing numbers, followed to no small degree by student graduates and undergraduates, a new menace arose from an unexpected quarter. Wisely or unwisely our medical college had linked up with an organization which assumed the task of defining and dictating standards for medical schools, with a view to eliminating incompetent institutions. While the step we took looked innocent enough at first, the inevitable result of tying up an institution of our own with an organization of entirely different aims, soon showed itself in a surprising way. A new standard was promulgated, requiring that all entrants to a standard medical college should present their credits from a school that was registered as standard by an association of educators who had assumed a similar task of standardizing literary schools.

From that day to this, the idea has been kept before our educators of registering our colleges in a secular standardizing association, thus tying them by much more than a thread to the educational policies of those who do not discern the voice of God and who will not hearken to His commandments. Only two colleges have taken such a step, on the most moderate scale that could be discovered,--that of registering only the junior college department. Where this step will lead these schools and any others that may take it, only He who reads the future as well as the past, can predict. It would almost seem like tying ourselves to the tail of a kite, to be carried whither the holder of the string may list--seemingly in the direction of less efficiency to serve the cause of God." (RH July 12, 1923 p 15)

President Andersen:

I feel perplexed and confused. I cannot quite harmonize the speech of yesterday by Elder Watson and the speeches today in favor of accreditation. If we do not accredit our medical schools, we fear what can happen to us, we are today told. We were told yesterday to exercise faith. I do not honestly see how I can go back and repeat your speech, Elder Watson, and when the brethren ask me, "Are you tied by a thread?" say "not a thread." How can I harmonize that by what we are doing when we authorize accreditation for all of our academies, for all of our junior colleges, and for all? And now we think we have saved the cause from these wicked things by eliminating three colleges from accreditation. I am afraid we will rue this day if we go ahead with this program. Four years ago we did make a mistake. We made a mistake, as you say. I stand for accreditation. I don't want you to misunderstand that--for the kind of accreditation the Testimonies speak. We cannot blow hot and cold.

Note: "As God's peculiar people, we should not feel that we must acknowledge our dependence upon men who are transgressing God's law, to give us influence in the world. It is God that gives us influence. He is our exceeding great reward. He will give us advantages that are far beyond all the advantages we might receive from worldlings, by uniting with those who do not recognize the law of God....

There are some who may not be able to see that here is a test as to whether we shall put our dependence on man, or depend upon God. Shall we by our course seem to acknowledge that there is a stronger power with unbelievers than there is with God's own people? When we take hold upon God, and trust in Him, He will work in our behalf....

Your success depends upon the blessing of God, not upon the ideas and view of men who are opposed to the requirements of the laws of God. When people see that God blesses us, and gives success to our work as we make Him supreme, then they will be led to give consideration to the truths we teach. Many will be compelled to recognize that our methods are superior to those employed in the schools of the world, as they are commonly conducted....

Jesus Christ is our Saviour today, and He is willing to work in our behalf if we will not put our dependence upon some other power. If we are sustained by the living God, the superiority of His power will be manifested in His people. (EGW in MELL 75-76, September 20, 1909)

Elder Rice:

Now we have accredited two senior colleges. Now we propose to recommend that another college be accredited, and that all junior colleges proceed with caution. If this is wrong, how can it be right to recommend to accredit another? If we should not be tied by so much as a thread, why not cut loose?

Elder Watson:

We recognize that very much of the urge for accreditation for educational work has come from the medical college, for it can only carry on its work on that basis, the basis allowed by the American Medical Association.

Unless we decide to wholly discontinue that medical college, there has to be accreditation of the schools that prepare the students for entrance to the courses in the college. There is no other way of having them enter there. There has to be certain specialized schools in which that training is given, and these schools in which that training is given must be accredited.

Note: Now and ever we are to stand as a distinct and peculiar people, free from all worldly policy, unembarrassed by confederating with those who have not wisdom to discern God's claims so plainly set forth in His law....we are never, never to unite with them in counsel regarding the vital interests of His work. 7T 106,108

It is not necessary that our medical missionaries follow the precise track marked out by the medical men of the world....It is lack of faith in the power of God that leads our physicians to lean so much upon the arm of the law, and to trust so much to the influence of worldly power....Some of our medical missionaries have supposed that a medical training according to the plans of worldly schools is essential to their success. To those who have thought that the only way to success is by being taught by worldly men and by pursuing a course that is sanctioned by worldly men, I would now say, put away such ideas. This is a mistake that should be corrected. It is a dangerous thing to catch the spirit of the world; the popularity which such a course invites will bring into the work a spirit which the Word of God cannot sanction. (b-61-1910 published in MEDICAL PRACTICE AND THE EDUCATIONAL PROGRAM AT LOMA LINDA, E. G. White Publications pp 94,95)

Shall we represent before the world that our physicians must follow the pattern of the world before they can be qualified to act as successful physicians? This is the question that is now testing the faith of some of our brethren. MM 62

We cannot submit to regulations if the sacrifice of principle is involved; for this would imperil the soul's salvation....If there are conditions to which we could not subscribe, we should endeavor to have these matters adjusted, so that there can be no strong opposition against our physicians. The Savior bids us be wise as serpents, and harmless as doves. The Lord is our Leader and Teacher. He charges us not to connect with those who do not acknowledge God. 'Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations.' Connect with those who honor God by keeping His commandments. If the recommendation goes forth from our people that our workers are to seek for success by acknowledging as essential the education which the world gives, we are virtually saying that the influence the world gives is superior to that which God gives. God will be dishonored by such a course. MM 84

H. H. Hamilton:

....Personally, I do not believe in any accreditation at all from outside sources. If we are going out to Babylon, why not go altogether out and not have two or three schools in?

Elder Watson:

The facts involve us into considering whether or not we will continue with the educational program that has become more and more worldly, or whether we will start an educational plan that is in harmony with the instruction we have received from God. The plan of accrediting our schools adopted four years ago has been a very strong contributing factor during these four years to our educational program becoming more and more worldly in its character, in its aim, in its determination to meet the requirements of outside accrediting bodies who have neither interest in the kingdom of God or interest in our determination to serve God and His kingdom here on earth. These accrediting bodies are determined to control the program of our education work and also the methods by which that program shall be carried out.

The policy in 1931 provided that we only select teachers with definite Christian experience to enter upon graduate training in the universities of the world. Experience has taught us this is impossible, for the moment we get the standards for teaching efficiency, then a university training, that moment every young man and woman who seeks to reach the highest place, and we have not been able to control it. We have such a situation here. As a result of this action,...The Medical college was at one time the chief urge for accreditation. It is a large part of the urge today, and if it comes to a choice between whether we continue the medical college or go worldly, my vote shall be that we shall not continue our medical work, and as a leader in the denomination I am calling upon

you in the fear of God to take this step to keep our principles of true education from being lost to us. That is my appeal....

Elder Votaw:

...We are preparing to send boys to hell in three of our schools. If this is the plan, we have no right to set up two colleges, already set up, and going to set up a third one, and do the very thing that we ought not to do. I cannot see any difference between two and six for the whole system of schools. If this accrediting is wrong, it is wrong altogether....Let us face the thing--do one thing or the other. I cannot see it any other way, between sending boys and girls to hell for three schools or six. If it is wrong let us quit it....If this comes up for a vote I am going to say "NO" long enough for my vote to register "NO".

Elder Piper:

...I do not believe that we are relieving this situation by cutting the dog's tail off an inch at a time....I must say my own conviction is that if the discourse that we listened to yesterday had been delivered in the hearing of this commission weeks before, we might have had a different report....I do not see light in compromising with the world in any degree, and I am ready to cast my vote contrary to this recommendation, because I do not see its consistency. I do not see light in the proposition. I would like to move that it be referred back to this commission again for the purpose of being allowed to interview the commission.

(A motion carried by the council that the report of the educational commission be referred back to the committee for further study, and in order that individuals who desire to do so may come and offer suggestions or make objections. The statement following by Elder Branson is in the meeting after these individuals have interviewed the committee.)

Elder Branson:

I might say that after our meeting and during our meeting this morning, after careful study of all the representation, the committee was also of a unanimous opinion to return its report without any material change.

Elder Slade:

Mr. Chairman, I do not intend to take the position that accreditation can be abandoned now: I wish that it might be...

W. E. Straw, "Rural Sociology and Adventist Education History", Madison College (1961)-This report was submitted to the fall council of the General Conference. There it was reconsidered, and the G. C. president urged its acceptance, and pleaded with the men to accept it. But no, the college men said; if some were accredited, so would they all; and all it was. From that time on a stampede set in for accreditation and university trained teachers. Each faculty seemed to try to outdo the other in their race for accreditation, and for doctor's degrees...

The Following Statements Were Made by the Founder of Bob Jones University a Baptist School Located in South Carolina:

...I knew that such a school must be uncompromisingly orthodox and definitely and spiritually evangelistic. It must teach its students that regardless of whether they are preachers, missionaries, teachers, lawyers, physicians, businessmen, businesswomen, housewives, farmers, or whatever they are, that their main business in life is to witness for and win people to the Lord Jesus Christ.....After

careful consideration and much thought and after advising with our scholarly, educational friends who had helped us in setting up our standards in the beginning, we were convinced that Bob Jones University should not ask for membership in the Southern Association....We wish to make it emphatically clear that the only reason we do not apply for membership in the Southern Association is that we do not wish to take any chance of having our administrative policies controlled or even influenced by any educational association or any group anywhere in the world....An education institution holding membership in the Southern Association is supposed to rank its faculty and standardize its salaries. Bob Jones University does not rank its faculty in a financial way nor does it standardize teachers' salaries. The Southern Association bases teachers' salaries on the needs of the teachers.....There are a number of administrative adjustments which we might have to make in order to get into the association. Even if we did not have to make any administrative adjustments to get in, there would be after we got into the association a constant temptation to make administrative adjustments which would take out of this Christian institution the spirit that has made the school what it is. We dare not take any such chances...

The Carolina Convention in 1937

Now we will turn to the convention in Carolina in 1937, the year after Prof. Morrison was elected educational secretary of the department, and Elder McElhany became president of the General Conference. I attended that meeting and was appointed chairman of the Bible section. I herewith quote from the speech elder McElhany made at that convention. As follows:

(This speech was reported in the Review and Herald of Oct. 14, 1937). In it he said, "I want to say this morning to this education group, that we maintain our school system to train workers primarily to give voice to this great message, to the second Advent hope. Any change in that objective will be to abort the great purpose of this movement itself..

"I tell you solemnly that there are forces and influences at work which, if unchecked, will render us just as unprepared for the second coming of Christ as was Israel for His first coming. Make no mistake about that. I see these influences at work. The spirit of Sadducees (of doubt and skepticism) is working like leaven, and I want to lift my voice in earnest entreaty that you may see that the door is closed against all such intrusions. I summon you all to engage in this fight against the spirit of Sadduceism, the spirit of worldly conformity, the spirit which, if allowed to go unchecked, will subvert and change the whole spirit and purpose of this movement. I believe that we ought to bestir ourselves mightily. This is no ordinary time. The times demand something unusual. I want to stand before you today as one who believes, and believes deeply, seriously, and earnestly, that the whole purpose and objective of this movement today is in the balance. It is for us to turn the scales on the side of right..

"Too many of our young people are today being led into worldly conformity by some leaders who are themselves adhering to forms of worldly amusements and pleasures. My friends, I wish our young people could be kept away from all the beach parties and nudity parades and moving picture shows and other questionable places where they ought not to go, but where they are sometimes led by their leaders. I believe it is the duty of every school board and every school faculty to take steps to change things. Just how far can we go in this matter of worldly conformity? Let us be done with the spirit of compromise. Let us not be like those people of old who allowed their religious beliefs to be so poisoned by contacts with the world that they were unable to recognize their own Messiah when He appeared. Would the pioneers know this movement today if they should awaken? Would they recognize the movement that they started in this world and handed over to their successors? Would they really recognize it?

"My friends, really, I am concerned about the trends and the tendencies. I confess a great anxiety about them. Here we are today, a group of leaders, and when we leave this place, to what are we going back? We are going back to face thousands of our young people. We are going back to continue to influence and to mold the lives of thousands of young people, and to lead them--but to lead them how? to lead them where?

"What would Jesus say to us today if He were here? Would He undertake to cleanse the temples of our hearts and to drive out the spirit of Sadduceeism, of materialism, of worldly conformity? I believe He would. I believe what we need today, as a group of educators and leaders, more than anything else, is something that cannot come to us from any committee on resolutions, and that is a revival of primitive godliness. Would God that this convention may not close until that something comes to us.

"But my friends, I have a heart longing to see something come to us today that will change the whole drift of things, for I believe the time has come where there is to be such a change. It is not the assault of the enemy that I fear. No, we can meet them with open Bible, and stand our ground in defense of the great fundamental truths of this message. But what I am afraid of is our own departure from the true course. That is the hardest to deal with. What I want you to think about this morning is the state of those who are unconscious of their own departure. That is more alarming to me than the attitude of these who would change the whole structure of things. What to do with those who do not see that they are departing from the true course, is the problem. They think they are sailing along with the good ship "Zion," and yet if they could true up their course and test their own ways by what we sometimes refer to as the 'blueprint' they would find that they have deviated a long way...

"I believe that the spirit of society, the spirit of the world, has in too many instances come in among us. I wish to repeat that many of our parents are distressed over trying to maintain the faith of their sons and daughters because of some things that are taught in some of our classrooms. They come and tell us that some Bible teachers refuse to allow their students to read from Desire of Ages in a class on the life of Christ.

"Some come and say the Spirit of Prophecy is discredited in the mind and belief of their sons and daughters through the interpretations of history that are received, and those interpretations often are made to discredit the plain statements of the Spirit of Prophecy. There is another thing that I believe needs attention. It has to do with the social life and the activities in our education institutions. The faculties need to give more care and attention to some of these matters. I believe that we are developing in some of our educational centers a dress aristocracy that embarrasses the parents of some of their children. Faculties permit the young people to adopt a style of dress that sets the standard for all the students, and if they do not conform, parents and students are embarrassed. It often results in merely a parade of worldly fashions and worldly conformity. I want to lift my voice against it today, and I appeal to you to stop this trend...

"I ask all of you to pray that from this hour on, this movement may be different, that we may see a new order of things, that we may see all these drifts and tendencies change, that some how we may see a new spirit of consecration and of devotion and of true fidelity come into this movement and organization. I am asking Brother Montgomery to pray."

W. E. Straw, "Rural Sociology and Adventist Education History", Madison College (1961)-When I got to Union College the chairman of that board told me that although they considered Prof. Morrison a good executive, he was not rehired because he had taken advanced work at the university and encouraged his faculty to do the same. This was in 1922. In 1936 Prof. Morrison was called to head the educational department of the General Conference. That same year I was riding with Prof. Morrison and the subject of education was discussed and the trends of the time. He then stated that in all school experience he never thought nor did he favor the extreme ideas then held by many of our educators.

Excerpts From a Letter Written by Elder A. W. Spalding to Bro. Dickson a Vice-President of the General Conference in 1953

It is with the deepest sympathy and desire to cooperate that I greet the coming of you brethren--you, Professor Cossentine, and Elder Bradley to Southern Missionary College, with the avowed purpose of consulting with the faculty over the broad problems of Christian Education. Your few words with me after your initial talk, as well as your public utterances, reveal the consciousness of deep wounds in our educational body, the heart of all our cause, and of the necessity of a radical cure if a solution is to be found. The faculty are invited to discuss with you freely the causes of the malady, the effects of which are seen in spiritual lethargy, false and injurious attitudes, and the lack of power to finish God's work....The area of reform, as I conceive it, goes so deep into our philosophy and practice as to point to complete revolution in our denominational policies of education, a revolution made necessary because we have previously revolved so far to the left that our backs are turned upon our pattern....my mind is so burdened with the state of our educational work that when I tell myself to keep silence and divorce myself from all sense of responsibility, I can not rest or sleep....These writings (EGW) constitute a blueprint which, also, our history shows has been little read, less understood, not at all comprehended. Twenty-five years ago, in 1928, we came to our educational Kadesh-barnea. The Promised Land was before us, but the majority of our spies brought back an evil report...We voted for affiliation and accreditation, with all that it involved of affinity with the world's education. It does not follow that taking heed to the Testimonies would reduce our teaching bodies to the state of ignoramuses and imbeciles. And the men who were scorned because they had no degree were yet men of wisdom and skill and ability. G. H. Bell, though he had no scholastic degree, was the one man in those early times who perceived the vision vouchsafe by the Lord to His unschooled servant, Ellen G. White, and who sought with all his ingenuity and power to put the principles into operation. He was rejected as leader in favor of a university-trained man who later in life confessed to me that he had then been, in his own words, "an educated fool". And the culmination of the policy gave us an Alexander McLearn, who put Battle Creek College out of operation for a whole year. The closer affinity we make with the schools of the world, the farther we depart from the presence of God. To read the first article in Testimonies Vol. VI, in the section, "Education", "The Need of Education Reform," is to feel a dagger struck into our educational policies. Are we receiving the mark of the beast and his image, or the seal of God? Page 130 "We need now to begin over again. Reforms must be entered into with heart and soul, and will....If there is not in some respects an education of an altogether different character from that which has been carried on in some of our schools, we need not have gone to the expense of purchasing lands and erecting school-buildings." 6T 142. I was a student in Battle Creek College at the time that was written; I am a teacher now. My scholastic life spans the years, and I testify that the need of reforms is greater now than it was then. For we have retrograded.

Why the Jews Rejected Jesus as the Messiah, By F. C. Gilbert

The question heading this article is an oft-repeated one. It seems difficult for many to understand how or why the Jewish nation rejected Jesus as the Saviour and Messiah, when the Old Testament Scriptures were so filled with prediction, type, and prophecy regarding His advent into our world. Especially does it seem difficult to understand the refusal of the Sanhedrin to acclaim Jesus as Messiah when the inspired apostles repeatedly state, that, had the people known it, they would not have crucified the Lord of glory. Their sacrificing of His life was done through ignorance. It seems well-nigh inexplicable for some to harmonize the rejection of Jesus by the Pharisees while they were recognized as the leaders who sat in Moses' seat.

That the Jewish people were honest, zealous, and sincere is evident from the Scriptures. Paul says of them: "I bear them record that they have a zeal of God, but not according to knowledge." Rom. 10:2. And of his own training and education, even before he accepted the Saviour, he adds; "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward man." Acts 24:16.

"I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief." 1 Tim. 1:12, 13.

The Jews Anxious to Follow God

Because of the bitter experience through which the seed of Abraham passed in the captivity of Babylon for seventy years, after their deliverance from Babylonian exile the leaders determined never again to reject the counsel of God's work. The influential men of Israel feared the serious consequences which might overtake them if they were again led away from the true God. The following statement from Ezra is to the point:

"Should we again break Thy commandments, and join in affinity with the people of these abominations? Wouldest not Thou be angry with us till Thou hadst consumed us, so that there should be no remnant nor escaping?" Ezra 9:14.

In a Jewish book entitled, "Ethics of the Fathers," written about the second century before Christ, chapter 1, paragraph 2, says: "Be deliberate in judgment; train up many disciples and make a fence for the law." The sages of Israel put forth their best effort to fence in the law. They multiplied comments, explanations, treatises, targums, and other religious helps, in order that the people might better understand the teachings of the word of God. Unfortunately in their endeavor to familiarize the people with the requirements contained in Scripture for following God, they stumbled over a great stumbling stone.

After Alexander the Great worshiped in the temple at Jerusalem, following His reception by Jaddua the high priest, a spirit of friendliness developed between the Greeks and the Jews. Alexander's generals found it difficult to understand why their chief should embrace the high priest, when they met on Mt. Scopus, instead of putting him to death. Alexander told his officials that what occurred that day was shown to him in a vision when he was in Macedonia, and he wanted the privilege of entering the temple and worshiping the God of Jaddua.

Greece assured the Jews that they desired to be their true friends and benefactors. They were desirous of learning more of the God of the Hebrews. An arrangement was entered into that allowed a large number of rabbis from Jerusalem to go to Alexandria and translate the writings of the Jewish Scriptures into the Greek language. Greek scholarship and learning was seeking every possible avenue of information to enhance the value of its own culture and refinement. It was also suggested by the Greeks that the Jews send their talented young men to Alexandria for training and instruction in the philosophies, sciences, and learning of the Greeks.

Many of the elders of Israel feared the results of such a course; the sages remembered the sorrows of their ancestors who came into contact with heathen manners and customs. They counseled the younger men against such a procedure. These, in turn, argued that it would be an advantage for strong, thoughtful, vigorous young men to enter the schools of Greece, as they might influence the

philosophers and Greek scholars to see the value and beauty of the Jewish religion, and some of the learned Greeks might embrace Judaism. Yet the aged men of Israel advised against it. They maintained that should the younger men be given encouragement to come into contact with the learning of the heathen, it might be ruinous to the future of the Jewish race.

Greece assured the fathers in Israel that they might hold to their own standards of religion. They were encouraged to believe that the synagogues where the children were taught their religion would not be interfered with; their Beth Hamredosh (house of learning, their high schools), where their young people received a preparatory training, would continue as heretofore; the Talmud Torah (their colleges where advanced studies were conducted) would be strengthened if the teachers of the law should only imbibe the wisdom and learning of the scholars of Greece; and by receiving recognition from the world's greatest nation, the graduates of Jewish schools would find it greatly to their advantage.

Many of Israel's influential men yielded to Greek insistence. The former said that God would help their young men to be true to their religion, and the training schools of Jewry should have a better standing in the eyes of the nations. The men of Israel were made to feel that the advantages to the Jewish scholars would be immeasurable, for they would have incentives, or goals to reach. The young men would gain knowledge, influence, prestige; and the more they advanced in learning the higher would be their attainments.

Gradually the Jewish schools came to confer degrees upon their graduates. There was the Rav, or rabbi, the Tana, the Gayon, the Sadi, and the Rabbon. It was thought necessary for the graduates of the rabbinical schools to show the mark of their rank by wearing different clothing. The man with a degree must wear a peculiar distinctive gown and cap. Little by little an educational aristocracy was formed, which was called the Sanhedrin. This term is of Greek origin, the Hebrews name being Beth Din Ha-go dol, Great House of Judgment.

Decline of Spirituality

While the religious schools continued to operate, a marked declension in spiritual influence and power was visible. Year by year the word of God was studied less, as the courses of studies based on culture and philosophy increased. The curriculum of the rabbinical schools was influenced toward intellectualism. As the years passed, man became exalted and God was less thought of. The rabbi was extolled; the unlearned were depreciated. Piety gradually diminished as form and ceremony increased. Many laws were passed favoring rabbinism and school customs, yet the students were encouraged to love and obey God.

In "Ethics of the Fathers," the rabbis taught: "A Child of five years should study the Bible, at ten the Mishna, at fifteen the Gemara."

The Mishna is a voluminous commentary of the Bible; the Gemara is the commentary of the Mishna. So as the student advanced in years and developed in mental acumen, he studied God's word less, and man's writings more.

Intellectualism Sets Aside Inspiration

In order for man to be accepted by Jewish assemblies, they must have completed a course in the rabbinical schools. Those who failed to follow the procedure mapped out by the Great Sanhedrin (or

by the lesser Sanhedrin located in cities and towns of Palestine outside the city of Jerusalem, headquarters of the Beth Din Ha-gadol, the Great house of Judgment), received no recognition by the populace. The graduate rabbi was known by his garb. It was vital that rabbinical qualifications be met in order for a person to gain a hearing by the children of Abraham.

Such were existing conditions in the land of Judea at the time when John and Jesus appeared in the land of Israel.

The following from "The Desire of Ages" is pertinent here:

"By the Babylonish captivity the Israelites were effectually cured of the worship of graven images. During the centuries that followed, they suffered from the oppression of heathen foes, until the conviction became fixed that their prosperity depended upon their obedience to the law of God....After the return from Babylon, much attention was given to religious instruction. All over the country, synagogues were erected, where the law was expounded by the priests and scribes. And schools were established, which together with the arts and sciences, professed to teach the principles of righteousness. But these agencies became corrupted....in many things they conformed to the practices of idolaters.

"As they departed from God, the Jews in a great degree lost sight of the teaching of the ritual service....The Jews lost the spiritual life from their ceremonies, and clung to the dead forms....In order to supply the place of that which they had lost, the priests and rabbis multiplied requirements of their own; and the more rigid they grew, the less of the love of God was manifested. They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy."--Page 29.

"As the Jews had departed from God faith had grown dim, and hope had well-nigh ceased to illuminate the future. The words of the prophets were uncomprehended."--Id., page 32.

Since John and Jesus were not attendants at rabbinical schools, the people would not recognize their authority as teachers. However, God gave these men a message filled with divine power and with the heavenly Spirit. Because the leaders of Israel failed to accept the message of John as coming from God, they were unprepared to receive the message of the Saviour, although He assured them that His life and advent were based on the Sacred Scriptures. The rabbis argued: "How knoweth this man letters, having never learned?" John 7:15.

Since the family of Jesus were loyal to the Synagogues, His own brothers did not believe on Him as Messiah. (See John 7:4,5.) Because of the Sanhedrin, none who refused to accept the teaching of the rabbis were given recognition. It is not difficult to understand why, when the Saviour came to those who were custodians of the oracles of God, they failed to recognize Him as the fulfillment of the types and prophecy noted in Moses and the Prophets. By mingling human philosophy with the word of God, the spiritual force and power of the scriptures was lacking in the lives of teacher and laymen. They did not have spiritual discernment. Greek philosophy, Alexandrian and Athenian culture, had sapped the spiritual strength of the house of Israel. The influence of this worldly religious training unfitted all classes to meet Him when "He came unto His own." "His own received Him not." His claims were heavenly; the people were of the earth, earthly. Heaven and earth did not harmonize.

At the beginning of His work, Jesus told people that the populace would kill Him. The pharisees accused Him of being a Samaritan and of having a devil. Being blinded by sin, influenced and

hypnotized by human learning and rabbinical tradition, the masses were void of spiritual intuition. In the end they rejected their only hope, the one source of deliverance. No honesty, zeal, or earnestness could deliver or save them from sin. Only Jesus, the light of the world, the Saviour of men, could bring deliverance.

The leaders of Israel had, to a great extent, yielded to the demands of Greek culture and learning, thereby hoping to gain prestige and influence. They had been led to believe that they could make better progress in their God-given task by assimilating worldly standards of education than by clinging with tenacity to the old standards bequeathed to them by their godly ancestors. So the Israelites lost much of their influence, failed to retain their prestige, and rejected their long looked for Messiah and Saviour.

All because of modern education.

1. Incorporated in "Jewish Daily Prayer Book," edition of 1890, published by Rosenbaum & Werbelowsky, New York City.

2. Josephus, "Antiquities," book II, chap. 8, par. 5. "New Testament Times in Palestine," Shailer Mathews, chap. I, pp. 13, 14.

3. Graetz's "History of the Jews," Vol. 1, pp. 440, 457, 487.

Schurer's "History of the Jewish people in the Times of Jesus Christ," Div. 1, pp. 199-218.

Ewald's "History of Israel," chap. 5, pp. 260, 293, 302.

"New Testament Times in Palestine," by Shailer Mathews, chap. 2, pp. 15-26; chap. 4, pp. 38, 40, 42.

-o-0-o-