

# Faculty Class 5 of 6

## *Professionalism, Degrees, and Recognition*

#0656

Study Given by Warren Wilson—August 1965

In our very, very first study that we had in our series here, Elder Frazee brought us the statement that someone had said that Medical Missionary work had been crucified between two thieves. Can you remember what those two thieves were? On the side was the thief of commercialism, and on the other side was the thief of professionalism. Now, at that time, we had quite a few questions raised in regards to this matter of professionalism: recognition of degree, of accreditation, of status. It was appointed my lot to do a study on this matter of professionalism.

I had the privilege of going into some materials. And these are the things that I want to share with you tonight. I feel very humbled standing before this group and sharing these materials, but it's been a great blessing to my own heart as I have had the privilege of studying. Quite frankly, I have been confused along certain lines myself. My past background, the connections that I have had in the past, the institutions that I have been connected with—all of these things have had an influence and in effecting me and my observation of things.

No doubt Elder Frazee wanted me to give a vision and an understanding from the ground floor up to about some of these things. And the best way he came to the conclusion to do so was to let me do some research on the matter. So I have done some research on the matter, and I want to share with you now some of the things that I have found.

You know, there are very few statements and writing in the Spirit of Prophecy dealing with the subject of degrees, dealing with the subject of recognition, with the subject of accreditation. The fact is that if you look pretty far you don't find that many statements. *Christian Education* page 356, there's a statement that has something to do with scholastic degrees. It says:

“Some can congratulate them on their advance and encourage them to take degree after degree even though they are less qualified to do the work of God after Christ

manner of instruction after that they were before they entered the school at Battle Creek.”

Now, there is a similar statement on *Counsels to Teachers* page 415, and that’s all you find on the subject of degrees. Now, let’s look for the subject of recognition. Turn to *Christian Education* page 387:

“Those who desire only to glorify God will not be striving to bring their supposed merits into notice or striving for recognition or for the highest place” *Christian Education* page 387.

*Counsels to Teachers* page 236, and this is a marvelous statement:

“To have in the heart the Spirit of Christ is of infinitely more consequence than the possession of worldly recognition” *Christian Education* page 387.

Now, you remember the disciples of old did not have much worldly recognition. But men, when they came acquainted with them and became in contact with them, realized, what? They had been with a master. They had been with a master. They had the degree of the Spirit of God in their lives that men recognized. Now today, as you meet people on the street, you may not know whether that person has a B.A., a M. A. or a Ph.D., a BBA or an LLB, or whatever other degree that might be brought to our attention—a literary degree. But you can know if a person has been in contact with Christ, can’t you? That’s something that’s evident, and that’s what we need to strive for.

Now, in the Spalding and Magan selection, there are two letters in which there are some interesting statements here in regard to accreditation and conferring of a degree. These are two paragraphs of a letter dated October 29<sup>th</sup>, 1908, from Brother W. C. White to Professor J. G. Lamson. Now listen to this:

“Regarding the question asked in your letter, mother says it would be much wiser for our brethren to make quick provision for the education of our people in their territory in the 14<sup>th</sup> grade. That will prepare them to be evangelists, church school teachers, and general workers and leave the work of the 15<sup>th</sup> and 16<sup>th</sup> grade to be done at Union College which is closely associated with a large sanitarium. Mother said that we are too near the end of our work to spend our time educating professionals who want degrees. She urges that our energy be devoted to the training of workers for our call, and these do not need degrees except for the medical

work. And for that part of College training, students can best get their education where there are sanitariums and Colleges working hand in hand.”

That’s a pretty great statement, isn’t it?

And now there is another interesting letter from, a letter of W. W. Prescott to Professor E. A. Sutherland April 29<sup>th</sup>, 1896 found in the Spalding Magan collection, pages 29–30 [must be an older edition as we could not find this reference]:

“Dear brothers,

“Your letters of February 27<sup>th</sup> and March 20<sup>th</sup> both came by the last Vancouver mail and reached me last Thursday just as I was closing up the work of our institute and preparing to go Sydney to attend the sessions of the New South Wales conference. I returned yesterday and took the first opportunity yesterday afternoon to have a talk with Sister White with reference to the matter of degrees as you requested.

“I am in great haste this morning as we are packing up to go to Sydney this afternoon, and we sail for Africa on Friday. But I am anxious to give you a reply before leaving the country as you wish the information in planning future work.

“Sister White says that she is not aware that she has ever written anything about the question of degrees, and in fact, she seemed to know very little about their significance. And so, she said she was quite sure that she had never written about them.

“She said, however, as she has said many times before, that our school should give a better class of education than the schools of the world but that it should be of an entirely different character.

“I explained to her the significance of the degrees and the meaning that was attached to them, and the general course of study that was applied by them in the eyes of educators. And her idea seemed to be that there was no need that we should pay attention to those things. That what we want to

do is to educate for youthfulness here and the eternal kingdom hereafter.

“And that’s the question with our young people, not whether a young man had a degree, but whether he had a suitable preparation so that he could be a blessing to others in this work. You asked me whether I would advise you to secure a charter so you could grant degrees. For myself should say no, if I were in your place I should want to feel perfectly free to arrange the works just as I thought would be best for the young people and for the work without being bound by the ideas that you must maintain a course of study so that you can consistently grant degrees.

“If I had more time at my disposal now I would write my views more fully though I have but little time and many things to receive attention. I have not had time to examine your correspondence work, but shall do so as soon as possible I mentioned it in the plan. Excuse the hasty letter this time write me when you get time. With kind regard to all”  
W. W. Prescott.

Now, as far as I know, these are the only materials available regarding degrees and professional training that Sister White had anything to say about. Now, professor E. A. Sutherland must have sought much counsel from a great number of people. And in so doing, he came to some very basic conclusions. If you have had the opportunity to read his book *Living Waters and Broken Cisterns*, you can find that the first degrees ever issued were issued by the Pope. That the plan of status and recognition was established by the papacy to set themselves above and beyond other people.

One reason was that people were to be kept in the dark in regard to the understanding of the scriptures. Only the learned man, so-called, should be one who should interpret that. And so, the degree program was established in the University of Paris and has come down to us from there.

[Audience member asks] Who wrote the book?

Professor E. A. Sutherland. There are a number of copies here in the back. It’s one of the finest books on educational philosophy you’ll find.

Now, I would like to take time to read to you an article written by E. A. Sutherland recorded in the *Review and Herald* October 10<sup>th</sup>, 1899. Entitled “Why the Battle Creek College Cannot Confer Degrees.” I believe after you listen to this reading

of this article that you can see that E. A. Sutherland did a lot of research in regard to this matter, and he came up with some excellent material.

For years now in the bulletin of Battle Creek College, this was in there—"Why Battle Creek College Cannot Confer Degrees." But we can have it reprinted for you if you'd like it and some of the other materials that may be available.

"The question is frequently asked why does not Battle Creek College confer degrees as formally. The reasons are varied. Our college claims to be a training school under the supervision of Christ Himself. If Jesus Christ has direct control of the school, it cannot be in harmony with worldly ideas of education any more than His teaching harmonized with that of the Rabbis while he was on earth. Education from Heaven has never been received cheerfully by the world, nor will it ever be.

"Of Christ, it was said that never man taught as he did, and yet he was regarded by the popular educators as ignorant because he had not learned under them. They would not place their seal of approval upon his educational system. He has plainly said that his disciples also would be considered straight-laced extremism. And it would therefore be unreasonable to expect the world to place its seal of approval upon scholarships that is a result of an educational system the standard of which to them seems low and narrow. In fact, like utter foolishness."

Does that sound familiar? Have you ever heard this, "Your education system is nothing but utter foolishness. Everything about you is all right, but that education system of yours, that's just plain foolishness!"?

Now beginning to quote again:

"Granting degrees is a result of an educational system that attempts to measure the mind of man which God alone can do. Degrees at one time were licenses or testimonials granted by the church to serve as a protection both the holder and to the people. However, no one who felt that he was called to work was denied the privilege of trying his talent even if he had not taken the training required by the church. This plan is still practiced by God's people. In time, the papacy felt that it was necessary to restrict all from

teaching or preaching who did not hold licenses. In order to be certain that the teacher and preachers were orthodox, it was necessary to keep them in school for a number of years which lead to a course of study from which modern school courses have been largely drawn.”

And now a quotation from *The Rise and Constitution of Universities*, by Laurie, pages 229–230. It’s also found in his book *Living Waters or Broken Cisterns*.

“A complete university course was represented by four degrees, Bachelor’s, Master’s, Licentiate and finally Doctor, which last was usually taken at the age of 30 or 35. That the Bachelorship was taken very young, we know from the history of many universities. In the 17<sup>th</sup> Century, a statute was passed at Oxford University, fixing 14 as the youngest age for matriculation. And centuries before this, 12 years of age had been fixed as a minimum at Paris.

“The church has such a monopoly of education that men have studied from 20 to 40 years and have learned neither Latin or Greek. This system was a gigantic monopoly of education the object of which was to compel the students to study the ideas of men so faithfully that they would become obedient slaves to one man—the Pope. All independent and original thinking was destroyed by the long years of study of man’s thoughts.

“It would have been impossible to make this system of success without a prescribed course of study. Otherwise, it would have been a freedom in collecting the studies required for the best development of the individual mind. A course of study enslaved by compelling the student to obey a lifeless machine in the hands of a tyrant whose entire happiness consists in breaking the will and the spirit of his victim, making him a mere automaton. Papacy and paganism could never exist without this system to reduce the minds of the men to abject slavery by the long-drawn-out process of studying men.

“The thought shackles and the completion of the course of study, and the obtaining of the degree are signs that the individual is a servant of the one that controls the system.

We have heard of tests between persons to see who could eat or drink the most. Many have died as a result of much gluttony. Is not this cramming and stuffing the mind even worse? As much worse as the mind is more delicate than the stomach? The brain is crowded to the point of congestion by the hardest kind of mental effort in preparing for examinations to complete a course, the end of which is a degree.

“They are led to believe that their whole success in life depends upon taking the prescribed study, passing their examination, and receiving their degree. The result is weakness, not mental vigor. Students could not be induced to do this if it were not for the final reward, the degree. They are led to believe that their whole success in life depends upon taking the prescribed study, passing their examination, and receiving a degree...”

Now, this very interesting to hear out; you get some real points on it.

“A degree is measured by the value of the seal upon it. At present, the seal is placed there by the state. The state says ‘by this act, we approve the system of education that grants the honor.’ In other words, the state says that the work represented by the degree has been done satisfactorily as if it were done by a state institution.

“Whenever a Christian school asked the state to place a seal upon its work, it virtually says to the state, ‘We do our work if you do yours. We teach the same things that you teach. Our one object is the train men and women as the state trains them and the end of our educational system is the same as that of the educational system of the states.’ At once, the question arises, is the educational system of the Seventh Adventists the same as that of the states? If we follow the Word of God and the testimonies, we know that there is no more similarity between our educational work and that of the world than there is between our religious work and that of the popular denominations. In fact, there is not so much, for the educational system of the state is supposed to be secular to be hired entirely separate from religion while there is in the popular denomination a great deal with which

we are in harmony. But when education is stripped of Bible religion, what is it?

“Seventh-day Adventists can answer the question, for they know the history of the papacy and its formation. All the facts taught in the worldly schools are arranged to prove that man can work out his own salvation. The system has been separated from Christ’s teaching and is united with the belief of what is popularly known as ‘evolution’—the center of modern religion. There is no need of Jesus, righteous by faith, nor wisdom by faith. All perfection can be reached and truth discovered by study. It differs as much as the educational system revealed to Seventh-day Adventists as light differs from darkness, Christ from Satan. This does not mean that there are no facts taught in the worldly schools that are true, but the facts are linked to theories that lead away from truth.

“These theories become so subtly interwoven in the minds of students that they are not conscious of their presence. And the danger is that the very elect shall be deceived. When we say to our people that our education is in harmony with Christ, and at the same time ask the state, which is opposed to Christ’s educational system, to place a seal of approval upon our work, it shows weakness somewhere.

“When Christ was on the earth, there were times when the learned doctors of the Jewish schools offered to bestow upon him the master’s degree, but he kindly yet firmly refused this honor, for He could not be honored by worldly men and also by God. For several centuries, the church was firm and refused to conform to worldly methods of education. But unconverted men came into the church with their pagan ideas of education and encouraged young men to receive the culture and learning of the pagan in order to do more efficient work for the pagan. The years of hard study and the pagan learning sticks pagan principles in their mind, through which after years they read and interpreted the Bible. Pagan education in the mind of professed Christians created the beast. The result of this union was the adoption of pagan institutions, chief among which was Sunday.



“Professed Christian young men in pagan universities were continually striving to interpret the Word of God to harmonize this pagan wisdom. In time, institutions of learning were founded by the church, and the first degree was granted by a Pope. The Catholic Church has always believed that it should control the educational system of the world. The Jesuits are devoted to counteracting the educational reform of the 16<sup>th</sup> Century under Luther. They have one great object—to establish the Catholic educational system wherever the protestant system has been planted. They have succeeded in doing this in every country in Europe. Germany has become, educationally speaking, completely Catholic. Our country is patterning after the European universities. Its educational system is catholic and medieval. The idea of courses the conferring of honors degrees have all been adopted from Catholic institutions in Europe which they borrowed from the pagans.

“A degree with state’s seal upon it represents a certain amount of education that is worldly, not Christian, and this time, when darkness is covering the earth, and gross darkness to people, and when all the world is again wondering after the beast, is it possible for God to place his seal of approval upon an educational system that is approved by the state? He longs for that which will bring the outpouring of the Latter Rain—the baptism of His Spirit. This is His placing of His seal of approval upon the true educational system.

“Do we not see the Seventh-day Adventists are just as much in danger of receiving the mark of the beast as anyone else? Can we not see the professed Christian world has made the image in the same manner as the beast was made? We should come completely out of Babylon—the popular churches, and Egypt—the worldly educational system.”

Now, this was published in the *Review and Herald*, and it brings out some very interesting things here. We can have this. This is how Professor E. A. Sutherland brought this out. That’s why Battle Creek College, in those days, did not confer degrees. Now, I have a book in my hand here called, *Real Sociology in Adventist Educational History*, written by Professor W. E. Straw when he was at Madison College. Professor Straw had a long association with our educational work at Battle Creek

College and Emmanuel Missionary College, in the mission field, and here at home. Long extended connections and he has followed through the educational history of our Adventist educational system from the first college in 1875 right on down the line, and up to 1959. There are some things in this book that are just outstanding. Elder Frazee looked this book over, and he said, "Where did I get this?" He wanted something like it. He said, "Because if people understand this, they understand how to solve the problem." Now, these books can still be obtained from Madison College. They cost \$1.30 apiece, but my! they're worth it. You can't find anything else anywhere that has this information in it. And I'd like to share with you just a few statements.

In this book, there are two sections that to me are absolutely outstanding. One of them is called the "Rise of the Educational Medical Work of Seventh-day Adventist," and the other one is entitled "History of Effort Towards Education Reform."

"Although much had been written about the need to reform in our educational work by the Spirit of Prophecy, yet little has been done in that direction before 1890. This was not because the educators were not interested, but because they did not see how it could be done. The first real step in that direction seems to have been in connection with Sister White going to Australia in the 90s and starting a school that she said was in harmony with what she had been shown should be."

"The next move in education reform was the effort made by the Walla Walla College under the guidance of Professor Sutherland. Here in the early 90s, the faculty began to study what had been written and to put into practice what they read. They brought in reforms in diet in the cafeteria and cease to serve flesh as part of their diet. The teachers and students began to work together in the industry. This lead Professor Sutherland to be called to head the Battle Creek College in 1897 and the moving of the school to Berrien Springs to 1901. Then, because some could not see the value of this type of education, the group of reformers were obliged to go South and begin that work on the self-supporting basis at Madison, Tennessee. Another important incident, I suppose, is that Professor W. E. Howell, who later led out in the education reforms and the General Conference Education Department, was called by Professor Sutherland to EMC as one of the faculty to lead out in the English Department, here he imbibed the spirit which later was

transferred to the Educational Department of the General Conference when he had charge of it.”

Now this book takes up step by step right on down the line the various efforts towards reform. And I only want to share two or three of these particular statements with you:

“In 1921, Professor Erwin from Pacific Union College joined the educational department with Professor Howell. Finally, in 1923 an educational council was called to meet in Colorado Springs to consider the problem. I attended the look but wasn’t aware of the situation. I asked one of the General Conference Secretary’s that was, what was accomplished at that convention. He replied, ‘Brother Straw, I fear that 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 school. We felt that something must be done to stop that trend.’ And so they had the Great Educational Council at Colorado Spring in 1923.”

Now, these are some words of Professor Howell:

“I remember well hearing Professor Howell make his speech before the men of 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 are to be of an entirely different order to those we have established. There is too much clinging to custom, 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 percent in our schools. Too long have we been doodling with the ever essence theories of men about education. Too long have we been dealing with the artificial standard set up by men who did 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 pledge myself that I would not let the occasion of this convention pass by without a strong appeal on behalf of really working God’s beautiful all consistent, all-sufficient plan of education to the high peak of 100 percent. 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 of Christ. We are pursuing too largely the general aim of mental discipline and culture, with too meager a provision for the practical arts of everyday life and for the building of character and making missionaries.”

And then he goes on and gets five points of education which he understood was outlined by the Spirit of Prophecy. Very, very similar to the simple, humble types of programs that we’re carrying on here.

“Professor Howell then made a strong appeal for a return to the blueprint of our educational work.”

And some received it, and some didn’t receive it. But now, Professor W. Howell was the head of our Educational Work and General Conference for years. And he was a dedicated man that really put everything he had into trying to bring about these reforms.

“Professor Howell and Irwin worked together cordially as they saw so many things alike. When Professor Howell laid down the work, Professor Irwin carried on, but the demand for accreditation continued until it seemed necessary to bring in the department the more liberal element, and then things again changed.

“1930, the General Conference committee appointed a special committee to 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 and association, and the others continue their work in training ministers, teachers and missionaries for the

foreign field. This report was submitted to the fall Council of the General Conference. There was reconsidered, and the General Conference President urged its acceptance and pleaded with the men to accept it. But the college men said, "No. " If some were to be accredited, so would they all, and all it was. From that time on, a stampede that set in for accreditation and university-trained teachers. Each faculty seemed to try to outdo the other in the race for accreditation and doctorate degrees."

Now, Elder Gilbert came out with a statement in an article on the dangers of education in 1933. He brought out some fine things there, and most of us have his material of why the Jews rejected the Messiah. Now in 1937, another great education convention was held in the Carolina Conference. I believe if I'm not mistaken. The Blue Ridge Carolina Conference 1937; it might have been. Notice this, this article of Elder Gilbert's was written in 1933 when the agitation was on for accreditation. I now quote from a letter Brother A. W. Spalding wrote one of the General Conference Vice President's in 1953. In it, he says:

"Twenty-five years ago, in 1928, we came to our educational Kadesh Barnea. The promise land was before us, but the majority of the spies brought back an evil report. Discouraged at the report of the giants and the walled cities, we turned away from the commands of the Lord and rejected his instruction not to seek our education in the universities and in the schools of the world. The true heart of education lies in the study of God's revealed knowledge and wisdom, but there we're a few Caleb's and Joshua's there, but their voices were drowned by the clamor of the multitude. We voted for affiliation and accreditation with all that was involved in affinity with the world's accreditation. The result of a generation of teaching and graduate work in the schools of the world is the molding of our educational system. Institution and curricular act as the pattern there set before us, or if not they're born, at least strengthened. We are discussing the trans-fall in the educational convention in Colorado Springs, and the changes that Professor Spalding says took place in 1928, and the warning given in 1933 by Elder Gilbert in his article in the ministry."

Now, you see these men: Elder Spalding, Elder Gilbert, W. D. Howell, all these other men, you can see that they weren't men of just low caliber. They were real giants

for the Lord, and they saw some things very clearly. They tried with all their might to get those things across.

“Now, we will turn to the convention in Carolina in 1937. Elder McElhany became the President of the General Conference. I attended that meeting and was appointed chairman of the Bible section. I here with quote from the speech Elder McElhany made at that convention...”

Now, this comes from Elder J. L. McElhany. This is something! As I read these statements from these top men all the way down the line and I saw the earnest long desire of their hearts for something better, friends I'll tell you, my heart goes out to say, “Why can't we make a demonstration of it? Why can't we show the something better?” Elder McElhany's speech:

“I want to say this morning to this educational 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 would 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 Sadduceeism, of doubt and skepticism, is working like leaven. I want to lift my voice in earnest intrigue that you may see that the door is closed against all such intrusion. I summon you all to engage in this fight against the spirit of Sadduceeism—the spirit of worldly conformity. The spirit of 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 time demands 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 scale to the side of right.

“Too many of our young people are today being lead into worldly conformities by some leaders who are themselves adhering to forms of worldly amusement and pleasure. My

friends, I wish our young people could be kept away from all the beach parties and amusement parades and moving picture shows and other questionable places where they ought not to go, but where are they sometimes lead 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 on this matter on worldly conformity? Let us be done with the spirit of compromise. Let us not be like those people of old, who allow 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 start in this world and handed over to their successors? Would they really recognize it?”

Can you just feel the burden of this General Conference President as he's speaking before *all* these educators at the Blue Ridge Convention?

“...My friends, really I am concerned about the trends and the tendencies. I can sense 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're going back to continue to influence and mold the lives of thousands of our young people and to lead them. But to lead them how, and 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 then drive off the spirit of Sadduceeism, of materialism, of worldly conformities? I believe He would. I believe that 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 or resolution, and that is a revival of primitive Godliness. Would God the fifth convention may not close until that something comes to us.

“But my friends, I have a heart long to see something come to us today that will change the whole drift of things. For I believe that the time has come when there is to be such

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 those who 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 choose up their course and trek their own way, what we sometimes refer to as the blueprint, they would find that they had deviated from it 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 and some of the things that are refused in some of our classrooms. They come and tell us that some Bible teachers refuse to allow their students to read from *The Desire of Ages* in the class on the life of Christ. Some comments say that 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 educational 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 and some of the 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 conformities. 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. And that we may see a new order of things that we may see all these drifts and tendencies change. That somehow, we may see a new spirit of consecration and devotion and of true fidelity come into this movement and organization.”

Now, isn't that something from the General Conference President? It's recorded in the *Review and Herald* on October 14, 1937. So folks, I say these things aren't done in the corner. I mean, these men have raised their voice at some of the things that they see. And I can tell you that there are men today in General Conference circles who are doing the same thing. They're raising their voices where they go. I know some people in very high positions are trying with all they have to steer us back where we should be. But oh, it's a job!

There are so few Calebs and Joshuas and so many of the others. Oh folks, I highly recommend to you that you get a hold of it and that you study it. You can get it at Madison College, the opposite to the registrar there. They cost a \$1.30 ask for, *Rule Sociology: An Adventist Educational History*.

Now this man you know is the foremost denominational historian. He's recognized as such—the foremost denominational historian. In this letter that he writes to a General Conference Vice president, he says:

“I have no conceit of being the instructor of our leaders. I am but a little one in our ranks without the prestige and learning that would be a counselor of weight. Yet, my mind is 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 cannot rest or sleep. This letter began at midnight because of that fact.

“I have had the privilege of long connections with and experienced in and out of our school, and I have though all this half century and more have been a student of the educational principles and structure and processes which God has given through the instrumentality of Ellen G. White. I have perceived her writings, not merely certain maxims to grace dissertations on religion and learning, but rather a deeply conceived, well-integrated system of education

embracing philosophy, range, form, content, method, and above all spirit. These things constitute a blueprint which also our history shows has been little read, little understood, not at all comprehended. Our departure from it has been a consequence of this lack of appreciation and will to follow.”

“The best compendium of this wealth of educational wisdom is the book *Education*. It is supplemented by various other works such as *Counsels to Teachers*, *Fundamentals of Christian Education*, *Ministry of Healing*, and *Volume 6* of the *Testimonies*.

“I am therefore moved to record briefly my convictions of the deep-seated causes of the spiritual poverty and confusion among our workers and people stemming cheaply from our schools. Being advanced in years, I may not live to see even the beginning of the reform, for if it come, and come it must before this people is ready to meet the Lord Jesus, I desire to leave to my children at least and to whomsoever will heed a testimony of my faith and vision...”

And then he quotes from *Volume 6*, page 142:

“‘We need now to begin all 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 out in some of our schools, we need not have gone to the expense of purchasing land and erecting school buildings.’ I was a student at 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 reform is greater now than it was then. For we have retrograded, we say we are different from the world schools because we teach the Bible, but other church schools teach the Bible too. The question is, how true is the teaching? Minds that turn from the light of God in a phase or in any respect are dim in the perception of the spirit of Bible truth. The truth of God goes deeper than a decree. Doctrine is a framework of truth, but without the life, it becomes a stark skeleton. But so subtle is the influence which is made us depart from the divine blueprint that it is imperceptible to those involved. These are the expressions

of some of our men who are greatly concerned regarding the trend. What does it mean? And where are we drifting? Where is it leading? Are schools fulfilling God's intended purpose?"

He also wrote another little pamphlet entitled, *Personal Observation and Experience in Our Educational Work*. It's available here, and there are some outstanding statements that you can get from that. In 1944, an educational council in Madison College, Elder Spalding presented before teaching faculty what he considered was before Madison College in the way of carrying the Lord's program. Now, there are two things I'd like to have mimeographed. One of them is this *Why the Battle Creek College Cannot Confer Degrees*, and this other is *The Reform in Education*, a study given by elder Spalding. I want to refer us to a statement or two in regards to this.

"Better to sit on the ground and count our goals of conformity or to accept the preferred angel. If we say that such a plan can be followed by a small school but that we as a great school cannot adapt ourselves to it, then we confess incapacity and becloud our divine counselor. It will take study, it will take invention, it will take willingness and determination to strike out into new territory. But since God wills it, it is possible to make even so large a school as this [speaking of Madison College] with its very interest in its social, economic problem to conform to God's model—the home.

"But be very sure when this is accomplished, our school will bear very little resemblance to the accepted school models of the world. So with that vision was the school of Madison founded, we have departed from roles. Shall we humble our hearts, confess our wrong and come back? [Then quoting from *Volume 6* page 142.] 'the Lord would now have every idea that is false put away from teachers of students. We are not at liberty to teach that which shall meet the world standard or the standard of the church simply because it is accustomed to do so. The lessons that Christ taught are to be the standards. That which the Lord has spoken concerning the instruction given our schools we need not to have gone to the extent of purchasing land and erecting school buildings.'"

Then he gives seven different principles of what he believes should be carried on in a school program. I want to stress one aspect of it.

“Christian government, neither autocratic nor democratic but parental government by divine light, teachers answerable to God for the conduct of the school. This is different from what most people think. Democracy is not God’s plan of government. Search through the Bible and the *testimonies*, and you will find no recommendation of democracy as a model for school government. But you will find abundantly the recommendation of family government for a model for the school. As a matter of fact, in our practice here, we approach near the family government into democracy...

“It is made clear in the testimonies that the school is to be governed by the teachers with the cooperation of the students just as the home is governed by the parents with the cooperation of the children. The younger are less self-governing the child with the students, a more much government be administered to and upon him. The more mature and self-governing the use in the home or in the school, the greater liberty not licensed may be accorded him because he will maintain right doing in himself and in others. And greater responsibilities will be placed upon him. This is a principle of family government; it is not a principle of democracy. For in a democracy, popularity is the open sesame to preferment, and that popularity may as often be based on questionable character qualities as upon admirable.

“In a Christian school, the teacher does not derive his just power from the consent of the governed; he derives them from the appointment of God. And his primary responsibility is to God to see that the school is maintained upon the principles declared by God. In doing this, he must not be out of autocratic, for that is a fall of tyrant; neither can he be democratic, subject to the decisions of his students, for that is to abdicate the position to which he is divinely appointed. He is a servant to his pupil as the father and mother are servants to their children following the example of his master, incited by love not to be minister to but minister.

“Is such an educational reform as this possible? It will take greater vision, and more courage than any group of teachers have shown since a little company of men and women came down from Michigan in 1904 to build in Madison, Tennessee, a school on a new foundation, with a fresh philosophy and a brave disregard of precedence not to be like the nations around about but to carve out a new realm of education without Priest or without King. The general educational world after this war is going to make radical changes, but the changes will not be on the whole on our direction if we are with God. They would doubtless hinder the liberalization of educational standards and the decided changes and methods of teaching. And if we follow the example of past reformers in this denomination, we will wait till we see the world move and then fall in at the tail of the procession. But that procession will not lead us to the kingdom of God, on the other hand anticipating this great change in the educational world which will afford in the state of flux we have right now the greatest opportunity we have had in the last 50 years to embrace the program of God.

“If we do, I will mean cutting loose from the world, from accreditation, from recognition, from everything that will make us like the institutions round about. It will mean abandoning the practice of sending our teachers to worldly institutions to be trained. On the positive side, it will mean a personal consecration to the purposes of God and, in his study of His pattern, a discovery in the application of principles and policies and methods that are peculiarly Christian. And a further education of our teachers and that higher education which is to be found in God’s word. It would lean to the salvaging so far as possible of teachers whom we have sent to be mistrained in the philosophy of the world. Have we the vision? Have we the courage, and have we the faith?”

Well folks, these articles have done much. As I have studied them through to see that this work was not started in the corner and that God has ordained some wonderful things to take place. Recently in the *Review and Herald* in a series of articles by Elder O. J. Mills, entitled “Parallel Peril.” In 1963, these articles were in the *Review*, but I don’t have the exact articles with me right now, but I can get them. And these

articles are some of that we all should have in our class. They're really tremendous articles. It starts out why the Jewish nation rejected Jesus and goes right on down, and we come face to face with why the Seventh day-Adventist denomination will reject the Loud Cry. And the five things that held back the Jews from receiving Jesus will also hold back our denomination from receiving the Loud Cry. Now listen to this:

“The Jews rejected Jesus because of his lowly birth, the manner of his birth, the obscurity of his parents, with a small, small beginning of obscurity, and was not recognized and known by other people. Number two, he was unrecognized because of his unassuming manner, his lowliness and his humility. Number three, they rejected Christ because of His lack of education. Number four, because of the class of followers that he attracted. And number 5, because of the high standard of character that He lived and taught and required of his followers.”

And I tell you, these series of articles really bring us face to face. Now, if you were to read one article and review it sounds good, but when you get a whole pattern, five articles are written by the same man, you can smell it right on down the line of what he has in mind and their limits. Or I can put down some notes from myself, and I would firmly, strongly recommend that each of us get a hold of those articles.

Well, the time has gone. I trust that some of this material may be made available to us, and it will help us to recognize that there have been urgent and important efforts put forth by real giants of faith to try to bring us back into line. And it's a hard battle, and there are men today who are straining with all they have to try to do the same thing. And they need our prayers. They need our encouragement.

In our simple, humble, little program here, may we not feel like we just have to bow down and say, “Well, we haven't got anything to offer, really. You come here and spend 2–3 years. You'll get a good philosophy of life, but that's it.”

Just yesterday, I had the privilege of talking to a young fellow that calls me to recognize the real practical implication of this whole thing. If you had to do it over again, what would you do? Would you go to college and get your training and education and so on down the line. And I had the opportunity to explore my own thinking and also to share a few of my convictions with this young man based upon some of these things that we've studied. I really believe that these classes have been a real blessing to us. I know that they've been a blessing to me. Now, I wish that you could do something for me. I've taken longer time than I anticipated, but I wanted to get some of these things

before you. I wish you would take out a piece of paper now and do this for me tonight. Do this for Elder Frazee tonight.

This is a little evaluation of how well we have been able to get a few things across in this class. Do this, not now, but tonight sometime and pass these into the office when you have an opportunity, and they'll pass them onto me. Now take these five down if you will. He wants one from everyone. I took so much time. I was supposed to have 15 minutes for you folks to take this. And you weren't supposed to have the opportunity to look up the Bible and these other references, you know. This is what you have gotten spontaneously.

Quote five Bible promises and give the references. Quote these five promises, don't look them up. Don't look them up and try to verify them, but we want to know where we need help along certain lines. Number two, write out five rules of health that you consider important. Three, remember we studied one time about a teacher and all the facets that a teacher is involved in. Who are you training in the following areas?

Some of you may have an answer for every one of these. Some of you will have an answer for just two or three. But put down who you're training in the following: Number A—in the home, on a job, classes that you're teaching, the subject that you are teaching in the classroom—that's C. Some of you may not be teaching anything, so you wouldn't have to worry about that. D—in field evangelism, who are you working with, and training with in-field evangelism. And E is in prayer band—write a list... You don't have to write out reasons. Just write a list of five characteristics of Wildwood that you can explain the reason for. You don't have to give the reason. Just make the list that you could honestly give the reason for. And then number five—in your own words, tell why you are here at Wildwood.

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