2. Education as the Heart of Ellen White's Missional Vision for the Seventh-day Adventist Schools: The Australian Context

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In this chapter Ellen White's visionary purpose for Seventh-day Adventist Schools in the context of a symbiotic relationship between mission and education is explored. It is argued that the environment of the new mission field in Australia (1891–1900) and the period of creative literary visioning (1888–1911)[1] engendered in her mind a progressive amplification of the divinely inspired direction for Christian education in the changing world. It is also argued that Ellen White's understanding of mission focused on the inspirational visioning of 'service to God' through every occupation of life. It implied engagement of people with the saving knowledge of Jesus wherever they are.[2] The following section provides a brief overview of Ellen White's advancing views that eventually embedded education in the heart of God's mission to the world.

Shaping a Vision

A close survey of Ellen White's letters and manuscripts written between 1861 and 1872 reveals her contextually relevant advice on the subject of education interspersed with the sparks of visionary motivation. During this period she focused on parental responsibility to educate children: "You have not given your children that religious education you should have given them … you have not given them a school education or a religious education."[3] In 1867 she wrote, "The mother should have the hearty cooperation of the father in her effort to lay the foundations for a Christian education in her children."'[4]

However, in her understanding education played a significant role in preparing for the children's lives in a changing world. She warned against the use of faith as a replacement for quality education, as knowledge prepared the children to be "useful members of the society".[5] Furthermore, she argued that "true education is the power of using faculties so as to achieve the beneficial results." [6] It required "mental effort."[7] In preparing students for life's journey, education should include both "knowledge of practical life as well as the book knowledge".[8]

In the prevailing conditions of American education, Ellen White stressed the importance of parental responsibility to nurture the children's early progress in education. However, she also stressed the importance of quality education that moved beyond the exercise of gaining informative knowledge. Rather, a quality education enhanced mental development and excellence, preparing students for a useful involvement in life's responsibilities.

Between 1872 and 1888 she drew attention to the relationship between education, health and the intrinsic value of individual students. In the testimony entitled *Proper Education* (1872), Ellen White encouraged teachers to appreciate the privilege of working with young minds as it entailed the challenge to "call forth the high and noble powers of the mind". In consequence, it helped young students to attain "the physical, mental and moral religious education and through "mental effort"[9] it enhanced the development of intellect.[10] Most importantly, her attention centred on the intrinsic value of individual students. "They must have confidence in their own ability to perform … God has never designed that one human mind should be under the complete control of the other."[11] Schools were to assume the important function of diffusing the knowledge of the principles of health as a part of an integrated strategy for wellbeing. "In order for the children and youth to have health, cheerfulness and well-developed muscles and brains, they should be much in open-air and well-regulated employment and amusement."[12] During this period, Ellen White's thoughts coincided with current developments in principles of pedagogy, which focused on understanding and respect of the child.[13]

It is apparent that Ellen White's growing understanding of *The Great Controversy* theme contributed to her understanding of God's heart and His purpose for life in the broken world. In view of this, her thoughts on education were focused on its relevance to students' spiritual and physical wellbeing.

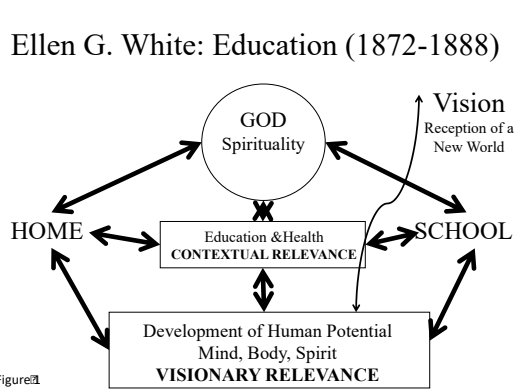

Figure 1

As illustrated in figure 1, for Ellen White the epicentre of education is the knowledge of God.[14] In her understanding, both home and school formed a united partnership in a common purpose. It is interesting to observe that her visionary perspective was not detached from educational practices and methodologies in society.[15] Rather, Ellen White's views advanced in an incremental metamorphosis within the fabrics of existing social structures, while retaining a distinctive spiritual application.

Her voice challenged the community to relinquish old ideas and focus on the reception of the new world shaped by the divine initiative. Old views based on status quo methodologies were to be replaced. In Ellen White's mind, education played a significant role in acquiring

Biblical knowledge and in the development of the mind, body and spirit, or, in other words, the full development of human potential for a higher purpose. She argued that "Ignorance will not increase the humility or spirituality of any professed followers of Christ. The truth of the divine word can be best appreciated by an intellectual Christian."[16] In this context, she warned young people against entering the work without proper educational training. "Young men [women] should not enter upon the work of explaining the Scripture and lecturing upon the prophecies when they do not have a knowledge of the important Bible truth they try to explain to others." [17] In her understanding "advantage of good school" builds a foundation for the achievement of a greater good.[18] It is crystal clear that educational intellectualism was not an end in itself. Its purpose was to "cultivate and improve upon the talents He [God] has committed to our trust".[19] Ellen White's philosophy of education and the role of school link with a greater visionary purpose. Christian education disciplines and

directs minds to advance the glory of God.[20] In other words, even at an early stage, she began to place education within the framework of a missional purpose.

Expanding the Dream

The integration of education and misson was already part of Ellen White's vision for schools before her nine-year ministry in Australia. The establishment of the Seventh-day Adventist Church in Australia between 1885 and 1890 intersected with a strong sense of missional commitment among the early converts. Haskell observed, "This spirit of personal labour for their friends was a marked characteristic of the Australian Sabbath-keepers. Their earnestness and zeal was great; they left no stone unturned to reach their friends and neighbours."[21] Furthermore, as observed by Knight, the spirit of missional passion coincided with the decade of "one of the greatest expansions of mission in the history of Christianity."[22] During this period, the Seventh-day Adventist Church not only expanded its passion to share its distinctive message with the world but also it marked its presence through "publishing, medical and educational institutions."[23]

In Ellen White's vision, organizational institutions and, more-specifically, schools were to ignite in the minds of young people a passion for ministry that "they may be of use in the world."[24] As argued, the foundational building-blocks of the symbiotic relationship between education and mission were laid as early as 1861.[25] However, her emphasis on education as the quintessence of God's mission to the world underwent an incremental metamorphosis. Naturally, as a new mission field, Australia provided an environment conducive to the advancement of Ellen White's understanding of the tightly knitted and empowering bond between education and mission.[26] Douglass argues that "the Australian period unfolded in even greater detail her broad visionary principles."[27] In the context of the wide-ranging needs, the Seventh-day Adventist Church in Australia expressed a clearly defined purpose for education and schools:

> We require for our youth and children a liberal education in the useful branches of secular studies, and a thorough and effectual training in the science of godliness, with the Bible for a text book … We also require school where those who wish to become useful in the Lord's work, may receive the necessary training for such work, so that they may go out equipped with an understanding of the principles of Christian labour and how to apply them.[28]

These set aims disclose two essential points; the need for a "liberal education" —in other words, an all-rounded education relevant to the needs of the changing society—and education based on solid

Christian foundations. It also highlighted the demand for a school that prepared students for "Lord's work." In 1892, Ellen White expressed this goal in a letter written to Haskell.: "O, that many may be uprooted from where they are to become workers with Jesus Christ. What can be done to make every believer feel that the heavenly intelligences are working for the consecration of the human, living agents to carry the truth of God where it is not known."[29] In the same letter she suggests that, in her view, education is essential to the needs of the changing world but at the same time relevant and practical.[30]

In 1894 she wrote, "all who connect with the work should first feel their need of an education, and a most thorough training for the work, in reference to their future usefulness."[31] She declared, "Our schools are to be educating schools and training schools" preparing students to grasp the "greatness of the work."[32] However, in her understanding, recapturing the vision of God's missional heart went hand-in-hand with "practical godliness" and more so the willingness "to be fitted for any place of usefulness in our world, or in the church."[33] It is evident that in Ellen White's mind, schools and educational programs were to play a pivotal role in nurturing students, inspiring them to rediscover their unique potential and usefulness in the church and society and to prepare them for eternal life.[34]

This view reverberated in her thoughts published in the 1892 edition of the *Bible Echo*: "With the great work before us of enlightening the world, we who believe the truth should feel the necessity of thorough education in the practical branches of knowledge, and especially our need of an education in the truth of the Scriptures."[35] The symbiotic relationship between mission and education is evident in the value she placed in training young men and women for "positions of usefulness and influence."[36] In the same publication she applauded the opening of *The Australasian Bible School* in Melbourne[37] where, in the context of the local culture, students prepared for missionary work in Australia, New Zealand, Africa, India, China and the islands of the sea. However, her thoughts also leaned towards a localized view of the mission in which the aim of schools was to educate children in other professions preparing them to share Christian values in the context of the Seventh-day Adventist worldview.[38]

In 1894 Ellen White published the book *Christian Education*. It was compiled by Professor Prescott and included articles previously published by Ellen White and some never published before.[39] The views expressed presented the subject of Christian education from a broad perspective, highlighting "valuable principles and suggestions applicable to every stage of child development."[40] Even though the book offered many valuable educational guidelines, its birth and

purpose contributed to its rather prescriptive tone. As suggested in the introductory remarks, it was to be used as a resource to help parents and teachers to direct "intelligently the education of their children."[41]

Perusal of the book reveals Ellen White's developing understanding of the value of education in the context of God's mission to the world. In her conviction, the message of God's love was to embrace the entire world. She maintained that "all who connect with the work should first feel their need of education," be ready for a "thorough training" in preparation for their "future usefulness."[42] She also stressed the important role schools played in this process:

Our schools are to be "educating schools and training schools."[43] In her mind, schools were to provide a visionary inspiration for the "greatness of the work", motivation for the spiritual "daily experience" and encouragement for the useful involvement in the world, the church and in foreign lands.[44] While the theme of mission and education gradually formed the core foundation of her vision for the Christian life, she added another essential component linked with education, namely service. Ellen White argued that "true education" connects with "service for Christ." She grieved over "the inattention that has been manifested in regard to education." In her understanding education, guided by the influence of the Holy Spirit, empowered individuals to discover "God's given capabilities" to be used in service.[45] She was overwhelmed with feelings of inexpressible sadness and despair seeing how difficult it was to motivate young people to develop "God-entrusted capabilities" as lack of education cripples individuals and generates inefficiency in "any position."[46] Therefore schools faced the responsibility of setting broad plans for holistic and well-rounded educational programs. These should include moral philosophy, the study of Scripture and the development of physical, mental and moral faculties preparing the mind for its highest service.[47]

Australia: The Land of Inspirational Visioning

Ellen White responded to the prevailing challenges in setting an inspirational dream for education both in Australia and abroad. It was prompted by the persistent calls to "assist young people to attend school and also to open primary schools in different locations."[48] It is argued that her dream for education was also ignited by her deep understanding of God's heart and His purpose for life in the broken world in the context of *The Great Controversy* theme. The 28th of April, 1897, saw the opening of the Avondale School with a staff of six, ten students and a vision. Ellen White argued, "we must all work earnestly and intelligently to do the utmost to make this school as God would have it. No man's notions are to be brought in here."[49]

Announcing the opening of the school in the *Bible Echo*, Haskell announced that "Avondale school will give a liberal education to its pupils … and at the same time, the Scripture will hold a prominent place in the school. It will give that education in the sciences that will fit those who attend for the practical duties of life."[50]

A year later, during the Week of Prayer, Ellen White spoke of the benefits of education at Avondale School as being different from all other schools. The view of "Higher Education" implied a saving knowledge of Jesus and understanding that "service to God is to be brought into every occupation of life."[51] Service to God signified effective missionary engagement with the people where they are.[52] The wider and more expanded view of education as applied to mission and service prompted Ellen White to commence work on another book on education. She commenced this work in 1897, stating, "I wish to make some additions to Christian Education." The purpose of writing another volume was tied to a practical goal as she planned to invest the royalties from the book in assisting students who could not effort to pay for education.[53] In other words, she demonstrated practically the intended meaning of service for God.

Prior to the publication of the book, *Education*, in 1903, Ellen White's son, W.C. White, submitted the manuscript to Professor Southerland at Emmanuel College in Berrien Springs Michigan, asking for comments. The content of the letter is quite revealing as it illustrates Ellen White's expanded view of education in the context of the conflict between the Great Controversy.

> You will notice that since you saw the manuscript last a wide range has been taken out. More of the plan of redemption has been worked in by drawing from Mother's published works, such as Patriarch and Prophets, Great Controversy, Desire of Ages, Mount of Blessings and Christ's Object Lessons. This requires much labor but we hope this book is sufficiently strengthened to compensate both for labor and delay.[54]

Ellen White's clearer understanding of the Great Controversy theme and her lengthy experience in the new mission field emphasised the value of Christian education in the context of mission in the progressively changing world. Her understanding of the Great Controversy theme drew attention to the significant relational connection between God and human life. In this context, Christian education assumed the role of a catalyst in inspiring the development of the mind, body and the spirit for God's appointed purpose.

In the introductory paragraphs of the book, *Education,* Ellen White penned a profound definition of education: "It is the harmonious development of the physical, the mental, and the spiritual power."[55] In

her view, the source of empowerment for service and mission emanates from one's relational connection with God. "In a knowledge of God, all true knowledge and real development have their source."[56] In her understanding, the principles of love comprised the essential aspect of higher education. She declared that "love, the basis of creation and of redemption, is the basis of true education."[57] This brief summary highlights the heart of Ellen White's view of education.

During the period of creative visioning (1888–1911), her reflections on God's communicative presence inspired her with insights into new realities, a reception of a new world given by God. More so, her view of education converged on what matters to God most, the value of human life. As a consequence, her reflections assumed an inspirationally motivational mode. Such a reflective memory "cannot be reduced only to set ideas about the past, because it is linked with action and thus orientation towards the future[58] … (and) determines the transmission of meaning formative for the future."[59] In consequence, her views enlarge the scope of the symbiotic relationship between mission and education, and the significant visionary role that schools play in the process.

The Heart of the Symbiotic Relationship

The new lenses focused on the significance and value of human life in the space that befits God's purpose. Ellen White argued that "every human being, created in the image of God, is endowed with a power akin to that of the Creator – individuality, power to think and to do."[60] The purpose of true education is to "develop this power to train the youth to be thinkers and no mere reflectors of other men's thoughts." She followed this profound thought with a challenging application: "Instead of confining their study to that which men have said, or written, let the students be directed to the sources of truth, to the vast fields opened for research in nature and revelation, let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen."[61] A close communion with God placed education in the framework of unlimited possibilities. "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."[62] According to her, the first aim of true education is to inspire students to become a "force for the stability and uplifting of the society."[63] Second, education prepares the students "for the joy of service in this world," but more importantly, "the joy of service in the world to come."[64] Hence, the teacher's role is to inspire students with the principles of

"truth, obedience, honor, integrity, and purity" and to prepare them for "unselfish service."[65]

In Ellen White's view, the aim of higher education is to re-energize students with a spiritually oriented passion for mission and service by enhancing spiritual authenticity, genuine relationships, professional development and a secure sense of identity. The components of a holistic wellbeing emanate from the source of all wisdom, God.

More importantly, from this hub, Ellen White contextualized the missional dimension of God-focused education. It leads to (a) a spiritually relational life anchored in the teachings of Jesus; (b) a spiritually transformational life; (c) a spiritually missional purpose of life. Her view of education did not support mediocrity, but rather it encouraged the development of professional skills to the highest degree.[66] Her vision of a new world given by God as combined with an even more profound, vertically anchored, motivational perspective. "All heaven is waiting for men and women through whom God can reveal the power of Christianity."[67] The experience of sharing the power of God's grace in the complexity of the changing world prepared the church for the higher joy of service in the world to come —service that will flow through eternity from more complete "revelations of God and Christ."[68]

A Retrospective Reflection

The symbiotic relationship between mission and education blossomed in times of discouragement. Ellen White described it in the following words: "In the darkest hour of the establishment of the Avondale School, when the outlook seemed discouraging I was sitting in the rented hotel in Cooranbong completely wearied out by the complaints regarding the land. My heart was sick and sore but suddenly a great peace came upon me."[69] She then described the motivating influence of God's presence: "Angels seemed to be in the room and then the words were spoken, 'Look ye', and I saw flourishing cultivated land, bearing its treasure of fruit and root crops. Many resources were spread out before me and whenever my eye was directed I saw prosperity." However, a more-significant visionary scene followed. "I saw the school filled with promising students. All seemed to be helped by the inspiration of efforts to stand and work on a high platform. A great light and peace came upon me. I was so pleased that I praised the Lord aloud saying, 'His word is fulfilled, God will spread a table in the wilderness.'"[70]

It is no wonder that she pressed on with this particular visionary focus. "This school will be established on a different basis and conducted on different lines from any other school we know of in

Australia. The great aim of the school is to lead the students to God."[71] However, the unfolding view of the symbiotic relationship between education and mission in the scope of Ellen White's contextualized relevance of the spiritual principles to life in the changing world demonstrates her openness to the selective adaptation of wider educational knowledge. Ellen White served as a role-model of creative openness to the best available resources at hand. While warning against the danger of secular influence, she did not negate the value of quality resources as "parents and teachers should constantly seek to improve teaching methods" that provide the best learning environment for the improvement and development of professional skills.[72] Ellen White's visionary mind merged mission and education in a symbiotic relationship to achieve God's purpose in a progressively changing world.

Conclusion

Ellen White's understanding of education developed progressively, first in regard ito the potential for education to contribute to life in the changing world and second in regard to its role in Christian mission. The foundations of the symbiotic relationship between education and mission were laid as early as 1861 over time Ellen White's emphasis on education as the quintessence of mission underwent a gradual metamorphosis. Furthermote, the developmental stage of Ellen White's understanding of this relationship occurred during her nine-year residence in the mission field of Australia. Her sojourn in the land of new opportunities and challenges opened her mind to a new vision of the critical role schools played in the process of preparing students for both vocational work and mission service. Schools faced a responsibility of setting broad plans for a holistic educational program that would inspire students to undertake the highest service to humanity. The Great Controversy theme was woven by Ellen White into the fabrics of mission and education, aimed to energize students with a spiritually-oriented passion for purposeful service. In this context, she challenged schools to become training centres that motivated students to visualize the greatness of God's mission to the world. While still a mission field, Australia became a catalyst for a more-consistent contextualization of the symbiotic relationship and a ground for practical experimentation of the missional focus of education. In this context, schools were to inspire their students with the discovery of their personal uniqueness, value, and potential.

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(Endnotes)

1 The list of Ellen White's major literary contribution between 1888–1911 is as follow: *The Great Controversy Between Christ and Satan during the Christian Dispensation* (1888); *Christian Temperance* (1890); *Patriarchs and Prophets* (1890); *Steps to Christ* (1892); *Gospel Workers* (1892); *Christian Education* (1893); *Thoughts from the Mount of Blessing* (1896); *Healthful Living* (1897); *The Desire of Ages* (1898); *Christ's Object Lessons* (1900); *Education* (1903); *The Ministry of Healing* (1905); *The Acts of the Apostles* (1911).

2 Ellen White, Manuscript 79, 1898.

3 Ellen White, Manuscript 2, 1860.

4 Ellen White, Lt 21, 1871; Lt 17, 1864.

5 Ellen White, Manuscript 2, 1868.

6 Ellen White, Lt. 17, 1868.

7 Ellen White, Lt. 21, 1871.

8 Ellen White, Lt. 15, 1867.

9 Ellen White, Lt. 21, 1871.

10 Ellen White, *Testimony* Vol. 3 (Mountain View, CA: Pacific Press, 1948), 131.

11 *Ibid*., 134.

12 *Ibid*., 138.

13 In 1866 "Edward Sheldon, Secretary of the Board of Education of Oswego, New York, developed a teacher training program which taught techniques of pedagogy and fostered an understanding of and respect for the child." James & Dorothy Vollo, *Family Life in 19th America* (Westport, CT: Greenwood Press, 2007), 287.

14 Ellen White, "Proper Education", in *Testimonies for the church* Vol. 3 (Mountain View, CA: Pacific Press, 1948), 131-138.

15 Graybill argues that from 1871?, Ellen White experienced a wider exposure to non-Adventist literature when she and her husband took over the Health Reformer. "The next three years she constantly scanned newspapers, magazines, and books for appropriate material on health, education, and temperance." Graybill indicates that "she still needed literary resources, but, unlike other writers, she was expected to function without them." The very fact that during her visions, she was "entirely lost to earthly things" reinforced the belief that to speak for God, she must be free of human influence and virtually devoid of human knowledge" (Ronald Graybill, "The Power of Prophecy: Ellen G. White and the Women Religious Founders of the Nineteenth Century" (PhD diss., Johns Hopkins University, 1983, 193). Greenleaf also supports Ellen White's awareness of the reforms in the field of education. "On its face, reform in American Schools was well underway when Ellen White wrote her 1872 statement. She was aware of what was taking place in American education and many of the ideas she espoused were echoes of what educators were already saying." However he argues, "when she told Adventists in "Proper Education" that "we are reformers," she was calling for change with an Adventist twist to serve Adventist purposes." Floyd Greenleaf, *Passion for the World: A History of Seventh-day Adventist Education* (Nampa, ID: Pacific Press, 2005), 24.

16 Ellen White, "Proper Education", 160.

17 *Ibid.*

18 *Ibid.*

19 *Ibid.*

20 *Ibid.*

21 S. N. Haskell, "The Australian Mission", in *Historical Sketches of Foreign Mission,* ed. Knight, G.T.. Berrien Springs, MI: Andrews University Press, 2005, 96.

22 George Knight, "Historical Introduction: An Overview of Adventist Mission Development, in *Historical Sketches of Foreign Mission,* ed. Knight, G.R. Berrien Springs: MI, 2005, xviii.

23 *Ibid.*

24 Ellen G. White, *Testimonies for the Church*, Vol.3, 142.

25 In exploring the relationship between education and mission, Gonzáles outlines the impact of Ellen White's foundational contribution to

Seventh-day Adventist Education that led to the formation of the Seventh-day Adventist Educational Society organized on March 11 1874. He correlates it with four interrelated events in the organizational development of the Seventh-day Adventist Church: (1) the General Conference Tract and Missionary Society; (2) the Seventh-day Adventist Educational Society; (3) The opening of the Battle Creek School, and (4) John Andrews departure as a missionary to Europe. He observes, "It should be said that these organizational steps were not the result of planned agenda by the leaders of the denomination. Rather, early Seventh-day Adventists were moving forward as challenges and circumstances were more favourable to fulfil more effectively God's great work. In this sense, Ellen G. White's guidance was crucial in providing direction and support for their effort" (Ricardo A. Gonzáles, *The Making of a Church: Ellen White's Views on Church Government (1844-1888)*. Lima, Peru: Peruvian Union University, 2015, 149-150). In this chapter I argue that her guidance established a progressive correlated relationship between the intrinsic value and potential of young people and the role of education in relationship to mission.

26 Greenleaf and Moon suggest that "during the sojourn in the South Pacific her thoughts about reforming education have crystallized" Greenleaf, F. and Moon, J. "Builder", in *Ellen Harmon White: American Prophet*, Aamodt, T.D., Land, G. & Numbers, R.L. eds. New York, NY: Oxford University Press, 2014, 135. Bull and Lockhart suggest that the Ellen White's educational philosophy developed in reaction to the college at Battle Creek as a rejection of the principles established by the educators (Bull, M. and Keith Lockhart, K. *Seeking the Sanctuary: Seventh-day Adventism and the American Dream.* Bloomington, IN: Indiana University Press, 2007, 318.) However in this chapter I suggest that the emerging tension regarding the purpose and aim of education became a catalyst for her reorientation. For Ellen White, the essence of the Christian education finds its fulcrum in the Bible: "as an educating power the Bible is without a rival" and "the study of the Scripture should have the first place in our education." I also argue that under the umbrella of the Great Controversy theme, this tension channelled her mind to a deeper understanding of education in the changing world.

27 Herbert Douglass, "Education, Ellen White's Role," in *The Ellen White Encyclopedia*, Fortin, D, & Moon, J., eds. (Hagerstown, Maryland: Review and Herald, 2013), 795.

28 "The School Enterprise" in *The Bible Echo and Sign of the Times*, June 15, 1892.

29 Ellen G. White, Letter 16, 1892.

30 She grieved over the spiritual condition of the *Echo* office, suggesting it required the leadership of a man "who can make rules and educate and mould, mingling with this management tact and skill, and a

sympathetic, loving heart that will not willingly wound and bruise the soul of one of the workers, for they are the purchased property of Jesus Christ." She claimed, "Those who would do the best and highest service for Jesus Christ must copy the pattern in all their associations, business deal, and spiritual things." *Ibid.*

31 Ellen White, *Christian Education* (Battle Creek, MI: International Tract Society, 1894), 45.

32 *Ibid*.

33 *Ibid*.

34 This emphasis appears in Ellen White's articles printed in *Bible Echo* between 1892 and 1894; September 1, 1892, May 1, 1893, January 1, 1894 respectively. She also stresses the close link between the value of Christian principles as taught at home and in the schools. Also see, Letter 16, 1892.

35 Ellen White, "The Relation of Education to the Work of God." *Bible Echo*, September, 1 1892.

36 *Ibid*.

37 The Australian Bible School opened on August 24, 1892, with presentations by A.G. Daniells, G.C. Tenney and Ellen White (Arthur White, *The Australian Years 1891-1900*. Hagerstown, MD: Review and Herald, 1983, 43.)

38 Ellen White argued for a wider view of the missionary heart suggesting that if young people felt no burden to enter mission fields, it would be necessary for children to be educated as manufacturers, agriculturalists, mechanics or some other professional calling to "become agents of the Lord for the dissemination of light and truth." *Ibid*.

39 Ellen White, Letter 102, 1895. Ellen White refers to the notice in the *Bible Echo* announcing that Professor Prescott is the compiler of the book. The introduction to the book suggests the origins of the compiled views on education and states that it is designed primarily for teachers but also for parents.

40 Ellen White, *Christian Education* (Battle Creek, MA: International Tract Society, 1894), Note to the reader.

41 *Ibid*.

42 *Ibid*., 45. In this context Ellen White lamented, "The missionary operations are constantly embarrassed for the want of workers of the right class of minds, and the devotion and piety that will correctly represent out faith."

43 *Ibid*., 46.

44 *Ibid*.

45 *Ibid*.

46 *Ibid*., 210.

47 Ibid., 210–211.

48 Ellen White, Letter 7a, 1897.

49 Ellen White, Letter 138, 1897. Reflecting on past educational principles, she said, "In the past education has consisted in laboriously loading the minds of the students with material which cannot be of value to them, and of which will not be recognized in the higher school" (Ellen White, Manuscript 9, 1896).

50 S.N. Haskell, *Bible Echo*, April 5, 1897.

51 Ellen White, Manuscript 79, 1898.

52 *Ibid*.

53 Ellen White, Letter 7a, 1897. She mentions that in Melbourne she helped fourteen students financially and during the first term of school in Cooranbong she helped several students by paying their board and school expenses.

54 Arthur White, *The Early Elmshaven Years 1900-1905*. Washington, DC: Review and Herald, 1981,181.

55 Ellen White, *Education*. Mountain View, CA: Pacific Press, 1903, 13.

56 *Ibid*., 14.

57 *Ibid*., 16.

58 Elzbieta Halas, "Time and Memory: A Cultural Perspective." *TRAMES*, 14(64/59), 2010, 314.

59 *Ibid*.

60 Ellen White, *Education*, 17.

61 *Ibid*.

62 *Ibid*., 225.

63 *Ibid*., 29, 30.

64 *Ibid*., 13.

65 *Ibid*., 29, 30.

66 *Ibid*.

67 *Ibid*.

68 Ellen White, *The Great Controversy* (Mountain View, CA: Pacific Press, 1950), 678.

69 Ellen G. White, MSS "On Experiences in Australia."

70 *Ibid*.

71 Ellen White, *The Bible Echo and Signs of the Times*, March 29, 1897. Ellen White maintained that "if the education [at Avondale] is not of different character than that which has been given in Battle Creek college, we need not to be put to the expenses of purchasing the land and erecting buildings." Ellen G White, Letter 20, 1896. Also see, Manuscript 174, 1897,

72 Ellen White, *Education*, 186, 220.