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MAJOR PRINCIPLES FORMING THE CONCEPT OF
INTEGRATION OF FAITH AND LEARNING IN
THE WRITINGS OF ELLEN G. WHITE

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PREFACE

The abundance of literature in integration of faith and learning evidences a concern among Christian educators about secular humanism in schools. Integration of faith and learning is their conceptual answer to it. To Seventh-day Adventists the issues involved seem familiar because they point to principles held as part of their philosophy on Christian education. These principles are based on the Bible and on the writings of Ellen White. In view of this, it is especially relevant to identify those principles that relate specifically to integration of faith and learning.

The purpose of this study is to identify in the writings of Ellen White principles relative to integration of faith and learning. To do so, the writer has surveyed her statements on education, separating and analyzing those statements that impinged on any of the areas included in the general concept of integration of faith and learning. Through this analysis and synthesis the writer sought to discover common threads of thought that could be regarded as principles. The strength, recurrence, and universal characteristics of these concepts were the guiding criteria employed.

This study submits that six principles, in the writings of Ellen White, relate to the integration of faith and learning:

1. Christian education is theocentric, supernaturalist, and sustains a holistic world view of man and life.
2. Christian education prepares the student for the school of heaven, both in knowledge and in character.
3. The Bible is the basis for Christian education.
4. Christian education must stay away from forbidden sources and forbidden knowledge.
5. In Christian education there is no conflict between science and religion, secular and sacred, faith and learning.
6. In Christian education teachers must teach all subjects from a Christian perspective.

Integration of faith and learning, a broad term, encompasses every aspect of education; therefore, it is difficult to define. For the purposes of this paper, however, when this phrase is used, it refers to the existing relationship between faith and knowledge, religion and science, the secular and the sacred in the overall teaching-learning experience taking place in Seventh-day Adventist schools or in other Christian institutions of learning.

MAJOR PRINCIPLES FORMING THE CONCEPT OF
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During a crisis, the need for clear guidelines becomes crucial. One current crisis is the way secular humanism permeates modern thinking and seeks to perpetuate itself through its absolute dominion in the educational world. It is crucial for Christian educators to resort to their principles, clearly understand them, and base their goals and objectives upon them, if Christian education is to avoid being subdued by the insidious appeal of secular humanism. The writings of Ellen White offer the philosophy, the rationale, and the motivation that Seventh-day Adventist educators may apply in their teaching. The following is a brief exposition of the six major principles on integration of faith and learning as presented in her writings.

Christian Education is Theocentric,
Supernaturalist, and Sustains a
Holistic World View of Man
and Life

Ellen White perceived man as a creature of God, who was in a fallen, sinful state and had strong propensities toward evil. The plan of salvation was designed to bring man back to his original sinless state, so that he might again reflect God's image.¹ This

¹Ellen G. White, Education (Mountain View, CA: Pacific Press Publishing Association, 1952), pp. 15-16.

was a basic underlying assumption in Ellen White's thought on education.¹ Her point of departure was the reality facing mankind concerning his nature, his hope, and the provision made for him through Jesus Christ. Helping the student to understand these truths and to accept the solution provided by divine providence on his behalf was, to her, the mission of Christian education.² The student should understand life and the world as a whole with that perspective in mind. God was to be regarded as a supreme being, interested in the student personally, and able to interfere supernaturally in the affairs of humanity. Ellen White stated it clearly:

The student should learn to view the world as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.³

In order to meet these objectives the curriculum in the Christian school should offer the student the opportunity "to study the sciences and at the same time to learn the requirements of His word."⁴

¹Ibid., pp. 14-15.

²Ibid., p. 16.

³Ibid., p. 190.

⁴Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, CA: Pacific Press Publishing Association, 1948), 5:21.

Christian Education Prepares the Student for
the School of Heaven, Both in Knowledge
and in Character

To Ellen White, earthly education was a transitory experience leading to the most important event: registration at the school of heaven. She believed that the purpose of earthly education was to "prepare a people to stand in the great day of God. . . . Schools shall fit students for the kingdom to which they are bound."¹ This preparation process involves "molding the character into harmony with His. . . ." This "secures to the successful student his passport from the preparatory school of earth to the higher grade, the school above."² The "passport" she spoke about is a sanctified character characterized by unselfish service "for the honor of God and the good of humanity."³

Ellen White was greatly disturbed when she witnessed what man-centered secular education did to defeat the above stated purpose of Christian education. She saw a direct cause and effect relationship between the loss of the student's original desire to prepare himself for "some line of unselfish ministry," and becoming "absorbed in secular studies." As a result, "often habits are formed that ruin the life both for this world and for the world to come."⁴ She called this self-seeking education a "perversion of the

¹Ellen G. White, Counsels to Parents, Teachers, and Students Regarding Christian Education (Mountain View, CA: Pacific Press Publishing Association, 1943), pp. 539-40.

²White, Education, p. 19.

³Ellen G. White, Ministry of Healing (Mountain View, CA: Pacific Press Publishing Association, 1942), p. 449.

⁴Ibid., p. 403.

name."¹ On March 21, 1895, for example, Ellen White warned of the "danger of carrying that which is lawful to unlawful extremes, and of making altogether too much of human education. Rather insist upon the development of precious, Christian experience."² This Christian experience was not to be left to the private endeavor and initiative of the student. It was to be persistently developed by the faculty as a part of their professional duty and curricular practice. Christian education should strive to place the student in contact with the Creator. "The education that brings the student into close relation with the Teacher sent from God, is true education."³

Ellen White was aware of the unbalanced stress upon the exercise of mental faculties at the expense of the physical and spiritual needs of the students in her time. In her first statement on education, "Proper Education" (January 1872), she addressed the question of giving attention to the child's secular and religious life which

embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous and holy. . . . In order to attain this object, the physical, mental, moral and religious education of children must have attention.⁴

Clear counsel subsequently was given hence forth on the inseparability of the spiritual development from the cognitive

¹White, Education, p. 225.

²Ellen G. White, Fundamentals of Christian Education (Nashville, TN: Southern Publishing Association, 1923), p. 357.

³Ibid., p. 514.

⁴Ibid., p. 15.

development in the framework of true Christian education:

While religious principle is held paramount, every advance step taken in the acquirement of knowledge or in the culture of the intellect is a step toward the assimilation of the human with the Divine, the finite with the Infinite.¹

The student should recognize in God the source of all true wisdom "from the first opening of a book."² "Education balanced by a solid religious experience" fits the student for service.³ In fact, every subject of study should be so taught that it would build and strengthen character.⁴ To her, education and knowledge were subject to the following scale of values.

True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character.⁵

Central to the growing effect that education has upon the student is Mrs. White's concept of character development. A Christ-like character not only enables the student to succeed in this life, but more important yet, in his service throughout eternity.

The Bible Is the Basis for Christian Education

A third principle in Ellen White's thought concerning the integration of faith and learning was the centrality of the Bible as the basis for Christian education. The Bible as the Word of

¹White, Counsels to Teachers, p. 52.

²White, Fundamentals of Education, p. 347.

³White, Counsels to Teachers, p. 505.

⁴White, Education, p. 238.

⁵Ibid., p. 225.

God was, to her, the source of truth and wisdom. She wrote:

. . . what worse than folly is it to seek an education apart from Him--to seek to be wise apart from Wisdom; to be true while rejecting Truth; to seek illumination apart from the Light, and existence without the Life; to turn from the Fountain of living waters, and hew out broken cisterns, that can hold no water.¹

To her, training without giving the student an awareness of what sin and its consequences were, and "without making the study of the Word prominent, [was] sadly misdirected." This would result in "moral deformity." "Converted teachers [should] educate them in the Holy Scriptures."² If education did not aid the student to "grasp the truths of divine revelation, and . . . [to accept] the teachings of the gospel of Christ" in his heart, it was labeled as "a failure."³ On the other hand, humanly-devised philosophy with its errors was the cause given for God's instruction to establish denominational schools, where children could be educated "in harmony with the principles of the word of God."⁴

In different forms, on different occasions, over and over she made it clear throughout her writings that the word of God was to be given "the first place in our system of education."⁵ It "should have a place--the first place--in every system of education."⁶ This meant that the Bible, as "the perfect standard of truth . . .

¹ White, Education, p. 83.

² White, Counsels to Teachers, p. 204.

³ White, Fundamentals of Education, p. 536.

⁴ Ellen G. White, Testimonies to Ministers and Gospel Workers (Mountain View, CA: Pacific Press Publishing Association, 1962), p. 27.

⁵ White, Testimonies, 5:21.

⁶ White, Fundamentals of Education, p. 542.

should be given the highest place in education."¹ Moreover, she presented the Bible as "the highest educating book in our world," and as such it should "be treated with reverential awe. It is our guide book; . . . the great lesson book."² To her, the Bible contained "all the principles that men need[ed] to understand in order to be fitted either for this life or for the life to come."³ Not only that, but studying the Bible did something to the mind which made it fit for "the study of the sciences."⁴

Ellen White referred to the ancient schools of the prophets as a model for Adventist schools. Their main feature was that "the word of God [was] at the foundation of all the education given."⁵ Consequently she counseled that "Teachers and students are to bring the word of God into every study, into all physical labors, and into every plan and purpose of life."⁶

This supremacy of the Bible in Adventist schools was to stand unchallenged and without rival. She contended that "the Bible should not be brought into our schools to be sandwiched in between infidelity. The Bible must be made the groundwork and subject matter of education."⁷

¹White, Education, p. 17.

²White, Fundamentals of Education, p. 384.

³White, Education, p. 123.

⁴White, Fundamentals of Education, pp. 378-79.

⁵White, Counsels to Teachers, p. 208.

⁶Ellen G. White, "The Week of Prayer at Avondale School," The Advent Review and Sabbath Herald, 25 October 1898, p. 678.

⁷White, Fundamentals of Education, p. 474.

Thirty-seven years after her first article on education, published in January 1872--entitled "Proper Education," Ellen White made this outstanding recapitulation of her instruction, underlining the proper place of God's Word in education:

From the light the Lord has given me from the first to the present time, I have but one testimony to bear in regard to our educational work. We are to make the word of God the basis of our instruction; for no other book will so ennoble the thoughts and feelings and aspirations as will the Holy Scriptures.¹

The principle is clear. The Bible must be at the center of all teaching-learning activities in an Adventist school. This was Ellen White's position.

Christian Education Must Stay Away from
Forbidden Sources and Forbidden
Knowledge

In the previous section this paper quoted Ellen White's strong conviction about the Bible having no rivals in Christian education: "The Bible is not to be sandwiched in between infidelity." This leads us to another of her firm convictions, namely that educators must adopt limiting guidelines in their quest for knowledge, refusing to concentrate their attention in the knowledge of evil and infidelity. To her, knowledge of evil and infidelity was forbidden knowledge. This is how she expressed it: "By such study man has been led to forbidden paths. Minds have been wearied to death through unnecessary work in trying to obtain that which is to them as the knowledge which Adam and Eve disobeyed God in

¹Ellen G. White to S. N. Haskell, 18 April 1909, Letter 64, 1909, Ellen G. White Research Center, Berrien Springs, MI. This quotation also appears in Ellen G. White, Guidelines to Mental Health, Preliminary Edition (Washington, D.C.: The Ellen G. White Estate, 1966), p. 124.

obtaining."¹ Quoting Christ's words she mourned over the fact that teachers were not feeding their students with Christ's bread of life, but rather, in their effort to lead them through "the same track that they themselves have trod" thinking "this is the only right way . . ." they fed them food "which [would] cause those who partake of it to die." She accused them of being "fascinated by that which God does not require them to know." Of these teachers who instead of "being colaborers with Christ," "spurned the messenger and their message," she predicted that they would "lose their bearings," "walk in darkness," and "be deceived" in the last days.²

In support for this position, she presented what could be regarded as the theology of the two trees on which she elaborated extensively. It depicts the Tree of Life, typifying God's sources of knowledge; and the Tree of Knowledge of Good and Evil, as Satan's source of knowledge:

The tree of knowledge, so-called, has become an instrument of death. Satan has artfully woven himself, his dogmas, his false theories into the instruction given. From the tree of knowledge he speaks the most pleasing flattery in regard to the higher education. Thousands partake of the fruit of this tree, but to them it means death. Christ says to them: "Ye spend money for that which is not bread." You are using your God-intrusted talents to secure an education which God pronounces foolishness.³ (Emphasis mine.)

Man is confronted with the sobering responsibility of choosing what he needs and ought to know. In his selection man should guide himself by this criterion: "There is a knowledge that

¹White, Counsels to Teachers, p. 444.

²White, Fundamentals of Education, pp. 470-71.

³Ibid., p. 471.

we do not want, a knowledge you cannot take with you to the other side."¹

Ellen White perceived venturing into forbidden knowledge as deadly because Satan has preserved his irresistible charm and his capacity to outsmart man at any time. She warned teachers who thought they would discriminate between truth and error in the writings of infidel authors that they would be deceived because Satan, the real author, is "smarter" than they, and would "so cunningly interweave his sentiments with the thoughts of these writers . . . that it [would] be impossible to distinguish the error which they contain."² Any man trying to do this is pronounced "a fool" by God.³ As she saw it, learning from the world's educators, students were in "danger of accepting the vile with the precious; for superstition, specious reasoning, and error are mingled with portions of true philosophy and instruction."⁴ This continuous exposure would cause "a plentiful harvest of infidelity [to be] reaped. The result is seen in the depravity of the human family."⁵

She further warned that "human minds are easily charmed with studies that lead to infidelity."⁶ Infidel writings might appear to be "of an elevated character [and] attractive to the

¹Ellen G. White, "Talk to Teachers," Manuscript 8 B, 1891, Ellen G. White Research Center.

²Ibid., p. 18.

³Ibid.

⁴White, Fundamentals of Education, p. 171.

⁵White, Counsels to Teachers, p. 187.

⁶Ibid., p. 401.

mind" because they were inspired by the "one who seals up 'the sum, full of wisdom, and perfect in beauty'," and who was "next to Jesus in power and majesty."¹

After a series of three strong sermons on the subject at College View, thirty faculty members requested a private meeting with Ellen White (Monday, November 11, 1909). She spoke to them in her firmest terms:

And there are some who having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done.²

As early as June 12, 1895, she called upon Adventists to produce their own textbooks to avoid this problem.³ And on several occasions she repeated what she wrote on November 17, 1891: "Should Christ enter our institutions . . . He would cleanse them as He cleansed the temple," of books "that have a defiling influence."⁴

Satan's counterfeit to the concept of integration of faith and learning is integration of infidelity and learning. This cunning device is dangerous and deadly. Ellen White would have Adventist education have no part in it. Christian education must stay away from the tree of forbidden knowledge and sources.

¹White, Fundamentals of Education, p. 175.

²Ibid., p. 536.

³Ibid., pp. 381-82.

⁴Ibid., p. 174.

In Christian Education There is No Conflict
between Science and Religion, Secular and
Sacred, Faith and Learning

The world has created false dichotomies between the secular and the sacred, faith and learning, and science and religion. But these are artificial and false distinctions. Science, as the systematic study of nature's wonders, and revelation, as the written expression of God's will, have the same author. Scientific knowledge, therefore, can not be intrinsically so secular as to escape the incursions of spiritual implications. Ellen White shared this conviction:

There is harmony between nature and Christianity; for both have the same Author. The book of nature and the book of revelation indicate the working of the same divine mind. There are lessons to be learned in nature; and there are lessons, . . . to be learned from the book of God.¹

However artificial or fictitious the distinction between sacred and secular may be, man has made it so by artificially "emptying" all spiritual connotations from knowledge, science, and life, in a consistent systematic way, thus creating a real problem. This problem will not disappear by denying or ignoring it. Those who advocate the concept of integration of faith and learning attempt to address this problem. To Mrs. White this was a purpose of Adventist schools. She wrote about Battle Creek College:

The college at Battle Creek was established for the purpose of teaching the sciences and at the same time leading the students to the Saviour, whence all true knowledge flows. . . . The great object in the establishment of our college was to give correct views, showing the harmony of science and Bible religion.²

¹White, Fundamentals of Education, p. 85.

²White, Testimonies, 4:274.

The concept is clear that the "precepts and principles of religion are the first steps in the acquisition of knowledge, and lie at the very foundation of true education."¹ Not only that, but to be "fully appreciated, . . ." science "must be viewed from a religious standpoint."²

Ellen White foresaw that in spite of her clear, earnest appeals, there would be educators who would try to

divorce religion from the sciences, in our schools. They would spare no pains or expense to impart a secular knowledge; but they would not mingle with it a knowledge of what God has revealed as constituting perfection of character.³

She directed stern testimonies to them time after time. It was important that they realize that learned men treating subjects "from a merely human point of view, are sure to err."⁴

The principle of the divine origin of all knowledge which, through Jesus Christ, the Holy Scriptures, and nature (the three main sources of revelation), speaks to men about their common origin, is, according to Ellen White, at the heart of Christian education.

In Christian Education Teachers Must
Teach All Subjects From a
Christian Perspective

The success or failure of an educational system depends, in a large measure, on the teacher. He determines whether integration

¹ Ibid., 4:427.

² Ibid.

³ White, "The Book of Books," R. & H., 21 August 1888, p. 530.

⁴ White, Testimonies, 8:257-58.

takes place or not, and what kind of integration. In her first article on education in 1872, Mrs. White recognized this fact. She realized that, since no one is able to speak out of a vacuum, the personal habits, principles, and moral strength of a teacher are "more important" than his academic qualifications. The reason is two-fold. First, he is looked upon as a character-shaper and mind-molder through his influence, teachings, and example. Second, he is seen as an efficient "instructor in the sciences."¹ To her, the understanding and teaching of all subject matter from the Christian perspective was the principle that separated educators into two groups, channels of light and agents of Satan. "One class," she wrote, "is made up of those whom God makes channels of light; the other of those whom Satan uses as his agents, who are wise to do evil."²

The teachers who are channels of light submit to God "every capability of their nature . . . even their thoughts."³ To them the Bible is "the foundation and the life of all study,"⁴ and they regard science as "the handmaid of religion."⁵ They are not satisfied merely with the production of scholars and efficient professionals. Their "ambition is to inspire them with principles of truth, obedience,

¹White, Fundamentals of Education, p. 19.

²White, Counsels to Teachers, p. 25.

³Ibid.

⁴Ellen G. White, Counsels on Education (Mountain View, CA: Pacific Press Publishing Association, 1968), p. 184.

⁵White, "The Schools of the Ancient Hebrews," R & H, 31 October 1900, p. 691.

honor, integrity, and purity."¹ They do not consider their work done until they "lead [their] scholars to faith in Jesus and love Him. . . . Teaching [them] to be Christians is [their] greatest work."² They are so totally involved with the love of Christ that they are able to teach it "unconsciously" to others.³

In contrast, Ellen White's writings present the agents of Satan as teachers who are "in league with the prince of darkness . . . [teaching] others the knowledge of evil."⁴ They "exalt nature above nature's God, and above the Author of all true science."⁵ Moreover, they reverse integration; that is, they mingle with education "the sentiments of infidel authors" and, plant them in the minds of youth which "lead to distrust of God and transgression of His law."⁶ They do not realize that "one tiny seed of infidelity sown by a teacher in the heart of the student may spring up and bring forth a harvest of unbelief."⁷

Having seen the characteristics of Ellen White's two kinds of teaching, we must now consider the rest of the implications in the principle under consideration--a principle that calls for the teaching of all subject matter from the Christian point of view.

¹White, Education, pp. 29-30.

²White, Testimonies, 5:590.

³Ibid.

⁴White, Counsels to Teachers, p. 25.

⁵White, Fundamentals of Education, p. 329.

⁶Ellen G. White, Christ's Object Lessons (Washington, D.C.: Review and Herald Publishing Association, 1941), p. 108.

⁷White, Counsels to Teachers, p. 390.

In order to do this, however, our priorities must be clear. First things must come first in the school. Concerning this she said:

In our schools science, literature, painting, and music, and all that the world's learning can teach are not to be made first. Let the knowledge of Him in whom our eternal life is centered come first.¹

What she meant is that all subjects should be taught in a way that reveals God to the students. In this respect, Ellen White wanted Adventist schools to "become more and more like the schools of the prophets."² The schools of the prophets had a Scripture-centered curriculum. Every subject was directed to help the student to "learn the will of God and the duties of His people."³ History, for example, was studied from the perspective of God's intervention in human affairs; they "traced the footsteps of Jehovah," and then drew lessons from the past as instruction for the future.⁴

Under no circumstances should this mean lowering of academic standards,⁵ or teaching nothing but Bible, or using it as the only textbook at the expense of science or any other subject. Some interpreted Ellen White as taking this position, but they were taking her testimonies too far.⁶ She contended that Bible-study and studying all other subjects in a Bible-centered way would not lower the

¹ White, Fundamentals of Education, p. 484.

² Ibid., p. 489.

³ Ibid., p. 97.

⁴ Ibid.

⁵ White, Counsels to Teachers, p. 504.

⁶ George R. Knight, "Ellen G. White: Prophet," in Early Adventist Educators, ed. George R. Knight (Berrien Springs, MI: Andrews University Press, 1983, forthcoming), p. 24.

educational standards.¹ This practice would instead raise them above those of the world.²

In the early part of the twentieth century the issue arose concerning the technical preparatory instruction for those who wished to study medicine. Should Adventist colleges teach those courses? She replied, ". . . let our colleges teach the required additional studies in a manner consistent with Christian education."³ The objective is clear. The teaching-learning experience must be both an intellectually and a spiritually growing experience. Moreover, "none should be allowed to pursue a course of study that will weaken their faith . . . or diminish their respect for a life of holiness."⁴ Instead, the course of studies should stimulate spirituality and Bible study. "Divorce God and His wisdom from the acquisition of knowledge, and you have a lame, one-sided education,"⁵ she asserted. Teachers were to teach their students to apply the right principles as a guide to every action through the use of the Bible "in every line of instruction."⁶ "A deep Christian experience [should] be combined with the work of true education."⁷

¹White, Fundamentals of Education, p. 376.

²White, Testimonies, 4:274.

³White, Fundamentals of Education, p. 490.

⁴White, Counsels to Teachers, p. 411.

⁵White, Fundamentals of Education, p. 375.

⁶White, "A Message to Teachers," R. & H., 7 November 1907, p. 8.

⁷Ibid.

It is impossible to fully develop the student's talents and potential "unless all the precepts and principles of religion are connected with his school education. In no case should he disconnect God from his studies."¹ "Jesus and His love should be interwoven with all the education given."²

Some may argue that this oversaturation might have a negative effect on the student. But Ellen White categorically affirmed "You cannot have too much of Jesus or of Scripture history in your school."³ The cross of Christ must be upheld in the school "as the foundation of true education."⁴ It is not enough to make casual references to Christ now and then: "With his own heart warm with the love of God, he [the teacher] will constantly uplift the Man of Calvary."⁵ Mrs. White insisted that the Bible is a source-book for the teacher who can derive from it principles, illustrations, and teaching material for academic subjects.

In summary an integrated Christian approach to education should bestow upon the student a whole set of values, incentives, purposes, and motivations that will give direction to his quest for knowledge and self-actualization, but keep God in the center. Here is a partial list of God-centered motivations as found in the writings of Ellen White:

¹White, Testimonies, 4:273.

²Ibid., 5:587.

³Ibid.

⁴White, Counsels to Teachers, pp. 23-24.

⁵White, Fundamentals of Education, p. 526.

<u>Activity</u>	<u>Motivation</u>
Young people should:	
Work	Because God is a constant worker. ¹
Study modern languages	So that they may be able to preach to peoples in other countries. ²
Know about agriculture	It will get them closer to God, and also because it was God's first work assignment for man. ³
Know bookkeeping and accounting	To be useful in God's work. ⁴
Cultivate their voice and clear-speaking	In order to preach the Word. ⁵
Learn to sing	So that they may minister through song. ⁶
Know how to keep their health	To be in good condition to do the work of the Lord. ⁷
Study science	In preparation for the work that must be done before the end of time. ⁸
Study philosophy of history	To trace God's footsteps in history. ⁹
Get all education possible	To better present the truth and further God's cause. ¹⁰

¹White, Education, p. 214.

²White, Fundamentals to Education, p. 537.

³White, Education, pp. 33, 34, 219.

⁴White, Counsels to Teachers, p. 218.

⁵Ibid., pp. 216-17, 246.

⁶Ibid., p. 547.

⁷White, Christ's Lessons, p. 348.

⁸White, Fundamentals of Education, p. 186.

⁹White, Education, p. 176-77; see also Counsels to Teachers, pp. 379-80.

¹⁰White, Fundamentals of Education, p. 256.

Learn practical things like preparing food, deal with accidents or emergencies, treat disease, learn how to build a house or church.

In order to be an effective minister, teacher, missionary.¹

Learn to cook attractive-healthful food so that it may be eaten with enjoyment.

Because it is a religious duty.²

Educate themselves from the fountain of wisdom

So that they may better serve Him and one day be in His presence.³

These statements reveal a kind of education totally centered, integrated, based, and executed with God, His Word, His plans, His will, and His purpose in mind. It is seeing life and the world from God's point of view. Knowledge, whether it is scientific, metaphysical or philosophical, depicts the relationship between nature and revelation, bridging the gaps by faith and trust in God's wisdom. This is integration of faith and learning at its best. A school that is successful in doing this is approved by God.

¹White, Education, p. 221.

²White, Testimonies, 1:682.

³White, Manuscript 88, p. 15.

SUMMARY

This paper has explored six major principles concerning integration of faith and learning in the writings of Ellen G. White. The first principle calls for an education with God at its center. It recognizes in Him the originator of life, nature, knowledge, and truth. It sees the parts in relationship to the whole. It understands life in terms of the great controversy between good and evil, Christ and Satan. It takes into consideration the nature of man, his origin and his destiny as presented in the Scriptures.

The second principle calls for an education that recognizes that its specific function is to train the student for service in this world and for admission to the school of heaven. This education takes special care in developing the student's character, seeking to develop harmoniously his physical, mental, and spiritual faculties in the framework of God's ultimate purpose for his life.

The third principle requires Christian education to give its proper place to the Bible as the word of God and the source of knowledge. The Bible should be given the first place, the highest place, and be regarded as the lesson book for everything having to do with the teaching-learning process. The primacy and centrality of the word of God admits no rivals in the school.

The fourth principle requires that educators exercise restraint in their educational pursuits by choosing not to seek forbidden knowledge, not to use books with infidel teachings, not to teach evil to their students, nor to mingle truth and error or implant doubt in their minds. The move to determine what should and should not be learned is whether that knowledge "can be taken to the other side" or not.

The fifth principle concerning integration of faith and learning in Christian education, according to the writings of Ellen White, affirms that there is no conflict or separation between science and religion, secular and sacred, faith and learning. This principle teaches that they have a common origin: God. There is no contradiction between God's revelation in nature and God's written revelation. Christian education must, therefore, teach accordingly.

The sixth and last principle explored in this paper requires that teachers teach all subjects from the Christian perspective. Moreover, since Ellen White sees education not only as a knowledge of books, but also the shaping of Christian character, all experiences lived and transmitted within the school should spring from God-centered motivations. Teachers, students, staff, and the whole school environment should reflect the pervading moral power of the Christian school.

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