

Andrews University

Digital Commons @ Andrews University

Dissertations

Graduate Research

2001

The Historical Development of the Religion Curriculum at Battle Creek College, 1874-1901

Medardo Esau Marroquin

Andrews University, marroquin@andrews.edu

Follow this and additional works at: <https://digitalcommons.andrews.edu/dissertations>



Part of the [Christian Denominations and Sects Commons](#), [Education Commons](#), and the [History of Christianity Commons](#)

Recommended Citation

Marroquin, Medardo Esau, "The Historical Development of the Religion Curriculum at Battle Creek College, 1874-1901" (2001). *Dissertations*. 558.

<https://digitalcommons.andrews.edu/dissertations/558>

<https://dx.doi.org/10.32597/dissertations/558/>

This Dissertation is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Dissertations by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.



Seek Knowledge. Affirm Faith. Change the World.

Thank you for your interest in the

**Andrews University Digital Library
of Dissertations and Theses.**

Please honor the copyright of this document by not duplicating or distributing additional copies in any form without the author's express written permission. Thanks for your cooperation.

INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps.

Photographs included in the original manuscript have been reproduced xerographically in this copy. Higher quality 6" x 9" black and white photographic prints are available for any photographs or illustrations appearing in this copy for an additional charge. Contact UMI directly to order.

**ProQuest Information and Learning
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA
800-521-0600**

UMI[®]

Andrews University

School of Education

**THE HISTORICAL DEVELOPMENT
OF THE RELIGION CURRICULUM
AT BATTLE CREEK COLLEGE
1874-1901**

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Medardo Esaú Marroquin

July 2001

UMI Number: 3019336

UMI[®]

UMI Microform 3019336

Copyright 2001 by Bell & Howell Information and Learning Company.

All rights reserved. This microform edition is protected against
unauthorized copying under Title 17, United States Code.

Bell & Howell Information and Learning Company
300 North Zeeb Road
P.O. Box 1346
Ann Arbor, MI 48106-1346

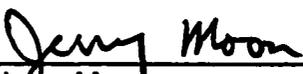
THE HISTORICAL DEVELOPMENT
OF THE RELIGION CURRICULUM
AT BATTLE CREEK COLLEGE
1874-1901

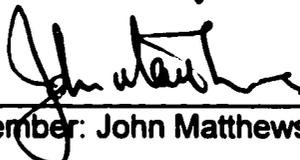
A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Philosophy

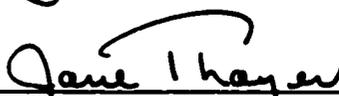
by

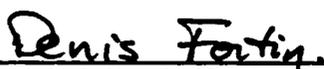
Medardo Esaú Marroquin

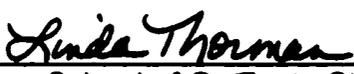
APPROVAL BY THE COMMITTEE:


Chair: Jerry Moon

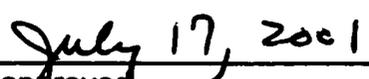

Member: John Matthews


Member: Jane Thayer


External: Denis Fortin


Dean, School of Graduate Studies
Linda Thorman


Dean, School of Education
Karen Graham


Date approved

ABSTRACT

**THE HISTORICAL DEVELOPMENT
OF THE RELIGION CURRICULUM
AT BATTLE CREEK COLLEGE
1874-1901**

by

Medardo Esaú Marroquin

Chair: Jerry Moon

ABSTRACT OF GRADUATE STUDENT RESEARCH

Ph.D. Dissertation

Andrews University

**Department of Teaching, Learning,
and Administration**

**Title: THE HISTORICAL DEVELOPMENT OF THE RELIGION CURRICULUM
AT BATTLE CREEK COLLEGE 1874-1901**

Name of researcher: Medardo Esaú Marroquin

Name and degree of faculty chair: Jerry Moon, Ph.D.

Date completed: July 2001

Topic

This study focused on the evaluation of the historical development of the religion curriculum at Battle Creek College from its founding in 1874, to its removal to Berrien Springs in 1901. Battle Creek College was the first Seventh-day Adventist educational enterprise. As such, it became influential in establishing the direction of subsequent Adventist education, and the foundation of Adventist educational philosophy.

Purpose

The purpose of this study was to trace the development of the religion curriculum in relation to the purposes and goal statements of the college as they

changed from 1874 to 1901, and in relation to the educational implications of Ellen G. White's counsel. To achieve this goal, the study also necessitated an investigation of the general curriculum of Battle Creek College to provide the background for the development of the religion curriculum.

Method and Sources

This was an historical-documentary study based on published primary sources. Secondary sources were used for background, context, and perspective. The most heavily used primary sources were the Battle Creek College annual catalogues located at the Adventist Heritage Center, at Andrews University.

Conclusions

Battle Creek College suffered from a lack of clear direction and unity of purpose. From 1874 to 1901, seven presidents officiated at Battle Creek College. Each president had different notions about the purposes, which in turn affected the form and substance of the college curriculum. From the evidence gathered, this study shows that Battle Creek College did not conform to its original purposes.

From the beginning, and throughout its history, Battle Creek College also faced the problem of effectively integrating faith and learning. The struggle between the classics and the Bible was central to the whole problem, and it was impossible for the college to become a truly Christian institution until this conflict was resolved. The problem at Battle Creek College was that, instead of the

Bible, the classics and secular humanism provided the essential foundation and context for the educational enterprise.

TABLE OF CONTENTS

LIST OF ILLUSTRATIONS	viii
LIST OF TABLES	ix
LIST OF ABBREVIATIONS	xi
ACKNOWLEDGMENTS	xiii
PREFACE	xv
Statement of the Problem	xvi
Importance of the Study	xvii
Purpose of the Study	xvii
Scope and Delimitations of the Study	xviii
Review of Literature and Prior Research	xix
Published Documents	xix
Unpublished Documents	xxii
Methodology and Primary Sources	xxv
Design of the Study	xxv
Chapter	
I. BACKGROUND TO THE HISTORICAL DEVELOPMENT OF THE RELIGION CURRICULUM OF BATTLE CREEK COLLEGE	1
General Context of Higher Education in the United States up to 1874	1
Overview of the American College in the Colonial Period .	2
Overview of the American College in the National Period .	4
Overview of the American College after the Civil War	7
Overview of the Development of the Seventh-day Adventist Church to 1874	8
Sabbath Conferences	9
Publishing Work	12
Church Organization	14
Health and Medical Work	16
Education	18
Missions	22
Seventh-day Adventist Attempts at Education up to 1874	24

Low Priority for Formal Education	25
Home Schools and Experiments	28
Denominational Schools	37
Development of Adventist Educational Purposes	
Prior to 1874	43
To Provide Youth with Positive and Moral Influences	44
To Train Church Workers for the Church	
in a Short Period of Time	47
To Transmit Biblical Truths to Students	50
To Present a Balanced and Practical Education	51
To Provide a Quality Education	53
Establishment of Battle Creek College	55
Summary	57
II. THE HISTORICAL DEVELOPMENT OF THE RELIGION	
CURRICULUM OF BATTLE CREEK COLLEGE IN	
THE FORMATIVE PERIOD, 1874-1882	59
Overview of Battle Creek College History	
during the Formative Period	59
Location and Facilities	59
Presidents and Faculty	62
Purposes	66
Rules and Regulations	68
Enrollment	70
Overview of the Formal Curriculum	
during the Formative Period	73
Collegiate Department	74
Classical Course	74
English Course	77
Normal Department	79
Teachers' Course	79
Special Course	83
Religion Curriculum during the Formative Period	83
Biblical Lectures	84
Biblical Course	90
Summary	104
III. THE HISTORICAL DEVELOPMENT OF THE RELIGION	
CURRICULUM OF BATTLE CREEK COLLEGE DURING	
THE RESTORATION PERIOD, 1883 -1891	107
Overview of Battle Creek College History	
during the Restoration Period	107
Presidents and Faculty	109

Location and Facilities	113
Purposes	118
Rules and Regulations	119
Enrollment	120
Overview of the Formal Curriculum	
during the Restoration Period	123
Collegiate Department	124
Classical Course	124
Scientific Course	127
English Course	129
Manual Training Department	131
Religion Curriculum during the Restoration Period	135
Biblical Course	140
Special Course	145
Missionary Course	148
Biblical Lectures	152
Summary	157
IV. THE HISTORICAL DEVELOPMENT OF THE RELIGION	
CURRICULUM OF BATTLE CREEK COLLEGE DURING	
THE EARLY REFORM PERIOD, 1891-1894	160
Overview of Battle Creek College History	
during the Early Reform Period	161
Location and Facilities	164
Presidents and Faculty	166
Purposes	172
Rules and Regulations	174
Enrollment	177
Overview of the Formal Curriculum	
during the Early Reform Period	178
Collegiate Department	181
Classical Course	182
Scientific Course	187
Manual Training Department	191
Religion Curriculum during the Early Reform Period	195
Biblical Course	202
School for Christian Workers or Special Course	211
Summary	218
V. THE HISTORICAL DEVELOPMENT OF THE RELIGION	
CURRICULUM OF BATTLE CREEK COLLEGE DURING	
THE REFORM PERIOD, 1897-1901	221

Overview of Battle Creek College History

during the Reform Period	221
Presidents and Faculty	224
Location and Facilities	232
Purposes	236
Enrollment	242
Overview of the Formal Curriculum	
during the Reform Period	246
Advanced Department	252
Scientific Course	252
Philosophical Course	253
Fine Arts	255
Music Department	255
Art Department	256
Commercial Department	256
Department of Physical Education	258
Manual Labor	260
Manual Training and Industrial Department	261
Domestic Department	263
Religion Curriculum during the Reform Period	264
Ministerial Department	273
General Missionary Department	278
Teachers' Department	280
Canvassers' Department	285
Medical Missionary Department	290
Removal of Battle Creek College to Berrien Springs	293
Summary	296
 VI. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS	 298
Summary	298
Conclusions	304
Recommendations for Further Study	307
 BIBLIOGRAPHY	 308
 VITA	 335

LIST OF ILLUSTRATIONS

1. Martha Byington	29
2. Bell's First School Building	40
3. Founders of Battle Creek College	43
4. Battle Creek College, 1874	60
5. Battle Creek College Campus, 1874	62
6. James White, President 1874-1880	64
7. Sidney Brownsberger, President 1880-1881	64
8. Alexander McLearn, President 1881-1882	66
9. Uriah Smith, First Bible Teacher at Battle Creek College	85
10. Wolcott Hackley Littlejohn, President 1883-1885	110
11. William Warren Prescott, President 1885-1894	112
12. Location of Battle Creek College, 1894	115
13. Aerial View of the College Campus and Facilities	116
14. George Washington Caviness, President 1894-1897	170
15. Edward Alexander Sutherland, President 1897-1901	228

LIST OF TABLES

1. Student Enrollment at Battle Creek College during the Formative Period, 1874-83	72
2. Classical Course, 1874-82	75
3. English/Scientific Course, 1874-82	78
4. Teachers' Course, 1874-82	80
5. Special/Biblical Course, 1874-82	94
6. Student Enrollment at Battle Creek College during the Restoration Period, 1883-91	121
7. Classical Course, 1885-91	126
8. Scientific Course, 1883-91	128
9. English Course, 1883-91	130
10. Biblical Course, 1883-91	142
11. Special Course, 1883-85	146
12. Student Enrollment at Battle Creek College during the Early Reform Period, 1891-97	178
13. Classical Course, 1891-97	183
14. Scientific Course, 1891-97	188
15. Biblical Course, 1892-97	205
16. Special Course/School for Christian Workers, 1895-97	215
17. A Comparison of Purposes in Battle Creek College	238

18. A Comparison of "Departments of Instruction" and "Lines of Study" during the Reform Period, 1897-1901	249
19. 1897 Fall Announcement List of Courses of Study Offerings	250

LIST OF ABBREVIATIONS

AHC	Adventist Heritage Center, James White Library, Andrews University
BCC	Battle Creek College
BCC Bd Min	Battle Creek College Board of Trustees Minutes
<i>BCC Calendar</i>	<i>Battle Creek College Calendar (from 1887 to 1901)</i>
<i>BCC Catalogue</i>	<i>Battle Creek College Catalogue (from 1874 to 1886)</i>
BCC Fac Min	Battle Creek College Faculty Minutes
Bx	Box, an archival category in the Adventist Heritage Center, James White Library, Andrews University.
Coll	Collection, an archival category in the Adventist Heritage Center, James White Library, Andrews University.
<i>CR</i>	<i>College Record, the Battle Creek College newspaper from 1877 to 1882.</i>
DF	Document File, an archival category in the Ellen G. White Research Center, James White Library, Andrews University.
EGWRC-AU	Ellen G. White Estate Branch Office and Research Center, James White Library, Andrews University.
EGWRC-GC	Ellen G. White Estate Research Center, General Conference of Seventh-day Adventists, Silver Spring, Maryland.
FGAB	<i>Founders' Golden Anniversary Bulletin of Battle Creek College and Emmanuel Missionary College, 1874-1924.</i>

FId	Folder, an archival category in the Adventist Heritage Center, James White Library, Andrews University, and in the General Conference Archives, Silver Spring, Maryland.
GCAr	General Conference Archives, General Conference of Seventh-day Adventists, Silver Spring, Maryland.
GCB	<i>General Conference Bulletin</i>
GCC Min	General Conference [Executive] Committee Minutes
JWL	James White Library, Andrews University, Berrien Springs, Michigan
LB	Letter book, the form in which duplicate copies of W. C. White's letter were preserved in his files. The original letter books are at the General Conference office of the Ellen G. White Estate. Microfilm copies are available at the Ellen G. White Research Center, James White Library, Andrews University.
Ms	Manuscript
RG	Record Group, an archival category in the General Conference Archives, Silver Spring, Maryland.
RH	<i>The Advent Review and Sabbath Herald; Review and Herald; Adventist Review.</i>
SDA	Seventh-day Adventist.
SDACEA Min	Seventh-day Adventist Central Education Association Minutes.
SDAE	<i>Seventh-day Adventist Encyclopedia, 1996 edition.</i>
SDAES	Seventh-day Adventist Educational Society.
<i>SDA Year Book</i>	<i>Seventh-day Adventist Year Book.</i>

ACKNOWLEDGMENTS

The writing of a dissertation is a task that draws on the contributions of many people. Many forms of support have been given, from insightful suggestions and helpful criticism to prayers and words of encouragement. All of these are gratefully acknowledged. Some persons have provided such notable assistance that their help deserves specific expressions of appreciation.

Since the nature of the process places the largest burden on the chairman, special gratitude is due to Dr. Jerry Moon for his unstinting gifts of time, research expertise, and detailed criticism. Dr. John Matthews and Dr. Jane Thayer have also been generous with their time. Their combined research expertise, detailed criticism, insights and suggestions have contributed greatly for the improvement of this document. In addition to their skills, their enthusiasm and encouragement have sustained me through many month of research and writing.

Many people kindly facilitated in the gathering of primary source documents. Special gratitude is due to Jim Ford and Carlota Brown at the Adventist Heritage Center at Andrews University, and the staff of the Ellen G. White Estate branch office at Andrews University.

A very special expression of gratitude is also reserved for my wife, Diana, who gave so much in encouragement, love, patience, understanding, and

support throughout this study program. Two children, Jonathan and David, also deserve special thanks for their patient endurance and for their loving support. I will always be indebted to their understanding and patience. I could not have accomplished this without the support and prayers of my family.

Finally, "I thank you and praise you, oh God of my fathers. You have given me wisdom and power, and have now made known to me what we ask of You" (Daniel 2:23).

Dedicated to
my dear wife Diana Ivelisse
and our children, Jonathan and David

PREFACE

Battle Creek College marked the beginning of a worldwide system of Christian education operated by the Seventh-day Adventist Church. It was the first educational enterprise officially sponsored by this denomination. Founded in 1874, Battle Creek College became influential in establishing the direction of subsequent Adventist education, and the foundation of Adventist educational philosophy. It represents an educational landmark of the Seventh-day Adventist church heritage.

A study of the history of Battle Creek College reveals to us the complex interplay of personalities, principles, and ideologies in the development of its course plan. Battle Creek College's curriculum was formulated when American educational philosophy and practice were undergoing radical change. In addition, the Adventist church was expanding its influence, spreading its doctrinal message, and establishing its church institutions on a worldwide scale and needed to train workers to meet the denomination's demand for trained workers. How well the college established and maintained its curriculum in relationship to its founding purposes, current American educational practices, and denominational needs would determine both its success and permanency as

an institution. This is a study about how well the college succeeded in one specific part of this quest, namely, the development of a religion curriculum.

Statement of the Problem

The establishment of Battle Creek College in 1874 resulted from five perceived developing purposes: (1) to provide youth with positive and moral influences, (2) to train workers for the church in a short period of time, (3) to transmit biblical truths to the students, (4) to present a balanced and practical education, and (5) to provide a quality education. To meet these purposes, the founding fathers hoped that Battle Creek College would have a strong emphasis on the Bible.

The first ground upon which the Institution commend itself . . . is the moral and religious influences pervading the college. . . . They [the teachers] believe that the moral element is the principal one in education, and that it has its root in religion, not in sectarianism, but in the great fundamentals of the Christian religion.¹

The undisputed presence of a continuous religious program was central to this educational approach. However, while the theoretical model thus proposed provides for a strongly religious program, in practice the curriculum was almost totally devoid of any religious influence. The Bible and religious studies were to a large extent neglected at Battle Creek College from 1874 to 1896. It is surprising then, that the religion curriculum has not been given serious study by the Seventh-day Adventist leaders and educators.

¹*BCC Catalogue, 1875, 2½.*

A study of the development of the religion curriculum of Battle Creek College is central to an understanding of Seventh-day Adventist education. It reveals the denomination's developing concept of religious education. However, the literature review showed little research done in this area of education. No dissertation or book has been written, at the present, exclusively about this subject. A number of papers and historical studies about the college contain only passing references to its curriculum. Some unpublished papers also have been prepared about various aspects of the curriculum of the college. A more comprehensive appraisal of the religion curriculum remains to be attempted. This study proposes to accomplish that task.

Importance of the Study

The study of the religion curriculum of Battle Creek College is beneficial in at least four ways: (1) it provides historical understanding of a most important aspect of Seventh-day Adventist educational history, (2) it provides the context to understand the place and importance the religion curriculum was given within the course plan, (3) it leads to a better understanding of the philosophy behind Adventist education and its relationship to the actual practice of education, and (4) it reveals the extent to which the educational counsels of Ellen G. White were applied in their historical context.

Purpose of the Study

The purpose of this study is to trace the development of the religion curriculum in relation to the purposes and goal statements of the college as they

changed from 1874 to 1901, and in relation to the educational implications of Ellen G. White's counsel. To achieve this goal, the study also necessitated an investigation of the general curriculum of Battle Creek College (1874-1901) to provide the background for the development of the religion curriculum.

Scope and Delimitations of the Study

This study covers the historical period from 1874, when the Seventh-day Adventist denomination officially sponsored the founding of Battle Creek College, through 1901, when the college was relocated to Berrien Springs and renamed Emmanuel Missionary College. Although Battle Creek College was founded as an institution of higher education, it began more as a secondary school. The focus of this dissertation, however, is devoted primarily to the college or post-secondary level. Due to limited source materials, this study does not analyze the instructional techniques used in the college.

Because the central purpose of this study is to focus on the religion curriculum of Battle Creek College, no attempt was made to write a comprehensive history of the college. Historical context, educational trends, theological conflicts, and biographical facts are included only to the degree that they contribute to the primary purpose of providing a history of the development of the religion curriculum of the college (1874-1901), in relation to the philosophy, purposes, and objectives of the college, and the educational counsels of Ellen G. White.

Review of Literature and Prior Study

Published Documents

Early general histories such as those by John N. Loughborough,¹ M. Ellsworth Olsen,² Matilda E. Andross,³ and Emma E. Howell,⁴ give some basic foundation information about Seventh-day Adventist educational ventures and only briefly discuss Battle Creek College. The major published source which deals exclusively with the history of Battle Creek College is *The Wisdom Seekers*, by Emmett K. Vande Vere.⁵ It is a general history of the college, designed around biographical insights into the chief administrators who served as its principals and presidents. This book does not present more than a few pages about the curriculum, and it gives no information about the broader educational and historical context of the times in which the college first emerged. The original typescript of Vande Vere's book, located in the Heritage Room of the James White Library at Andrews University, is more useful than the published book, since it includes more material and the footnote references.

¹John N. Loughborough, *The Great Second Advent Movement: Its Rise and Progress* (Washington, DC: Review and Herald, 1909).

²Mahlon Ellsworth Olsen, *A History of the Origin and Progress of Seventh-day Adventists*, 2nd ed. (Washington, DC: Review and Herald, 1925).

³Matilda E. Andross, *Story of the Advent Message* (Washington, DC: Review and Herald, 1926).

⁴Emma E. Howell, *The Great Advent Movement* (Washington, DC: Review and Herald, 1935).

⁵Emmett K. Vande Vere, *The Wisdom Seekers* (Nashville, TN: Southern Publishing Association, 1972).

All books on the general history of Adventist education devote sections to Battle Creek College, but these do not deal with the subject at hand to any appreciable length. Such books include Edward M. Cadwallader's *A History of Seventh-day Adventist Education*¹ and Maurice Hodgen's *School Bells and Gospel Trumpets*.² The latter, largely consisting of historical documents, devotes twenty-seven pages to Battle Creek College. A brief, unsigned article in the *Seventh-day Adventist Encyclopedia*³ also provides an overview of the history of the college, including a brief study of the curricular problems.

Each of the general denominational histories devoted sections to Battle Creek College, along with a survey of Adventist educational work. But the purposes for which these books were written did not encompass the purpose of this study. Richard W. Schwarz,⁴ for example, deals primarily with the general history of the school. He does make mention of the curriculum and gives some insight into the administrative conflicts which influenced some of the college's

¹Edward M. Cadwallader, *A History of Seventh-day Adventist Education*, 4th ed. (Payson, AZ: Leaves of Autumn Books, 1975).

²Maurice D. Hodgen, ed., *School Bells and Gospel Trumpets: A Documentary History of Seventh-day Adventist Education in North America* (Loma Linda, CA: Adventist Heritage Publications, 1978).

³*Seventh-day Adventist Encyclopedia*, rev. ed., 1996, s.v., "Andrews University."

⁴Richard W. Schwarz, *Light Bearers to the Remnant* (Mountain View, CA: Pacific Press, 1979).

curricular decisions. Arthur W Spalding's¹ approach is similar to that of Schwarz. Mervyn Maxwell² gives a good context of the overall missionary perspective of the church, which fostered an educational system to meet that need, and briefly discusses the college accordingly. He did not deal, however, with the curricular problems of the institution.

George Knight's *Early Adventist Educators*³ contains articles which provide helpful material about both the history and the context of Battle Creek College. The documentation provided in these essays leads to source materials. The first chapter, "Early Adventists: Attitudes and Context," provides important information pertaining to the historical backgrounds of Adventist education.

Some journal articles have been written which touch on the curriculum of the college, such as Jessie Osborn's "Teacher Education in the Early Days,"⁴ May Cole Kuhn's focus on Frederick Grigg's role in teacher-training,⁵ Mary

¹Arthur W. Spalding, *Origin and History of Seventh-day Adventists*, 4 vols., (Washington, DC: Review and Herald, 1961-62).

²Mervyn C. Maxwell, *Tell it to the World: The Story of Seventh-day Adventists*, 2nd rev. ed. (Mountain View, CA: Pacific Press, 1977).

³George R. Knight, ed., *Early Adventist Educators* (Berrien Springs, MI: Andrews University Press, 1983).

⁴Jessie B. Osborne, "Teacher Education in the Early Days," *The Journal of True Education* 15 (June 1953): 11-13.

⁵May Cole Kuhn, "The Lamp That Has Never Gone Out," *The Journal of True Education* 15 (June 1953): 15-17.

Steward's "The Beginning of Our School Work,"¹ and Gilbert Valentine's article on W. W. Prescott's contribution to the curriculum.²

Unpublished Documents

In 1953, Herman Olson wrote a major manuscript about Battle Creek College.³ This is a sizeable manuscript comparable to Vande Vere's book in scope. It is a general history and touches only on some aspects of the curriculum. It, along with a documented and expanded manuscript version of Vande Vere's *Wisdom Seekers*, is located in the Heritage Center, Andrews University.

George R. Knight has written the only analysis of the formal curriculum of Battle Creek College.⁴ His paper deals specifically with the academic and curricular struggles of the college from 1874 to 1901. While Knight's study captures the basic thrust of the college's curricular development, his treatment is not exhaustive. It does, however, provide a foundation for future study.

Some important doctoral dissertations have been written which contain relevant material to either the overview of the college or the leadership of

¹Mary Alicia Steward, "The Beginning of Our School Work," *Review and Herald* 101 (September 18, 1924): 29-31.

²Gilbert M. Valentine, "William W. Prescott (1855-1944): Architect of a Bible Centered Curriculum," *Adventist Heritage* 8 (Spring 1983): 18-24.

³Herman Olson, "A History of Battle Creek College and its Successor, Emmanuel Missionary College," Manuscript, 1953, AHC.

⁴George R. Knight, "Battle Creek College: Academic Development and Curriculum Struggles," 2 parts. Unpublished Paper, 1979, AHC.

individuals who had a significant part to play in the development of the college curriculum. Among these are Edwin Walter's "History of Seventh-day Adventist Higher Education in the United States,"¹ Allan Lindsay's dissertation about Goodloe Harper Bell,² Gilbert M. Valentine on William Prescott,³ Arnold Reye on the work of Frederick Griggs,⁴ and Warren Ashworth on Edward Sutherland.⁵ These men were influential in the development of Battle Creek College; and each of these studies provides information on the college and its curriculum, even though they do not focus on curriculum development. An attempt was made by Craig Willis to write a more comprehensive history of the curriculum of Battle Creek College. But his work was never finished. The insights of Willis's work and supporting materials would be a significant source and contribution for the present dissertation. However, it is still not available to the researcher.

In addition to these dissertations, some theses and student papers have been written about Battle Creek College which touch upon some aspects of the

¹Edwin Carlton Walter, "History of Seventh-day Adventist Higher Education in the United States" (Ed. D. dissertation, University of California, 1966).

²Allan G. Lindsay, "Goodloe Harper Bell: Pioneer Seventh-day Adventist Educator" (Ph. D. dissertation, Andrews University, 1982).

³Gilbert M. Valentine, "William Warren Prescott: Seventh-day Adventist Educator," 2 vol. (Ph. D. dissertation, Andrews University, 1982).

⁴Arnold C. Reye, "Frederick Griggs: Seventh-day Adventist Educator and Administrator" (Ph. D. dissertation, Andrews University, 1984).

⁵Warren S. Ashworth, "Edward Alexander Sutherland and Seventh-day Adventist Educational Reform: The Denominational Years, 1890-1904" (Ph. D. dissertation, Andrews University, 1986).

curriculum. Mary Kelly-Little,¹ for example, wrote a thesis on the history of Seventh-day Adventist elementary schools; Ole Olesen² developed a paper on the social regulations of the school, and Henry Lamberton³ wrote a paper about the development of dormitories at the college. Nancy Vyhmeister discussed the religion curriculum of the college in her "Theological Education in the Writings of Ellen G. White."⁴ Richard Tibbits,⁵ in comparing the purposes and objectives of the college with its curriculum, for the period of 1872-1882, disclosed some interpretations which might be useful in analyzing the curriculum of the school. John Matthews⁶ wrote a paper in an attempt to understand his own course of study in relation to Christian education and the study of philosophy. It is thus evident the importance and recognized need for this research topic.

¹Mary Kelly-Little, "Development of the Elementary Schools of Seventh-day Adventists in the United States" (MA thesis, University of Washington, 1932).

²Ole Olesen, "The Evolution of Social Regulations from Battle Creek College to Andrews University," n.d., AHC.

³Henry H. Lamberton, "The Evolution of Dormitories at Battle Creek College," Term Paper, 1972, AHC.

⁴Nancy Vyhmeister, "Theological Education in the Writings of Ellen G. White," Term Paper, 1978, AHC.

⁵Richard M. Tibbits, "The Objectives of Christian Education: Defined or Defied at Battle Creek College, 1872-1882," Term Paper, 1973, AHC.

⁶John V. G. Matthews, "Ellen White's Attitude Towards Philosophy in the Context of Early SDA Educational History," Term Paper, 1979, AHC.

Methodology and Primary Sources

This dissertation is historical-documentary in nature, derived from the collection and evaluation of both published and unpublished primary sources. Secondary sources have also been used where appropriate to provide the background, historical context, and insightful perspective.

The most heavily used primary sources in the study of the development of the religion curriculum at Battle Creek College were the BCC annual catalogues from 1874 to 1901. A significant part of this study was also based upon examination of the minutes of the BCC board of trustees (1877-1901) and the BCC faculty minutes (1890-1901) which provided documentation for the operation of Battle Creek College under the different administrations. The *Review and Herald*, the *Battle Creek Daily Journal*, *The Daily Moon*, the *Battle Creek College Record*, *The Advocate of Christian Education*, and *The Student* were particularly helpful periodical sources, with several others being used incidentally. A more complete description of sources is provided in the bibliography.

Design of the Study

The study is presented in a chronological framework with topically organized subdivisions. Chapter one provides a general historical context for the establishment of Battle Creek College. It includes a general overview of higher education in the United States in the nineteenth century, and the development of the Seventh-day Adventist Church.

The content of the following four chapters examines the historical development of the religion curriculum at Battle Creek College from its founding in 1874 to its removal to Berrien Springs in 1901. Each chapter begins with a chronological overview in order to establish a context for topical considerations of the development of the religion curriculum at Battle Creek College.

The twenty-seven-year turbulent history of Battle Creek College was divided into four natural divisions: (1) the formative period, 1874-1882, (2) the restoration period, 1883-1891, (3) the early reform period, 1891-1897, and (4) the reform period, 1897-1901. Within these divisions, the development of the religion curriculum was assessed as it related to the purposes for which the college was established, its location and facilities, its presidents and faculty, enrollment, and its rules and regulations.

Chapter two presents the initial struggles, during the formative period (1874-1882), between traditional and religious education. It also reveals a tragic flaw in the college's philosophy of education and its founding purposes. Chapter three describes a genuine attempt to reform the college both physical and curricular that occurred during the restoration period (1883-1891). Chapter four examines how successful the college was in implementing the recommendations made at the 1891 Harbor Springs educational convention during the early reform period (1891-1897). During this period the college administration sought to give the Bible a center place and to conform its curriculum to the original purposes for which the college was established. The educational reforms and the concerted effort to integrate Bible with all subject matter made during the reform period

(1897-1901) is the subject of chapter five. The final chapter (chapter six), summarizes and evaluates the development of the religion curriculum during this twenty-seven-year history of Battle Creek College, from 1874 to 1901.

CHAPTER I

BACKGROUND TO THE HISTORICAL DEVELOPMENT OF THE RELIGION CURRICULUM AT BATTLE CREEK COLLEGE

In order to understand the religion curriculum at Battle Creek College, it is important to know something about the general educational context and the historical and philosophical background of the denomination which founded the college. This chapter sets forth that context. It is divided into four sections: (1) the general context of higher education in America during the early part of the nineteenth century, (2) an overview of the development of the Seventh-day Adventist Church to 1874, (3) Seventh-day Adventist attempts at education up to 1874, and (4) the establishment of Battle Creek College and the founding purposes.

General Context of Higher Education in the United States up to 1874

Battle Creek College emerged out of the religious turmoil and dramatic educational developments of nineteenth-century America. Toward the end of the nineteenth century, American higher education had experienced three developmental periods: from church-related and religiously oriented colonial

colleges, to the rise of the denominational colleges after the American Revolution, to the emergence of state universities after the Civil War.

Overview of the American College in the Colonial Period

The establishment of higher education in the United States dates back to the founding of Harvard College in 1636. The first college in America was established six years after the chartering of the colony of Massachusetts. This marked the beginning of a new era in America described by Ezra Stiles as a period of "college enthusiasm."¹ Since then, higher education has become a high priority in American life.

This active period of college proliferation was accelerated by a religious enthusiasm known as the Great Awakening (or First Great Awakening) of the 1730s and 1740s, which aroused sectarian rivalry and controversy among the established denominations. The religious spirit of the colonists pervaded the entire experience of higher education. George Marsden, a leading historian, argues that

The Puritans' commitment to higher education and the tensions that created for such an intensely spiritual movement must be understood in the context of a long history of uneasy relationships of Christianity to advanced learning.²

¹Franklin B. Dexter, ed. *The Literary Diary of Ezra Stiles*, vol. 1 (New York: 1901), 45; cited by Beverly McAnear in "College Founding in the American Colonies, 1745-1775," *Mississippi Valley Historical Review* 42 (June 1955), 24.

²George M. Marsden, *The Soul of the American University: From Protestant Establishment to Established Nonbelief* (New York: Oxford University Press, 1994), 33; cf. Donald G. Tewksbury, *The Founding of American Colleges*

By the time of the American Revolution, the colonies were supporting nine colleges. Most of these colleges were church-related and religiously oriented.¹ Each of the nine colleges shared the same broad sense of dual purpose, namely, preparing a literate clergy and educating civic leaders. However, the desire of religious denominations for a literate, college-trained clergy was apparently the most important factor, explaining the founding of the colonial colleges.² The purpose of training students for the Christian ministry is specified in all colonial college charters, with the single exception of the College of Philadelphia.³

Despite their fervent commitment to higher education and the pervading Christian purposes for the founding of the colleges, the colonists' lack of experience in operating a system of higher education made it almost inevitable that they would adopt the classical curriculum that they had known in Europe.

and Universities Before the Civil War: With Particular Reference to the Religious Influences Bearing Upon the College Movement (New York: Bureau of Publications, Teachers College, Columbia University, 1932).

¹Each of the nine colleges was founded by the predominant denomination of the particular colony. For a more complete discussion see W. H. Cowley, "European Influences upon American Higher Education," *Educational Record* 20 (April 1939), 168. See also William C. Ringenberg, *The Christian College: A History of Protestant Higher Education in America* (Grand Rapids, MI: Eerdmans, 1984), 37-42, for a discussion of the pervading Christian purposes of the colonial colleges.

²John S. Brubacher and Willis Rudy, *Higher Education in Transition: A History of American Colleges and Universities*, rev. and enl. ed. (New York: Harper & Row, 1968), 8.

³*Ibid.*

The central core of the curriculum was the classical languages and literature which dominated education throughout the colonial period. Proficiency in the Greek and Latin languages was the password for admission into college. To compensate for the lack of a Christian element in the curriculum, they sought to implement prescribed Bible readings, regular prayer, and chapel and church attendance.¹

The American colonial colleges were not popular institutions. Few young people went to college, because their personal interests and aspirations did not match with the purposes and curricula of the colleges. Disparity existed between the rich and the poor at all levels of education. Enrollment was minimal and derived its livelihood from the economically and socially favored classes.

Overview of the American College in the National Period

The proliferation of American colleges during the national period was phenomenal. More than 500 new colleges were opened before the Civil War, 182 of which were still functioning in the 1930s.² In 1851, Absalom Peters, a promoter of the college movement, called the United States “a land of colleges.”³

¹Ibid., 40-57. See also, Ernest Earnest, *Academic Procession: An Informal History of the American College, 1636 to 1953* (New York: Bobbs-Merrill, 1953), 39-41.

²Donald G. Tewksbury, *The Founding of American Colleges and Universities Before the Civil War: With Particular Reference to the Religious Influences Bearing Upon the College Movement* (New York: Columbia University, 1932), 28.

³Ibid., 1.

This proliferation of colleges was again stimulated by the religious enthusiasm—the Second Great Awakening in the first half of the nineteenth century. As a result of this awakening, “revivals were spreading through American colleges; church-related institutions were being founded in every part of the new nation; missionary organizations, Bible societies and seminaries were being established.”¹ The pervasive religious spirit of the time was described in 1831 by Alexis De Tocqueville, a commentator on life in the United States, who observed that “there is no country in the whole world in which the Christian religion retains a greater influence over the souls of men than in America. . . . Religion is the foremost of the institutions of the country.”²

Prior to the Civil War, the largest growth in higher education was in the denominational and private colleges. An attempt to convert Dartmouth College from a private college to a state university resulted in the Supreme Court decision of 1819, which established the right of private, as well as state colleges, to exist, and to solicit funds for support. The forces of denominational and sectarian religion gained a dominance over American higher education after the Dartmouth case that was to remain largely unchallenged until after the Civil

¹Brubacher and Rudy, 143.

²Cited in Russell Blaine Nye, *The Cultural Life of the New Nation, 1776-1830* (New York: Harper & Brothers, 1960), 219.

War.¹ "Almost without exception, to be a college in America before the Civil War was to be a Christian college."²

The national period was a period of agitation and reform. Colleges were founded by new denominations to train their ministers and to reestablish the religious aim as the paramount purpose of college education.³ Strange as it may be, however, educational reform came slowly and aroused a great deal of opposition from traditionalists. One of the foremost institutions of reform was Oberlin College in Ohio, founded in 1833. Its philosophy and objectives ministered to the whole person—mentally, physically, and spiritually. It substituted the biblical languages and sacred classics in place of the "heathen classics" and languages. The Bible was given a central place in its curriculum. Physical and practical aspects of education were manifest in a manual labor department. Oberlin was also a coeducational institution. In addition, its founders promoted healthful habits of diet and exercise, and renounced tobacco and alcohol. However, Oberlin College did not maintain its reforms, and by the late 1860s, its philosophy and practices had changed until it more closely conformed to the programs in other American colleges.

¹Tewksbury, 67.

²William C. Ringenberg, "The Old-Time College, 1800-1865," in Joel A. Carpenter and Kenneth W. Shipps, eds., *Making Higher Education Christian: The History and Mission of Evangelical Colleges in America* (Grand Rapids, MI: Eerdmans, 1987), 77.

³R. Freeman Butts, *The College Charts Its Course* (New York: McGraw-Hill, 1939), 117.

An overview of the curriculum in the national period shows, above all, the struggle between advocates of the classical curriculum and those who would introduce practical studies. A struggle between tradition and reform ensued so that it "sometimes seemed in the 1820s and 1830s that failure was a certain prospect for any curriculum that held to the past and for any curriculum that dared to move off a dead center."¹

Overview of the American College after the Civil War

The Civil War disrupted education at all its levels all over the nation. The most revolutionary transformations in education after the Civil War took place on the collegiate level. One of the most significant trends, with profound consequences for the American college after the Civil War, was the passing of the Morrill Land Grant Act in 1862. This legislation gave strong impetus to the development of a dual system of higher education, that is, private or denominational colleges and state universities. The rise of state universities, however, resulted in a significant decline of denominational colleges and a major decrease in student enrollment in church-related colleges. In addition, state universities offered little or no religious instruction. Theology, as a subject for academic study, was deliberately excluded.²

¹Frederick Rudolph, *Curriculum: A History of the American Undergraduate Course of Study Since 1636* (San Francisco: Jossey-Bass, 1977), 80.

²Arnold S. Nash, *The University and the Modern World* (New York: Macmillan, 1943), 282.

Another important trend witnessed in the years after the Civil War was the remarkable transformation of the American college curriculum. These educational changes sought to extend the duration of higher education and expand the curriculum by the introduction of the elective system.¹ American higher education in the period after the Civil War was characterized, as Rudolph has described it, by confusion and curricular disarray.²

At this time in history, when the stage had just been set for major changes in higher education, Battle Creek College was founded by a new religious movement, recently organized as the Seventh-day Adventists. The founders of Battle Creek College stood at the threshold of momentous educational breakthroughs. They were caught in the tension between the old and the new, between tradition and reform in higher education.

Overview of the Development of the Seventh-day Adventist Church to 1874

The Seventh-day Adventist Church emerged out of the Second Great Awakening that swept the nation during the first part of the nineteenth century. More directly, Adventism is the product of the Millerite movement of the 1840s. William Miller and his followers (known as Adventists) had thought that Christ would return to earth in 1843 or 1844. When He did not return, they experienced what became known as "the Great Disappointment." Some Adventists

¹Brubacher and Rudy, 98-118.

²Rudolph, 151-202.

abandoned their faith, some returned to their original denominations, and others began their own organizations.

Among those who persisted in the Advent belief after the apparent failures of Miller's prediction were Joseph Bates, James White, and his wife, Ellen Gould Harmon White. These individuals emerged as the major Adventist leaders. They are regarded by Seventh-day Adventists as the founders of the denomination. James and Ellen White had the greatest influence on the founding of the Seventh-day Adventist Church and the development of its system of education.

By 1874, the branch of Adventists that had become Seventh-day Adventists had evolved progressively through six developmental phases: (1) Sabbath conferences, (2) publishing work, (3) church organization, (4) health and medical work, (5) education, and (6) missions.

Sabbath Conferences

From 1848 to 1850, a series of meetings was called by the founding leaders of the Seventh-day Adventist Movement. These meetings, known as the "Sabbath Conferences,"¹ aroused great interest among early Sabbatarian

¹SDAE, 1996 ed., s.v. "Sabbath Conferences," also refers to these meetings as the "1848 Conferences." C. Mervyn Maxwell refers to the meetings as the "1848 Sabbath and Sanctuary Conferences" (see C. Mervyn Maxwell, "The 1848 Sabbath and Sanctuary Conferences: What Actually Took Place?" in *Source Book for the Development of SDA Theology*, comp. and ed. C. Mervyn Maxwell and P. Gerard Damsteegt [Berrien Springs, MI: Andrews University, 1994], 325-327. Arthur L. White, *Ellen G. White* (Washington, D.C.: Review and Herald, 1985), 1:139, all refers to the "Sabbath and Sanctuary Conferences."

Adventists. According to James Springer White,¹ the Sabbath Conferences initiated in April 1848, marked the beginning of a new era in the cause.² Although they were, initially, meetings for the “scattered friends of the Sabbath,” James White considered the first one as “the first general meeting of the Seventh-day Adventists.”³ It was “the first under the message,” he added.⁴

As a result of these meetings, the work of uniting the brethren on the great truths connected with the message of the third angel commenced.⁵ Major doctrinal concepts emerged out of these meetings and became the rallying points of the founders of the Seventh-day Adventist faith.⁶ By 1850, after a series of some twenty-three “Sabbath Conferences,”⁷ these doctrinal points had become integrated into a system of truth, later referred to as the “pillars,”

¹James Springer White (1821-1881) and his wife Ellen Gould Harmon White, along with Joseph Bates, are regarded as the founders of the Seventh-day Adventist denomination. For more information on the life and contribution to the Seventh-day Adventist church, see James White, *Life Incidents, in Connection with the Great Advent Movement, as Illustrated by the Three Angels of Revelation XIV* (Battle Creek, MI: Steam Press, 1868); A. L. White, *Ellen G. White*, 6 vols.; Joseph Bates (1792-1872), *The Autobiography of Elder Joseph Bates* (Battle Creek, MI: Steam Press, 1868).

²J. White, *Life Incidents*, 371.

³*Ibid.*

⁴James White, “Eastern Tour,” *RH* 22 (September 29, 1863): 140. Ellen White also referred to the first meeting as “the first conference that was ever held among Seventh-day Adventists” (A. L. White, *Ellen G. White* 1:137).

⁵“The Work of the Lord,” *RH* 3 (May 6, 1852): 4-5.

⁶A. L. White, *Ellen G. White*, 1:144-145.

⁷Maxwell, “1848 Sabbath and Sanctuary Conferences,” 325-327; cf. *SDAE*, 1996 ed., s.v. “Sabbath Conferences.”

“foundations,” and “landmarks.”¹ After intensive and extensive Bible study, Sabbatarian Adventists agreed on at least six doctrinal points: (1) the belief in a literal, personal, imminent, and premillennial second advent; (2) the twofold ministry of Christ in the heavenly sanctuary, which included the cleansing of the sanctuary beginning in 1844; (3) the observance of the seventh day (Sabbath) as indicated by the Ten Commandments; (4) the understanding of the three angels’ messages of Revelation 14; (5) the prophetic ministry of Ellen G. White;² and (6) conditional immortality.³ Thus was formed the nucleus of Seventh-day Adventist

¹E. G. White, *Counsels to Writers and Editors* (Nashville, TN: Southern Publishing Association, 1946), 30-31; and A. L. White, *Ellen G. White: Messenger to the Remnant* (Washington, DC: Review and Herald, 1969), 40.

²Ellen Gould (Harmon) White (1827-1915), cofounder of the Seventh-day Adventist church, possessed what SDAs have accepted as the biblical prophetic gift. Adventists have held since earliest that Ellen G. White’s writings were inspired by the Holy Spirit. Her writings set forth the ideal for Adventist education. In describing her role in Adventist education, Knight says that “it is impossible to comprehend Adventist education either currently or historically without understanding the role and impact of Ellen White upon its development. She was not only a central figure in its development, but she was the only Adventist leader who was in constant prominence from its beginnings up through the end of its formative period (about 1910).” For more information on the life of Ellen G. White and her contribution to Adventist education see George R. Knight, “Ellen G. White: Prophet,” in George R. Knight ed., *Early Adventist Educators* [Berrien Springs, MI: Andrews University Press, 1983], 26-47; see also, A. L. White, *Ellen G. White*, 6 vols., 1981-1986; *SDAE*, 1996 ed., s.v. “White, Ellen Gould (Harmon).”

³It should be clarified that Ellen White identified only five doctrines which “can come under the head of the old landmarks.” This is because she did not include her own gift. Her five doctrinal landmarks were: the second advent, cleansing of the sanctuary, three angels’ messages, the Sabbath, and non-immortality (see E. G. White, *Counsels to Writers and Editors*, 30-31; and A. L. White, *Messenger to the Remnant*, 40). Following the same pattern Knight identifies five doctrines, only replacing the three angels’ message by “the validity of the gift of prophecy” (George R. Knight, *A Brief History of Seventh-day*

beliefs, which gave to the emergent movement a sense of identity and mission. The Sabbath Conferences held from April 1848 to December 1850, can, in reality, be considered the first step toward church organization.

Publishing Work

During the Sabbath conference held at the Otis Nichols home in Dorchester, Massachusetts, in November 18, 1848, Ellen White was given a vision.¹ After coming out of vision, she said to her husband: "I have a message for you. You must begin to print a little paper. Let it be small at first, but as the people read, they will send you means with which to print, and it will be a success from the first."² In harmony with the vision, James published the *Present Truth* from July 1849 to November 1850, the *Advent Review* from

Adventists [Hagerstown, MD: Review and Herald, 1999], 43, 44). In identifying Adventist practice, however, Froom designates seven doctrinal concepts by including the gift of prophecy and separating from "second advent" the prophetic outlines of Daniel and Revelation (LeRoy Edwin Froom, *The Prophetic Faith of Our Fathers* [Washington, DC: Review and Herald, 1954], vol. 4, 1030-1031). Schwarz, following Froom's approach, designated eight doctrines by dividing the conditional immortality concept and citing the final extinction of the wicked as the eighth doctrine (Richard W. Schwarz, *Light Bearers to the Remnant* [Nampa, ID: Pacific Press, 1979], 69).

¹To SDAs the question of visions has a unique interest because they hold that Ellen G. White received visions or prophetic dreams from God. For more information on this subject see *SDAE*, 1976 ed., s.v. "Visions"; A. L. White, *Messenger to the Remnant*; George R. Knight, *Meeting Ellen White: A Fresh Look At Her Life, Writings, and Major Themes* (Hagerstown, MD: Review and Herald, 1996).

²E. G. White, *Life Sketches of Ellen G. White* (Mountain View, CA: Pacific Press, 1915), 125; Maxwell, "1848 Sabbath and Sanctuary Conferences," 327.

August to November 1850, and then combined the two under the title *Second Advent Review and Sabbath Herald* in November 1850.¹

The Whites moved frequently in those early years and the publishing work moved with them.² They moved successively, from Rocky Hill, Connecticut, to Oswego, New York; Auburn, New York; Paris, Maine; Saratoga Springs, New York; Rochester, New York; and eventually to Battle Creek, Michigan.³ Their instability and busy life presented some difficulties in publishing the paper regularly. James White made the suggestion that perhaps it should be published at a more central place, where the publication could be obtained with less expense, and where we could go out and spend the Sabbath with the brethren in different places.⁴ It was, therefore, in Rochester, New York, in 1852, that James White started a small publishing house with equipment owned by church members.⁵

¹For more information on the publishing work see J. White, *Life Incidents*, 290-299; E. G. White, *Life Sketches*, 125-128, 136-141; A. L. White, *Ellen G. White*, 1:127-134, 163-184, 203-205; and *SDAE*, 1996 ed., s.v. "Publishing Department"; Virgil E. Robinson, *James White* (Washington, DC: Review and Herald, 1976). For the history of the Adventist publishing work see M. Carol Hetzell, *The Undaunted: The Story of the Publishing Work of Seventh-day Adventists* (Mountain View, CA: Pacific Press, 1967).

²E. G. White, *Life Sketches*, 127.

³*SDAE*, 1996 ed., s.v. "Publishing Department."

⁴J. White, "The Paper," *RH* 1 (June 9, 1851): 104.

⁵J. White, *Life Incidents*, 297.

The publication of the *Review and Herald* played a major part in bringing cohesion, encouragement, and doctrinal unity to the Sabbatarian Adventists. When in 1855, the *Review and Herald* was relocated in Battle Creek, that city became the headquarters for the incipient church. On May 3, 1861, the Seventh-day Adventist Publishing Association was incorporated under the laws of the State of Michigan, thus becoming the first legally organized Adventist institution.¹

Church Organization

Church organization and church order were alike unrecognized, and sometimes spoken against among Sabbatarian Adventists in the 1850s.² They still remembered the emphatic warning pronounced by George Storrs saying: "Take care that you do not seek to manufacture another church. No church can be organized by man's invention but what it becomes Babylon *the moment it is organized.*"³ Though they originally had no intention of creating a new denomination, several issues eventually forced early Sabbatarian Adventists to organize into a legal body. As Ellen White later recalled:

To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth

¹Ibid., 298; A. L. White, *Ellen G. White*, 445; *SDAE*, 1996 ed., s.v. "Publishing Department."

²J. H. Waggoner et al., "Conference Address," *RH* 18 (June 11, 1861): 21.

³George Storrs, "Come Out of Her My People," *The Midnight Cry* 6 (February 15, 1844): 238.

through the press, and for many other objects, organization was indispensable.¹

Despite arguments and opposition to formal organization by some influential leaders, decisive steps were taken toward church organization with the establishment of the first legally organized church in Parkville, Michigan, in May 1860.² At a conference held in Battle Creek in April 1861, the subject for the consideration of “a more complete organization of the church” was presented.³ There, J. N. Loughborough suggested that the church “had come to that point where the cause of God demanded organization, not that organization which constituted Babylon, but such as would insure order in the church.”⁴

After several meetings and much discussion the question of the name was finally settled. When the Publishing Association was incorporated under the laws of the state of Michigan on May 3, 1861, the name of “Seventh-day Adventist” was legally adopted.⁵ Later, in October 1861, churches were organized into the first conference (the Michigan Conference). Within a year

¹E. G. White, *Testimonies to Ministers and Gospel Workers* (Mountain View, CA: Pacific Press, 1962), 26.

²Department of Education, General Conference of Seventh-day Adventists, *The Story of Our Church* (Mountain View, CA: Pacific Press, 1956), 218.

³Joseph Bates and Uriah Smith, “Business Proceedings of the B.C. Conference,” *RH* 17 (April 30, 1861): 189.

⁴*Ibid.*

⁵J. White, *Life Incidents*, 298; *SDAE*, 1996 ed., s.v. “Publishing Department”; A. L. White, *Ellen G. White*, 445.

seven other state conferences were organized.¹ These various conferences joined with the Michigan delegates on May 21, 1863, "for the purpose of securing unity and efficiency in labor, and promoting the general interests of the cause of present truth, and of perfecting the organization of the Seventh-day Adventists."² As a result, they proceeded to organize a General Conference, adopt a constitution, and elect officers for the General Conference.³ Thus, the basic structure for organization of the church was completed by 1863.

Health and Medical Work

After the organization of the denomination, the next phase of development was in the area of health and medical work. From the inception of their movement, Seventh-day Adventists had been involved in temperance work (i.e., opposition to the use of alcoholic beverages), even though most of the leaders had little knowledge of healthful living beyond that. For many years Joseph Bates was alone in his acceptance of health principles, but he never urged his views upon others. The energy and good health of Bates were in marked contrast to the poor health of the other Adventist leaders.⁴

¹Knight, *Brief History*, 63.

²John Byington, "Report of General Conference of Seventh-day Adventists," *RH* 21 (May 26, 1863): 204-205.

³*Ibid.*

⁴For more information on the origin, character, and development of health work among Seventh-day Adventists, see Dores Eugene Robinson, *The Story of Our Health Message* (Nashville, TN: Southern Publishing Association, 1943), and Richard A. Schaefer, *Legacy: The Heritage of a Unique International*

On June 6, 1863, less than three weeks after the General Conference was organized, Ellen White received a vision about the subject of health reform.¹ Thus, the attention of the Whites and other church leaders was turned to healthful living. Adventists began to publish and practice those principles, as well as to study and investigate places which sought to apply health reform concepts.² On December 25, 1865, Ellen White received a second health vision which directed that "our people should have an institution of their own, under their own control, for the benefit of the diseased and suffering" where care could be given along with instruction in both Christian and healthful living.³

At the first opportunity, in 1866, Ellen White urged the General Conference to develop such an institution. By the end of summer of 1866, two major results were noticeable. The first was the publication of *The Health Reformer*, and second, the opening of the Western Health Reform Institute (later Battle Creek Sanitarium) in Battle Creek.⁴ Institutions, furthermore, intensified and enhanced organization.

Medical Outreach (Mountain View, CA: Pacific Press, 1978).

¹E. G. White, "Questions and Answers," *RH* 30 (October 8, 1867): 260.

²D. E. Robinson, *Story of Our Health Message*, 75-97.

³E. G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 1:485-495.

⁴D. E. Robinson, *Story of Our Health Message*, 128-129.

Education

At first, Adventists were so sure of the imminent return of Christ that they felt no need for their children's education. In turn, the educational efforts, prior to 1872, were sporadic. The paucity of effort in addition to the lack of a defined and unique philosophy of Christian education made early Adventist educational attempts tend to drift. Despite unsuccessful attempts, however, James White, in a meeting of the church "called by Brother and Sister White" in April 1872, challenged the General Conference leaders to establish a permanent school at Battle Creek. He wrote:

Shall we take hold as a people, of the subject of education, and form an Educational Society? Shall we have a denominational school, the object of which shall be, in the shortest, most thorough and practicable way, to qualify young men and women, to act some part, more or less public in the cause of God? Shall there be some place provided where our young people can go to learn such branches of the sciences as they can put into immediate and practical use, and at the same time be instructed on the great themes of prophetic and other Bible truth?¹

Several meetings were held, and an educational society, which was to be responsible for operating the new school, was formed.² On June 3, 1872, the first Seventh-day Adventist church-sponsored school was opened in Battle Creek. Goodloe Harper Bell (1832-1899) was appointed as the first

¹James White, "A School in Battle Creek—Seventh-day Adventist Educational Society," *RH* 39 (April 16, 1872): 144; see also James White, "Denominational School," *RH* 40 (August 6, 1872): 60-61.

²The Seventh-day Adventist Educational Society was not legally incorporated until March 1874. Walton J. Brown, comp., *Chronology of SDA Education*, 2nd ed. (Washington, D.C.: Department of Education, General Conference of Seventh-day Adventists, 1979), 9; *SDAE*, 1996 ed., s.v. "Andrews University."

denominationally sponsored teacher to operate this school under the auspices of the General Conference of Seventh-day Adventists.¹ This school exerted a powerful influence in the development of Battle Creek College, the church's first college, and was the first step in a worldwide system of education.²

James White and his wife, Ellen White, were the two Seventh-day Adventists who probably did more than anyone else in promoting the idea of a denominational system of education. Two months after the school opened in 1872, James White wrote in the *Review and Herald* that "we have long felt the want of a denominational school for the especial benefit of those who feel it to be their duty to dedicate their lives to the cause of God."³ Ellen White, the prophetic thought leader, was a central figure in the development of Adventist education. Her writings outlined a philosophy of education which was disturbing because it differed so greatly from the concept Adventist leaders generally espoused.

Missions

At first the denomination did not seem to recognize the need to go abroad and preach the Adventist message.⁴ Therefore, early in the 1860s some

¹M. Ellsworth Olsen, *A History of the Origin and Progress of Seventh-day Adventists* (Takoma Park, Washington, DC: Review and Herald, 1925), 335; *SDAE*, 1996 ed., s.v. "Andrews University."

² Brown, *Chronology*, 8; *SDAE*, 1996 ed., s.v. "Andrews University."

³James White, "Denominational School," *RH* 40 (August 6, 1872): 60.

⁴Early in 1859, for example, a reader asked the editor of the *Review and Herald*: "Is the Third Angel's Message being given, or to be given, except in the United States?" To which Uriah Smith replied: "We have no information that the

converts took it upon themselves to carry the message to other lands without denominational sponsorship. Among these were Hannah More who ventured alone to Africa,¹ Alexander Dickson who went to Australia,² and Michael Czechowski, who convinced another denomination to sponsor him to Europe in 1864.³ These individuals appeared to have a broader concept of the mission of the church than did the General Conference leadership in its earliest years.

It was not until 1874 that Seventh-day Adventists recognized the responsibility of a worldwide missionary effort. The year 1874, thus, becomes unique in Adventist missions because of three factors: (1) the first issue of *The True Missionary*, a monthly paper expressing the church's new missionary vision, was published in January 1874.⁴ (2) In April 1874, Ellen White had "an

Third Angel's Message is at present proclaimed in any country besides our own. . . . this might not perhaps be necessary. . . since our land is composed of people from almost every nation." A. H. Lewis, "From Bro. Lewis," *Review and Herald* 13 (February 3, 1859): 87; and [Uriah Smith], Editorial Notes, *RH* 13 (February 3, 1859): 87.

¹SDAE, 1996 ed., s.v. "More, Hannah"; Schwarz, *Light Bearers*, 148.

²SDAE, 1996 ed., s.v. "Australia, Commonwealth of."

³Ibid., s.v. "Czechowski, Michael Belina"; Rajmund L. Dabrowski, "The Forerunner: M. B. Czechowski" in Harry Leonard, ed., *J. N. Andrews: The Man and the Mission* (Berrien Springs, MI: Andrews University Press, 1985), 190-199.

⁴*The True Missionary* was first announced in 1873 (U. Smith, "The True Missionary," *RH* 43 [December 23, 1873]: 16). This monthly paper was published by the Tract and Missionary Society; it was "calculated to stir every heart" and to move the church to fulfill "the work committed to our hands" (Uriah Smith, "The True Missionary," *RH* 43 [January 13, 1874]: 40). The paper lasted only one year, from January to December 1874, when it merged into the *Review and Herald* (J. White, "The True Missionary," *The True Missionary* 1 [November 1874]: 84; S. N. Haskell, "Notice," *The True Missionary* 1 [December 1874]: 96).

impressive dream,” in which she saw a “heavenly Messenger—One who is present in all our council meetings,” who said: “The whole world is God’s vineyard. . . . Never lose sight of the fact that the message you are bearing is a worldwide message.”¹ This helped Seventh-day Adventists to change their narrow ideas and take a broader view of the work that was given to them. (3) Finally, the church was ready to sponsor its first missionary overseas. John Nevins Andrews was sent on September 15, 1874, to Switzerland as the first official Seventh-day Adventist missionary from North America.² On the same day of Andrews’ departure, G. I. Butler, president of the General Conference, expressed that “this sending of one of our leading men, as a missionary to the old world, is an event in the progress of the cause of great interest. We can but expect it will open the way for the progress of the work in all directions in Europe.”³ The arrival of J. N. Andrews to Switzerland was the first official step toward making the Seventh-day Adventist church a worldwide church.

For more information see Gottfried Oosterwal, “Into All the World,” *RH* 151 (January 24, 1974): 6-8.

¹E. G. White, *Testimonies*, 7:34-36; idem, *Life Sketches*, 208-210.

²See J. R. Zurcher, “Missionary to Europe” in Leonard, ed., *J. N. Andrews*, 202-220.

³G. I. Butler, “Missionary to Europe,” *RH* 44 (September 15, 1874): 100.

Seventh-day Adventist Attempts at Education up to 1874

When Battle Creek College was established in 1874, it was not the first time that Adventists had directed their attention to education. The slow development of this major institutional program was rooted in the logic of early Adventists about the imminent return of Christ and their sense of mission. Two of the most influential early Seventh-day Adventists in promoting the idea of establishing a denominational college were Ellen White and her husband, James White. Adventist attitudes toward education evolved through three stages before Battle Creek College was established: (1) low priority for formal education; (2) home schools and experiments; and (3) the denominational school.

Low Priority for Formal Education

During the initial stage of their development, Adventists were so preoccupied with the return of Christ that they felt no need for formal education. Their priority was to keep in a state of readiness for Christ's return. Even before the Great Disappointment, some of them had neglected their crops and worldly enterprises and they felt no need to worry about their children's education. They reasoned that their children would not need this world's education in heaven. James White also rejected the idea of starting a school. He feared that to formally educate the youth might be interpreted as a denial of their faith about the nearness of Christ's second coming.¹

¹Emmett K. Vande Vere, *The Wisdom Seekers*, (Nashville, TN: Southern Publishing Association, 1972), 12.

As time passed, the realities of life pressed Sabbatarian Adventists' children back into school, where they faced the taunts and jeers of their peer groups. Sabbatarian parents, in general, became sensitive to the ridicule and pressure placed on their children. In addition, the educational reforms that were being urged in America were accompanied by numerous articles in secular papers about the shortcomings and needs of the public schools. The ill-treatment of Adventist children, combined with the immoral and irreligious atmosphere in many public schools and the lack of positive emphasis on the teaching of Scripture from an Adventist perspective, caused many Adventist parents to think seriously about their children's education. Many feared that sending their children to public schools could lead their children to depart from the faith.

That concern began to show up in the denomination's periodicals. In 1850, Joseph Bates wrote an article in the *Review and Herald* on the "Duty to Our Children," in which he admonished parents to give religious instruction to their children. "The parents must feel the responsibility that now rests upon them. The salvation of their children depends on their strict attention to cultivate their minds to serve God, by precept and example," he said.¹ Bates concluded with a practical way of implementing his admonition.

With us, we have set apart a portion of the Sabbath to pray with and instruct all the children that come to our meetings. . . . Sensible we are,

¹Joseph Bates, "Duty to Our Children," *RH* 1 (January 1851): 39. Although the article is dated November 24, 1850, it was not published until January 1851.

that our time in doing any more for our children is short. It must be done quickly, or it will be too late.¹

The emphasis in this article was placed upon parental responsibility rather than institutionalized education. The educational objective of Bates was, therefore, one of protection and preparation of the youth in the Advent movement for the second coming.

James White offered a partial solution to the problem in 1852 when he began publishing *The Youth's Instructor*, which included Sabbath school lessons for the youth.² He may have felt that education could be a role of both the newly created Sabbath school and the home, but Sabbath schools were not yet established in all churches. In 1854, Ellen White wrote an article in the *Review and Herald* on the "Duty of Parents to Their Children." The emphasis of Ellen White was similar to that of Joseph Bates. In this article, Ellen White warned parents of the tremendous responsibility in the protection and salvation of their children and urged them to separate their children from worldly influences.³ There is no mention in this statement, however, of the need to establish an educational system. Rather, Ellen White emphasized the moral training of the children in the home.

¹Ibid., 40.

²See Olsen, *Origin and Progress*, 317-330.

³E. G. White, "Duty of Parents to Their Children," *RH* 6 (September 19, 1854): 45-46.

During 1857, James White wrote a series of three articles entitled "Sabbath-Keepers' Children."¹ He called for separation from the world, specifically calling attention to the present immorality in public schools. He felt that the vulgar language and quarrels would inevitably have a bad effect on Sabbath-keepers' children. He believed it would be better for children to be trained at home by parents or a Sabbath-keeping tutor.

Our children may be separated from the poisonous influence of both school and street association. In any location Sabbath-keepers can employ pious and devoted teachers, who, with the united efforts of parents at home, can do much in leading their children in the path of virtue and holiness. . . . We would plead for the children that they, at least, be taught to read and write the English language and other common branches as far as possible, providing it can be done without exposing them to the corrupting influence of our schools. We, as a people, hold that it is necessary to separate ourselves from the world and the fallen churches, lest their associations becloud our minds and destroy our faith. . . . If this be our duty, then we have a duty to do in this respect to our children. Shall we walk out of Babylon and leave our children behind? . . . Separate your children from the world.²

Thus the Adventists began to recognize that they could not ignore and reject education all together. Of necessity, parents felt the need for some training, and the leadership began to make some provisions to pass the heritage of their faith to their children. The next steps were to bring Christian tutors into their homes, and then, a little later on, to sponsor local "church schools" at the congregational level.

¹J. White, "Sabbath-Keepers' Children," *RH* 10 (August 20, 1857): 125-26; (August 27, 1857): 133-34; and (September 3, 1857): 141.

²J. White, "Sabbath-Keepers' Children," *RH*, 10 (August 20, 1857): 125.

Home Schools and Experiments

In the second stage of educational awareness, Sabbatarian Adventists endorsed home schools and experimented with types of church schools. In the early 1850s, a number of Sabbatarian Adventists began to look for suitable teachers, preferably those of their own faith, who would come into the home and teach their children.¹ According to Washington Morse, the sentiment prevailing among Seventh-day Adventists, during the years 1853-54, was to educate their children "under the supervision of those of the same faith, than was possible in the public schools." Accordingly, he recalled "many instances of home schools among our people." Morse reported that this custom lasted "for two years or so." Then it was abandoned and children were again sent to public schools.²

As far as can be ascertained, the first recorded Adventist home school opened in 1853, at Aaron Hilliard's home in Buck's Bridge, New York. Martha Byington (figure 1) is credited for teaching the first Adventist elementary school in 1853. She was the daughter of John Byington, the first General Conference president. She taught for one school year. The home school registered an enrollment of seventeen, including the families of Aaron Hilliard, Henry Hilliard, Penoyer, Crosbie, and Peck.³ The next school year (1854), the school moved to

¹See Edson White, "The Early Schools among Seventh-day Adventists in Battle Creek," *The Student Movement* 10 (May 1924): 5.

²Washington Morse, "Items of Advent Experience during the Past Fifty Years—No. 6," *RH* 65 (November 6, 1888): 689-90.

³See *The Student Movement*, April 6, 1933, and April 5, 1934. See also Grace Amadon, "The First President of the General Conference: John Byington,



Fig. 1. Martha Byington Amadon

Henry Hilliard's home, and Lucinda Paine became the teacher. John Fletcher Byington, Martha's brother, taught the school in 1855.¹ Meanwhile, two other home schools were operated in 1854, one at Jackson, Michigan, and the other in the home of Josiah Hart, an Adventist pastor, at Northfield, Vermont.² Hart

Farmer-Preacher," *RH* 121 (June 22, 1944): 7; Keld J. Reynolds, "First Fifty Years of Adventist Education," *RH* 130 (December 17, 1953): 18; Lillian Adams, [Ethel Young], "Behold the Stone!" *The Quarterly: Official Publication of the St. Lawrence County Historical Association* 15 (October 1970): 14; Brown, *Chronology*, 7.

¹Ibid.

²Reynolds, "First Fifty Years," 18; see also Adams, 14; Arthur W. Spalding, *Origin and History of Seventh-day Adventists* (Washington, DC: Review and Herald, 1961), 1:411; Brown, *Chronology*, 7, 63.

refused to send his children to public school, believing that the Lord was soon to come and that his children needed more spiritual education than the local public school could provide. Accordingly, Hart employed Mary Baker to teach his four children. Two of the students who attended this school were Russell A. Hart and his brother, Sydney.¹

Records of the first experiment at home schooling in Battle Creek are conflicting, but there is no evidence of any Adventist school being operated in Battle Creek prior to the moving of the printing office to there in October 1855.² This establishes 1855 as the earliest possible beginning date for an Adventist school in Battle Creek. James Edson White, son of James and Ellen White, claimed he was a student in the first Adventist school in Battle Creek along with his brothers Henry Nichols and William Clarence White. According to Edson White's recollection, the school started in 1856.³ The first Adventist school in

¹This information was given by Russell A. Hart to his daughter Minnie O. Fitzgerald (see Flora Williams, "Forerunners of Our Educational System," unpublished manuscript, 6, AHC).

²J. White, *Life Incidents*, 298.

³Edson White mistakenly points out 1865 as the year for the first school at Battle Creek (Edson White, "The Early Schools among Seventh-day Adventists in Battle Creek," *FGAB*, 46; this article was also printed in *The Student Movement* 10 [May 1924]: 5). Allan G. Lindsay, a recent Adventist historian, argues in his doctoral dissertation that Edson White's account "contains several inaccuracies" and 1865 as the year for the first school is one of them. According to Lindsay this "is clearly an error. . . most likely a typographical mistake; the last two digits should be reversed." Thus, the year for the first school at Battle Creek should be 1856 (Allan G. Lindsay, "Goodloe Harper Bell: Pioneer Seventh-day Adventist Christian Educator" [Ed.D. dissertation, Andrews University, 1982], 51). Because Edson White was a witness of and participant in these events, many researchers gave weight to his account.

Battle Creek was conducted by M. Osgood in a small house, close to the Black church. It ran successfully for about one year.¹ The following year, Mary Louise Morton² conducted the school in the second church building when it was erected in early 1857.³ Morton's school, thus, is significant in that it was the first held in a church building. It was not yet, however, a church-sponsored school.

Unfortunately, Morton had to move from Battle Creek, and an "anonymous woman conducted the school of twelve pupils in a kitchen."⁴ Later in 1857, Robert Holland, a former public-school teacher, initiated a private school for the children of the Seventh-day Adventists in Battle Creek. This private venture,

¹Edson White, "The Early Schools among Seventh-day Adventists in Battle Creek," *FGAB*, 46.

²Spalding mistakenly gives the name Eliza H. Morton. Eliza was only five years old in 1857, so she could not be a teacher in that year (Spalding, *Origin and History of SDA*, 115; *SDAE*, 1996 ed., s.v. "Morton, Eliza H."). Cadwallader refers to her as Louise M. Morton (E. M. Cadwallader, *History of SDA Education*, 4th ed. [Payson, AZ: Leaves of Autumn Books, 1975], 6). She is referred to as Louisa M. Morton in *The Story of Our Church*, 398, edited by the Department of Education. The woman under consideration appears to have taught at Battle Creek only for one year. Her name does not appear in the *SDAE*. The scant information known about this woman is that she had married several times and was 92 years old in 1924 when Edson White referred to her as Mary Louise Morton-Maxon-Davill [DeVal] (Edson White, "Early Schools," 46; see also Brown, *Chronology*, 63).

³Edson White, "Early Schools," 46; Vande Vere, *Wisdom Seekers*, 16; Cadwallader, *History of SDA Education*, 6; Olsen, *Origin and Progress*, 332; Spalding, *Origin and History*, 2:115.

⁴Cadwallader, *History of SDA Education*, 6; Mary Kelly-Little, "Development of the Elementary Schools of Seventh-day Adventists in the United States" (M.A. thesis, University of Washington, 1932), 9.

however, failed because of Holland's poor discipline, lack of financial support, and the critical attitude of some parents.¹

At this juncture, a number of parents began to press the leadership to establish "a good school in Battle Creek." Therefore, "a duly authorized effort" was made in 1858 in Battle Creek. "It was planned that a school should be conducted by one in whom all the church had confidence, who could be depended upon to enforce strict discipline."² So, on January 14, 1858, James White announced in the *Review and Herald* that John Fletcher Byington, Martha's brother and son of John Byington, the first General Conference president, was planning to begin a school "for the benefit of the children of Sabbath keepers in this place and also those abroad." The school was scheduled to open on February 1, 1858, and the reasons given for opening this school were that "much anxiety has been expressed by several brethren and sisters in other towns in regard to sending their children to a good school in Battle Creek," and "the wants of our children."³

John Byington had taught in the Buck's Bridge school during 1855. He was working at the Adventist publishing house in 1858, but desired to resume teaching. "Teaching is the business of his choice, and we expect he will teach

¹See W. C. White, "Champion Pilots in Pioneer Christian Education," unpublished Ms., Department of Education, General Conference of Seventh-day Adventists, 1; Cadwallader, *History of SDA Education*, 6.

²W. C. White, "Pioneer Pilots in Christian Education," *FGAB*, 26.

³James White, "School at Battle Creek," *RH* 11 (January 14, 1858): 80.

an excellent school," wrote James White.¹ The future of a school seemed promising, and James White encouraged interested readers to write immediately. Apparently, the leaders of the Battle Creek church did not want a repeat performance of Holland's school with its poor student management and discipline problems. As a reaction to the mistakes and criticism associated with the previous school, James White advertised that all youth and children enrolled in that school "will have to comply with the rules of the teacher" and "the wishes of the committee." This school was not strictly a local affair. A committee, selected from the church members, was set up to deal with school matters, indicating the school was no longer a private, select school. This implied that the teacher would be supported in his discipline by a group charged with some administrative oversight of the school. Students were to comply with teacher and committee regulations both "out of school as well as in school."² This meant that student behavior was to be a joint concern of the parents, teacher, and school committee. The school term was to begin February 1, 1858, and, although the Adventist denomination was not yet formally organized, it was hoped that this new school would be a denominational school, with students coming from abroad. Since students were expected from outside Battle Creek, boarding accommodations were also promised. Expected support, however, came slowly and the school was not ready to open as soon as intended. It was not until "the

¹ibid.

²ibid.

second Monday of November 1858" that the school finally opened for a twelve-week term. The tuition fee for the term was two dollars and twenty-five cents per student.¹

The school was reported to be of "some size." Ironically, those who criticized Holland's lax discipline criticized John Byington for exercising strict discipline.² Criticism and lack of cooperation on the part of some parents forced Byington to quit teaching, and soon the school closed indefinitely.³ Had Byington's school been successful, it probably would have been the direct forerunner of Battle Creek College.

All these failed school attempts disappointed James White in such a way that in 1861, when William Russell proposed opening another school in Battle Creek, White replied:

We have had a thorough trial of a school at Battle Creek, under most favorable circumstances, and have given it up, as it failed to meet the expectations of those interested. We therefore wish to be excused from acting any part in reference to your enterprise.⁴

The city of Battle Creek may have sensed the struggles of the Adventists in establishing a school, because the city built a public school in the center of the Adventist section of town and staffed it with well-qualified teachers who earnestly

¹C. Smith and J. P. Kellogg, "A School in Battle Creek," *RH* 12 (October 14, 1858): 168.

²Cadwallader, *History of SDA Education*, 7.

³*Ibid.*

⁴[J. White], editorial note to "William Russell," *RH* 18 (September 24, 1861): 134.

endeavored to operate the school in a manner acceptable to the Adventists.¹ Church members enrolled their children there and were quite pleased as long as the children remained at the elementary level. But, when they finished the elementary school and went to the public high school, immoral and irreligious influences again became a source of perplexity and concern for Adventist parents. Although some time passed before Seventh-day Adventists made another attempt at education in Battle Creek, the stage was set for new developments.

Meanwhile, in 1864, a new church school opened at Monterey, Michigan, a town not far from Battle Creek. The school was conducted in a vacated church building. Ambrose Coventry was the teacher, but poor discipline and lack of government brought failure for this organized but ill-fated effort.² With determination, the people at Monterey decided to try again, and, some time during 1865 or 1866, the school was reopened. This time the school was taught by Harriet K. Buck in her father's home.³ This school set a precedent in that it

¹Cadwallader, *History of SDA Education*, 7; W. C. White, "Pioneer Pilots in Christian Education," *FGAB*, 26; Edson White, "The Early Schools among Seventh-day Adventists in Battle Creek," *The Student Movement* 10 (May 1924): 5.

²John Byington Buck to Flora H. Williams, September 28, 1927, in "Forerunners of Our Educational System: Sources," a collection of letters gathered by Flora Harriet Williams, AHC (hereafter cited as Flora H. Williams Sources Collection); Brown, *Chronology*, 8.

³John Byington Buck to Flora H. Williams, September 28, 1927, Flora H. Williams Sources Collection. Harriet K. Buck was later known as Hattie Runnery.

was managed by a church committee. Even though the school was held in a private home, the church was directly tied to the process of government.¹

Another important church school operated on F. W. Mace's "Hillside" farm at Amherst, New Hampshire. The exact date of its opening and closing is unknown, but Hannah Hartshorn was in charge of the school in 1865.² This school was considered by some to be a "first class school." But, most importantly, it was the first regular boarding school. A large three-story building was located on the farm. This building had a large hall on the ground floor which was used for both church and school. The two upper floors contained fourteen rooms that were used as a boarding facility for students, one of which came from as far away as Iowa.³ This school was not a denominational school but it was run by Adventists.⁴ Unfortunately, problems developed when the teacher, Hannah Hartshorn, began to get fanatical for what she believed to be health reform. According to Carrie Mace, F. W. Mace's daughter, the teacher "would not allow them [the students] any milk, eggs, salt, or sugar and of course ran the

¹Ibid.

²A. T. Robinson to Flora H. Williams, n.d., Flora H. Williams Sources Collection; Brown, *Chronology*, 8.

³Flora H. Williams, "Forerunners of Our Educational System: Sketches Relating to Our First Schools," n.p., n.d., p. 15, AHC.

⁴O. O. Farnsworth to Flora H. Williams, June 6, 1939, Flora H. Williams Sources Collection. When Carrie Mace was married, she became Mrs. O. O. Farnsworth.

school into the ground.”¹ Eventually the school was closed. The first schools had an unhappy experience, but the stage, however, was slowly being set for a denominationally sponsored school.

Denominational Schools

The third stage of Adventist educational development began with the establishment of a denominational school at Battle Creek. Goodloe Harper Bell had established himself as a teacher with fifteen years of successful teaching experience when he came to Battle Creek in 1867 for treatment of his health.

Soon after his conversion to the Adventist message, Bell expressed a desire to help in the education of the Adventist children. In his association with the youth employed by the *Review and Herald* office, he became known for his ability in explaining the difficulties of arithmetic and grammar. Some of the youth appealed to their parents to secure Bell as their teacher. In harmony with the requests of the people, he began teaching a grammar class. Maud Sisley-Boyd, a student in Bell's first class, recalled that "Professor G. H. Bell started a class in grammar which was held on his front lawn under a wide spreading tree. . . . My sister and I were among the first enrolled."² Thus, in 1867, Bell opened a "select school" in Battle Creek with twelve students "from about sixteen to twenty years of age," including J. Edson White, William Clarence White, John Harvey Kellogg, William Keith Kellogg, Homer Aldrich, E. R. Jones, E. C. Loughborough, and J.

¹Ibid.

²Maud Sisley-Boyd to Mary Kelly-Little, April 16, 1931, quoted in Mary Kelly-Little, "Development of the Elementary Schools," 12.

Byron Sperry.¹ As recalled later, the quantitative report of the first enrollment at Battle Creek “was a better beginning than we had ventured to anticipate.”² Ellen White seemed to be pleased with the new development and recommended that all “the Review and Herald hands should have the opportunity of school privileges combined with their work.”³

Although this was a private school at first, Bell later told Brownsberger that the school he was conducting in Battle Creek “corresponded in every particular to what is now called a church school.”⁴ On August 18, 1868, when G. H. Bell was ready to begin the second term of his select school in Battle Creek, James White reported that “this school has thus far proved a success.”⁵ The news that “Professor Bell was the very best kind of teacher” was soon spread.⁶ When the second term opened on September 9, 1868, this select school was converted into a church school, and the Battle Creek Church hired Bell as the school

¹Corliss, on a later recollection of early incidents, reported that “a visit to the place, soon after the school opened, disclosed to the writer six or eight lads from about sixteen to twenty years of age, who were patrons of the effort.” Tradition, however, claims there were twelve students in Bell’s select school (J. O. Corliss, “Early Experiences—No. 8: Divine Providences,” *RH* 96 [March 6, 1919]: 10; and Vande Vere, *Wisdom Seekers*, 16).

²*BCC Calendar*, 1897, 15.

³Maud Sisley-Boyd to Mary Kelly-Little, April 16, 1931, quoted in Mary Kelly-Little, “Development of the Elementary Schools,” 12.

⁴Sidney Brownsberger, “Personal Experiences, Conditions, and Impressions in Connection with the Educational Work among Seventh-day Adventists,” Coll 14, Bx 1, Fld 14, AHC.

⁵J. White, *RH* 32 (August 18, 1868): 144.

⁶Corliss, “Divine Providences,” *RH* 96 (March 6, 1919): 10.

teacher and assumed financial responsibility for his salary. He was given the old *Review* building (figure 2), where he accommodated both his family and the school.¹ After only one year, however, the church felt it was too great a burden and withdrew the financial support from the school. During the 1869 school year,



Fig. 2. Bell's First School Building

Bell took the risk of working without a salary, supporting himself by charging tuition. Unfortunately, Bell was not able to continue and the school was closed for a couple of years. During this period the young men working in the publishing house and the health institute “were constantly pleading for educational

¹For a description of the condition of the building see Mary Alicia Steward, “The Beginning of Our School Work,” *RH* 101 (September 18, 1924): 29. An unsigned article reports that the school was housed successively in the first building of the *Review* and *Herald* print shop, in the church building, and in a new *Review* and *Herald* building (*SDAE*, 1996, ed., s.v. “Andrews University”).

advantages." Bell therefore decided to teach "early morning classes in penmanship, and evening grammar classes" to accommodate the students' schedules. The response of the students was positive and the courses were "eagerly attended."¹

After all those years of untiring efforts at Adventist education, Bell finally succumbed to the pressure of heavy church responsibilities and criticism from school parents. He quit teaching and even moved out of Battle Creek. On December 10, 1871, Ellen White wrote a severe rebuke to the Battle Creek Church for their treatment of Bell and his educational venture. She did not excuse Bell for his mistakes, but urged him to return to Battle Creek and teach at the school that was soon to open.² Bell replied, expressing fears and doubts about being accepted or if he could succeed, but he claimed that he was willing to follow her guidance. He replied to Ellen White: "Since you think I am needed in Battle Creek, I will come if you desire it. . . . If it is the will of the Lord, I am willing to try."³

James and Ellen White committed themselves to promoting the concept of a denominationally sponsored school, calling a meeting of the church about this in April 1872. A school committee was formed and the officers of the

¹W. C. White, "Pioneer Pilots in Christian Education," *FGAB*, 26-27.

²E. G. White, *Testimony to the Church at Battle Creek* (Battle Creek, MI: Seventh-day Adventist Publishing Association, 1872), 1-10; see also Lindsay, "Goodloe Harper Bell: Teacher," in Knight, ed., *Early Adventist Educators*, 53-55.

³G. H. Bell to E. G. White, April 9, 1872, EGWRC-AU.

General Conference of Seventh-day Adventists were brought into the planning. Members were asked if they approved the idea of the church taking hold of education, providing a location, sponsoring a school, forming an educational society, and soliciting funds to get the project underway.¹

On May 11, 1872, a school committee resolution was passed, stipulating that the General Conference Committee would take the general oversight of the school, employ suitable teachers, and raise the means for its support. The General Conference agreed with the recommendation, and the proposed school became the first denominational school. As a result, the General Conference simply adopted Bell's "select school" and set the opening date for June 3, 1872. It was emphasized this time that the school was not to be a local affair, but was for "the general benefit of the cause."²

James White's vision, however, was not an elementary or secondary school but an institution of higher education. Accordingly, he made a presentation of his views before the General Conference meetings on March 11, 1873.³ His speech resulted in "the decision to establish both the educational society and the upgraded denominational school James White had called for."⁴

¹Seventh-day Adventist Educational Society, "A School in Battle Creek," *RH* 39 (April 16, 1872): 144.

²School Committee, "The Proposed School," *RH* 39 (May 7, 1872): 168.

³J. White, "Conference Address," *RH* 41 (May 20, 1873): 181.

⁴Roy E. Graham, "James White: Initiator," in Knight, *Early Adventist Educators*, 20-21.

This venture proved to be a success, laying the foundations of Battle Creek College. Maud Sisley-Boyd stated that “this was the beginning of our educational system at Battle Creek, Michigan.”³ Bell’s efforts were the seed of Battle Creek College. “His dedication to the Adventist philosophy never faltered,” and today he is honored, along with James and Ellen White, as the founders of Battle Creek College (figure 3).⁴

The Founders of the College

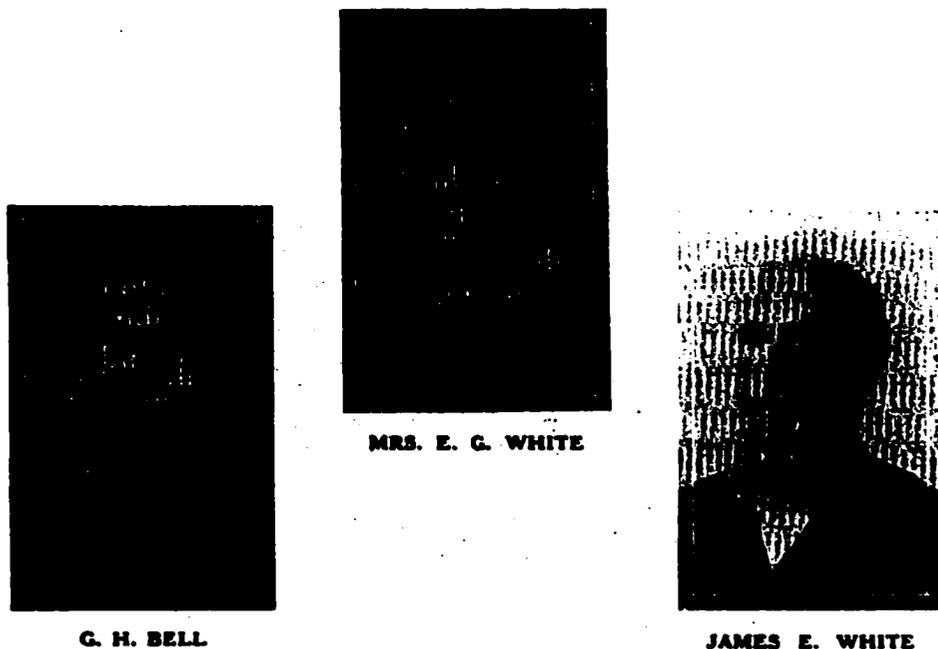


Fig. 3. Founders of the College

³Maud Sisley-Boyd to Mary Kelly-Little, April 16, 1931, quoted in Mary Kelly-Little, “Development of the Elementary Schools,” 12.

⁴Olsen, *Origin and Progress*, 337; Vande Vere, *Wisdom Seekers*, 267.

Development of Adventist Educational Purposes Prior to 1874

Throughout the promotional statements for a denominational school from 1844 to 1874, five main purposes emerged for which Battle Creek College was to be established: (1) to provide youth with positive and moral influences, (2) to train workers for the church in a short period of time, (3) to transmit biblical truths to the students, (4) to present a balanced and practical education, and (5) to provide a quality education. These purposes, examined below, were in some respects interdependent, yet formed the basis of a harmonious and balanced educational philosophy and curriculum.

To Provide Youth with Positive and Moral Influences

The question of peer influence on children was a sensitive issue among Sabbatarian Adventists soon after the disappointment in 1844, when their children faced ridicule in public schools. Although the establishment of a formal system of education was feared as a denial of their belief in the soon return of Christ, Joseph Bates, in an article entitled "Duty to Our Children," published in the *Review and Herald* in 1851, warned parents that "the salvation of their children depends on their strict attention to cultivate their minds to serve God, by precept and example."¹ This emphasis on parental responsibility resulted from their expectation of the imminent return of Christ to this earth. Recalling "those days" in 1853, Mary L. Morton, a former home-school teacher in Battle Creek,

¹Joseph Bates, "Duty to Our Children," *RH* 1 (January 1851): 39.

noted later that “school life was a real burden to us as young people, because of the contempt heaped upon us, but we endured, expecting the Lord to come soon and take us home.”¹ The educational objective of Bates was, therefore, one of protection and preparation of the youth in the Advent movement for the second coming.

The emphasis of Ellen White, in 1854, was similar to that of Joseph Bates. In an article published in the *Review and Herald* entitled “Duty of Parents to Their Children,” she reminded parents of their tremendous responsibility in the protection and salvation of their children, emphasizing the moral education of children at home.² James White strongly agreed, saying that “our children may be separated from the poisonous influence of both school and street association.”³ He also advised parents in every church to unite efforts with a “pious and devoted teacher” to instruct children “in the path of virtue and holiness.”⁴ This idea of preservation from corrupting influences contributed to the emergence of early Adventist home schools and became one of the purposes of Battle Creek College. Recollections of Washington Morse reveal that during those early years, particularly in 1853-54,

¹Morton quoted in J. R. Patterson, “Seventy-four Years a Seventh-day Adventist,” *RH* 104 (July 7, 1927): 2.

²E. G. White, “Duty of Parents to Their Children,” *RH* 6 (September 19, 1854): 45-46.

³J. White, “Sabbath-Keepers’ Children,” 125.

⁴*Ibid.*

the sentiment prevailed quite largely among Seventh-day Adventists that their children should be educated more directly under the supervision of those of the same faith, than was possible in the public schools. In conformity with this idea, there were many instances of home schools among our people.¹

By the time when the first denominational school was established, the same sentiment prevailed among the members of school committee in Battle Creek. They noted that, in addition to biblical instruction, students would need “the other advantage” of a Christian education, which would be “the society and influence of those of like faith.”² G. I. Butler, General Conference president, argued that a school “controlled by our people” could avoid “those influences which are so common and injurious in the majority of the schools of the present day.”³

Another aspect of this issue dealt with the influence that the local community or church would have on the school and the school on them. James and Ellen White took a stance against the location of the college in Battle Creek on the basis that the Battle Creek congregation would not be a good influence upon young Sabbath keepers.⁴ After making numerous public statements about the need to improve the spiritual condition of the Battle Creek Church, James

¹Morse, “Items of Advent Experience,” 689.

²School Committee, “The Proposed School,” *RH* 39 (May 7, 1872): 168.

³G. I. Butler, “Our School at Battle Creek,” 197.

⁴J. White, “Denominational School,” *RH* 40 (August 6, 1872): 60-61; *idem*, “Statements and Suggestions,” *RH* 40 (July 23, 1872): 44-45; and, *idem*, “Organization,” *RH* 42 (August 5, 1873): 60-61.

White urged conferences to send consecrated workers to Battle Creek to take charge of the work. When positive changes occurred, he endorsed the school. He maintained, however, that there were too many institutions at Battle Creek, and he counseled the church leaders to locate the school elsewhere.¹

Some persons in the church and the community reacted and expressed concern about the influence of students upon the community, as well as upon other students. To solve this problem, a resolution was made which has stayed with Adventist schools throughout their history.

Resolved, That while steps should be taken to secure a good moral influence in the community where the school shall be located, as a safeguard to its best interests, some provision should also be made to guard the community (as well as the school) against evil influences which may be imported in the persons of unsanctified and ungovernable pupils; and we therefore recommend that those who have charge of the school shall require a certificate, from proper sources, that the applicants for admission are persons suitable to be received into the school, and that whenever their course is detrimental to the school, or the community, they shall be promptly discharged.²

To Train Workers for the Church in a Short Period of Time

The first article, regarding the establishment of a denominational school, appeared in the *Review and Herald* on April 16, 1872, was entitled "A School in Battle Creek." In this article, questions were raised that had been discussed

¹J. White, "Statements and Suggestions," *RH* 40 (July 23, 1872): 44-45; idem, "The Cause at Battle Creek," *RH* 42 (December 30, 1873): 20.

²G. I. Butler, "Proceedings of the Eleventh Annual Meeting of the General Conference of Seventh-day Adventists," *RH* 41 (March 11, 1873): 108.

about two weeks earlier in a meeting called by James and Ellen White.¹ The questions centered around whether, as a people, they should have a denominational school. The need of workers made it imperative that such a school should be established. Therefore, the objective for which the school was to be established was, "in the shortest, most thorough and practical way, to qualify young men and women, to act some part, more or less public, in the cause of God."² In the expression of this objective was bound the dynamic yet dangerous tension which would ever remain an ingredient of Adventist educational philosophy. That is, the tension between shortness and thoroughness. Thoroughness included more than biblical studies. It included courses not only in English and foreign languages, but courses intrinsic to the classical studies were also viewed as part of a proper education. This tension was to have major implications which will be noted in the following chapters. It would take about thirty years before the tension would reach some sort of balance in Seventh-day Adventist education, due in great extent not only to the mediating influence of Ellen White, but also to failure experiences.

The founders of the college were convinced that the school should train workers for the church in as short a period as possible. On May 7, 1872, the school committee reported that "there are persons all through our ranks, who have come to years of maturity, who have convictions that they ought to do

¹"A School in Battle Creek—Seventh-day Adventist Educational Society," *RH* 39 (April 16, 1872): 144; see also Cadwallader, 24.

²"A School in Battle Creek," *RH* 39 (April 16, 1872): 144.

something to directly forward the glorious and important cause in which we are engaged.”¹ James White emphasized that the school was to prepare young men and women “to proclaim the third angel’s message” and “to be laborers in this great work,” but not to give “a long course of thorough education.”² Ellen White expressed the same sentiments about “those who are just entering the ministry,” and suggested that students “would be very much benefitted by only a few months’ instruction at such a school.”³ The school committee described the college’s goal in these words: “the object of which [a denominational school] shall be in the shortest, most thorough and practicable way, to qualify young men and women, to act some part, more or less public, in the cause of God.”⁴

To carry on the fulfillment of this purpose, the school committee decided to open a school on June 3, 1872. The school administrators, however, already anticipating the pressure of enrollment statistics as evidence of success, announced that, “of course, those who have no such objective in view, but who wish merely to acquire an education under the advantages and in the society here offered, are at perfect liberty to attend.”⁵

¹School Committee, “The Proposed School,” *RH* 39 (May 7, 1872): 168.

²[J. White], “Conference Address,” *RH* 41 (May 20, 1873): 181.

³E. G. White, *Testimonies*, 3:160.

⁴Seventh-day Adventist Educational Society, “A School in Battle Creek,” *RH* 39 (April 16, 1872): 144.

⁵“The School,” *RH* 39 (May 14, 1872): 176.

G. I. Butler, the General Conference president, believed that the curriculum should be flexible enough to accommodate “hundreds of our people to take three, six, twelve, eighteen, twenty-four months’ schooling, as soon as they can consistently do so.”¹ Inadvertently, however, seeds of division were implanted within both the philosophy and the curriculum. While stressing short-term education, it was inferred by the administration and instructional staff that the program would allow for continuous and more lengthy courses to accommodate various educational needs. They would soon discover that the appeal of prestigious, lengthy courses would mitigate against the short-term courses.

To Transmit Biblical Truths to Students

When the school committee set the time for the opening of the school on June 3, 1872, they explained that the school was intended for mature persons within the Adventist church who were convinced that “they want immediately to acquaint themselves thoroughly with the teachings of the Bible in reference to those great truths which pertain to this time.”² Although the school committee proposed to make provisions for instructions in all branches of education, they

¹G. I. Butler, “What Use Shall We Make of Our School?” *RH* 44 (July 21, 1874): 45.

²School Committee, “The Proposed School, *RH* 39 (May 7, 1872): 168.

clearly stated that the instruction on the different points of Bible truth constituted “the point which this school is especially designed to meet.”¹

With this purpose in mind, and following the same philosophy Ellen White presented earlier in “Proper Education,”² James White proposed that “a thorough course of instruction in the fundamental principles of the faith and hopes of Seventh-day Adventists” would be “one of the principal objects of such a school.”³ It is clear, then, that the founders of Battle Creek College intended to include in the curriculum a strong emphasis on the Bible, and to instruct every student in the fundamental concepts of the Seventh-day Adventist Church.

To Present a Balanced and Practical Education

Clearly, the leadership of the church envisioned a school which included practical subjects in the curriculum, providing for a balanced development of the mental, physical, and spiritual powers. Students were to be educated to be of use to themselves, their church, and their country. In Ellen White's “Proper Education,” twenty-four of the thirty pages emphasized the importance of physical health and manual labor.⁴ Ellen White envisioned a program where

¹Ibid.

²In her closing remarks Ellen White commented that “we need a school where those who are just entering the ministry may be taught at least the common branches of education and where they may also learn more perfectly the truths of God's word for this time. In connection with these schools, lectures should be given upon the prophecies” (E. G. White, *Testimonies*, 3:160).

³J. White, “Denominational School,” *RH* 40 (August 6, 1872): 60.

⁴E. G. White, *Testimonies*, 3:131-160.

manual labor would offset the mental strain of the students. She also believed that the school should have industries where students would be able to obtain exercise at different types of work in the open air, gain a practical knowledge of business, and be able to pay for their tuition.¹ Commenting on the effect such an education would have upon the students and society at large, she penned these words:

Had there been agricultural and manufacturing establishments connected with our schools, and had competent teachers been employed to educate the youth in the different branches of study and labor, devoting a portion of each day to mental improvement and a portion to physical labor, there would now be a more elevated class of youth to come upon the stage of action to have influence in molding society. Many of the youth who would graduate at such institutions would come forth with stability of character. . . . Young girls should have been instructed to manufacture wearing apparel, . . . and thus become educated for the practical duties of life.²

Sidney Brownsberger, who became the first principal of the first denominational school in 1873, attests, in his later reminiscence, that only “a few of the leaders had glimpses of the practicability of acting upon the light that outlined the new method [Ellen White’s testimony on “Proper Education”].” He added:

That the whole man should be brought to the highest state of development was not thought a practical part of a system of popular education, or that the industries had any part to act in the methods of effecting this aim. Had we walked out by faith and acted upon the light which the Lord gave in establishing our first college at Battle Creek without doubt the plan must have succeeded finally as it is founded upon

¹ibid.

²ibid., 155-156.

truth; but by so doing it would have resulted in all probability in leading many of the SDA young people to choose to remain in the public schools.¹

To Provide a Quality Education

The founders of the college were aware that Christian education should be quality education in order to equip the workers to be clear thinkers who would rightly represent the work of the church. G. I. Butler expressed the determination of the leaders to have a “first-class school . . . second to none.”²

Accordingly, the school committee proposed in 1872,

To make provision for instruction in all branches of education, so that, while persons are equipping themselves from the armory of Bible truth, their educational deficiencies may at the same time be supplied, and they go forth, after a due course of training, prepared to wield those weapons for the advancement of the cause. On no other consideration, except to secure both these advantages, could we suppose that persons would be to the expense of coming here from a distance, instead of attending good schools nearer their own homes.³

The educational program of the college was to be thorough, and of a quality to command respect and be influential. James White, for example, believed that “the common branches of education should be thoroughly taught, and all our ministers . . . should be taught to speak and write the English language correctly.” He advocated “thorough instruction and discipline,” so “all

¹Sidney Brownsberger, “Personal Experiences,” Sidney Brownsberger Family Papers, Coll 14, Bx 1, Fld 14, AHC.

²G. I. Butler, “The Next Term of School,” *RH* 42 (November 25, 1873): 192.

³School Committee, “The Proposed School,” *RH* 39 (May 7, 1872): 168.

our men may learn how to study.”¹ It is clear, then, that the founders of Battle Creek College desired an educational institution which was academically credible, while at the same time preparing church workers with a balanced and practical education.

When the leaders of the church caught a vision of the potential of Christian education, they turned their attention to preparing ministers, teachers, and church workers. With little experience in education, they undertook a monumental venture with major implications. They would also be thrust into a dilemma between following what they believed to be divine counsels and the educational trends of the day. The leadership set forth a number of ideals and purposes before the church constituency to gain support for the new venture. During this period of perplexities, Ellen White wrote her “Proper Education” in January 1872. It was her first major statement on the principles of Christian education.² This extensive statement became the basis on which the structure of the Adventist educational system would be built; it also gave a sense of direction for Adventist Christian education. Soon after the initial concepts of “Proper Education” were enunciated, both James and Ellen White committed themselves to developing a denominational college for Adventist higher education.

¹J. White, “Conference Address,” *RH* 41 (May 20, 1873): 181.

²E. G. White, *Testimonies*, 3:131-160; idem, *Fundamentals of Christian Education*, 15-46.

Establishment of Battle Creek College

It was for the new school at Battle Creek that Ellen White wrote, in 1872, her first and one of her most important and comprehensive statements on the philosophy and aims of Adventist education. With only three years of formal education, Ellen White did not claim to be prepared enough to originate such material. She called the document a “testimony,” because she said it recorded instruction that had been received from God, a factor significant to Adventist thought. This article was entitled “Proper Education.”¹

This important document embodied many fundamental principles which became the base on which the structure of the Adventist educational system was built. It covered the areas of mental, physical, moral, and spiritual education; character development, discipline, and self-control were also addressed. This concept of the balanced education of the whole person would become a hallmark of Ellen White’s writings on education over the next forty years. The fact that Adventists were to be educational “reformers” was also made evident.²

The philosophy embodied in “Proper Education” was thoroughly pragmatic. “This embraces more than merely having a knowledge of books,” Ellen White wrote.³ She felt that keeping students in school for several hours

¹Written in January 1872, it was not published until December of the same year as part of *Testimony for the Church*, No. 22. Today it can be found in E. G. White, *Testimonies*, 3:131-160; and idem, *Fundamentals of Christian Education* (Nashville, TN: Southern Publishing Association, 1923), 15-46.

²E. G. White, *Testimonies*, 3:159.

³E. G. White, *Testimonies*, 3:131.

each day all year round was unhealthy and caused them to become weary. She also asserted that students' health had vital implications to the educational process.

Rather than simply memorizing facts, this article stressed that students should be taught habits of reflection and investigation. A teacher should use a variety of different teaching methods in an effort to interest students in order to "call forth the high and noble powers of the mind."¹ Ellen White counseled to integrate manual skills, vocations, physical exercise, and practical knowledge of business with intellectual matters. Particularly, she urged that agricultural and manufacturing establishments and the teaching of various branches of home economics be connected with the school.² In concluding this article, Ellen White wrote:

Education will discipline the mind, develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God. We need a school where those who are just entering the ministry may be taught at least the common branches of education and where they may also learn more perfectly the truths of God's word for this time. In connection with these schools, lectures should be given upon the prophecies. Those who really have good abilities such as God will accept to labor in His vineyard would be very much benefitted by only a few months' instruction at such a school.³

¹Ibid., 3:131, 135, 142.

²Ibid., 3:142, 151, 153, 157.

³Ibid., 3:160. The term "common branches," in this study, refers to the subjects taught in an elementary school, such as reading, writing, spelling, arithmetic, civics, history, and geography.

In short, "Proper Education," given just as Adventists were ready to embark on the perilous road of establishing their first college at Battle Creek, Michigan, began to define the philosophy of Seventh-day Adventist education for the first time in a comprehensive way.

The concepts of "Proper Education," enunciated in January 1872, initiated a discussion that was carried on through several meetings held during that year. The school committee, after much discussion, decided that such a school was "greatly needed."¹ They also expressed an urgency "to enter upon the experiment."² In his address to the General Conference of Seventh-day Adventists, March 11, 1873, James White called for a new school to train adults for denominational service in various professions, to equip them to speak modern languages, and to prepare persons for the gospel ministry.

Probably there is no branch of this work that suffers so much at the present time as the proper education of men and women to proclaim the third angel's message. . . . Now I say we want a school. We want a denominational school, if you please; not, as I have said, to give men and women a long course of thorough education. I do not know as we have time for this. But we want a school in which the languages especially the spoken and written languages of the present day can be taught, and learned by young men and women to prepare them to become printers, editors, and teachers; and if we can do no more, where our young men that are about entering the ministry, and women, too, who are to be laborers in this great work, can be instructed thoroughly in the common branches, where their minds can be disciplined to study, where, if it is not

¹Seventh-day Adventist Educational Society, "A School in Battle Creek," *RH* 39 (April 16, 1872): 144.

²School Committee, "The Proposed School," *RH* 39 (May 7, 1872): 168.

for more than three months, our young men may have the best instruction, and may, during that time, at least learn how to study.¹

Elder G. I. Butler, president of the General Conference, also endorsed the educational venture and revealed that he considered the need for such a school to be a major priority. "The next great necessity among us is the school" said G. I. Butler. "Our cause has reached that stage of advancement when it is imminently fit to make this move. No other great undertaking is so urgent as this."²

As a result of James White's presentation and the discussion and interest which it stimulated, a resolution was passed at the General Conference session "to take immediate steps for the formation of an Educational Society, and establishment of a denominational school."³ Thus it was that James and Ellen White launched a rather decisive movement which rapidly gathered momentum resulting in the establishment of Battle Creek College in 1874, the denomination's first institution of higher education. With Sidney Brownsberger appointed as the first principal, the college was set to open August 24, 1874. Construction was begun on a three-story building to accommodate 400 students.⁴

¹J. White, "Conference Address," *RH* 41 (May 20, 1873): 181.

²G. I. Butler, "The School," *RH* 41 (April 22, 1873): 148.

³G. I. Butler, "Proceedings of the Eleventh Annual Meeting of the General Conference Seventh-day Adventists," *RH* 41 (March 18, 1873): 108.

⁴G. I. Butler, "Our Educational Society and School Building," *RH* 43 (March 31, 1874): 124; Vande Vere, *Wisdom Seekers*, 22.

Summary

Within the relatively short period of thirty years from 1844 to 1874, the Seventh-day Adventist denomination established its theological identity, basic organizational structure, and major institutional agencies. Denominational growth, however, varied within each of the three areas of development and in their relationship to each other. For example, the church's doctrinal pillars were established within the first decade after 1844, but its theological sense of global mission was not perceived until the 1870s. Likewise, the development of institutional agencies began before the official organizational structure was established. For example, the publishing work began in 1849, but the church did not officially organize itself until 1863. Again, it was not until the Adventists understood their global responsibility for missions that the church was ready to accept its responsibility for the education of its leadership. Thus, education became the last major category of institutional developments in the Seventh-day Adventist denomination.

The Seventh-day Adventist denomination sponsored its first school in 1872. By the time it founded Battle Creek College in 1874, the church had experimented with several abortive educational attempts at the elementary and secondary levels. Without experience in higher education, however, it launched into a college program for training church workers. The Adventists saw themselves as reformers and, therefore, proposed an unconventional school where Bible truth would be the center of the curriculum, where church workers could be trained in a short period of time, where the spiritual influences would be

safe for their students, where the training would be balanced and practical—in short, where quality education could be gained. The future of the school appeared to be bright. Adventist education was finally on the move. A look at the school's curriculum, particularly the religion curriculum, however, shows that a “philosophical betrayal” occurred at Battle Creek.¹

¹Vande Vere, *Wisdom Seekers*, 23.

CHAPTER II

THE HISTORICAL DEVELOPMENT OF THE RELIGION CURRICULUM OF BATTLE CREEK COLLEGE DURING THE FORMATIVE PERIOD 1874-1882

The years from 1874 to 1882 can be referred to as the formative period of Battle Creek College. During this period, the objectives, facilities, and the curriculum of the college were formally established. This chapter is divided into four sections: (1) overview of Battle Creek College history; (2) overview of the formal curriculum; (3) the religion curriculum; (4) summary.

Overview of Battle Creek College History during the Formative Period

Location and Facilities

With enthusiasm and great expectation, Battle Creek College began classes on August 24, 1874.¹ A few months later, on January 4, 1875, the college opened the doors of its new facility.² As shown in figure 4, Battle Creek

¹Vande Vere, *The Wisdom Seekers*, 25.

²J. White, "The School," *RH* 44 (September 22, 1874): 112; idem, "The Biblical Institute," *RH* 44 (October 13, 1874): 128; G. I. Butler, "The Next Term of School," *RH* 44 (December 22, 1874): 205; U. Smith, "The Opening of the School," *RH* 45 (January 8, 1875): 12.

College was a three-story, brick building above a commodious basement and capable of accommodating between four and five hundred students.¹



Fig. 4. Battle Creek College, 1874

¹*SDA Year Book*, 1884, 18.

The building was erected on a twelve-acre estate within the city limits.¹ It was located on the corner of Washington Avenue and Manchester, in front of the Health Reform Institute; with a beautiful view of the Kalamazoo River. The place was described as “retired and healthy,” within easy access of all Adventist institutions, including the church.² G. I. Butler, affirming the estimation of the general population, stated that the location was “the most beautiful site for school buildings that can be found in the city of Battle Creek”³ (see figure 5). James and Ellen White “were well pleased with the building, though sorry about the location.”⁴ Soon it became evident that the college with its new location and facilities “so convenient and near did not provide for all that was called for.”⁵ Some of the intended purposes for the college could not be put into practice,

¹Spalding reports that the original tract where the college was built was of “thirteen acres,” which later was reduced to seven acres by selling “five or six acres on the south and west for residence lots” (Spalding, *Origin and History*, 2:119-120). Earlier sources, however, affirm that the original tract was 12 acres (see G. I. Butler, “Our New School Grounds,” *RH* 43 [January 6, 1874]: 29; *BCC Catalogue*, 1884, 7; S. Brownsberger, “Reminiscences,” *FGAB*, 47).

²*Ibid.*; *BCC Catalogue*, 1876, 19-20; S. Brownsberger, “Reminiscences,” *FGAB*, 47.

³G. I. Butler, “Our New School Grounds,” *RH* 43 (January 6, 1874): 29; *History of Calhoun County, Michigan* (Philadelphia: L. H. Everts & Co., 1877): 29.

⁴W. C. White, “Pioneer Pilots in Christian Education,” *FGAB*, 29. James White reported earlier, in 1873, that his wife Ellen pleaded “with the men in power at that time to purchase the Fair Grounds. And when they rejected her pleadings, she wept bitterly” (J. White, “Permanency of the Cause,” *RH* 42 (July 8, 1873): 28).

⁵W. C. White, “Pioneer Pilots,” *FGAB*, 29.

such as the principle of a balanced and practical education proposed by Ellen White in "Proper Education." This in turn would hinder the effective implementation of the college curriculum in harmony with the stated purposes of the institution.



Fig. 5. Battle Creek College Campus, 1874

Presidents and Faculty

The faculty, as listed in the college catalogues throughout the formative period, consisted of a president, a principal, a lecturer, professors, teachers, instructors, assistants, tutors, and a preceptress, a total of thirty-eight different individuals over the period. The average number per school year was fourteen faculty members. For the first year of its operation the faculty consisted of seven

full-time professors, and a few part-time teachers.¹ Among the faculty were Uriah Smith, part-time teacher of religion and editor of the *Review and Herald*; John Harvey Kellogg, head of the Health Institute and part-time teacher of the physical sciences and health; Goodloe Harper Bell, who made a major contribution to the development of English language studies; and Sidney Brownsberger, the college principal and teacher of ancient languages. By June 1880, the faculty numbered fourteen members, described as "men and women of experience and critical scholarship."²

From 1874 to 1880 the college catalogues styled James White as the titular president, and Sidney Brownsberger as the principal of the college. (See figures 6 and 7). Since James White had not been formally educated to be a college president, he felt uncomfortable with the position held. Using his influence, however, he secured in 1880 the election of Brownsberger as the new president of the college.³ Brownsberger, unlike James White, was a graduate of the University of Michigan, holding a B.A. (1869) and a M.A. (1875) in classical studies.⁴ As principal of the college, Brownsberger carried the main

¹*BCC Catalogue, 1875, 4; Cadwallader, History of SDA Education, 42; S. Brownsberger, "Reminiscences," FGAB, 47.*

²"Battle Creek College," *RH 55* (June 3, 1880): 367; *RH 58* (July 19, 1881): 63.

³Vande Vere, *Wisdom Seekers, 29.*

⁴University of Michigan, *General Catalogue of Officers and Students, 1837-1911* (Ann Arbor: University of Michigan, 1912): 58.

responsibility for the college's direction and for shaping its curriculum.¹ "In entering upon this new school," he said, "I brought with me the impressions of education inculcated by my contact with the educational system then in vogue in the schools and colleges of the land."²



**Fig. 6. James White
President, 1874-1880**



**Fig. 7. Sidney Brownsberger
President, 1880-1881**

Although Brownsberger was aware of the educational principles set by Ellen White in 1872, he had no previous experience in putting such a philosophy into practice. In September 1874, in the presence of Ellen White who read the testimony on "Proper Education" for a school-board meeting, Brownsberger

¹Vande Vere, *Wisdom Seekers*, 24.

²S. Brownsberger, "Personal Experiences," Coll 14, Bx 1, Fld 14, AHC, 6.

acknowledged that he did not know “anything about the conducting of such a school, where industries and farming are a part of the work. I would not know how to conduct such a school,”¹ he said.

Years later, remembering this episode, Brownsberger admitted: “We were painfully conscious of the inefficiency of our system in the development of character.” Moreover, he explained, Ellen White’s counsel on proper education “was so far in advance of the ideas of education then universally entertained and practiced that it was impossible for them [the faculty] to act immediately upon the light given.”² “It seemed impossible for us to break from the old methods and impressions of what constituted an education.”³

Brownsberger found himself increasingly frustrated. The pressure to reform the curriculum weighed heavily. In a letter to a friend, he wrote: “I must have a change from my work at the college, or I shall be good for nothing in any capacity to the cause.”⁴ Suddenly, in a school assembly on May 16, 1881, Brownsberger resigned before the school year ended. Meanwhile, the board of trustees requested C. W. Stone to act as principal for the rest of the 1880-81 school year.⁵ On July 24, 1881, Canadian born Alexander McLearn (figure 8),

¹W. C. White, “Pioneer Pilots,” *FGAB*, 29.

²S. Brownsberger, “Personal Experiences,” 7.

³*Ibid.*, 6.

⁴Johnson, “A Closer Look at the Early Life of Sidney Brownsberger,” 39.

⁵BCC Bd Min, May 16, 1881.

the first and only non-Seventh-day Adventist to hold the post, became president of Battle Creek College.¹ McLearn, a Baptist minister, trained at Prince of Wales College and Newton Theological Seminary, held a Doctor of Divinity degree.



Fig. 8. Alexander McLearn
President, 1881-1882

Although, he claimed to be a “young convert,” he never did officially joined the denomination.² James White was pleased with the nomination of McLearn, he wrote, “Brother McLearn is a highly educated Christian gentleman. He has made

¹BCC Bd Min, July 24, 1881; Vande Vere, *Wisdom Seekers*, 42. McLearn had a D.D. degree and was described by Smith as “a man of years and thorough culture” (U. Smith, “The College,” *RH* 58 [August 2, 1881]: 88); James White also commended McLearn as “a highly educated Christian gentleman. . . . We should be pleased to see him holding a position of importance in the cause” (J. White, “Spring Arbor Camp-Meeting,” *RH* 57 [June 7, 1881]: 360).

²J. White, “Spring Arbor Camp-Meeting,” *RH* 57 (June 7, 1881): 360; Uriah Smith, “The College,” *RH* 58 (August 2, 1881): 88.

great sacrifices in coming with us. We should be pleased to see him holding a position of importance in the cause."¹ Ellen White felt differently about the matter. She said that "in their enthusiasm, some . . . had given him [McLearn] undue confidence and praise."²

Soon after his arrival, McLearn began to have personality conflicts with Bell. The essence of the problem between McLearn and Bell, however, encompassed their personal philosophies and views regarding the true mission and objectives of the college. The tensions and struggles in connection with the college "came to a crisis" in such a way that with "feelings of sadness and distress," the board of trustees announced that "after carefully viewing the matter from every standpoint," they had finally decided to close the College.³ On September 12, 1882, Battle Creek College suspended operations.

Purposes

From the time the college was first proposed to the time of the first annual catalogue, the purposes for the college underwent several changes. As stated in the first Battle Creek College catalogue:

The founders of Battle Creek College have deemed it necessary, for the better protection of our sons and daughters, to establish this school in which moral and religious influences are made of first importance. This is here done by shielding them from the base influences that undermine the

¹J. White, "Spring Arbor Camp-Meeting," 360.

²E. G. White, *Testimonies*, 5:92.

³G. I. Butler, "Unpleasant Themes: The Closing of Our College," *RH* 59 (September 12, 1882): 586.

character in many of our institutions of learning, without urging upon any person special religious views.¹

The college catalogues of the formative period described three major principles controlling the administration of the college: first in importance were the moral and religious influences;² second, the protection of students from those influences that undermined the character of students in many other institutions of learning; and third, thoroughness in education which was identified as forming “the leading feature in the labors of the Faculty.”³ In pursuing these purposes, however, the faculty aimed to discourage “in students the spirit of sectarian exclusiveness.”⁴ As the college catalogue stated, “the managers of this College have no disposition to *urge* upon students sectarian views, or to give such views any prominence in their school work.”⁵ “It is true,” they admitted, “that this school was brought into existence by the Seventh-day Adventists”; yet, “there is nothing in the regular courses of study, or in the rules and practice of discipline, that is in the least denominational or sectarian. The biblical lectures are before a class of only those who attend them from choice.”⁶

¹*BCC Catalogue*, 1875, 6.

²*Ibid.*; G. I. Butler, “What Use Shall We Make of Our School?” *RH* 44 (July 21, 1874):45.

³*BCC Catalogue*, 1876, 5-6.

⁴*Ibid.*, 1875, 23.

⁵*Ibid.*, 1879, 6.

⁶*Ibid.*, 1877, 10.

Judging by the stated purposes, however, the college seemed to be successful.¹ When G. I. Butler became the president of the board of trustees, he said: "For several years, we flatter ourselves, our College did comparatively a good work." However, he admits, this apparent success was marked by "having a constant battle with opposing influences."² For at the end of the formative period, in December 1881, Ellen White warned the conference delegates and leading workers of the "danger that our college will be turned away from its original design."³ In fact, she added, "Our college stands today in a position that God does not approve. . . . The object of God in bringing the college into existence has been lost sight of."⁴

Rules and Regulations

A study of the rules and regulations of Battle Creek College as printed in each annual catalogue during the formative period reveals a general trend toward "the most rigid discipline."⁵ Strict rules governed the students in their daily life. To secure compliance with the rules and regulations of the college, "a wise and effective discipline is maintained; not tyrannical or exacting, but firm

¹Ibid., 1880, 6.

²G. I. Butler, "Unpleasant Themes: The Closing of Our College," *RH* 59 (September 12, 1882): 586.

³E. G. White, *Testimonies*, 5:21.

⁴Ibid., 5:27, 33.

⁵"Battle Creek College," *RH* 55 (June 3, 1880): 367.

and parental, with the use of penalty, indispensable and beneficent penalty.”¹ In 1879 the college catalogue reiterated that “discipline is rigid.”²

Thus, in order to attract students, the college advocated high religious principles and a highly restrictive discipline.

The great difference between the government of Battle Creek College and that of many other schools of similar grade, is not found so much in the *kind* and *number* of the limitations to the students' conduct, as in the *rigid enforcement of these regulations*.³

Although the college advocated a coeducational system, the regulations relating to the social life of the students, particularly the social contacts with the opposite sex, were also rigid and strict.⁴ Even the faculty of the college were under the strongest obligation to comply with the published regulations, particularly those in regard to courtship and flirtation.⁵ However, in 1881, when McLearn became president of the college the discipline was relaxed. He gave students “permission to violate the rule relating to the association of the sexes by encouraging a laxity in discipline.”⁶ The majority of students and faculty

¹*BCC Catalogue*, 1876, 6.

²*Ibid.*, 1879, 6.

³*Ibid.*, 1880, 9.

⁴Reynolds says that “twenty lines, or one fourth of the catalog space devoted to regulations, were given over to rules governing boy-girl association” (Keld J. Reynolds, “A Seventh-day Adventist College Seventy-five Years Ago,” *The Journal of True Education* 12 [April 1950]:17).

⁵BCC Bd Min, March 22, 1879.

⁶*Ibid.*, January 5, 1882; S. Brownsberger, “Notes and Incidents, Coll 14, Bx 1, fld 13, AHC, 7.

espoused this lax behavior which caused disapproval and censure by the board of trustees.¹

Hodgen, commenting on the rules and regulations of the formative period, said that Battle Creek College adopted conventional rules of conduct in order to be accepted both "by a membership not wishing to found a deviant school and become socially outcast and by local residents who wanted an institution they could understand."² Ellen White also reproached the college administrators about school discipline. She said, "If you lower the standard in order to secure popularity and increase of numbers, and then make this increase a cause of rejoicing, you show great blindness." She continued, "It is [rather] the degree of moral power pervading the college that is a test of its prosperity."³

Enrollment

When the school began classes on August 24, 1874, James White announced that "our school, during the fall term, promises to be quite full."⁴ One week later, the *Review and Herald* reported an enrollment of 100 students.⁵ By the time the college moved to its new building, at the beginning of the second

¹Ibid.

²Maurice Hodgen, *School Bells & Gospel Trumpets: A Documentary History of Seventh-day Adventist Education in North America* (Loma Linda, CA: Loma Linda University Library, 1978), 4.

³E. G. White, *Testimonies*, 5:31.

⁴J. White, "The School," *RH* 44 (August 25, 1874): 76.

⁵"Text Books," *RH* 44 (September 1, 1874): 88.

(winter) term on January 4, 1875, the enrollment had reached a total of 125 students.¹ Later in 1875, the college catalogue reported a total enrollment of 289 students.²

Despite the growth, Brownsberger was not yet satisfied. At the end of the fall term in 1875, he said that "the attendance is not as good this term as it should be."³ He also noted that "one-fifth" of the students attending the fall term were from "families not in the Advent faith."⁴ The college was coeducational. In the collegiate department for the year 1874-75, thirty-eight women and thirty-six men made up a total of seventy-four college students.⁵

The college catalogues of the formative period, as shown in table 1, reported a steady growth that went from 289 students in 1875 to 490 in 1881. Amazed by these records, W. L. Smith, an observer of the educational trends in Michigan, reported that the college had grown "during the past five years of its existence, in a manner unparalleled in the history of any denominational school."⁶

¹S. Brownsberger, "Reminiscences," *FGAB*, 47.

²*BCC Catalogue*, 1875, 16.

³S. Brownsberger, "Battle Creek College," *RH* 46 (December 9, 1875): 181.

⁴*Ibid.*

⁵*BCC Catalogue*, 1875, 7-9.

⁶Vande Vere's Collection, "The Wisdom Seekers," Coll 4, Bx 7, Fld 2, AHC. See also *BCC Catalogue*, 1880, 6.

Table 1.—Student enrollment at Battle Creek College during the formative period, 1874-83

Date	College	Secondary	Elementary	Total
1874-75		55	55	110
1875-76	74	185	30	289
1876-77	55	183	29	267
1877-78	67	196	34	297
1878-79	94	324	60	478
1879-80				425
1880-81	52	353	84	489
1881-82	19	398	73	490
1882-83	Closed	during	the 1882-83	school year

SOURCE: *BCC Catalogues, 1875-1881*. (Information for blank spaces is not provided in the catalogues).

In June 1879, another milestone was reached in the progress of the institution. The first graduates completed their courses of study. Eli B. Miller received the first Bachelor of Science (B.S.) degree; and George A. Carpenter, Edith Sprague, and Annie E. Boyd received diplomas of graduation in the Normal or Teacher's course.¹ Upon that historic occasion, June 21, Uriah Smith delivered the baccalaureate sermon. Three days later, June 24, Brownsberger addressed the graduating class and, after Uriah Smith presented a brief history of the school, he awarded diplomas to the four graduates.² For each of the next

¹"Battle Creek College: Commencement Exercises," *RH* 54 (July 3, 1879): 12; *BCC Catalogue, 1880*, 46.

²*Ibid.*, 9-20, 12.

two years the graduating class numbered ten students, with Alph H. Wood being the first to graduate with a B.A. from the classical course.¹

Overview of the Formal Curriculum during the Formative Period

In operating their first college, Adventists were neither original nor unique. The college administrators adopted the conventional courses of study typical of other denominational colleges of their time. In other words, the programs of the college were organized according to the curriculum that was usually taught in the colleges and universities of the time.² The first annual catalogue expressed that the board's earnest desire was "to adapt the branches taught and the methods of instruction to the wants of the large majority who attend this institution."³ Battle Creek College rapidly developed into a liberal arts college and built its curriculum around the classical languages and literature, while neglecting the reform ideals that centered on the curricular primacy of the Bible and religion.⁴

The college catalogues reveal the evolution of courses and departments during the formative period. Battle Creek College offered courses mainly from

¹*BCC Catalogue*, 1880, 46; 1881, 46.

²*Ibid.*, 1876, 23.

³*Ibid.*, 1875, 2 ¾.

⁴George R. Knight, "Seventh-day Adventist Schooling in the United States," in Thomas C. Hunt and James C. Carper, eds., *Religious Schools in the United States, K-12: A Source Book* (New York: Garland, 1993), 100. For a discussion of the curricular development of Battle Creek College, see George R. Knight, "Battle Creek College: Academic Development and Curriculum Struggles, 1874-1901," unpublished paper, AHC, 1979.

three departments: the collegiate department, the normal department, and the biblical department.¹ A medical department was inaugurated in 1877,² and a business department in 1879.³

Collegiate Department

The courses of study in the collegiate department⁴ during the formative period were arranged in two basic divisions, the prestigious classical course, which led to a B.A.;⁵ and the English (later, "scientific") course, which led to a less esteemed B.S.⁶

Classical Course

The classical course, regarded as "the highest branches,"⁷ was based on the ancient classical languages (Latin and Greek) and the classical authors. As shown in table 2, the classical course, from 1874 to 1876, required five years of

¹*BCC Catalogue*, 1877, 36. The 1877 college catalogue is the first one in which the curricula were arranged into departments of instruction that formed "the basis of a general classification of the students."

²*BCC Catalogue*, 1878, 44.

³*ibid.*, 1879, 38.

⁴In the 1880 catalogue, the collegiate department was referred to as the department of arts and sciences (*BCC Catalogue*, 1880, 7).

⁵*BCC Catalogue*, 1876, 25.

⁶*ibid.*

⁷*ibid.*, 1875, 2¾.

Table 2.—Classical course, 1874-81

	Term	1874-75	1875-76	1876-77	1877-78	1878-79	1879-80	1880-81
First Year	Fall	Latin Greek Algebra	Latin Greek Algebra	Latin Greek Physiology	Latin Greek Physiology	Latin Greek Physiology	Latin Greek Geometry	Latin Greek Geometry
	Winter	Latin Greek Algebra	Latin Greek Algebra	Latin Greek Physiology	Latin Greek Physiology	Latin Greek Physiology	Latin Greek Geometry	Latin Greek Geometry
	Spring	Latin Greek Algebra	Latin Greek Algebra	Latin Greek Elocution	Latin Greek Elocution	Latin Greek Elocution	Latin Greek Geometry	Latin Greek Geometry
	Summer						Latin Greek Botany	Latin Greek Botany
Second Year	Fall	Latin Greek Physiology	Latin Greek Physiology	Latin Greek Rhetoric	Latin Greek Rhetoric	Latin Greek Rhetoric	Latin Greek Botany	Latin Greek Botany
	Winter	Latin Greek Physiology	Latin Greek Physiology	Latin Greek Rhetoric	Latin Greek Rhetoric	Latin Greek Rhetoric	Latin Greek Physiology	Latin Greek Physiology
	Spring	Latin Greek Philosophy	Latin Greek Botany	Latin Greek Rhetoric	Latin Greek Rhetoric	Latin Greek Rhetoric	Latin Greek Physiology	Latin Greek Physiology
	Summer						Latin Greek Geology	Latin Greek Geology
Third Year	Fall	Latin Greek Philosophy	Latin Greek Philosophy	Latin Philosophy Geometry	Latin Philosophy Geometry	Latin Philosophy Geometry	Latin Philosophy Trigonometry	Latin Philosophy Trigonometry
	Winter	Latin Greek Botany	Latin Greek Philosophy	Greek Philosophy Geometry	Greek Philosophy Geometry	Greek Philosophy Geometry	Greek Trigonometry Philosophy	Greek Trigonometry Philosophy

Table 2—Continued.

	Spring	Rhetic Greek Botany	Rhetic Greek Philosophy	Greek Philosophy Geometry	Greek Philosophy Geometry	Greek Philosophy Geometry	Greek Trigonometry and Geometry Philosophy	Greek Trigonometry and Geometry Philosophy
	Summer						Latin Geometry Astronomy	Latin Geometry Astronomy
Fourth Year	Fall	Greek Rhetic Geometry	Latin Rhetic Geometry	Latin Chemistry Trigonometry	Latin Chemistry Trigonometry	Latin Chemistry Trigonometry	Latin Natural Theology History	Latin Natural Theology History
	Winter	Latin Chemistry Geometry	Greek Rhetic Geometry	Chemistry Trigonometry Astronomy	Chemistry Trigonometry Astronomy	Chemistry Trigonometry Astronomy	Greek Chemistry History	Greek Chemistry History
	Spring	Greek Chemistry Geometry	Greek Geology Geometry	Greek Astronomy Geology	Greek Astronomy Geology	Greek Astronomy Geology	Mental Science Chemistry History	Mental Science Chemistry History
	Summer						Mental Science Logic Reviews	Mental Science Logic Reviews
Fifth Year	Fall	Latin Chemistry Geology	Latin Chemistry Trigonometry					
	Winter	Trigonometry Logic Astronomy	Chemistry Logic Astronomy					
	Spring	Latin Greek Astronomy	Latin Greek Astronomy					

classical study. In 1877, the program was modified. It required six years of study—two preparatory and four collegiate.¹ The classical curriculum was given a prominent position in the college bulletins. It required candidates to “possess a good understanding of English grammar, geography, and the principles of arithmetic.” In addition, “a thorough examination must be sustained in these branches before entering on the studies embraced in this course.”² The classical curriculum was recommended as “indispensable” for individuals who sought to occupy “leading positions as teachers in our schools.”³ Few students, however, were enrolled in the classical course during the formative period.⁴

English Course

In addition to the classical course, the collegiate department offered an English, later “scientific,” course. As it is shown in table 3, the English/Scientific course consisted of three years of study; but in 1877 two years of preparatory courses were added. The English course was “designed for those who do not

¹ibid., 1877, 37.

²ibid.

³ibid.

⁴For example, in 1879, only one student was enrolled in this course (*BCC Catalogue*, 1880, 47). The highest number of students enrolled in this course was registered in 1878 with five in the regular four year program and twelve in the preparatory course (*BCC Catalogue*, 1879, 32).

Table 3.—English/scientific course, 1874-81

	Term	English Course 1874-75	English Course 1875-76	English Course 1876-77	English Course 1877-78	English Course 1878-79	Scientific Course 1879-80	Scientific Course 1880-81
First Year	Fall	Algebra Rhetoric History	Algebra Physiology History	Physiology Geometry Botany	Physiology Geometry English Literature	Physiology Geometry English Literature	English Geometry Botany	English Geometry Botany
	Winter	Algebra Rhetoric Botany	Algebra Physiology Botany	Physiology Geometry Geography	Physiology Geometry English Literature	Physiology Geometry English Literature	English Geometry Physiology	English Geometry Physiology
	Spring	Geometry Physiology Botany	Geometry Rhetoric Botany	Elocution Geometry Geography	Elocution Geometry Botany	Elocution Geometry Botany	English Geometry Physiology	English Geometry Physiology
	Summer						English Zoology Civil Government	English Zoology Civil Government
Second Year	Fall	English Language Physiology Geometry	English Language Rhetoric Geometry	English Language English Literature Philosophy	French Botany Philosophy	French Botany Philosophy	Latin Trigonometry Philosophy	Latin Trigonometry Philosophy
	Winter	English Language Geography Philosophy	English Language Geography Philosophy	English Language English Literature Philosophy	French Trigonometry Philosophy	French Trigonometry Philosophy	Latin Trigonometry Philosophy	Latin Trigonometry Philosophy
	Spring	English Language Geography Philosophy	English Language Geography Philosophy	English Language Study Selected Philosophy	French Zoology Trigonometry	French Zoology Trigonometry	Latin Trigonometry and Geometry Philosophy	Latin Trigonometry and Geometry Philosophy
	Summer						Latin Geometry Geology	Latin Geometry Geology

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Table 3—Continued.

Third Year	Fall	English Language English Literature History	English Language English Literature History	English Language Zoology Elective	French Zoology Chemistry	French Zoology Chemistry	Latin Natural Theology History	Latin Natural Theology History
	Winter	English Language English Literature History	English Language English Literature History	English Language Zoology Astronomy	French Chemistry Astronomy	French Chemistry Astronomy	Latin Chemistry History	Latin Chemistry History
	Spring	English Language Reviews History	English Language Reviews History	English Language Geography Astronomy	French Geography Astronomy	French Geography Astronomy	Latin Chemistry History	Latin Chemistry History
	Summer						Latin Astronomy Reviews	Latin Astronomy Reviews

desire to devote so much time to the study of language, or who for other reasons cannot do so.”¹ In the English course, modern languages and contemporary sciences were dominant. Where in the classical course, for example, Latin and Greek were required; in the English course, they might be exchanged for a modern language, such as French.²

The English course was more popular than the classical. The highest number of students enrolled in this course was in 1875, with twenty-three men and twenty-four women. In 1878, the college catalogue registered thirty-four enrolled in this program of study.

Normal Department

The normal department evolved into two basic divisions, the regular teachers' course and a special course consisting of an eight-week drill for teachers.

Teachers' Course

Inaugurated in 1875, the teachers' course consisted of four years of instruction (see table 4). An additional two-year preparatory course was added in 1879. This program was designed for the preparation of qualified teachers to increase their skills and “to send them forth, filled with the spirit of their

¹*BCC Catalogue*, 1875, 17.

²*Ibid.*, 1878, 53.

Table 4.—Teachers' course, 1874-81

	Term	1875-76	1876-77	1877-78	1878-79	1879-80	1880-81
First Year	Fall	Arithmetic English Grammar Geography Reading, Spelling & Penmanship	Arithmetic English Language Geography Reading, Spelling & Penmanship				
	Winter	Arithmetic English Grammar Geography Reading, Spelling & Penmanship	Arithmetic English Language Geography Reading, Spelling & Penmanship				
	Spring	Arithmetic English Grammar Geography Reading, Spelling & Penmanship	Arithmetic English Language Geography Reading, Spelling & Penmanship				
	Summer					Arithmetic English Grammar Geography Reading, Spelling & Penmanship	Arithmetic English Language Geography Reading, Spelling & Penmanship
Second Year	Fall	Arithmetic English Grammar Reading, Spelling & Penmanship	Arithmetic English Grammar U.S. History	Arithmetic English Language U.S. History			
	Winter	Arithmetic English Grammar Reading, Spelling & Penmanship	Arithmetic English Grammar U.S. History	Arithmetic English Language U.S. History			
	Spring	Arithmetic English Grammar Reading, Spelling & Penmanship	Arithmetic English Grammar U.S. History	Arithmetic English Language U.S. History			
	Summer					Arithmetic, Botany English Grammar	Arithmetic, Botany English Language

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Table 4—Continued.

Third Year	Fall	Algebra or Arithmetic Rhetoric U.S. History	Algebra or Arithmetic Rhetoric U.S. History	Algebra or Arithmetic Rhetoric U.S. History	Algebra or Arithmetic Rhetoric U.S. History	Algebra Rhetoric Botany	Algebra Rhetoric Botany
	Winter	Algebra or Arithmetic Rhetoric U.S. History Botany	Algebra or Arithmetic Rhetoric U.S. History	Algebra or Arithmetic Rhetoric U.S. History	Algebra or Arithmetic Rhetoric U.S. History	Algebra Rhetoric Physiology	Algebra Rhetoric Physiology
	Spring	Algebra or Arithmetic Rhetoric Botany	Algebra or Arithmetic Rhetoric Botany	Algebra or Arithmetic Rhetoric Botany	Algebra or Arithmetic Rhetoric Botany	Algebra Rhetoric Physiology	Algebra Rhetoric Physiology
	Summer					Algebra Rhetoric Civil Government	Algebra Rhetoric Civil Government
Fourth Year	Fall	English Literature Philosophy Physiology	English Literature or Geometry Philosophy Physiology Botany	English Literature or Geometry Philosophy Physiology Botany	English Literature or Geometry Philosophy Physiology Botany	Geometry English Literature Philosophy	Geometry English Literature Philosophy
	Winter	English Literature or Geometry Philosophy Physiology or Chemistry	English Literature or Geometry Philosophy Physiology	English Literature or Geometry Philosophy Physiology	English Literature or Geometry Philosophy Physiology	Geometry English Literature Philosophy	Geometry English Literature Philosophy
	Spring	American Literature or Geometry Geography Astronomy	American Literature or Geometry Geography Astronomy	American Literature or Geometry Astronomy Reviews	American Literature or Geometry Astronomy Reviews	Geometry English Literature Philosophy	Geometry English Literature Philosophy
	Summer					Astronomy Geology Reviews	Astronomy Geology English Literature

profession.”¹ To this end, “the curricula in the higher English studies of our city schools” was adopted. In 1879, school authorities admitted that “the professional work in this department has not yet taken a definite or permanent form, still much will be done to aid those designing to teach.”² One year later, however, the catalogue asserted that graduates of the normal department “are considered well prepared to instruct in our district grammar and high schools.”³

Initially, students learned teaching methods “by observation in the general class work and the practical instruction from the teachers,” as well as by occasional opportunities “to conduct the class exercises, under the supervision of the teacher in charge.”⁴ The curriculum of the teachers’ course included weekly lectures on topics “systematically treated” such as principles and methods of school government, grading and classification, objects and aims of education, school laws, history of education, and relations of teachers to pupils, parents, and society.⁵

During the formative period, the teachers’ course had the largest enrollment figures of any course of study. There were 235 students enrolled in the course in 1877, and 215 in 1878. By 1879, 152 were in the four-year course

¹Ibid., 1876, 37.

²“The Normal Department,” *CR* 3 (April 1879): 12.

³*BCC Catalogue*, 1880, 31.

⁴Ibid., 1876, 36.

⁵Ibid., 37.

instituted that year and eighty-five in the preparatory course. In 1880, 147 students enrolled in the teachers' course and 116 in the preparatory course for a total of 263. Graduates from this course received a diploma rather than a degree.¹

Special Course

In addition to the teachers' course, an eight-week drill was introduced in 1879, to be implemented at the beginning of the first term of each school year. This course included a review of the common branches² as well as instruction in teaching methods and general school management for those employed as teachers in the district schools. In 1879, the first year this course was offered, the college catalogue reported an attendance of twenty-four students.³ The next year, in 1880, only ten students attended this drill.⁴

Religion Curriculum during the Formative Period

The first annual Battle Creek College catalogue announced that seven trustees had been elected "to establish and manage a college for instruction in the sciences, the languages, and the Holy Scriptures."⁵ As noted above, three

¹Ibid., 26, 37.

²The "common branches" consisted in the subjects taught in the first eight grades of elementary school (see *BCC Calendar*, 1899, 293).

³*BCC Catalogue*, 1880, 59.

⁴Ibid., 1881, 60.

⁵Ibid., 1875, 5.

departments of instruction were established—the collegiate, normal, and biblical departments.¹ Thus, Battle Creek College had a biblical department from the beginning. Under the special supervision of Uriah Smith² (figure 8), the biblical department was in charge of providing biblical instruction for both the students in general and those preparing for the ministry or denominational work. The religion curriculum during the formative period evolved from “biblical lectures” into a more elaborate “biblical course.”

Biblical Lectures

It is interesting to note that despite the catalogue’s listing of a biblical department, a Bible class was not actually taught during the very first term of the college’s operations in 1874; it began in the second term, January 5, 1875. With the publication of the first annual catalogue of Battle Creek College, a series of

¹Ibid., 1877, 36.

²In spite of Uriah Smith’s own education which had been based on a “classics curriculum of Greek, Latin, and mathematics,” he was appointed as the first Bible teacher at the first SDA college. Apparently Smith was a part time teacher at Battle Creek College (Drury Webster Reavis, *I Remember* [Takoma Park, Washington, D.C.: Review and Herald, n.d.], 81). Although he was listed as a faculty throughout the formative period, he was just a lecturer on biblical exegesis (*BCC Catalogue*, 1875, 4). He also lectured in astronomy (*BCC Catalogue*, 1878, 4) and ecclesiastical history (*BCC Catalogue*, 1880, 4). Smith’s main job, however, was at the publishing house as the editor of the *Review and Herald*. In addition, he authored several books such as *Thoughts on Daniel*, *Thoughts on Revelation*, and others (*BCC Catalogue*, 1878, 41). For more information on the life and works of Uriah Smith see Eugene F. Durand, *Yours in the Blessed Hope, Uriah Smith* (Washington, D.C.: Review and Herald, 1980).



**Fig. 9. Uriah Smith, the first Bible teacher
at Battle Creek College**

optional Bible lectures was announced.¹ A look at the formal curriculum, however, reveals that no Bible instruction was required or recommended in the classical, English, or normal courses. "This is a very interesting curricular format," George Knight observes, "for a college established to teach the Bible from a distinctively Adventist point of view and to prepare gospel workers for the

¹Although the college catalogues of the formative period indicate that biblical instruction by means of daily Bible lectures was required for those preparing for church or missionary work, it was not required for the general student body; rather it was optional (elective). Inasmuch as there was only one Bible class, it appears that all students electing religious instruction attended it regardless of their department or curriculum.

church.”¹ We find no description of a Bible-teaching program which would identify Bible instruction within the curriculum.

In the first catalogue, periodic lectures were offered: “When classes that desire Bible instruction are sufficiently large to render it advisable, daily lectures will be delivered by Eld. U. Smith upon the most important doctrines of the Bible.”² The biblical lectures would be taught only on a demand basis. The third annual catalogue became even more explicit in regard to Bible classes. It reads:

It is true that this school was brought into existence by the Seventh-day Adventists, and that it is under the special direction of the S.D.A. Educational Society; yet. . .there is nothing in the regular courses of study, or in the rules and practice of discipline, that is in the least denominational or sectarian. The biblical lectures are before a class of only those who attend them from choice.³

The biblical lectures were offered, for the school year of 1874-75, in the winter term of both the first and second year, but only for those taking the special course. A look at the college catalogues of the formative period reveals that the Bible lectures were rescheduled every other year. In 1875, for example, these lectures were offered through “the winter and part of the spring term.” In 1877, when the religion curriculum was extended to three years, the Bible lectures were offered in the fall and winter terms but only for those in their second year of the biblical course. Again, in 1879, the Bible lectures were modified. They were

¹George R. Knight, “Battle Creek College: Academic Development and Curriculum Struggles,” unpublished paper, AHC, 1979, 9.

²*BCC Catalogue*, 1875, 24.

³*Ibid.*, 1877, 10.

offered for the winter and spring terms for those entering the first year of the Bible course.¹

Apparently, the demand of students for these biblical lectures was sufficient from the beginning. At the end of the first term, Brownsberger published an announcement in the *Review and Herald* (December 1875) encouraging students to take advantage of the "rare opportunity" of attending the biblical lectures during the second term. "Bro. U. Smith is expected to deliver daily lectures the coming term," he wrote, but only "if a class of sufficient numbers will warrant him in devoting an hour of his very valuable time each day to the work."²

The enrollment expectations for these Bible lectures were always high. For example, James White expected, for the winter term of 1877, an attendance of no less than one hundred students at the biblical lectures.³ He published in the *Review and Herald* an advertisement signed by twenty students, promoting an enrollment of 150. "Eld. Uriah Smith will begin his biblical lectures about the first of January. . . . This winter we hope to see no less than one hundred and fifty in this class. And why not?"⁴ A look at the enrollment list for the biblical department, however, reveals that such high hopes were never realized during

¹Ibid., 1875, 20; 1876, 24, 30-31; 1878, 57-58; 1880, 28, 30.

²S. Brownsberger, "Bible Lectures Next Term," *RH* 46 (December 9, 1875): 184.

³J. White, "Battle Creek," *RH* 48 (November 9, 1876): 148.

⁴"The Battle Creek College," *RH* 48 (November 9, 1876): 148.

the formative period. The highest enrollment in the biblical department during this period was seventy-five.

The biblical instruction consisted of daily lectures “upon the most important doctrines of the Bible.”¹ The principal topics of these lectures included the prophetic word, the law of God, the gospel of Christ, man’s nature and destiny, the second advent, and the resurrection.² The next year were added principles of how to study the Bible, such as “the true system of interpretation, [and] the laws of figurative language.”³

Throughout the formative period, the biblical lectures were delivered by Uriah Smith. His high reputation as a lecturer, critical scholar, and thorough teacher promised to draw a large number of students to attend these lectures.⁴ His methods of instruction, however, were considered “dry.”⁵ In order to follow some academic formality, each class period included a quiz over the previous

¹*BCC Catalogue*, 1875, 24.

²*Ibid.*, 1877, 48.

³*Ibid.*, 1878, 41.

⁴“Biblical Lectures,” *CR* 1 (December 1877): 32; Froom describes him as “an able and popular instructor in Biblical exposition in Battle Creek College (Froom, *Prophetic Faith of Our Fathers*, 4:1111; and Durand tells about the popularity of Smith as a teacher and the influence he had on the prestige of the college (Durand, *Yours in the Blessed Hope*, 234-236).

⁵Schwarz, *Light Bearers*, 129.

lecture, and each student was expected to take notes in preparation for the next day's quiz.¹

Judging by the description in the college catalogue and class schedule, the biblical lectures could be considered an extracurricular activity. The administration specified that "the time of the lectures will be such as to cause no interference with other departments."² In other words, "the lectures will be given at an hour in the day when no other departments are in session, so that to whatever other departments a student may belong, he can attend the biblical lectures without interfering with his other work."³ Accordingly, the biblical lectures were scheduled from 7:45 to 8:40 A.M., where all other classes began at 9:00 A.M. The interval between 8:40 and 9:00 included 15 minutes of morning worship for all faculty, staff, and students.⁴ Interestingly enough, the biblical lectures were taught in the same hall employed for public exhibitions. This hall was also the venue for daily chapel exercises,⁵ a requirement expected of all

¹*BCC Catalogue*, 1877, 47-48.

²*Ibid.*, 1876, 24.

³*Ibid.*, 1878, 41-42.

⁴*Ibid.*, 68.

⁵*Ibid.*, 1877, 10; see, for example "Biblical Lectures," *CR* 1 (December 1877): 32, when a literary entertainment was given by the students on December 6, consisting of music, songs, essays, and debates. "The College Hall" was reported to be "well filled on the occasion with an appreciative audience, who pronounced the effort of the evening a decided success."

students as a way of beginning the school day and a part of the informal curriculum.

Biblical Course

Initially, a special course was “arranged with special reference to the necessity of those who ought to spend some time in study before entering a missionary field of labor.”¹ When the departments of instruction were organized in 1876, the special course, for some undetermined reason, was offered through the normal department, probably because it was a preparation for teaching.² It consisted of two years of intensive instruction and was highly recommended for those entering the missionary work.³ The special course included Smith's Bible lectures, but the core of the curriculum was built around “a complete mastery of the English language.”⁴ Students enrolled in this course were characterized as those who “from urgent circumstances, are not permitted to pursue an extended course for mental culture but must be content with what the practical necessities of their labor would demand.”⁵ In other words, the short course was not as comprehensive, but would give them the minimum requirement for their “urgent” need.

¹*BCC Catalogue*, 1875, 17.

²*ibid.*, 1877, 46.

³*ibid.*, 1875, 17.

⁴*ibid.*, 1876, 36.

⁵*ibid.*, 1875, 17.

In 1876, an abortive plan which survived only one year was also introduced as “the College Bible Lyceum.” It was a student society organized for the purpose of “the investigation of Bible subjects, practice in debate, in extempore speaking, and in general exercises.”¹ Apparently the project did not succeed because it was never mentioned again after this catalogue. Instead, an additional year was added to the special course in 1877. The lengthened course was not, however, for the accommodation of more Bible study; rather it was intended to encourage students to continue their studies and to enable them “to obtain some knowledge of physiology or chemistry, geology and Greek, which is very important to the student of the Bible.”²

In the college’s sixth year (1879-80), the biblical department witnessed even more drastic changes. The department was then listed in the catalogue as the “department of theology,” intended for “young men and women preparing for the ministry or other missionary work.”³ The special course, redesigned, was transferred from the normal department to the department of theology and was called the biblical course.⁴ The religion curriculum for the biblical course became a five-year, non-degree program, including two biblical preparatory courses, with

¹Ibid., 1877, 15.

²Ibid., 1878, 56-58.

³Ibid., 1880, 7.

⁴Ibid. A new meaning was given to the term “Special Course.” Henceforth it applied to a new curriculum in the Business Department which was arranged for instruction to secretaries, librarians, and treasures of Missionary Societies (see also, *BCC Catalogue*, 1880, 41, 38-42).

four terms each year.¹ In order to make it significantly more professional in nature for ministerial training, several religion classes were added to the new program of study such as Old Testament Hebrew, church history, biblical geography and antiquities, evidences of Christianity, and natural theology.² The announcement in the college paper put it this way:

Several marked improvements have been made in the various courses of study. The course recommended to those who are preparing for the ministry has been somewhat enlarged by the addition of geometry, evidences of Christianity, logic, ecclesiastical history, one more year in Greek, and one in Hebrew. The course, however, still consists of three years, since the first year of the course, as represented in former catalogues, has been set back, to form the second year of a preparatory course of two years.³

Commenting on the expansion of the college curriculum, particularly in the biblical course, the administration said that “even now, however, it contains only such branches as ought to be included in a liberal preparation for the work of the ministry.”⁴ Therefore, the expansion of the biblical course during 1880 was a deliberate attempt by the administration to improve the religion curriculum by making it conform more closely to biblical courses in other colleges. When a course in natural theology was also added to the schedule of studies for the scientific curriculum, the board explained that the purpose in making all these “improvements” was not to give the Bible a central place in its curriculum but to

¹Ibid., 1880, 28-30, 47-48.

²Ibid., 29-30.

³“Battle Creek College,” *CR* 4 (August and September, 1880): 36.

⁴Ibid.

place the college, students, and faculty in competition with other colleges. The college administrators “expected to make this institution rank among the best of American colleges.”¹ Therefore, the biblical course was arranged to “compare very favorably with those in like institutions of long standing and established reputation.”²

As previously noticed, the special/biblical course included more than religion classes (see table 5). From 1874 to 1877, the religion curriculum consisted of two years of intensive study divided into three terms each year. The requirements for the biblical course were arranged in the following way: six terms of English grammar and arithmetic, four terms of reading and spelling, three terms of penmanship and history (secular history, not church history); and one or two terms of elocution.³ When the course was expanded to a three-year, nine-term curriculum in the 1877-78 school year, the religion curriculum included a total of nine terms of history, six terms of English grammar, elocution, spelling and penmanship; three terms of arithmetic and Greek; two terms of either chemistry or natural philosophy, two terms of physiology, and one term of geography.⁴ From 1879 to 1881, the religion curriculum was re-arranged into four terms in each of the three years. The requirements included seven terms of

¹Ibid.

²Ibid.

³See Table 5.

⁴Ibid.

Table 5.—Special/biblical course, 1874-81

	Term	Special Course 1874-75	Special Course 1875-76	Special Course 1876-77	Special Course 1877-78	Special Course 1878-79	Biblical Course 1879-80	Biblical Course 1880-81
First Year	Fall	Orthography English Grammar Reading	Arithmetic English Grammar Reading Spelling and Penmanship	Arithmetic English Grammar Reading Spelling and Penmanship	Arithmetic History English Grammar Elocution Spelling and Penmanship	Arithmetic History English Grammar Elocution Spelling and Penmanship	English History Math: Geometry	English History Math: Geometry
	Winter	English Grammar Ancient History Bible Lectures	Arithmetic History English Grammar Reading Spelling and Penmanship Bible Lectures	Arithmetic History English Grammar Reading Spelling and Penmanship Bible Lectures	Arithmetic History English Grammar Elocution Spelling and Penmanship	Arithmetic History English Grammar Elocution Spelling and Penmanship	English History Math: Geometry Bible Lectures	English History Math: Geometry Bible Lectures
	Spring	English Grammar Ancient History Elocution	Arithmetic History English Grammar Reading Spelling and Penmanship Bible Lectures	Arithmetic History English Grammar Reading Spelling and Penmanship Bible Lectures	Arithmetic History English Grammar Elocution Spelling and Penmanship	Arithmetic History English Grammar Elocution Spelling and Penmanship	English History Math: Geometry Bible Lectures	English History Math: Geometry Bible Lectures
	Summer						English History Logic	English History Logic
Second Year	Fall	English Grammar Greek Elocution History of Middle Ages	Arithmetic History English Grammar Elocution Spelling	Arithmetic History English Grammar Reading Spelling	English Grammar Elocution-Spelling History Bible Lectures	English Grammar Elocution-Spelling History Bible Lectures	Greek Natural Theology Church History	Greek Natural Theology Church History
	Winter	English Grammar Greek Rhetoric Bible Lectures	Arithmetic English Grammar Elocution Bible Lectures	Arithmetic English Grammar History Bible Lectures	Elocution English Grammar History Bible Lectures	English Grammar Elocution History Bible Lectures	Greek Physiology Church History	Greek Physiology Church History

Table 5—Continued.

	Spring	Rhetoric History Greek English Grammar	Arithmetic History English Grammar Bible Lectures	Arithmetic Elocution English Grammar Biblical Lectures	Elocution History English Grammar	History Elocution English Grammar	Greek Physiology Church History	Greek Physiology Church History
	Summer						Greek Biblical Geography and Antiquities Church History	Greek Biblical Geography and Antiquities Church History
Third Year	Fall				Greek History Physiology Chemistry or Natural Theology	Greek History Physiology Chemistry or Natural Theology	Greek Hebrew Biblical Geography and Antiquities	Greek Hebrew Biblical Geography and Antiquities
	Winter				Greek History Physiology Chemistry or Natural Theology	Greek History Physiology Chemistry or Natural Theology	Greek Hebrew Evidences of Christianity	Greek Hebrew Evidences of Christianity
	Spring				Greek Geognosy History	Greek Geognosy History	Greek Hebrew Evidences of Christianity	Greek Hebrew Evidences of Christianity
	Summer						Hebrew Geology Reviews	Hebrew Geology Reviews

Greek (four terms of grammar and three of New Testament), four terms of English (rhetoric and composition), four terms of secular history, and four terms of church history; four terms of Hebrew, three terms of mathematics, two terms of evidences of Christianity, biblical geography and antiquities; and one term of logic, natural theology, physiology, geology, and reviews.¹

The Bible course from 1874 to 1878 seems to have reflected the school committee's early purpose of providing religious training along with meeting general education deficiencies. In 1879, the secular requirements in the religion curriculum were reduced. In the 1880-81 school year, for example, the program required relatively few secular courses. Most of the courses were related to Bible or religion.

Notwithstanding the aim of the department of theology, to "lead students to a familiarity with the Bible before all other writings, making use of the latter only as they may serve as helps to an understanding of the former,"² the course requirements included several authors. For example, Hopkin's *Evidences of Christianity*³ and Chadbourne's *Lectures on Natural Theology*⁴ were used as textbooks for the classes in evidences of Christianity and natural theology,

¹Ibid.

²*BCC Catalogue*, 1880, 28.

³Mark Hopkins, *Evidences of Christianity* (Boston: T. R. Marvin & Son, 1874).

⁴P. A. Chadbourne, *Lectures on Natural Theology* (New York: G. P. Putnam's Sons, 1880).

respectively.¹ These two books, based on a series of lectures, presented a rationale for, or a philosophical defense of, the Christian religion. The inclusion of these two classes and the textbooks required reveals the emphasis of instruction in the department of theology. It shows that the emphasis in the religion curriculum was upon a rational justification for being Christian, and not on a study of the Bible itself. Despite seven terms of Greek and four terms of Hebrew, no classes were taught in Bible study or exegesis.

Apparently the Bible lectures of Uriah Smith also experienced content expansion in the 1879-80 school year. The bulletin printed a list of topics to be covered in the class, grouping the items into six theological clusters:

1. The gospel of Christ; the scheme of redemption; the sanctuary.
2. The prophecies of Daniel, and other Old-Testament prophecies; of Christ, Peter, Paul, and John in the Revelation.
3. The doctrine of the second coming of Christ, the signs of the times, the close of this dispensation, and the future inheritance of the saints.
4. God's law and its requirements; man's relation to God and to his fellow-men; the vindication of God's dealings with his creatures.
5. The constitution of man; his condition in life and death; the immortality of the soul; the judgment and final destiny of the wicked.
6. Origin and history of the Sabbath and Sunday-keeping.²

Thus, Smith's Bible lectures reflected an expanding concept of what constituted Seventh-day Adventist doctrine. Although Bible lectures were being given by Uriah Smith, "his classes thought him dry. Because the administration did not require attendance at his lectures, his class roster was always much less

¹*BCC Catalogue*, 1880, 28, 30, 61.

²*Ibid*, 28-29.

than the total student body.”¹ Very few students signed up for the biblical lectures. In 1875, thirty-five students enrolled in the special course and thirty-seven took the Bible lectures of Uriah Smith. In 1876, the enrollees in the special course numbered eighty and fifty-five took the Bible lectures. The peak enrollment for the special course came in 1877 when it increased to 111 students with seventy-five taking the biblical lectures. The list of students for the school year 1877-78 taking the biblical lectures does find, for the first time, some of the classical students also enrolled for the lectures.² George Knight points to this change as “a definite departure from previous years in which none of the students in the classical had been ‘contaminated’ by Elder Smith.”³ In 1878, the enrollment dropped to ninety-three and sixty attended the Bible lectures. In 1879, when the special course became the biblical course, forty-two registered in the three-year program and twenty in the preparatory biblical course. In 1880, only five students were listed in the biblical course and thirty-four in the preparatory biblical course.

The language requirements in the religion curriculum also changed considerably during the formative period. For the 1874-75 school year, the

¹Vande Vere, *Wisdom Seekers*, 30.

²Students such as James C. Bartholf, Eli B. Miller, and Alph H. Wood were among those from the classical course taking the biblical lectures (see *BCC Catalogue*, 1878, 26, 42-43).

³Knight, “Battle Creek College: Academic Development and Curriculum Struggles,” 9, AHC.

catalogue required six terms of English grammar and three terms of Greek.¹ The reason given to justify the inclusion of Greek was that

The study of Greek is also recommended to such [persons entering the missionary work] to that extent, at least, that will qualify them to use the Greek grammar and lexicon intelligently, and also to read the Greek Testament with considerable readiness.²

For the following school year (1876-77), however, the Greek requirement was deleted. Instead, six terms of arithmetic were introduced because "an experience of two years with students in this course has proved conclusively that a review of the principles of arithmetic is far more advisable than any abortive attempt at the Greek; hence the substitution."³ In 1878-79, however, when the biblical course was extended to three years, arithmetic was reduced to three terms in the student's first year and the Greek requirements were reinstated for the three terms of the student's final year.⁴ The administration again realized the importance of the study of Greek to the students of the Bible.⁵

Language requirements were affected by the curricular changes in the 1879-80 school year. The biblical course increased its language requirements to seven terms of biblical Greek: four in Greek grammar and three in Greek of the

¹*BCC Catalogue*, 1875, 20-21.

²*Ibid.*, 17.

³*Ibid.*, 1876, 30-31, 36.

⁴*Ibid.*, 1878, 57-58.

⁵*Ibid.*, 57.

New Testament, in the second and third years.¹ In addition, four terms of Hebrew were added in the student's final year.²

An explanatory view of the biblical course was evident in 1879 when geometry was added to the religion curriculum. The reason given in the catalogue for taking this action was that,

[Geometry] is a department of practical logic. No branch of study aids more in the development of the reasoning powers and in the attainment of clearness of thought. One cannot justly claim to have a liberal or even a respectable education, who has not devoted a reasonable amount of time to this study.³

In other words, the administration felt that the religion curriculum still needed something from classical curriculum to give it intellectual credibility. Despite all the efforts to improve the biblical course, the ideal of its founders had not been reached. Questions concerning the biblical course began to be raised. Even Uriah Smith, the Bible lecturer, expressed his discontentment with all these changes in the religion curriculum when he said:

Give us intellectual culture, the more and higher the better, but let it be illuminated and controlled by that handmaid of all true greatness, the religion of Jesus Christ. Look first to the moral and religious element.

¹Ibid., 1880, 30.

²Ibid.

³The college administration explained addition of this class into the religion curriculum by saying that "especial care has been taken in the selection of studies for this course to prepare the student in the best possible manner for his life work. To this end the following studies have been added to those heretofore pursued in this department: –Hebrew, natural theology, evidences of Christianity, and geometry" (Ibid., 29).

Make sure of this. This is the essential factor in a noble character. A great help to this, intellectual culture may be; but a substitute for it, never.¹

All was not well with the Bible at Battle Creek College. In December 1881, Ellen White addressed the conference delegates and leading workers of the *Review and Herald*, the sanitarium, and the college saying: "The time has come for me to speak decidedly."² In that meeting, she delivered a stern message which probably made everyone in the college chapel feel uncomfortable. Her message, entitled "Our College,"³ made clear that "God's purpose has been made known, that our people should have an opportunity to study the sciences," but "at the same time to learn the requirements of His word." She endorsed the Biblical lectures course at the college, and emphasized that "the study of Scripture should have the first place in our system of education."⁴ "The moral and religious influences should not be put in the background," she added.⁵

The keynote of this address was aimed at presenting again the true mission and purpose of the college. Ellen White warned that the college had failed to reach its original purposes. She commented that most of the students

¹U. Smith, "Intellectual Culture No Substitute for Religion," *CR* 2 (October 1878): 29.

²E. G. White, *Testimonies*, 5:27.

³The message was printed in E. G. White, *Testimonies*, 5:21-36

⁴*Ibid.*, 5:21.

⁵*Ibid.*

had come from far distances to attend the college “for the very purpose of receiving instruction from the lectures on Bible subjects.” Ellen White lamented, however, that “too little attention has been given to the education of young men for the ministry,” and reminded the college administrators that the education of young people for the ministry was “the primary object to be secured in the establishment of the college. In no case should this be ignored or regarded as a matter of secondary importance. . . . This is entirely wrong.”¹

Instead, she noticed that, from the beginning, the administrators had sought to mold the college after other colleges of the land. In addition, students at the college were so loaded down with assignments and the study of books that they did not have enough time for careful thought and physical exercise. Therefore, she recommended again “a more comprehensive education,” an education which would provide for character development and a preparation for life by practical, vocational training in manual labor such as agriculture and workshops.²

In this presentation, Ellen White also addressed the teachers and urged them not to strive for supremacy; instead they must draw together. There were also charges and countercharges in the community with McLearn and Bell in the center of the conflict, and Ellen White asserted that strife was inevitable if the

¹Ibid., 21, 22.

²Ibid., 23.

students and community did not stop criticizing Bell.¹ Thus, the dynamic address given by Ellen White, not only delineated the philosophy the college needed to follow, but was also meant to soothe the social unease that was developing in the community over issues and personalities at the college. Unfortunately, not much changed and the college fell into a position that God did not approve. "The object of God in bringing the college into existence has been lost sight of," she added.²

If a worldly influence is to bear sway in our school, then sell it out to worldlings and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools, nor according to the desire of principal and teachers, but upon the plan which God has specified.³

This searching testimony had a tremendous impact upon the college board of trustees. On December 20, they "moved that Elder U. Smith and C. W. Stone be a committee to consider some plans for making the Bible a more prominent study in the College."⁴ This committee met with the college faculty and seven days later Smith, chairman of the committee on Bible study in the college, reported to the board of trustees that

the committee had had a meeting with the faculty, among whom the opinion prevailed that the study of the Bible should become one of the

¹Ibid., 28-36.

²Ibid., 5:33.

³Ibid., 5:25-26.

⁴BCC Bd Min, December 20, 1881.

regular studies in the college, and that an invitation be extended to all the students to take up this branch . . .

Moved, that Bible study be incorporated into the regular exercise of the college.¹

The trustees decided to hold an open discussion of the issue at a general meeting in the Tabernacle. Two days later, on December 29, 1881, the church members and all interested in the school met to consider the issue of Bible study in the college. In this meeting W. C. Gage expressed that

it has for some time been the prevailing opinion among the best friends of our college that the prime object of its existence, the education of young men for the ministry, was to some extent being lost sight of by giving too little prominence to the study of the Scriptures. Although a biblical course of instruction is provided for all who choose to take it, the number who have devoted themselves to that special course of study has for some time past been unduly small, in proportion to the whole attendance.²

Uriah Smith, then chairman of the college board, stated the object of the meeting and gave a brief history of the college and the founders' purposes for its establishment. He then presented to the church the intentions of the board and faculty to develop a plan to integrate the study of the Bible in all the curricula and make it more general.³ After making his presentation, Uriah Smith asked for the opinion of the others in attendance at the general open meeting. The response was immediate. "Professor McLearn, president of the faculty, spoke in favor of the introduction of more Bible study in the College, and gave assurance that the

¹Ibid., December 27, 1881.

²W. C. Gage, "Bible Study in Battle Creek College," *RH* 59 (January 3, 1882): 9.

³Ibid.

measure should have his hearty cooperation.”¹ G. H. Bell, J. H. Kellogg, C. W. Stone, W. C. White, W. C. Sisley, and others, followed in remarks entirely in harmony with McLearn. In fact,

there seemed to be but one opinion in regard to the subject, and on motion, the assemblage, by unanimous vote, endorsed the proposed action of the Board and Faculty, and pledged their influence and prayers to sustain it.²

Unfortunately, these feeble efforts were drowned under an avalanche of personal, philosophical, and practical difficulties. The board of trustees accused the faculty of the college of failing to furnish what the Seventh-day Adventist Church needed in operating the college.

We wanted a school where the truths of the Bible relating to this time should be taught, and our young people fitted to act a part in this work, either as teachers, missionaries, or ministers. . . . One, in short, where a strong religious influence should prevail, calculated to lead toward God, and away from the corruptions of modern society. . . . But for a few years past a cloud has been gathering, which has threatened wholly to destroy its usefulness in those special directions for which it was created. During the past year these influences have seemed to culminate, and a state of things has been reached which calls for decided action.³

Consequently, on September 12, 1882, the board of trustees decided, “after carefully viewing the matter from every standpoint,” to close the college and suspend operations indefinitely.

¹Ibid.

²Ibid.

³G. I. Butler, “Unpleasant Themes: The Closing of Our College,” *RH* 59 (September 12, 1882): 586.

Summary

An overview of the formal curriculum of Battle Creek College during this period reveals the struggles between traditional and reform systems of education. It reveals a tragic flaw in the philosophy of the college toward Christian education. Several factors impeded the realization of the founders' original purposes. The facility and its location, for example, mitigated against reaching the objectives of presenting a balanced and practical education. But, perhaps the greatest obstacle to the accomplishment of the college's objectives was the educational philosophy of both the administration and the faculty. The personal philosophy and educational background of each faculty member, particularly the presidents, contributed to determine the type of program offered at the college and the content of the curriculum.

Both the administration and the faculty shifted from the college's original purposes. The only three objectives set forth were: (1) to give moral and religious influences first importance ; (2) the protection of students from bad influences; and (3) to provide a thorough education. Differences about the meaning of the objectives and the methods of reaching them eventually led to closure.

The administration and faculty seemed preoccupied with operating a conventional college rather than educating workers for the church. Study of the Bible was not placed at the center of the curriculum, nor was it even required. The religion curriculum at Battle Creek College during the formative period, therefore, went through numerous changes. Whereas the founders of the

college wanted a school which would instruct its students in the Adventist message, the administration asserted that (1) only if enough students desired a Bible class would it be available; (2) the Bible class would be non-denominational and non-sectarian in its content and presentation; and (3) this one Bible class would be held at a time outside the regular school day.

Therefore, there is absolutely no administrative, academic, or curricular justification for calling the arrangement they had for Bible classes a "Bible Department." The classes were optional, taught by one man during only part of the school year, and dependent on sufficient students electing to take the classes. If offered, these classes would be scheduled so as not to conflict with any of the official courses. Thus, it is clear that the study of Scripture was not given the prominence that the promoters of the college had promised it would. The role of the Bible in the formal curriculum of the formative period was so neglected that even those who registered for the special course (the course designed for missionaries) took only four courses in Bible out of the twenty-four required during two years of study.

Butler, in reviewing the state of affairs which led to the decision to close the college, summarized the condition of the college during the formative period, saying that (1) the college did not answer to the purpose for which it was established; (2) it failed to provide a favorable Christian environment for Christian growth and commitment on the part of the students since Bible study was not a central activity, no instruction in the doctrines was taking place, and discipline and morals were not maintained; (3) worldly influences and a desire to pattern

after the popular colleges resulted in students giving priority to worldly employment and losing interest in missionary service; (4) students who originally registered at the college with the desire to become missionaries became indifferent, soured, and even, practically infidels; and (5) the principal (McLearn) was specifically mentioned as a man whose lack of denominational and spiritual experience led him to believe that he knew better what was good for the institution and to seek support for his ideas among the faculty, church members, and students, cutting off the influence of the older and more experienced (conservative) teachers and threatening the board with contempt and defiance.¹

¹G. I. Butler, "Our College at Battle Creek," *RH* 60 (July 31, 1883): 489-490.

CHAPTER III

THE HISTORICAL DEVELOPMENT OF THE RELIGION CURRICULUM OF BATTLE CREEK COLLEGE DURING THE RESTORATION PERIOD 1883-1891

The years from 1883 to 1891 can be referred to as the restoration period¹ of Battle Creek College. During this period, the college administration attempted to follow more closely the counsels of Ellen G. White and to reconcile the perceived purposes of the college with a curriculum that would implement those purposes. This chapter assesses the success of their attempt. It is divided into four sections: (1) overview of Battle Creek College history; (2) overview of the formal curriculum; (3) the religion curriculum; (4) summary.

Overview of Battle Creek College History during the Restoration Period

The closing of Battle Creek College for one year was a drastic experience that led to a genuine attempt to reform the structure of the college, both physical and curricular. After being closed for almost a year because of a schism between the faculty and the board of trustees, student-discipline problems, and issues relating to curriculum, great interest was raised among Seventh-day Adventists about when the college would be open again. Frequently, in the

¹Vande Vere, *Wisdom Seekers*, 48.

meetings of the board of trustees during the summer of 1883, the time was occupied in considering the matter of opening the school and on what plan it should be conducted in case it would be open.¹ On July 19, 1883, the chairman of the board, G. I. Butler, expressed his feelings with reference to the past and future of the college saying that

he believed a great mistake has been made in allowing the College to be patterned after worldly institutions, and having it turned aside from the object for which it was started. Thinks the blessing of God will be with it only when it is conducted for the purpose of educating the young for the service and work of God.²

After much deliberation, the board agreed to open the school, but "it was deemed best to start in a small, unpretentious way."³ Both the board and the faculty were united in a determination to conduct the college in harmony with denominational ideals.

The reopening of the college, on September 5, 1883, also signaled an apparent awareness of and a desire to follow the counsels of Ellen White that was not evident in the formative period. At the eighth annual session of the SDA Educational Society on December 20, 1882, a remarkable resolution was adopted. It stated that

before Battle Creek College shall be re-opened, we recommend that the Trustees make provision . . . , as far as possible, for the conducting of the

¹BCC Bd Min, June 6, 1883.

²Ibid., July 19, 1883.

³Ibid., June 6, 1883.

College upon a plan which shall harmonize in all respects with the light which God has given us upon this point through the Testimonies.¹

Ellen White attended the next two annual sessions of the Educational Society where she played a prominent part and made interesting and instructive remarks.² As a capstone to this attempt in bringing the college curriculum in line with the counsels of Ellen White, the board of trustees voted on July 26, 1885, to collect, publish, and distribute the Testimonies for Battle Creek College.³

Presidents and Faculty

In a meeting on July 15, 1883, after a general discussion of the future prospects of the college, the board of trustees realized that "the matter of obtaining a suitable person for principal" was "one of the main difficulties in the way of opening the College."⁴ Another of the main concerns to be considered was "to procure the services of suitable persons to constitute the faculty of the College."⁵ G. I. Butler, chairman of the board of trustees, reported that,

to secure proper officers and teachers who will exert the right influences, and bring into the school the Spirit of Christ, and lead the minds of the pupils to the truth, is a difficult problem, and one which the Board of

¹"Proceedings of the S.D.A. Educational Society: Eighth Annual Session, Dec. 20, 1882," *SDA Year Book*, 1883, 52.

²See "Proceedings of the S.D.A. Educational Society: Ninth Annual Session," *SDA Year Book*, 1884, 56-57; "S.D.A. Educational Society: Tenth Annual Session," *SDA Year Book*, 1885, 52-53.

³BCC Bd Min, July 26, 1885.

⁴Ibid., July 15, 1883.

⁵Ibid., December 20, 1882; and April 6, 1883.

Trustees is now trying to solve. . . . It will require men of sound judgement, deep piety, and those whose whole hearts are enlisted in the work of God, to mold and manage it, if it ever fully succeeds. Such are not easy to find.¹

On June 6, and July 26, 1883, however, the board of trustees took action to reopen the college with Wolcott Hackley Littlejohn (see figure 10), "who had shown his loyalty to the church and to the Spirit of Prophecy counsels," as its new president.²



**Fig. 10. Wolcott Hackley Littlejohn
President, 1883-1885**

¹G. I. Butler, "Our College at Battle Creek," *RH* 60 (July 31, 1883): 490.

²BCC Bd Min, June 6, and July 26, 1883; A. L. White, *Ellen G. White*, 3:232.

As pastor of Battle Creek Tabernacle he was asked to take temporarily “a leading position” in the college, “to take charge of the devotional exercises,” and “to look after the religious interests and manage matters generally.”¹ The next step was to appoint a committee to consider applications for teaching positions and arrange the faculty list.² Only a week later, a notice was published in the *Review* announcing that the college had secured the services of “eight instructors with Eld. W. H. Littlejohn as president.”³ All of them were described later as “earnest Christians, with hearts in the work, not only to advance the intellectual, but also the spiritual interests of the students.”⁴ Among the faculty were Eli B. Miller, a graduate of the college, as professor of natural science, biblical history, and literature, who also became the principal of the college in 1890; Henry Veysey, who took charge of the biblical department and history; and Uriah Smith, who retained his position as lecturer on biblical exegesis and ecclesiastical history.⁵

Littlejohn served as president of Battle Creek College for two years. On June 17, 1885, he tendered his resignation “with the express understanding and

¹BCC Bd Min, July 26, 1883.

²Ibid., August 14, 1883.

³“Editorial Notes,” *RH* 60 (August 21, 1883): 544.

⁴G. I. Butler, “Educational Society Proceedings: Thirteenth Annual Session,” *SDA Year Book*, 1888, 78.

⁵“Battle Creek College,” *RH* 60 (September 11, 1883): 592; *BCC Catalogue*, 1884, 6.

promise that he act as Pres[ident] pro tem till his place is filled."¹ Two weeks later, W. C. White, writing from California, reported that the trustees had already tried hard to get Sidney Brownsberger of Healdsburg College (the first principal of Battle Creek College) to come back to take the presidency again. When this failed, they then tried hard but unsuccessfully to get professor W. C. Grainger who was also at Healdsburg.² After some struggle to find a new president, G. I. Butler announced on July 28 that the services of William Warren Prescott (figure 11) had been secured as president of the college.



**Fig. 11. William Warren Prescott
President, 1885-1894**

¹BCC Bd Min, June 17, 1885.

²W. C. White to S. N. Haskell, July 3, 1885, LB A, EGWRC-AU.

Prescott ultimately would serve not only “for the coming year,” as Butler projected, but for the next ten years (1885-1894).¹ Reporting to the SDA General Conference in 1887, Butler noted that “there has been difficulty in the past in finding a suitable principal for the school but they have been fortunate enough to obtain the services of Prof. W. W. Prescott, and now the school is in good standing.”² He came with a Master of Arts degree in the classical course, three years of experience as principal of high schools, and three years of experience publishing two different local newspapers.³ With this resume, he would cast the college into the image of colleges with which he was acquainted, surrounding himself with a classically oriented faculty.⁴

Location and Facilities

The restoration period witnessed the addition of several buildings and modifications of the existing facilities of Battle Creek College. One was the addition of dormitories. That addition was stimulated by the need for more student housing. Discipline problems during the formative period had been

¹G. I. Butler, “The Battle Creek College,” *RH* 62 (July 28, 1885): 472. For more information on the life of William Warren Prescott from the perspective of his work as a religious educator, see Gilbert M. Valentine, *The Shaping of Adventism: The Case of W. W. Prescott* (Berrien Springs, MI: Andrews University Press, 1992); see also Emmett K. Vande Vere, “William Warren Prescott: Administrator,” in Knight, ed., *Early Adventist Educators*, 115-136.

²*GCB*, November 18, 1887, 1.

³Vande Vere, *Wisdom Seekers*, 53; idem, “William Warren Prescott: Administrator,” in Knight, ed., *Early Adventist Educators*, 115-116.

⁴W. W. Prescott to E. G. White, November 8, 1893, EGWRC-AU.

largely caused by the lack of residence facilities. Up to that time students boarded themselves in the community. Thus in 1884 Battle Creek College erected its first residence hall. It was a three-story building (36 feet by 85 feet) located on Sanitarium Avenue, south of the college campus. (See figure 12). The residence hall was intended to house only women students. Adjacent to this building were several cottages which were owned by the college where men could be lodged. All non-resident students not provided for by the locating committee were to take their meals at the boarding house.¹ The South Hall could only house about thirty students, and Ellen White told the Educational Society at its annual meeting in 1884 that the building was "not one quarter as large as it should be."²

Further construction took place in 1886 when the college erected a 50-foot by 70-foot brick addition connected to the main college building.³ The Gotzian Addition (as it was later known) contained a basement, two stories, and a well-lighted attic. Most of its space was to be used for school purposes and the manual training department. It contained a second-floor auditorium capable of seating five hundred people.⁴

¹*BCC Catalogue*, 1885, 14.

²G. I. Butler, "SDA Educational Society, Tenth Annual Session," *RH* 61 (November 18, 1884): 733.

³*BCC Catalogue*, 1886, 10.

⁴*Ibid.*

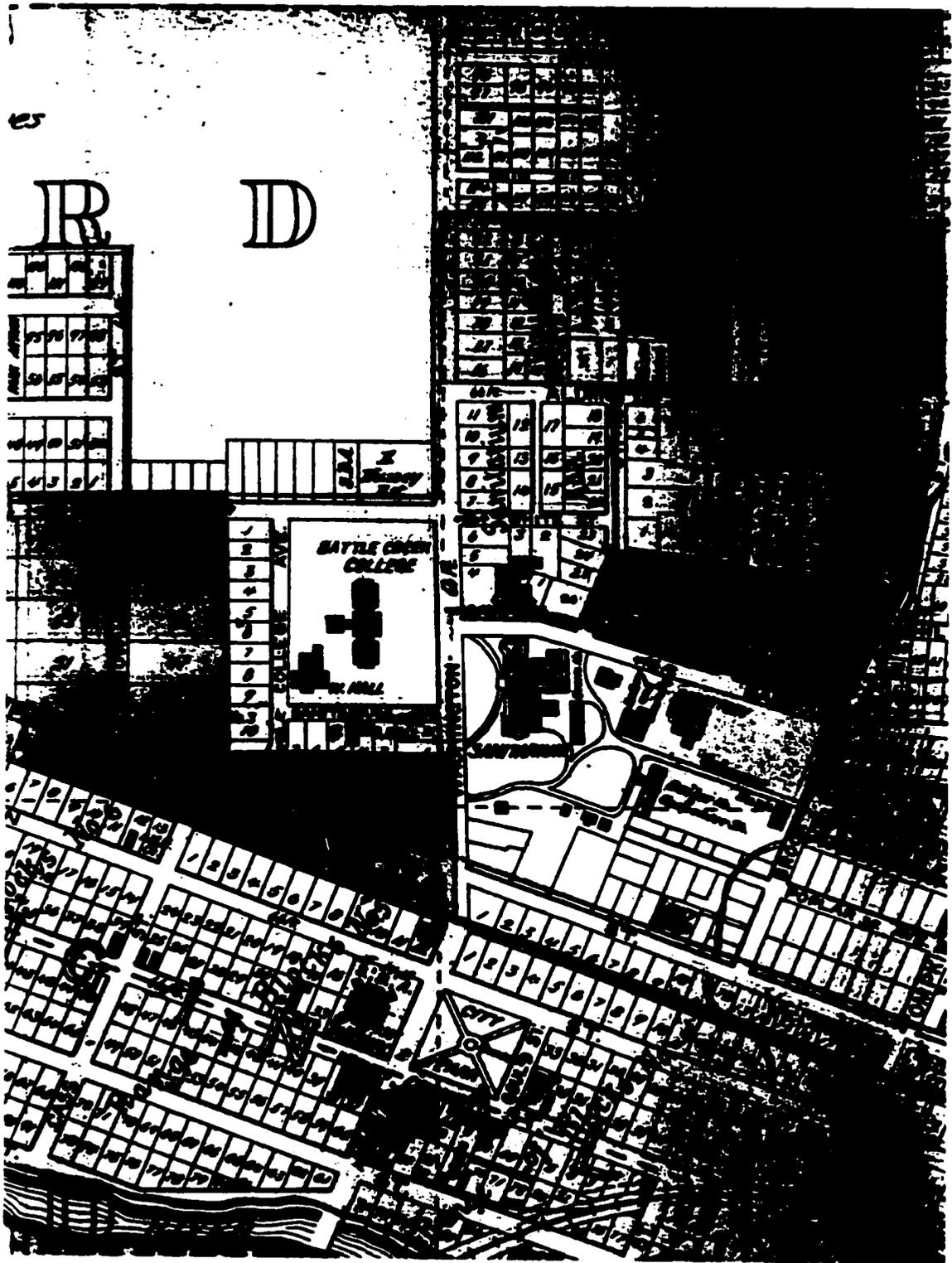


Fig. 12. Location of Battle Creek College, 1894

The summer of 1886 also saw the construction of a 36-foot by 56-foot power-house immediately west of the main building. The floor above the boiler and coal rooms became the craft shop where carpentry was taught.¹ The final addition made during the restoration period was the erection in 1887 of West Hall, a women's dormitory on the southwest corner of the campus. This L-shaped brick building accommodated 150 residents (75 rooms, two to a room). It had also several apartments, a reception room, a parlor, bathrooms, and, in the basement, the kitchen and a dining room which seated 250 to 300 students.² (See figure 13).

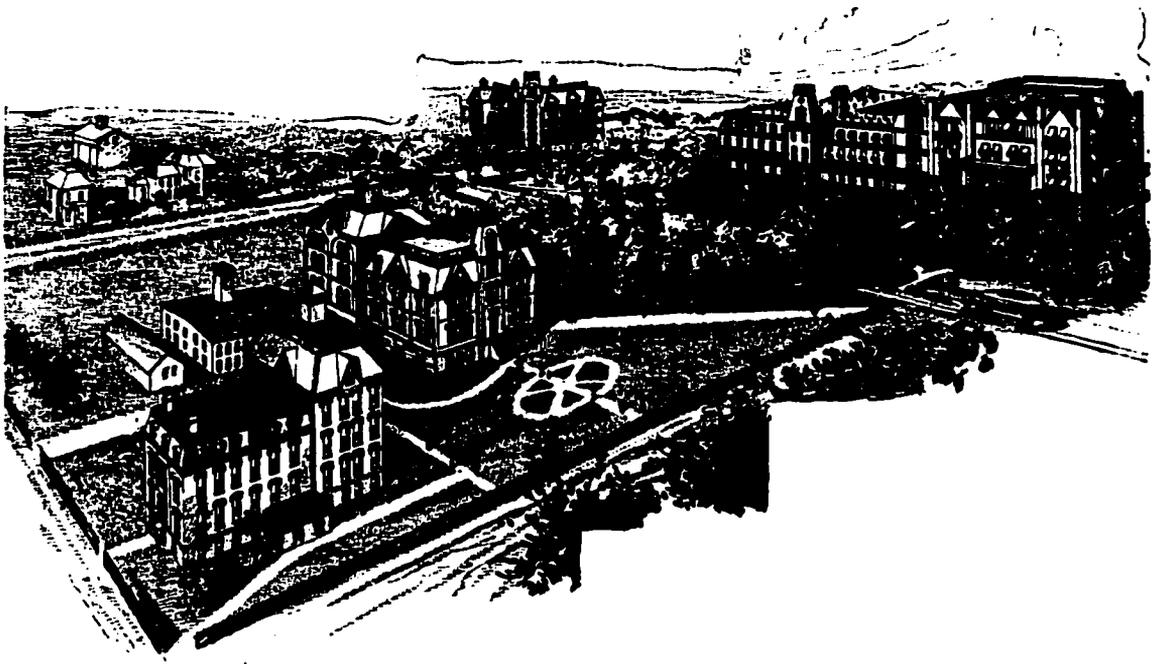


Fig. 13. Aerial View of the college campus and facilities

¹BCC Bd Min, June 18, 1886.

²BCC Catalogue, 1887, 6; *ibid.*, 1888, 8.

In 1890 the *Daily Journal* boasted that Battle Creek had never been more prosperous, and that “the Seventh-day Adventists, too, are to be given due credit for the building up of our city.” Their many institutions and large buildings, such as the publishing house, the sanitarium, and the college, “made the name of Battle Creek known in every part of the country.”¹ By the end of the restoration period, the college had begun to fill its seven acres² of land with much-needed facilities. The purchase which Butler engineered as a shrewd deal, discrediting the White's view for a larger tract of land away from Battle Creek, was proving to be inadequate for the growing needs of the school. The philosophy of having students board with town folk was replaced with a philosophy which utilized dormitories wherein the faculty could better exercise control over the religious influences on the students. This was precisely part of the reason why the Whites wanted the college located away from Battle Creek. In short, the counsel of Ellen G. White regarding the location and facilities of the college was clearly being vindicated. If the faculty and administration could have seen also the wisdom of her curricular perspectives, the history of the college might have been much different and more successful.

¹Battle Creek *Daily Journal*, October 29, 1890.

²Originally the college grounds consisted of twelve acres; however, the 1884 college catalogue informed readers that “the college campus at present consists of only seven acres, as two rows of building lots have been cut off from the original plot, one from the west and one from the south side” (ibid, 1884, 7).

Purposes

The restoration period began with both the board of trustees and the faculty "exceedingly anxious to make the College in every respect answer to the design for which it was brought into being."¹ The college administration, nevertheless, again faced the same issues of its predecessors: trying to determine their reason for existence in harmony with both the original purposes of the college and the current circumstances in which they existed. W. H. Littlejohn (president, 1883-1885) perceived four purposes for the college. Both he and W. W. Prescott (president, 1885-1894) retained these same four purposes throughout their presidencies. They were: (1) to make moral and religious influences prominent; (2) to provide thoroughness of instruction; (3) to promote solidity of character; and (4) to train students for usefulness in life.² In pursuing these purposes the 1884 college catalogue stated:

Our college is a denominational institution, designed especially to prepare young people for usefulness in the cause of God. For this object our people contributed their means to purchase the grounds and build the edifice. While others may share the benefits of its thorough instruction, and the moral and religious influences connected with it, yet the primary object for which it was founded should never be forgotten.³

¹W. H. Littlejohn, "The Opening of the College," *RH* 60 (September 11, 1883): 592.

²*BCC Catalogue*, 1884, 8; 1885, 9; *BCC Calendar*, 1890, 5.

³*BCC Catalogue*, 1884, 8; 1885, 9; *BCC Calendar*, 1889, 5; the 1890 college calendar shortened the statement, but retained the same sentiment (*BCC Calendar*, 1890, 5).

Whereas Battle Creek College had previously sought patronage from individuals both within and outside of the Seventh-day Adventist community and did not promote its distinctive church affiliation or its original design to train students for church work, the restoration period appeared to change focus with a general orientation to which all remaining bulletins of the period adhered. Despite the above concept, however, bulletins still retained comments which seemed to counteract the above sentiments. For example, the 1884 bulletin stated that "the managers of this college have no disposition to force upon students denominational views."¹ In fact, an examination of all the curricula of this period reveals that while the college leadership made some progress, they did not change much from their previous positions or actions.

Rules and Regulations

When the college was almost ready to be reopened, a committee on teachers and curriculum was appointed to revise the previous college catalogue offerings. Among other things, this committee reported that "they found no necessity of amending the rules or adding any new ones."² The high standards for morality that characterized the college were considered as "unique and praiseworthy" features that involved officers and teachers.³ Courtship and flirtation were out of place at the college. Profanity, intemperance, the use of

¹*BCC Calendar*, 1887, 10.

²BCC Bd Min, July 26, 1883.

³W. H. Littlejohn, "The Battle Creek College," *RH* 61 (April 22, 1884): 260.

tobacco, and obscene language and conduct were made cause of suspension. Students were prohibited from visiting or playing in such places as saloons, skating rinks, billiard rooms, and theaters. Even attendance at good entertainment in town (those approved by the faculty such as a musical concert) was limited to six per term. Extravagance in dress was also to be avoided. Attendance at classes and religious exercises had to be regular and punctual; even the study hours for students were regulated. In maintaining these high standards, however, the college administration faced criticism and indifference on the part of the church members.¹ Nevertheless, improved discipline was one of the first things the trustees noticed in the college and they expressed their enthusiastic approval.² Both the college administration and faculty promoted a strong spiritual atmosphere at the college. Rules were strict, but this did not seem to discourage attendance.

Enrollment

Having lost many of its students because of the one-year closure, the college was reopened on September 5, 1883, with only eighty students.³ During the first school year, the college experienced a steady growth that finally reached

¹W. W. Prescott, "The Use and Abuse of This World," *RH* 65 (January 17, 1888): 33; *RH* 65 (January 24, 1888): 64.

²BCC Bd Min, November 14, 1883; G. I. Butler, "Battle Creek College and Its Prospects," *RH* 63 (July 27, 1886): 472.

³W. H. Littlejohn, "The Opening of the College," *RH* 60 (September 11, 1883): 592.

a total registration of 284 students.¹ After that, enrollment in the restoration period hovered around the 400-500 level (with a peak of 563) through the late eighties. (See table 6).

Table 6.—Student enrollment at Battle Creek College during the Restoration Period, 1883-91

Date	College	Preparatory and Primary	Total
1883-84			284
1884-85	350	61	411
1885-86	333	71	404
1886-87			493
1887-88			388
1888-89	333	201	534
1889-90	386	177	563
1890-91	350	182	532

SOURCE: *BCC Catalogues*, 1883-91. (Information for blank spaces is not provided in the catalogues).

¹Littlejohn, president of the college from 1883-1885, posted in the *Review* this continuous growth. One month into the college year, the enrollment had increased to 130 (W. H. Littlejohn, "College Items," *RH* 60 [October 16, 1883]: 656), and climbed to 150 by the end of October (*idem*, "College Items," *RH* 60 [October 30, 1883]: 688). The enrollment reached 200 at the close of the first term (G. I. Butler, "College Matters," *RH* 60 [December 4, 1883]: 761). At the beginning of the second term the enrollment increased to 230 (W. H. Littlejohn, "College Items," *RH* 61 [January 8, 1884]: 32). See also *BCC Catalogue*, 1884, 44; and W. H. Littlejohn, "The Close of the College Year," *RH* 61 (June 24, 1884): 404.

In 1884-85 the enrollment was 411. The graduating class for this year consisted of ten members; three from the scientific course and seven from the English course. They were awarded diplomas rather than degrees upon completion of their respective program of study.¹

The attendance for the following year slightly decreased to 404. The board of trustees, not satisfied with the overall enrollment, requested Smith and Butler to write articles in the *Review* to advertise the college and increase the attendance.² The results were reflected in the next school year (1886-87) when the college reported a total enrollment of 493; only to drop again to 388 the next year. The graduating class for 1887-88 numbered thirteen, one from the scientific course, and twelve from the English course.³ The next school year (1888-89), the enrollment passed the 500 mark and reached a total of 534 students. With enrollment escalating, the enrollment reached a peak number of 563 students for the school year 1889-90. At the end of this school year, Battle Creek College also registered the largest graduating class in the history of the college with thirty graduates.⁴

¹*BCC Catalogue*, 1885, 35; W. H. Littlejohn, "The Closing Exercises of Battle Creek College," *RH* 62 (June 16, 1885): 384; idem, "The College Commencement," *RH* 62 (June 30, 1885): 411.

²BCC Bd Min, June 18, 1886.

³"Closing College Exercises," *RH* 65 (June 26, 1888): 416.

⁴"Editorial Notes," *RH* 67 (June 10): 368; "The Class of '90," *RH* 67 (June 24, 1890): 400.

Overview of the Formal Curriculum during the Restoration Period

The closing of Battle Creek College for one year was a drastic experience that led to a genuine attempt to reform its curricular offerings. Radical changes in the curriculum appeared in the college catalogues of the restoration period. On July 15, 1883, a committee of two members was appointed to obtain legal advice about what changes could be made in the college curriculum without endangering its charter.¹ Ten days later, the committee on the charter question reported that "the curriculum can be reduced without endangering the loss of the charter."² Curricula, then, were revised to emphasize short courses for denominational workers, and the following courses of study were recommended to be implemented at the college:

A primary of 4 years, a grammar of 3 years, a scientific of 3 years, a special minister of 2 years. A special short course of instruction for ministers, consisting of two terms in the year from October to April, also suggested as being needed and beneficial.³

Thus, at the reopening of the college, the collegiate department offered three courses: the classical, scientific, and English. In addition, the college also offered manual training and biblical courses.⁴ Contrary to earlier resolutions,

¹BCC Bd Min, July 15, 1883.

²Ibid., July 26, 1883.

³Ibid.

⁴ For the purpose of this study, the focus will be on the "college" or post-secondary level departments and refer to the preparatory courses only as they have relevance to the upper levels.

also, the board of trustees moved, on May 11, 1885, "that the faculty increase the curriculum so as to make our College compare favorably with other respectable institutions."¹

Collegiate Department

As noted above, the courses of study in the collegiate department during the restoration period were arranged in three basic divisions: classical, scientific, and English courses.

Classical Course

The *Battle Creek College Catalogue* for 1883-84 contained some real surprises. Perhaps the greatest of these was the absence of the classical course of studies. The classical course was not listed with its class requirements for two consecutive years; and the amount of Latin and Greek was greatly reduced. Instead, it was listed after all the other courses with this brief statement:

Though the Classical Course is not represented in this Announcement, yet classes in the branches usually taught in this course will be organized whenever the number of students desiring it is sufficiently large to warrant the formation of such classes.²

This was exactly what had been said of Uriah Smith's Bible lectures in the catalogues of the formative period. In 1885, however, when W. W. Prescott became the college president and the board of trustees decided to increase the

¹BCC Bd Min, May 11, 1885.

²*BCC Catalogue*, 1884, 30.

curriculum to make the College compare favorably with other respectable institutions,¹ the classical course was introduced again. The reason given for the introduction of the classical course in 1885-86 was “the accommodation of those students who desire a collegiate education, and whose circumstances, tastes, or prospects in life may differ.”²

In 1885, the classical course became a four-year course characterized by the strong emphasis in Latin and Greek languages (see table 7). Students admitted into this course were required to “pass a satisfactory examination upon the studies of the corresponding Preparatory Courses.”³ Its graduates received a bachelor’s degree (B. A.) rather than a diploma. From 1885 to the end of the restoration period, the classical course enjoyed prominent display in the college catalogues just as it had during the formative period. It should be noticed, however, that the classical course of the restoration period was less classical than in the formative period. According to the college catalogues, the classical course during the restoration period included four courses related to Christianity: evidences of Christianity, natural theology, moral science, and Greek New Testament. Charles W. Irwin, a graduate from Battle Creek College with a Bachelor of Arts degree in 1891, however, recalled later that

¹The 1885-86 college catalogue announced that in the collegiate department, with both courses of study the classical and scientific, “are pursued those branches usually taught in Colleges and Universities” (*BCC Catalogue*, 1885, 20).

²*Ibid.*

³*Ibid.*

Table 7.—Classical course, 1885-1891

Year	Term	1885-86	1886-87	1887-88	1888-89	1889-90	1890-91
Freshman	First	Latin Greek Algebra	Latin Greek Algebra	Latin Greek Mathematics	Latin Greek Mathematics	Latin Greek Algebra	Latin Greek Algebra
	Second	Latin Greek Physiology	Latin Greek Physiology			Latin Greek Algebra Trigonometry	Latin Greek Algebra Trigonometry
	Third	Latin Greek Zoology Sanitary Science	Latin Greek Zoology Sanitary Science			Latin Greek Trigonometry	Latin Greek Trigonometry
Sophomore	First	Latin Greek Trigonometry	Latin Greek Trigonometry	Latin Greek Logic History	Latin Greek Logic History	Greek Zoology New Testament	Greek Zoology New Testament
	Second	Latin Greek Geometry	Latin Greek Geometry			Greek New Testament Physics	Greek New Testament Physics
	Third	Latin Greek Geometry	Latin Greek Geometry			Greek New Testament Physics	Greek New Testament Physics
Junior	First	Latin Philosophy Logic	Latin Philosophy Logic	Latin Greek Physics Geology Astronomy Evidences of Christianity Political Economy	Latin Greek Physics Geology Astronomy Evidences of Christianity Political Economy	New Testament Greek English Literature Geology	New Testament Greek English Literature Geology
	Second	Greek Philosophy General History	Greek Philosophy General History			Latin English Literature Astronomy	Latin English Literature Astronomy
	Third	Latin Astronomy General History	Latin Astronomy General History			Latin Logic Political Economy	Latin Logic Political Economy

Table 7—Continued.

Senior	First	Latin English Literature Astronomy	Latin English Literature Astronomy	English Literature Chemistry Natural Theology Mental Science Moral Science	English Literature Chemistry Natural Theology Mental Science Moral Science	Evidences of Christianity Mental Science History Geometry	Evidences of Christianity Mental Science History Geometry
	Second	English Literature Chemistry Evidences of Christianity Mental Science	English Literature Chemistry Evidences of Christianity Mental Science			Moral Science Chemistry Geometry Calculus General History	Moral Science Chemistry Geometry Calculus General History
	Third	Chemistry Natural Theology Moral Science Geology	Chemistry Natural Theology Moral Science Geology			Natural Theology Criticism Calculus Church History	Natural Theology Criticism Calculus Church History

during my four years' attendance at Battle Creek College (1887-1891), the only Bible study offered to the students was a course each in Old and New Testament history, about equivalent in point of difficulty with our present ninth and tenth grade Bible. The only history offered was a year in general history and a semester of church history. In the place of these subjects, the traditional classical course was given, consisting of four years of Greek, five years of Latin, and practically all branches of higher mathematics.¹

The classical course also included several scientific courses such as physiology, zoology, astronomy, chemistry, and geology. The new classical studies program experienced further modification every two years throughout the restoration period.

Scientific Course

In addition to the classical course, the collegiate department offered a scientific course throughout the restoration period. (See table 8). From 1883 to 1885, the scientific course was a three-year course "designed for those who desire to obtain a liberal English education."² In 1885, under Prescott's administration, the course was extended to four years of study. From that time, the scientific course seems to have been considered on the same level as the classical course at Battle Creek College. It enjoyed similar prestige in that it was classified as a collegiate-level course:

¹C. W. Irwin, "The Divine Remedy for Our Educational Ills," *RH* 100 (July 12, 1923): 10.

²*BCC Catalogue*, 1884, 26.

Table 8.—Scientific course, 1883-91

	Term	1883-84	1884-85	1885-86	1886-87	1887-88	1888-89	1889-90	1890-91
First Year	First	Algebra Rhetoric Physiology	Algebra Rhetoric Zoology	Rhetoric Geometry Botany	Rhetoric Geometry Botany	Mathematics Logic Physiology Hygiene Sanitary Science Botany Bible Biblical Lectures	Mathematics Logic Physiology Hygiene Sanitary Science Botany Bible Biblical Lectures	Latin German Physiology New Testament	Latin German New Testament Civil Government
	Second	Algebra Rhetoric Physiology	Algebra Rhetoric Physiology	Rhetoric Geometry Physiology	Rhetoric Geometry Physiology			Latin German Physiology New Testament	Latin German Physiology New Testament
	Third	Algebra Rhetoric Botany	Algebra Rhetoric Botany	Rhetoric Algebra Zoology Sanitary Science	Rhetoric Algebra Zoology Sanitary Science			Latin German Botany New Testament	Latin German Botany New Testament
Second Year	First	Latin or Greek Geometry Philosophy	Latin or Greek Geometry Philosophy	German Algebra Philosophy	German Algebra Philosophy	German Mathematics Physics History Zoology	German Mathematics Physics History Zoology	Latin German Algebra Zoology	Latin German Algebra Zoology
	Second	Latin or Greek Geometry Philosophy	Latin or Greek Geometry Philosophy	German General History Philosophy	German General History Philosophy			Latin German Algebra Physics Trigonometry	Latin German Algebra Physics Trigonometry
	Third	Latin or Greek Geometry Astronomy	Latin or Greek Trigonometry Philosophy	German General History Biology	German General History Biology			Latin German Physics Trigonometry	Latin German Physics Trigonometry
Third Year	First	Latin or Greek General History Chemistry	Latin or Greek Trigonometry Chemistry	German English Literature Trigonometry	Latin English Literature Trigonometry	Latin German Mathematics English Literature Geology	Latin German Mathematics English Literature Geology	English Literature Geology Evidences of Christianity	English Literature Geology Evidences of Christianity
	Second	Latin or Greek General History Chemistry	Latin or Greek General History Chemistry	Latin English Literature Trigonometry & Geometry	Latin English Literature Trigonometry and Geometry			English Literature Chemistry Astronomy	English Literature Chemistry Astronomy
	Third	Latin or Greek Logic Zoology and Geology	Latin or Greek Logic Astronomy and Geology	Latin Geometry Astronomy English Classics	Latin Geometry Astronomy English Classics			Logic Chemistry Political Economy	Logic Chemistry Political Economy

Table 8—Continued.

Fourth Year	First			Latin Astronomy Logic	Latin Astronomy Logic	French Latin Chemistry Astronomy Political Economy Moral Science Evidences of Christianity Natural Theology	French Latin Chemistry Astronomy Political Economy Moral Science Evidences of Christianity Natural Theology	Geometry General History Mental Science	Geometry General History Mental Science
	Second			Latin Chemistry Evidences of Christianity Mental Science	Latin Chemistry Evidences of Christianity Mental Science			Geometry Calculus General History Moral Science	Geometry Calculus General History Moral Science
	Third			Chemistry Geology Natural Theology Moral Science	Chemistry Geology Natural Theology Moral Science			Calculus Church History Natural Theology	Calculus Church History Natural Theology

In this department are pursued those branches usually taught in Colleges and Universities, the Ancient and Modern Languages, Physical and Natural Sciences, Mathematics, History, and Philosophy.

For the accommodation of those students who desire a collegiate education, and whose circumstances, tastes, or prospects in life may differ, two courses are arranged; viz., Classical and scientific.¹

As shown in table 8, the scientific course was characterized by the number of its courses in natural and physical sciences. Four terms of Latin were required for the last two years of course study. Students admitted into this course of study were also required to "pass a satisfactory examination" based on the scientific preparatory course. Its graduates received a bachelor's degree rather than a diploma (albeit the less-esteemed B. S.). In 1885, three graduates were awarded the Bachelor of Science degree,² and ten in 1890 including Edward A. Sutherland who would become the president of the college in 1897.³

English Course

The English course was taught every year throughout the restoration period (see table 9). This course was designed for those who had "a complete understanding of the studies taught in the Grammar Department."⁴ Therefore,

¹Ibid., 1885, 20.

²Ibid., 35.

³"The Class of '90," *RH* 67 (June 24, 1890): 400.

⁴*BCC Catalogue*, 1884, 25.

Table 9.—English course, 1883-91

	Terms	1883-84	1884-85	1885-86	1886-87	1887-88	1888-89	1889-90	1890-91
First Year	First	Algebra Rhetoric Physiology	Algebra Rhetoric Zoology	Algebra English Grammar Natural Science	Algebra English Grammar Natural Science	Rhetoric Mathematics Book-Keeping Civil Government Bible Biblical Lectures	Rhetoric Mathematics Book-Keeping Civil Government Bible Biblical Lectures Missionary Instruction	Book-Keeping Physics Old Testament	Book-Keeping Physics Old Testament
	Second	Algebra Rhetoric Physiology	Algebra Rhetoric Physiology	Algebra Composition Book-Keeping	Algebra Composition Book-keeping			Algebra Rhetoric Old Testament	Algebra Rhetoric Old Testament
	Third	Algebra Rhetoric Botany	Algebra Rhetoric Botany	Arithmetic Botany Vocal Culture	Arithmetic Botany Vocal Culture			Algebra Rhetoric Old Testament	Algebra Rhetoric Old Testament
Second Year	First	Geometry English Literature Philosophy	Geometry English Literature Botany	Geometry Rhetoric Botany	Geometry Rhetoric Botany	Mathematics Logic Physiology Hygiene Sanitary Science Botany Zoology Bible Biblical Lectures	Mathematics Logic Physiology Hygiene Sanitary Science Botany Zoology Bible Biblical Lectures	Geometry Physiology New Testament	Geometry Civil Government New Testament
	Second	Geometry English Literature Philosophy	Geometry English Literature Philosophy	Rhetoric Geometry Physiology	Rhetoric Geometry Physiology			Geometry Physiology New Testament	Geometry Physiology New Testament
	Third	Geometry English Literature Astronomy	Philosophy English Literature Astronomy	Rhetoric Algebra Zoology Sanitary Science	Rhetoric Algebra Zoology Sanitary Science			Geometry Botany New Testament	Geometry Botany New Testament
Third Year	First			English Literature Philosophy Logic	English Literature Philosophy Logic	English Literature Physics Astronomy Political Economy Natural Theology History Evidences of Christianity Mental Science	English Literature Physics Astronomy Political Economy Natural Theology History Evidences of Christianity Mental Science	English Literature Zoology General History Mental Science Evidences of Christianity	English Literature Zoology General History Mental Science Evidences of Christianity
	Second			English Literature Philosophy General History	English Literature Philosophy General History			English Literature Astronomy General History Moral Science	English Literature Astronomy General History Moral Science
	Third			English Literature General History Natural Theology	English Literature General History Natural Theology			Political Economy Logic Church History Natural Theology	Political Economy Logic Church History Natural Theology

students admitted into this course were required to complete the two-year English preparatory course or an equivalent.¹

The English course was initially a two-year, three-term course of study under the collegiate department; but in 1885, with W. W. Prescott recently appointed as the new college president, the English department was created with an increased three-year English course. The description of this course in the college catalogue says that "it embraces thorough instruction in those branches which constitute the curricula in the higher English studies of our city schools, and is sufficiently extended to give the student a good English education."² At the end of the 1885-86 school year, seven graduates from the English course received a diploma rather than a degree. The following year, four graduates were awarded also their respective diploma.³

In 1889 a new curriculum was added to the English department: the academic four-year course. It was more complete than the English course and incorporated Latin and a broad range of secondary-level courses. The

¹Ibid., 1885, 26; *BCC Calendar*, 1887, 22.

²*BCC Catalogue*, 1884, 25.

³See *ibid.*, 1885, 35; 1886, 35; and *BCC Bd Min*, June 11, 1886.

graduating class in 1889-90 from the English department numbered twenty graduates, sixteen from the English course and four from the academic course.¹

Manual Training Department

Of the issues facing the Battle Creek College administration of the restoration period, Vande Vere wrote: "No problem brought the directors such indecision, perplexity, and pocketbook searching as establishing an industrial or manual labor department. Like a white elephant, it trumpeted in nearly every meeting."² All through his administration, Littlejohn struggled with the delicate problem of establishing a manual training department. When the time came for the publication of the first college catalogue of the restoration period, the following statement was included: "Manual Labor of some kind is desired by many students who come to this institution. There is, at present, however, no department of labor connected with the College."³ Despite encouragement by the board of trustees, Littlejohn was still unable to establish an acceptable manual training department until the spring of the last term of his administration. Thus, the 1884-85 catalogue announces that "after much deliberation, arrangements have been made for the introduction of this new feature the present year."⁴

¹"The Class of '90," *RH* 67 (June 24, 1890): 400.

²Vande Vere, *Wisdom Seekers*, 51.

³*BCC Catalogue*, 1884, 12.

⁴*Ibid.*, 1884, 33.

On July 20, 1884, the board moved that the following named persons be chosen to take charge of the different programs within the manual training department: William Conqueror Sisley, in the woodwork shop; E. C. Loughborough, in the book bindery; and R. Coggshall, in the print shop. Then, the committee on teachers was instructed to employ suitable instructors for each of the different trades taught at the college.¹

Inaugurated in 1884, the manual training department included instruction in printing, book binding, shoe making, carpentry, tent making, dress making, sewing and millinery work, and household economy.² All students were "required to engage in manual labor of some sort unless excused from so doing on account of ill-health or for other good reasons."³ Eventually, all the college faculty were also "required to take some active part in the Manual Training Department."⁴ One year later, however, in the college catalogue, the above statements were redefined saying that only those students not being members of a family residing in Battle Creek would be required to enter the manual labor

¹BCC Bd Min, July 20, 1884.

²When the manual department was first introduced, the 1884-85 catalogue devoted a major three page statement in regard to manual labor and listed five "special advantages" that would be gained by the addition of this new department: (1) practical discipline, (2) manual training, (3) physical exercise, (4) the acquirement of a useful trade, and (5) pecuniary assistance for students of limited means (see *BCC Catalogue*, 1884, 33-35).

³*BCC Catalogue*, 1884, 35.

⁴BCC Bd Min, June 17, 1885.

department.¹ By 1887, the college calendar reported that “the subject of industrial education is attracting more attention year by year, and it is plain that it is destined to become a permanent feature of our education system.”² This announcement closed with a comment that was evidently being given to buttress a sagging program with the authority of Ellen White: “Those who are familiar with the writings of Mrs. E. G. White on the subject of education will notice that these plans, so far as they go, are in harmony with the ideas set forth by her.”³ As a speaker for the thirteenth annual session of the Educational Society, Ellen White remarked that “the Manual Training Department is second in importance and value to no other part of the College education,” and exhorted the Society “to retain their hold upon manual labor.”⁴

Charles W. Irwin, a former student of Battle Creek College (1887-1891), recalled in 1923 that “during the first fifteen years, intermittent efforts were made to introduce manual training, and a beginning was made in the subjects of printing, carpentry, tent-making, and cooking.”⁵ The attempt to introduce manual

¹*BCC Catalogue*, 1885, 14; BCC Bd Min, May 17, 1885.

²*BCC Calendar*, 1887, 9.

³*ibid.*, 10.

⁴G. I. Butler, “Educational Society Proceedings: Thirteenth Annual Session,” *SDA Year Book*, 1888, 79; BCC Bd Min, November 17, 1887.

⁵C. W. Irwin, “The Divine Remedy for Our Educational Ills,” *RH* 100 (July 12, 1923): 10.

labor as a permanent feature of the college curriculum, however, was hampered by the actions of the students. Irwin explains:

But in time the interest lagged, and the whole future of industrial training in Battle Creek College was staked on the outcome of a monster debate *by the students*. It occupied one entire Sunday afternoon, and was discussed by about eight students on each side of the question. In consequence, industrial education was abolished.¹

Consequently, on March 24, 1889, the board appointed a committee of two to settle with Welch for his services in the printing department, and decided to release McKee from the press committee at the end of the school year.² A few weeks later, the tent department was dropped from the curriculum.³ And, on May 28 the board voted "that no reference be made to Manual Training in the forthcoming Catalogue."⁴ The final board minutes in regard to the manual training department reveal the finality of their decision. On September 8, 1889, it was moved and carried "that the material in the Printing and Carpenter Department be sold."⁵

Religion Curriculum during the Restoration Period

The restoration period began with both the church leadership and college administration determined to recognize that the main purpose of the institution

¹Ibid., Italics supplied.

²BCC Bd Min, March 24, 1889.

³Ibid., April 15, 1889.

⁴Ibid., May 28, 1889.

⁵Ibid., September 8, 1889.

was to prepare church workers and to give the study of Scripture prominence.¹ In addition, they attempted to follow more closely the counsels of Ellen White. Hence, the Educational Society recommended “that the Trustees make provision . . . for the conducting of the College upon a plan which shall harmonize in all respects with the light which God has given us upon this point through the Testimonies.”²

On July 26, 1883, when W. H. Littlejohn was elected as the new college president, the committee on teachers and curriculum recommended a ministerial course of two years and a special short course of instruction for ministers consisting of two terms a year.³ Bible study, however, was not to be limited to those enrolled in the biblical department only. As W. H. Littlejohn understood the “original plan of our school,” the teaching of the Bible should be integrated with the teaching of classical and scientific studies.⁴ Therefore, a motion was carried by the board of trustees on August 2, 1883, to prepare a plan of Bible study “for each of the courses in the College.”⁵ Initial steps were also taken in this meeting to develop a missionary course.⁶

¹Butler, “Our College at Battle Creek,” *RH* 60 (July 31, 1883): 489-490.

²G. I. Butler, “Proceedings of the S. D. A. Educational Society: Eighth Annual Session: Dec. 20, 1882,” *SDA Year Book*, 1883, 52.

³BCC Bd Min, July 26, 1883.

⁴Littlejohn, “Battle Creek College Items,” *RH* 61 (February 12, 1884): 102.

⁵BCC Bd Min, August 2, 1883.

⁶*Ibid.*

After making several important changes in the college curriculum, Littlejohn announced in the *Review*:

As will be observed by reference to the Catalogue, Bible studies are made to figure largely in all the departments, from the primary to the highest found in the College. Indeed, as matters are now arranged, it is difficult to see how it will be possible to give more prominence to such studies than is done at the present time without crowding other branches of study further into the background than would be advisable.¹

The college catalogue of that year (1883-84) did not seek to hide the school's religious purposes and it stipulated Bible instruction in almost all of the curricula. "Our College is a denominational institution," it proclaimed, "designed especially to prepare young people for usefulness in the cause of God"; therefore, "there will be Bible lessons or lectures in all the courses."² Ellen White also endorsed this statement advising that "Bible study should be given in the various courses."³ This first-time declaration in the catalogue was softened, however, by adding that "these [lessons or lectures] will be historical and practical rather than doctrinal."⁴

The biblical department under Littlejohn's administration was supervised by Henry Veysey. Uriah Smith retained his position as lecturer on biblical

¹W. H. Littlejohn, "The Opening of the College," *RH* 60 (September 11, 1883): 592.

²*BCC Catalogue*, 1884, 8.

³*BCC Bd Min*, November 14, 1883.

⁴*BCC Catalogue*, 1884, 10.

exegesis and ecclesiastical history.¹ After two years of service, however, the board unanimously decided on July 26, 1885, not to employ Veysey for the next school year.² Instead, Veysey was replaced by John D. Hare.³ Since then, it was reported that only “one instructor gives his whole time” in the biblical department, that is Uriah Smith.⁴ Successive associates of Smith included Eli Burgess Miller,⁵ Dudley M. Canright,⁶ Frank D. Starr,⁷ Alonzo T. Jones,⁸ Eugene William Farnsworth,⁹ and Ellet J. Waggoner.¹⁰

¹“Battle Creek College,” *RH* 60 (September 11, 1883): 592; *BCC Catalogue*, 1884, 5.

²BCC Bd Min, July 26, 1885.

³*SDA Year Book*, 1886, 14.

⁴BCC Bd Min, November 17, 1887; G. I. Butler, “Educational Society Proceedings: Thirteenth Annual Session,” *SDA Year Book*, 1888, 78. The words “gives his whole time” must be understood in relation to the facts that during this entire restoration period (1883-1891) Uriah Smith was the editor-in-chief of the *Review and Herald* and that for most of the period (1883-1888) was also the Secretary (second officer, equivalent to vice-president) of the General Conference (*SDAE*, 1996 ed., s.v., “Adventist Review” and “General Conference”).

⁵*BCC Catalogue*, 1885, 7.

⁶BCC Bd Min, June 18, 1886.

⁷*Ibid.*, March 6, 1887; November 25, 1888.

⁸*Ibid.*, November, 25, 1888.

⁹*Ibid.*, March 24, 1889.

¹⁰*Ibid.*, November 21, 1889.

At the end of the first school year of this period, the biblical department looked very successful. Littlejohn reported in the *Review* the following statistics for the school year 1883-84:

No. who have attended Bible lectures by U. Smith during the year, . . .	70
“ attending the T. [Tract] and M. [Missionary] class,	80
“ who have entered colporteur and canvassing work,	50
“ who have gone out to labor in the ministry,	12
“ who have gone as tent-masters,	6
“ who have gone as teachers,	7
“ who have gone to work in our institutions,	26
“ attending the advanced class in Bible study taught by H. Veysey,	
first term,	57
“ during the second term,	56
“ during the third term,	26
“ attending the class in Biblical and Ancient History, first term,	64
“ during the second term,	54
“ during the third term,	48
“ attending the class in the Old Testament, first term,	23
“ during the second term,	14
“ attending the class in the New Testament, first term,	17
“ during the second term,	10
“ during the third term,	14
Whole number of students in the Biblical department,	222
Whole number of recitations in the Biblical department,	509
Whole number of theological lectures given,	70 ¹

The biblical (theological) department of the restoration period was in charge of providing biblical instruction for both the students in general and those pursuing the biblical course. A look at the 1883-84 catalogue, however, reveals that not every course included Bible instruction. The English and scientific courses had no Bible classes in their curriculum. At times the biblical course was a three-year program that had fairly solid offerings and at other times it was

¹W. H. Littlejohn, “The Close of the College Year,” *RH* 61 (June 24, 1884): 404-405.

a course of studies that met only during the winter term for a series of four winters. Besides the regular biblical course, the college also offered short courses and special courses to develop workers who did not have much time for study.

The subject of the religion curriculum during the restoration period was subject to drastic change. Stating their intentions to teach Bible as a subject in the way they did, especially in the context of the attitude and focus of the institution in the preceding years, was a bold action on the part of those responsible for publishing the college catalogue each year. Despite their intent, however, Bible classes that involved serious study of the Scripture did not always enjoy the secure place at Battle Creek College that they generally do in the curricula of Adventist colleges today. Thus the college catalogues of the restoration period reveal a reversal in the religion curriculum from the formative period. Where in the formative period the religion curriculum evolved from biblical lectures into a more elaborate biblical course,¹ in the restoration period it was reduced from an elaborate biblical department which included a special course, a missionary course, and a biblical course, back to being simply biblical lectures.

Biblical Course

When the college reopened its doors on September 5, 1883, the biblical department offered a three-year biblical course. This biblical course was almost

¹See pages 59-78.

identical to that of 1880-81, except that Hebrew was no longer offered.¹

Students admitted into this course were required to complete the grammar course or an equivalent.² Although the instruction in the biblical course was imparted by means of text books and lectures, the purpose stated that “the aim of this course is to lead the student to a familiarity with the Bible before all other writing, making use of the latter only as they may serve as helps to an understanding of the former.”³

The 1883-84 catalogue displayed for the first time the requirements for the biblical course. While the biblical course was still a three-year, non-degree program, its curriculum was more biblical and more professional than in the preceding years. As shown in table 10, the biblical course included eight terms of biblical lectures, three terms of New Testament Greek, two terms of evidences of Christianity, and one term of church history. In addition, six terms of ancient history, five terms of natural science, three terms of English, spelling, and Greek; two terms of mathematics, reading and vocal culture; and one term of logic were required to complete the biblical course. The following school year (1884-85) was more a year of consolidation than of restoration. One important change, however, was made in this year. On July 20, 1884, the college administration adopted a new calendar consisting of three terms. The first and third terms were

¹*BCC Catalogue*, 1884, 27-29.

²*Ibid.*, 28.

³*Ibid.*, 27.

Table 10.—Biblical course, 1883-91

	Term	1883-84	1884-85	1885-86	1886-87	1887-88	1888-89	1889-90	1890-91
First Year	First	Rhetoric Physiology Reading Spelling Vocal Culture Biblical Lectures	Rhetoric Reading Spelling Vocal Culture Biblical and Ancient History						
	Second	Rhetoric Physiology Spelling Biblical and Ancient History Biblical Lectures	Rhetoric Physiology Spelling Biblical Lectures	English Grammar Arithmetic Reading and Writing Missionary Instruction or Biblical Lectures	English Grammar Arithmetic Reading and Writing Missionary Instruction or Biblical Lectures	Biblical Lectures Missionary Instruction	Biblical Lectures Missionary Instruction	Biblical Lectures	Biblical Lectures
	Third	Rhetoric Reading Spelling Vocal Culture Biblical and Ancient History Biblical Lectures	Rhetoric Reading Spelling Vocal Culture Biblical and Ancient History						
Second Year	First	Greek Geometry Ancient History Biblical Lectures	Greek Geometry Ancient History						
	Second	Greek Geometry Church History Biblical Lectures	Greek Geometry Church History Biblical Lectures	Rhetoric Physiology Vocal Culture Missionary Instruction or Biblical Lectures	Rhetoric Physiology Vocal Culture Missionary Instruction or Biblical Lectures				
	Third	Greek Astronomy Medieval History Biblical Lectures	Greek Astronomy Medieval History						

Table 10—Continued.

Third Year	First	Chemistry or Philosophy N. T. Greek Biblical and Medieval History Biblical Lectures	N. T. Greek Biblical and Medieval History Evidences of Christianity						
	Second	N. T. Greek Modern History Evidences of Christianity Biblical Lectures	N. T. Greek Modern History Philosophy Biblical Lectures	Greek English Composition Biblical and Church History	Greek English Composition Biblical and Church History				
	Third	N. T. Greek Logic Geology Evidences of Christianity	N. T. Greek Logic Geology Evidences of Christianity						
Fourth Year	First								
	Second			Greek Evidences of Christianity General History	Greek General History English Composition Biblical and Church History				
	Third								

shortened to ten and eight weeks, respectively, while the second term was enlarged to twenty-two weeks.¹ The reasons for this change, according to the college catalogue, were

to present the most favorable opportunities to those who are laboring in the cause of God, or are preparing themselves for that work. . . . It is also designed for those who for various reasons are not able to begin with the school year, or remain till its close.²

The college catalogue for the next school year (1885-86) gives indication of a change of direction. The biblical department was once again called the "Theological Department." With the installment of a new president and the board's decision to increase the curriculum, a four-year biblical course, built on eight years of primary and preparatory education, "of incalculable value to everyone entering the ministry," was announced. The biblical course was limited to the winter term consisting of twenty-two weeks each year.

Instruction in this course was to be adapted to the needs of the student and aimed at "practical results, rather than astute scholarship." A new class in "Missionary Instruction" was also added to the curriculum in the biblical course of the 1885-86 school year.³

¹BCC Bd Min, July 20, 1884; see also W. H. Littlejohn, "Battle Creek College Items," *RH* 61 (October 21, 1884): 672; and the college calendar for 1884-85 (*BCC Catalogue*, 1884, 4).

²*BCC Catalogue*, 1885, 30.

³*Ibid.*, 11, 31. See below for a more detailed description of the "Missionary Department."

In the academic year 1887-88, however, a reversal occurred in the religion curriculum. The college calendar announced that the biblical course “no longer exists.” The biblical course was dropped entirely from the college calendar and for the remainder of the restoration period with the following explanation for such a decision:

It will be noticed that all those studies which have heretofore been found in the Biblical Course alone are now given a place in all the courses, so that the necessity of preparing a separate Biblical Course no longer exists. As a result of this change it is hoped that a larger number than ever will be found pursuing the systematic study of the Bible.¹

Instead, “the systematic study of the Bible” was announced to be part of “each course.”² To support these changes, it was added in the college calendar that “those who are familiar with the writings of Mrs. White on the subject of education will notice that these plans, so far as they go, are in harmony with the ideas set forth by her.” Then, a quote from Mrs. White’s testimony “Our College,” which was first read in December 1881, was included.³

Notwithstanding the changes, remarks were made by the board of trustees on November 17, 1887, at the thirteenth annual session of the educational society. They said that at that point, the biblical department was “in a flourishing condition,” and that the religious influences of the college were good which

¹*BCC Calendar*, 1887, 24.

²*ibid.*, 10.

³*ibid.*, see also E. G. White, *Testimonies*, 5:24.

included "instruction in the Bible as a necessary part in the daily program."¹ With the foregoing statements it would be expected that the biblical course would be given preeminence in the college curricula. While it was true that Bible was now introduced into all the courses including the scientific course, one exception remained. No Bible is mentioned as part of the classical course for two years following this change. Only in the college calendar for 1889-90 is Bible listed as a required subject for all, including the classical course. Thus, all the students at Battle Creek College, for the first time, were required to take some Bible subjects. The tragedy of this change, however, was that no longer was a specific course of instruction for church pastors offered. The assumption seems to have been that as long as students had some Bible classes, they could work in whatever capacity the church needed them whether they had a classical, scientific, or English degree.

Special Course

In addition to the biblical course, the board suggested that a special short course of instruction for ministers, consisting of two terms in the year from October to April, was "being needed and beneficial."² Accordingly, the biblical department, in 1883, offered a "special course" of one or two years. The purpose for this course was:

¹BCC Bd Min, November 17, 1887.

²Ibid., July 26, 1883.

To present the most favorable opportunities to those who are laboring in the cause of God, or are preparing themselves for that work. . . . It is also designed for those who for various reasons cannot attend the College longer than one or two years, and are not able to begin with the school year, or remain till its close.¹

As shown in table 11, the special course was a two-year program with two terms each year. The instruction in this course was to be adapted to specific needs or wants of each student. It included three terms of arithmetic, two terms of English grammar, rhetoric, reading, penmanship and spelling, and history; and one term of book-keeping. It also included four terms of biblical lectures.

Table 11.—Special course, 1883-85

	Term	1883-84	1884-85
First Year	First	Arithmetic English Grammar Reading: Selections Penmanship and Spelling Biblical Lectures	
	Second	Arithmetic English Grammar Reading: Selections Penmanship and Spelling Biblical Lectures	Arithmetic, Reading English Grammar Penmanship and Spelling Missionary Work or Biblical Lectures
Second Year	First	Arithmetic Rhetoric Biblical and Ancient History Biblical Lectures	
	Second	Book-Keeping Rhetoric Biblical and Ancient History Biblical Lectures	Arithmetic Rhetoric Biblical and Ancient History Missionary Work or Biblical Lectures

¹*BCC Catalogue, 1884, 29.*

Exceptions were made, under faculty approval, for students who could remain only one year. They were allowed to exchange some of the classes of the second year for some of the classes offered in the first year. These classes were scheduled for sixteen weeks, from October through March.¹

For the 1884-85 school year, the special course was shortened and limited to the second term "beginning November 19, and closing April 21."² It included two terms of arithmetic, one term of English grammar, rhetoric, reading, penmanship and spelling, and history. The instruction in the special course, as arranged in the 1884-85 college catalogue, "aims at present practical results rather than astute scholarship."³ In this shortened curriculum, students were allowed to choose either biblical lectures or missionary work. Only in the catalogues of 1883-84 and 1884-85 was the special course described as a separate course of instruction. In the 1885-86 college catalogue, the special course was absorbed by the biblical course,⁴ and it was never again mentioned

¹Ibid., 30.

²Ibid., 32.

³Ibid.

⁴The same description for the special course of the two previous years was used to describe the biblical course in the tenth annual catalogue for the school year 1885-86 (c.f.: Ibid., 31-32; 1885, 30-31). On November 25, 1885, the SDAES resolved to retain "a short term of special instruction" to be given at the close of the winter term in the college." For that purpose, Geo. B. Starr, E. E. Miles, and G. I. Butler were specially invited to give the instruction in this short special course (G. I. Butler, "Seventh-day Adventist Educational Society: Eleventh Annual Session," *RH* 62 [December 22, 1885]: 796). Thus, the *Review* announced the last special course under the college administration to be given for two weeks, from March 24 to April 7, 1886 (see "Special Course at the College," *RH* 63 [March 16, 1886]: 176).

in the remaining college catalogues of the restoration period. The following year (1887), the General Conference Committee took over the supervision of the special course.¹

Missionary Course

Early in the restoration period, even before the college was reopened, the matter of arranging for a missionary course was suggested by the board of trustees and referred to the committee on teachers.² Apparently this committee never made a suggestion, for on November 24, 1883, in a meeting of the board, the subject of organizing a department for missionary instruction was again taken up and a new committee of three was appointed to "devise a plan for the organization of a missionary department in the College."³ Thus, during the first school year of the restoration period (1883-1884), a class with instruction in the work of the Tract and Missionary Society was taught by Frederika House Sisley. In turn, F. H. Sisley became the first woman to teach in the religion department at Battle Creek College. In connection with this decision, the board also authorized the organization of a Tract and Missionary Society under the

¹G. I. Butler, "The Special Course at the Close of the Present College Term," *RH* 64 (February 22, 1887): 123; G. I. Butler, "The Beginning of Our Special College Course," *RH* 64 (March 22, 1887): 184; E. W. Farnsworth, "The Special College Course," *RH* 64 (April 19, 1887): 256; BCC Bd Min, December, 27, 1887; "Special Course at Battle Creek College," *RH* 65 (February 28, 1888): 144.

²See BCC Bd Min, August 2, 1883.

³*Ibid.*, November 24, 1883.

supervision of W. C. Sisley.¹ They both also organized, during this year, the college Vigilant Missionary Society with a membership of fifty-five.² This Vigilant Missionary Society would provide students with an opportunity to put into practice the instruction given to them in the Tract and Missionary class. "This is a very important feature of the work, as it enables the members of the class to enter the field of actual service under the supervision of those who are qualified to correct their mistakes, and improve their methods."³

The results of that first year seemed to be promising. Butler reported in the *Review* that a good number of young people had come "for the sole purpose of qualifying themselves for usefulness in the cause."⁴ Consequently, a large number of the students in this department engaged themselves in active missionary and colporteur work. Butler expressed his satisfaction with the

¹Ibid., December 12, 1883. The Tract and Missionary course was taught by F. H. Sisley during the second term of the 1883-84 school year. It lasted for twelve weeks from January 2 to March 26. There were two classes each day in this course. By January 6 the enrollment in this course was reported to be forty-one students, which increased to fifty-five a month later. By the end of the school year, however, a total enrollment of eighty students was reported in these classes (see *BCC Catalogue*, 1884, 4; G. I. Butler, "Religious Interest at the College," *RH* 61 [January 1, 1884]: 10; W. H. Littlejohn, "College Items," *RH* 61 [January 8, 1884]: 32; idem, "Battle Creek College Items," *RH* 61 [February 12, 1884]: 102; and idem, "The Close of the College Year," *RH* 61 [June 24, 1884]: 404-405); R. B. Thurber, "Mrs. W. C. Sisley," *RH* 111 (March 15, 1934): 23.

²G. I. Butler, "A College Item of Interest to Our Tract Societies," *RH* 61 (January 8, 1884): 25; W. H. Littlejohn, "Battle Creek College Items," *RH* 61 (September 9, 1884): 586.

³*BCC Catalogue*, 1884, 31.

⁴G. I. Butler, "College Matters," *RH* 60 (December 4, 1883): 761.

results and said: "We want the College to become a training school where workers can be fitted to help in all departments of the cause. Then our school will be filling its important mission."¹

It was not, however, until the 1884-85 school year, that the college catalogue presented for the first time a missionary department under the special supervision of F. H. Sisley.² This action was endorsed by the SDA Educational Society in a meeting on November 6, 1884, when they resolved to approve the establishment of this department.³ Later, in this school year, Butler reported that

the missionary department is made very prominent the present College year. From eighty to one hundred are in constant attendance. Two large classes recite in the forenoon, and much of the afternoon is occupied by them in this branch also. Sr. Sisley is doing a good work in this important department. Besides this, there is a Vigilant Missionary Society of the students of over one hundred. . .⁴

The instruction in the missionary course was given during the second (winter) term only, for a period of twenty-two weeks "beginning November 19,

¹Ibid.

²Although the description of the course is not included in the college catalogue of the school year 1884-85, Mrs. W. C. Sisley appears in the faculty list as the head of the department (see *BCC Catalogue*, 1884, 6). Mrs. W. C. Sisley's previous experiences "in practical book-keeping," qualified her to do this job. This experience included being secretary of the Publishing Association and auditor of several SDA institutions. She was described in the *Review* as a "zealous worker, with a heart full of interest in the missionary cause" (G. I. Butler, "Religious Interest at the College," *RH* 61 [January 1, 1884]: 10; G. I. Butler, "A College Item of Interest to Our Tract Societies," *RH* 61 [January 8, 1884]: 25).

³G. I. Butler, "S. D. A. Educational Society: Tenth Annual Session," *RH* 61 (November 18, 1884): 733.

⁴G. I. Butler, "Our College," *RH* 62 (February 10, 1885): 89.

1883, and closing April 24, 1884." It was free of charge and available to anyone. Instruction included the ordinary Tract and Missionary work as carried on by the denomination; the best methods of conducting the colporteur and canvassing work; general instruction in all branches of missionary work, such as mailing periodicals, missionary correspondence, business letters, reporting and conducting meetings; the manner of keeping the books employed by the various Tract and Missionary officers, from those of the church librarians to those of the officers of the state societies; the duties of the church librarians, district and state secretaries, district directors, and all the officers of the Tract and Missionary Societies from the lowest to the highest level.¹ Furthermore, several experienced workers were invited to address the class through lectures adapted for that purpose.² This was a very denominationally-oriented and highly practical course designed to acquaint the students with the realities of their work in the field whether colporteur, doing other missionary work, or carrying out local church responsibilities.

The missionary department, which took the place of the special course, lasted for one year only, confirming Knight's remark that "the academically oriented gentlemen of Battle Creek had a much easier time fitting the formal

¹*BCC Catalogue*, 1884, 8-9; see also G. I. Butler, "A College Item of Interest to Our Tract Societies," *RH* 61 (January 8, 1884): 24; W. H. Littlejohn, "Battle Creek College Items," *RH* 61 (October 21, 1884): 672.

²W. H. Littlejohn, "Battle Creek College Items," *RH* 61 (October 21, 1884): 672.

study of the Bible into the curriculum than they did in developing a viable program of missionary activity and training.”¹

A look at the college catalogues and the board minutes of the restoration period makes it quite evident that the college administration never really succeeded in integrating the missionary department into the college curricula. At times, the missionary department shows up as a separate department in the college and at other times it is absorbed into the Bible department. How to staff it, however, and how to make it effective perplexed the board of trustees.

Biblical Lectures

One of the most prominent features of the biblical department throughout the restoration period was the biblical lectures course. All the college catalogues of this period show the intent of the college administration to include “Bible lessons or lectures in all the courses.”² During the first school year, Littlejohn called the attention of the readers of the *Review* to the original plan of the college in relation to Bible study which was, he said, “to unite the teaching of the Bible with that of classical and scientific studies.”³ Beginning in 1883, however, the college administration failed to integrate the biblical lectures into the collegiate department. Bible lectures were not required for the classical,

¹Knight, “Academic Development and Curriculum Struggles,” 17.

²*BCC Catalogue*, 1884, 10; W. H. Littlejohn, “The Opening of the College,” *RH* 60 (September 11, 1883): 592.

³W. H. Littlejohn, “Battle Creek College Items,” *RH* 61 (February 12, 1884): 102.

scientific, and English courses. These lectures continued to be optional and provided no academic credit. In fact, the rather doctrinal biblical lectures offered by Uriah Smith, who was styled in the college catalogue as a professor of biblical exegesis, had to be “adapted to the age of the students,” because these lectures were integrated and geared to the primary and grammar students.

During the first term of 1883-84, the lectures were given regularly in the college for fifteen weeks, from September 7 to December 18, 1883, at 7:30 each morning to a class of about fifty students.¹ During the second term, the time was moved to the afternoon from 3:30 to 4:30. For twelve weeks, from January 2 to March 26, the lectures were given to a slightly larger class of fifty-eight students.² On July 20, 1884, when the college administration adopted a new calendar with an enlarged second term of twenty-two weeks, the biblical lectures were limited only to this term. It was not, however, until 1886 that the biblical lectures were “considered as part of the regular school work.”³

Apparently the biblical-lectures class by Uriah Smith became popular among students. At the end of the 1883-84 school year, the college administration reviewed what the biblical lectures accomplished that year. “It is

¹See *BCC Catalogue*, 1884, 4; and W. H. Littlejohn, “College Items,” *RH* 61 (January 1, 1884): 11.

²See *BCC Catalogue*, 1884, 4; and W. H. Littlejohn, “Battle Creek College Items,” *RH* 61 (February 12, 1884): 102.

³*BCC Catalogue*, 1886, 14.

with no small degree of satisfaction," they said, "that we look back upon some of the features by which it has been characterized," namely:

1. The class has been the largest that has ever attended the lectures in the College.
 2. There has been the best percent of attendance. . . .
 3. There has been less dropping out of students from the class. . . .
 4. The class has ranked high from an intellectual and moral point of view.
 5. A larger number than in any previous class have been taking the lectures for the purpose of preparing themselves for some position of public usefulness in this cause.
 6. The interest in the themes under discussion has been lively and continuous, to a very gratifying degree. A very apparent desire to know and understand the truth, has stimulated earnest investigation of the Word, . . .
- The class of 1883-4 will ever be associated with pleasant memories.¹

Littlejohn also reported in the *Review and Herald* students' appreciation of "the ability with which and the spirit in which Eld. U. Smith had conducted the lectures," saying:

'We, the undersigned, who have had the benefit of Eld. Smith's instruction during the present course, express our grateful appreciation of his faithful efforts to make it profitable. We would especially thank him for his patient kindness in answering questions, and showing a personal interest to help those who seek the truth.'²

Butler's expectations for the biblical lectures were always high. "Eld. Smith's lectures," he said, "are very valuable, and hundreds of our young people should listen to them yearly."³ On January 25, 1885, there was even "a petition

¹"The College Lecture Course," *RH* 61 (March 25, 1884): 197.

²W. H. Littlejohn, "Battle Creek College Items," *RH* 61 (April 1, 1884): 213.

³G. I. Butler, "Religious Interests at the College," *RH* 61 (January 1, 1884): 10.

from the German students read in a meeting of the board of trustees.” They requested biblical lectures in their own language. After considerable discussion, it was moved to request Louis Richard Conradi “to give a short course of Bible instruction in the German tongue.”¹ The following year the college registered a record number in attendance at the biblical lectures, reaching a peak of 175 students.²

Despite the intent of the administration to make the biblical lectures more “historical and practical rather than doctrinal” in content, the topics were almost entirely doctrinal.³ The content was divided into six categories:

1. The Gospel of Christ, the Scheme of Redemption, the Sanctuary.
2. The Prophecies of Daniel, and other Old Testament Prophecies; those of Christ, Peter, Paul, and John in the Revelation.
3. The Doctrine of the Second Coming of Christ, the Signs of the Times, the Close of this Dispensation, the Future Inheritance of the Saints.
4. God’s Law and its Requirements, Man’s Relation to God and to his Fellow-men, the Vindication of God’s Dealing with his Creatures.
5. The Constitution of Man, his Condition of Life and Death, the Immortality of the Soul, the Judgment and Final Destiny of the Wicked.
6. Origin and History of the Sabbath and Sunday-keeping.⁴

Under Prescott’s administration, following the 1888 General Conference session at Minneapolis, a greater interest in Bible curriculum was apparent

¹BCC Bd Min, January 25, 1885.

²Ibid., November 23, 1886; “The Conference,” *RH* 63 (November 30, 1886): 744; G. I. Butler, “Seventh-day Adventist Educational Society: Twelfth Annual Session,” *RH* 64 (January 11, 1887): 28.

³See *BCC Catalogue*, 1884, 10; G. I. Butler, “College Matters,” *RH* 60 (December 4, 1883): 761; and W. H. Littlejohn, “College Items,” *RH* 61 (January 1, 1884): 11.

⁴*BCC Catalogue*, 1884, 27-28.

among the students. Even the controversial figure of Alonzo T. Jones was hired to assist Uriah Smith in giving the biblical lectures at the college.¹ But again, the college administration and faculty failed to integrate the Bible lectures into all the curriculum. As Irwin later recalled, "it seemed equally difficult to accord the Bible its proper place in the curriculum" during the restoration period.² The year 1890 found a renewed push for a fuller role of the Bible in the curriculum. On November 9, Eli B. Miller, then the college principal and Bible history teacher, presented a paper on "The Place of the Bible in the College Curriculum."³ A positive discussion developed out of this presentation with practical suggestions for change. On March 23, 1891, when the SDA General Conference passed a resolution requesting the college faculty to prepare a Bible correspondence course, the college president questioned "the adaptability of the present courses of study. . . and . . . the practicability of making changes" to improve the curriculum so as to meet better the college purposes.⁴ One week later, Prescott announced that plans were being laid for a special convention to be held that summer to consider methods of biblical instruction and to study the Bible. The convention would also consider some proposed changes in the curricula "in our

¹BCC Bd Min, November 22, 25, 1888.

²C. W. Irwin, "The Divine Remedy for Our Educational Ills," *RH* 100 (July 12, 1923): 10.

³BCC Fac Min, November 9, 1890.

⁴*Ibid.*, March 23, 1891.

colleges so as to bring biblical teaching into more intimate connection with instruction in other branches."¹

Summary

The closing of Battle Creek College for one year was a drastic step that led to a genuine attempt to reform its curriculum. Both the college administration and faculty were put to the test during the reconstruction period (1883-1891) to develop a unified philosophy of education and offer a balanced, practical education. To that end, the college enlarged its facilities and built to its capacity. All these efforts still proved to be inadequate to meet growing needs of the college.

In spite of the sincere attempts to secure an earnest Christian faculty during the restoration period, the educational background of each faculty member, particularly the president, still proved to be a major determining factor in the selection of programs offered at the college and the content of the curriculum. Four objectives prevailed throughout this period: (1) to make moral and religious influences prominent; (2) to provide thoroughness of instruction; (3) to promote solidity of character; and (4) to train students for usefulness in life.

Prior to the closing of the college (1882-1883), the college catalogues and the board minutes reflected little interest in recognizing denominational identity in official statements, or flexibility in the inclusion of Bible classes in the curriculum. The college leaders also exhibited little desire to follow the counsel provided in

¹Ibid., March 29, 1891.

the testimonies of Ellen White. After the closure, however, there was a change of attitude. There was a gradual but continuous trend toward recognizing the college as a denominational institution, making Bible study central in the college curricula, and following more closely the counsels of Ellen White. Accordingly, for the first time the college stated its denominational purposes in the catalogue and incorporated some new Bible classes into the curriculum. Thus, the college catalogues of the restoration period show that almost immediately after reopening, the Bible became more centrally established in the curriculum. Bible courses were slowly introduced into the various programs until they were an integral part of each one.

Notwithstanding, examination of the college catalogue of this period reveals that Bible classes were not present in all the courses. Instead, the biblical course and missionary instruction were discontinued, indicating that the college administration had not yet developed an understanding of how fully to integrate Bible into the curriculum. Subsequently, the administration lapsed back into traditional education and revived the classics. It also discontinued the normal department, thus blocking experimentation with vital issues of education.

The deficiencies of the curriculum at Battle Creek College mitigated against fulfilling the original purposes for the college. The leadership had the ideal of preparing workers for the church, but did not quite understand how to go about achieving this objective. It apparently concluded that as long as it offered Bible classes in all the curricula, it made no difference what course the

ministerial student took. Consequently, by the end of this period, the curriculum lacked any specific course for training ministers and Bible workers.

In conclusion, the administration and faculty during the restoration period became so preoccupied with the idea of having the Bible taught to everyone that they failed to focus on specific preparation of church workers for the ministry. A reversal had occurred in the religion curriculum of Battle Creek College. The one class in SDA doctrine (biblical lectures) was dropped altogether in the last bulletin of the restoration period, 1883-91. As a consequence, the biblical department fared worse in the restoration period than it did in the formative period. The next period, however, would see greater positive changes.

CHAPTER IV

THE HISTORICAL DEVELOPMENT OF THE RELIGION CURRICULUM AT BATTLE CREEK COLLEGE DURING THE EARLY REFORM PERIOD 1891-1897

The years 1891 to 1897 can be referred to as the early reform period of Battle Creek College. During this period, the SDA church leaders and college administrators seriously began to re-analyze their distinctive Adventist philosophy of education and its concomitant practice. Immediately following the educational awakening of the 1891 Harbor Springs Institute, the Battle Creek College administrators attempted to implement the recommendations of this convention and to follow more closely the purposes for which the college was initially founded. This chapter evaluates how successful the college was in implementing these recommendations and in devising a curriculum which would conform to its original purposes. The chapter includes four sections: (1) overview of Battle Creek College history; (2) overview of the formal curriculum; (3) the religion curriculum; and (4) a summary.

Overview of Battle Creek College History during the Early Reform Period

The Harbor Springs educational convention of 1891 represents a major turning point in the history of Adventist education in general, and for the

curriculum at Battle Creek College in particular.¹ According to Prescott, the initial purpose for this educational convention was “to consider methods of biblical instruction and to study the Bible.” It was designed particularly for Seventh-day Adventist teachers in order to change “the present courses of study in our colleges so as to bring biblical teaching into more intimate connection with instruction” in other fields of study.² The main topics of discussion at the convention were “the elimination of pagan and infidel authors from our schools, the dropping out of long courses in the Latin and Greek classics, and the substitution of the teaching of Bible and the teaching of history from the standpoint of the prophecies.”³ Ellen White was also present at the convention and took a prominent part. She made several presentations and read testimonies related to the college which she had written when it was first established, such as “Proper Education,” and “Our College.”⁴ Six of Ellen White’s presentations at the convention have been preserved. They are: “The Proper Way to Deal With Students In Our Schools,”⁵ which presents some

¹For an extended report on this convention see Craig S. Willis, “Harbor Springs Institute of 1891: A Turning Point In Our Educational Concepts,” unpublished paper, EGWRC-AU, 1979.

²BCC Bd Min, March 29, 1891.

³Percy T. Magan, “The Educational Conference and Educational Reform,” *RH* 78 (August 6, 1901): 508.

⁴Willis, “Harbor Springs Institute of 1891,” 18-19.

⁵E. G. White, “The Proper Way to Deal with Students in Our Schools,” Ms 8a, July 21, 1891, EGWRC (currently printed in *Manuscript Realeses* (Silver Spring, MD: Ellen G. White Estate, 1990), 9:55-64.

interesting insights about standards and discipline. In this presentation, Ellen White relates an experience from her own early schooling where the teacher became so irritated with the disorderly conduct of a student that the teacher threw a ruler at the student and hit Ellen White instead. Ellen left the classroom with a "wonderful wound." The teacher came running after her asking her forgiveness. "I did not mean to hit you," the teacher added. To what Ellen responded: "But, it is a mistake that you should hit anybody. I would just as soon have this gash in my forehead as to have another injured."¹ Following this illustration, she added in her presentation that "no teacher, I care not who he is, can have any influence over the students for good, no matter how well educated, or how refined he may be, unless he loves them [the students]."² In her concluding remarks, she said:

What we want is the right kind of education in our schools. We are reformers. We are the ones who are to be continually improving in our spirit and practices. We are talking of the righteousness of Christ, the mercy that is in the law, because Christ is there. We are telling, "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10). Why not carry this out in your practice in school?³

¹Ibid.

²Ibid.

³Ibid.

In the next presentations, "The Importance of Exercising Faith"¹ and "The Great Sacrifice Made for Us,"² "Relationship of Institutional Workers,"³ and "Sermon,"⁴ Ellen White presented an appeal for a closer, personal relationship with Christ, and closer relationships among each other. These presentations motivated a spiritual revival among the teachers attending the educational convention.

On July 27, 1891, Ellen White presented a "Talk to the Teachers,"⁵ which was particularly aimed against the study of "infidel authors." "We do not want the corrupt sophistry of infidelity," she said, "we do not need to go to infidel authors, but to God. . . . What we want is the Bible. We want to know the truth on every point."⁶

In the years immediately following this convention, Prescott spoke of "the changes which grew out of that institute" and noted that "the plans discussed and adopted marked a remarkable change in the history of our educational work." He thought that perhaps it would be remembered as "one of the great landmarks

¹Idem, "The Importance of Exercising Faith," Ms. 83, July 22, 1891.

²Idem, "The Great Sacrifice Made for Us," Ms. 8, July 24, 1891.

³Idem, "Relationship of Institutional Workers," Ms. 3, July 1891.

⁴Idem, "Sermon," Ms. 10, August 2, 1891.

⁵Idem, "Talk to Teachers," Ms 8b, July 27, 1891 (see also E. G. White, *Manuscript Releases*, 9:65-71; 4:46-47). She later reinforced this theme by a series of weekly articles printed in the *Review and Herald* from November 10 through December 15, 1891.

⁶Ibid.

of the message."¹ That it marked the beginning of a new era in Adventist education was also noted by Percy T. Magan, a history teacher at the college, who was present at the educational convention.

When the precious light of righteousness by faith was breaking in the fullness of the glory of God . . . there was held at Harbor Springs . . . the first general gathering of Seventh-day Adventist teachers for the purpose of studying Christian education. And the thought was developed that, hand in hand with righteousness by faith, there must also be education by faith. The meeting was a remarkable one, and the definite beginnings of the work of an educational reformatory movement owe their birth to this gathering. . . . This gathering closed with a song of triumph.²

The religious curriculum at Battle Creek College during the early reform period (1891-1897) was profoundly affected by the Harbor Springs educational convention. George Knight, a leading Adventist historian, evaluated Harbor Springs as "the first step in the Adventizing of Seventh-day Adventist education."³ Although the Harbor Springs convention profoundly affected the religion curriculum of the early reform period, the impact on the rest of the curriculum took much longer.⁴ Vande Vere observed that "one searches

¹W. W. Prescott, "Report of the Educational Secretary," *GCB* 5 (February 23, 1893): 350.

²P. T. Magan, "Emmanuel Missionary College," *RH* 78 (July 30, 1901): 490; idem, "The Educational Conference and Educational Reform," *RH* 78 (August 6, 1901): 508.

³George R. Knight, "Seventh-day Adventist Education: A Historical Sketch and Profile," in James C. Carper and Thomas C. Hunt, ed., *Religious Schooling in America* (Birmingham, AL: Religious Education, 1984), 91.

⁴Craig Willis suggested that the specific impact of Harbor Springs was fivefold: (1) it fostered a personal, religious experience; (2) it began a reform movement in the elimination of pagan authors from the curriculum; (3) it affected curriculum changes, especially in regard to Bible and History; (4) it served as a

Prescott's last catalogue [1894] in vain to discover any marked changes in the classical. . . or scientific curriculum."¹ In 1901, reflecting on the effects of the Harbor Springs convention, Magan said that since the convention "ten long years have rolled away, and during the whole of them the precious principles of Christian education have been struggling for recognition and the occupancy of their rightful place in the hearts of ministers, teachers, and people, as well as in the organic system of this great work."² Nevertheless, the convention served as a catalyst for change and reform at a critical juncture in the history of Adventist educational work and provided a base upon which later developments could take place worldwide.³

Location and Facilities

By the end of the restoration period, the college had begun to fill its seven acres of land with much needed facilities. With college enrollment escalating and large attendance at the annual General Conference ministerial institutes held at Battle Creek College at the end of each winter term, the SDA Educational

catalyst in the development of a unified philosophy of Christian education; and (5) it gave impetus to the educational work in the growth of enrollment, and development of new schools. As a result, the concept of education as a means of mission and evangelistic work emerged stronger (Craig Willis, "Harbor Springs Institute of 1891," 52).

¹Vande Vere, *Wisdom Seekers*, 62.

²Percy T. Magan, "The Educational Conference and Educational Reform," *RH* 78 (August 6, 1901): 508.

³See W. W. Prescott, "Report of the Educational Secretary," *GCB*, 5 (February 23, 1893): 349-358.

Society announced in 1892 that “the present capacity of the college building has been reached, and that even now, outside rooms must be used for class work.” Further expansion, therefore, “seems to be absolutely necessary,” argued Prescott in a faculty meeting on December 28, 1892. Despite the counsels of Ellen White against enlarging the college building at Battle Creek, the board of trustees decided to build an addition to the college facility on the north side.¹ To this end, the board of trustees decided, in late February 1893, to spend \$15,000 on the project. Plans were drawn up, ground was broken, and the excavation was well underway by March 28, 1893.²

In a letter to Ellen White, in Australia, Prescott explained to her the reasons for building this addition to the north end of the college. He wrote that “after considering the question from every stand point, we hardly knew what other course to take.”³ Ellen White, feeling keenly the want of funds in Australia, protested strongly in regard to the additions made to the school building and to other buildings in Battle Creek.⁴ Prescott was apologetic, but felt helpless and perplexed, “My mind is greatly exercised by what you write, and I hardly know what my duty is in the matter. . . . I certainly regret that we have used any means

¹BCC Fac Min, December 28, 1892; *SDA Year Book*, 1893, 107; *RH* 70 (January 31, 1893): 80; W. W. Prescott to E. G. White, March 23, 1893.

²*SDA Year Book*, 1893, 107; E. G. White to J. H. Kellogg, February 19, 1893; “Editorial Notes,” *RH* 70 (March 28, 1893): 208.

³W. W. Prescott to E. G. White, March 23, 1893, EGWRC-AU.

⁴E. G. White to W. W. Prescott, September 5, 1893, EGWRC-AU.

in building up the work here, which ought to have gone to other fields.”¹ But, by September 1893, it was too late, the building had been already finished. One more rebuke, nevertheless, was to be heard from Ellen White on this matter.

She wrote:

In face of all this the policy has been pursued of enlarging the institutions in Battle Creek, adding building to building, in order to accommodate a larger influx. All this is eating up the funds. . . . The course that has been pursued is directly contrary to the light which God has given me. It has been stated in distinct, positive language, that God is not pleased with the centering of so many important interests in Battle Creek. . . . There may be apparent advantages to be derived by the enlargement of the school buildings, but the movement is not in the counsel of God.²

During the nine years of the Prescott administration, buildings were erected that represented a total capital investment of some \$49,000. By 1894, the *Battle Creek Daily Journal* called the city of Battle Creek an educational center, proclaiming that it was “not the City but the College that adds to its fame.”³ Ellen White, concerned about the enlargement of Battle Creek College and all the money invested in it, argued that “no more buildings were needed in Battle Creek.” She reemphasized her point, repeating herself and insisting that the leaders “erect no more buildings in Battle Creek.” It appears that from this time onward, the board and college administration complied.⁴

¹W. W. Prescott to E. G. White, September 7, 1893, EGWRC-AU.

²E. G. White to W. W. Prescott, October 25, 1893, EGWRC-AU.

³*Battle Creek Daily Journal*, June 19, 1894.

⁴Ellen G. White, *Testimonies*, 6:137; Vande Vere, “William Warren Prescott: Administrator,” in Knight, ed., *Early Adventist Educators*, 117.

Presidents and Faculty

William Warren Prescott continued as president of Battle Creek College from 1885 through 1894. The most influential source of Prescott's developing educational philosophy was, without question, the writings of Ellen White. He was familiar with her various articles on education since 1872, and by 1894 he had already formed the basic framework of his educational philosophy.¹ Unfortunately, however, the college curricula of the 1880s and 1890s revealed little of Ellen White's philosophy of Christian education.

In 1891, the faculty under Prescott's administration still numbered fourteen, retaining, among others, Uriah Smith, the Bible teacher, and Eli B. Miller, who, in Prescott's absence, served as assistant principal of the college. Important new additions to the faculty included Percy T. Magan,² professor of

¹Prescott collected and studied carefully the occasional articles on education written by Ellen G. White in the late 1880s. During 1893 Prescott worked on compiling and editing Mrs. White's articles on education. These were published in October as a 251-page book *Christian Education* (see W. W. Prescott to E. G. White, December 27, 1892; March 23, September 7, 1893; Prescott to W. C. White, June 26, 1893, EGWRC-AU; "Literary Notices: Christian Education," *RH* 70 [October 24, 1893]: 676). Later in 1897, Prescott again compiled and edited further counsels from Mrs. White for publication as *Special Testimonies on Education* (W. W. Prescott to E. G. White, July 30, 1896; November 15, 1897, EGWRC-AU).

²Percy Tilson Magan (1867-1947) was born in Ireland on November 13, 1867. In 1886 he entered the United States and located at Red Cloud, Nebraska. Here he was converted in June of the same year and joined the Seventh-day Adventist Church. Soon afterward he entered the colporteur work in Nebraska, where he became a licensed minister in 1887. The next year (1888), he entered Battle Creek College as a student, from which institution he graduated. Shortly after his graduation from Battle Creek College, he accompanied Stephen N. Haskell on a missionary trip around the world. Upon his return he was appointed associate secretary of the Foreign Mission Board

biblical history and literature, and Edward A. Sutherland, professor of general history, who would become the college president in 1897.¹

Even before Prescott's arrival at Battle Creek, G. I. Butler, General Conference president, anticipated that "with God's blessing Bro. Prescott will fill a very useful position in different branches of the work at Battle Creek."²

Eventually, Prescott's increasing responsibilities kept him away from the college

from 1890 to 1891. In 1891 he was elected to head the department of Bible and history in Battle Creek College, a position which he held from 1891 to 1901. In 1892 he was married to Ida May Bauer. He was ordained to the ministry in 1899 by George A. Irwin, president of the General Conference, Alonzo T. Jones, and Allen Moon. Magan and his close friend, Edward Alexander Sutherland were instrumental in moving the college from Battle Creek to Berrien Springs, Michigan in 1901. From 1901 to 1904 he was dean of Emmanuel Missionary College, the successor of Battle Creek College. He passed to his rest on December 16, 1947 (Edward A. Sutherland, "Obituaries," *RH* 125 [January 29, 1948]: 20; "Obituaries," *Pacific Union Recorder* 47 [January 28, 1948]: 11; W. E. Macpherson, "President Emeritus Percy Tilson Magan," *The Medical Evangelist* 34 [January 15, 1948]: 1).

¹Edward Alexander Sutherland (1865-1955) was born on March 3, 1865, in Wisconsin and died on June 20, 1955, in Madison, Tennessee. In 1890 he graduated from Battle Creek College with a bachelor's degree in the scientific course. In 1891, Sutherland was invited to teach history at Battle Creek College, but headed the Bible department instead. After one year of service at Battle Creek College, he was assigned the task of starting the new college at Walla Walla, Washington. He continued as president of that school until February 1897, when he responded to a call to become president of Battle Creek College. Under his leadership, Battle Creek College was moved to Berrien Springs in 1901. In 1904, Sutherland turned in his resignation to the college administration ("Dr. E. A. Sutherland," *Southern Tidings* 49 [July 13, 1955]: 8-9; "In Remembrance," *RH* 132 [July 28, 1955]: 27; for more information on his life, work, and contribution to the Seventh-day Adventist educational reform see Warren Sidney Ashworth, "Edward Alexander Sutherland and the Seventh-day Adventist Educational Reform: The Denominational Years" [Ph.D. dissertation, Andrews University, 1986]).

²G. I. Butler, "The Battle Creek College," *RH* 62 (July 28, 1885): 472.

for extended periods of time. This made it more difficult for him to maintain cordial relations with his faculty, who were responsible for implementing the reforms. This in turn, created problems in the progress of reform at the college and precipitated negative reactions among the faculty. Prescott knew that his faculty were "simply following the plans according to which they were educated and which are standard among the educators of the day."¹

In a letter to Ellen White on July 4, 1893, Prescott reported a lack of unity and devotion among the teachers, which spread also to the students. It was, in Prescott's opinion, one of the most unpleasant experiences in the college since he had been connected with the work. "It seemed," he lamented, "more like the old spirit which came in years ago and resulted in the closing of the college. . . . I have been greatly disappointed in the results of the year's work."² Lack of unity among the faculty, in addition to Ellen White's strong letter of protest over the extension of the main building of the college, greatly discouraged Prescott. Replying to Ellen White, Prescott wrote in September 1893: "My mind is greatly exercised by what you write and I hardly know what my duty is in the matter." Nevertheless, Prescott determined to work earnestly to achieve "a different order of things" the next year. But, he resolved that if the next year did not go any better than the last, and the college did not meet the purpose of God in its

¹W. W. Prescott to O. A. Olsen, February 10, 1896, EGWRC-AU.

²W. W. Prescott to E. G. White, July 4, 1893, EGWRC-AU.

establishment, "I should almost feel it my duty to leave this place and go" into pastoral work.¹

On April 13, 1894, the General Conference committee on education recommended relieving Prescott of his responsibilities in connection with Battle Creek College. A week later, the same committee recommended George Washington Caviness (figure 14) as president for Battle Creek College, becoming the first alumnus to hold that position.² He had attended Battle Creek College from 1877 to 1882, where he graduated with the highest honors of his



**Fig. 14. George W. Caviness
President, 1894-1897**

¹E. G. White to W. W. Prescott, September 5, 1893, EGWRC-AU; W. W. Prescott to E. G. White, September 7, 1893, EGWRC-AU.

²GCC Proceedings, April 13, 1894, 21; *SDA Year Book*, 1894, 85.

class in 1882, receiving his A.B. from the classical course. G. W. Caviness became well respected as a scholar in ancient languages (Greek, Hebrew, and Latin).¹ To his education, he added several years of successful teaching experience including one year as professor of Greek and Latin in Battle Creek College in 1887.² "Moderate in speech, with a keen sense of humor," he was described as "an excellent teacher and disciplinarian" whose living Christian example exerted a strong influence upon his students. "All under his charge have learned to love Professor Caviness as a father."³

Caviness strongly desired to operate the college as he found it. Fortunately for him, most of the better qualified faculty remained to give continuity to the college program. The board of trustees and some teachers, however, became dissatisfied with Caviness' conservative position. On April 23, 1896, Caviness was invited to a meeting of the board "to make a statement of his ideas concerning the work and condition of the College."⁴ As a response, the

¹"George W. Caviness: Ex-President of Battle Creek College," *The Student* 1 (April 1897): 21.

²George Caviness began teaching at the age of seventeen. He taught for seven years in the public schools of Iowa and Michigan. He served six years as principal of the South Lancaster Academy. He served also as professor of Greek and Latin for one year at Battle Creek College, where he became the president for three years from 1894-97. "George W. Caviness," *The Student* 1 (April 1897): 21.

³Rowena Elizabeth Purdon, *That New England School* (South Lancaster, MA: The College Press, 1956), 63; "George W. Caviness," *The Student* 1 (April 1897): 25.

⁴BCC Bd Min, April 23, 1896.

board unanimously requested the General Conference to recall Henry P. Holser, from his work in Europe, to accept the presidency of Battle Creek College.

Apparently the negotiations to bring Holser from Europe did not succeed; five days later the matter of electing a president for the next school year was brought up again. After an extended and heated discussion, a motion to re-elect Caviness as president of Battle Creek College for the 1896-97 school year was unanimously accepted.¹ The attitude of the board toward Caviness, however, did not alter, leading to rumors of change that spread among the students. On March 25, 1897, Caviness announced his resignation as president of the college.² *The Student* published the following account:

Little knots of interested young people were seen here and there discussing the rumor. The last stroke of the bell found the chapel filled with people with anxious looks, . . . Professor Caviness then arose and with brief remarks tendered his resignation as president of Battle Creek College. It had been known for some time that he had wanted to take a rest from teaching, but that it should come so soon was wholly unexpected, to every student at least. All under his charge have learned to love Professor Caviness as a father, and few eyes were dry when he took his seat.³

Purposes

In the last part of the Prescott administration (1891-94), during the early reform period, the same four purposes of the college were retained as published in the bulletin of 1891. The basic introductory paragraph of the bulletin

¹BCC Bd Min, April 28, 1896.

²*The Student* 1 (April 1897): 21, 25.

³*Ibid.*, 25.

contained such a concise and convenient statement of the college's purposes for existence that it was retained in every bulletin throughout the early reform period.¹ It reads:

Battle Creek College was founded in 1874, by the Seventh-day Adventist Educational Society. . . . It is a denominational institution, designed to give young people a liberal education, and to prepare them for usefulness in the different lines of religious work. Its managers aim to make mental and religious influences prominent, and thoroughness of instruction, solidity of character, and usefulness in life, the principal objects of attainment. They hope to have a school where the fear of God will prevail, where his Holy Word will be revered, and where his worship and service will be respected, where the young will receive discipline and instruction which will qualify them for the duties of life, and make them a benefit to their fellow-men. Such as desire to be in harmony with these objects are heartily invited to attend.²

There were, however, new orientations which Prescott and his faculty obtained from the 1888 experience and the Harbor Springs convention. Couched in different paragraphs within the calendars were four new purposes which, added to the previous four, began to govern the educational philosophy of the college administration. Two of these new objectives were: to promote the systematic study of the English Bible,³ and to study history from the perspective

¹These four purposes were: (1) to make moral and religious influences prominent, (2) to provide thoroughness of instruction, (3) to promote solidity of character, and (4) to train students for usefulness in life (*BCC Calendar*, 1891, 5; see above also on page 88).

²*BCC Calendar*, 1891, 5.

³*Ibid.*, 9; 1892, 10.

of prophecy and its meaning for the present society.¹ In reporting to the General Conference in 1893, Prescott stated:

During the last two years there has been more growth in the educational work than in the seventeen years preceding that time. When I ask myself the reason for this rapid growth, I can only go back to that institute at Harbor Springs. To my mind, the personal experience which we as instructors gained there, the light which came to us upon educational plans and methods and upon the real object to be sought in this educational work being acted upon, has given the Lord a chance to work more according to His mind, and less according to our minds. The real purpose of our school work has been appreciated as never before.²

The final two purposes, articulated under the Caviness administration, were: to develop trained, educated, and disciplined workers for missionary work,³ and to foster the care and health of students.⁴ Altogether, the early reform period embraced eight purposes which the administration sought to accomplish.

¹This was not a new course of study but rather a theme or emphasis of class offerings in this particular field of study. This new orientation, under the direction of Percy T. Magan, the biblical history teacher, took history out of the secular realm and gave it a dimension of biblical prophetic interpretation (see Percy T. Magan, "The Educational Conference and the Educational Reform," *RH* 78 [August 6, 1901]: 508).

²W. W. Prescott, "Report of the Educational Secretary," *GCB* 5 (February 23, 1893): 357.

³Under Caviness' second year of administration a new objective was articulated for the first time. He wrote in the calendar that the special aim of Battle Creek College was "to develop a class of trained, educated, and disciplined workers" (*BCC Calendar*, 1895, 10).

⁴In the 1895 *BCC Calendar*, yet another objective was also added. It stated that "it is the purpose of the managers of this school to make one of its most distinctive features the attention given to the care of the health of the student during the course of study, and to instruct students in the importance of physiology and hygiene" (*ibid.*, 12).

Rules and Regulations

A study of the rules and regulations as printed in each annual calendar during the early reform period reveals that the college discipline was also influenced by the new educational approach and aimed to “develop character of the highest type, as well as scholarship of the best quality,” and “every effort is given toward making the students self-reliant, self-controlled men and women.”¹ Under Prescott’s administration, in fact, every student was required to sign a contract, pledging himself/herself to observe all its rules and regulations.²

The rules and regulations during the early reform period were divided into two categories: (1) those governing all students of Battle Creek College during the entire year, and (2) those governing the boarding home life. In regard to the regulations in the homes, the college calendars of the early reform period state that “after several years of experience with the present plan for the home life, the managers of the College are convinced of its great value as an aid in the proper development of Christian character.” The college administration boldly asserted that the regulations governing home life were reasonable and “adapted to secure trust, freedom, and happiness.”³ Strictness in residence halls, however, raised some difficulties and complaints among students, particularly on the question of eating and drinking. This prompted some faculty to observe that “the dining

¹*BCC Calendar*, 1891, 7; 1895, 7.

²*Ibid.*, 1891, 9.

³*Ibid.*, 6.

department seems to be considered in general contempt.”¹ The older students compared the present administration in the homes with the past, saying that “tyranny” was being exerted over the students. “There is a general watch-dog spirit on the part of some of those in charge,” they added.

Some [students] say in so many words that the Faculty are blind and fanatical in their requirements; and even go so far as to say that the school stands just where it did ten years ago, and that it will soon be closed up again. And some are planning to leave the school, saying that they cannot stand it any longer.²

On December 1, 1891, a special faculty meeting was called by Prescott, the college president, to consider some of these difficulties in the boarding homes. Prescott said to his faculty that “from his knowledge of the restrictions placed upon students in other boarding schools, our students do not know what strictness means.”³ Apparently, the situation had escalated to the point that the board of trustees suggested they call a special meeting, with students and faculty, to present a full statement of the situation in order to adjust properly the difficulties in a manner to satisfy both factions as far as possible, and “finally to try to impress upon them [the students] the derogatory influence these things

¹BCC Fac Min, December 1, 1891.

²Ibid.

³Ibid.

have upon their spirituality.”¹ In a faculty meeting on December 13, 1891, it was moved and carried “not to lower the standard of discipline in the homes.”²

When Caviness took over as president, student problems also weighed heavily upon him. Discipline in general, however, deteriorated in the college under his administration. On June 2, 1896, the *Review and Herald* advised young people not to come to Battle Creek. “From observation,” the editorial read, “we are free to say that we consider it exceedingly unwise for people to come to this place without a definite object, and a reasonable assurance that they can obtain that purpose. . . . Experience is daily proving it to be exceedingly dangerous to health, spirituality, and even to morals.”³

Enrollment

As with nearly all previous administrations, enrollment statistics spoke with peculiar force and continued to be an indicator of college success or failure. During the early reform period under the Prescott administration, the college enrollment continued to escalate, going from 532 in the 1891-92 school year, to 612 in 1892-93 (see table 12). Willis F. Dunbar, a history professor, noted that in 1892, Battle Creek College was not only the largest church-related college in terms of enrollment, but that “it had almost twice as many students pursuing strictly college studies (338) as any other college in the state outside the

¹Ibid.

²Ibid., December 13, 1891.

³“Editorial Notes,” *RH* 73 (June 2, 1896): 352.

University of Michigan.”¹ In 1893, an enrollment of 768 students was recorded, the largest in the history of the institution. It was not only the largest enrollment of Battle Creek College, but it was also reported to be “the largest enrollment of any denominational college in Michigan.”²

Table 12.—Student enrollment at Battle Creek College during the early reform period, 1891-97

Date	College	Elementary/Secondary	Total
1891-92	350	182	532
1892-93	338	274	612
1893-94	431	337	768
1894-95	260	456	716
1895-96	233	437	670
1896-97	257	459	716

SOURCE: *BCC Calendars*, 1891-97.

Attendance, thereafter, fell off somewhat, particularly at the college level.

For the 1894-95 school year, the first year under the Caviness administration,

¹Willis F. Dunbar, *The Michigan Record in Higher Education* (Detroit: Wayne State University Press, 1963), 163.

²Willis Frederick Dunbar, *Michigan Through the Centuries*, 4 Vols. (New York: Lewis Historical Publishing Company, 1955), 2:280. Writing in 1893, Pattengill, superintendent of public education in the State of Michigan, noted that among the various religious denominational colleges Battle Creek College ranked first “in order of numbers,” with 768 students. H. R. Pattengill, “Present State of Education in Michigan,” in *Educators of Michigan: A Choice Collection of Biographical Sketches and Portraits of the Teaching Profession* (Detroit, MI: Wilton-Smith Company, 1894), 12.

the college registered a total attendance of 716 students. The succeeding year (1895-96), total enrollment fell to 670 students, 233 of whom were in the college department. Caviness' third and last year as college president registered a total enrollment of 716 students, exactly the same as the 1894-95 school year, although there were three fewer in the college department.

Overview of the Formal Curriculum during the Early Reform Period

The first educational convention, held in Harbor Springs, Michigan, in the summer of 1891, is regarded as a major turning point affecting the curricular outlook of Battle Creek College. The original purpose for that convention was "to consider methods of biblical instruction and to study the Bible," in order "to bring biblical teaching into more intimate connection with instruction in other branches."¹ Prescott's expectation to receive "light from God, not only in the study of the Scriptures, but in our plans for educational work" was fulfilled. He saw these meetings as a "remarkable change" in the history of Adventist education and in the curriculum of Battle Creek College. He said:

I will speak further of the changes which grew out of that institute, which to my mind, with the plans discussed and adopted, marked a remarkable change in the history of our educational work. Our minds were impressed there as never before with the idea that the purpose of educational work was to teach us of God in his revealed word and his works, and in his dealings with men, that all education should be planned upon such a basis and carried out in such a way that the result would be a more intimate knowledge of God, not merely as a theory but as an experience. While the general purpose up to that time has been to have a religious element in our schools, yet since that institute, as never before, our work

¹BCC Fac Min, March 29, 1891.

has been *practically* upon that basis, showing itself in courses of study and plans of work as it had not previously.¹

Percy T. Magan also saw the educational convention at Harbor Springs as a "remarkable one, and the definite beginnings of the work of an educational reformatory movement."² Charles W. Irwin, who was present for the convention, recalled that all the teachers attending these meetings "came up. . . fully expecting that radical reforms would be made in the curriculum."³ Consequently, the subjects of reform, which received the major share of discussion, were "the elimination of pagan and infidel authors from our schools, the dropping out of long courses in the Latin and Greek classics, and the substitution of the teaching of the Bible and the teaching of history from the standpoint of the prophecies." According to Irwin, "the Harbor Springs Convention might properly be called our first great step in educational reform." However, he adds that "our schools. . . had been slow to comprehend God's plan of education, and still slower in endeavoring to put these principles into practice."⁴

At the end of the summer educational convention, Prescott held a meeting with his faculty on August 26, 1891, where he announced that the college board had decided to adopt the biblical course of study recommended by the teachers

¹W. W. Prescott, "Report of the Educational Secretary," *GCB* (February 23, 1893): 350.

²Percy T. Magan, "The Educational Conference and Educational Reform," *RH* 78 (August 6, 1901): 508.

³Charles W. Irwin, "The Divine Remedy for Our Educational Ills," *RH* 100 (July 12, 1923): 10.

⁴*Ibid.*

at Harbor Springs. He also stated that the English and academic courses would be dropped from the curriculum after two years.¹ Following this announcement, the remainder of the time at the faculty meeting was occupied principally with the consideration of the work in the different academic departments.

The bulletins of the early reform period show a proliferation of departments, but few of them offered a formal course of study. In 1894, for example, there were ten departments of instruction. Two more were added the next year, and three more in 1896.² However, the bulletins of this period consistently outlined only three major courses of study: biblical, scientific, and classical. At first glance, a reader of the bulletins could become discouraged at these limited offerings and conclude that no significant changes had occurred in the curriculum.

Collegiate Department

During the first year of the early reform period (1891), the college decided to continue holding to the four courses in the collegiate department, that is, classical, scientific, English, and academic courses.³ However, W. W. Prescott

¹BCC Fac Min, August 26, 1891.

²The "Departments of Instruction" in 1894 included: (1) English Bible, (2) history, (3) English language and literature, (4) natural science, (5) Greek and Latin, (6) mathematics, (7) philosophy, (8) music, (9) art, and (10) hygiene and physical culture (see *BCC Calendar*, 1894, 10-23). The department of Christian workers and instruction in manual training were added in 1895 (*BCC Calendar*, 1895, 10-26). To these, the department of modern languages, special course, and general electives were added in 1896 (*BCC Calendar*, 1896, 10-32).

³*Ibid.*, 1891, 19-21.

announced to the faculty that the English and academic courses would be dropped at the end of two years and the biblical course of study would be adopted,¹ leaving only three courses (classical, scientific, and biblical) for the remainder of the early reform period. Thus, the courses of study in the collegiate department during the early reform period were finally arranged into three basic divisions: classical, scientific, and biblical courses.

Classical Course

With the emphasis in the discussions at Harbor Springs about the removal of pagan authors from the curriculum and the elimination of long courses in Latin, Greek, and the classics, the expectation grew that a "reform" would eliminate the classical course altogether. But to the contrary, in a faculty meeting held on September 3, 1891, under Prescott's administration, a motion was carried to print the classical course in the college bulletin as it was previously arranged (see table 13).² Ten days later, the faculty decided not to allow substitutions for Greek and Latin classes in the classical course.³ Thus, the classical course was still given a prominent position in the college bulletins throughout the early reform period.

¹Although the decision was to drop the English and scientific courses "at the end of two years" (BCC Fac Min, August 26, 1891), these courses only appeared in the first bulletin of the early reform period. After one year into this period, these courses were dropped from the 1892 college bulletin.

²BCC Fac Min, September 3, 1891.

³Ibid., September 13, 1891. The same motion was again carried in 1892 (see BCC Fac Min, May 8, 1892).

Table 13.—Classical course, 1891-97

Year	Term	1891-92	1892-93	1893-94	1894-95	1895-96	1896-97
Freshman	First	Latin Greek Algebra	Latin Greek Algebra	Latin Greek Algebra	Latin, Greek Algebra History Drill	Latin, Greek Algebra History Drill	Latin Greek Algebra History
	Second	Latin Greek Trigonometry	Latin Greek Trigonometry	Latin Greek Trigonometry	Latin, Greek Algebra History Drill	Latin, Greek Algebra History Drill	Latin Greek Algebra History
	Third	Latin Greek Astronomy	Latin Greek Astronomy	Latin Greek Astronomy	Latin, Greek Trigonometry History Drill	Latin, Greek Trigonometry History Drill	Latin, Greek Trigonometry History
Sophomore	First	Greek New Testament English Literature	Greek History English Literature	Greek History English Literature	Latin, Greek English Literature Bible Drill	Latin, Greek English Literature Bible Drill	Latin, Greek History Bible
	Second	Greek New Testament English Literature	Greek History English Literature	Greek History English Literature	Latin, Greek English Literature Bible, Drill	Latin, Greek English Literature Bible, Drill	Latin, Greek History Bible
	Third	Greek New Testament Political Economy	Greek History Political Economy	Greek History Political Economy	Latin, Greek English Literature Bible, Drill	Latin, Greek English Literature Bible, Drill	Latin, Greek History Bible
Junior	First	New Test. Greek Zoology Geology Geometry and Calculus	New Test. Greek History Zoology Geometry and Calculus	New Test. Greek History Zoology Geometry and Calculus	Latin or German or History Physics Greek, Bible Music, Drill	Latin or German or History Physics Greek, Bible Music, Drill	Greek English Literature Astronomy or Chemistry Elective
	Second	Latin History Chemistry Geometry and Calculus	Latin History Chemistry Geometry and Calculus	Latin History Chemistry Geometry and Calculus	Latin or German or History Physics, Greek Bible, Music Drill	Latin or German or History Physics, Greek Bible, Music Drill	Greek English Literature Physics Elective

Table 13—Continued.

	Third	Latin History Chemistry Geometry and Calculus	Latin History Chemistry Geometry and Calculus	Latin History Chemistry Geometry and Calculus	Latin or German or History Astronomy Greek, Bible Music, Drill	Latin or German or History Astronomy Greek, Bible Music, Drill	Greek English Literature Physics Elective
Senior	First	Logic Mental Science Church History	Physics Mental Science History	Physics Mental Science History	Public Speaking Mental Science Pedagogy English, History Drill	Public Speaking Mental Science Pedagogy English, History Drill	Mental Science Pedagogy Two Electives
	Second	Physics Natural Theology Church History	Physics Mineralogy Political Science History	Physics Mineralogy Political Science History	Political Economy Moral Science Logic, English History, Drill	Political Economy Moral Science Logic, English History, Drill	Mental Science Logic Two Electives
	Third	Physics Moral Science Church History	Logic Moral Science History	Logic Moral Science History	Political Science Philosophy Inductive Logic English, History Drill	Political Science Philosophy Inductive Logic English, History Drill	Philosophy Logic Two Electives

For some time in the past, Prescott had been assisting Ellen White with editing the manuscript for her book *Christian Education*. Furthermore, the correspondence between them, while Ellen White was in Australia, helped Prescott in his struggle with the classics until he became “fully convinced that there ought to be radical changes in our plans for work and that some of the subjects which have been occupying a prominent place and taken much time, ought to be either entirely omitted or relegated to a secondary place.”¹ In a letter to the General Conference president O. A. Olsen, who was then in New Zealand with Ellen White, Prescott clarified his position by saying, “it has seemed to me for some time that we ought to give more attention to our own work and that there were some studies, notably the classics and higher mathematics, as well as some lines in philosophy, which either ought to be omitted entirely or be put on a different basis.”² Unfortunately, not all the faculty caught the same vision. The conflict among the faculty, between traditional and reform education, became tense, and even some of the students, particularly those in the classical course, were caught in the middle of this conflict. In a letter to his parents, Wilmotte Poole, one of the classical students, expressed sentiments of discontentment about these new developments. He wrote:

Many of the Classical scholars are all broken up about the decision the faculty have come to in regard to the languages. Many have spent years of diligent study in this line supposing that they would be called to teach in

¹W. W. Prescott to Ellen G. White, November 8, 1893, EGWRC-AU.

²W. W. Prescott to O. A. Olsen, November 8, 1893, RG 9: O. A. Olsen Fld 3, GCAr.

our other schools. But now this study is set at nought. In the meeting [December 15, 1893] several told of their struggle but declared their resignation to the will of God.¹

Not all the issues raised, however, were settled because Prescott's ideas, or at least his presentations, were sometimes misunderstood. And, according to Olsen, Ellen White said that the "regular lines of study" were not to be undercut, but simultaneously, the Bible was to be "set high" and made "paramount."²

Although Prescott was no longer the college president, Ellen White wrote a letter from Australia to him in June 1895, lamenting that the teachers at Battle Creek College still "have great respect for authors and books that are current in most of our educational institutions."³ Two months later, Kellogg confirmed the sentiments of Ellen White. He wrote to her complaining that "there is still such a disposition [among some faculty members at Battle Creek College] to encourage the study of the classics and other subjects." He then pointed out the necessity of making "a strong struggle against the tendency of students to devote all their energies to make themselves finished scholars," instead of studying useful, practical things.⁴

¹Willette Poole to his parents, December 16, 1893, AHC.

²See O. A. Olsen to W. W. Prescott, December 20, 1893; and January 11, 1894, RG 11: Bx 50 Lb 10, GCAr; Ellen G. White to W. W. Prescott, January 18, and April 10, 1894, EGWRC-AU.

³Ellen G. White to W. W. Prescott, June 12, 1895, EGWRC-AU.

⁴J. H. Kellogg to Ellen G. White, September 18, 1895, EGWRC-AU.

The description of this course in the bulletin still shows a very heavy reliance upon the pagan authors. The aims of the department leave no doubt about the desire of the faculty to have the students become acquainted with these authors as they read "intelligently and appreciatively Greek and Latin authors," and to gain the ability to investigate critically, original sources of authority both in "sacred and profane literature."¹ According to the administration, the objectives for the classical course also aimed to impart to students an "intimate" knowledge of the life of the Greeks and Romans, in order to help them "form a correct literary taste."² The administration apparently did not foresee the results of publishing such objectives and their implications for a major confrontation.³ Despite the claims of Prescott about Bible study, there were no Bible requirements in the classical course during the 1892 and 1893 school years (see table 13). After 1894, however, the classical course suffered a continuous erosion from the biblical and historical subjects. The final conflict regarding the classics at Battle Creek College took place during the early reform period. The last year the classical course was offered was in 1897. Twenty-three students graduated from the classical course during this period.⁴

¹*BCC Calendar*, 1894, 16-18.

²*ibid.*, 18.

³"Proceedings of the Educational Society," *GC Bulletin* 2 (First Quarter, 1897): 72; G. C. Tenney, "Proceedings of the Educational Society," *RH* 74 (March 30, 1897): 205; Vande Vere, *Wisdom Seekers*, 78-79.

⁴See *BCC Calendar*, 1896, 54; 1897, 48.

Scientific Course

In addition to the classical course, the collegiate department offered a scientific course throughout the early reform period (see table 14). Parallel to the classical course, the scientific course was printed in the bulletin as it was previously arranged.¹ In a faculty meeting held on September 13, 1891, a motion was unanimously carried to hold strictly, in the scientific course, to work in mathematics.² No substitution would be allowed in this course for mathematics or sciences.³

A "Natural Science Department" was established in 1894,⁴ which was renamed in 1897 as the "Scientific Department."⁵ Its course work was based on science and mathematics.⁶ The natural science department of 1894 also established a purpose for instruction in the sciences that became standard throughout this period. It reads:

Recognizing the importance of a thorough knowledge of the Natural and Physical Sciences, it is the constant aim that the study in this department shall be such that the pupil may gain a correct knowledge of the subjects taught, and at the same time comprehend the actual relation between natural and revealed truth, between Science and the Scripture.⁷

¹BCC Fac Min, September 3, 1891.

²Ibid., September 13, 1891.

³Ibid., May 8, 1892.

⁴*BCC Calendar*, 1894, 15-16.

⁵Ibid., 1897, 4.

⁶Ibid.

⁷Ibid., 1894, 15.

Table 14.—Scientific course, 1991-97

Year	Term	1991-92	1992-93	1993-94	1994-95	1995-96	1996-97
Freshman	First	Latin or German New Testament Civil Government	Latin or German or Spanish Geometry History	Latin or German or Spanish Geometry History	Latin or German Physiology and Hygiene Algebra Bible Drill	Latin or German Physiology and Hygiene Algebra Bible Drill	German Physiology and Hygiene Algebra Bible
	Second	Latin or German New Testament Physiology	Latin or German or Spanish Geometry History	Latin or German or Spanish Geometry History	Latin or German Physiology and Hygiene Trigonometry Bible Drill	Latin or German Physiology and Hygiene Trigonometry Bible Drill	German Physiology and Hygiene Algebra Bible
	Third	Latin or German New Testament Botany	Latin or German or Spanish Geometry History	Latin or German or Spanish Geometry History	Latin or German Rhetoric Trigonometry Bible Drill	Latin or German Rhetoric Trigonometry Bible Drill	German Rhetoric Trigonometry Bible
Sophomore	First	Latin or German Algebra Zoology	Latin or German Algebra History	Latin or German or Spanish Algebra History	Chemistry Geometry English Literature German Drill	Chemistry, Geometry English Literature German Drill	Chemistry Geometry English Literature German
	Second	Latin or German Trigonometry Chemistry	Latin or German Trigonometry History	Latin or German or Spanish Trigonometry History	Chemistry Calculus English Literature German Drill	Chemistry Calculus English Literature German Drill	Chemistry Calculus English Literature German
	Third	Latin or German Astronomy Chemistry	Latin or German Astronomy History	Latin or German or Spanish Astronomy History	Botany Calculus English Literature German Drill	Botany Calculus English Literature German Drill	Mineralogy Calculus English Literature German

Table 14—Continued.

Junior	First	English Literature Geology Geometry and Calculus	English Literature Zoology History	English Literature Zoology History	History German Physics Bible Music Drill	History German Physics Bible Music Drill	History German Astronomy Elective
	Second	English Literature General History Geometry and Calculus	English Literature History Chemistry	English Literature History Chemistry	History German Physics Bible Music Drill	History German Physics Bible Music Drill	History German Physics Elective
	Third	Political Economy General History Geometry and Calculus	Political Economy History Chemistry	Political Economy History Chemistry	History German Astronomy Bible Music Drill	History German Astronomy Bible Music Drill	History German Physics Elective
Senior	First	Logic Mental Science Church History	Physics Mental Science Geometry and Calculus	Physics Mental Science Geometry and Calculus	Biology Mental Science Pedagogy English History Drill	Biology Mental Science Pedagogy English History Drill	Biology Mental Science Pedagogy Elective
	Second	Physics Natural Theology Church History	Physics Mineralogy Political Science Geometry and Calculus	Physics Mineralogy Political Science Geometry and Calculus	Biology Moral Science English History Logic Drill	Biology Moral Science English History Logic Drill	Biology Moral Science Logic Elective
	Third	Physics Moral Science Church History	Logic Moral Science Geometry and Calculus	Logic Moral Science Geometry and Calculus	Mineralogy Philosophy English History Logic Drill	Mineralogy Philosophy English History Logic Drill	Botany Philosophy Logic Elective

Probably in an effort to harmonize science and religion to help students to understand the controversy of creation over evolution, the department asserted that it was "impossible" that science and religion would "conflict" with each other, and that a thorough knowledge of both disciplines would reveal that they "sustain and enforce each other" leading the students to "see God in all the works of creation."¹ Surprisingly, no Bible requirement is found in the scientific course for the 1892 and 1893 school year. On the other side, the mathematics department aimed to "give the student a clear idea of its meaning as a factor in human progress." In addition, mathematics would afford students "an intellectual drill which will cultivate in the student the power of assiduous and logical reasoning, and stimulate him to careful, original, and independent thought."² The college bulletins of the early reform period reported the highest number of graduates from the scientific course, totaling thirty-one throughout this period.

Manual Training Department

One of the key educational principles stressed at Harbor Springs was the importance of manual and industrial education. Under Prescott's administration, however, the college did not make any attempt to bring back the manual training

¹Ibid.

²Ibid., 19.

department after it was dropped in 1889. Apparently "Prescott was never opposed, but never too warmly enthusiastic about manual, industrial education."¹ Instead, a restless yearning for sports was developed in the absence of industries and limitations in domestic labor. The physical dimension of education in the early nineties under Prescott's administration was being cared for through gymnastics and the playing of games. In regard to physical exercise, the 1891 college bulletin announced that "in addition to the exercise incident to doing the work connected with the school, each member of the school family, unless excused for special reasons, will take regular exercise in the gymnasium, under the direction of an instructor."² Excuses for being unable to engage in physical exercise had to be signed by the faculty upon a written statement of a practicing physician.³ The faculty minutes, however, show cases where students were excused for reasons of employment or missionary work.⁴ By 1897, the matter of gymnasium attendance was introduced to the faculty by Magan, along with a report of "a very bad attendance" and "a number of tardinesses." Magan stated that he had received a list of names of those who had been absent from gymnasium. This led the committee on gymnasium to recommend the faculty to give more attention to absences from physical exercise. They recommended

¹Cited in Arnold Colin Reye, "Frederick Griggs: Seventh-day Adventist and Administrator" (Ph.D. dissertation, Andrews University, 1984), 50.

²*BCC Calendar*, 1891, 10.

³BCC Fac Min, September 12, 1892; April 9, 1893.

⁴See *ibid.*, October 30, November 20, 1892; November 1, 1896.

that "the names of those who do not obtain excuses be read in the chapel, and they be required to obtain excuses before going on with their college work."¹

Six years had lapsed from the time manual labor was dropped to the time it was again introduced to the college curriculum in 1895. Under the Caviness administration, the college bulletin included a section entitled "Instruction in Manual Training" stating that

the managers of this school have long recognized the importance of manual training, both as a mental discipline and as a preparation for practical life work. Many difficulties have stood in the way, the chief of which has been the limited financial resources of the institution. Plans are being laid, however, by which some of the obstacles may be overcome, and the managers have fully determined to introduce instruction in manual training as rapidly as provision can be made for it.²

Thus, an industrial department was organized which would serve both as a means of training and a source of income for students.³ The work in this department would include wood carving, sewing, cooking, knitting, and paper and pasteboard work.⁴ Manual labor, however, was not a regular part of the college curriculum and was not a requirement for all. Students who desired to enter this department were to "apply to the President for conditions of entrance."

¹Ibid., February 21, March 7, 1897; January 1, 1893.

²*BCC Calendar*, 1895, 25.

³Ibid., 26.

⁴Ibid., 34; 1896, 31.

As a result, only forty students “were given the privilege of working three or four hours a day, thus paying part of their expenses.”¹

The existence of an industrial department was questioned the following year when Emmett J. Hibbard, the English Bible teacher, inquired whether there would be an industrial department in 1896. Caviness then explained to his faculty that the college did not have industries to offer enough employment to students other than “the broom business (‘which was not very satisfactory from a financial standpoint’) and whatever work there might be around the place, together with odd jobs which might be picked up from time to time.”² By September 7, 1896, Caviness, as college president, reported that there were already about twenty-five or thirty “industrials” who had been received on a special work program in the industrial department, working two hours a day besides the domestic work, to pay for their tuition.³ No one, however, had been appointed to look after these working students. Consequently, the industrials were “like sheep without a shepherd.”⁴

Seemingly, the college faculty did not know how to integrate manual labor into the curriculum. The manual labor department was seen, apparently, as a part of the instructional branch of the college, while the industrial department was

¹ibid.

²BCC Fac Min, September 7, 1896.

³ibid.

⁴ibid., September 20, 22, 1896.

viewed in terms of work rather than instruction.¹ Thus, on June 15, 1896, the board of directors voted “with a view of opening up a manual training department in the College, . . . to encourage Prof. A. J. Bristol to attend New York College for Teachers for one year at his own expense.”² The next day, the board decided, for the present, not to increase the manual labor department, but to increase the industrial department to give employment to as many students as possible.³

Religion Curriculum during the Early Reform Period

In practical terms, the Harbor Springs educational convention produced three new major initiatives. A four-year biblical course was proposed, a four-year sequence of history courses taught from a biblical perspective was developed, and a series of Bible subjects was introduced. Prescott was happy with all three recommendations, but was particularly pleased with the introduction of the series of college-level Bible subjects because it represented a major shift toward incorporating the new theological developments in the church into the curriculum.

According to Prescott, the general purpose followed at Battle Creek College from the beginning up to the Harbor Springs educational convention had been only “to have a religious element” in the curriculum. “Up to that time,” he said, “there was in Battle Creek College a course of Bible study covering two years, one in Old Testament history, and one in New.” In addition to this Bible

¹See *BCC Calendar*, 1895, 25-26.

²BCC Bd Min, June 15, 1896.

³*Ibid.*, June 16, 1896.

course, a course of lectures was delivered every year “on what we termed special or doctrinal work.”¹ However, the teachers’ institute, assembled in the summer of 1891 at Harbor Springs, “discussed and adopted a Biblical course which should be used as far as practicable in all the schools represented there.”²

The immediate impact of this educational convention on the religion curriculum of Battle Creek College was evident at the first faculty meeting for the 1891 school year. Prescott, as college president, wasted no time in attempting to have the new measures introduced at Battle Creek College. On August 26, 1891, after the educational convention was over, Prescott announced to his faculty the college board’s decision to adopt the biblical course of study as recommended by the teachers at Harbor Springs.³ The faculty in session devoted its morning meeting to a discussion of the recommendations—notably in history and Bible—and appointed some committees to determine how to implement those plans into the college curricula.⁴ Both Prescott and Miller presented plans for the new Bible study classes, and a committee was appointed to plan for the new Bible study subjects. The committee was also asked to ensure that there was “uniformity” between the new biblical course and the other

¹W. W. Prescott, “Report of the Educational Secretary,” *GCB* 5 (February 23, 1893): 350.

²*Ibid.*

³BCC Fac Min, August 26, 1891.

⁴*Ibid.*

courses.¹ The afternoon was devoted to these committees and the evening joint session received and approved the committees' reports, including the plan of the committee in Bible study which recommended "three classes during the coming college year, the first. . . doing work in the Old Testament, the second in the Gospels and the Acts, and the third in the Epistles."² Accordingly, a committee of three was appointed at the meeting "to recommend uniformity between the Biblical course and the other courses of study, and to suggest some plan for the introduction of a second year of advanced Biblical study in the scientific and classical courses."³ This was a promising beginning. The biblical course and new history courses appeared together with the new advanced Bible courses.

In order to implement these changes, the college board invited Edward Alexander Sutherland, in 1891, to come back to his alma mater to head the Bible department, which he did for one year.⁴ The following year, Sutherland was replaced by Magan to head the department of Bible and history in Battle Creek

¹BCC Fac Min, August 26, 1891. The precaution seems to have reflected anxiety on the part of some faculty about lowering the standards.

²Ibid.

³Ibid.

⁴"Dr. E. A. Sutherland," *Southern Tidings* 49 (July 13, 1955): 8.

College, a position he held from 1891 to 1894.¹ From 1895 to 1897, the Bible department functioned under the headship of Emmett J. Hibbard.²

The faculty in the religion department during the early reform period included Albert J. Bristol³ and George C. Tenney,⁴ professors of English Bible;

¹E. A. Sutherland, "Obituaries," *RH* 125 (January 29, 1948): 20.

²Emmett J. Hibbard (1860-1924) was born on January 19, 1860, in Louisville, Pennsylvania. At the early age of eighteen years he began teaching public school. At the age of twenty-one he married Flora Allen. Hibbard was converted in 1882 and united with the Seventh-day Adventist Church. He was ordained into the ministry in 1888. In 1895 he was called to teach Bible and ancient history in Battle Creek College. Later he was invited by the General Conference to teach Bible and history in Walla Walla College, where he also served as president of the college for one year (1897-1898). After one year at Walla Walla College, Hibbard returned to Battle Creek and taught Bible in the Sanitarium until 1901. From 1901 to 1917 he worked for the California Conference. He taught Bible in San Fernando, Healdsburg, and Pacific Union Colleges in California. He also served as pastor and public evangelist for several years in San Francisco. Later he retired to Oregon, where he passed away June 6, 1924 ("Elder E. J. Hibbard," *RH* 101 [July 31, 1924]: 22; *60 Years of Progress: Walla Walla College* [Walla Walla, WA: College Press, 1952], 37).

³Albert Jesse Bristol (1866-1949) was born July 10, 1866 in Jackson County, Michigan. He attended and graduated from Battle Creek College in 1892 with a degree in the classical course. After graduation he served as a member of the faculty of Battle Creek College for five years where he taught English Bible and ancient history. He married Belle Preston in June 1892. Bristol and his wife joined the work in Washington, D.C., in 1903, when the headquarters of the SDA church was moved from Battle Creek, Michigan. For a period of seventeen years he served the denomination in various capacities. In 1920 failing health made it necessary for him to give up active work. He passed away at Patton, California on September 11, 1949 ("Obituaries," *RH* 126 [October 27, 1949]: 22; *SDA Year Book*, 1893, 43; *BCC Calendar*, 1893, 3).

⁴George Cidus Tenney (1847-1921) was born in Liberty, Pennsylvania, August 27, 1847. He attended a special preparatory college, and after graduation in 1876 was ordained as minister. During the next ten years, he

Gerald E. Fifield, professor of ecclesiastical history;¹ and Howard W. Miller, assistant teacher in Bible.²

Contrary to the Institute's action and the board's decision, however, the faculty, in essence, made a unilateral decision to act in their own interest by printing the biblical course in the 1891 college calendar as it had been previously arranged, at least until the English and academic courses were dropped from the curricula at the end of two years.³ Instead, "a systematic study of the English Bible" was announced in the bulletin, which "is made a part of each course."⁴ No change was made to the curriculum, and Uriah Smith continued to deliver his Bible lectures until 1892. In this, the outcome fell short of expectations. Bible study continued to be only a "religious element" under the Prescott administration. Apparently the faculty was having a difficult time coming to terms with the conflicting interests of holding onto the old courses and trying to fit

worked as a pastor in Wisconsin, North Dakota, and Minnesota. In the late eighties he went to Australia where he engaged in ministerial and editorial work for five years. Returning to America in 1893, he became for the first time connected with the Battle Creek Sanitarium as a member of its college teaching staff, at the same time serving as an editor in the area of medical evangelism. He served for about thirty years as one of the chaplains and instructor in the medical school and edited the *Medical Missionary* magazine. He died in Battle Creek, Michigan, on September 24, 1921 ("Death of George C. Tenney," *RH* 98 [October 13, 1921]: 24; "George C. Tenney," *RH* 98 [December 22, 1921]: 290; *SDA Year Book*, 1894, 44).

¹*BCC Calendar*, 1893, 3; *SDA Year Book*, 1893, 43.

²*BCC Calendar*, 1896, 3.

³*Ibid.*, see also *BCC Fac Min*, September 3, 1891.

⁴*BCC Calendar*, 1891, 9.

the Bible in as well. The faculty had not by any means resolved the problem of how to integrate Bible into the curriculum and they even moved to ensure that mathematics, in the scientific course; and Latin and Greek in the classical course would not be among those for which substitution could be made.¹

Notwithstanding, the interest in Bible study continued to increase at the college:

At no [other] time for many years has there been such a general interest in the study of the Scriptures, and such a demand that provision be made for it in the College curriculum. Those who have watched the trend of Bible study for the last decade cannot fail to see the importance of thorough and conscientious work in this department of study. It is certainly wise to give due prominence to a line of work fraught with so much interest as the study of the Holy Scripture.²

Thus, for the 1892-93 school year, the college calendar announced that "in place of the English and Academic courses. . . , a Biblical course is now presented, the leading features of which are the English Bible, History, and the English Language."³ Another significant feature of the biblical course in 1892, under the headship of Magan, was the discontinuation of the biblical lectures class—the one class in distinctive Seventh-day Adventist doctrines, and the only biblical course available for all students in general. This fact draws attention to the philosophy of the college administration at this time. Every bulletin still carried the axiom, "the managers of this College have no disposition to force

¹BCC Fac Min, September 13, 1891; see also BCC Fac Min, May 8, 1892.

²*BCC Calendar*, 1891, 9.

³*Ibid.*, 1892, 10.

upon students denominational views.”¹ Prescott both defended and explained this stance in the following manner:

It has not been the purpose to put in the background those doctrines which distinguish us, but to make it appear that these are simply the doctrines of the Bible as a whole; that the third angel's message is simply the gospel, and that the message properly understood is an understanding of all the Scriptures, and that all of our doctrines have their basis in a proper knowledge of the gospel, and grow out of a belief in Jesus Christ as a living personal Saviour.²

The elimination of the biblical lectures also deprived students not in the biblical course at Battle Creek College of obtaining the benefit of Bible study. This concern grew stronger among students, and, at the faculty meeting of December 1, 1892, Professor Magan stated that several students had come to him “requesting that privilege of studying the Bible more, and desiring that a class should be formed for studying doctrinal subjects.” They wanted more time for the study of the Bible and the Testimonies which they could not do because of “the amount of work now required in other studies.”³ Magan also felt that a new class should be developed for new converts. On December 18, 1892, Prescott responded to this student plea. He read several selections from the writing of Ellen White on the subject of Bible study and education to the faculty and recommended that all students be permitted to take Bible as their third or

¹Ibid.; *ibid.*, 1896, 7.

²W. W. Prescott, “Report of the Educational Secretary,” *GCB* 5 (February 23, 1893): 350.

³BCC Fac Min, December 1, 1892.

fourth subject of study.¹ He further noted that the college work should be so arranged that all students could obtain both spiritual and physical exercise and still be able to meet all the requirements.² After much discussion, the faculty voted to allow all students to have the privilege of taking Bible study in their programs for the remaining portion of that school year, but the Bible courses still remained optional.³ Evidently, Bible and history were simply added to the college curricula without changing the basic course outlines of both the classical and scientific curriculum. This revealed how entrenched the faculty and students were in traditional education.⁴ It was in the implementation of his developing philosophy of education, that Prescott had the most difficulty.⁵ Approximately the

¹Ibid., December 18, 1892.

²Ibid.

³Ibid.

⁴One of the students, for example, expressed the sentiments of most of the students enrolled in the classical curriculum in a letter to his parents saying that "many of the Classical scholars are all broken up about the decision the faculty have come to in regard to the languages. Many have spent years of diligent study in this line supposing that they would be called to teach in our other schools. But now this study is set at nought. In the meeting [December 15, 1893] several told of their struggle but declared their resignation to the will of God" (Wilmotte Poole to his parents, December 16, 1893, AHC).

⁵In addressing a General Conference congregation on the subject of education in 1895, he acknowledged that it was much easier to present principles in theory "than it is to carry them out in actual practice." Four years later he admitted that "it is very much easier to run a school from the floor of the conference than in the school itself. . . it is a very different thing to meet a school day after day, year after year, and apply these principles so that the students shall study and be benefitted" (W. W. Prescott, "Education," *GCB* [February 15, 1895]: 154; "Proceedings," *GCB* [February 19, 1899]: 31).

same situation was maintained for the remainder of the Prescott administration until 1894. The religion curriculum during the early reform period (that is, after the elimination of the biblical lectures), saw the adoption of the biblical course and the introduction of the "school for Christian workers" or special course.

Biblical Course

The biblical department under the leadership of Percy T. Magan offered a separate biblical course in 1892. According to the proposal made by the teachers attending the Harbor Springs Institute, this biblical course would consist of four years of Bible study, four years of history, and an advanced course in English language. In this new approach to Bible study, Prescott explained that "the Bible as a whole" was to be studied "as the gospel of Christ from first to last" and the church doctrines were to be presented as "simply the gospel of Christ rightly understood."¹ Thus, the college calendar announced that "a Biblical course is now presented, the leading features of which are the English Bible, History, and the English Language."² This biblical course, designed to prepare young men for the ministry, was the only course requiring four years of Bible study. At any rate, the 1892 calendar contains the following note:

A special feature of the work at this College is the systematic study of the English Bible, the full course covering a period of four years in addition to the work done in the Preparatory Department. The first year is devoted to the earlier Old Testament period, the second to the life and the teaching

¹W. W. Prescott, "Report of the Educational Secretary," *GCB* 5 (February 23, 1893): 350.

²*BCC Calendar*, 1892, 10.

of Christ in the Gospels, the third to the Epistles, and the fourth to Old Testament prophecies. . . . No other branch is of such importance from every standpoint as the proper study of the Holy Scriptures.¹

The biblical course was intended “for those who desire to prepare themselves for Christian work.”² The work in the biblical course should be “eminently practical,” designed to be a “means of daily growth in Christian experience, and in this way a preparation for usefulness in any department of Christian effort.”³ The curriculum included mathematics, botany, astronomy, history, political science, mental science, moral science, Bible, literature, New Testament Greek, and Spanish.⁴ In addition to the four-year Bible sequence, the 1892 calendar also set forth, for the first time, a four-year history sequence that was thoroughly integrated with God’s providence, biblical history, and the fulfillment of prophecy in the past in order to learn lessons for the present. No substitutions were allowed in the biblical course for Bible or history.⁵ These new Bible and history programs were not “required” of the college-level students in the classical or scientific courses. These classes were “optional” and

¹Ibid.

²Ibid.

³Ibid.

⁴Ibid., 21.

⁵See BCC Fac Min, May 8, 1892.

could be elected by choosing them as course substitutions if they desired.¹ With these changes in the curriculum, the college administration confidently believed that the work of the college would be strengthened in affording better opportunities for those desiring to prepare for Christian service.

A look at the general outline of the college-level biblical course in the 1892 calendar (see table 15), however, reveals that the college administration fell short in their attempt to implement the recommendations of the teachers gathered at the Harbor Springs convention in 1891. Instead, the biblical course continued to be a three-year program based on two years of preparatory work.² No change is indicated in the next calendar. Apparently, further progress toward increasing the number of Bible courses and eliminating the classics and pagan authors, was scant during these two years.

The frustration that the Bible work in Battle Creek “was not carried forward and made as efficient as it ought to be” caught the attention of the General Conference President, O. A. Olsen.³ “I do feel,” he said, “that so important a

¹The college calendars seem to indicate that Bible subjects did not become “required” until 1894. That the Bible subjects during the period 1891-1894 were optional is also indicated by the move Prescott made in December 1892 to rearrange the school program to at least “permit” students to take Bible study as one of their three or four studies (*ibid.*, December 18, 1892). Naturally, students doing the biblical course were required to take the Bible subjects; but not so for students in other courses of study (for examples of students petitioning to substitute Latin or math classes for Bible study, see *ibid.*, September, 7, 9, 1891).

²See *BCC Calendar*, 1892, 21, 23, 24.

³O. A. Olsen to W. C. White, May 23, 1894, EGWRC-AU.

Table 15.—Biblical course, 1892-97

	Term	1892-93	1893-94	1894-95	1895-96	1896-97
First Year	First	Geometry History General Bible Study	Geometry History General Bible Study	Greek or Hebrew Physiology and Hygiene Bible, History, Drill	Greek or Hebrew Physiology and Hygiene Bible, History, Drill	Geometry Physiology and Hygiene Bible, History
	Second	Geometry History General Bible Study	Geometry History General Bible Study	Greek or Hebrew Physiology and Hygiene Bible, History, Drill	Greek or Hebrew Physiology and Hygiene Bible, History, Drill	Geometry Physiology and Hygiene Bible, History
	Third	Botany History General Bible Study	Botany History General Bible Study	Greek or Hebrew Botany, Bible History, Drill	Greek or Hebrew Botany, Bible History, Drill	Geometry Rhetoric History, Bible
Second Year	First	Literature History New Testament Greek or General Bible Study or Spanish	Literature History New Testament Greek or General Bible Study or Spanish	N. T. Greek or Hebrew or Music English Literature Bible, History Drill	N. T. Greek or Hebrew or Music English Literature Bible, History Drill	General Literature German Bible History
	Second	Literature History New Testament Greek or General Bible Study or Spanish	Literature History New Testament Greek or General Bible Study or Spanish	N. T. Greek or Hebrew or Music English Literature Bible, History Drill	N. T. Greek or Hebrew or Music English Literature Bible, History Drill	General Literature German Bible History
	Third	Astronomy History New Testament Greek or General Bible Study or Spanish	Astronomy History New Testament Greek or General Bible Study or Spanish	N. T. Greek or Hebrew or Music English Literature Bible, History Drill	N. T. Greek or Hebrew or Music English Literature Bible, History Drill	General Literature German Bible History
Third Year	First	Mental Science History New Testament Greek or English	Mental Science History New Testament Greek or English	Mental Science Pedagogy Bible or History or English Drill	Mental Science Pedagogy Bible or History or English Drill	English Literature History Greek or Hebrew or French Elective
	Second	Political Science History New Testament Greek or English	Political Science History New Testament Greek or English	Moral Science Political Economy Bible or History or English Drill	Moral Science Political Economy Bible or History or English Drill	English Literature History Greek or Hebrew or French Elective

Table 15—Continued.

	Third	Moral Science History New Testament Greek or English	Moral Science History New Testament Greek or English	Philosophy Political Science Bible or History or Composition Drill	Philosophy Political Science Bible or History or Composition Drill	English Literature History Greek or Hebrew or French Elective
Fourth Year	First					Biblical Literature Mental Science Two Electives
	Second					Biblical Literature Moral Science Two Electives
	Third					Biblical Literature Philosophy Two Electives

matter is not receiving the attention and care it is worthy of.”¹ Olsen even suggested what might appear to be “a desperate move,” to call the controversial E. J. Waggoner to head the Bible department in Battle Creek College and “set the Bible work on a higher basis, to make it more what the Spirit of God says.”² He added:

When I read what the Testimonies say with reference to Bible teaching, its importance from every standpoint, I am made to feel that we must do something very different from what we have in the past. As it is now the Bible study is not given the high character that its importance deserves; and we have come to a time when it seems to some of us that a change must be made if we shall do justice to our educational work.³

Thus, the 1894-95 school year found Battle Creek College with George W. Caviness as its new president. By this time, the English Bible department had achieved a priority listing in the college bulletin. While Prescott listed the biblical course separate from the preparatory department, yet the biblical course was not made part of the collegiate department where the classical took priority and was listed first. Caviness, however, elevated the biblical course by placing it in line as one of the three main college-level courses offered at Battle Creek College and listing the biblical course first.⁴ The description of the English Bible department boldly explained:

¹Ibid.

²Ibid.

³Ibid.

⁴*BCC Calendar*, 1894, 10, 25.

There need be no apology offered for making the careful and continued study of the Holy Scripture a prominent feature in all the courses of study in an institution established for the express purpose of affording an opportunity to secure a Christian education.¹

Consequently, the first calendar under Caviness' administration offered a five-year program in Bible study including the work done in the preparatory department. Four years of Bible study were required in the biblical course and three years in the scientific and classical courses. Nonetheless, "by latitude of choice in the elective work, the full five years' course is open to every student."² Each student was required to take at least one Bible class a year. Thus, the curriculum added one class each of Bible and of history. A look at the general outline of the courses again reveals that the college-level biblical course consisted of only three years of course work. In other words, the four-year sequence in Bible study was based on the work done in the preparatory department. Therefore, for students to follow the four-year sequence in Bible study, they had to complete the biblical preparatory course at Battle Creek College.

Moreover, the remarks upon the biblical course stated that, in addition to a "graded, systematic, progressive study of the English Bible," this course also offered "sufficient Greek or Hebrew to enable its graduates to read the Scriptures in the original and thus appreciate the finer shades of meaning which sometimes

¹Ibid., 10.

²Ibid.

escape translation into any modern tongue.”¹ Apparently this course also had a special arrangement “well suited to the needs of many who can spend only a limited time in school,” and offered much of the work of the other two courses that the faculty determined to be particularly useful as a preparation for public religious work.² At this point, the influence of Ellen White’s writings has become more and more visible in the bulletin also. Extended paragraphs appear to justify the existence of the department of English Bible.³

At any rate, the Bible classes were to teach “the gospel in its purity and simplicity,” highlighting such doctrines “perverted or cast aside entirely” in the great apostasy and not fully recovered by the Reformation.⁴ In other words, the distinctively Adventist doctrines would be taught again. This seems to indicate a major change in Bible course work at Battle Creek College, bringing the Bible to its rightful position.

Despite all the inconsistencies in the college curriculum, Battle Creek College registered, in 1894, its first class of graduates from the biblical course. M. Adelaide Adams, Frank E. Lyndon, and Mary E. Simkin were awarded a diploma from the biblical course.⁵ In 1895, three more graduated from the

¹Ibid., 1894, 26; 1896, 33.

²Ibid., 1894, 26.

³Ibid, 1895, 10-11.

⁴Ibid., 1894, 11.

⁵Ibid., 1895, 46.

biblical course,¹ and four more in the next two years² for a total of ten graduates from the biblical course during the early reform period.

The much improved Bible department functioned under the headship of Emmett J. Hibbard from 1895 to 1896. Hibbard's term of two years saw the development of a new course in 1895—the special or Christian worker's course, which is examined in the next section—and the addition of one more year to the biblical course in 1896 (see table 15, above). In 1896, the biblical course was also renamed the “Biblical and Literary Course” under the English Bible department.³ Although Bible was not required in all four years of college-level work, the addition of one year to the biblical course in 1896 finally enabled Battle Creek College to comply with the denominational time-plan of a four-year biblical course for all Adventist schools.⁴ Thus, the college calendar announced:

The College offers a five years' course in Bible study in addition to the work done in the English Preparatory Department, the full five years being required in the Biblical and Literary Course, and three in the Scientific and Classical Courses.⁵

¹Ibid., 1896, 54.

²Ibid., 1897, 48.

³Ibid., 1895, 10.

⁴The biblical and literary course was a combined six-year course. It consisted of two preparatory years and four college-level years. Thus, the college offered a five years' course in Bible study in addition to the work done in the preparatory course. In other words, the college-level biblical course only required three years of Bible study (see *ibid.*, 1896, 34).

⁵Ibid., 12.

Accordingly, the Bible course was arranged in a five-year sequence that included a study of Old Testament history from Genesis to 2 Samuel, from Creation to King David for the first year. The book *Patriarchs and Prophets* by Ellen G. White was used as a companion volume in this class. The second year of Bible study consisted of a study of Old Testament history and prophecy. The third year comprised a “careful study” of the book of Acts, and Paul’s letters to the Corinthians, Ephesians, Philippians, and Timothy. The fourth year of Bible study consisted of “critical study” of Paul’s letters to the Romans, Galatians, and Hebrews. The fifth year covered a “wide field of topical study, and comprehends as many of the features of the special work of the Lord for *this time*, as can be considered during the year.”¹ In addition, the biblical course had a special arrangement “well suited to the needs of many as a preparation for public religious work.” Sophomore students in the biblical course were permitted to carry on studies “*in absentia* while engaged in gospel work.”²

A look at table 15 above, reveals how the biblical course changed three times during the early reform period. Reorganizing and modifying a curriculum can indicate a positive adaptation to the school philosophy, or it can manifest a lack of direction. Given the transfer of leadership in 1894 and the inner turmoil of conflicting personal philosophies during Caviness’s presidency, the variableness of the biblical course still seems to indicate a lack of direction in the college. In

¹Ibid., 13.

²Ibid., 33.

any case, the biblical course was given more prominence and received greater attention in curricular modification during the early reform period in contrast to previous years.

School for Christian Workers or Special Course

In 1891-92, apparently complying with an earlier recommendation made by the General Conference to Battle Creek College to provide "a suitable course of instruction, covering a period of two years, for the benefit of those preparing for Bible reading work,"¹ a two-year "special course" was introduced again at the college. This special course was designed for those who "for various reasons may not be able to attend the College long enough to complete any of the regular College courses."² Its curriculum included English grammar, Old Testament or New Testament, and general history for the first year; civil government, church history, rhetoric, and advanced Bible study the second year.³

The work in Bible history will cover a period of two years, and while the historical element will of necessity be very prominent, the plan of teaching will be such as to gain as much present practical benefit as possible. The general Bible study, covering a period of one year, will include a careful examination of the Plan of Salvation as set forth in the Gospel of Christ.

¹"General Conference Proceedings: Fifteenth Meeting," *GCB* (March 20, 1891): 175.

²*BCC Calendar*, 1891, 23.

³*Ibid.*

This work will include both book study, such as the Acts of the Apostles and some of the Epistles, and such topical study as may be deemed most profitable.¹

Unfortunately, this attempt lasted only one year. The need of providing for “a special course of study for those of more mature age, those who cannot take extended courses in one of our colleges,” however, echoed all through the next three years. In February 1893, for example, O. A. Olsen, the General Conference president, called the attention of the Battle Creek College administration to this matter. “Provision should be made for such a class,” he said, “to begin with the opening of the next school year at Battle Creek College.”² Supposedly the biblical course had, in 1894, a special arrangement “well suited to the needs of many who can spend only a limited time in school,” and offered much of the work of the other two courses that the faculty determined to be particularly useful as a preparation for public religious work.³

It was not, however, until 1895 that the college administration responded to this need by formulating a new course of instruction, the “school for Christian workers.” Apparently, both the college administration and faculty of Battle Creek College had been engaged for some time preparing and formulating plans for the introduction of this course of instruction in the fall of 1895. Happily, they were

¹Ibid., 10.

²O. A. Olsen, “The President's Address,” *GCB* (February 17, 1893): 279).

³*BCC Calendar*, 1894, 26.

able to announce in the 1895-96 college calendar that the arrangements for the Christian workers courses were finally completed.

The implementation of this course of instruction would respond to the special need for missionary work. As the college calendar stated it:

The crying need of the world at the present time is the missionary, not only in foreign and unenlightened lands, but in every civilized land, and especially in the great cities and certain sections of our own country. Recognizing this fact, the managers of the Battle Creek College have determined to introduce a new course of instruction to be termed, "A School for Christian Workers."¹

Therefore, the purpose of this course was to afford a special and speedy education, in the shortest possible time, for active Christian and philanthropic work. In other words, this was a two-year course, three terms each year, designed for "the special benefit of those students who contemplate entering some branch of Christian work, and who desire to make therefore a briefer and more practical preparation than the more extended courses of study."²

The special aim of the school for Christian workers was to "develop a class of trained, educated, and disciplined workers" prepared to go out into the world and work effectively.³ This course was available only for adults ("those of mature minds and years") with a good educational background.

The curriculum of the school for Christian workers was arranged to extend for two years. It included some practical courses in the "ordinary branches of

¹Ibid., 1895, 10.

²Ibid., 27.

³Ibid., 10.

knowledge," such as English grammar, composition, and literature; general history; physics; botany; public speaking; zoology; political science; astronomy; and chemistry. A number of health subjects appeared also in the curriculum such as anatomy, physiology, hygiene, sanitary science, and Bible hygiene. The school for Christian workers course also included vocal music, voice-culture, physical culture, cookery, and sewing. Bible was taught every term, and the specific contents of the Bible classes were clearly defined as follows: for the first year it included history, prophecy, and the gospels; and missions, biography, and methods, for the second year (see table 16).

This unusual delineation appears to be unique to the school for Christian workers course. In addition to these courses, some innovative classes on missionary subjects were integrated with Bible study such as history of home and foreign missionary work, missionary aims and methods, missionaries' biographies, city missionary work, Christian help work, gospel work, children's meetings, mothers' meetings, and missionary Sabbath school.¹ Two lectures per week would be devoted to subjects relating to practical missionary work and sanitary science. Furthermore, "a careful and thorough" study of the Gospels would be a prominent feature of this course of instruction both for personal spiritual growth and teaching in evangelistic work.

¹*BCC Calendar, 1895, 10, 27.*

Table 16.—Special course/school for Christian workers, 1895-97

	Term	1895-96	1896-97
First Year	First	Bible— History English Grammar General History Physics Anatomy Physiology Hygiene	Bible— History English Grammar General History Physics Anatomy Physiology Hygiene Music and Sewing
	Second	Bible— Prophecy English Grammar General History Anatomy Physiology Hygiene	Bible— Prophecy English Grammar General History Anatomy Physiology Hygiene Music and Sewing
	Third	Bible— Gospels English Composition General History Botany Sanitary Science	Bible— Gospels English Composition General History Botany Sanitary Science Music and Sewing
Second Year	First	Bible— Missions Bible Hygiene Public Speaking General History Zoology	Bible— Missions Bible Hygiene Public Speaking General History Zoology Music and Cooking
	Second	Bible— Biography English Literature Political Science Astronomy Aid to Injured— Simple Remedies	Bible— Biography English Literature Political Science Astronomy Aid to Injured— Simple Remedies Music and Cooking
	Third	Bible— Methods English Literature Political Science Chemistry Christian Help Work— Aims & Methods	Bible— Methods English Literature Political Science Chemistry Christian Help Work— Aims & Methods Music and Cooking

This practical preparation was to be the “most prominent feature of the educational work of the Battle Creek College.”¹ It was this type of curricular planning and innovation that the Seventh-day Adventist denomination had long

¹Ibid., 10.

been calling for in the training of church workers. The stagnant, inflexible, and irrelevant nature of traditional education which was governed by a study of the classics could in no way meet the needs of the church in preparing its workers. Had previous administrations grasped such ideas, the college would have been, perhaps, a leader in reform education.

At first glance, the prescribed program for the school for Christian workers seems to be very intense. But students in this course were not allowed to take more than four classes in a term. A fifth class was optional only by advisement of the faculty.¹ Those students wanting to finish this program in the shortest possible time and pursuing a special interest were also allowed, by advisement of the faculty, to select from the entire curriculum of the preparatory and collegiate departments and from the medical missionary course, in special cases.² In this selection, however, one principle would be maintained—"the idea of a symmetrical education."³

At the end of the 1895-96 school year, the college administration looked with satisfaction at the results of the school for Christian workers. Caviness reported in the *Review and Herald* that this "special course" was "quite well filled" with a total enrollment of about fifty students.⁴ He also remarked, in a special

¹Ibid., 1896, 32.

²Ibid.

³Ibid.

⁴G. W. Caviness, "Battle Creek College," *RH* 73 (July 14, 1896): 444.

note inserted at the bottom of the college graduates list in the 1895 college calendar, that seventy-five Battle Creek College graduates “are known to be directly engaged in some branch of Christian work” within the Seventh-day Adventist Church.¹ This number increased to about ninety Adventist workers for the next year.² In addition, “a large number” of Adventist workers who received special instruction in Battle Creek College, although they were not able to complete any of the courses offered at the college.³ Thus, with enthusiasm and great expectation, the college president announced that “for the coming year it is the intention of the managers of the school to carry on this same line of work, only endeavoring to make it more effective and to increase its usefulness by means of the experience gained the past year.”⁴ Effectively, the next year, this course was carried on under the name of “special course.”⁵

The school for Christian workers or special course of the early reform period was the first time such a course was given academic recognition by being listed with the courses of instruction and having a detailed course outline of its program. It represented a balanced curriculum bringing a symmetry which rounded off this abbreviated educational plan. The introduction of such a course

¹*BCC Calendar*, 1895, 46.

²See *ibid.*, 1896, 54.

³*ibid.*

⁴G. W. Caviness, “Battle Creek College,” *RH* 73 (July 14, 1896): 445.

⁵*BCC Calendar*, 1896, 32.

is indicative of the early progressive reform program which characterized the Caviness administration. It represents the first attempt of Battle Creek College to meet realistically an original school objective for a short preparation of church workers. The impact of this course upon the denominational work or student enrollment, however, is difficult to determine because it was a short-lived experiment of the early reform period. Its impact was likely diminished because of the administrative turn-over in 1897.

Summary

The Harbor Springs educational convention helped to influence the religion curriculum at Battle Creek College toward the initiation of educational reform. The emphasis of the discussions, during this educational convention, was the need for a broader Bible curriculum, the teaching of history from the perspective of biblical and prophetic interpretation, a more global philosophy of Christian education, and discontinued use of infidel and pagan authors.

Confronted with the ideas which emerged from these events, the administration of Battle Creek College struggled to conform its educational plan to the principles on Christian education and the guidelines set at the educational convention. The college administration did not fully understand how to accomplish the integration of Bible into the curricula. The different personalities and background of the faculty members during the early reform period still proved to be determinative in the implementation of curricular reform ideas. The college administration and faculty, nevertheless, pondered the challenge and

began to experiment with it, even while trying to hang on to the old traditional plan and methods. Yet from this limited experimentation, several significant trends in Adventist education emerged. First, the concept of requiring a Bible class for each year came to the forefront and developed into a sequence of Old and New Testament classes. Second, teaching history from the perspective of prophetic interpretation began during this period. Third, the curriculum had to include more Bible study in order to produce a biblically literate clergy. And fourth, the strong hold of the classics finally began to break down. These four trends began first at Battle Creek College, but the administration had difficulty implementing them.

The college administration of the early reform period voiced the same four objectives previously articulated by Littlejohn in the restoration period and retained by Prescott during the early reform period: (1) to make moral and religious influences prominent, (2) to provide thoroughness of instruction, (3) to promote solidity of character, and (4) to train students for usefulness in life. Four more additional purposes, however, were added, resulting in an inclusive eight purposes during the remainder of the early reform period: (5) to promote the systematic study of the Bible, (6) to study history from the perspective of biblical prophecy, (7) to develop trained, educated, and disciplined workers for missionary work, and (8) to foster the care and health of students. These combined purposes reflected, more than previous college objectives, the intent of the founding fathers to train church workers and promote Bible study. In order to accomplish these purposes, the college administration implemented a short-

lived course of instruction, the school for Christian workers or special course, to prepare denominational workers. Some claims were made to have Bible taught every year in all the courses of study as well as more history, but this was not done consistently and both the scientific and classical curricula remained as secular as before. Despite the efforts, the college curricula offered little more than the same course offerings of previous years: the biblical course, scientific course, classical course, and manual labor.

It remained, therefore, for the reform period of 1897-1901 to attempt more fully the implementation of the original purposes and to devise a religion curriculum which would conform to the founding purposes of the college. And indeed, the status of the college curricula, particularly the religion curriculum, was to have a radical alteration with the arrival of Edward Alexander Sutherland as the next Battle Creek College president in the spring of 1897.

CHAPTER V

THE HISTORICAL DEVELOPMENT OF THE RELIGION CURRICULUM AT BATTLE CREEK COLLEGE DURING THE REFORM PERIOD 1897-1901

The years 1897 to 1901 can be referred to as the reform period of Battle Creek College.¹ During this period, the church leaders and college administration earnestly attempted to implement reform ideas by reorganizing the educational work at the college. A serious effort was made to abide by the founding purposes of the college, which eventually resulted in the relocation of the campus. This chapter evaluates how successful the college was in implementing the reform ideas and understanding the original purposes as reflected in the college curricula, particularly the religion curriculum. It is divided into four sections: (1) an overview of Battle Creek College history; (2) an overview of the formal curriculum; (3) the religion curriculum; (4) summary.

Overview of Battle Creek College History during the Reform Period

One of the most significant events that would profoundly affect the religion curriculum at Battle Creek College during the reform period, was Ellen White's

¹Vande Vere, *Wisdom Seekers*, 80.

trip to Australia and the establishment of Avondale College in 1894.¹ From the beginning, this college bore the impress of her ideals and experience on Christian education more than any other school the church had yet established.² She was more personally connected with the establishment and management of that school than any other, and it followed her guidelines more closely than any previous school. The Avondale School for Christian Workers grew to be regarded as a new pattern, a model school for the entire denomination, a school which would serve as a sample of what all Seventh-day Adventist schools should be like, in general aspects.³ As Edward Alexander Sutherland, then the Walla Walla College president, recalled several years later, for example, the faculty at Walla Walla College followed with great interest the development of the educational work in Australia and were greatly influenced by the experiences at the Avondale school. He declared that they had sought to model the college

¹For more information on Avondale college see Cadwallader, *History of S.D.A. Education*, 110-128; Arthur Grosvenor Daniells, *The Abiding Gift of Prophecy* (Mountain View, CA: Pacific Press, 1936), 308-321; Arthur L. White, *Ellen G. White*, Vol. 4, *The Australasian Years*; Milton Raymond Hook, "The Avondale School and Adventist Educational Goals, 1894-1900" (Ed.D. dissertation, Andrews University, 1978); W. J. Gilson, "The History of Seventh-day Adventist Education in Australia and New Zealand" (M.A. thesis, University of Melbourne, 1963).

²See Allan G. Lindsay, "The Influence of Ellen White Upon the Development of the Seventh-day Adventist School System in Australia, 1891-1900" (Master of Education thesis, University of Newcastle, N.S.W., Australia, 1978).

³Ellen G. White, "A Missionary Education," Ms., June 18, 1907 (*Counsels to Parents, Teachers, and Students* [Mountain View, CA: Pacific Press, 1943], 533); See also Hook, "The Avondale School," 292-298.

curricula after the Avondale School for Christian Workers.¹ Because of his successful reform leadership at Walla Walla, Sutherland was transferred, in the middle of the 1896-97 school year, to become the new president of Battle Creek College for the purpose of bringing about a reformation in that institution. Thus, "in the spring of 1897, in order more fully to meet the requirements of the principles of Christian education, a process of reorganization was begun, according to which its management will be less hampered than heretofore."²

Sutherland fully intended to pursue the curricular modifications he had implemented at Walla Walla College in his new position at Battle Creek College. He knew, without question, that it was his work of curricular reform that had persuaded the church leaders to bring him to Battle Creek so urgently in the spring of 1897. Thus, many of the reform ideas which were recommended for Battle Creek College during this period had been first tried successfully at Avondale College and then implemented at Walla Walla College.

In his study of "the Avondale School" in 1978, Milton Hook concluded that Avondale school's program was consciously developed to fulfill two basic educational goals: the conversion and character development of its students and the suitable training of denominational workers. Therefore, a rural location, an emphasis on Bible study, the integration of Scripture into all other subjects, local

¹E. A. Sutherland, "The Light Must Go, and We Must Be Ready for the Day Break," Commencement address at Emmanuel Missionary College, 1951, AHC.

²*BCC Calendar*, 1899, 289.

student missionary activities, and practical manual labor for physical development were used to achieve the school's basic goals.¹ During the reform period (1897-1901), these principles revealed the deficiencies of Battle Creek College throughout its history. They also brought to focus the original purposes for which the college had been established and underscored the need for a reform to bring the college into harmony with its original design.

Presidents and Faculty

The three years of the Caviness administration, during the early reform period, were marked by disagreement and misunderstanding among both the college board and the faculty in regard to the college curriculum. Several leaders of the denomination at Battle Creek were urging educational reform, and some of them perceived Caviness as an obstacle to changes they wanted to make. In a letter to Prescott (who was now the educational secretary of the General Conference and Caviness's direct superior), for instance, Magan wrote:

A couple of weeks ago I had a talk with Elder Tenney, who stated to me that the Board were very much dissatisfied with the work of Professor Caviness. They had no charges against his character, or anything of that kind, but simply thought that as a president he was a complete failure.

¹Hook, "The Avondale School, 308-310. According to Schwarz, the Avondale college demonstrated at least six important principles: (1) the practicability and advantage of an ample campus located in a rural environment, (2) the feasibility of a strong work-study program, (3) the value of school industries both as a source of student labor and as a help to the school's operating budget, (4) the need for systematic "student aid" funds, (5) the success of student involvement in welfare and missionary activities in place of extensive recreational and sports programs, and (6) the practicability of Ellen White's counsels on education (Richard W. Schwarz, *Light Bearers to the Remnant*, 203).

. . . I think that Brother Sisley has personally talked with all the leading members of the faculty, and has found that they are unanimously of the opinion that Professor Caviness is not the man for the place.¹

According to Magan, Caviness “lacks a just appreciation of the needs of the work, he lacks energy, he lacks executive and administrative ability.”²

Disheartened by this situation, Magan complained: “Brother Prescott, we have worked like slaves this year to bring things into better shape in the religious work, . . . but with everything muddled by the head of the school, it has been impossible to do anything.”³ Consequently, in the spring of 1896, the Battle Creek College board began discussing the possibility of bringing Sutherland from Walla Walla College to replace Caviness.⁴ The tense conditions existing in Battle Creek, in connection with the college, would hamper this move at the present time.

Nonetheless, the situation at Battle Creek College continued to deteriorate.

When Prescott returned from a visit to Australia, he acted without delay. On his arrival in Battle Creek in late December 1896, he apprised himself of the situation and met with the faculty and board on January 5, 1897. Prescott presented a four-point strategy for reform at Battle Creek College which included: (1) a reorganization of the educational work at the college, involving cooperation with the sanitarium in order to avoid duplication of programs; (2) the

¹P. T. Magan to W. W. Prescott, April 21, 1896, EGWRC-AU.

²Ibid.

³Ibid.

⁴O. A. Olsen to W. W. Prescott, March 27, 1896, EGWRC-AU.

establishment of a training school for Christian workers, ministers, missionary teachers, and other missionary workers; (3) the appointment of a permanent committee for maintaining worthy students; and (4) the selection of competent and loyal teachers who would be willing and able to cooperate with the board. The board immediately appointed an ad hoc committee comprised of W. W. Prescott, J. H. Kellogg, and G. C. Tenney to develop plans for implementation of these propositions. They were to present a report one week later.¹

At the January 13 board meeting, Prescott presented the report of the sub-committee. The proposal included recommendations for a two-year "Evangelistic course" and a one-year teachers' course. The board was very pleased with the proposals. After further study, they authorized the committee on teachers to "make arrangements whereby the services of Professor W. W. Prescott, as president of the College for the ensuing year, could be secured." The committee was also instructed to select "cooperative" teachers and assistants. On January 21, 1897, however, the committee on teachers reported that "no action had been taken." They considered it premature to elect a new president and faculty on the eve of the annual meeting of the educational society and decided to delay formal action, although Prescott was requested to proceed with the planning for reorganization "in harmony with the principles" already

¹BCC Bd Min, January 5, 1897; Cf. "Meeting of the S.D.A. Educational Society," *GCB* (March 5, 1897): 287. Caviness was not a member of the board, nor was he invited to this meeting.

adopted by the board.¹ Meanwhile, Caviness continued to be the college president and, on March 5, 1897, he presented his progress report on Battle Creek College. It was very positive and referred to some reforms that were already being implemented and some that were still in the planning stage. He referred to the future of the college with optimism.² Suddenly, on March 24, Caviness resigned.

After Caviness' resignation, the board of trustees suggested again to request Prescott to act as president of Battle Creek College. After further consideration, however, the board concluded that "this would not be advisable on account of the feeling against me [Prescott] by several of the teachers," and Edward Alexander Sutherland (figure 15) was elected president of Battle Creek College, effective immediately.³ His record of reform-minded education at Walla Walla College had convinced the board that he was the man to implement the new program of reorganization. Official remarks regarding the changes were made in the 1897 *General Conference Bulletin*. It reported that "in consultation with the General Conference Committee, there were some changes effected to the satisfaction of all; the president of the faculty choosing another field of labor,

¹BCC Bd Min, January 13, 21, 1897.

²G. W. Caviness, "Battle Creek College," *GCB* (March 5, 1897): 262-64.

³GCC Min, March 24, 1897; W. W. Prescott to Ellen G. White, November 15, 1897, EWGRC-AU.

E. A. Sutherland, of Walla Walla College, accepted a call to take charge of the school."¹



**Fig. 15. Edward Alexander Sutherland
President, 1897-1901**

Initially, Sutherland had been profoundly influenced by the Harbor Springs educational convention. In his study of Sutherland's work as an educational reformer, Ashworth concluded that this convention proved to be one of the most important formative periods of Sutherland's life. According to Ashworth, the Harbor Springs educational convention impacted Sutherland in five major areas:

¹"Proceedings of the Educational Society," *GCB* 2 (first quarter, 1897): 72.

First, his understanding of the doctrine of righteousness by faith; second, his personal position on vegetarianism and healthful living; third, his understanding and acceptance of the writings of Ellen G. White; fourth, the true meaning of Christian education and how it should be taught; and fifth, his choice of education as a lifework.¹ For five years (1892-1897) Sutherland experienced the difficulties of establishing manual-training programs, eliminating classics from the curriculum, introducing vegetarianism, and establishing a Bible-centered curriculum at Walla Walla College. For the next four years, Sutherland, as the new president of Battle Creek College, tried conscientiously to follow biblical principles and the counsels of Ellen White regarding Christian education.²

Realizing that any successful reforms would have to be supported by the faculty, Sutherland met with them immediately. On March 28, 1897, he called a faculty meeting to present to them a plan for studying "the new lines and methods of work." Sutherland openly expressed to them his feelings concerning the work and his interest in regard to the college. Then, "he asked for an expression of sentiment from the teachers present," all of whom expressed their

¹Warren Sidney Ashworth, "Edward Alexander Sutherland and Seventh-day Adventis Educational Reform: The Denominational Years, 1890-1904" (Ph.D. dissertation, Andrews University, 1986), 15.

²Sutherland was an avid reader of Ellen G. White publications. He also read the articles in the *Review and Herald* regarding developments at the Avondale School for Christian Workers in Australia (W. C. White, "The Avondale School for Christian Workers," *RH* 74 [June 22, 1897]: 396; S. N. Haskell, "The Avondale, Australia, School," *RH* 74 [August 17, 1897]: 521; S. N. Haskell, "The Avondale School," *RH* 75 [November 29, 1898]: 768; E. R. Palmer, "The Avondale School," *RH* 76 [July 18, 1899]: 463), especially since he knew that Ellen White was personally involved in its establishment.

earnest desire to cooperate and support the reform ideas suggested by Sutherland.¹

To assist him in the work of reform, Sutherland appointed two of his closest friends and supporters, Percy T. Magan, to be the college dean,² and M. Bessie DeGraw, to be his secretary during his entire four years at Battle Creek College. He also received valuable advice from J. H. Kellogg, president of the Battle Creek Sanitarium and lecturer at the college, who liked Sutherland's devotion to vegetarianism and his willingness to sponsor vocational and manual-labor programs.³ Alonzo T. Jones, president of the college board, editor of the *Review and Herald*, and professor of Bible and mental, moral, and political science, was also a close friend and was attracted by Sutherland's attempts to make the Bible the basis for instruction in all the curricula.⁴ The faculty, during the reform period, as listed in the college calendars, also included, among others, Benjamin G. Wilkinson, professor of Bible exegesis and Hebrew;⁵ Emory D. Kirby, professor of Latin and biblical Greek;⁶ J. Ellis Tenney, professor of English and biblical literature;⁷ Homer R. Salisbury, preceptor, spiritual leader of

¹BCC Fac Min, March 28, 1897.

²SDACEA Min, April 5, 1899.

³BCC *Calendar*, 1899, 283.

⁴Ibid., 1898, 6, 7; SDACEA Min, April 5, 1899.

⁵BCC *Calendar*, 1897, 6; *RH* 74 (September 14, 1897): 592.

⁶BCC *Calendar*, 1897, 6; 1900, 6.

⁷Ibid., 1897, 6.

the students, and professor of Bible, Hebrew, and history;¹ Edgar P. Boggs, instructor in canvassing;² Alvin J. Breed, superintendent of the ministerial department;³ Edwin Barnes, head of the music department;⁴ Christian M. Christiansen, head of the manual-training department;⁵ and Elmer E. Gardner, business instructor and head of the commercial department.⁶

In a faculty meeting in December 1899, the teachers were asked to share their past experiences, and “in all the testimonies a beautiful unity was noticeable showing that the Holy Spirit had been the guide of one and all.”⁷ Two years later, Ellen White expressed her satisfaction with the work and unity of the faculty, and the fact that the faculty who had been there throughout the reform period had been retained. This faculty, she noted, had worked “in unity of purpose to accomplish the thing which God has designated as the right thing to do.”⁸

¹Ibid., 1897, 6; “Editorial Notes,” *RH* 74 (September 14, 1897): 592; SDACEA Min, April 5, 1899; *BCC Calendar*, 1900, 6.

²*BCC Calendar*, 1897, 6; 1900, 6.

³Ibid., 1899, 282; 1900, 6.

⁴Ibid., 1897, 6; SDACEA Min, April 5, 1899.

⁵*BCC Calendar*, 1898, 6; SDACEA Min, April 5, 1899.

⁶*BCC Calendar*, 1897, 6.

⁷BCC Fac Min, December 17, 1899.

⁸Ellen G. White, “Instruction Regarding the School Work,” *RH* 78 (May 7, 1901): 298.

Location and Facilities

The city of Battle Creek, in 1897, had reached a population of about 18,000. According to the college calendar, the city was “one of the most active and enterprising” cities of the state of Michigan. The city was a crossroads with easy access “from all parts of the country.” It was located at “the junction of the Chicago and Grand Trunk, Michigan Central, and Cincinnati, Jackson and Mackinaw railroads, about half way between Detroit and Chicago.” And the College buildings were in the western part of the city, about one-half mile from the business center.¹

As noted in the previous chapter, Ellen White had declared, at the end of the early reform period, that no more buildings were to be constructed in Battle Creek. With the seven-acre space of college campus crowded to its capacity, it became “unwieldy on account of its size.”² On that city block in Battle Creek, there was no opportunity for agriculture or the establishment of industries, and Sutherland was faced with major problems in regard to facilities to implement the reform ideas, particularly the integration of manual labor.

For nearly a quarter of a century, Battle Creek College operated on this restricted location. The legal structure of the college was an impediment to reform. Fortunately, in October 1897, a corporate “friends of education” purchased a farm of eighty acres for the college located two miles north of the

¹*BCC Calendar, 1897, 15.*

²Ellen G. White to E. A. Sutherland, July 23, 1897, EGWRC-AU.

college campus.¹ Within a short time, students planted thirty acres of fruit trees, shrubbery, and vines. The remaining fifty acres were used to raise vegetables and other crops.² In addition to the college farm, a few months later a generous friend of the college agreed to allow the college to use, "free of charge" for one year, an adjacent sixteen-acre fruit farm, known as "the Kingsbury farm," with good buildings and accommodations.³ Nevertheless, the space addition only partially met the need to carry on the reform program at Battle Creek College in an appropriate manner.

With the demand for classroom space, Sutherland felt that the first five grades of the elementary school could be transferred to the Battle Creek Tabernacle.⁴ There the church operated a church school in five cottages for the lower grades during the 1898-99 school year. After one year of experimentation, the move represented a financial loss for the college and decrease in enrollment statistics. Therefore, Sutherland, with the help of Magan, maneuvered the return of the Battle Creek church school to the college.⁵

¹BCC Fac Min, June 7, 1897; C. M. Christiansen, "Battle Creek College Farm," *RH* 75 (August 23, 1898): 545; "Editorial Notes," *RH* 74 (August 31, 1897): 560; *BCC Calendar*, 1898, 21; "The College Farm," *The Advocate* 1 (June 1899): 313; *BCC Calendar*, 1900, 70; E. A. Sutherland, "From Infancy to Youth," *FGAB*, 22.

²"The College Farm," *The Advocate* 1 (June 1899): 313; *BCC Calendar*, 1900, 70.

³*BCC Calendar*, 1898, 21.

⁴SDACEA Min, April 5, 1899.

⁵*Ibid.*, April 5, 20, 1899.

Yet, in January 1899, another important addition was made to the college during the reform period. With the support of private donations, the college administration rented the top two floors in a three-floor building located on the main street in Jackson, Michigan, "to give the students a fitting in every possible line of missionary work."¹ The second floor was used as "a hall for the gospel meetings;" and the top floor was arranged with five comfortable rooms, a living room, and a dining room and kitchen to accommodate from eight to ten students who would be sent from the college for about a month.² The purpose of establishing this city mission was to provide students an opportunity for "house-to-house work—caring for the sick, giving aid to the poor, rescuing the fallen, and telling all that the kingdom of God is at hand—and was established to give the message a certain sound to those in the streets and lanes of our cities."³ Six months into this experiment, the city mission in Jackson was referred to, in the *Advocate*, as "one of the most encouraging features of the College extension work."⁴

¹Homer R. Salisbury, "Our College Mission," *The Advocate* 1 (January 1899): 9.

²*Ibid.*, 10; see also George M. Brown, "The Jackson Mission," *RH* 76 (January 3, 1899): 14.

³Homer R. Salisbury, "Our College Mission," *The Advocate* 1 (January 1899): 10.

⁴"Jackson Mission," *The Advocate* 1 (June 1899): 378; see also E. A. Sutherland, "Jackson Mission," *The Advocate* 1 (November 1899): 572-575.

When Sutherland assumed the presidency at Battle Creek College, he immediately began to make changes. E. A. Sutherland and P. T. Magan were the first to show a real interest in removing one of the main Adventist institutions from Battle Creek. Within a year after he became president, Sutherland was urging Ellen White to use her influence to relocate the college to a rural location because the restricted city environment and space limitations within the college campus did not permit development of agriculture and industries. "A strong educational work along practical and literary lines combined," Sutherland said in later years, "is an impossibility in crowded city quarters, with city environments, and city-minded teachers."¹ Surprisingly, Ellen White now cautioned patience and temporary delay. She knew that educational reforms would trigger opposition. Some educational leaders were still reluctant to follow the counsels given in the Testimonies about the location and management of the college, and some strongly opposed it. As Sutherland later explained:

We see that when Battle Creek College was established, there was not enough faith and courage among Adventists to build up an educational institution in the country on a farm as the educational reformers prior to 1844 located their schools. This inability to appreciate the system of education for which God was calling was due to the fact that the leading men of the denomination had received their education in schools that had repudiated the reform ideas. . . . The importance of manual training and kindred reforms had not been impressed upon their minds. . . .²

¹E. A. Sutherland, "From Infancy to Youth," *FGAB*, 22.

²E. A. Sutherland, *Studies in Christian Education* (Nashville, TN: Rural Press, 1952), 87.

The facilities at Battle Creek College were overcrowded and forced the administration to find both space and farm facilities in addition to the main campus in the city of Battle Creek. It became evident that only a relocation on ample acreage and the acquisition of new buildings would enable the college administration to develop a balanced program. Thus, E. A. Sutherland announced in 1901 in the *Review and Herald* that "by vote of the General Conference, Battle Creek College will dispose of its property"; a new location would be chosen and the construction of new facilities would begin at once for the future work of the institution.¹ Recalling the Battle Creek College years, Sutherland explained later that the "changes in objectives and operation of the college made us acutely aware of the disadvantages of our city location. . . . The moving of Battle Creek College from the city to the center of a large farm," he added, "was the initial step in a return to the original plan for the college."²

Purposes

The college administration during the reform period worked with definite purposes in mind, and these were repeatedly stated in various contexts during those years. The content of the educational goals of Battle Creek College under the Sutherland administration possessed similar elements and indicated general

¹E. A. Sutherland, "A Summer School for Teachers," *RH* 78 (May 7, 1901): 302.

²E. A. Sutherland, "The Light Must Go, and We Must Be Ready for the Day Break," Commencement address at Emmanuel Missionary College, 1951, AHC.

harmony with respect to the founding purposes of the institution. As we compare the purposes in table 17, we notice that more than two decades had lapsed before a serious attempt was made to return to the original purposes of the founders.¹

The official statements of purpose as stated in the college calendars of the reform period reveal an evolving expression of what Battle Creek College should accomplish. To begin with, a central goal developed at the college during the reform period, that of educating students for work in the denomination, both as ministers and church workers, in the shortest possible time.²

The administrators believed that the college was designed by God “to accomplish the great work of saving souls.”³ Therefore, the 1897 college calendar stated that “the primary object of our College was to afford young men an opportunity to study for the ministry, and to prepare young persons of both sexes to become workers in the various branches of the cause of God.”⁴

¹In 1897, Frederick Griggs, for example, stated that “the College is earnestly endeavouring to have its work thoroughly in harmony with the spirit of the message for this time” (Frederick Griggs, “In Battle Creek: In the College,” *RH* 74 [October 19, 1897]: 668); and G. C. Tenney, the college board’s president, describing the experience at Battle Creek College in 1897, also stated in the *Review and Herald* that “long and tedious courses have been disapproved of, and . . . many of the methods and aims employed in ordinary schools have been declared unprofitable and useless for us. . . . [Therefore] It becomes evident that the worldly standard of education is not the Bible standard” (George C. Tenney, “Our College,” *RH* 74 [April 13, 1897]: 233).

²*BCC Calendar*, 1897, 12, 17; 1898, 10, 11; 1900, 11, 12.

³*Ibid.*, 1897, 12.

⁴*Ibid.*

Table 17.--A comparison of purposes in Battle Creek College

Founders' Purposes 1872-1874	The Formative Period 1874- 1882	The Restoration Period 1883-1891	The Early Reform Period 1891-1897	The Reform Period 1897-1901
<ol style="list-style-type: none"> 1. To Train Church Workers in a Short Period of Time. 2. To Transmit Biblical Truths to Students. 3. To Present a Balanced and Practical Education. 4. To Provide Youth With Positive and Moral Influences. 5. To Provide Quality Education 	<ol style="list-style-type: none"> 1. To Provide Moral and Religious Influences. 2. To Counteract Those Influences That Undermined the Character of Students in Many Other Institutions of Learning. 3. To Provide Thoroughness in Education. 	<ol style="list-style-type: none"> 1. To Make Moral and Religious Influences Prominent. 2. To Provide Thoroughness of Instruction. 3. To Promote Solidity of Character. 4. To Train Students for Usefulness in Life. 	<ol style="list-style-type: none"> 1. To Make Moral and Religious Influences Prominent. 2. To Provide Thoroughness of Instruction. 3. To Promote Solidity of Character. 4. To Train Students for Usefulness in Life. 5. To Promote the Systematic Study of the English Bible. 6. To Study History From the Perspective of Prophecy and Its Meaning for the Present Society. 7. To Develop Trained, Educated, and Disciplined Missionary Workers. 8. To Foster the Care and Health of Students. 	<ol style="list-style-type: none"> 1. To Educate Ministers and Church Workers in the Shortest Possible Time. 2. To Give Instruction in the Great Principles of God's Word. 3. To Secure Proper Development and Character Building for Both the Faculty and Students. 4. To Counteract the Worldly Influences of Public Schools.

This goal, of course, suggested a religious ideal, so the first great lesson to be learned at the college was “to know and understand the will of God” and to make Him known, and to learn how to present Christ “as a sin-pardoning Saviour.”¹ “A thorough knowledge” of the Bible, it was also stated, would take prominence above all else.² To reflect the Christocentric orientation of the college, the board of trustees suggested changing the name of the college to “the Battle Creek College and Training School for Christian Workers.”³ And, on August 30, 1898, Sutherland announced in the *Review and Herald* that “Battle Creek College is [now] a training-school for Christian workers.”⁴ Commenting on this change, Sutherland explained later that “the Lord has been showing us for years that our schools should be *training*-schools—not places where our young people should be kept for years.”⁵ In doing this, he added, “Battle Creek College has taken a step forward to do the work God has always intended that it should do.”⁶

Realizing the time spent by ministers of other denominations in school and expressing “a strong desire” among students at Battle Creek College, a note

¹Ibid., 1898, 90.

²Ibid., 1897, 12, 17; 1898, 11; see also E. A. Sutherland, “Battle Creek College,” *RH* 74 (October 26, 1897): 686.

³BCC Bd Min, April 6, 7, 10, 1898; see also the front page of the 1898 Battle Creek College calendar.

⁴E. A. Sutherland, “Battle Creek College,” *RH* 75 (August 30, 1898): 562.

⁵Idem, “Who Should Attend Battle Creek College?” *RH* 75 (September 27, 1898): 623.

⁶Ibid.

of urgency was inserted into the 1897 college calendar, proposing that students at Battle Creek College should obtain a preparation for the work in a much shorter time.¹ "Special advantages" were to be given "for a brief, yet thorough and comprehensive course, in the branches most needed to prepare for this calling." No specific time limit was mentioned. Rather, graduation depended on the successful completion of a series of examinations on a specified list of subjects.² Thus, in abandoning the collegiate tradition and following the founding fathers' purposes, Battle Creek College was becoming a training school with short vocation-oriented courses.

Within a year of the beginning of the Sutherland administration, the college restructured the academic purposes to correspond with the new changes. Considerable space was dedicated in the 1898 college calendar to an explanation of the philosophy and rationale underlying the curricular changes. The 1899 college calendar appeared in a special issue of the new educational journal, *The Advocate*, which included the most extensive explanation to date regarding the counsels of Ellen White. Justifying the curricular changes, the 1899 college calendar stated that,

Although the first object of the institution, that of training missionaries, has not always been held as prominently before . . . as it should have been, and consequently the tenor of instruction has been modified largely by general educational institutions, nevertheless, the College as now conducted aims to return in the truest sense to the noble object for which

¹*BCC Calendar, 1897*, 17; E. A. Sutherland, "Battle Creek College," *RH 74* (October 26, 1897): 686.

²*BCC Calendar, 1897*, 17.

it was founded, and offer to the youth such a course of instruction as will best fit young men and women to proclaim the gospel of Jesus Christ.¹

Seeking to show broad support for the college reforms, the college calendar for 1900 introduced a large section dedicated to quotations from many secular sources which substantiated the educational philosophy of Battle Creek College, including the approach the college took toward Christian character development and balanced education.² Knowing very well that balance, when attempting reform, is quite elusive, the preface of the 1900 college calendar stated,

A reform of any kind always presupposes the possibility, even the probability, of extremes. There can be no question that many plans now advocated . . . , which if judiciously followed would prove an unmixed blessing, will, if carried too far, do much harm. These extremes, the management of Battle Creek College wish carefully to avoid; but while seeking to be wise, they wish to keep the educational work moving always abreast of God's pillar of light and truth.³

In summary, the challenges which the reform administration faced and the purposes governing Battle Creek College throughout the reform period were four: (1) to educate ministers and church workers in the shortest possible time, (2) to give instruction in the great principles of God's word, (3) to secure proper development and character building for both the faculty and the students, and (4) to counteract the worldly influences of public schools.

¹*BCC Calendar*, 1899, published in *The Advocate* 1 (June 1899): 288.

²*BCC Calendar*, 1900, 15-30.

³*BCC Calendar*, 1900, 9.

Judging by the stated purposes, the college seemed to be successful from the beginning. *The Student*, the college journal, observed in October 1897 that “life is very interesting now at the College. New ideas are taking root, and bearing astonishing fruit.”¹ One year later, at the end of the teachers’ institute held at Battle Creek College in October 1898, “the unanimous opinion” prevailed among the Adventist school teachers that “if the College can be conducted on the principles laid down, it will mark a new era in our educational work.”² How to put these purposes into practice, however, remained a difficult and perplexing question for the duration of the reform period.

Enrollment

Expectations for college attendance were high at the beginning of the reform period. “A most unusual interest in educational affairs has been noticed everywhere, and the prospects are most encouraging.” According to reports circulating from people working in the interest of the college, attendance for that school year promised to be “the largest attendance the school has ever known.”³ By October 1897, the college enrollment had reached “almost five hundred,” without including those in the church school.⁴ And Salisbury, the preceptor of the men’s dormitory, reported that the attendance for that year was “composed more

¹*The Student 2* (October 1897): 30.

²“In the Schools: The Teachers’ Institute,” *RH 75* (October 18, 1898): 669.

³*The Student 2* (September 1897): 114.

⁴E. A. Sutherland, “Battle Creek College,” *RH 74* (October 26, 1897): 686.

largely than ever before of students who have come for one purpose—a special preparation to fit them for active labor in the cause of God, and that just as soon as possible.”¹ For the winter term, the college enrollment increased to five hundred and forty-one, totalling five hundred and seventy-five students for the 1897-98 school year.² Twenty-seven graduates from eight different courses of study were reported at the end of the first school year of the reform period.³ Thus, during Sutherland’s first year, the college administration claimed the largest enrollment in the history of the college.⁴ After that, enrollment in the reform period averaged around 350.

After two terms into the 1898-99 school year, the college reported an enrollment of 400 students of which 100 were in the teachers’ course, fifty in the ministerial course, and fifty were taking general instruction for canvassing work.⁵ The graduating class of 1898-99 consisted of nineteen graduates, one from each

¹Homer R. Salisbury, “In Battle Creek: In the College,” *RH* 74 (October 12, 1897): 648.

²Homer R. Salisbury, “Battle Creek College,” *RH* 74 (December 21, 1897): 817.

³Uriah Smith, “Commencement Exercises,” *RH* 75 (May 31, 1898): 356.

⁴See Homer R. Salisbury, “Battle Creek College,” *RH* 74 (December 21, 1897): 817; E. A. Sutherland, “In the Schools,” *RH* 75 (January 18, 1898): 46.

⁵M. Bessie De Graw, “Winter Term in Battle Creek College,” *The Advocate* 1 (January 1899): 24.

of the scientific, classical, and biblical courses, eight from the sacred music course, and seven from the piano course.¹

In spite of apparent success, however, the college attendance was not financially adequate. The college administration tried to devise a plan to draw a greater number of mature students to increase attendance. Thus, by February 1898, the college administration began to make preparations to conduct regularly a "summer school" designed particularly to prepare school teachers in the shortest possible time. The expectations for this experiment were also high. One hundred and fifty students were expected to attend Battle Creek College during the months of July and August.² Nevertheless, the summer term enrollments varied from fifty in 1898, to about 125 in 1899, and roughly 110 in 1900.³

The enrollment of 200 students for the 1899-1900 school year was not yet satisfactory for the college administration. In the meantime, they managed to bring back the church school with its 120 students, totalling 320 for that school

¹"Items," *The Advocate* 1 (July 1899): 449.

²"Items of Interest," *The Advocate* 1 (February 1899): 110; *idem.*, (March 1899): 162-163.

³"Editorial Notes," *RH* 75 (July 12, 1898): 452; P. T. Magan, "The Battle Creek College Summer School," *RH* 76 (September 12, 1899): 592-593; Joseph H. Haughey, "Teachers' Conference," *RH* 77 (July 17, 1900): 459; M. Bessie De Graw, "Battle Creek College Summer School," *RH* 77 (September 25, 1900): 619.

year.¹ Surrounded by colleges and universities and the rapid growth of the church-school movement, "the attendance of Battle College as a training-school has been necessarily reduced," Sutherland explained.² Before long, the college administration began to consider enrollment statistics as unnecessary and so issued none. Enrollment figures for the reform period were always elusive. Such information was no longer printed in the college calendar, nor the list of graduates for each year, as in previous years. Explaining this procedure, Sutherland stated that "at one time Battle Creek College had a thousand students, that we considered this a sign of success, that a testimony came stating that numbers did not indicate success, that the nearer the College approached right principles, the fewer students it would have."³

The last year at Battle Creek (1900-01) the enrollment at the college was reduced significantly; and Sutherland brought the issue for the consideration of the board stating that "the condition of the College needed the careful attention of these trustees, that there were not a sufficient number of students to pay running expenses, that the number of students must be increased, or the school closed, in harmony with the testimonies." He did not mention specifically the causes for the lack of attendance, but urged the board to investigate the causes

¹M. Bessie De Graw, "Opening of Battle Creek College," *RH* 76 (October 31, 1899): 708.

²E. A. Sutherland, "Battle Creek College Educational Report for the Two Years Ending March, 1901," *GCB* 4 (First Quarter 1901): 16.

³SDACEA Min, October 18 and 19, 1900.

carefully.¹ During the fall quarter, the enrollment at the college must have been below two hundred, as Sutherland reported to the board saying that “if we had two hundred students, we could easily pay our expenses.”² At the end of the college year, however, the college enrollment reached 365 students,³ and the report from the college president, given at the last commencement exercises celebrated in Battle Creek, showed that “in the past three years 585 students have left the College to engage in evangelical work or to take further preparation for such work in the Sanitarium or American Medical Missionary College.”⁴ Commenting on this situation, Vande Vere concluded that “if estimates are correct, it would seem that the reformers did only reasonable well.”⁵

Overview of the Formal Curriculum at Battle Creek College during the Reform Period

The arrival of Sutherland at Battle Creek College in March 1897 signaled the beginning of a total curricular reorganization for the college. From the beginning of his administration, Sutherland and his faculty met together every few days to discuss, in detail, the redesigning of the curriculum that would be offered at the college along with the methods of instruction. At his first faculty

¹Ibid., October 18, 1900.

²Ibid., October 19, 1900.

³E. A. Sutherland, “Battle Creek College Educational Report For the Two Years Ending March, 1901,” *GCB* 4 (First Quarter 1901): 16.

⁴“Battle Creek College,” *The Advocate* 3 (June-July 1901): 204.

⁵Vande Vere, *The Wisdom Seekers*, 87.

meeting on March 29, 1897, Sutherland spoke for some time regarding his feelings about education and asked for a vote of confidence. "All expressed their earnest desire to cooperate heartily in the plan for studying and the new lines and methods of work."¹ By May 16, the committee on courses rendered a partial report and recommended to offer, for the 1897-98 school year, the following courses: "scientific, philosophical (in place of the classical), ministerial, canvassers, practical missionary, teachers, business, and sacred music."²

The college program, during the reform period, however, was altered almost beyond recognition from previous years. A number of innovations began to take place. "Pagan and infidel sentiments and all unnecessary matter" were nearly entirely removed from the college curriculum with the abandonment of the classical course.³ The 1897 college calendar announced the awarding of "appropriate certificates and diplomas" to students who satisfactorily completed the course work offered by any of the departments. However, during the course of the reform period, the conception of the college was changed from a degree-granting collegiate institution to a missionary training school.⁴ The idea of a rigid course of study was slowly being dropped along with the awarding of degrees

¹BCC Fac Min, March 29, 1897; see also the BCC Fac Min, March-September, 1897.

²BCC Fac Min, May 16, 1897.

³*BCC Calendar*, 1898, 87.

⁴*Ibid.*, 1897, 45; "A Training-School for Christian Workers," *The Advocate* 1 (June 1899): 289.

and diplomas. Rather than a stress on higher intellectual attainments, the curricula reflected an interest in things of a practical and useful nature. The administration's goal during the reform period was to implement the ideals Ellen White had advocated in her testimonies.

A comparison of the Battle Creek College calendars of the reform period reveals that the reform administration was active in curricular experimentation. The three standard courses of study were no longer designated biblical, scientific, and classical. Instead, as it is seen in table 18, the college calendars show the operation of thirteen departments organized in six different categories: (1) advanced departments: scientific and philosophical courses, (2) fine arts: music and art courses, (3) commercial department, (4) department of physical education, (5) manual labor: manual training and industrial and domestic departments, and (6) missionary work: ministerial, general missionary, teachers', canvassers', and medical missionary courses. In addition to this proliferation of departments, the college calendars during the reform period also show an extended list of course study offerings which were restructured to fit into the reform ideas (see table 19). The length of study varied according to the individuals entrance qualifications and the level of competence the student desired on the completion of any study.¹

¹"Battle Creek College," *RH* 74 (April 13, 1897): 238; *BCC Calendar*, 1897, 43.

Table 18.—A comparison of “Departments of Instruction” and “Lines of Study” during the reform period, 1897-1901

1897-98	1898-99	1899-1900	1900-01
<p>Departments of Instruction</p> <p>Ministerial General Missionary Teachers' Canvassers' Scientific Philosophical Musical Art Commercial Physical Education Manual Training and Industrial Domestic</p> <p>Lines of Instruction</p> <p>English Bible Natural Sciences English Language History Greek and Latin Hebrew Modern Languages Mathematics Common Branches</p>	<p>Departments of Instruction</p> <p>The Ministry General Missionary Teachers' Canvassers' Commercial Musical Manual Training and Industrial Domestic</p> <p>Lines of Instruction</p> <p>Philosophical Studies: Bible History Political and Social Sciences Missions Spirit of Prophecy Science and Mathematics English Language Ancient Languages Modern Languages Normal Music Commercial Canvassing Farming and Fruit Raising Carpentry Printing Sewing Culinary Science Domestic Science Art</p>	<p>Departments of Instruction</p> <p>The Ministry Teachers' Medical Missionary Musical Commercial Manual Training and Industrial Domestic</p> <p>Lines of Instruction</p> <p>Preparatory Classes English Bible History English Language Modern Languages Ancient Languages Science Mathematics Art</p>	<p>Departments of Instruction</p> <p>The Ministry Teachers' Canvassers' Medical Missionary Commercial Musical Manual Training The College Farm The Broom Shop Sewing and Dressmaking Printing The Tailor Shop Carpentry Domestic</p>

Table 19.—1897 Fall announcement list of courses of study offering

Bible and History	Science and Mathematics	English Language	Ancient Languages	Modern Languages	Normal
<ol style="list-style-type: none"> 1. History of the World Before the Flood 2. The Patriarchs 3. Ancient Egypt and Israel to the Kings 4. The Empire of Israel 5. History of the Ten Tribes from Jeroboam to the Babylonian Captivity 6. Judah from Solomon to the end of Seventy Years' Captivity 7. Republic of Rome 8. Early Christians 9. Life of Christ 10. Acts of the Apostles 11. The Great Apostasy 12. The Ten Kingdoms 13. Daniel and Revelation 14. The Eastern Question 15. Middle Ages 16. Reformation 17. English History 18. U. S. History 19. French Revolution 20. General History 21. U. S. History and Civil Government 22. Mental Philosophy 23. Moral Philosophy 24. History of the Bible 25. Wealth 26. *Missionary Work in Foreign Lands 27. *Spirit of Prophecy I 28. *Spirit of Prophecy II 	<ol style="list-style-type: none"> 1. General Biology 2. Special Biology 3. Zoology 4. Systematic Botany 5. Practical Botany 6. Cryptogamic Botany 7. Elementary Physics 8. Advanced Physics 9. Advanced Physics 10. Elementary Chemistry 11. Qualitative Analysis 12. Mineralogy 13. Elementary Astronomy 14. General Astronomy 15. Elementary Physiology 16. Elementary Anatomy 17. Hygiene 18. Sanitation 19. Commercial Arithmetic 20. Elementary Algebra 21. Plane Geometry 22. Solid Geometry 23. College Algebra 24. Trigonometry 25. Surveying 26. Analytic Geometry and Calculus 27. Political and Physical Geography 28. *God in Nature 	<ol style="list-style-type: none"> 1. Sentence Structure 2. Composition 3. Oral Discourse 4. Written Discourse 5. Study of Psalms 6. Study of Job and Songs of Solomon 7. Study of Isaiah 8. English Literature 9. Public Speaking and Reading 10. General and Sacred Literature 11. General and Sacred Literature 	<ol style="list-style-type: none"> 1. Beginning Hebrew 2. Hebrew Poetry 3. Prophets 4. Special Hebrew 5. Beginning Greek 6. New Testament Greek 7. Special Greek 8. Xenophon 9. Greek Literature: Demosthenes, Sophocles, Homer, and Iliad 10. Beginning Latin 11. Biblical Latin 12. Medical Latin 13. Caesar 14. Cicero and Ovid 15. Latin Literature: Virgil, Aeneid, Horace, Odes and Epodes 16. Latin Literature: Livy, Seneca, Horace 	<ol style="list-style-type: none"> 1. German I 2. German II 3. German III 4. French I 5. French II 6. Spanish I 7. Spanish II 8. Italian I 	<ol style="list-style-type: none"> 1. History and Philosophy of Education 2. Educational Psychology 3. Child Study 4. Pedagogy 5. Special Methods 6. Kindergarten 7. Practise Teaching 8. Seminar
* Added in 1898-99.					

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.

Table 19—Continued

Music	Art Department	Commercial Department	Manual Training	Canvassing
<ol style="list-style-type: none"> 1. Reed-Organ I 2. Reed-Organ II 3. Pipe-Organ 4. Piano I 5. Piano II 6. Piano III 7. Piano IV 8. Piano V 9. Chorus I 10. Chorus II 11. Chorus III 12. Special 	<ol style="list-style-type: none"> 1. Free-Hand Drawing 2. Light and Shade 3. Pen and Ink 4. Out-Door Sketching 5. Color 6. Antique I 7. Antique II 8. Composition and Illustration 	<ol style="list-style-type: none"> 1. Bookkeeping I 2. Bookkeeping II 3. Business Practise 4. Penmanship 5. Business Correspondence 6. Commercial Law 7. Moral Ethics 8. Phonography I 9. Phonography II 10. Technical Reporting and Typewriting 	<p style="text-align: center;"><u>Agriculture</u> (Details not given in catalogue)</p> <p style="text-align: center;"><u>Carpentry</u></p> <ol style="list-style-type: none"> 1. Bench Work 2. Joinery 3. Advance Work <p style="text-align: center;"><u>Printing</u></p> <ol style="list-style-type: none"> 4. Blacksmithing 5. Tinsmithing 6. Broom and Brushmaking <p style="text-align: center;"><u>Sewing</u></p> <ol style="list-style-type: none"> 7. Hand Sewing 8. Hand and Machine Sewing 9. Children's Garments 10. Ladies' Dresses 11. Tailoring <p style="text-align: center;"><u>Culinary Science</u></p> <ol style="list-style-type: none"> 12. Foods, Digestion of Foods, Cookery, Cereals, Bread Making 13. Fruit, Legumes, Vegetables and Soups, Breakfast Dishes, Desserts, Gravies, Sauces, Beverages, Food for the Sick, Milk, Cream, Butter, Eggs <p style="text-align: center;"><u>Domestic Science</u></p> <ol style="list-style-type: none"> 14. Preparation for Table 15. Dining-room arrangement 16. Washing and Drying Dishes 17. Cleaning Wood-work and Floors 18. Care of Parlors 19. General Laundry 	<ol style="list-style-type: none"> 1. Canvassing from Bible and Spirit of Prophecy, Canvassing Work of Waldenses and Reformers, Selection of Books for Canvassing 2. Careful and Critical Study of the book selected 3. Drills, Practise, and Field Work

Advanced Departments

Despite the disapproval of “long and tedious courses” and the methods of instruction applied in other schools, the 1897 college calendar still offered the “more extended lines of collegiate work” for students with enough time and money “to pursue an extended course of study.”¹ Two courses of study were in the advanced departments—the scientific and the philosophical departments, which were regarded as “the highest value in the preparation for the duties of life.”²

Scientific Course

The work in the scientific course was designed for students who preferred the sciences and the modern languages. Its aim was to provide students with “an exceptionally full and extended opportunity to acquire familiarity with the manifestations of God in nature.” It included seven years of science (physics, chemistry, astronomy, biology, anatomy and physiology, zoology, and botany), four years of mathematics (algebra, geometry, trigonometry, and calculus), three years of Latin and German, and “a fair proportion” of Bible, history, literature, and

¹*BCC Calendar, 1897, 20; see also “Battle Creek College,” RH 74 (April 13, 1897): 238.*

²*BCC Calendar, 1897, 20, 21.*

philosophy.¹ To complete this program would require seven years (“twenty-one quarters”) of full-time work.²

Philosophical Course

The philosophical course was intended to replace the classical course.³ The work in this department was similar to that of the scientific. Its emphasis, however, was on the study of ancient languages. Thus, the study in advanced mathematics and science required in the scientific department was reduced to increase more work in ancient languages which included Hebrew, Greek and Latin, along with the study of philosophy, history, and Christian evidences. Although the ancient languages were taught with reference to the study of the Bible, they were also supplemented by the study of “other authors.” Furthermore, the college calendar explained that “during the past year the Scriptures have in some classes been substituted for the classical authors with satisfactory results.”⁴

Early in the 1897-98 school year, however, Sutherland expressed his discontentment with the scientific and philosophical departments. In a faculty meeting on September 12, 1897, he indicated that reform was needed in these departments. After considerable discussion of the program, it was decided on

¹*BCC Calendar*, 1897, 20, 21.

²*BCC Fall Announcement*, 1897, 4.

³BCC Fac Min, May 16, 1897.

⁴*BCC Calendar*, 1897, 21, 35; *BCC Fall Announcement*, 1897, 4.

September 16 to rearrange the program.¹ Consequently, these two departments were eliminated from the 1898 college calendar and they were not reinstated for the remainder of the reform period. A careful reading of the college calendars of the reform period, however, shows that most of the course content in the scientific and philosophical departments still continued to be offered. Even the most controversial subjects were not summarily expunged. The ancient languages continued to be offered as long as the college remained in Battle Creek. Biblical Greek replaced classical Greek, and Latin was de-emphasized, but the classics continued to play a prominent role in the college curriculum. In the 1900 college calendar, a section discussed the classics, noting that undoubtedly, the classics produced a certain amount of mental power.² Only slowly did the faculty of Battle Creek College realize that "no curriculum can have two hearts or focal points."³ Either the Bible or the classics would dominate the curriculum, it could not be dominated by both.

¹BCC Fac Min, September 12, and 16, 1897.

²*BCC Calendar*, 1900, 42.

³George R. Knight, "Battle Creek College: Academic Development and Curriculum Struggles," 1979, p. 25, AHC.

Fine Arts

Instruction in the fine arts at Battle Creek College during the reform period included both music and art. Music had a specific missionary orientation, while art pursued an aesthetic purpose. Music was offered during all four years of the reform period, but art was discontinued in 1900.

Music Department

The music department during the reform period grew rapidly and took on a definite shape under the leadership of Edwin E. Barnes.¹ In a faculty meeting on January 26, 1897, Barnes presented "a most excellent paper on the importance to our students of a practical knowledge of music" which set the tone for the music department during the reform period.² Instruction in the music department included four courses: (1) sacred music instruction, which consisted of instruction on the organ or some other instrument, the study of harmony, and voice culture; (2) a five-year course of pipe organ instruction; (3) a five-year

¹Edwin E. Barnes (1864-1930) was born in Shirley, a suburb of Southampton, England, on March 15, 1864. Since childhood, he had been considered to be a musical prodigy, especially in organ. Although he was not a Seventh-day Adventist, his first contact with Battle Creek College was in 1881 when he joined the college as a student after an invitation by J. H. Kellogg. In 1883, Barnes applied for a teaching position at the college and became the vocal and instrumental music teacher. For eighteen years he was to dominate the musical life, not only that of Battle Creek College, but also of the city. As an organist, he was well-known throughout the state of Michigan. In 1886 he was co-editor with Franklin Belden of the SDA *Hymn & Tune Book* which included 21 tunes by him. He died at the age of 66 on April 14, 1930. (BCC Bd Min, June 6, 1883; *BCC Calendar*, 1883, 6; Harry Bennett, Jr., "Biographical Information on Edwin Barnes [1864-1930]," 1982, AHC).

²BCC Fac Min, January 26, 1897.

course of piano instruction; and (4) vocal music instruction (chorus classes). The purpose of the music department was "to educate a large number of missionary musicians who can, by music, preach the gospel" everywhere. Accordingly, the music department offered a special course, free of charge and specially arranged for "those who are preparing for missionary work."¹

Art Department

In addition to the musical department, the college organized, during the reform period, the art department. The course in painting and drawing consisted of one year of "free-hand drawing from still life" in pencil, pen, or ink. This was followed by elective courses in charcoal, crayon, and water colors. The purpose of this department was "the development in the student of a love for, and appreciation of, the beautiful in nature and art, training the eye to see and the mind to grasp and enjoy the beauty . . . ; also the training of the hand to obey the will."²

Commercial Department

Under the leadership of Elmer E. Gardner, a shorthand and typing instructor, the college organized and operated the commercial department at

¹*BCC Calendar, 1897, 22; BCC Fall Announcement, 1897, 26-28; BCC Calendar, 1898, 18; 1900, 64-65.*

²*BCC Calendar, 1897, 23.*

Battle Creek College during the reform period.¹ This department offered a “thorough and complete course in business training,” with the purpose of providing students a “perfect familiarity of accounts and the laws by which they are governed.”² Students applying for admission into the commercial department were required to pass a “rigid test in the common branches.”³

The curriculum of the commercial department included bookkeeping, penmanship, phonography, technical reporting and typewriting, English grammar, spelling, business correspondence, commercial laws, business arithmetic, and moral ethics; it was estimated that one year would be required to complete this program.⁴ In 1899, this program was placed on the same level as the ministerial department; and a short three-month course was also prepared for students in other departments, particularly ministers and canvassers.⁵ “Biblical principles and maxims” were also to be integrated into the curriculum; therefore, a course in biblical finance was added. The commercial department, as announced in the 1899 college calendar, is “the place to study and put into

¹Elmer E. Gardner (1868-1946) was born in 1868, and died at the age of 78 at his home in Columbus, Ohio, on July 30, 1946. At one time he operated a business college in Lansing. In 1897 he joined the faculty of Battle Creek College as the dean of the commercial department and helped to organize the courses in this department (see Taylor G. Bunch, “Obituaries,” *Lake Union Herald* 38 [August 27, 1946]: 7; “Obituaries,” *RH* 123 [September 26, 1946]: 23).

²*Ibid.*, 24.

³*Ibid.*, 1899, 307-308.

⁴*Ibid.*, 1897, 24; 1898, 57-59.

⁵*Ibid.*, 1899, 306.

practice the principles of Biblical finance." Furthermore, "a study and practical application of those principles which go to form a strong character" would also be added to the curriculum. Students in this department were put in charge of all the actual business transactions of the college. This practice would teach them "the need of economy in the amount expended, in purchasing at the proper season, and in the preservation of goods." In effect, the 1899 college calendar claimed that "in thoroughness of drill the department will not in any way fall below the standard of a business college."¹

Department of Physical Education

The 1897 college calendar also announced the operation of the department of physical education "as an integral part of the College training," and listed S. V. Sutherland² as professor of physical culture. The purpose of this department was that "the physical and hygienic interests of the students may be properly recognized along with their intellectual training."³ In other words:

¹ibid., 1899, 306-308.

²Sally Viola Bralliar Sutherland (1871-1953) was born on March 28, 1871, in Richmond, Iowa; and died on March 18, 1953. She graduated from the academic course at Battle Creek College in June 1890. Her special interests were art and modern languages, especially German. One month later, she was married to Edward A. Sutherland. On their return to Battle Creek College in 1897, she taught physical education, painting, and drawing. See "The Class of '90," *RH* 67 (June 24, 1890): 400; "Sally Viola Bralliar Sutherland Obituary," *RH* 130 (July 16, 1953): 28; *BCC Calendar*, 1894, 40; *BCC Calendar*, 1897, 6.

³*BCC Calendar*, 1897, 24.

This department, under the direction of competent instructors, carries into practical operation the important fact that, during the period of growth, the body requires equal training with the mind and morals, and that a Christian institution holding out incentives to intellectual attainments must pay due attention to the bodily health of those committed to its care.¹

The department of physical education was in charge of providing personal supervision of all students in the college. Therefore, a physical examination was required at the beginning of the school year, in order to establish the general health, strength, and muscular development of all students. The results of this examination served also to advise students in their particular needs and the course of physical culture to be followed.²

The method of instruction used in this department was primarily lectures given once a week throughout the year. All students were required to attend these lectures and satisfactorily pass a mid-term and final examination. The instruction given in these lectures included bodily hygiene, general anatomy and physiology, and physiology of bodily exercise.³

The 1898 college calendar showed some modifications in this line of instruction. Physical education was not listed as a department; instead, the calendar announced that "the very best physical development can be realized when the student is doing actual manual labor, . . . but it is often found necessary to combine with this physical training, instruction under competent

¹Ibid., 25.

²Ibid, 25.

³Ibid.

teachers in the gymnasium."¹ After 1898, the physical education department was dropped from the college calendar for the remainder of the reform period.

Manual Labor

Of the issues facing the Battle Creek College administration during the reform period, reform in manual labor was the first point of interest to be addressed by Sutherland. On March 31, 1897, he called a special meeting "for the purpose of studying the testimonies on the subject of manual labor." After meeting for five evenings for the same purpose, Magan, on April 11, urged the faculty to do something "one way or the other." "It is clear from the testimonies," he said, "that something should be done. It will not benefit us to take longer time in praying and studying over the question as to whether something should be done or not, we must act now."² He then proposed six stimulating questions for discussion:

(1) Shall the amount of domestic work be increased? (2) Shall we have manual training? (3) If so, shall it be compulsory? (4) How many hours a day shall we require students to take it? (5) Shall we pay students for taking it, or shall it be on the basis of a study? (6) What relation shall the faculty sustain to the practical work in the school?³

Apparently the college administration did not know yet how to implement this line of educational reform, and how to integrate manual labor into the college

¹Ibid., 1898, 83.

²BCC Fac Min, March 31, April 11, 1897.

³BCC Fac Min, April 11, 1897; see also "Battle Creek College," *RH* 74 (April 13, 1897): 238.

curriculum. As soon as the 1897 school year began, the faculty decided to present the topic to the student body during chapel time.¹ Spurred into action, however, the reform administration offered courses in the 1897 college calendar in both the manual and industrial training and the domestic departments.

Manual Training and Industrial Department

In 1897, the manual training and industrial department, in connection with the *Review and Herald* and the Sanitarium, offered training and work in carpentry, printing, blacksmithing and tinsmithing, broom-making, tailoring, and a variety of electives in the domestic and culinary sciences.² On March 22, 1898, it was reported in the *Review and Herald* that

a hundred and seventy-five students have had the privilege of attending our school and working their entire way; we have also been able to furnish employment to many others, and enable them to earn part of their way. The blessing of the Lord has attended the school in all its work, and we believe this is largely due to the fact that we have taken hold of the industrial work as he has been telling us to do for years.³

With experience, some of the industries started to show marked improvement. One of the most successful was the broom factory. By June

¹BCC Fac Min, September 14, 1897.

²*BCC Calendar, 1897, 25-28; BCC Fall Announcement, 1897, 33-39; George A. Irwin, "Battle Creek College," RH 74 (December 28, 1897): 834.*

³"Attention, College Farm!," *RH 75 (March 22, 1898): 196.*

1899, over 36,000 brooms had been sold. Sixty students, who worked from two to eight hours a day, had been employed by the broom shop.¹

In 1899, instruction in tailoring was included in the regular course work with six students. Several years were required to complete this course. A shoe shop was also added to the manual training and industrial department in 1899.²

One of the most important features of the manual training and industrial department during the reform period was agriculture. In October 1897, a group of private donors purchased for the college an eighty-acre farm and a second one of sixteen acres was lent to the college. Beginning in 1898, a course in "farming and fruit raising" was added to the college curricula. The instruction in this course was to be very practical and mission oriented. Its purpose was to prepare "missionary farmers to enter new fields." They were to teach biblical principles of farming and note that "God has not forsaken the earth and will open the windows of heaven, pouring out a blessing upon all those who will follow his instruction in the spiritual and natural world."³ Upon admission to the college, students were required to take an exam to show "their ability to perform various

¹See "Manual Training: The Broom Shop," *The Advocate* 1 (January 1899): 30; "The Broom Shop," *The Advocate* 1 (June 1899): 315.

²"Manual Training: Tailor Shop," *The Advocate* 1 (February 1899): 106; "Manual Training and Industrial Department," *The Advocate* 1 (June 1899): 310-321.

³*BCC Calendar*, 1898, 61; 1899, 314.

ordinary duties," including farming.¹ Furthermore, the college calendar stipulated that "no gentlemen students will be recommended as teachers or ministers who cannot pass a satisfactory examination" on farming and fruit raising.²

Domestic Department

In addition to the manual training and industrial department, the 1897 college calendar offered a domestic department with instruction in both culinary and domestic science. Subjects such as cooking, sewing, and general housework were made a part of the regular college work. The Scriptures, however, were to be the foundation of this instruction.³ By November 1897, "forty young men and women" were attending the cooking classes.⁴ Instruction in this department, using the same methods of instruction and the same grading system as in any other study, included preparation, cost, composition, and dietetic value of hygienic foods; table service and care of the dining-room; the making and care of fires; care of kitchen and appointments, dish washing, measuring, principles of boiling, steaming, stewing, baking; cooking grains; preparation and preservation of fruits and vegetables; bread-making; house-

¹Ibid., 1898, 22.

²Ibid., 61.

³Ibid., 1897, 25-26; *BCC Fall Announcement*, 1897, 36-39.

⁴Homer R. Salisbury, "In Battle Creek: At the College," *RH* 74 (November 2, 1897): 699.

keeping (such as sweeping, dusting, and washing and ironing); and sewing, cutting, fitting, making and mending all kinds of garments.¹ All students, both men and women, were to understand how to care for the sick and know how to meet ordinary emergencies without calling upon a physician or taking poisonous drugs.² Admission into the college was provisional upon examinations in the “various ordinary duties of the farm, home, and shop”; and graduation from any department was dependent upon successful completion of domestic work.³

Despite the opportunities offered by the college in these departments, the faculty minutes of December 21, 1899, indicate that the students were not all that excited about going to college to learn a trade. Only a “few of the students had manifested much interest” in manual labor during the 1899 fall quarter. Therefore, the faculty was exhorted to put forth earnest efforts through prayer and example to “encourage students to choose and master some one of the trades.”⁴

Religion Curriculum during the Reform Period

Confronted with the challenge of introducing educational reform, the college administration, during the reform period, instituted some curricular changes: the conception of the college was changed to that of a missionary

¹*BCC Calendar, 1897, 27.*

²*BCC Calendar, 1897, 27.*

³*BCC Calendar, 1897, 27, 28.*

⁴*BCC Fac Min, December 21, 1899.*

training school; courses were shortened; and, more importantly, the Bible was made the cornerstone of all study. The plan was that students would come, spend a brief but intensive period in Bible-based, missionary-oriented instruction, and then go out to serve the church.

To reflect the missionary motif, the board changed the name of the school to “the Battle Creek College and Training-School for Christian Workers.”¹ This missionary motif was also expressed in all the descriptions of the college departments.² This was a departure from previous administrations, because “in the past, much of the energy of the school has been used in carrying on its work in such a way as to meet the minds of those who were not specially interested in missionary work.”³ But this was no longer to be so because “a Christian education is a missionary education, and . . . God’s system of education is just as different from the worldly system as the faith of the Seventh-day Adventists is different from every other faith in the land.”⁴ The entire plan of education, then, was to be directed to that missionary motif.

Christian education, furthermore, to be worthy of its name, must also be Christ-centered. In the August 1897 issue of the new educational journal, *The*

¹BCC Bd Min, April 10, 1898; *BCC Calendar*, 1900, 1.

²See for example, the opening paragraph in the “modern languages” course description in the *BCC Fall Announcement*, 1897, 23. It states that “the aim of the College [is] to prepare students to do active missionary work.”

³*BCC Calendar*, 1898, 87.

⁴*Ibid.*, 88.

Christian Educator, an article on "True Education" was included by Ellen White.

She declared:

Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." If this is the price of heaven, shall not our education be conducted on these lines? . . . Men who are not burdened to learn Greek and Latin may yet possess a most earnest zeal to prepare in this life to receive life eternal, and enter the higher school, taking with them the result of their studies in this world. When they reach the heavenly school, their education will have advanced just in proportion as in this world they strove to obtain a knowledge of God and the world's Redeemer.¹

Desirous of explaining the wholistic missionary perspective of the college, *The Advocate* (a periodical published by the school) showed that the description of the work of every department was decidedly spiritual, and each year the college calendar also spoke more clearly to the issue.² G. C. Tenney, president of the board, was enthusiastic over the new emphasis of the college:

There never was a time when its purposes to do a faithful work were more intense or its aims were higher than at the present moment. During the past few months the difficulties which have long seemed to bar the way marked out by the Lord for our schools, have been grappled with by faith. . . . Obstacles have been giving way, and prospects now appear where only faith appeared a short time ago. . . . It is not a revolution. It is not to cheapen education. It is simply conformity to God's plan of education and the adoption of his mind as the standard of education. . . .

¹Ellen G. White, "True Education," *The Christian Educator* 1 (August 1897): 22.

²For example, one of the statements read: "The exactness of mathematics is simply the exactness of God's scheme; . . . furthermore, mathematics places within our reach a means of testing and proving God. He is ever exact, ever precise, and mathematics is our means of expressing his exactness and precision." "Domestic Department," *The Advocate* 1 (June 1899): 322-24.

It will be, God in the Bible; God in science; God in nature; God in history, in language, and in every-day duties and experiences.¹

With this new emphasis on missionary-oriented and Christ-centered curricula, the effort of the college now turned to shorter courses. The counsel of Ellen White for the new administration on the importance of a shortened course of study was clear. She wrote in June 1897, that “the student . . . should study one year, and then work out for himself the problem of what constitutes true education. . . . Let them [the teachers] not advise students to give years to the study of books.”² In a personal letter to Sutherland on July 23, 1897, Ellen White was again clear in her counsel. She wrote: “From the light given me from the Lord, I know that four or five successive years of application to book study is a mistake.”³ How to put her counsels into practice, however, was a difficult and perplexing question.

The 1897 college calendar announced that “our students must obtain a preparation for the work in a much shorter time than is usually spent by ministers of other denominations.” To that end, special advantages were given “for a brief, yet comprehensive study, in the branches most needed to prepare for this calling,” and no specific time limit was mentioned.⁴ By October 1897, Griggs

¹G. C. Tenney, “Battle Creek College,” *The Christian Educator* (September-October 1897): 39-40.

²E. G. White to G. A. Irwin, July 22, 1897, EGWRC-AU.

³E. G. White to E. A. Sutherland, July 23, 1897, EGWRC-AU.

⁴*BCC Calendar, 1897, 17.*

announced in the *Review and Herald* that the college “is taking those who wish to devote themselves to lines of gospel work, and preparing them in a shorter time.”¹ The reform administrators tried to be careful in the preparation of short courses in spite of their enthusiasm for getting workers out into denominational work. As Magan expressed: “We are now planning for short courses for our students, in order that they may go out into the world as God calls them. We want to move cautiously and carefully, that nothing may be done that will be wrong.”² Certainly, the college administration knew very well that attempting reform of any kind “always presupposes the possibility, even the probability, of extremes. . . . These extremes, the management of Battle Creek College wish carefully to avoid.”³ The challenge they faced and the goal aimed at was to create shorter courses of study without sacrificing quality.

The issue of the Bible as the basis of Christian education was given the highest priority during the reform period. In 1897, for example, the college calendar made it clear that “the study of the Bible takes the first rank in our school—and this by right.”⁴ From the beginning of his administration, Sutherland determined to accord the Bible its rightful place in the curriculum. So, in 1897, the college calendar offered twenty-five biblical-historical courses, and it stated

¹Frederick Griggs, “In Battle Creek: In the College,” *RH* 74 (October 19, 1897): 668.

²P. T. Magan to E. G. White, December 11, 1898, EGWRC-GC.

³*BCC Calendar*, 1900, 9.

⁴*Ibid.*, 1897, 35.

that "sufficient work is provided that students may study Bible each year while in school."¹

One of the most popular Bible courses during the reform period was Alonzo T. Jones's Bible class on Daniel and Revelation.² It was a short course consisting of five hours per week of class work.³ It was offered for the winter and spring quarters and it was designed "to give in a brief period of time the best knowledge possible of the prophecies of Daniel and Revelation." It also included the rise and development of the leading Protestant denominations, the history of Seventh-day Adventism, and the main doctrines of the Seventh-day Adventist church.⁴ The response of students for this class in the winter quarter was so positive that Sutherland reported on January 18, 1897, that "Elder Jones's class on the study of Daniel and the Revelation is taken by nearly all the students." In order to accommodate this class, lectures were held in the chapel, and students not taking this class were asked to go to another room and "observe the time as

¹See *BCC Fall Announcement, 1897*, 5-12, 20-23; *BCC Calendar, 1897*, 32, 35.

²Alonzo T. Jones was also professor of mental, moral, and political science throughout the reform period (*BCC Calendar, 1898*, 6; 1900, 6).

³For the 1897 winter quarter, A. T. Jones' Bible class on Daniel and Revelation was offered on Monday, Tuesday, and Wednesday; on Thursday there was no class, instead students had to prepare for a quiz on Friday (see *BCC Fac Min, December 8, 1897*). For the spring quarter, however, quiz day was moved to Thursday instead of Friday (*BCC Fac Min, February 20, 1898*).

⁴*BCC Fall Announcement, 1897*, 9; "Battle Creek College Winter School," *Supplement to RH 74 (November 23, 1897)*: 2.

a study hour."¹ For the spring quarter, however, the faculty decided to make this class "a general exercise, and that departments and recitation rooms be closed during the period." All students were required to take this class regardless of full-time course work.²

In addition to Jones's Daniel and Revelation class, the faculty decided to organize, for the 1898 spring quarter, two classes on the writings of Ellen G. White. One class would be at 9:55 a.m. and the other at 3:00 p.m.³ Thus, the biblical-historical-philosophical course offerings for the 1898-99 school year increased to twenty-eight with two courses in the "Spirit of Prophecy" and one in missions. With these developments taking place in the college, it is not surprising that the description of the courses, the aims and objectives, and the methods of instruction printed in the college calendar are also admitted to have been taken from the writings of Ellen G. White.⁴

Evidently, the college made an earnest effort during the reform period to make the Bible the foundation of all instruction. The study of the Bible and the mission of the church were integrated with all college curricula, particularly with the English language.⁵ For instance, the aim in natural science was to

¹BCC Fac Min, December 8, 14, 1897; BCC Fac Min, February 14, 1898; E. A. Sutherland, "In the Schools," *RH* 75 (January 18, 1898): 46;

²BCC Fac Min, February 20, 1898.

³*Ibid.*, February 16, 1898.

⁴*BCC Calendar*, 1898, 97.

⁵See *BCC Fall Announcement*, 1897, 19-20.

“comprehend the actual relation between natural and revealed truth, between science and the Scriptures.”¹ The ancient languages (Greek, Latin, and Hebrew) were also studied “with reference to the study of the Scriptures,” and the object of these studies was “to gain access to the inner chamber of the divine word.”² In the modern languages (German, French, and Spanish), the Bible was also taken as the principal text book.³ Even the domestic department stated that “the Scriptures will be made the foundation of the teaching.”⁴ This was a significant effort to perceive “secular” subject matter within a biblical framework. The preoccupation that “the Bible should not be sandwiched in between other studies, and used only as a flavouring,” however, continued to be a concern for the college administration. “The instruction in every branch should be based upon the word of God, and in order to do this, there must be some special preparation.”⁵

As the teachers at Battle Creek College experimented with the integration of the Bible in classroom instruction, the needed balance was sometimes lacking. The official position of the college during the reform period appears to be consistent with the position of Ellen White. That is, “the Bible should hold the

¹*BCC Calendar*, 1897, 32.

²*Ibid.*, 35; see also *BCC Fall Announcement*, 1897, 20-22.

³*BCC Fall Announcement*, 1897, 23-24.

⁴*Ibid.*, 36.

⁵E. A. Sutherland, “Spring Quarter— Battle Creek College,” *RH* 75 (February 22, 1898): 130.

first place”; but, in the study of science for example, “books must be used . . . but they should be in harmony with the Bible, for that is the standard.”¹

As W. C. White explained in 1899, “Mother maintains that if people had followed God’s methods through the ages, that schools could now be conducted without the use of other books than the Bible.” But, on the other hand, “she also maintains that the ideal toward which our teachers should work is to take the Bible as ‘The textbook,’ and use other books as helps.”²

In the implementation of this principle, however, some of the college teachers took the extreme position of regarding the Bible as the only textbook. J. Ellis Tenney said he could teach English courses using only the Bible and the *Testimonies*. Marion E. Cady said he could do the same with science courses, and Elmer E. Gardner believed that the principles of bookkeeping could be also found in the Bible.³

Concerned over the considerable confusion regarding the Bible as a textbook, Sutherland prepared a discourse for the first Conference of Church-school Teachers held in Battle Creek from June 20 to July 11, 1900. His central point was that the Bible is not to be the only “study book,” but must always be the

¹*BCC Calendar*, 1898, 93. See for example, the description of the Medical Missionary Department. A list of some of the specific textbooks that would be used in each course was included (*BCC Calendar*, 1899, 300-302; Cf. *BCC Calendar*, 1900, 11-45).

²W. C. White to J. E. White, August 14, 1899, EGWRC-GC.

³M. Bessie DeGraw, “Battle Creek College Advances,” *RH* 75 (December 20, 1898): 819.

only “textbook.” In explaining this point, he said that the Bible was a textbook because it was a “book of principles.” If facts are needed, he said, one should use “study or reference books”; but all of one’s learning must be based on the principles of Scripture.¹

In the light of this missionary-oriented and Bible-centered perspective, the rationale was eminently logical for the operation of the ministerial, general missionary, teachers’, canvassers’, and medical missionary departments at Battle Creek College during the reform period. Most of the programs were arranged primarily for the preparation of these kinds of workers.

Ministerial Department

Affording young people an opportunity to study for the ministry became “the primary object” of Battle Creek College, and the ministry department stood first in the list of offerings during the reform period. Thus, for the 1897-98 school year, the college offered a three-year (nine quarters) ministerial course. The curriculum in this program included 540 hours of Bible and history (courses numbered 6-9, 12, 14, 16, 22-25); 420 hours of science and mathematics (courses 1, 2, 15, 17, 18, 19 or one course in the commercial department); 360 hours of English (courses 1-4 or 5 and 6, 7-9); 360 hours of ancient languages (courses 1 and 2, or 5 and 6); 222 hours of manual training; 108 hours of music (course 1); 90 hours of normal (courses 1 and 2); and 60 hours of art.

¹E. A. Sutherland, “The Bible as a Textbook,” *Teachers’ Conference Bulletin* (Battle Creek, MI: Review and Herald [1900]): 69-71.

Candidates for graduation from the ministerial department had to complete 2,160 hours of class work and one year of field work.¹

Apparently, the requirements for the ministerial course were still overwhelming for the students, and not many people enrolled in this program. By November 1897, when the college announced that several students “are already leaving for fields of labor,” only one student remained in the ministerial department, Henry Amphrese “a Hollander [who] leaves to engage in the work of the ministry among his people.”² By the end of the 1897-98 school year, the poor interest in the ministry department was shown again when Emory D. Kirby, professor of Latin and biblical Greek, made a report from the advanced-standing committee recommending only one student, C. S. Longacre, for graduation from the ministerial course.³ Lamenting this situation, the college administrators wrote in the *Review and Herald*:

It is a notable fact that a very small percentage of our young men are entering the gospel ministry. There ought to be hundreds preparing for this work. The Lord has said that young men who intend to enter the ministry can not spend a number of years in obtaining an education. Special advantages should be given them for a brief yet comprehensive study of the branches most needed to fit them for their work. . . . Battle Creek College deplores the fact that so few of our young men are devoting their time to preparation for the sacred work of the ministry.⁴

¹BCC Fall Announcement, 1897, 2.

²Frederick Griggs, “The Cause in Battle Creek: In the College,” *RH* 74 (November 9, 1897): 715; Homer R. Salisbury, “Battle Creek College,” *RH* 74 (December 21, 1897): 817.

³BCC Fac Min, March 22, 1898.

⁴[E. A. Sutherland], “A Call to Young Men,” *RH* 75 (July 26, 1898): 484.

At the beginning of the 1898-99 school year, the college calendar reflected further changes. For the first time, Battle Creek College was described as a "Training School for Christian Workers." The urgent need for ministers and workers was presented as the rationale for having a brief ministerial course in which no set number of years was indicated, but which students were to complete as rapidly as possible.¹ Furthermore, the college administrators announced in the *Review and Herald* that "we have none of the ordinary set courses of study. . . . As the work of the ministry . . . develops, we believe in changing our work , so it will be adapted to the needs of the workers."² The proposed curriculum, however, envisioned "a brief, yet thorough and comprehensive course, in the branches most needed to prepare for this calling" and "a thorough knowledge of God's word."³ Students applying for admission into the ministry department were required to pass a "rigid test in the common branches";⁴ and upon graduation, they were expected to pass examinations in

the fundamental doctrines of the plan of salvation; prophetic history, the leading and essential points in the history of the church; such as will enable the student to comprehend and explain events now transpiring, in both church and state; English language, embracing composition, letter-writing and short articles for the press; elementary and advanced

¹The Board of Trustees, "Battle Creek College," *RH* 75 (January 29, 1898): 81; *BCC Calendar*, 1898, 10.

²[E. A. Sutherland], "Battle Creek College," *RH* 75 (August 30, 1898): 562.

³*BCC Calendar*, 1897, 17.

⁴*BCC Calendar*, 1899, 307-308. The "common branches" were defined as "the subjects taught in the first eight grades of our public schools." *BCC Calendar*, 1899, 293.

physiology, anatomy and Bible hygiene—embracing the elements of physics, botany, and chemistry. Sufficient knowledge of mathematics to do the work of the department will be required, together with some study in the keeping of simple accounts and the transacting of ordinary business.

Public speaking, reading, voice culture, and vocal music will form an important feature of the work. Legible handwriting, good spelling, and blackboard sketching will be required.

Classes will be conducted in moral philosophy, mental science, methods of teaching, preaching, and pastoral labor. In short, all who enter to prepare for the ministry will be drilled in the actual work of the ministry.¹

At the discretion of the faculty, qualified young students might study Greek and Hebrew.² The response of students to these changes was still poor. To solve part of this problem, the college administration announced student job opportunities for fifty young people within the Battle Creek College district who could obtain letters of recommendation from their conference presidents. By January 1899, to the faculty's satisfaction, fifty students had enrolled for the ministerial course.³ Despite the effort, however, at the end of the school year, again only one student among a class of nineteen graduates received a diploma from the ministerial course.⁴

The ministerial course was again reorganized for the 1899-1900 school year, and Alvin J. Breed was named superintendent of the ministerial

¹*BCC Calendar*, 1898, 11, 12.

²*BCC Calendar*, 1898, 12.

³[E. A. Sutherland], "A Call to Young Men," *RH* 75 (July 26, 1898): 484; M. Bessie DeGraw, "Winter Term in Battle Creek College," *The Advocate* 1 (January 1899): 24.

⁴*BCC Fac Min*, May 14, 1899; *The Advocate* 1 (July 1899): 449.

department.¹ A. T. Jones prepared three classes specially for the ministerial students, to be taught daily during the spring term in 1899. The three classes were Daniel and Revelation, general field work, and civil government and religion. In addition, "in the ministerial class the study of the life of Christ is made a strong feature of their work."² The underlying feature, however, of the new design for the ministerial department was a course of lectures each day given by experienced ministers and occasionally by the conference presidents; and during the summer, the ministerial students were organized in groups to go out and do missionary or canvassing work.³ The plan was to have students for a three-month course of preparation, send them to work in the field for some time, and return for more study later on. In fact, that was the main purpose of the Jackson Mission, as Battle Creek College "felt the need of a training station for young persons who, as students, were preparing to enter the ministry."⁴ Fortunately for the college, at the end of the 1899-1900 school year, five students received diplomas from the ministerial course and were recommended for the ministry.⁵

¹*BCC Calendar*, 1899, 282.

²*The Advocate* 1 (May 1899): 268; M. Bessie DeGraw, "Opening of Battle Creek College," *RH* 76 (October 31, 1899): 708.

³*BCC Fac Min*, October 9, 1898; E. A. Sutherland, "Jackson (Mich.) Mission," *RH* 76 (November 21, 1899): 761; *BCC Calendar*, 1899, 296; E. A. Sutherland, "Battle Creek College Educational Report for the Two Years Ending March, 1901," *GCB* 4 (First Quarter 1901): 16.

⁴See "Spring Term in Battle Creek College," *RH* 76 (March 14, 1899): 174.

⁵*BCC Fac Min*, May 15, 1900.

The 1900 college calendar, while speaking against “courses” and a set number of years, did set out a two-year “ministerial class” in which the fundamental doctrines, prophetic history, epistles, and pastoral work were to be taught.¹

General Missionary Department

In addition to the ministerial course, a two-year (six quarters) general missionary course was offered in 1897 at Battle Creek College. It was a shortened ministerial course, designed for those preparing for “Bible readings, colporteur, or city mission work.”² In this course, practical missionary work was integrated with religious education. In explaining the work of this program, the 1897 college calendar stated that “the opening of Scriptures by means of Bible readings, house-to-house visiting, distributing religious literature, rescuing the unfortunate, and caring for the sick and needy in our great cities, form an essential part of home as well as foreign mission work.”³

The curriculum of the general missionary department included 330 hours of Bible and history, 120 hours of English (courses 1, 2), 240 hours of science and mathematics (courses 15, 17, 18, 19 or one course in commercial department), 354 hours of manual training, 216 hours of music (courses 1, 2), and 180 hours of modern languages; for a total of 1,440 completed hours of

¹*BCC Calendar*, 1900, 46.

²*BCC Calendar*, 1897, 18; *BCC Fall Announcement*, 1897, 2.

³*BCC Calendar*, 1897, 18.

course work.¹ Candidates for graduation from this department were required to pass examinations in

the doctrines and practical truths of the Bible; English language, composition, letter-writing; practical physiology and Bible hygiene, methods of treating the sick, use of disinfectants, care of the sick-room, etc.; methods of conducting Sabbath-schools, missionary meetings, cottage meetings, and small elementary schools; hygienic cookery, the chemistry and proper combination of the food elements, testing of water, milk, etc.; cutting, fitting, and making healthful garments; general housekeeping; history of home and foreign missions and missionary lands. Work in voice culture, reading, vocal and instrumental music, according to the needs and ability of the student, will be required.²

To assure that each student met these requirements, Battle Creek College provided not only instruction but also opportunities for practical work, such as street ministries, cottage meetings, and small prayer meetings for the students. There were also opportunities for Christian help work and teaching in Sabbath schools.³ Apparently, the general missionary department was discontinued after the 1898-99 school year, for in 1899, it was not listed in the college calendar.

¹*BCC Fall Announcement*, 1897, 2-3.

²*BCC Calendar*, 1897, 19.

³On December 6, 1898, for example, DeGraw reported in the *Review and Herald* that "several days ago it was decided to allow a number of young men to spend the annual prayer season in visiting from house to house in the country, leaving reading-matter and selling books where it was possible to do so. The country was carefully districed, and the young men . . . started out by twos . . . on their missionary tour." (M. Bessie DeGraw, "Another Week in Battle Creek College," *RH* 75 [December 6, 1898]: 786; see also M. Bessie DeGraw, "God's Spirit in Battle Creek College," *RH* 75 [November 22, 1898]: 755; *BCC Calendar*, 1898, 83).

Teachers' Department

One of the special features of Battle Creek College during the reform period was the teachers' course under the headship of Frederick Griggs (1897-99) and Miss M. Bessie DeGraw (1899-1901). According to Griggs, it was the influence of "Sister White's writings perhaps more than anything else that led the faculty of the preparatory school of Battle Creek College to give careful study to the training of church school teachers."¹ The purpose of the teachers' department was "the preparation of teachers, who will go into our churches, mission fields, and wherever they may, to be not only teachers, but true gospel missionaries."² In pursuing this purpose, the 1897 college calendar announced that "no pains will be spared to insure the success of this department."³ "A good course in normal work, such as Bible, pedagogy, psychology, school management, school laws, history and philosophy of education, child study, nature study, music, drawing, etc., will be offered."⁴

In January 1897, the Battle Creek College board agreed to recommend a one-year teachers' course, beginning in the fall of 1897. Instead, a three-year (nine quarters) teachers' course was offered in the 1897-98 college calendar.

¹Frederick Griggs to A. W. Spalding, December 17, 1946, Spalding Coll 10, Bx 1, Fld 3, AHC.

²Frederick Griggs, "In Battle Creek: In the College," *RH* 74 (October 19, 1897): 668.

³*BCC Calendar*, 1897, 19.

⁴*BCC Calendar*, 1897, 19.

About twenty students matriculated in this course.¹ Its curriculum included 516 hours² of Bible and history (courses 20, 21), 840 hours of science and mathematics (courses 19-21, 27), 180 hours of English (above course 3), 336 hours of normal (courses 1-8), 48 hours of music, 60 hours of art, and 180 hours of manual labor.³ Candidates for graduation from the teachers' department were required to complete 2,160 hours of course work and one year of teaching practice. Students applying for admission into the teachers' department were required to pass a "rigid test" on the subjects taught in the first eight grades of public schools.⁴

On October 10, 1897, in a faculty meeting, "the necessity of preparing teachers immediately for the present opening was discussed." The interest in the teachers' course and the demand for church-school teachers prompted the Battle Creek College administration to call for a special meeting on October 13. In this meeting, Sutherland stated that there were requests "for twelve teachers to open and conduct schools within three months." Griggs reassured the constituency that Battle Creek College was preparing to meet the demand, even

¹BCC Bd Min, January 13, 1897; May Cole Kuhn, "He Helped to Light the Lamp That Has Never Gone Out," *The Journal of True Education* 15 (June 1953): 16. For a definitive and comprehensive study of Griggs' life, see Reye, "Frederick Griggs," 1984

²One hour represented a class period, and a regular full-time student was expected to take up to 240 hours. (See *BCC Fall Announcement*, 1897, 1).

³*BCC Fall Announcement*, 1897, 3.

⁴*BCC Calendar*, 1899, 298, 293, 307-308.

if it meant shorter preparation for a greater work. At the end of the meeting, over thirty students volunteered to take a practical course of instruction and enter the work within two or three months.¹

The week of October 24-30 "marked an epoch in the work of the College" as the first students (Maud Atherton and Mattie Pease) from the college were sent to Indiana to establish the first two church schools.² By November 1897, Griggs was predicting that twenty-five students taking the teachers' course would be ready to enter the teaching ministry at the end of the 1897 fall term. The pressure to provide teachers was reflected in an article written in the *Review and Herald*. Although over thirty-five students were in the normal department, Griggs expected many to be called to church and mission schools. He, therefore, pleaded for new students, including those teaching in secular schools, to enroll in the teachers' course and assured both trained and untrained enrollees that the courses of study would be adapted to the experiences and needs of the class in a short preparation. Students interested in the teachers' course were expected to take the advantage of the summers for intensive continuing education.³

¹BCC Fac Min, October 10, 1897; Frederick Griggs, "In Battle Creek: In the College," *RH 74* (October 19, 1897): 668.

²BCC Fac Min, October 24, 1897; Homer R. Salisbury, "In Battle Creek: The College," *RH 74* (October 26, 1897): 682; E. A. Sutherland to Flora H. Williams, August 17, 1938, Sutherland Coll 84, Bx 1, Fld 3, AHC.

³Frederick Griggs, "The Cause in Battle Creek: In the College," *RH 74* (November 9, 1897): 716; idem., "Teachers Wanted!," *Supplement to RH 74* (November 30, 1897): 2; "A Summer Normal School," *RH 74* (May 18, 1897): 319.

In 1898, the urgent need for Christian missionary teachers and the increasing number of new Seventh-day Adventist church schools was presented as the rationale for "opening up this branch of the missionary work" again.¹ Thus, making a special effort to train missionary teachers, the college re-arranged the teachers' course "to give students, in the shortest time possible, a clear view of Christian education, and to show how properly to use the knowledge."² Response from many regarding the intensive teachers' program was very favorable. Following the "Summer School for Teachers" in 1898, a young woman wrote quite positively:

I came expecting to learn a great many facts that I could apply in my teaching, but the Lord had something better for me. I am sure that I have had Christ for my teacher this summer; and that he has unfolded to me great principles, which lie at the very foundation of true education.³

As a result of this successful summer teachers' course, fifteen church and home schools opened under the direction of the college, with an attendance of nearly two hundred students.⁴ At the end of the 1898-99 school year, over fifty schools were conducted by students from Battle Creek College,⁵ and more than

¹*BCC Calendar*, 1898, 13-15.

²E. A. Sutherland, "One Hundred Missionary Teachers Wanted," *RH* 75 (September 27, 1898): 623.

³Nellie A. Patchen, "The Summer School for Teachers," *RH* 75 (September 13, 1898): 592.

⁴*BCC Calendar*, 1898, 15; E. A. Sutherland to Flora H. Williams, August 17, 1938, Sutherland Coll 84, Bx 1, Fld 3, AHC.

⁵*BCC Calendar*, 1899, 297.

one hundred and fifty schools were projected the following year to be conducted by students from Battle Creek College.¹

The teachers' department took a new direction in 1899, under the leadership of Miss DeGraw.² After several months of initial training on basic practical and pedagogical orientation, students were recommended to a teaching position and granted a certificate indicating the exact amount of work done in school. This certificate was renewable every year based on the completion of specified conditions, one of which required that the teacher successfully complete "at least one line of advanced study" under an organized program of continuing education.³ Therefore, two innovations were implemented in the summer of 1900: (1) a ten-week course was offered for "those who desire to be teachers," with a three-week course for those who were already teachers; and (2) for the first time, the educational workers were to join with the medical missionary workers in order to develop working teams in the future with teachers and nurses going together into new fields.⁴

¹*BCC Calendar*, 1900, 55.

²*BCC Calendar*, 1899, 282.

³*BCC Calendar*, 1899, 290-91, 298-300.

⁴"The Teachers' Institute and Summer School," *The Advocate* 2 (March 1900): 82.

Canvassers' Department

Determined to provide a comprehensive slate of missionary-training opportunities, the young administrators invited William Clarence White to make a presentation to the faculty on May 23, 1897. He spoke extensively in regard to the canvassing work and the need of educating workers in this line of missionary work.¹ Stirred by the speech and the emphasis in missionary work embraced by the college administrators, the 1897 college calendar added to its regular course of study a canvassers' department. For the first time in the college history, a one-year (three quarters) canvassers' course was arranged under the headship of Edgar P. Boggs.²

According to the 1897 calendar, "the canvasser must be a true missionary seeking to save *lost souls*."³ This department offered "a thorough study of the fundamental truths of Christianity." Students taking the canvassers' course were also expected "to study the times in which we live, the simple principles of

¹BCC Fac Min, May 23, 1897.

²Edgar P. Boggs (1866-1954) was born in Pennsylvania on September 28, 1866. In 1878, the Boggs family moved to Nebraska where they joined the SDA church. E. P. Boggs attended the Healdsburg College, and in 1893 he became a canvasser in California. From there he was sent to Montana where, from 1893 to 1896, he organized the colporteur work becoming state agent for the Montana Conference. In 1896 he was transferred to Battle Creek and appointed by the General Conference of SDA to carry on the world's canvassers' work (from 1896 to 1902). He was also a part-time teacher at the college, but his salary was paid in full by the Review and Herald. E. P. Boggs died in Battle Creek, Michigan on February 28, 1954. SDACEA Min, April 4, 1900; A. K. Phillips, "Obituaries," *Lake Union Herald* 46 (May 11, 1954): 6; "Obituaries," *RH* 131 (April 15, 1954): 28.

³BCC Calendar, 1897, 20.

grammar, physiology and hygiene, letter-writing, penmanship, the use of the voice, *and have a most thorough knowledge of the book which he designs to sell,*" such as *Daniel and the Revelation, Desire of Ages, Patriarchs and Prophets,* and *Great Controversy.*¹ The curriculum in this program required the completion of 720 hours or course work. It included 150 hours of Bible and history, 240 hours of science and mathematics (courses 15, 17, 19 or one course in commercial department), 180 hours of canvassing (courses 1-3), 120 hours of English (courses 1 and 2), and 30 hours of art. However, students in this department were permitted to choose studies from the ministerial and teachers' course.² Students in this department had also the opportunity of doing city mission work in Battle Creek and Jackson.³

The canvassers' course was redesigned for the spring quarter of 1898. With the new emphasis on short courses, a three-month course in canvassing was arranged; and Sutherland announced in the *Review and Herald* that "those taking this course will not be expected to take any other studies but the Bible and the *Testimonies*. Their entire time will be used in the study of their book and in

¹*BCC Calendar*, 1897, 20; *BCC Calendar*, 1900, 49.

²*BCC Fall Announcement*, 1897, 3; "Winter Announcement," *The Advocate* 1 (January 1899): 45.

³*BCC Calendar*, 1899. 296.

practice-canvassing." He also assured students that "missionary canvassing is not inferior to the work of the ministry."¹

During the winter quarter of the 1897-98 school year, as part of the course work, students of the canvassing class sold over 600 books and took seventy orders for periodicals in Battle Creek alone. Furthermore, several students of this department were sent forth as "self-supporting missionaries."² By January 1899, there were fifty students receiving instruction for general canvassing work, forty of which went to work as canvassers in the summer of 1899.³

The canvassers' department was not prominent during the first two years of the reform period (1897-99). The college, in cooperation with the *Review and Herald*, even offered scholarships to interest and assist "worthy young people" wishing to enter the canvassers' department.⁴ A letter from Ellen White, received in January 1900, however, would change the course of this department. This letter announced that "Sr. White gives her book on the parables of Jesus, entitled 'Christ's Object Lessons,' to help liquidate the indebtedness of the

¹E. A. Sutherland, "Spring Quarter—Battle Creek College," *RH* 75 (February 22, 1898): 130.

²*BCC Calendar*, 1898, 15.

³*BCC Calendar*, 1898, 15; "Winter Term in Battle Creek College," *The Advocate* 1 (January 1899): 24; M. Bessie DeGraw, "A Summary of the Year's Work and Experiences in Battle Creek College," *RH* 76 (June 13, 1899): 381; "Battle Creek College Work For the Year 1899-90," *The Advocate* 1 (September 1899): 477.

⁴*BCC Calendar*, 1899, 296; "Battle Creek College Work For the Year 1899-90," *The Advocate* 1 (September 1899): 477.

schools, . . . and thus relieve the embarrassed situation of the schools." On motion of Sutherland and Magan, the college board voted to accept Ellen White's offer, and a plan was devised to start immediately taking subscriptions, even before the publication of the book.¹

This development turned special attention to the canvassers' department. Nearly fifty students attended the canvassers' course in the 1900 spring quarter. Thirty-four more students expressed their desire to enter the canvassers' department in the summer; and, the 1900 college calendar reported that "the majority of a large ministerial class" had entered the canvassing work as a preparation for, or an accompaniment to, the ministerial work. Several of these students requested to canvass during the Christmas break; among them, the faculty recommended to select ten canvassers and sponsor them financially in this venture.²

The interest for the canvassing work led the faculty to recommend, on December 16, 1900, the implementation of a three-month "special course extending from January 29 to April 23, 1901. This course was intended to train "a large corps of workers . . . and push the sale of 'Christ's Object Lessons.'" The instruction in this "special course" would include the study of *Christ's Object*

¹SDACEA Min, March 28, 1900; Alonzo T. Jones, "Battle Creek College," *RH 77* (February 20, 1900): 126.

²W. C. Foreman, "College Canvassing Class in Illinois," *Supplement to RH 77* (July 31, 1900): 6; BCC Fac Min, May 15, 1900; *BCC Calendar*, 1900, 58; P. T. Magan, "The Canvassing Work and the Debts of Our Colleges," *Supplement to RH 77* (October 30, 1900): 1; BCC Fac Min, December 5, 1900.

*Lessons, Bible, physiology and hygiene, simple treatments, and a course in English. In addition, the faculty recommended to pay the expenses for ten selected canvassers.*¹

Summarizing the development of the canvassers' department, Sutherland wrote in 1901:

Battle Creek College is more deeply interested in the canvassing work this year than ever before. For several years we have been doing what we could to interest our young people in this branch of the work. We have had many hard and trying experiences. Our people to a large extent have lost heart in this, one of the most important branches of the cause. . . . But we thank the Lord that for the past few years the College has been endeavoring to awaken an interest in this work; and now we have everything to encourage us. We believe that our people will yet redeem the time, and that the best canvassing work which has ever been done, will now be done. . . . We are training a small class to go out a few days before the holidays, to take advantage of the Christmas trade . . . but we are planning to go out as a school at the close of the [school] year. . . . In Battle Creek College we feel that the canvassing work is the very best training that can be given to students, teachers, medical missionaries, etc. . . . The Lord has blessed the canvassing work in this school the last year.²

Despite "hard and trying experiences," the college managed to sustain the canvassers' department throughout the reform period. At the end, the work of canvassing was regarded as "the best preparation" for the ministry "as it affords a training in that most important of all kinds of Christian effort, personal work."³

¹BCC Fac Min, December 16, 1900; S. P. S. Edwards, "Canvassing Work in Battle Creek College," *Supplement to RH 78* (January 1, 1901): 7.

²E. A. Sutherland, "Battle Creek College," *Supplement to RH 78* (January 1, 1901): 6-7.

³*BCC Calendar*, 1900, 58.

Medical Missionary Department

The curricular modifications brought about by Sutherland's administration during the reform period included a medical missionary department. So, on September 14, 1897, the faculty decided to add some instruction in the line of medical missionary work to those in the ministerial and general missionary departments.¹ To this end, the college rearranged the scientific course under the headship of Marion Ernest Cady² (1897-99), integrating all the scientific and mathematics courses and making physiology the center of the instruction in this department.

The implementation of this curriculum design was not easy and caused some problems for the college administration, particularly when Cady, chair of the science department at Battle Creek College, was transferred to Healdsburg

¹BCC Fac Min, September 14, 1897.

²Marion Ernest Cady (1866-1948) was born in Poy Sippi, Wisconsin, on October 20, 1866. His parents joined the Seventh-day Adventist Church when he was a boy. He was baptized at the age of sixteen. In 1886 he entered Battle Creek College, but interrupted his studies to serve as teacher and preceptor at the Minnesota Conference Academy, later merged into Union College. Returning to Battle Creek College, he received the B.A. degree in 1893. In 1894 he joined the faculty of Union College as head of the science department. In 1897 Cady accepted an invitation to head the science department at Battle Creek College. In May 1899 Cady was elected president of Healdsburg College, now Pacific Union College. In 1905 he was elected president of Walla Walla College and later served as president of Washington Missionary College as well. He passed away on July 6, 1948 at San Marino, California ("Obituaries," *RH* 125 [September 30, 1948]: 20; see also Richard John Engel, "The History of Healdsburg College" (M.A. thesis, Pacific Union College, 1957), 86.

in May 1899.¹ Apparently, students in the medical missionary department did not understand “the philosophy of medical missionary work.” In a joint effort to resolve this situation, the Battle Creek Sanitarium and the College decided to offer “brief courses” to give instruction to students on elementary principles “underlying simple treatments.”²

The following year, on May 28, 1899, Sutherland presented to his faculty a plan to add a one-year medical missionary preparatory course to be implemented in the 1899-1900 school year.³ This course was to be offered through the scientific department. The problem was that this department did not have a chairperson to organize and teach science. Therefore, the college board decided to ask the Medical Missionary Board “to furnish a doctor to take the oversight of the science work in the college.” To this end, a committee of three was appointed in July 1899 to interview the recent first graduating class of doctors from the American Medical Missionary College.⁴ Fortunately, the college was able to employ not only one, but two, doctors. Sanford Palmer Stillman Edwards, professor of natural sciences, and his wife Maria Loughborough Edwards, professor of physiology and hygiene, organized a general science course “with special reference to the fitting of medical missionary workers either

¹“Battle Creek College Work for the Year 1899-1900,” *The Advocate* 1 (September 1899): 478; Engel, “History of Healdsburg College,” 86.

²*BCC Calendar*, 1898, 82.

³BCC Fac Min, May 28, 1899.

⁴SDACEA Min, July 21, 1899; *The Advocate* 1 (July 1899): 451.

for the field or for further preparation at the Sanitarium or in the American Medical Missionary College."¹ This was designed as a preparatory course to pursue a medical degree, and "a good literary education is supposed to precede this course."² The curriculum in the general science course included anatomy (60 hours), advanced physiology (60 hours), general chemistry (30 hours), practical hygiene (60 hours), Bible and history of missions (60 hours), physics (40 hours and 20 hours of laboratory work), zoology (40 hours), botany (40 hours), and medical Latin (75 hours). The aim of this department, however, was to afford students "abundant opportunity to help humanity and forward the gospel."³

With enthusiasm and great expectation, the sanitarium and the college made arrangements to provide scholarships for one hundred students wishing to prepare for medical missionary work. Lamentably, only eighty students took advantage of this opportunity in the general science department, sixty of which enrolled in the preparatory medical course.⁴

¹M. Bessie DeGraw, "Opening of Battle Creek College," *RH 76* (October 31, 1899): 708; *BCC Calendar*, 1899, 300; *BCC Calendar*, 1900, 60.

²*BCC Calendar*, 1899, 300, 302.

³*BCC Calendar*, 1899, 300-302.

⁴E. A. Sutherland, "Opportunity for One Hundred Students to Attend Battle Creek College," *RH 76* (March 21, 1899): 190; M. Bessie DeGraw, "Opening of Battle Creek College," *RH 76* (October 31, 1899): 708; *BCC Calendar*, 1900, 60.

Removal of Battle Creek College to Berrien Springs

The reformers inclination was to have the college in a rural environment, not in the cramped space in Battle Creek. According to Magan, serious conversation about transferring the college out of Battle Creek began early in Sutherland's administration.¹ In 1898, Sutherland and Magan asked Ellen White about leaving the city, but she urged them to delay for the time being.² As the years went by in Battle Creek College, perplexities began to increase. Most of the leaders opposed the idea of moving out the college, and even ordered both Sutherland and Magan "to think and talk no more about it."³

Near the close of the 1899-1900 school year, a committee was appointed to make a thorough investigation of the condition of the college with regard to its achievement of the ideals of Christian education and the ability and attitude of the students, and to draw recommendations for the next school year.⁴ The report was read on May 15, 1900. The investigation showed that a great number of students were "unstable." According to the report, medical students were the most unstable but the best workers, and ministerial students were the "poorest in

¹Magan, "From City to Vineyard," *FGAB*, 20.

²*Ibid.*, 21.

³Sutherland, "The Light Must Go, and We Must Be Ready for the Day Break," Commencement Address, Emmanuel Missionary College, 1951, AHC.

⁴BCC Fac Min, May 15, 1900.

scholarship.”¹ In addition to the condition of students, the investigation also showed that the college was in danger of failing to be self-supporting.²

On March 6, 1901, Sutherland openly stated to his faculty of the general situation and the burden that had been resting on his mind for the past years. “He said that he was coming daily to realize more and more under what disadvantages we labor on account of our location and that he was praying constantly for the removal of the college to a more favorable location.”³ Years later, Sutherland recalled that it was the “changes in the objectives and operation of the college” what made him and some faculty members, “acutely aware of the disadvantages of our city location.”⁴

In April 1901, Ellen White was back from Australia to attend the General Conference session. She stayed in J. H. Kellogg’s house and had a number of good long talks with him. Among the topics was the idea of relocating the college into a rural area. During these conversations, Kellogg apparently agreed to purchase the college land and buildings. Early in the morning, on April 11, 1901, Ellen White then met with Magan and said to him, “you remember when you and Brother Sutherland talked to me about moving Battle Creek College out of Battle Creek I told you at that time not to do it. Now I am ready to tell you to

¹Ibid.

²Ibid.

³Ibid., March 6, 1901.

⁴Sutherland, “The Light Must Go,” 1951, AHC.

do it. . . . It is time to get out now, for great things will soon be happening in Battle Creek.”¹ That same day, during the evening session of the General Conference, Ellen White made a formal statement. Reading from *Testimony No. 34*, she said:

The light that has been given me is that Battle Creek has not the best influence over the students in our school. There is altogether too congested a state of things. The school, although it will mean a fewer number of students, should be moved out of Battle Creek. Get an extensive tract of land, and there begin the work which I entreated should be commenced before our school was established here. . . . God wants the school to be taken out of Battle Creek. . . . Some may be stirred about the transfer of the school from Battle Creek. But they need not be. This move is in accordance with God's design for the school before the institution was established. . . . Begin at once to look for a place where the school can be conducted on right lines.²

Then she assured to both Sutherland and Magan that “you are not to think that you have made a failure in the school.”³ With the strong support of Ellen White, the SDA Central Education Association voted unanimously, on April 12, 1901, to relocate the college. The General Conference in session also supported the decision.⁴ Four days later, the Michigan Sanitarium and Benevolent Association voted to purchase the college properties for use by the American Medical Missionary.⁵

¹Magan, “From City to Vineyard,” *FGAB*, 21.

²*GCB* 6 (April 14, 1901): 215-216,

³*Ibid.*, 453.

⁴*Ibid.*, 219.

⁵*Ibid.*, 313.

Reflecting on the incidents that led to the transferring of Battle Creek

College to Berrien Springs, Sutherland said:

It took courage, faith, and strong nerve to move the mother college of the denomination from Battle Creek to a farm. Many of our people saw no light in the change. . . . Time, however, revealed the wisdom of the move, . . . The moving of Battle Creek College from the city to the center of a large farm was the initial step in a return to the original plan for the college.¹

Summary

The innovative development of Avondale College stimulated a parallel reform at Battle Creek College. Especially influential in this reform were Edward A. Sutherland and Percy T. Magan, who sought to recreate Battle Creek College as a reform institution.

During the reform period, the college sought to integrate the Bible into the curricula by teaching all subjects from the perspective of biblical philosophy. This approach to education made the Bible the basis of all teaching and all subject matter was taught within the context of the Christian worldview. This concept may be considered Sutherland's greatest contribution to Adventist education during his tenure at Battle Creek College. Sutherland did not invent the concept, but he was the first to attempt it with some degree of success in the once recalcitrant Battle Creek College. Some scholars believe that Sutherland exceeded himself in these reforms and carried them too far. Hodgen even

¹E. A. Sutherland, "The Light Must Go, and We Must Be Ready for the Day Break," Commencement address at Emmanuel Missionary College, 1951, AHC.

suggests that these policies were partially responsible for Sutherland's being voted out of office.¹

¹Hodgen, *School Bells and Gospel Trumpets*, 188.

CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

Battle Creek College was the first higher educational enterprise of the Seventh-day Adventist denomination. As such, the issues raised by the curricular debates at the college helped form the rational basis for an Adventist philosophy of education and influenced the direction of subsequent Adventist education.

This study covered the historical development of the religion curriculum of Battle Creek College from its founding in 1874 to its removal to Berrien Springs in 1901. The study began with a general context of some relevant aspects of higher education in the United States and a contextual overview of the development of the Seventh-day Adventist Church, emphasizing the development of the Adventist educational system and its founding purposes. On this foundation was constructed, from primary sources, the development of the religion curriculum at Battle Creek College.

The twenty-seven-year history of the college was divided into four natural divisions: (1) the formative period, 1874-1882, (2) the restoration period, 1883-1891, (3) the early reform period, 1891-1897, and (4) the reform period, 1897-

1901. Within these divisions, the development of the religion curriculum was assessed as it related to the purposes for which the college was established. A synopsis of this curricular development is presented in the following paragraphs.

Battle Creek College was founded in 1874 to accomplish five intended purposes: (1) to provide youth with positive moral influences, (2) to train workers for the church in a short period of time, (3) to transmit biblical truths to the students, (4) to present a balanced and practical education, and (5) to provide quality education. To meet these purposes, the founders envisioned a school located away from the city with industries and business enterprises where students could engage in a work-study program. James and Ellen White were especially opposed to establishing the college within the city, and under the influence of the Battle Creek Church. In the Whites' absence, however, and against their preferences, the college administrators purchased twelve acres within the city of Battle Creek. They designed the college within one building and began its construction before the Whites returned from the west coast. The college leaders also divided the property into lots, and after the lots were sold, the college was situated on only five acres. Consequently, both the facility and its location mitigated against achieving some of the founding purposes for the college. When James and Ellen White confronted the board of trustees, they partially realized their mistake.

The college curriculum was developed around a traditional and classical approach, even though Ellen White had specifically called for a practical Bible college that would teach the common branches of knowledge, the language skills

needed by Christian workers, and the distinctive truths of the Bible as held by Seventh-day Adventists. The study of the Bible, during the formative period, was not placed at the center of the curriculum; it was not even required.

Despite their good intentions and noble ideals, Seventh-day Adventists' lack of experience in operating educational institutions, the absence of a clear philosophy of Christian education, the desire to make the college acceptable to the local community, and the fact that both the faculty and administrators were graduates of secular and traditional institutions and had no other frame of reference on which to rely, made it almost inevitable for Battle Creek College to start off on a pattern that would later be discarded as inappropriate. Following her first major statement on education in 1872, Ellen White attempted time after time to correct the situation at the college through a constant flow of testimonies. But it was difficult for the educators at Battle Creek to overcome the pull of the traditional concepts and educational patterns of their time, and to make the leap of faith that would lead to alternative educational concepts and dimensions. Finally, differences about the meaning of the objectives and the methods of reaching them led to the closure of the college in 1882.

The closing of Battle Creek College in 1882 proved to be a turning point for the institution. The first step toward "Adventizing" the curriculum came after that experience. The college administration faced a mandate from church leaders to reopen the school with the focused objective of developing the college as a recognized denominational institution at which church workers were educated and where Bible study was made the center of the curricula. To

achieve these purposes, the board called a pastor, Wolcott Littlejohn (1883-1885), to preside over the college, only to be succeeded by a classically oriented president, William W. Prescott, after two years.

During the restoration period (1883-1891), the administrators created some new religion classes and sought to incorporate them into every course in an attempt to properly integrate faith and learning. Having done this, the college officers rationalized that a separate biblical course was redundant and discontinued the theological department and the biblical course, stating that all courses had Bible instruction. Examination of the college bulletin of this period, however, reveals that Bible classes were required only in the English course. In fact, the biblical lectures which presented the Seventh-day Adventist doctrines and the missionary courses were dropped from the curriculum. Consequently, under the Prescott administration, the college curriculum lapsed back to traditional education and the classics were revived. Apparently, the college administration concluded that as long as it offered Bible classes in all courses, it would not make a difference what course the students took. They were still unable to perceive and integrate the broad picture of denominational objectives and to develop a curriculum designed to educate denominational workers.

Two major events within Adventism influenced the curriculum at Battle Creek College and led the college into a period of educational reform (1891-1897). First, the 1891 Harbor Springs Educational Convention emphasized the need for a broader religion curriculum, the teaching of history from the perspective of prophetic interpretation, a more global philosophy of Christian

education, and the need to discontinue the study of infidel and pagan authors. Second, Ellen White's sojourn in Australia and the establishment of Avondale College demonstrated the value of agriculture and industries to Christian education and the value of following her counsels on education. These events helped to bring a clearer conviction, a stronger determination, and a wider, more complete application of the same principles that had been developing since the year (1882-83) that Battle Creek College was closed. Harbor Springs convention, in particular, led the college administration of the early reform period to the eventual rejection of the long courses in classical languages, discarding the study of the classics, adding agriculture to the manual training program, and promoting the concept of integrating the Bible and its teaching with all subjects regardless of the course of study. The integration of Bible into the curriculum was particularly true in the history courses of instruction. The Christocentric approach to education was accepted only after educators understood and accepted the Christocentric nature of theology through the doctrine of righteousness by faith. The faculty at Battle Creek College finally realized that no school or curriculum could have two centers. When they held on to the study of the classics, the influence of the Bible in the curriculum remained insignificant. When Bible study and its influence permeated the curriculum, the opposite took place.

Confronted with the issues which emerged from these events, the concept of requiring Bible instruction for each year to all students came to the forefront. As a result, the college administrators developed a sequence of Old and New

Testament classes for the first and second years of school matriculation. Under the Caviness administration, the college initiated a special course to train church workers, but it was short-lived. In addition, some claims were made to have Bible instruction every year in all courses of study as well as more history from the perspective of prophetic interpretation. But, particularly in the classical and scientific courses, this was not done consistently. Despite good intentions, the college offerings were mainly limited to three courses: biblical, scientific, and classical. The missionary department was a weak attempt to meet one of the original objectives, but it did not receive as prominent a place as the biblical, scientific, and classical courses.

A group of the Battle Creek College faculty, however, began a powerful reform movement in 1897. Led by John Harvey Kellogg, Alonzo T. Jones, and Percy T. Magan, the reformers succeeded in ousting George Caviness as president and installing Edward Alexander Sutherland as the new college president. During the reform period (1897-1901), the Sutherland administration experimented with a variety of departments and courses of instruction in order to attain the founding purposes. Their change in philosophical ideology gave a religious perspective to all courses of study and transformed the college into a training school for church workers. The study of the Bible as a preparation for ministry seemed to be a major focus during this period.

Despite the dauntless attempts of the college administration to achieve the original purposes for which the college was established, several factors mitigated against their success and led to the closure and relocation of the

college in 1901. These factors included: (1) inadequate facilities, (2) the negative influence of the Battle Creek Church upon students, (3) complaints about the extremes of the college administrators, (4) decreasing enrollment, and (5) dire financial circumstances.

Conclusions

The study of the development of the religion curriculum at Battle Creek College from 1874 to 1901 yields the following conclusions:

1. Battle Creek College suffered from a lack of clear direction and unity of purpose. The founding purposes of the institution were not clearly enunciated into a concise set of objectives. These purposes were promotional statements designed to attract students and gain financial support for the college. The administration, the faculty, and students did not perceive the original purposes as a charter to be preserved and set forth. Furthermore, the seven presidents or administrative changes at Battle Creek College from 1874 to 1901 and each operated with a different set of purposes which varied from the founding purposes of the college. While some purposes overlapped, each administrator interpreted these purposes from a distinctive viewpoint. There was no real unity or continuity of purpose from one administration to the next and, therefore, no clear direction. The failure to adopt and maintain set objectives made it difficult to establish criteria by which to evaluate the college's success throughout its history. What is clear is that the curriculum of Battle Creek College did not conform to its original purposes. The college would have come closer to

achieving success if there had been a greater correlation between the needs of the church and the curriculum that was offered. This type of balance, within the context of its founding purposes, would have established the institution on a very different footing.

2. The example of Battle Creek College influenced, to varying extents, the other Adventist educational institutions established in the United States during those years. This state of affairs brought forth corrective counsels from Ellen White, which college managers and boards sought to implement with minimal success. Ellen White's counsels reflected some reform trends in education—manual labor or industrial education, reform from classical education to a Bible-centered, and mission-oriented education. Her counsels at the foundation of Battle Creek College were far in advance of her time. Her educational principles, however, broadened the parameters of the traditional educational program. She laid out general principles which should be applied and adapted according to the particular circumstances of each institution. From her first statement on Christian education, Ellen White emphasized the centrality of the Bible in the curriculum and the importance of a balanced development of the student's mental, physical, and spiritual faculties. The failure of the college administrators to follow her counsels, however, resulted in the loss of much time, money, and educational progress.

3. From the beginning, and throughout its history, Battle Creek College faced the problem of effectively integrating faith and learning. The issue over the relationship between the Bible and all other subjects generally puzzled both the

college administrators and faculty. The 27-year history of Battle Creek College speaks of the slow evolution of the Bible toward its proper position in the college curricula. The struggle between the classics and the Bible was central to the whole problem at Battle Creek College, and it was impossible for the college to become a truly Christian institution until this conflict was resolved.

The task of integrating biblical principles and teaching all subjects from the Christian world view still remains a challenge for Christian education. But the problem at Battle Creek College was that instead of the Bible, the classics and secular humanism provided the essential foundation and context for the educational enterprise. The Battle Creek College experience has helped Adventist educators to understand that, although the Bible is not to take the place of the entire curriculum, the Bible is to be the foundation and context of all areas of study within the curriculum.

4. Finally, although Battle Creek College always offered a Bible course, the study of Bible was taught academically with requirements, tests, and grading. Sometimes the religion curriculum was compartmentalized. At other times an effort was made to integrate Bible study with all college curricula. However, all these efforts failed to integrate practical religion and applied Christianity into ministerial education. Sometimes the college administrators used the vocabulary of reform education in calling for practical instruction, a Bible-centered curriculum, and training denominational workers, but in reality, it tended to practice traditional methods.

In summary, Battle Creek College never accomplished the task of reaching the elusive balance in the integration of faith and learning. How to develop a well-rounded spiritual program remained to be the continuing challenge of Battle Creek College successors, Emmanuel Missionary College and Andrews University, and will ever remain a challenge for Christian education. But the historical development of the religion curriculum at Battle Creek College gives us pause for thought and an opportunity to contemplate the complex issues related to offering a balanced, Christian, educational program.

Recommendations for Further Study

The following areas of concern are suggested for further studies. There is a scarcity of works dealing comprehensively with the educational history of Battle Creek College. The work of Emmett K. Vande Vere is available, but it does not provide a comprehensive study of the curricula. There needs to be more study, therefore, on the historical development of the entire college curricula. Since this dissertation is limited to the formal religion curriculum, a comprehensive study is needed in the area of extracurricular religion activities and their relationship to the formal curriculum. The historical development of the educational purposes and the application of these purposes at Battle Creek College is another area of concern that could profitably be studied. Also recommended is a study and assessment of the work of George W. Caviness in relation to Battle Creek College.

BIBLIOGRAPHY

Unpublished Materials

Essay on Manuscript Collections

This essay describes the unpublished sources used from various archival collections. Published materials both primary and secondary are listed in the regular way following the essay.

Adventist Heritage Center

The Adventist Heritage Center in the James White Library, Andrews University, Berrien Springs, Michigan, was the primary location for the research of this study. Most of the primary sources utilized in this dissertation are preserved and available at that archive. The Battle Creek College annual catalogues from 1874 to 1901 are preserved in the Adventist Heritage Center. The Minutes of the Battle Creek College Board of Trustees, the Minutes of the Battle Creek College Faculty, and the Minutes of the SDA Educational Society are also preserved in that archive. A complete collection of the *Review and Herald*, the most important denominational paper of that time, is also available at the Adventist Heritage Center.

Another important collection is Emmett K. Vande Vere's original footnoted manuscript of the *Wisdom Seekers* (a published history of Battle Creek College,

Emmanuel Missionary College, and Andrews University). The "Vande Vere Collection" (coll. 4), a rich source of primary sources on Battle Creek College is also available. In addition to the Vande Vere's collection, the Adventist Heritage Center is the repository of a considerable correspondence, personal papers, and background material contained in the following collections: Avery Family Papers (coll. 7), Sidney Brownsberger Family Papers (coll. 14), Byington-Amadon Diaries (coll. 12), Frederick Griggs Papers (coll. 15), John Harvey Kellogg Papers (coll. 6), William Warren Prescott Papers (coll. 143), Edward Alexander Sutherland Collection (coll. 84), Ethel Young Collection (coll. 13), and Flora Harriet Williams Papers.

The following unpublished research papers, housed in the Adventist Heritage Center, were useful sources for this study: Edward Alexander Sutherland, "The Light Must Go, and We Must Be Ready for the Day Break," Commencement address at Emmanuel Missionary College, 1951; Laurence Downing, "The Removal of Battle Creek College to Berrien Springs, 1895-1905," 1941; Lynford Leonard Williams, "The Founding, Suspension and Reopening of Battle Creek College," 1973; Beresford A. Francis, "The Founding, Closing, and Reopening of Battle Creek College," n.d.; George R. Knight, "Battle Creek College: Academic Development and Curriculum Struggles 1874-1901," 1979; Herman O. Olson, "A History of Battle Creek College and Its Successor Emmanuel Missionary College," [1953]; Gilbert M. Valentine, "Ellen G. White and Nineteenth-Century Educational Reform," 1980; Warrem S. Ashworth, "Edward Alexander Sutherland: His Life, Work, and Philosophy, 1978; Dick Tibbits, "The

Objectives of Christian Education: Defined or Defied at Battle Creek College, 1872-1882," 1973; Bert L. Gilleroth, "The Formulation of an Educational System: Culminating in the Founding of Battle Creek College," 1973; John Paul Davis, "From Battle Creek College to Andrews University: A Brief Study of Our First Educational Institution," 1977; Kenneth Schander, "'Son, Go Work Today in my Vineyard': A Study of Selected Counsels of Ellen White Regarding the Schools in Battle Creek," 1972; Winston Anthony Richards, "W. W. Prescott—Years of Presidency at Battle Creek College, 1885-1894," 1973; Gilbert M. Valentine, "Student Services at Battle Creek College, 1874-1895," 1980; Leigh Dana Johnson, "A Closer Look at the Early Life of Sidney Brownsberger," 1975; David D. Osborne, "The Attitude of Ellen G. White Toward Battle Creek College During 1872-1882," 1965; Harold E. Kuebler, "The Development of the Bible Curriculum at Battle Creek College, 1874-1900," 1961; Nancy J. Vyhmeister, "Theological Education in the Writings of Ellen G. White," 1978; Joseph G. Smoot, "Sidney Brownsberger, Traditionalist," 1982; John Williams, "The History of Industrial Education at Battle Creek College, Emmanuel Missionary College, and Andrews University," 1981; John V. G. Matthews, "Ellen White's Attitude Towards Philosophy in the Context of Early SDA Educational History," 1979; W. James McGee, "Music at Battle Creek College," 1961; Glenn G. Greenwalt, "Rise and Objectives of Seventh-day Adventist Education," 1974; Paulus W. Coetser, "The Changing Goals of S.D.A. Education in the U.S.A. (1874-1976)," 1976; Ole Olesen, "The Evolution of Social Regulations from Battle Creek College to Andrews University, n.d.; Henry H. Lamberton, "The Evolution of Dormitories at

Battle Creek College," 1972; and Flora Williams, "Forerunners of Our Educational System, n.d.

The Adventist Heritage Center contains a large obituary file drawn from the *Review and Herald* and other denominational periodicals which provided valuable biographical information. There is also a collection of photographs of the presidents, faculty, students, and Battle Creek College buildings.

Ellen G. White Estate Branch Office

The Andrews University Branch Office of the White Estate, referred to on campus as the Ellen G. White Research Center, contains most of the letters and manuscripts to and from Ellen G. White. The files examined at this location included the letter and manuscript files, the document file, and the Ellen G. White biographical file. The extensive miscellaneous "Document File" at this location contains much helpful material. Included in this material are many papers. Of particular importance is the "Document File 256" which contains a variety of materials on the history of Battle Creek College. It also includes Ellen G. White statements regarding Battle Creek College, and a collection of unpublished term papers on topics related to the history of Battle Creek College. An especially helpful source of information is the "Document File 60-a," which contains an unpublished research paper by Craig Willis (DF 60 a), "Harbor Springs Institute of 1891: A Turning Point in Our Educational Concepts," 1979. It also includes a collection of articles and letters, and several manuscript releases such as "Ellen White counsels regarding education," "The proper way to deal with students in our schools," and the "Relationship of Institutional Workers."

Copies of the early journals of the church are also available at the Ellen G. White Estate Research Center.

Theses and Dissertations

Ashworth, Warren Sidney. "Edward Alexander Sutherland and Seventh-day Adventist Educational Reform: The Denominational Years, 1890-1904." Ph.D. dissertation, Andrews University, 1986.

Burton, Wilbur Arthur. "A History of the Mission of Seventh-day Adventist Education, 1844- 1900." Ph.D. dissertation, Kansas State University, 1987.

Coy, Gerald Wayne. "Manual Training: Its Role in the Development of the Seventh-day Adventist Educational System." Ph.D. dissertation, University of Northern Iowa, 1987.

Engel, Richard John. "The History of Healdsburg College." MA thesis, Pacific Union College, 1957.

Gilson, W. J. "The History of Seventh-day Adventist Education in Australia and New Zealand." MA thesis, University of Melbourne, 1963.

Hook, Milton R. "The Avondale School and Adventist Educational Goals, 1894-1900." Ed.D. dissertation, Andrews University, 1978.

Kelly-Little, Mary. "Development of the Elementary Schools of Seventh-day Adventists in the United States." MA thesis, University of Washington, 1932.

Lindsay, Allan G. "Goodloe Harper Bell: Pioneer Seventh-day Adventist Educator and Administrator." Ed.D. dissertation, Andrews University, 1982.

_____. "The Influence of Ellen White Upon the Development of the Seventh-day Adventist School System in Australia, 1891-1900." MA thesis, University of Newcastle, N.S.W., Australia, 1978.

Reye, Arnold C. "Frederick Griggs: Seventh-day Adventist Educator and Administrator." Ph.D. dissertation, Andrews University, 1984.

Schwarz, Richard W. "John Harvey Kellogg: American Health Reformer." Ph.D. dissertation, University of Michigan, 1964.

Valentine, Gilbert M. "William Warren Prescott: Seventh-day Adventist Educator." 2 vols. Ph.D. dissertation, Andrews University, 1982.

Walter, Edwin Carlton. "A History of Seventh-day Adventist Higher Education in the United States." Ed.D. dissertation, University of California, Berkeley, 1966.

Published Materials

Newspapers and Periodicals

Adventist Heritage, 1974- 1998.

The Advocate of Christian Education, 1899-1901.

Battle Creek College, 1877.

Battle Creek Daily Journal, 1852-1882.

The Christian Educator, 1897-1899.

The College Record, 1877-1882.

The Daily Moon, 1887-1901.

General Conference Bulletin, 1887-1901.

The Home Missionary, 1889-1897.

The Medical Evangelist, 1948.

The Midnight Cry, 1842-1844.

Review and Herald, 1850-1901.

The Student, 1897-1898.

The Student Movement, 1915-2000.

The True Missionary, 1874.

Church and School Bulletins and Year Books

- Battle Creek College Bulletin.* Battle Creek, MI: Review and Herald, 1874-1901.**
- General Conference Daily Bulletin.* Battle Creek, MI: The Seventh-day Adventist General Conference, 1887-1901.**
- University of Michigan, *General Catalogue of Officers and Students, 1837-1911.* Ann Arbor, MI: University of Michigan, 1912.**
- Year Book of the Seventh-day Adventists.* Battle Creek, MI: Seventh-day Adventist Publishing Association, 1882-1894.**

Articles

- Adams, Lillian, [Ethel Young]. "Behold the Stone!" *The Quarterly: Official Publication of the St. Lawrence County Historical Association* 15 (October 1970): 14.**
- Amadon, Grace. "The First President of the General Conference: John Byington, Farmer-Preacher." *Review and Herald* 121 (June 22, 1944): 6-7.**
- "Attention, College Farm!" *Review and Herald* 75 (March 22, 1898): 196.**
- Bates, Joseph. "Duty to Our Children." *Review and Herald* 1 (January 1851): 39-40.**
- Bates, Joseph, and Uriah Smith. "Business Proceedings of the B. C. Conference." *Review and Herald* 17 (April 30, 1861): 189.**
- "Battle Creek College." *The Advocate* 3 (June-July 1901): 204.**
- "Battle Creek College." *College Record* 4 (August and September, 1880): 36.**
- "Battle Creek College." *Review and Herald* 55 (June 3, 1880): 367.**
- "Battle Creek College." *Review and Herald* 60 (September 11, 1883): 592.**
- "Battle Creek College." *Review and Herald* 74 (April 13, 1897): 238.**
- "The Battle Creek College." *Review and Herald* 48 (November 9, 1876): 148.**

- "Battle Creek College: Commencement Exercises." *Review and Herald* 54 (July 3, 1879): 12.
- "Battle Creek College Winter School." *Supplement to Review and Herald* 74 (November 23, 1897): 2.
- "Battle Creek College Work for the Year 1899-1900." *The Advocate* 1 (September 1899): 477.
- "Biblical Lectures." *College Record* 1 (December 1877): 32.
- Board of Trustees. "Battle Creek College." *Review and Herald* 75 (January 29, 1898): 81.
- "The Broom Shop." *The Advocate* 1 (June 1899): 315.
- Brown, George M. "The Jackson Mission." *Review and Herald* 76 (January 3, 1899): 14.
- Brownsberger, Sidney. "Battle Creek College." *Review and Herald* 46 (December 9, 1875): 181.
- _____. "Bible Lectures Next Term." *Review and Herald* 46 (December 9, 1875): 184.
- _____. "Personal Experiences, Conditions, and Impressions in Connection with the Educational Work among Seventh-day Adventists," Coll 14, Bx 1, Fld 14, AHC.
- _____. "Reminiscences of Sidney Brownsberger." *Founders' Golden Anniversary Bulletin*. Berrien Springs, MI: Emmanuel Missionary College, 1924.
- Bunch, Taylor G. "Obituaries." *Lake Union Herald* 38 (August 27, 1946): 7.
- Butler, George I. "The Battle Creek College." *Review and Herald* 62 (July 28, 1885): 472-473.
- _____. "Battle Creek College and Its Prospects." *Review and Herald* 63 (July 27, 1886): 472.
- _____. "The Beginning of Our Special Course." *Review and Herald* 64 (March 22, 1887): 184-185.

- _____. "A College Item of Interest to Our Tract Societies." *Review and Herald* 61 (January 8, 1884): 24-25.
- _____. "College Matters." *Review and Herald* 60 (December 4, 1883): 761.
- _____. "Educational Society Proceedings: Thirteenth Annual Session" *SDA Year Book*, 1888, 78-79.
- _____. "Missionary to Europe." *Review and Herald* 44 (September 15, 1874): 100.
- _____. "The Next Term of School." *Review and Herald* 42 (November 25, 1873): 192.
- _____. "The Next Term of School." *Review and Herald* 44 (December 22, 1874): 205.
- _____. "Our College." *Review and Herald* 62 (February 10, 1885): 89-90.
- _____. "Our College at Battle Creek." *Review and Herald* 60 (July 31, 1883): 489-490.
- _____. "Our Educational Society and School Building." *Review and Herald* 43 (March 31, 1874): 124.
- _____. "Our New School Grounds." *Review and Herald* 43 (January 6, 1874): 29.
- _____. "Our School at Battle Creek." *Review and Herald* 39 (June 4, 1872): 197.
- _____. "Proceedings of the Eleventh Annual Meeting of the General Conference of Seventh-day Adventists." *Review and Herald* 41 (March 11, 1873): 108.
- _____. "Proceedings of the S. D. A. Educational Society: Eighth Annual Session: Dec. 20, 1882." *SDA Year Book*, 1883, 52.
- _____. "Religious Interest at the College." *Review and Herald* 61 (January 1, 1884): 10.
- _____. "SDA Educational Society: Tenth Annual Session." *Review and Herald* 61 (November 18, 1884): 733.

_____. "Seventh-day Adventist Educational Society: Eleventh Annual Session." *Review and Herald* 62 (December 22, 1885): 796.

_____. "Seventh-day Adventist Educational Society: Twelfth Annual Session." *Review and Herald* 64 (January 11, 1887): 28.

_____. "The School." *Review and Herald* 41 (April 22, 1873): 148.

_____. "The Special Course at the Close of the Present College Term." *Review and Herald* 64 (February 22, 1887): 123.

_____. "Unpleasant Themes: The Closing of Our College." *Review and Herald* 59 (September 12, 1882): 586.

_____. "What Use Shall We Make of Our School?" *Review and Herald* 44 (July 21, 1874): 45.

Byington, John. "Report of General Conference of Seventh-day Adventists." *Review and Herald* 21 (May 26, 1863): 204-205.

Caviness, George W. "Battle Creek College." *Review and Herald* 73 (July 14, 1896): 444-445.

_____. "Battle Creek College." *General Conference Bulletin* (March 5, 1897): 262-264.

Christiansen, C. M. "Battle Creek College Farm." *Review and Herald* 75 (August 23, 1898): 545.

"The Class of '90." *Review and Herald* 67 (June 24, 1890): 400.

"Closing College Exercises." *Review and Herald* 65 (June 26, 1888): 416.

"The College Farm." *The Advocate* 1 (June 1899): 313.

"The College Lecture Course." *Review and Herald* 61 (March 25, 1884): 197.

"The Conference." *Review and Herald* 63 (November 30, 1886): 744.

Corliss, J. O. "Early Experiences: Divine Providences," *Review and Herald* 96 (March 6, 1919): 10.

Cowley, W. H. "European Influences upon American Higher Education." *Educational Record* 20 (April 1939): 168.

"Death of George C. Tenney." *Review and Herald* 98 (October 13, 1921): 24.

DeGraw, M. Bessie. "Another Week in Battle Creek College." *Review and Herald* 75 (December 6, 1898): 786.

_____. "Battle Creek College Advances." *Review and Herald* 75 (December 20, 1898): 819.

_____. "Battle Creek College Summer School." *Review and Herald* 77 (September 25, 1900): 619.

_____. "God's Spirit in Battle Creek College." *Review and Herald* 75 (November 22, 1898): 755.

_____. "Opening of Battle Creek College." *Review and Herald* 76 (October 31, 1899): 708.

_____. "A Summary of the Year's Work and Experience in Battle Creek College." *Review and Herald* 76 (June 13, 1899): 381.

_____. "Winter Term in Battle Creek College." *The Advocate* 1 (January 1899): 24.

"Domestic Department." *The Advocate* 1 (June 1899): 322-24.

"Dr. E. A. Sutherland." *Southern Tidings* 49 (July 13, 1955): 8-9.

"Editorial Notes." *Review and Herald* 60 (August 21, 1883): 544.

"Editorial Notes." *Review and Herald* 67 (June 10, 1890): 368.

"Editorial Notes." *Review and Herald* 70 (March 28, 1893): 208.

"Editorial Notes." *Review and Herald* 73 (June 2, 1896): 352.

"Editorial Notes." *Review and Herald* 74 (August 31, 1897): 560.

"Editorial Notes." *Review and Herald* 74 (September 14, 1897): 592.

"Editorial Notes." *Review and Herald* 75 (July 12, 1898): 452.

Edwards, S. P. S. "Canvassing Work in Battle Creek College." *Supplement to Review and Herald* 78 (January 1, 1901): 7.

- "Elder E. J. Hibbard." *Review and Herald* 101 (July 31, 1924): 22.
- Farnsworth, E. W. "The Special College Course." *Review and Herald* 64 (April 19, 1887): 256.
- Foreman, W. C. "College Canvassing Class in Illinois." *Supplement to Review and Herald* 77 (July 31, 1900): 6.
- Gage, W. C. "Bible Study in Battle Creek College." *Review and Herald* 59 (January 3, 1882): 9.
- "General Conference Proceedings: Fifteenth Meeting." *General Conference Bulletin* (March 20, 1891): 175.
- "George C. Tenney." *Review and Herald* 98 (December 22, 1921): 290.
- "George W. Caviness: Ex-President of Battle Creek College." *The Student* 1 (April 1897): 21.
- Griggs, Frederick. "In Battle Creek: In the College." *Review and Herald* 74 (October 19, 1897): 668.
- _____. "The Cause in Battle Creek: In the College." *Review and Herald* 74 (November 9, 1897): 715-716.
- _____. "Teachers Wanted!" *Supplement to Review and Herald* 74 (November 30, 1897): 2.
- Haskell, Stephen N. "The Avondale, Australia, School." *Review and Herald* 74 (August 17, 1897): 521.
- _____. "The Avondale School." *Review and Herald* 75 (November 29, 1898): 768-769.
- _____. "Notice." *The True Missionary* 1 (December 1874): 96.
- Haughey, Joseph H. "Teachers' Conference." *Review and Herald* 77 (July 17, 1900): 459.
- "In the Schools: The Teachers' Institute." *Review and Herald* 75 (October 18, 1898): 669.
- "In Remembrance." *Review and Herald* 132 (July 28, 1955): 27.

- Irwin, C. W. "The Divine Remedy for Our Educational Ills." *Review and Herald* 100 (July 12, 1923): 10.
- Irwin, George A. "Battle Creek College." *Review and Herald* 74 (December 28, 1897): 834-835.
- "Items." *The Advocate* 1 (July 1899): 449.
- "Items of Interest." *The Advocate* 1 (February 1899): 110.
- "Jackson Mission." *The Advocate* 1 (June 1899): 378.
- Jones, Alonzo T. "Battle Creek College." *Review and Herald* 77 (February 20, 1900): 126-127.
- Kuhn, May Cole. "He Helped to Light the Lamp That Has Never Gone Out." *The Journal of True Education* 15 (June 1953): 15-17.
- Lewis, A. H. "From Bro. Lewis." *Review and Herald* 13 (February 3, 1859): 87.
- "Literary Notices: Christian Education." *Review and Herald* 70 (October 24, 1893): 676.
- Littlejohn, Wolcott Hackley. "The Battle Creek College." *Review and Herald* 61 (April 22, 1884): 260.
- _____. "Battle Creek College Items." *Review and Herald* 61 (February 12, 1884): 102.
- _____. "Battle Creek College Items." *Review and Herald* 61 (April 1, 1884): 213.
- _____. "Battle Creek College Items." *Review and Herald* 61 (September 9, 1884): 586.
- _____. "Battle Creek College Items." *Review and Herald* 61 (October 21, 1884): 672.
- _____. "The Close of the College Year." *Review and Herald* 61 (June 24, 1884): 404-405.
- _____. "The Closing Exercises of Battle Creek College." *Review and Herald* 62 (June 16, 1885): 384.

- _____. "The College Commencement." *Review and Herald* 62 (June 30, 1885): 411.
- _____. "College Items." *Review and Herald* 60 (October 16, 1883): 656.
- _____. "College Items." *Review and Herald* 60 (October 30, 1883): 688.
- _____. "College Items." *Review and Herald* 61 (January 1, 1884): 11.
- _____. "College Items." *Review and Herald* 61 (January 8, 1884): 32.
- _____. "The Opening of the College." *Review and Herald* 60 (September 11, 1883): 592.
- Macpherson, W. E. "President Emeritus Percy Tilson Magan." *The Medical Evangelist* 34 (January 15, 1948): 1.
- Magan, Percy Tilson. "The Battle Creek College Summer School." *Review and Herald* 76 (September 12, 1899): 592-593.
- _____. "The Canvassing Work and the Debts of Our Colleges." *Supplement to Review and Herald* 77 (October 30, 1900): 1.
- _____. "The Educational Conference and Educational Reform." *Review and Herald* 78 (August 6, 1901): 508.
- _____. "Emmanuel Missionary College." *Review and Herald* 78 (July 30, 1901): 490.
- "Manual Training and Industrial Department." *The Advocate* 1 (June 1899): 310-321.
- "Manual Training: The Broom Shop." *The Advocate* 1 (January 1899): 30.
- "Manual Training: Tailor Shop." *The Advocate* 1 (February 1899): 106.
- McAnear, Beverly. "College Founding in the American Colonies, 1745-1775." *Mississippi Valley Historical Review* 42 (June 1955): 24-44.
- "Meeting of the S.D.A. Educational Society." *General Conference Bulletin* (March 5, 1897): 287.
- Morse, Washington. "Items of Advent Experience During the Past Fifty Years." *Review and Herald* 65 (November 6, 1888): 689-690.

- "The Normal Department." *College Record* 3 (April 1879): 12.
- "Obituaries." *Pacific Union Recorder* 47 (January 28, 1948): 11.
- "Obituaries." *Review and Herald* 123 (September 26, 1946): 23.
- "Obituaries." *Review and Herald* 125 (September 30, 1948): 20.
- "Obituaries." *Review and Herald* 126 (October 27, 1949): 22.
- "Obituaries." *Review and Herald* 131 (April 15, 1954): 28.
- Olsen, O. A. "The President's Address." *General Conference Bulletin* (February 17, 1893): 279.
- Oosterwal, Gottfried. "Into All the World." *Review and Herald* 151 (January 24, 1974): 6-8.
- Osborne, Jessie B. "Teachers Education in the Early Days." *The Journal of True Education* 15 (June 1953): 11-13.
- Palmer, E. R. "The Avondale School." *Review and Herald* 76 (July 18, 1899): 463.
- Patchen, Nellie A. "The Summer School for Teachers." *Review and Herald* 75 (September 13, 1898): 592.
- Patterson, J. R. "Seventy-four Years A Seventh-day Adventist." *Review and Herald* 104 (July 7, 1927): 2.
- Phillips, A. K. "Obituaries." *Lake Union Herald* 46 (May 11, 1954): 6.
- Prescott, William Warren. "Education." *General Conference Bulletin* (February 15, 1895): 154.
- _____. "Report of the Educational Secretary." *General Conference Bulletin* 5 (February 23, 1893): 349-358.
- _____. "The Use and Abuse of This World." *Review and Herald* 65 (January 17, 1888): 33.
- "Proceedings." *General Conference Bulletin* (February 19, 1899): 31.

"Proceedings of the Educational Society." *General Conference Bulletin 2* (First Quarter, 1897): 72.

"Proceedings of the S.D.A. Educational Society: Eighth Annual Session, Dec. 20, 1882." *SDA Year Book*, 1883, 52.

"Proceedings of the S.D.A. Educational Society: Ninth Annual Session." *SDA Year Book*, 1884, 56-57

Reynolds, Keld J. "First Fifty Years of Adventist Education." *Review and Herald* 130 (December 17, 1953): 18.

_____. "A Seventh-day Adventist College Seventy-five Years Ago." *The Journal of True Education* 12 (April 1950): 17.

_____. "We Venture to Establish a College." *Review and Herald* 127 (August 31, 1950): 8-10.

Salisbury, Homer R. "Battle Creek College." *Review and Herald* 74 (December 21, 1897): 817.

_____. "In Battle Creek: At the College." *Review and Herald* 74 (November 2, 1897): 699.

_____. "In Battle Creek: In the College." *Review and Herald* 74 (October 12, 1897): 648.

_____. "Our College Mission." *The Advocate* 1 (January 1899): 9-10.

"Sally Viola Bralliar Sutherland Obituary." *Review and Herald* 130 (July 16, 1953): 28.

"The School." *Review and Herald* 39 (May 14, 1872): 176.

School Committee. "The Proposed School." *Review and Herald* 39 (May 7, 1872): 168.

"A School in Battle Creek.—Seventh-day Adventist Educational Society." *Review and Herald* 39 (April 16, 1872): 144.

"S.D.A. Educational Society: Tenth Annual Session." *SDA Year Book*, 1885, 52-53.

Seventh-day Adventist Educational Society. "A School in Battle Creek." *Review and Herald* 39 (April 16, 1872): 144.

Seventh-day Adventist Encyclopedia, rev. ed., 1996. S.v. "Adventist Review."

_____. S.v. "Andrews University."

_____. S.v. "Australia, Commonwealth of."

_____. S.v. "Bell, Goodloe Harper."

_____. S.v. "Brownsberger, Sidney."

_____. S.v. "Czechowski, Michael Belina."

_____. S.v. "General Conference."

_____. S.v. "More, Hannah."

_____. S.v. "Morton, Eliza H."

_____. S.v. "Publishing Department."

_____. S.v. "Sabbath Conferences."

_____. S.v. "Visions."

_____. S.v. "White, Ellen Gould (Harmon)."

Smith, C., and J. P. Kellogg. "A School in Battle Creek." *Review and Herald* 12 (October 14, 1858): 168.

Smith, Uriah. *Review and Herald* 13 (February 3, 1858): 87.

_____. "The College." *Review and Herald* 58 (August 2, 1881): 88.

_____. "Commencement Exercises." *Review and Herald* 75 (May 31, 1898): 356.

_____. Editorial Notes. *Review and Herald* 13 (February 3, 1859): 87.

_____. "Intellectual Culture No Substitute for Religion." *College Record* 2 (October 1878): 29.

- _____. "The Opening of the School." *Review and Herald* 45 (January 8, 1875): 12.
- _____. "The True Missionary." *Review and Herald* 43 (December 23, 1873): 16.
- _____. "The True Missionary." *Review and Herald* 43 (January 13, 1874): 40.
- "Special Course at Battle Creek College." *Review and Herald* 65 (February 28, 1888): 144.
- "The Special Course at the Close of the Present College Term." *Review and Herald* 64 (February 22, 1887): 123.
- Steward, Mary Alicia. "The Beginning of Our School Work." *Review and Herald* 101 (September 18, 1924): 29-31.
- Storrs, George. "Come Out of Her My People." *The Midnight Cry* 6 (February 15, 1844): 238.
- "Spring Term in Battle Creek College." *Review and Herald* 76 (March 14, 1899): 174.
- "A Summer Normal School." *Review and Herald* 74 (May 18, 1897): 319.
- Sutherland, Edward Alexander. "Battle Creek College." *Review and Herald* 74 (October 26, 1897): 686.
- _____. "Battle Creek College." *Review and Herald* 75 (August 30, 1898): 562.
- _____. "Battle Creek College." *Supplement to Review and Herald* 78 (January 1, 1901): 6-7.
- _____. "Battle Creek College Educational Report for the Two Years Ending March, 1901." *General Conference Bulletin* 4 (First Quarter 1901): 16.
- _____. "The Bible as a Textbook." *Teachers Conference Bulletin* (Battle Creek, MI: *Review and Herald*, [1900]): 69-71.
- _____. "A Call to Young Men." *Review and Herald* 75 (July 26, 1898): 484.

- _____. "From Infancy to Youth" *Founders' Golden Anniversary Bulletin*. Berrien Springs, MI: Emmanuel Missionary College, 1924, 22.
- _____. "In the Schools." *Review and Herald* 75 (January 18, 1898): 46.
- _____. "Jackson Mission." *The Advocate* 1 (November 1899): 572-575.
- _____. "Jackson (Mich.) Mission." *Review and Herald* 76 (November 21, 1899): 761.
- _____. "Obituaries." *Review and Herald* 125 (January 29, 1948): 20.
- _____. "One Hundred Missionary Teachers Wanted." *Review and Herald* 75 (September 27, 1898): 623.
- _____. "Opportunity for One Hundred Students to Attend Battle Creek College." *Review and Herald* 76 (March 21, 1899): 190.
- _____. "Spring Quarter—Battle Creek College." *Review and Herald* 75 (February 22, 1898): 130.
- _____. "A Summer School for Teachers." *Review and Herald* 78 (May 7, 1901): 302.
- _____. "Who Should Attend Battle Creek College?" *Review and Herald* 75 (September 27, 1898): 623-624.
- "The Teachers' Institute and Summer School." *The Advocate* 2 (March 1900): 82.
- Tenney, George Cidus. "Battle Creek College." *The Christian Educator* (September-October 1897): 39-40.
- _____. "Our College." *Review and Herald* 74 (April 13, 1897): 233-234.
- _____. "Proceedings of the Educational Society." *Review and Herald* 74 (March 30, 1897): 204-205.
- "Text Books." *Review and Herald* 44 (September 1, 1874): 88.
- Thurber, R. B. "Mrs. W. C. Sisley." *Review and Herald* 111 (March 15, 1934): 23.
- "A Training-School for Christian Workers." *The Advocate* 1 (June 1899): 289.

Valentine, Gilbert M. "William W. Prescott (1855-1944): Architect of a Bible Centered Curriculum." *Adventist Heritage* 8 (Spring 1983): 18-24.

Waggoner, J. H., et al. "Conference Address." *Review and Herald* 18 (June 11, 1861): 21.

White, Edson. "The Early Schools among Seventh-day Adventists in Battle Creek." *Founders' Golden Anniversary Bulletin*. Berrien Springs, MI: Emmanuel Missionary College, 1924, 46.

_____. "The Early Schools among Seventh-day Adventists in Battle Creek." *The Student Movement* 10 (May 1924): 5.

White, Ellen G. "Duty of Parents to Their Children." *Review and Herald* 6 (September 19, 1854): 45-46.

_____. "The Great Sacrifice Made for Us." Manuscript 8. July 24, 1891.

_____. "The Importance of Exercising Faith." Manuscript 83. July 22, 1891.

_____. "Instruction Regarding the School Work." *Review and Herald* 78 (May 7, 1901): 298.

_____. "Questions and Answers." *Review and Herald* 30 (October 8, 1867): 260.

_____. "The Proper Way to Deal with Students in Our Schools." Manuscript 8a. July 21, 1891.

_____. "Relationship of Institutional Workers." Manuscript 3. July 1891.

_____. "Sermon." Manuscript 10. August 2, 1891.

_____. "Talk to Teachers." Manuscript 8b. July 27, 1891.

_____. "True Education." *The Christian Educator* 1 (August 1897): 22.

White, James. "Battle Creek." *Review and Herald* 48 (November 9, 1876): 148.

_____. "The Biblical Institute." *Review and Herald* 44 (October 13, 1874): 128.

- _____. "The Cause at Battle Creek." *Review and Herald* 42 (December 30, 1873): 20.
- _____. "Conference Address." *Review and Herald* 41 (May 20, 1873): 181.
- _____. "Denominational School." *Review and Herald* 40 (August 6, 1872): 60-61.
- _____. "Eastern Tour." *Review and Herald* 22 (September 29, 1863): 140.
- _____. Editorial Note to "William Russell." *Review and Herald* 18 (September 24, 1861): 134.
- _____. "Organization." *Review and Herald* 42 (August 5, 1873): 60-61.
- _____. "The Paper." *Review and Herald* 1 (June 9, 1851): 104.
- _____. "Permanency of the Cause." *Review and Herald* 42 (July 8, 1873): 28.
- _____. "Sabbath-Keepers' Children." *Review and Herald* 10 (August 20, 1857): 125-126.
- _____. "Sabbath-Keepers' Children." *Review and Herald* 10 (August 27, 1857): 133-134.
- _____. "Sabbath-Keepers' Children." *Review and Herald* 10 (September 3, 1857): 141.
- _____. "The School." *Review and Herald* 44 (August 25, 1874): 76.
- _____. "The School." *Review and Herald* 44 (September 22, 1874): 112.
- _____. "School at Battle Creek." *Review and Herald* 11 (January 14, 1858): 80.
- _____. "The School at Battle Creek." *Review and Herald* 44 (September 15, 1874): 104.
- _____. "A School in Battle Creek—Seventh-day Adventist Educational Society." *Review and Herald* 39 (April 16, 1872): 144.

- _____. "Spring Arbor Camp-Meeting." *Review and Herald* 57 (June 7, 1881): 360.
- _____. "Statements and Suggestions." *Review and Herald* 40 (July 23, 1872): 44-45.
- _____. "Textbooks." *Review and Herald* 44 (September 1, 1874): 88.
- _____. "The True Missionary." *The True Missionary* 1 (November 1874): 84.
- White, William Clarence. "The Avondale School for Christian Workers." *Review and Herald* 74 (June 22, 1897): 396.
- _____. "Champion Pilots in Pioneer Christian Education." Department of Education, General Conference of Seventh-day Adventists. Ellen G. White Estate Branch Office.
- _____. "Pioneer Pilots in Christian Education." *Founders' Golden Anniversary Bulletin*. Berrien Springs, MI: Emmanuel Missionary College, 1924.
- "Winter Term in Battle Creek College." *The Advocate* 1 (January 1899): 24.
- "Winter Announcement." *The Advocate* 1 (January 1899): 45.
- "The Work of the Lord." *Review and Herald* 3 (May 6, 1852): 4-5.

Books and Pamphlets

- Andross, Matilda E. *Story of the Advent Message*. Washington, DC: Review and Herald, 1926.
- Bates, Joseph. *The Autobiography of Elder Joseph Bates*. Battle Creek, MI: Steam Press, 1868.
- Boorstin, Daniel J. *The Americans: The Colonial Experience*. New York: Random House, 1958.
- _____. *The Americans: The National Experience*. New York: Random House, 1965.

- Brown, Walton J., comp. *Chronology of Seventh-day Adventist Education*. 2nd ed. Washington, DC: General Conference of Seventh-day Adventists, 1979.
- Brubacher, John S., and Willis Rudy. *Higher Education in Transition: A History of American Colleges and Universities*, rev. and enl. ed. New York: Harper & Row, 1968.
- Butts, R. Freeman. *The College Charts Its Course*. New York: McGraw-Hill, 1939.
- Cadwallader, E. M. *A History of S.D.A. Education*. 4th ed. Payson, AZ: Leaves of Autumn Books, 1975.
- Carpenter, Joel A., and Kenneth W. Shipps, eds. *Making Higher Education Christian: The History and Mission of Evangelical Colleges in America*. Grand Rapids, MI: Eerdmans, 1987.
- Chadbourne, P. A. *Lectures on Natural Theology*. New York: G. P. Putnam's Sons, 1880.
- Dabrowski, Rajmund L. "The Forerunner: M. B. Czechowski," in *J. N. Andrews: The Man and the Mission*, ed. Harry Leonard, 190-199. Berrien Springs, MI: Andrews University Press, 1985.
- Daniells, Arthur G. *The Abiding Gift of Prophecy*. Mountain View, CA: Pacific Press, 1936.
- Department of Education, General Conference of Seventh-day Adventists. *The Story of Our Church*. Mountain View, CA: Pacific Press, 1956.
- Dunbar, Willis Frederick. *The Michigan Record in Higher Education*. Detroit: Wayne State University Press, 1963.
- _____. *Michigan Through the Centuries*. 4 vols. New York: Lewis Historical Publishing Company, 1955.
- Durand, Eugene. *Yours in the Blessed Hope: Uriah Smith*. Washington, DC: Review and Herald, 1979.
- Earnest, Ernest. *Academic Procession: An Informal History of the American College, 1636 to 1953*. New York: Bobbs-Merrill, 1953.

Founders' Golden Anniversary Bulletin. Berrien Springs, MI: Emmanuel Missionary College, 1924.

Froom, LeRoy Edwin. *The Prophetic Faith of Our Fathers*. 4 vols. Washington, DC: Review and Herald, 1954.

Graham, Roy E. "James White: Initiator," in *Early Adventist Educators*, ed. George R. Knight, 11-25. Berrien Springs, MI: Andrews University Press, 1983.

Gummere, Richard M. *The American Mind and the Classical Tradition*. San Francisco, CA: Jossey-Bass Publishers, 1977.

Hetzell, M. Carol. *The Undaunted: The Story of the Publishing Work of Seventh-day Adventists*. Mountain View, CA: Pacific Press, 1967.

History of Calhoun County, Michigan. Philadelphia: L. H. Everts & Co. 1877.

Hodgen, Maurice. *School Bells & Gospel Trumpets: A Documentary History of Seventh-day Adventist Education in North America*. Loma Linda, CA: Loma Linda University Library, 1978.

Hopkins, Mark. *Evidences of Christianity*. Boston: T. R. Marvin & Son, 1874.

Howell, Emma E. *The Great Advent Movement*. Washington, DC: Review and Herald, 1935.

Knight, George R. *A Brief History of Seventh-day Adventists*. Hagerstown, MD: Review and Herald, 1999.

_____, ed. *Early Adventist Educators*. Berrien Springs, MI: Andrews University Press, 1983.

_____. "Ellen G. White: Prophet," in *Early Adventist Educators*, ed. George R. Knight, 26-47. Berrien Springs, MI: Andrews University Press, 1983.

_____. *Meeting Ellen White: A Fresh Look at Her Life, Writings, and Major Themes*. Hagerstown, MD: Review and Herald, 1996.

_____. "Seventh-day Adventist Education: A Historical Sketch and Profile," in *Religious Schooling in America*, ed. James C. Carper and Thomas C. Hunt, 85-109. Birmingham, AL: Religious Education, 1984.

- _____. "Seventh-day Adventist Schooling in the United States," in *Religious Schools in the United States, K-12: A Source Book*, ed. Thomas C. Hunt and James C. Carper, 97-126. New York: Garland, 1993.
- Leonard, Harry, ed. *J. N. Andrews: The Man and the Mission*. Berrien Springs, MI: Andrews University Press, 1985.
- Lindsay, Allan G. "Goodloe Harper Bell: Teacher," in *Early Adventist Educators*, ed. George R. Knight, 50-71. Berrien Springs, MI: Andrews University Press, 1983.
- Loughborough, John N. *The Great Second Advent Movement: Its Rise and Progress*. Washington, DC: Review and Herald, 1909.
- Marsden, George M. *The Soul of the American University: From Protestant Establishment to Established Nonbelief*. New York: Oxford University Press, 1994.
- Marsden, George M. and Bradley J. Longfield, ed. *The Secularization of the Academy*. New York: Oxford University Press, 1992.
- Maxwell, C. Mervyn. "The 1848 Sabbath and Sanctuary Conferences: What Actually Took Place?" in *Source Book for the Development of SDA Theology*. Comp. and ed. C. Mervyn Maxwell and P. Gerard Damsteegt. Berrien Springs, MI: Andrews University, 1994.
- _____. *Tell It to the World: The Story of Seventh-day Adventists*. 2nd rev. ed. Mountain View, CA: Pacific Press, 1977.
- Michigan Department of Public Instruction. *Annual Report of the Superintendent of Public Instruction of the State of Michigan*. Lansing, MI: Hosmer & Kerr, Printers to the State, 1874-1901.
- Nash, Arnold S. *The University and the Modern World*. New York: Macmillan, 1943.
- Neufeld, Don F., ed. *Seventh-day Adventist Encyclopedia*. 2nd rev. ed. Hagerstown, MD: Review and Herald, 1996.
- Nye, Russell Blaine. *The Cultural Life of the New Nation, 1776-1830*. New York: Harper & Brothers, 1960.
- Olsen, Mahlon Ellsworth. *A History of the Origin and Progress of Seventh-day Adventists*. Washington, DC: Review and Herald, 1925.

Pattengill, H. R. "Present State of Education in Michigan," in *Educators of Michigan: A Choice Collection of Biographical Sketches and Portraits of the Teaching Profession*. Detroit: Wilton-Smith, 1894.

Purdon, Rowena Elizabeth. *That New England School*. South Lancaster, MA: The College Press, 1956.

Reavis, Drury Webster. *I Remember*. Washington, DC: Review and Herald, n.d.

Ringenberg, William C. *The Christian College: A History of Protestant Higher Education in America*. Grand Rapids, MI: Eerdmans, 1984.

_____. "The Old-Time College, 1800-1865," in Joel A. Carpenter and Kenneth W. Shipps, eds. *Making Higher Education Christian: The History and Mission of Evangelical Colleges in America*. Grand Rapids, MI: Eerdmans, 1987.

Robinson, Dores Eugene. *The Story of Our Health Message*. Nashville, TN: Southern Publishing Association, 1943.

Robinson, Virgil E. *James White*. Washington, DC: Review and Herald, 1976.

Rudolph, Frederick. *Curriculum: A History of the American Undergraduate Course of Study Since 1636*. San Francisco: Jossey-Bass, 1977.

Schaefer, Richard A. *Legacy: The Heritage of a Unique International Medical Outreach*. Mountain View, CA: Pacific Press, 1978.

Schwarz, Richard W. *Light Bearers to the Remnant*. Nampa, ID: Pacific Press, 1979.

Seventh-day Adventist Encyclopedia, rev. ed., 1996.

Seventh-day Adventist Year Book. Battle Creek, MI: Review and Herald Publishing Association, 1882-1894.

Spalding, Arthur W. *Origin and History of Seventh-day Adventists*. Washington, DC: Review and Herald, 1961.

Sutherland, Edward Alexander. *Studies in Christian Education*. Nashville, TN: Rural Press, 1952.

- Tewksbury, Donald G. *The Founding of American Colleges and Universities Before the Civil War: With Particular Reference to the Religious Influences Bearing Upon the College Movement*. New York: Columbia University, 1932.
- Valentine, Gilbert M. *The Shaping of Adventism: The Case of W. W. Prescott*. Berrien Springs, MI: Andrews University Press, 1992.
- Vande Vere, Emmett K. *The Wisdom Seekers*. Nashville, TN: Southern Publishing Association, 1972.
- _____. "William Warren Prescott: Administrator," in *Early Adventist Educators*, ed. George R. Knight, 115-136. Berrien Springs, MI: Andrews University Press, 1983.
- White, Arthur L. *Ellen G. White*. 6 vols. Washington, DC: Review and Herald, 1981-1986.
- _____. *Ellen G. White: Messenger to the Remnant*. Washington, DC: Review and Herald, 1969.
- White, Ellen G. *Counsels to Parents, Teachers, and Students*. Mountain View, CA: Pacific Press, 1943.
- _____. *Counsels to Writers and Editors*. Nashville, TN: Southern Publishing Association, 1946.
- _____. *Fundamentals of Christian Education*. Nashville, TN: Southern Publishing Association, 1923.
- _____. *Life Sketches of Ellen G. White*. Mountain View, CA: Pacific Press, 1915.
- _____. *Manuscript Releases*. 21 vols. Silver Spring, MD: Ellen G. White Estate, 1990.
- _____. *Testimonies for the Church*. 9 vols. Mountain View, CA: Pacific Press, 1948.
- _____. *Testimonies to Ministers and Gospel Workers*. Mountain View, CA: Pacific Press, 1962.
- _____. *Testimony to the Church at Battle Creek*. Battle Creek, MI: Seventh-day Adventist Publishing Association, 1872.

White, James. *Life and Incidents, in Connection with the Great Advent Movement, as Illustrated by the Three Angels of Revelation XIV.* Battle Creek, MI: Steam Press, 1868.

***60 Years of Progress: Walla Walla College.* Walla Walla, WA: College Press, 1952.**

Zurcher, J. R. "Missionary to Europe," in *J. N. Andrews: The Man and the Mission*, ed. Harry Leonard, 202-220. Berrien Springs, MI: Andrews University Press, 1985.

VITA

Name: Medardo Esaú Marroquin
Date of Birth: February 5, 1964
Place of Birth: Jalapa, Guatemala
Wife: Diana Ivelisse
Children: Jonathan Manuel and David Esaú

Education:

- 2001 Ph.D. in Religious Education**
Andrews University, Berrien Springs, Michigan
- 1997 Master of Divinity (M.Div.)**
Andrews University, Berrien Springs, Michigan
- 1991 Licenciatura en Teología**
Montemorelos University, Montemorelos, Nuevo León, Mexico

Professional Experience:

- 2001- Religion Teacher**
Calexico Mission School, Calexico, California
- 1998-2000 Substitute Teacher**
Ruth Murdoch Elementary School
Berrien Springs, Michigan
- 1998-1999 English as a Second Language (ESL) Teacher**
Berrien Springs Public Schools, Michigan
- 1998 Graduate Assistant Teacher**
Andrews University, Berrien Springs, Michigan
- 1992-1994 Associate Youth Pastor**
Logan Square Spanish Church, Chicago, Illinois
- 1991-1992 Bible Teacher and Chaplain**
"Bella Vista" Clinic and School, Chiapas, Mexico