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A SURVEY OF WORK-EDUCATION PROGRAMS IN
SEVENTH-DAY ADVENTIST ACADEMIES

Robert A. Tyson

This dissertation, written under the direction of the
Chairman of the candidate's Guidance Committee and approved by
all members of the Committee, has been presented to and accepted
by the faculty of the School of Graduate Studies in partial
fulfillment of the requirements for the Master of Arts degree.

Date June 1959

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A SURVEY OF WORK-EDUCATION PROGRAMS IN
SEVENTH-DAY ADVENTIST ACADEMIES

A Thesis
Presented to
the Faculty of Potomac University
Washington, D.C.

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

Department of Education

by
Robert A. Tyson

June 1959

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CHAPTER I

THE PROBLEM AND PROCEDURE USED

In order for education to train the total personality, it is felt that the students will be greatly benefited by physical, preferably outdoor, work. In the formative adolescent years the student should learn habits of industry, neatness, humility, and dependability. An all-around character is best developed by a wholesome attitude and an actual experience in productive work.

I. THE PROBLEM

Statement of the problem. It is the purpose of this study (1) to define clearly the philosophy of physical labor in the Christian school; (2) to tabulate and evaluate the scope of student employment in the Seventh-day Adventist academies located in the North American Division; (3) to discover which industries have borne the tests of time and competition; (4) to determine the number of students employed in such industries as will relieve nerve and eye strain while supplying needed exercise; (5) to point out some of the laws relating to child labor; and (6) to name some specific suggestions which might develop a richer and better balanced labor-study program on the campuses of the academies.

Definition of terms. The word "academy" as used in this paper designates a Seventh-day Adventist school offering senior high school work (grades 9-12) only. The report does not cover the 236 intermediate academies or junior academies in the North American Division Conference of Seventh-day Adventists. The North American Division territory referred to here covers all of the United States, including our new states of Alaska and Hawaii, with Bermuda and the Dominion of Canada. This study is not dealing with student labor in the score of colleges, schools of nursing, dentistry, and medicine operated by the Seventh-day Adventist church in North America. Student labor, in the frame of reference of this thesis, is any student employment by which a student earns his or her expenses while attending school.

Learning proper work habits and attitudes is very important to the primary and elementary school child. Most of these habits and attitudes must be learned in the home, unfortunately, for education is too bookish even on their level. College students, for the most part, are old enough to have settled patterns of behavior in respect to worthwhile employment. The writer is limiting the research results in this paper to the high school (academy) age young person. It is during these years that work-habits and character-traits are fixed in the personality. The academy-age students offer a rich field of observation for such a study. It is interesting to note that more than 23% of the students in all Seventh-day Adventist academies, boarding and day schools included, work 25% of their way through the secondary school. More than 18% of

all secondary students in the same school system work 50% or more of their way through school.

Importance of the study. The high cost of private schools is known to all educators. The great character-building values obtained from learning to work along practical lines is not known by all educators. Whether in times of rising costs, inflation, or in times of limited labor opportunities, depression, there will continue to be a demand on the part of students, parents, and boards for remunerative student employment. The early age at which students are now reaching academy level, certain state child labor laws, and the high monthly statements issuing from the academy business offices make this problem an acute one. Student labor opportunity is literally a life-line, and a blessing, to many students and schools.

As Adventist school enrollments continue to rise in harmony with the increase in church and conference memberships, the cost of financing the schools will continue to grow. It appears to be of the utmost importance to answer the question: What are the successful industries which have offered student labor in the Seventh-day Adventist academies of the North American Division between the years of 1949 and 1958? Simple language and practical illustrations will be employed in an endeavor to answer this question.

II. PROCEDURE

A questionnaire was sent to the principals of the seventy-five Seventh-day Adventist academies in the North American Division. These

busy men sent back kind and helpful replies, giving facts and convictions which will be very helpful as basic research. After stating the problem, a survey of the literature in this area, a brief history of work as it relates to education, especially in the United States, will be given.

The writings of the Bible, and of Ellen G. White and other educators, are quoted to give the basis for the philosophy of education which sees great value in organized physical labor in connection with the study of books.¹

Since leadership is the key and cornerstone to doing something about this felt need in education, brief biographies, charts, graphs, tables, and recommendations for future action are employed.

¹Frank W. Hole, Jr., "Thoughts from Ellen G. White on Physical Labor and Trade Skills as Factors in Educational Development", Journal of True Education, Vol. 21, No. 2, December 1956, pp. 13, 14.

CHAPTER II

RELATED LITERATURE, EXPERIMENTS AND PROJECTS

We generally stress the fact that two great institutions came to us from Eden. It is well to remember that a third,—joyous physical employment, caring for the garden, was instituted before the fall.¹

Elemental definitions of "work" might range from matter in motion or force in action to purposeful intelligence striving for a worthwhile attainment.

The ancient Egyptians surely organized great works projects. The Code of Hammurabi of the 18th Century B.C. regulated that an artisan was to adopt a boy as a son and to teach him that his art was not uncommon.²

All of the nations of the ancient orient developed the apprenticeship system of training the young in trades. By far the largest portion of records uncovered on the clay tablets of lost civilizations have to do with commercial enterprises of various kinds. The Greeks early proclaimed that "work is in no wise anything disgraceful; for he (Hesiod) called work what is done well and usefully."³

¹Gen. 2:15

²Wilson H. Ivins and Wm. E. Runge, Work Experience in High School, p. 23.

³Paul Schrecker, Work and History, p. 15.

Four hundred years before Greece reached its Golden Age the Hebrews had a system of education which was a practical blending of work and study. These schools were known as the Schools of the Prophets. Elisha is remembered as the great man of faith and practical works in education.⁴

The balanced, work-study, physical-spiritual program of the Schools of the Prophets is here described.

The physical as well as the religious training practiced in the schools of the Hebrews may be profitably studied. . . .

And now, as in the days of Israel, every youth should be instructed in the duties of practical life. Each should acquire a knowledge of some branch of manual labor, by which, if need be he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but from its bearing upon physical, mental, and moral development. Even if it were certain that one would never need to resort to manual labor for his support, still he should be taught to work. Without physical exercise, no one can have a sound constitution and vigorous health; and the discipline of well-regulated labor is no less essential to the securing of a strong and active mind and a noble character.

Every student should devote a portion of each day to active labor. Thus habits of industry would be formed, and a spirit of self-reliance encouraged, while the youth would be shielded from many evil and degrading practices that are so often the result of idleness. And this is all in keeping with the primary object of education; for in encouraging activity, diligence, and purity, we are coming into harmony with the Creator.⁵

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

⁴II Kings 6:1-4; "The Contribution of the Schools of the Prophets," Editorial, Journal of True Education, Vol. 18, No. 5, June 1956, pp. 6-8.

⁵Ellen G. White, Patriarchs and Prophets, pp. 601, 602.

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.⁶

In God's plan for Israel, every family had a home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious, and self-supporting life. And no devising of men has ever improved upon that plan. To the world's departure from it is owing, to a large degree, the poverty and wretchedness that exist today.

By the Israelites, industrial training was regarded as a duty. Every father was required to see that his sons learned some useful trade. The greatest men of Israel were trained to industrial pursuits. A knowledge of the duties pertaining to housewifery was considered essential for every woman; and skill in these duties was regarded as an honor to women of the highest station.

Various industries were taught in the schools of the prophets, and many of the students sustained themselves by manual labor.⁷

Apprenticeship remained the center of practical education for hundreds of years. It was widely practiced in the American Colonial Age. It is still followed quite largely in Europe. American education, sad to say, both in the public schools and in Adventist schools has not supplied anything adequately to take its place. With the Renaissance and the Reformation education went classical, getting far off center as far as practical training is concerned. Even the poor are trained as though they were the "aristocracy" who never would need to learn to work.

Educationally, the words of George Mann Richardson, speaking at the commencement of Leland Stanford University in the year 1901

⁶Ellen G. White, Education, p. 47.

⁷Ellen G. White, Counsels to Teachers, pp. 275, 276.

fell on deaf ears. He then said, "Nothing that is worth having is to be had without work."⁸

Shortly before this there began to rise up in the providence of God a few brave pioneers who saw that education was failing to educate a balanced product. Among them were Martha Berry, Ellen G. White, Booker T. Washington, and several others. Booker T. Washington wisely began to proclaim the "gospel of hard work with the hands as a part of useful education."⁹ He also said, "There has been almost no thought of connecting the educated brain with the educated hand."¹⁰ He further observed, "There is an indescribable something about work with the hands that tends to develop a student's mind."¹¹ His large concept also proclaimed, "Mere hand training, without thorough moral, religious, and mental education, counts for very little. The hands, the head, and the heart together should be so correlated that one may be made to help the other."¹² Though he met opposition from all sides at first, he lived to see his plan widely acclaimed. Washington sought to raise one race above the level of slavery. It is the work of true education to lift all races above their binding traditions.

⁸George Mann Richardson, The Gospel of Work, p. 4.

⁹Booker T. Washington, Working With The Hands, p. 103.

¹⁰Ibid., p. 137.

¹¹Ibid., p. 58

¹²Ibid., Introduction, p. II

William Morris of England strongly lamented the inroads of mass production and the industrial revolution upon the inner satisfaction and genuine self-expression in the art of furniture making. He stated, "A society which has no joy in its work will ultimately collapse."¹³ Perhaps this explains in a measure the restlessness, delinquency, drunkenness, and crime of our age.

Discerning educators from the world's great schools saw that the youth were receiving an unbalanced training. F. C. Nichols of Harvard became convinced between 1895 and 1900 that work and study should be combined. He was practically the father of the work-experience movement which is now nation-wide, though it reaches very few. Charles A. Prosser of Rochester, N.Y. pioneered in this field too. Norris A. Boiesee, W. W. Charters and others helped to launch a program of work in the community for credit while doing work on academic lines. One of the modern outgrowths are the shops in nearly all schools and the vocational guidance program.¹⁴

Lucinda Wyman Prince in 1905 launched a program which gained wide acceptance for training girls for sales work. Out of it has grown the distributive education movement.¹⁵

Herman Schneider, who worked his entire way through Lehigh University, launched what is now known as cooperative education. In

¹³Douglas V. Steere, Work and Contemplation, p. 63.

¹⁴Ivins, op. cit., p. 46.

¹⁵Ivins, op. cit., p. 43.

1906 he became Dean of Engineering at Cincinnati University. Today more than sixty of America's greatest institutions including Massachusetts Institute of Technology, Virginia Polytechnic Institute, and others of like reputation send their students out to learn and earn as they study.¹⁶ The Martin Aircraft Company in Baltimore employs several student engineers.

When Wm. M. Hudson became president of Blackburn College in Carlinville, Illinois, in 1912, the school was both poor and small. He adopted a student-employment, self-contained unit plan. Poor students willing to work, came in. They found employment on the farms, in dairy projects, in paint shops, in carpenter work, in the heating plant, and in secretarial work, and so forth. He did in the Northwest what Laurence C. Jones was doing for the colored at the Piney Woods Country Life School in Mississippi. Dr. Jones says of his school: "Of the present enrollment of 500 students (1956) less than 10 per cent are able to pay any tuition at all. It is a rule of the school that every student must do some work, and the majority are full work students."¹⁷

Antioch College, Yellow Springs, Ohio, is widely known for its student-work program. Horace Mann was its first president. When Arthur E. Morgan became president in 1920 he launched the vigorous work-study program. Its graduates are widely known for their competence and extensive knowledge.¹⁸

¹⁶ Henry H. Armsby, Cooperative Education in the United States, p. 24.

¹⁷ Beth Day, The Little Professor of Piney Woods, p. 182.

¹⁸ Ivins, op. cit., pp. 55, 56.

The center of Morgan's idea was to "promote the development, in proportion, of every element of personality." Antioch College requires for the A.B. or B.S. Degree ninety or more cooperative credits in what is called their Study-plus-work Plan. This work may be on or off campus or outside the U.S.A.¹⁹

Educators who had America's best interests at heart persuaded congressmen to introduce legislation toward government help in vocational equipment in the schools. On February 23, 1917 President Wilson signed the Smith-Hughes Act which was a grant-in-aid program. Between 1933 and 1942 the CCC gave practical employment to many mature but otherwise unemployed young men. The NEA offered work opportunities to both sexes, and in 1937 reached its peak with 191,000 youth employed. The George-Deen Act of 1936 and the George-Gordon Act of 1946 enlarged the scope of government aid to vocational education. It was only a materialistic program with the stated aim of "promoting better life adjustment for all youth."²⁰ The Friends' Service Committee of New York City set up Junior Achievement, Inc. to offer a richer variety of life situation approaches.²¹

After several years of experiment with the work-experience program in the schools it was found that most educators preferred to offer

¹⁹Antioch College Bulletin, June 1957.

²⁰Ivins, op. cit., pp. 31-39.

²¹Ernest G. Osborne, How To Teach Your Child About Work, p. 26.

this to youth of sixteen years of age and up. Philadelphia and Minneapolis admitted them at the ages of fourteen and fifteen. The educators said that this work-experience program would be good for all normal youth. Too often those to benefit from it were the unadjusted problem children.²²

The five basic objectives of cooperative education, which is largely a program of training engineers, are :

1. To impart first-hand knowledge of engineering.
2. To give an understanding of the problems involved.
3. To test the aptitude of the student for details.
4. To adjust to the work of engineering.
5. To train and spot those who have administrative abilities.²³

The seven basic assumptions of the general work experience program are:

1. Work is a psychological essential in the learning process and in the development of personality.
2. Work experience helps to improve the total school program in providing general adjustment and balance.
3. The inadequacy of the urban home demands work experience.
4. Work has therapeutic values in helping to heal the hurts of life.

²²Harold J. Dillon, Work Experience in Secondary Education, pp. 15, 85.

²³Henry H. Armsby, "Cooperative Education in the United States," (1955) p. 3. (Adapted).

5. Only through experience in the formative years can competent workers be produced who will aid society.
6. Work experience will have transfer values to any future vocational choice.
7. Work experience has definite transfer values in character development.²⁴

The general values to education of work experience are:

1. It permits individualisation of instruction.
2. It builds our democracy by producing socially competent and responsible citizens.
3. It offers a broad knowledge and offers opportunity for definite mastery of skills.
4. Work experience de-emphasises the deadening effects of formalization in education.
5. Work integrates the student with real life experiences.²⁵

Work experience gives the following values to the prospective worker:

1. Relationships with the employer are learned.
2. Attitudes toward work are formed.
3. Traits such as regularity, dependability, tact, adaptability, poise, etc. are developed.

²⁴Ivins, op. cit., pp. 74-79. (Adapted).

²⁵Ibid., pp. 54,55. (Adapted).

4. Cooperation is found to be essential.
5. Vocational choice has real meaning.
6. Vocational skill is tested and perfected.
7. Self-respect and attitudes of service and usefulness to society are fostered.
8. Job intelligence and imagination are given free reign.
9. Motivation for learning is concrete.
10. A sense of values, income, and budget are made realistic.²⁶

The Union of Soviet Socialist Republics in 1958 announced that students between grade school and high school would be employed briefly either in factories or farms to gain practical experience.

Dr. Florence Stratemeyer, well-known teacher of teachers from Columbia University, was asked her opinion on a work program in connection with the school. She replied with conviction, "I would have work experience all the way through, even in college."²⁷

A dozen Seventh-day Adventist colleges and seventy-five academies are endeavoring to find a blend of physical labor and academic study. Martha Berry School in Georgia and Berea College in Kentucky are following a work-study program.²⁸ Berea College offers students work in

²⁶Warren C. Seyfert and Paul A. Rehms, Work Experience in Education, p. 7. (Adapted).

²⁷Dr. Florence Stratemeyer made this statement in the Seventh-day Adventist Eastern Study Conference in Education, Washington, D. C., January, 1959, in response to a question by Dalton Baldwin, Superintendent of Schools, East Pennsylvania Conference of Seventh-day Adventists, Reading, Penn.

²⁸Harriett T. Kane, Miracle in the Mountains. Berea College Bulletin, 1958-59, p. 7.

sixty-four departments. Each student must work ten hours a week. They employ a dean of labor. Many Seventh-day Adventist schools could profit by their example.

CHAPTER III

THE SEVENTH-DAY ADVENTIST PHILOSOPHY OF BALANCED EDUCATION

Work or the worker, is the center of the international Communist-Capitalist controversy as well as many of the problems facing the modern world. Work, or practical education, is the pivotal point around which an adequate philosophy of true education revolves. (See Figure 1, p. 17.)¹

The nature of man is in revolt against his gadgets, carpeted floors, and automatic heat. During 1958, 90,000 city-sick people camped in tents at Elk Neck State Park in Maryland.² Several hundred thousands camped in the great parks of the far west. Living has been taken out of life at home, and the schools for the most part are deadlier than the home. Alcohol, television, over-eating, aberrant sexual experiences with their attendant diseases of body and mind are the result.

An occasional family tenting in the woodland is only a partial answer.³ What is needed is a revolution in concept of the home and school. The school should be practical and character-centered. Counsel came years ago to the Seventh-day Adventist church.

Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more

¹J. H. Oldham, Work In Modern Society, p. 19.

²Statement of Eugene B. Barnes, Park Superintendent to the writer.

³Richard C. Cabot, What Men Live By, p. 29.

FIGURE I
THE HUB

than the pursual of a certain course of study. . . . It is the harmonious development of the physical, the mental, and the spiritual powers.⁴

Three generations of beavers become sterile when bred in captivity.⁵ Pompey's aristocratic troops, born in palaces and reared in villas by slaves, were no match for Caesar's sons of the soil. Royal families always maintain their country estates. The early Adventists accomplished marvels for such a small band. They moved out, armed with the Spirit; they lived and educated in the simple, rustic, rural atmosphere of the pioneer.⁶

Men like to catch fish with fight in them. They love a challenge. Witness how they will give for and go to a war. The challenge of sin and meeting it in the time-tested Christian school is equal to the best talent and worthy of the deepest devotion. Researchers are needed with the selfless devotion of George Washington Carver and educational magnates with the administrative acumen of Henry Ford. "Both of them believed in the benefit of work. Ford with his millions had never learned to 'waste time',—neither had Carver."⁷ Adventists have always worked with a conviction that time is about to run out.

Western Civilization is rotting for lack of the culture of the honest hand. The educated mind without a task at hand creates wizened

⁴Ellen G. White, Education, p. 13.

⁵Emil E. Liers, A Beaver's Story, p. 10.

⁶A. W. Spalding, Captains of the Host, pp. 421-453.

⁷Shirley Graham and George D. Lipscomb, Dr. George Washington Carver, p. 209.

mental misers. Withdrawn, they have no practical message to give to the world. This aristocratic impracticability stems from a lack of practical education from the first grade up. Work of any kind is thought by too many to be degrading.

Booker T. Washington said wisely:

"When any people, regardless of race or geographical location, have not been trained to (work with their hands) habits of industry, have not been given skill of hand in youth, and taught to love labor, a direct result is the breeding of a worthless idle class, which spends a great deal of its time in trying to live by its wits."⁸

"Let everyone sweep in front of his own house and the whole street will be clean."⁹

Is there one thing, above all others, which, if inculcated into the basic program of Christian education, will produce students of character prepared to render acceptable service?

There is! Let us search for it.

Purity is essential to character. It is character. It cannot be attained without proper physical exercise.

The student who with limited time and means is struggling to gain an education should realize that time spent in physical exercise is not lost. He who continually pores over his books will find, after a time, that the mind has lost its freshness. Those who give proper attention to physical development will make greater advancement in literary lines than they would if their entire time were devoted to study.

By pursuing one line of thought exclusively, the mind often becomes unbalanced. But every faculty may be safely exercised if the

⁸Booker T. Washington, Working With The Hands, p. 210.

⁹Racoul Plus, In Praise of Work, p. 3.

mental and physical powers are equally taxed, and the subjects of thought are varied.

Physical inaction lessens not only mental but moral power. The brain nerves that connect with the whole system are the medium through which heaven communicates with man, and affects the inmost life. Whatever hinders the circulation of the electric current in the nervous system, thus weakening the vital powers and lessening mental susceptibility, makes it more difficult to arouse the moral nature.

Again, excessive study, by increasing the flow of blood to the brain, creates morbid excitability that tends to lessen the power of self-control, and too often gives sway to impulse or caprice. Thus the door is opened to impurity. The misuse or nonuse of the physical powers is largely responsible for the tide of corruption that is overspreading the world. 'Pride, fulness of bread, and abundance of idleness,' are as deadly foes to human progress in this generation as when they led to the destruction of Sodom.

Teachers should understand these things, and should instruct their pupils in these lines. Teach the students that right living depends on right thinking, and that physical activity is essential to purity of thought.¹⁰

Work is necessary to health and morality even for the well-to-do.

The first and constant care of parents should be to see that their children have firm constitutions, that they may be sound men and women. It is impossible to attain this object without physical exercise.

For their own physical health and moral good, children should be taught to work, even if there is no necessity so far as want is concerned. If they would have pure and virtuous characters, they must have the discipline of well-regulated labor, which will bring into exercise all the muscles. The satisfaction that children will have in being useful, and in denying themselves to help others, will be the most healthful pleasure they ever enjoyed.¹¹

The school should stoutly maintain the dignity of labor. It should encourage the youth to enjoy physical labor. Practical education should stress labor rather than games.

¹⁰Allen C. White, Education, pp. 208, 209.

¹¹Allen C. White, Child Guidance, p. 342.

Notwithstanding all that has been said and written regarding the dignity of manual labor, the feeling prevails that it is degrading. Popular opinion has, in many minds, changed the order of things, and men have come to think that it is not fitting for a man who works with his hands to take his place among gentlemen. Men work hard to obtain money; and having gained wealth, they suppose that their money will make their sons gentlemen. But many such fail to train their sons as they themselves were trained, to hard, useful labor. Their sons spend the money earned by the labor of others, without understanding its value. Thus they misuse a talent that the Lord designed should accomplish much good.

The public feeling is that manual labor is degrading, yet men may exert themselves as much as they choose at cricket, baseball, or in pugilistic contests, without being regarded as degraded. Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While the youth are becoming expert in games that are of no real value to themselves or to others, Satan is playing the game of life for their souls, taking from them the talents that God has given them, and placing in their stead his own evil attributes. It is his effort to lead men to ignore God. He seeks to engross and absorb the mind so completely that God will find no place in the thoughts. He does not wish people to have a knowledge of their Maker, and he is well pleased if he can set in operation games and theatrical performances that will so confuse the senses of the youth that God and heaven will be forgotten.¹²

What are the basic principles of favoring outdoor physical exercise or practical work over even innocent games?

Exercise in a gymnasium, however well conducted, cannot supply the place of recreation in the open air, and for this our schools should afford better opportunity.

I do not condemn the simple exercise of playing ball; but this, even in its simplicity, may be overdone.

I shrink always from the almost sure result which follows in the wake of these amusements. It leads to an outlay of means that should be expended in bringing the light of truth to souls that are perishing

¹² Ellen G. White, Counsels to Teachers, pp. 273, 274.

out of Christ. The amusements and expenditures of means for self-pleasing, which lead on step by step to self-glorifying, and the educating in these games for pleasure produce a love and passion for such things that is not favorable to the perfection of Christian character.

Vigorous exercise the pupils must have. Few evils are more to be dreaded than indolence and aimlessness. Yet the tendency of most athletic sports is a subject of anxious thought to those who have at heart the well-being of the youth. Teachers are troubled as they consider the influence of these sports both on the student's progress in school and on his success in afterlife. The games that occupy so much of his time are diverting the mind from study. They are not helping to prepare the youth for practical, earnest work in life. Their influence does not tend toward refinement, generosity, or real manliness.

Some of the most popular amusements, such as football and boxing, have become schools of brutality. They are developing the same characteristics as did the games of ancient Rome. The love of domination, the pride in mere brute force, the reckless disregard of life, are exerting upon the youth a power to demoralize that is appalling.

Other athletic games, though not so brutalizing, are scarcely less objectionable because of the excess to which they are carried. They stimulate the love of pleasure and excitement, thus fostering a distaste for useful labor, a disposition to shun practical duties and responsibilities. They tend to destroy a relish for life's sober realities and its tranquil enjoyments. Thus the door is opened to dissipation and lawlessness with their terrible results.¹³

To build character the study of books is to be combined with useful manual labor.

Let the study of books be combined with useful manual labor, and by faithful endeavor, watchfulness, and prayer secure the wisdom that is from above. This will give you an all-round education. Thus you may rise in character, and gain an influence over other minds, enabling you to lead them in the path of uprightness and holiness.¹⁴

¹³Ellen G. White, The Adventist Home, pp. 499-501.

¹⁴Ellen G. White, Christ's Object Lessons, p. 334.

Jesus is our example in finding purity by devotion to common manual tasks.

The parents of Jesus were poor, and dependent upon their daily toil. He was familiar with poverty, self-denial, and privation. This experience was a safeguard to Him. In His industrious life there were no idle moments to invite temptation. No aimless hours opened the way for corrupting associations. So far as possible, He closed the door to the tempter. Neither gain nor pleasure, applause nor censure, could induce Him to consent to a wrong act. He was wise to discern evil, and strong to resist it.¹⁵

Working in the soil and in the forest prepares the mind to grasp the great teachings of the Word.

Working the soil is one of the best kinds of employment, calling the muscles into action and resting the mind. Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon. Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health. Our youth need an education in felling trees and tilling the soil as well as in literary lines. Different teachers should be appointed to oversee a number of students in their work, and should work with them. Thus the teachers themselves will learn to carry responsibilities as burden-bearers. Proper students also should in this way be educated to bear responsibilities, and to be laborers together with the teachers. All should counsel together as to the very best methods of carrying on the work.¹⁶

Manual labor, properly supervised and intelligently done leads to habits of accuracy and thoroughness.

One great reason why physical toil is looked down on is the slipshod, unthinking way in which it is so often performed. It is done from necessity, not from choice. The worker puts no heart into it, and he neither preserves self-respect nor wins the respect of others. Manual training should correct this error. It should develop habits

¹⁵Ellen G. White, Desire of Ages, p. 72.

¹⁶Ellen G. White, Testimonies to the Church, Vol. 6, pp. 179, 180.

of accuracy and thoroughness. Pupils should learn tact and system; they should learn to economize time, and to make every move count. They should not only be taught the best methods, but be inspired with ambition constantly to improve. Let it be their aim to make their work as nearly perfect as human brains and hands can make it.¹⁷

The science of doing well a humble task reveals character.

There is science in the humblest kind of work, and if all would thus regard it, they would see nobility in labor. Heart and soul are to be put into work of any kind; then there is cheerfulness and efficiency. In agricultural or mechanical occupations men may give evidence to God that they appreciate His gift in the physical powers, and the mental faculties as well. Let the educated ability be employed in devising improved methods of work. This is what the Lord wants. There is honor in any class of work that is essential to be done. Let the law of God be made the standard of action, and it ennobles and sanctifies all labor. Faithfulness in the discharge of every duty makes the work noble, and reveals a character that God can approve.¹⁸

Daily labor brings health and teaches self reliance.

The healthful exercise of the whole being will give an education that is broad and comprehensive. Every student should devote a portion of each day to active labor. Thus habits of industry will be formed and a spirit of self-reliance encouraged, while the youth will be shielded from many evil and degrading practices that are so often the result of idleness. And this is all in keeping with the primary object of education; for in encouraging activity, diligence, and purity, we are coming into harmony with the Creator.¹⁹

Young women, too, need to labor indoors and out to learn house-keeping and neatness and to build strong healthy minds and bodies.

The education which the young men and women who attend our colleges should receive in the home life is deserving of special attention. It is of great importance in the work of character-building that students who attend our colleges be taught to take up the work that

¹⁷Ellen G. White, Education, p. 222.

¹⁸Ellen G. White, Fundamentals of Christian Education, p. 315.

¹⁹Ellen G. White, Counsels to Teachers, p. 308.

is appointed them, throwing off all inclination to sloth. They need to become familiar with the duties of daily life. They should be taught to do their domestic duties thoroughly and well, with as little noise and confusion as possible. Everything should be done decently and in order. The kitchen and all other parts of the building should be kept sweet and clean. Books should be laid aside till their proper season, and no more study should be taken than can be attended to without neglecting the household duties. The study of books is not to engross the mind, to the neglect of home duties upon which the comfort of the family depends.²⁰

The real, lasting happiness in life comes from enjoying our work. Approached with proper training, work is a recreation--especially for those pursuing books.

Work as true recreation:

1. Gives keen pleasure.
2. It brings health. Exercise is then natural.
3. It rests the mind.
4. Work brightens the eye.
5. It quickens circulation and respiration.
6. Work strengthens muscles.
7. Joyful labor increases nerve tone.
8. It provides the best in body-building value.²¹

The discipline for practical life that is gained by physical labor combined with mental taxation is sweetened by the reflection that it is qualifying mind and body better to perform the work that God designs men to do. The more perfectly the youth understand how to perform the duties of practical life, the greater will be their enjoyment day by day in being of use to others. The mind educated

²⁰Ellen G. White, Testimonies to the Church, Vol. 6, pp. 169,170.

²¹A. W. Spalding, Growing Boys and Girls, pp. 134,135. (Adapted).

to enjoy useful labor becomes enlarged; through training and discipline it is fitted for usefulness, for it has acquired the knowledge essential to make its possessor a blessing to others.²²

In this artificial age the growing youth needs and demands the value gained from "the elemental industries—work in the soil, work of building, work of providing in some part the essentials of life."²³

An honest days work in itself teaches honesty, thrift, economy and the value of money which too many in this generation do not know.

"A lifetime of hard work has shown me the value of little things of every day. . .they are at the bottom of character building."²⁴

The students are in our schools for a special training, to become acquainted with all lines of work, that should they go out as missionaries, they could be self-reliant and able, through their educated ability, to furnish themselves with necessary conveniences and facilities. Whether men or women, they should learn to mend, wash, and keep their own clothes in order. They should be able to cook their own meals. They should be familiar with agriculture and with mechanical pursuits. Thus they can lighten their own expenses, and, by their example, inculcate principles of thrift and economy. These lessons can best be taught where economy in all things is conscientiously practiced.²⁵

It is not beneficial to grow up shielded from work. It is not good for parent or child to deliver a student at the academy and to announce with pride. "He doesn't have to work." Why "get" educated and then later have to learn to work? It is far better to train one to expect to work and to enjoy it.

²²Ellen G. White, Counsels to Teachers, p. 309.

²³A. W. Spalding, op. cit., p. 127.

²⁴Washington, op. cit., p. 181.

²⁵Ellen G. White, Testimonies For the Church, Vol. 6, p. 208.

God created a working universe. "From the insects to the angels, creation hums with work."²⁶ Human energies, like empty stomachs are self-destructive, unless guided purposefully. Streams are purified by motion. "Idleness is the greatest curse that can fall upon man; for vice and crime follow in its train."²⁷ Perhaps modern corruption stems from the fact that "leisure activities take up more of man's time than work activity."²⁸ "Six days shalt thou labor."²⁹

"Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness."³⁰ Character cannot be created in a vacuum.

God designs that all shall be workers. The toiling beast of burden answers the purpose of its creation better than does the indolent man. God is a constant worker. The angels are workers; they are ministers of God to the children of men. Those who look forward to a heaven of inactivity will be disappointed; for the economy of heaven provides no place for the gratification of indolence. But to the weary and heavy-laden rest is promised. It is the faithful servant who will be welcomed from his labors, to the joy of his Lord. He will lay off his armor with rejoicing, and will forget the noise of battle in the glorious rest prepared for those who conquer through the cross of Calvary.³¹

Civilizations have been built by labor, destroyed by unneeded leisure. Rome was destroyed by imported barbarians after it rotted in

²⁶Richard Clarke Cabot, What Men Live By, p. 13.

²⁷Ellen G. White, Patriarchs and Prophets, p. 156.

²⁸Milton J. Gold, Ed. D., Working to Learn, p. 74.

²⁹Ex. 20:9.

³⁰Eze. 16:49.

³¹Ellen G. White, Counsels to Teachers, p. 200.

immoral leisure. As Arnold Toynbee said, "We breed our own," barbarians.³² Some so-called Christian schools, by neglecting to offer a balanced program, have actually helped to culture this breed.

True leisure is recreation, the reward of real labor. Rest tastes good only after labor, food after exertion, the Sabbath after a week of work. The Sabbath "puts our daily work in the perspective of eternity and thus reduces it to its true proportions."³³

An old Latin proverb is "Laborare est orare." One who labors in sincere devotion to his task is lost in it as one in sincere prayer. Both labor and prayer teach respect. T. M. Heron said,

It is a matter of common experience that the laborer sometimes loses himself in his work, and when he does so his load is eased. There is a strong resemblance between this condition of the body absorbed in what we call work and its state in the silence we call prayer, and the reason for the resemblance is that in both cases man is giving himself to God--in the one instance to God at work in the natural creation, in the other to God at rest in the spirit."³⁴

Those who are absorbed in useful labor to prepare themselves to serve, or to help in a great cause have found the secret of service and the key to true happiness and real riches.

Frederick Griggs, an outstanding Seventh-day Adventist educator, told of a tramp who came to his door asking for food. Mrs. Griggs opened to him and pointed him to a pile of wood needing to be cut. The man said, "Lady, have you ever seen an empty bag stand up?" She brought him in and

³²W. R. Inge, The Idea of Progress, p. 13.

³³J. H. Oldham, Work in Modern Society, p. 55.

³⁴Ibid., p. 55.

fed him. Then again she motioned toward the wood. She waited momentarily for the man to proceed to the task. Instead he said, "Lady, have you ever seen a full bag bend over?"

True education for character and service must not be allowed to wander as a tramp. It is easy to be empty of conviction or too full of wrong ideas to put work to work, little realizing that it is the key to economic, social, intellectual, and spiritual problems.

The thousands of graduates from Seventh-day Adventist schools around the world and the practical service they are rendering in various ways are the real test of their practical philosophy of education.³⁵

³⁵Laurene Alec Flanagan, "Industrial Education in Our Schools," Journal of True Education, Vol. 19, No. 4, April 1957, pp. 4,5.

CHAPTER IV

RESEARCH IN STUDENT EMPLOYMENT IN SEVENTH-DAY ADVENTIST ACADEMIES IN THE NORTH AMERICAN DIVISION

Fifty-four, or 72%, of the principals out of the seventy-five in the twelve-grade academies of the North American Division responded to a questionnaire on student labor. This chapter will reveal the facts derived from the seventeen questions asked. In these 54 schools 8,800 students were enrolled in the 1958-59 school year. Of the 54 schools 32 are boarding schools, and 22 are listed as day schools; 31 are located in rural areas, and 23 are located in urban surroundings. In the boarding schools the enrollment is 5,724. In the day schools the enrollment is 3,076. See Figure 2, page 31.

As can be seen from Figure 3, page 32, 307 of the students worked 5% of their way, 487 worked 10%, 2,233 worked 25%, 1,073 worked 50%, 437 worked 75%, and 240 worked 100%. This indicates that 4,184 students worked 5% or more of their way through school, while 4,616 worked none or very little. See Figure 4, page 33.

Of 8,800 students, 4,777 are employed among the 23 industries listed in Figure 7, page 36. This is a complete list of types of work submitted by the schools. Even though it must be remembered that 3,076 are enrolled in day schools, the major concern should be for the 4,023 students who are listed as having no school-furnished employment whatsoever. See Figure 2, page 31.

FIGURE 2

BOARDING AND DAY SCHOOLS COMPARED

FIGURE 3

PERCENTAGE OF WAY EARNED AT SCHOOL BY STUDENTS

FIGURE 4

STUDENT EMPLOYMENT IN BOARDING
AND DAY SCHOOLS

FIGURE 5

BOARDING ACADEMY STUDENTS
EMPLOYED AT SCHOOL

FIGURE 6

DAY ACADEMY STUDENTS
EMPLOYED AT SCHOOL

FIGURE 7

STUDENT INDUSTRIES

FIGURE 8

WINTER AND SUMMER EMPLOYMENT
ESTIMATES

From the best estimates obtainable, it appears that less than 40% of the students have some kind of systematic work at home. Even including the summer vacation jobs, it is estimated that not more than 60% of the boarding and day academy students find systematic work at home or in the community. Not more than 65% find work in home, school, or community. See Figure 8, p. 37. That leaves 35% of the students completely unemployed at all times.

Most Seventh-day Adventist academies do not require a minimum number of hours of labor. Only 14 out of 54 schools listed in this study require a minimum number of hours of labor. This requirement runs from 5 to 26 hours per week per student. Some schools in planning their curriculum made it part of the program for all, rich and poor alike, to work from 12 to 18 hours per week. The average amount actually worked by those employed was 10½ hours per week.

In day schools of urban areas, where farm and home chores are lacking, the principals expressed an urgent need for useful labor.

The following statements came from the principals in response to the question, "What, in your opinion, is the relationship of student work to character building?"

"I feel it plays a very important part in teaching our young people how to take on responsibility and leadership."

"Most important--busy, hard-working young people are too busy to get into mischief."

"Very good character-building program."

54 Academies
in the Report

14, or 25% Required a Mini-
mum of Labor of all Students

FIGURE 9

REQUIRED LABOR PROGRAMS

FIGURE 10
INDUSTRIES DROPPED
1948-1959

FIGURE 11

ARE SCHOOL ADMINISTRATORS
SATISFIED WITH THEIR LABOR PROGRAMS?

FIGURE 12

DO ACADEMY ADMINISTRATORS FEEL THAT THEIR SCHOOLS
REACH SEVENTH-DAY ADVENTIST STANDARDS IN
THE WORK-STUDY PROGRAM

"We find that those who do not work do not always receive the best grades. Instead they are usually the problem students. Those who work are usually more dependable and more responsible."

"The development of character and manual labor are inseparable."

"Absolutely essential! I just had a conference with the State Division of Industrial Welfare. . . . They heartily approve of the work program and wonder why it is not in the day academies also if this is our philosophy of education."

"Student work is essential to character building in that it provides the student opportunity to share responsibility;--sharing a part of the financial responsibility he realizes more the cost and purpose of his training."

"I think a regular daily work program is absolutely essential in an educational program."

"I don't believe character is ever complete without experience in practical work. 'An education derived chiefly from books leads to superficial thinking.' Ed. p. 20."

"I wouldn't want students here who do not work."

"Very necessary to teach the value of work, time, money, and responsibility. It keeps them out of most mischief."

"Teaches faithfulness in detail, patience, diligence, self-reliance, and is health-building."

"The students who work are the happiest."

FIGURE 13

DO ACADEMY ADMINISTRATORS FEEL THAT THERE IS A DEFINITE
RELATIONSHIP BETWEEN WELL-SUPERVISED
PROGRAM AND CHARACTER BUILDING

It is interesting to note that 60% of Seventh-day Adventist academies are boarding schools and that 60% of Seventh-day Adventist academies maintain farms. The 32 farms studied in this report total 11,677 acres, an average of 365 acres per farm. There are 212 students employed on these 32 farms. Each farm employed an average of 6.5 students. The average loss per farm was \$6,210.96 in 1958.¹ The day will come when these farms will be worth a great amount to the educational program.

Booker T. Washington wrote in 1904, "Very often it would pay the institution better to keep a boy away from the farm than to have him spend a day at work on it, but the farm is for the boy, and not the boy for the farm."² He further pointed out that as soon as a student reaches a point of efficiency he is ready to graduate. Many of the administrators were clear in their statements that the farms as now operated neither pay financially nor educationally. The student body as a whole learns practically nothing about agriculture as a vocation or basic way of sustenance in time of emergency. The whole student body and faculty as a group, do not get daily exercise in the open air as strongly recommended in Seventh-day Adventist philosophy of education. Only 654 students of 8,800 enrolled in 54 academies, or 13%, work regularly outdoors.

There are 1,267 cows on 26 farms having dairies, or an average of 48.5 cows per dairy. Each dairy employed an average of 5 boys making a total of 131 boys working in dairies.

¹"Analysis of Academy Farms," 1958, General Conference of Seventh-day Adventists, Department of Education.

²Booker T. Washington, Working With The Hands, p. 63.

54 Schools
Reporting

32 With Farms

ACADEMY FARMS

FIGURE 1b

22 Without
Farms

FIGURE 15

ACADEMY FARM FACTS

DO ACADEMY FARMERS PAY FINANCIALLY?

FIGURE 16

FIGURE 17

"DO YOU BELIEVE IN A SCHOOL FARM FOR EDUCATIONAL REASONS, EVEN IF IT DOES NOT PAY FINANCIALLY?"

FIGURE 18

DO SEVENTH-DAY ADVENTIST ACADEMIES OFFER A
BALANCED WORK-STUDY PROGRAM?

FIGURE 19

DO STATE LAWS AFFECT THE ACADEMY
LABOR PROGRAM?

FIGURE 20

WHEN ARE WORKING PAPERS OBTAINABLE?

FIGURE 21

FARM MACHINERY

FIGURE 22

POWER MACHINERY

FIGURE 23

ACADEMIES WITH STUDENT INDUSTRIAL
ACCIDENT INSURANCE

FIGURE 24

NUMBER OF BOARDING SCHOOLS DESIRING
NEW INDUSTRIES

FIGURE 25

ARE ACADEMY STUDENTS PRODUCTIVE LABORERS?

FIGURE 26

FACULTY SUPERVISION OF STUDENT LABOR

There were 21 boarding houses which named industries they felt they could successfully operate if they had the means of launching them. See Figure 2b, page 56.

Between 1948 and 1959 these businesses closed print shops. At least one sundry closed a bakery, a laundry, a woodworking mill, a bicycle shop, a cannery shop, a chicken business, a vegetable crate shop, a furniture factory and a farm.

Seven academy administrators felt strongly that poor supervision is as bad as no work. One principal named poor supervision of the labor program as a character program in reverse. He designated putting in time unproductively as a "terrible wrong."

It was felt by some principals that there is too much emphasis placed on "earning" through student labor and not enough emphasis on "learning" from the work-experience. See Figure 18, page 50. Work has not accomplished its end if it is only a means of paying bills.

Most school administrators felt there was a definite relationship between active labor and character development. Such traits as promptness, dependability, industry, humility, initiative, honesty, and perseverance were freely admitted to be the outcome of well-supervised labor. See Figure 26, page 64. Several, though no specific question pin-pointed the area, advanced the opinion that poorly supervised labor (See Figure 26) ranges from less beneficial to harmful in its results. The following statements are taken directly from their reports.

"In some departments our work program aids in character building; in others, due to inadequate supervision it is less beneficial."

"If properly supervised and if it is efficient, there is a high correlation between student labor and character building."

"I believe there is a close relationship between them if one has sufficient staff to give proper supervision."

"Properly supervised it is the best. Too often, however, student labor is putting in time only. This is terribly wrong."

This question brought a large number (24) of replies, "What is your understanding and objective concerning the place of constructive manual work in the school program, particularly as it concerns the mental, moral, and social development of the student?"

A cross-section of answers reveals the following opinions.

There "must be work in order to develop the three properly."

"The training of the hand is as important as the training of the head--most important."

"We are trying to carry out what is taught in the book Education."

"I believe that constructive manual labor is absolutely an essential element in education."

"It helps in providing a rounded training for the adolescent."

"We believe and teach young people the valuable benefits of manual labor. Christian education is the development of the physical, mental, and the spiritual in the process of living."

"It is a part of their education if it is constructive. WPA work is unfortunate."

"I believe I'm a member of the old school. It seems to me that a two-or three-hour-per-day labor program is conducive to a more symmetrical development of the student."

"I believe, if properly organized, labor can be a valuable means of giving a student or helping a student, develop moral strength, lifting his mental output, and achieving a degree of socialization."

"Manual work must be a part of the total educational program. It trains the child for responsibilities he will encounter in maturity. Our labor laws restrict the youth in their communities, throwing them into idleness and onto the streets--a poor environment and training. Our schools can change this picture for parent and youth. Inspiration gives us the plan."

"I believe that it is very important especially for faculty members to work along with the students. It builds rapport, and offers a good time for unrestrained counseling. It is one of the best opportunities to assist in character development."

"I find it helps to stabilize the restlessness of youth by providing needed physical exercise."

"Handling tools as carefully as character helps the student in his labor to develop patience, creative satisfaction, healthful exercise, and enduring compensation."

"It concerns the total development of the student. Learning to work and to respect the dignity of labor is an integral part of education. Health, vigor, and self-discipline are also involved."

Only 13% of the students employed in the 23 major industries offering employment on Seventh-day Adventist academy campuses work outdoors regularly. The other 87% of the workers labor indoors. A large share of them are readers, secretaries, telephone operators, etc. This means that they get no physical exercise or release from eye-strain during their working hours.

Any employment well supervised and well done builds character. However, that work which is active, especially in the out-of-doors, builds vigorous health as well as character.

FIGURE 27
INDOOR-OUTDOOR EMPLOYMENT

FIGURE 28

SOME OF THE CHARACTER QUALITIES WHICH STUDENTS
DEVELOP WHILE IN A STUDENT LABOR-STUDY
PROGRAM (FROM MOUNT VERNON, OHIO)

CHAPTER V

SUMMARY AND RECOMMENDATIONS

Summary.

1. The writings of Ellen G. White offer a most thorough statement and complete philosophy of balance in education.
2. Other notable leaders in the area of student labor conviction are Booker T. Washington, Martha Berry, F. G. Nichols, Morris A. Briscoe, W. W. Charters, Charles A. Prosser, Herman Schneider, Arthur E. Morgan, and Wm. M. Hudson.
3. Several schools have tried excellent work-study programs including Antioch College, Berea College, and Cincinnati University.
4. From among the 75 senior academies in the North American Division 54 (or 72%) responded to a questionnaire and revealed that sixty per cent of the Seventh-day Adventist academies are boarding schools; 57% are rural; 54% of all of the students in the academies reporting are employed at the academy.
5. Boarding academies employ 74% of their students, day academies 17%.
6. Of 8,800 students, 4,777, or 54%, are employed in 23 services or industries, 958 in cafeterias and 960 in maintenance.
7. Fourteen academies require a minimum number of hours of labor.
8. Academy administrators (65%) are not satisfied with their labor programs.

9. Academy administrators (75%) do not feel that their schools reach the Seventh-day Adventist standard in the study-labor program.

10. School administrators (92%) feel that there is a definite relationship between a well-supervised labor program and developing a well-rounded character.

11. Of the academies in the North American Division, 60% have school farms.

12. Academy farms average 365 acres each, employ 6.5 students each, and lost \$6,210.96 each (average) during 1958.

13. Only 9 out of 32 farms pay financially.

14. School administrators (82%) believe in school farms even though they do not at present pay financially.

15. In the opinion of the principals 50% of the academies offer a balanced work-study program.

16. Boarding schools (65%) are seeking for new industries; 10 academies would like to launch new laundries.

17. Most of the school administrators feel that 50% to 75% of the students are productive laborers if properly supervised.

18. Eleven academies have 100% of the faculty assisting in the student-work program.

19. In spite of counsel that all students and faculty should spend some time in the out-of-doors daily, 67% of all students employed at academies work indoors.

20. From the best estimates available it appears that not more than 65% of the academy students have systematic employment (Winter and Summer) either at home, school, or in the community.

Recommendations for improving the work-study program. The research summarized in Chapter IV indicates clearly that there are definite areas in which Seventh-day Adventist academy administrators could improve the work-study program.

1. That a restudy of the mass of vital counsel on work in education given to the Seventh-day Adventist people be encouraged.
2. That intermediate schools and day academies give study to implementing a plan to see that each student has a work program in the home, school, and community.
3. That boarding academies study seriously a balanced plan of work-study for their entire student body and faculty.
4. That the Seventh-day Adventist schools put more stress on useful labor instead of competitive sports.
5. That a wholesome attitude toward manual labor be made a more integral part of Seventh-day Adventist education.
6. That more stress be given to learning useful trades.
7. That a work-study centered conference of educators be called.
8. That wherever possible the teachers and students work together.
9. That study be given to getting more of the students out into the open air in worthwhile employment, especially in agricultural lines.
10. That the value of school farms be not entirely measured by the balance sheet.

11. That schools recognize that fact that these high times of prosperity will not always prevail, and that they plan now a larger student-work program to match the possible economic circumstances of the future.

12. That Seventh-day Adventist schools continue their family concept and that they endeavor to be more self-contained in food production, processing, freezing, and storage.

13. That the teacher-training in our colleges be planned to produce a practical work-study concept in the teachers of the future.

14. That a Junior Missionary Volunteer Book Club selection be written stressing the merits of a work-study program.

15. That we remember that, "By unbelief and disregard of the Lord's directions, the Israelites surrounded themselves with temptations that few had power to resist."¹

Areas for Further Study. Experience, counsel, and conviction are very clear as to the importance of a work-while-studying program. Surely there is much to learn and to put into practice in this area. Suggestions for further study are varied.

1. A study of the work habits of all students who are serious disciplinary problems in the Seventh-day Adventist academies of North America.

2. A study into how to implement a work program for church schools, intermediate schools, and day academies.

3. A study of the scholastic attainments of students who work 25% or more of their way in comparison to those who do not work at all.

¹Ellen G. White, Education, p. 45.

4. A study into the training and background of the six truly outstanding students on each academy campus in any given school year.
5. A study into the attitudes and work habits of students in Seventh-day Adventist schools who give no evidence of conversion.
6. A study into the habits of honesty, loyalty, and fair-play, and its relationship to good supervision, in student labor.
7. A study concerning the training of teachers in the areas of practical work-study philosophy.
8. A study of vocational training for students for whom the academy means a terminal education.
9. A study into the possibilities of more out-of-door labor for both sexes.
10. A study into new uses for academy farms with the view in mind of offering a more balanced education.

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APPENDIX A

APPENDIX B

APPENDIX C

APPENDIX A

ADDITIONAL STATEMENTS FROM ELLEN G. WHITE ON WORK AND ITS RELATIONSHIP TO CHARACTER BUILDING IN EDUCATION*

The worth of such training is not appreciated. There is an intimate relation between the mind and the body, and in order to reach a high standard of moral and intellectual attainment, the laws that control our physical being must be heeded. To secure a strong, well balanced character, both the mental and the physical powers must be exercised and developed. What study can be more important for the young than that which treats of this wonderful organism that God has committed to us, and of the laws by which it may be preserved in health?

Let the youth be led to understand the object of their creation,—to honor God, and bless their fellow-men; let them see the tender love which the Father in heaven has manifested toward them, and the high destiny for which the discipline of this life is to prepare them,—the dignity and honor to which they are called, even to become the sons of God,—and thousands would turn with contempt and loathing from the low and selfish aims and the frivolous pleasures that have hitherto engrossed them. They would learn to hate sin, and to shun it, not merely from hope of reward or fear of punishment, but from a sense of its inherent baseness,—because it would be a degrading of their God-given powers, a stain upon their God-like manhood.

God does not bid the youth to be less aspiring. The elements of character that make a man successful and honored among men,—the irrepressible desire for some greater good, the indomitable will, the strenuous exertion, the untiring perseverance,—are not to be crushed out. By the grace of God they are to be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth. And the education begun in this life will be continued in the life to come. Day by day the wonderful works of God, the evidences of his wisdom and power in creating and sustaining the universe, the infinite mystery of love and wisdom in the plan of redemption, will open to the mind in new beauty. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.' I Cor. 2:9. Even in this life we may catch glimpses

* One statement in this appendix is by Booker T. Washington.

of His presence, and may taste the joy of communion with heaven; but the fullness of its joy and blessing will be reached in the hereafter. Eternity alone can reveal the glorious destiny to which man, restored to God's image, may attain.¹

The Lord's purposes are not the purposes of men. He did not design that men should live in idleness. In the beginning He created man a gentleman; but though rich in all that the Owner of the universe could supply, Adam was not to be idle. No sooner was he created than his work was given him. He was to find employment and happiness in tending the things that God had created; and in response to his labor, his wants were to be abundantly supplied from the fruits of the Garden of Eden.

While our first parents obeyed God, their labor in the garden was a pleasure; and the earth yielded of its abundance for their wants. But when man departed from obedience, he was doomed to wrestle with the seeds of Satan's sowing, and to earn his bread by the sweat of his brow. Henceforth he must battle in toil and hardship against the power to which he had yielded his will.

It was God's purpose to alleviate by toil the evil brought into the world by man's disobedience. By toil the temptations of Satan might be made ineffectual, and the tide of evil stayed. And though attended with anxiety, weariness, and pain, labor is still a source of happiness and development, and a safeguard against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity, and firmness. Thus it becomes a part of God's great plan for our recovery from the fall.²

The way that they have been conducted at the college does not bear the impress of heaven. It does not strengthen the intellect. It does not refine and purify the character. There are threads leading out through the habits and customs and worldly practices, and the actors become so engrossed and infatuated that they are pronounced in heaven lovers of pleasure more than lovers of God. In the place of the intellect becoming strengthened to do better work as students, to be better qualified as Christians to perform the Christian duties, the exercise in these games is filling their brains with thoughts that distract the mind from their studies. . . .

¹Ellen G. White, Patriarchs and Prophets, pp. 601, 602.

²Ellen G. White, Counsels to Teachers, pp. 273, 274.

Is the eye single to the glory of God in these games? I know that this is not so. There is a losing sight of God's way and His purpose. The employment of intelligent beings, in probationary time, is superseding God's revealed will and substituting for it the speculations and inventions of the human agent, with Satan by his side to imbue with his spirit. . . . The Lord God of heaven protests against the burning passion cultivated for supremacy in the games that are so engrossing.³

Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practice economy. Do not spend your means for the gratification of appetite, or in pleasure seeking. Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake. Procure every advantage within your reach for strengthening the intellect.⁴

Christ was the only sinless one who ever dwelt on earth; yet for nearly thirty years He lived among the wicked inhabitants of Nazareth. This fact is a rebuke to those who think themselves dependent upon place, fortune, or prosperity, in order to live a blameless life. Temptation, poverty, adversity, is the very discipline needed to develop purity and firmness.

Jesus lived in a peasant's home, and faithfully and cheerfully acted His part in bearing the burdens of the household. He had been the Commander of heaven, and angels had delighted to fulfill His word; now He was a willing servant, a loving, obedient son. He learned a trade, and with His own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer He walked the streets of the little town, going to and returning from His humble work. He did not employ His divine power to lessen His burdens or to lighten His toil.

As Jesus worked in childhood and youth, mind and body were developed. He did not use His physical powers recklessly, but in such a way as to keep them in health, that He might do the best work in every line. He was not willing to be defective, even in the handling of tools. He was perfect as a workman, as He was perfect in character. By His own example He taught that it is our duty to be industrious, that our work should be performed with exactness and thoroughness,

³Ellen G. White, The Adventist Home, pp. 499-501.

⁴Ellen G. White, Christ's Object Lessons, p. 334.

and that such labor is honorable. The exercise that teaches the hands to be useful and trains the young to bear their share of life's burdens gives physical strength, and develops every faculty. All should find something to do that will be beneficial to themselves and helpful to others. God appointed work as a blessing, and only the diligent worker finds the true glory and joy of life. The approval of God rests with loving assurance upon children and youth who cheerfully take their part in the duties of the household, sharing the burdens of father and mother. Such children will go out from the home to be useful members of society.⁵

Time is too short now to accomplish that which might have been done in past generations. But even in these last days we can do much to correct the existing evils in the education of youth. And because time is short, we should be in earnest, and work zealously to give the young an education consistent with our faith. We are reformers. We desire that our children should study to the best advantage. In order to do this, employment should be given them which will call into exercise the muscles. Daily, systematic labor should constitute a part of the education of youth even at this late period. Much can now be gained in this way. In following this plan the students will realize elasticity of spirit, and vigor of thought, and in a given time can accomplish more mental labor than they could by study alone. And thus they can leave school with constitutions unimpaired, and with strength and courage to persevere in any position where the providence of God may place them.

The exercise that teaches the hand to be useful, and trains the young to bear their share of life's burdens, gives physical strength, and develops every faculty. All should find something to do that will be beneficial to themselves and helpful to others. God appointed work as a blessing, and only the diligent worker finds the true glory and joy of life.

Brain and muscle must be taxed proportionately, if health and vigor are to be maintained. The youth can then bring to the study of the word of God healthy perception and well-balanced nerves. They will have wholesome thoughts, and can retain the precious things that are brought from the word. They will digest its truths, and as a result will have brain-power to discern what is truth. Then, as occasion demands, they can give to every man that asks a reason of the hope that is in them with meekness and fear.⁶

⁵Ellen G. White, Desire of Ages, p. 72.

⁶Ellen G. White, Testimonies to the Church, Vol. 6, pp. 179, 180.

Such training will make the youth masters and not slaves of labor. It will lighten the lot of the hard toiler, and will ennoble even the humblest occupation. He who regards work as mere drudgery, and settles down to it with self-complacent ignorance, making no effort to improve, will find it indeed a burden. But those who recognize science in the humblest work will see in it nobility and beauty, and will take pleasure in performing it with faithfulness and efficiency.⁷

I have been forcibly impressed with the fact that training to productive industry directly tends to develop sound judgment and manly independence—those qualities of the mind and heart that collectively constitute the character of the educated man. . . . Their work in the shop and on the farm had brought them into touch with real issues and real things. . . it had taught them to think.⁸

In the performance of these duties, careless, neglectful, disorderly habits should be overcome; for unless corrected, these habits will be carried into every phase of life, and the life will be spoiled for usefulness, spoiled for true missionary work. Unless corrected with perseverance and resolution, they will overcome the student, for time and eternity. The young should be encouraged to form correct habits in dress, that their appearance may be neat and attractive; they should be taught to keep their garments clean and neatly mended. All their habits should be such as to make them a help and a comfort to others.⁹

I cannot find an instance in the life of Christ where He devoted time to play and amusement. He was the great educator for the present and the future life; yet I have not been able to find one instance where He taught the disciples to engage in amusement in order to gain physical exercise.¹⁰

In the erection of school-buildings, in their furnishing, and in every feature of their management, the strictest economy must be practiced. Our schools are not to be conducted on any narrow or selfish plans. They should be as homelike as possible, and in every feature they are to teach correct lessons of simplicity, usefulness, thrift, and economy.

⁷Ellen G. White, Education, p. 222.

⁸Becker T. Washington, Working With the Hands, p. 83.

⁹Ellen G. White, Testimonies For the Church, Vol. 6, pp. 169, 170.

¹⁰Ellen G. White, Counsels to Teachers, p. 309.

Not only for the financial welfare of the schools, but also as an education to the students, economy should be faithfully studied and conscientiously and diligently practiced. The managers must guard carefully every point, that there may be no needless expense, to bring a burden of debt upon the school. Every student who loves God supremely will help to bear the responsibility in this matter. Those who have been educated to do this, can demonstrate by precept and example to those with whom they come in contact, the principles taught by our self-denying Redeemer. Self-indulgence is a great evil, and must be overcome.¹¹

¹¹Ellen G. White, Testimonies For the Church, Vol. 6, p. 208.

APPENDIX B

SCHOOLS WHICH TOOK PART IN THE STUDENT LABOR SURVEY

Armons Union Academy	Indiana Academy
Battle Creek Academy	La Sierra Preparatory School
Blue Mountain Academy	Little Creek Academy
Broadview Academy	Lodi Academy
Campion Academy	Loma Linda Union Academy
Canadian Union College Academy	Lynwood Academy
Cedar Lake Academy	Maplewood Academy
Collegedale Academy	Milo Academy
Columbia Academy	Modesto Union Academy
Emmanuel Missionary College Academy	Monterey Bay Academy
Fletcher Academy	Mt. Aetna Academy
Forest Lake Academy	Mt. Pisgah Academy
Fresno Union Academy	Mountain View Union Academy
Garden State Academy	Newbury Park Academy
Gen State Academy	Oak Park Academy
Glendale Union Academy	Oshawa Academy
Grand Ledge Academy	Pacific Union College Prep. School
Greater Baltimore Academy	Pine Forge Academy
Greater Boston Academy	Plainview Academy
Greater New York Academy	Platte Valley Academy
Highland Academy	Portland Union Academy

San Diego Academy

San Pasqual Academy

Shenandoah River Academy

South Lancaster Academy

Southwestern Junior College Academy

Sunnydale Academy

Takoma Academy

Union College Academy

Union Springs Academy

Valley Grande Academy

Wisconsin Academy

APPENDIX C

A SURVEY OF WORK-EDUCATION PROGRAMS IN SEVENTH-DAY ADVENTIST ACADEMIES*

Robert A. Tyson

In order for education to train the total personality, it is felt that the students will be greatly benefited by physical, preferably outdoor, work. In the formative adolescent years the student should learn habits of industry, neatness, humility, and dependability. An all-around character is best developed by a wholesome attitude toward manual labor and actual experience in productive work.

Procedure. A brief history of work in education followed by related literature, experiments, and projects in non-Seventh-day Adventist schools in the United States opened the study.

The Seventh-day Adventist philosophy of balanced education was reviewed. A questionnaire was sent to the seventy-five principals of Seventh-day Adventist academies in the North American Division. 72% of them answered in time to have their schools enter into the survey. Twenty-seven graphs and figures tabulate the results of research in student labor facts for the 8,800 students in the fifty-four schools surveyed.

The Ellen G. White statements on leadership in balanced education were reviewed. Fifteen recommendations for improvement in the direction

*Abstract of a Master's Thesis completed at Potomac University, June 1959.