CHRISTIAN EDUCATION IN THE SEVENTH-DAY
ADVENTIST CHURCH IN REMO, OGUN STATE, NIGERIA,
1959-2004

BY

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DEDICATION

To the glory of God, and to my darling wife, Mrs. Olubusola Iretiola Adesegun, Chief Nursing Officer, Olabisi Onabanjo University Teaching Hospital, Sagamu, a pearl of inestimable value.
CERTIFICATION

I certify that this work was carried out by Mr. Abiodun Ayodeji ADESEGUN, under my direct supervision in the Department of Religious Studies, Faculty of Arts, University of Ibadan, Ibadan in Partial Fulfillment for the award of the degree of Doctor of Philosophy in Religious Studies

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ABBREVIATIONS

1. ACWA  - Adventist College of West Africa

2. ASUU  - Academic Staff Union of Universities

3. ASWA  - Adventist Seminary of West Africa

4. AYS  - Adventist Youth Society

5. BU  - Babcock University

6. BUHS  - Babcock University High School

7. USA  - Babcock University Students’ Association

8. ed./eds. - Editor / Editors

9. ibid. - short of ibidem (Latin) – in the same place

10. NAAS  - Nigeria Association of Adventist Students

11. op.cit - opere citato (Latin) – in the work cited

12. SDA  - Seventh-day Adventist

13. UNDP – United Nations Development Fund

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ABSTRACT

Negative trends within the Nigerian educational system, such as cultism and examination malpractices which have resulted into general lack of moral values and deficiency of practical skills among school leavers call for concern. The Seventh-day Adventist (SDA) church offers a faith-based holistic education as an alternative to arrest these trends. While the SDA educational approach has been commended in some quarters, it has been condemned in others. The controversy, however, stemmed from lack of comprehensive study on the subject. This study, therefore, investigated Christian education in the SDA Church in Remo, with a view to determining the effectiveness of its faith-based holistic approach.

The study was premised on Pestalozzi’s holistic theory which centres on educating the whole person through three elements – the intellectual, physical and spiritual aspects of learning. This was done to make students responsible and useful members of the society. Historical, descriptive and analytical methods were used in this study. Remo was chosen as the field for the study because it is the only area in Nigeria that has a full complement of SDA schools - primary, secondary and tertiary institutions. Interview was conducted on 50 purposively selected respondents. Six hundred and fifty copies of a questionnaire were administered to clusters of secondary and university students and university administrators, from which 600 were retrieved. The instrument was used on selected secondary school and university students at Ilisan-Remo and Sagamu. Data were analysed using frequency counts and percentages.

Assessment of SDA education was done not only by the SDAs as 71.7% of respondents were non-SDAs who had contact with this type of education. Eighty per cent agreed that the SDA brand of education was relevant to Remo by equipping students intellectually, pragmatically and spiritually. Also, 81.3% of respondents were favourably disposed to the integration of faith and learning as practised in SDA classrooms, while 90.8% of them agreed that SDA Christian education made its students responsible and useful to the society. Special features in SDA education such as physical education and exercise, provision of vegetarian diets for students and the work/study programme, were well received by 67.6% of the respondents. The participants believed that these components had health benefits and economic and skill-gathering potentials for students in SDA schools. Certain administrative procedures constituted major challenges in SDA schools, as 70.7% of the respondents complained of prohibitive school fees charged by SDA schools, while 61.0% criticised the teaching of Creationism and the Evolution theory in classes. Also 60.3% pointed out the meddlesomeness of school authorities in Students Association affairs.

The relevance of Christian education of the SDA prototype in Remo is established. The SDA brand of education, as practised in the area under study, is recommended for an impactful and effective educational system. Adapting some features of SDA education, such as physical exercise and work/study, into the general educational system may benefit students in later life. Genuine platforms for students and staff unionism in SDA schools should also be encouraged.

Key words: Seventh-day Adventist church, Christian education, Pestalozzi’s holistic theory, Faith and learning integration, Vegetarian diets

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CHAPTER ONE
GENERAL INTRODUCTION

1.1 Background to the Study

Seventh-day Adventism emerged from the background of an evangelical re-
awakening of 19th century Europe and North America\(^1\). This post-reformation period
saw the resurgence of the study of eschatological prophecies. Within this social and
religious milieu, Seventh-day Adventists (SDAs) derived their views both from their
former denominations and the Millerites – followers of the itinerant Baptist preacher,
William Miller in the United States of America. He studied the Bible assiduously. He
concluded after studying Daniel 8:14 that Christ was going to return to the earth 2300
years after Ezra’s return to Jerusalem in 457BC\(^2\). Using the hermeneutic principle of one
day for a year (Ezekiel 4:6: Numbers 14:34), the time period for the “sanctuary” to be
cleansed which Miller interpreted to be this earth was deemed to be 2300 years, starting
from 457B.C. and ending in 1844.

Artaxerxes’ decree (Nehemiah 2:4-8) was given as the starting point of the 2300
year period. The interpretation given to Daniel on the interpretation of the 2300 years
(Daniel 9:24) also included another time prophecy of 490 years. Both periods ran
concurrently from 457B.C. Miller interpreted the cleansing of the sanctuary in Daniel
8:14 as Christ’s second coming to the world to save the righteous and judge the wicked in
1844. Miller’s view on the 2300 day/year prophecy was also held by some other
protestants\(^3\). When Christ did not return in 1844, many of his followers went back to their
former denominations while a few that remained explained the non-appearance of Christ
in 1844 to mean that the sanctuary to which Christ entered to cleanse was the antitypical
heavenly sanctuary rather than an earthly one as indicated in Hebrews 8 & 9.

This group metamorphosed into the Seventh-day Adventist (SDA) church by the
early 1860s, and Ellen G. White (1827-1915) effectively became the leader of the
church\(^4\), albeit in an unofficial capacity as she was never elected into formal office.

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\(^4\) Earle E. Cairns, *Christianity Through the Centuries*, 142.
By the 1870s the SDA church was sending missionaries abroad from its base in the United States of America. Thus in December, 1913, a meeting was held in Freetown, Sierra Leone where it was decided to send D.C. Babcock, an American, R.P. Dauphin, Sierra Leonean, and S. Morgue, a Ghanaian assistant to pioneer the Adventist mission in Nigeria. The trio arrived the port of Lagos on March 7, 1914 and later travelled into the hinterland. They settled at Erunmu, a village located twenty-five kilometers from Ibadan. By the end of 1914, three schools had been opened within Erunmu and Lalupon. Babcock opened another school in Sao, in present-day Kwara state which later developed into the first Seventh-day Adventist formal school in Yorubaland and by extension, Nigeria. This humble beginning has led to the establishment of primary, secondary and tertiary institutions in Yorubaland and by extension Remo, Ogun state. The culmination of this development is the granting of an education charter to Babcock University, Ilisan-Remo, owned and financed by the SDA church in 1999.

It must be stated that the Adventist educational presence in Yorubaland did not meet a vacuum. The earlier effort of the Church Missionary Society and the Methodist Church in establishing schools is worthy of mention. The success of the British missionaries in Lagos, Abeokuta and Ijebuland by 1893 is well chronicled. The SDA mission, though a later entrant began to build what became a formidable network of schools as earlier noted both in Yorubaland as a whole and in Remo which is our focus.

1.2 Statement of Problem

Seventh-day Adventist hermeneutical approach to the Bible can be associated with what Andreas Kostenberger calls the salvation-historical tool. This involves taking the Bible literally as the inspired word of God (2Tim.3:16). The position is developed further with William Miller’s thesis that bible passages are to be taken literally unless the context

---

7 Ibid
10 Andreas J. Kostenberger, Missiology: An International Review, Vol.27, 3, 349. The opposing view as noted by the author is the religion-history theoretical construct which sees religion as a series of progressive spiritual consciousness as the tool for interpreting history. With this view, the bible accounts are not necessarily taken literally.
suggests that figurative language is used. The creation narratives (Gen.:1:1-2:3; 2:4-25) are taken literally within the time frame of a six day (24-hour) period. The seventh-day sabbath is thus a 24-hour period that commemorates a literal week of creation. The Fall of man in the garden of Eden is taken as such and SDAs believe that the goal of Christian education should be to restore man to his unfallen state; in the image of God.

Negative trends within the Nigerian educational system such as cultism and examination malpractices have led to general lack of moral values and deficiency in practical skills among school leavers. SDAs claim that their holistic education is a viable alternative. Some have accepted the SDA approach while others have rejected same. This controversy, however stemmed from lack of comprehensive study on the matter. Adventists established schools as they planted missions. SDAs enforce the teaching of bible doctrines in its schools in addition to the practice of vegetarianism, physical exercise and an optional work/study regimen as a viable alternative. The work examined the effectiveness of this faith-based holistic approach to education.

In addition, Omolewa mentions that the general history of the SDA church is given scant mention among African church historians. SDA scholars like Babalola and Nyekwere who have written previously on the history of the church in Yorubaland or Southern Nigeria as a whole have not given adequate treatment to the historical development of Christian education in the SDA church in Remo where there is a full complement of Adventist primary, secondary and tertiary institutions. In addition, the components of this brand of education such as vegetarianism, work/study, vocational training, spiritual nurture and physical exercise have not been highlighted for people to evaluate and possibly adapt the positive and pragmatic aspects to our general educational system which stakeholders agree, is in need of reform. This work addressed these issues.

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We have also noted some drawbacks which the SDA authorities need to improve upon. Since history itself is dynamic, this work, therefore, fills a void in scholarly writings on the SDA church in Remo since its inception there in 1959 to the year 2004.

1.3 Purpose of Study

Our work examines the history of Christian education in the Seventh-day Adventist church in Remo from Pestalozzi’s theoretical construct of holistic education. A view later developed by educators like Francis Parker, John Dewey and Rudolf Steiner. Ellen G. White, one of the founders of the Seventh-day Adventist church defined holistic education succinctly:

True education means more than the pursuance of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.13

This work provides a platform for understanding why the SDA church placed emphasis in the promotion of educational institutions and their activities in this respect in Remo.

We have examined the historical development of this brand of education to see the position on which it stood as at 2004, and we recommend that the positive aspects of its components be adapted into our general education system. The work also serves as an historical record for the public and on which future researchers can build on.

1.4 Scope of the Study

Seventh-day Adventist mission work came to Yorubaland (and indeed Nigeria) in 1914. The history of Adventist education began in Erunmu where the vernacular schools were opened in the same year.14 We began our study of SDA educational work in Remo when the Adventist College of West Africa was established there in 1959 and ended in 2004 to afford an assessment of the impact of Babcock University, Ilisan-Remo, which was given a charter in 1999. We have limited our scope with regards to the period of study so as to enable us deal with the subject matter in a thorough and concise manner.

14 D.O.Babalola, Rebuilding Nigerian Education System and other Essays, 44.
The beginning and terminal dates spanning 45 years are auspicious. This long scope of time has been chosen because the development and impact of Adventist education in Remo are far in between. For example, the Adventist College of West Africa, Ilisan-Remo suffered a drastic drop in student enrollment during the Nigerian Civil war, (1967 - 1970) when students of eastern Nigeria origin left for home. The church as a whole was equally affected in a negative way with the taking over of mission schools by the Federal Military Government in 1975. There was a lull in activities after this until the 1990s with regard to primary and secondary education.

We are also limiting our geographical scope of study to Remo which is one of the four administrative divisions of Ogun state as this is the only part of the country where we can see a full complement of different levels of Seventh-day Adventist educational institutions in Nigeria.

1.5 Significance of Study

This research work is significant in that it offers a detailed account of the origins, policy and workings of Christian education in the Seventh-day Adventist church in Remo. It is an update on earlier works like that of Omolewa, Babalola and Nyekwere which tended to deal with the general history of the SDA church in Yorubaland and Southeastern Nigeria up till year 2000. The work is able to highlight why the SDA church lays a high premium in the promotion of educational institutions in this part of the world. The promotion of Christian spiritual values of honesty, integrity, excellence and the fear of God has carved a niche for this kind of education. It offers an alternative to the vices that characterize our public education at present. SDA emphasis on not only the cognitive and affective aspects of education, but the spiritual and vocational areas has helped evolve well balanced graduates with good social skills who are able to generate employment and contribute meaningfully to their immediate environment and beyond. The serving of vegetarian entrée and the promotion of physical exercise, has contributed to the physical well being of the practitioners. This may be described as a by-product of this brand of education. Features of SDA education are in contrast with the negative trends in education in Nigeria such as moral laxity, examination malpractices, cultism, violence and incessant workers’ strikes. Christian education of the SDA hue offers an alternative scenario from which education policy makers and practitioners can learn some useful
The historical records that we have documented are useful for academic discourse and they form a platform on which future researchers on the educational enterprise of Christian missions can build upon. Finally, our humble attempt in this research has put on record the contributions of the SDA church to Christian education in Remo.

1.6 Research Methodology

Various sources of historiography are always available to the professional historian to do a thorough and objective work. For the purpose of this research, we have used the historical, descriptive as well as the analytical methods to treat the subject matter. One of our tools included bibliographic search. To this end, we made use of relevant books and journals available in the Kenneth Dike Library and the Department of Religious Studies Library at the University of Ibadan. Other places consulted included the Walton Whaley Library at Valley View University, Oyibi, Ghana and the Adekunle Alalade Library at Babcock University, Ilisan-Remo as well as the private collections of scholars, germane to this work. We also used primary documents from the National Archives at the University of Ibadan as well as archival materials from the Seventh-day Church in Nigeria at Maryland, Lagos and Seventh-day Adventist Church World Headquarters in Silverspring, Maryland, U.S.A. and the Ellen G. White Research Centre on the campus of Babcock University and through the worldwide web (internet). We browsed the internet and obtained materials that are relevant to our study.

Structured and unstructured oral interviews of selected individuals whose knowledge and experience are relevant to the study were conducted. 50 of such interviews were conducted. Audio recordings of the interviews were done in order to protect the integrity of the information given. Relevant newspaper, magazine and journal articles were consulted to enrich the work and provide up-to-date information. A set of 650 questionnaire were administered on clusters of secondary and tertiary level students and administrators at Ilisan-Remo and Sagamu, out of which 600 were retrieved. Secondary and University level students and teachers were among those chosen because it is at this level that we see all the variables of SDA education coming into play and these groups were able to grasp the issues in the research document better. A simple
percentage formula has been used to analyze the result viz: \( \frac{N}{TN} \times 100 \). Although the study terminates in 2004, the questionnaire administration was done in December 2006. We believe that the issues raised in the document are relevant for all time and can therefore form part of the research.

1.7 Clarification of Terms

Mission (as SDA administrative unit): This is a sisterhood of churches within a specific geographical location in the SDA church. In the case of Nigeria, these are churches located within nearby states.

Conference (as SDA administrative unit): Same as above except that the sisterhood of churches are called conferences when they are financially buoyant and are self-supporting. They do not get financial appropriations from higher administrative bodies and they are given a degree of autonomy to run their affairs as opposed to what obtains in Missions.

Union Mission/Conference: This is a sisterhood of missions and conferences. Normenclature as union mission or union conference depends on the level of financial self support. There is usually one per country except in large countries that may have more than one. Nigeria had one as at December 2004.

Division: This is a conglomeration of union mission/conferences in a large swathe of territory. It is an arm of the General Conference of Seventh-day Adventists. An example is the West Central Africa Division covering 22 countries from Cameroun, westwards, up to Liberia and Sierra Leone.

General Conference: This is the world-wide umbrella body of the Seventh-day Adventist church with its principal officers being the president, secretary and treasurer. There are general vice-presidents in addition to the 13 division presidents who are field vice-presidents of the General Conference. There are other departmental or institutional officers. It administers the world church through its committees, commissions and the divisions.
CHAPTER TWO
LITERATURE REVIEW

2.0 Introduction

We examine the works of church historians like Oduyoye and Ajayi as well as those of SDA historians like Babalola, Nyekwere and their American counterparts on Christian and Adventist education in order to ascertain gaps that our study fills. Future researchers will also add new perspectives to this topic as time goes on.

2:1 Christian Missions and Education in Yorubaland

Oduyoye states that schools were perhaps the greatest instruments of the Christian missions in Yorubaland. He gives the statistics of the schools run by churches as at 1882 as follows:

… the CMS had twenty schools including two grammar schools, one Teacher Training College and nine elementary schools; the Roman Catholics had five schools, including one grammar school; while the Baptists had only one, and this was an elementary school\(^1\)

The statistic on the Baptist mission may be faulted since Baptist Academy, a post-primary institution was founded in Lagos in 1855\(^2\). However, the congruence between the activities of Christian missions and the establishment of educational institutions is a valid point.

Oduyoye’s text on the history of Christianity in Yorubaland is a compelling read for scholars interested in the study of the history of Christianity in that part of Nigeria. The christianization of Yorubaland is first and foremost traced to the effort of missionaries giving the gospel to Yoruba-speaking freed slaves in Sierra Leone following the abolition of the slave trade in 1807 by the British government.\(^3\) A systematic attempt to preach the maxim of the missionaries seemed to be the much talked about three Cs; Christianity, Commerce and Civilization.

\(^1\) Modupe Oduyoye, The Planting of Christianity in Yorubaland Ibadan: Daystar Press, 1969 73.


\(^3\) Modupe Oduyoye, The Planting of Christianity in Yorubaland, 33.
In highlighting the work of David and Anna Hinderer in Ibadan, their educational effort is brought to the fore. Anna Hinderer writes inter alia:

> We have now a nice little school. Some having come very regularly, I gave them blue shirts yesterday, and it was a pretty sight this morning to be greeted by nine blue boys…. ⁴

Baptist work in Ijaye has its roots in the invitation to Captain Thomas Bowen by Kurunmi. Not much is mentioned on the educational effort of the Baptists here apart from the dispensary opened and the treatment given to the injured and children during the Ibadan siege of 1860 -1862. Ademola Ajayi’s work, Christian Missions and Educational Development in Nigeria: The Baptist Example, 1854 – 2005, contrasts with the minimal treatment given by Oduyoye on the subject matter. He recalls Mrs. Bowen’s effort on January 2, 1854 when she began to instruct an Ijaye indigene, a girl by the name Mosibi, reading and sewing.⁵ He mentions the fact that primary schools were established in every Baptist community. Baptist Academy (established in 1855) and Baptist Boys’ High School (established in 1923) were sited in Lagos and Abeokuta respectively. Baptists gave attention to female education early and had established Baptist Girl’s School, Idi-Aba, Abeokuta in 1924. Ajayi’s work which spans 1854 – 2005 discusses the educational effort of other missions in comparison to the Baptists but is completely silent on SDA work in this regard. The Roman Catholic effort, through Father Borghero is mentioned by Oduyoye. The mission established elementary schools in Lagos in 1867 and an agricultural school in Topo, Badagry.

On the whole Oduyoye’s work is not comprehensive enough and the time scope too narrow to accommodate later developments by other Christian missions. Considering the salubrious influence of Christian education on the ethos and values of the Yoruba and the economic, social and other benefits arising from this, the non-mention of SDA educational work is puzzling. We filled this gap in our study by chronicling later developments in the education sector by Seventh-day Adventists (SDAs). Ajayi on his part asserts that Baptists were latecomers on the field of education as compared to the older missions, but he does not mention SDA educational work at any time in his work,

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⁴ Anna Hinderer, Seventeen Years, 69 as cited in Modupe Oduyoye, The Planting of Christianity in Yorubaland, 40.
even though his time scope extended to 2005. This work provides information on a relatively newer entrant to the Baptists into Yorubaland in general and Remo in particular to add to the emerging picture. Ajayi’s exposition on the curriculum of Baptists schools whose initial goal was not to provide “sophisticated education” but to train teachers and church workers⁶ is noted. Although the Baptists did establish trade schools for industrial education like the one opened at Agbowa, Ijebuland in 1895⁷, their approach differed from the Adventists. The content of Adventist education had other extras including, the issue of vegetarianism, vocational training, physical fitness and the work/study programme in addition to traditional mission curriculum as it is known. This study therefore provided a missing link in the history of Christian missions in Remo.

2.2 Seventh-day Adventist Cosmology

Marcos Terreros argues that the name ‘Seventh-day Adventist’ points to the future as well as the past of the Seventh-day Adventist Church.⁸ He posits further that the past includes the belief in a literal creation of the world in six days by God and the institution of a literal 24-hour Sabbath. Scripture, according to this view is not merely a human witness to the emergence of human religious consciousness, but rather the inspired record of God’s revelation and redemptive acts in history. It believes that the underlying coherence in the Bible is derived from God.⁸ Such a view believes in the Biblical account of Creation and in the Seventh-day Sabbath as a day of rest.⁹ Terreros’ position on the creation of the world is opposite that of intellectuals who use the religion-history theoretical construct as a basis for interpreting religious history. They view religion as a series of progressive spiritual consciousness. This approach looks at the Bible as a progression, a dynamic but one that is entirely rooted in human consciousness rather than in a divine revelation.¹⁰ This researcher uses along with Kostenberger the salvation-historical tool in interpreting scripture. We contextualized our study in Remo as an African study. Further support to the above position is argued by Ashton, a scientist who posits that there is overwhelming evidence that life as we know it must have originated very rapidly

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⁶ Ibid., 225.
⁷ Ibid., 231.
¹⁰ Ibid. See also Kostenberger, 349.
because complete organisms and ecosystems are necessary for the survival of living things.\textsuperscript{11} He concludes that his position fits in very well into the Creation description in the book of Genesis in the Bible.\textsuperscript{12}

Seventh-day Adventist biblical hermeneutics is based on the Reformation principle of sola scriptura, the Bible alone as source and basis of Christian doctrine. Thus the Scriptures are regarded as the embodiment of God’s revelation to humanity in written form and that both the study of the original creation of the world as well as its present state needs to be interpreted in light of biblical revelation. The ex-nihilo (out of nothing) creation of the world has scriptural backing in the following texts – Gen 1:3, cf; 2Cor4:6a and Gen1:6-7, 9, 24, 26-27 among others.\textsuperscript{13} The coming of Christ in the clouds (Rev1:7) and a dramatic and apocalyptic end of the world as we know it are part of the scenario. Terreros links God’s creation of the world and the second coming of Christ with Colossians 1:16.\textsuperscript{14}

Creationism and the imminence of Christ’s return undergirds the basis of Adventist education. And we will be providing information as to how this has been put to use by the church in Remo. Our study therefore fills in a gap by highlighting the spiritual, physical and mental approaches of the SDA church in Remo.

2.3 SDA Philosophy of Christian Education

Chimezie Omeonu, A.S. Tayo and J.M.A. Oyinloye’s study on the SDA view of the philosophy of Christian education makes an interesting reading. The work has been divided into ten segments. Each of the segments dealt with particular themes with regard to the underpinnings of different branches of educational philosophy. The first five examined the rudiments of concepts of Christian educational philosophy and juxtaposes these ideas with both traditional and contemporary theories of education. The last five dealt with different ramifications of the Christian approach to philosophy of education. The authors used the Seventh-day Adventist philosophy of education as a platform or model to follow. As a whole, the concepts of Christian education seem desirable but the

\textsuperscript{12} Ibid, 6.
\textsuperscript{13} Terreros, What is an Adventist? Someone who Upholds Creation, 147.
\textsuperscript{14}Ibid., 143.
authors may have inadvertently produced an apology in support of parochial education, particularly of the Seventh-day Adventist mode.

The work is a good tool for church historians interested in the history of religious education, practitioners of education and philosophers of education alike. It is an attempt to put the issue of parochial education (in this case, Christian education) on the front burner at a time when policy makers, academics and the general public are calling for a re-appraisal of various aspects of the Nigerian education system that seems to be in a state of crisis presently.

Attempts have been made by the authors to define the four aspects of metaphysics namely the cosmological, theological, anthropological and ontological. If we take the theological route for example, we would be examining that part of religious theory that has to do with the conception of and about God. Is there God? If so, is there more than one God? What are His attributes? Do angels exist? Christians spend huge sums of money in establishing schools where their metaphysical beliefs are taught and practiced. Seventh-day Adventist educational philosophy is based on the premise that human beings are fallen children of God and are to be brought back to Him. The Bible as the source of all sciences and arts is unapologetically emphasized. This position seems to tally with that of scholars like C.O. Taiwo who advocates for a system of education that strengthens the whole man, physically, mentally and spiritually.15

A larger portion is devoted to issues relating to various educational approaches while a relatively smaller part is devoted to espousing the Christian (in this case the SDA) philosophy of education. Adequate treatment is not given to the subject matter of SDA education. This is one of the fundamental gaps of the work as the attention paid to the theme is less than adequate. The Christian approach to a philosophy of education is based on the Bible. Ellen G. White, a prolific American writer and leader of the Seventh-day Adventist church of the late 19th and early 20th century has written a lot of books and articles on education and other matters of a spiritual nature. Her works have been translated into 123 major languages of the world because of the positive impact they have on peoples. She advocates a more inclusive system of education, preparing the student

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not only for life of the here and now but also for the “higher joy” of wider service in the world to come. Thus the aim of true education would be to restore man to the image of his Maker. This is to be achieved by the study of the Bible, nature as well as mental and physical discipline. The goals of Christian education go beyond the accumulation of cognitive knowledge, self-awareness, and coping successfully with the environment. Although Christian education is characterized by these aspects of learning, it also has a more far-reaching goal of restoring in man the image of God. This is expected to reflect in the methodologies used by the educator. The Christian teacher will use many, if not all of the same methods used by others. He will however, select and emphasize those methodologies which best assist him in helping his students to develop the character of Christ. The biblical history of education is traced right from the Garden of Eden through the School of the Prophets in the Old Testament and to Christ Himself as the great Teacher.

Ellen White’s definition that education is the harmonious development of the physical, the mental, and the spiritual powers, tallies with C.O. Taiwo’s position quoted earlier in this review as well as that of Akinpelu. The latter describes an educated person as someone who shows a well-integrated personality and is fully developed as a person in relation to others in the society.

We highlight that one of the neglected areas in education today, apart from lack of moral training is the use of the hand. Education of the hand is physical, practical and vocational. The “National (Nigerian) Policy on Education” refers to the educated being able to fend for himself or herself using the hand. This is far from the situation on the ground in Nigeria today. Reference to a World Bank report on the practice of education in the developing world (Nigeria inclusive) point to the availability of million of jobs waiting to be done because people with the right training and skills cannot be found. Instead, many of the educated are searching for pleasure without labour. This is so because the use of the hand is not emphasized in public education.
Finally, Dawson McAllister and Jeffrey in their different works also calls for an all inclusive Christian education to save the post-modern apathetic generation of today from what Cady describes as an education that is “fatal flawed” and in which primitive instincts and practices of “savagery” have gained supremacy. The salvaging of the situation is perhaps the burden of Chimezie Omeonu et al. Our work shifted the locale of Adventist philosophy and practice of education to Remo in order to appropriate the taunted pragmatic value inherent in this paradigm. Apart from looking at the intellectual underpinnings of this style of education, we have examined real life schools at primary, secondary and tertiary levels to understand the workings of SDA education which may be an alternative to what C.O. Taiwo describes as an educational system that is in serious trouble.

2.4 Adventist Education in Southern Nigeria

David Nyekwere’s Medical Institutions of the Seventh-Day Adventist Church in Southern Nigeria as an Instrument of Evangelization 1940 -2000 makes an interesting reading. He discusses the SDA presence in Southern Nigeria from the viewpoint of medical evangelization starting from the 1940s. The precursor of SDA medical work is stated to be the influx of the sick to see the “whiteman” for relief, a reference to William McClements, who was the Adventist missionary in Yorubaland in the 1930s and 1940s. McClements and his assistant, W.G. Till treated people for sores and applied first aid during their public crusades. Against the grain of colonial educational policies in Nigeria that encouraged people not to aspire beyond primary school education, the SDAs established a School of Nursing at Ile-Ife in 1944. The work subsequently spread to the southeastern part of Nigeria to which the author gives some detail. This simple beginning has blossomed today into a viable hospital and a post graduate medical institute at Ife.

However, there are limitations to Nyekwere’s work. The geographical scope of his work, the whole of Southern Nigeria is too large to enable a thorough and detailed study of his subject matter. Our concentration on Remo which is in Ogun state,

20 M.E. Cady. The Education That Educates., 17.
southwestern Nigeria will enable us to do a more specific and detailed study of this part of the country. Furthermore, Nyekwere’s approach of dealing with medical institutions as an instrument of evangelization has led him on another tangent. He makes no mention of the origins and development of SDA educational institutions in Remo. His focus is basically the use of medical institutions for evangelism. This study chronicles the historical development of educational institutions in Remo, within the context of their origins, policies and workings. This will certainly fill a void in SDA scholarship on Remo.

David Babalola’s doctoral thesis, The Seventh-day Adventist Church in Yorubaland – Nigeria (1914 – 1984) is a seminal work on the development of SDA work in that part of the country. Babalola chronicles SDA presence in Nigeria from the arrival of D.C. Babcock at Erunmu in 1914 to 1984. He uses the historical descriptive method to trace the missionary efforts of the white missionaries and their indigenous assistants. The latter contributing in no small measure to make the new faith acceptable to their people. As an Adventist gospel minister himself, the slant of Babalola’s work is more on SDA evangelism and its impact on the people of Yorubaland. He reels out statistics of churches and memberships of different places and periods within his time scope. He states inter alia that the SDA church believes that evangelism is its main work and that all members should engage in the soul winning business.21 The bent towards evangelism is evident in this work. This does not allow for a more clinical treatment of the development of SDA education in Remo.

Babalola devotes only one chapter in his work to examine SDA education. He discusses the philosophy and objectives of SDA education as well as the establishment of some schools and the seminary at Ilisan-Remo. A small part of the fifth chapter of his work also treats the subject matter briefly. The short treatment given to this aspect of Adventist history in Yorubaland does not ensure a proper appreciation of the issue under discussion. Also, Babalola’s study terminated in 1984. A lot of development has occurred at all levels of SDA education since then. Our work therefore filled the gap in time scope and also grappled with contemporary challenges arising from the development. Finally, Babalola’s work does not treat SDA educational policies at all and gives short shrift to

the issue of government take-over of Adventist educational institutions in the mid-1970s. Since our work is focused on Christian education in the SDA church in Remo, we examine these issues in order to bridge the void observed in earlier works by scholars of SDA history like Babalola.

2.5 Issues in SDA Religious Education

Adventists began to establish schools in North America in the 1860s. Battle Creek College was established in 1874. It was later renamed Andrews University after J.N. Andrews, the first official SDA missionary who went to Europe in the 1870s. Schwarz insists that the Adventist philosophy of education that aims to train “the hands, heart and mind” did not evolve in a vacuum. John Locke had included mechanical and agricultural skills in his suggested scheme of popular education as did Rousseau and later Johan Pestalozzi who included blacksmithing and carpentry in his curriculum.22

Eschatological beliefs especially in the imminence of Christ’s second coming and the prevailing ‘worldly’ attitude in America of the 1850s led many Christian groups to establish their own schools. They wanted to escape “vulgar language, quarrels and bickering” that they perceived as prevalent in public education at the time.23 Schwarz’s assertions are supported by Sandsmark who posits that religious schools teaching religious values help children to form a positive identity and lead to good and autonomous lives.24 Ellen White notes that the basic challenge of Christian religious education is that of evangelism, leading the students to Christ.25 Mcallister sees the challenge for religious education in a different hue. He talks of a post-modern or millennial generation of students who have been brought up to use technology as a way of life. Cellular phones, computers, mp3 players, instant messaging and the internet are taken as a matter of course.26 As a result of their ‘marriage’ to new technologies, he

23 Ibid,120.
lists some of the characteristics of this new generation as poor verbal skills, immersion in
the world of technology, apathy for other people’s opinion and lack
of trust for the older generation, be they teachers or parents.27Kimball describes this
generation as the first to grow up in a post-modern, post-Christian culture whose
spirituality has been acquired from pop-culture icons, non-Christian parents, liberal
media and public school teachers who possess little or no faith.28

One cannot but agree with Jeffrey who supports the work of Dawson that the
millennial, post-modern generation of the 21st century are likely to be less committed
Christians or Seventh-day Adventists for that matter (if they were born and bred in that
church) than their predecessors. He concludes that the older they get, the less they will be
inclined to attend church.29

For Seventh-day Adventist education to be relevant to the youth of the church and others
in the larger society therefore Jeffrey posits that Adventist educators, pastors,
administrators and members must make connecting with and make evangelization of this
current generation a top priority.30

The works of Dawson and Jeffrey however fails to address issues facing youth
emerging from the developing world. Post-modern apathy seems to be a phenomenon of
the West for now as countries such as Nigeria grapples with poverty, subsistent living,
lack of basic infrastructure in schools arising from poor funding of education, the
attendant issue of cultism in schools as well as examination malpractices. Our study is
based within the socio-economic milieu of a developing country grappling with
developmental issues and would be more relevant to our society and a springboard for
future researches. However we share Jeffrey’s solution to the panacea of post-
modernism which can work within our own context too. This seems to be a realistic
option as McDowell also insists that the better one connects with young people
emotionally and relationally, the better equipped the youth is, to sort through the
pressures and temptations of life and make right choices.31 He concludes that Adventist
educators must build strong, personal relationships with millenials, dealing with them in a
way that addresses their special needs, concerns, interests and problems. No young

27 Ibid.
30 Ibid.
person of any era ever appreciated adults telling them their actions were stupid and nonsensical. Millennials are bound to welcome advice in a non-judgmental way and when they are treated as persons of worth.  

C.O. Taiwo states that

> the education that educates is the one that has character building as the supreme aim in all the educational efforts. Education that educates is when the only subjects taught are those permanently developed that strengthen the whole man physically, mentally and spiritually.

Taiwo further says that when the only methods of teaching employed are those which provide for a symmetrical development of the child’s threefold powers, it gives them opportunity for natural expression in real life as they grow into manhood and womanhood. Taiwo’s view is corroborated by Brown who states inter alia:

> We stand with those who would make education and living more human. To be sure we hold this position because of strong emotional and philosophical commitment to the individual as a unique human being with enormous potential for conscientious service to his fellow man.

Both in theory and practice, Adventist education seems to be along the thinking highlighted above by Brown.

One cannot but see a parallel in Halliday’s assessment of education in America with the current situation in Nigeria. He states as follows:

> As matters now stand, the development of mere intellect has failed. Our educational theory has developed a fatal weakness; in the moment of our greatest confidence in it, it has broken down, and the primitive instincts and practices of savagery have gained the supremacy. No nation in history has been able to survive without a God; it is not probable that America is an exception.

Tayo talks of the integration of faith and learning when he argues for an education that will restore humans in the image of God. He makes a case for a methodology that will encourage educators to inculcate spiritual values in students. This method will involve teaching the word of God, recognizing the intrinsic worth of the students, being sensitive to their needs and creating a conducive physical, social and spiritual

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32 Ibid, 36
34 Ibid.
environment. This project examines some of these methodologies in the light of SDA educational presence in Remo.
CHAPTER THREE
BACKGROUND STUDY OF THE EMERGENCE OF THE SEVENTH-DAY ADVENTIST CHURCH AND ITS MAJOR DOCTRINES

3.0 Introduction

The Seventh-day Adventist (SDA) church did not emerge from a religious vacuum. The atmosphere provided by the Reformation of the 16th century and a subsequent renewal of interest in biblical eschatology by various Christian groups in Europe and America created a fertile soil for the establishment of the Adventist church. The seminal works of Martin Luther and John Calvin, as well as that of Edward Irving (1792 – 1834), Manuel de Lacunza and Joseph Wolff among others created and sustained a renewed interest in the second coming of Christ.

Jesus did not appear on earth the second time in 1844 as predicted by William Miller, an American Baptist preacher and his followers. Many of his followers had already been driven out of the mainline churches because of their Millerite beliefs. Thus the non-appearance of Christ as predicted and preached by them for at least 25 years before 1844 is referred to as the Great Disappointment. Many found their way back to their former churches while a few decided to re-examine Daniel 8:14 the bible text that mentions the sanctuary being cleansed in “2300 days”. They concluded that the sanctuary to be cleansed was not this earth as previously believed but a heavenly one within the context of the high priestly role of Christ in Hebrews 8 & 9. They opined that Christ entered the most holy place in the sanctuary in 1844 just like the Hebraic Yom Kippur, (the day of Atonement), when the ancient High Priest entered the most holy place once a year to cleanse the sanctuary from the sins of the nation previously confessed on a daily basis. This group of believers formed the nucleus of the SDA church which became a legal entity in 1860.

The SDA concept of mission is encapsulated in the Three Angels’ messages of Revelation 14:6 -12. Essentially, this is communicating the everlasting gospel to all that the second coming of Christ is at hand.  

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1 The parousia or the second coming of Christ (Revelation 1:7) is one of the major planks on which Adventist doctrine is based. The name ‘Adventist’ implies those waiting for the second advent of Jesus in the clouds in glory.
We begin by stating the theoretical framework of this work as we examine some of the major doctrines of the Adventist church in order to get a deeper insight to its raison d’etre and how education is located within its worldview.

3.1 Theoretical Framework of the Study

SDA hermeneutical approach to the Scriptures is associated with Kostenberger’s salvation-historical tool. This approach is based on a literal interpretation of all bible passages except where it is apparent in its literary construction that figurative language is used. Such a view maintains that though, the content of the bible is profound, it came from God who is a perfect communicator. The Moral Fall in the book of Genesis is taken literally as opposed to the text critical method espoused by other bible scholars. SDAs evolved their approach to holistic education from the premise of the Fall and the need to restore man in the image of his Maker.

Johann Pestalozzi (1746 -1827) espoused his theory of holistic education before the SDA church came into existence. His ideas went against the grain of the popular notions about education of his time. He believed that educating people on an intellectual basis alone had failed. He therefore set about to put his theory to test by educating the hands, heart and head, euphemisms for physical, moral and intellectual training. He tried to resolve the tension in Rousseau’s position on the education of the individual (for freedom) and that of the citizen (for responsibility and use). Through moral suasion, students upon graduation become responsible members of the society. He also believed that students should be taught to arrive at answers to problems and issues by themselves and not just to be spoonfed with answers. They were to be thinkers and not mere reflectors of other people’s thoughts.

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2 Andreas J Kostenberger, 349.
4 Ibid.
We adopted Pestalozzi’s holistic education theory as it is in tandem with what the SDAs used and it helped us to contextualize the historical development of the practice of Christian education within the church in Remo.

### 3.2 Socio-Religious Milieu of Europe and America after the Reformation

Since Augustine (5th century), eschatological expectations have been applied to the victory of the church over the world. The Reformation came into being in part because of the failure of the Church in neglecting the issue of eschatology. Luther affirmed that the antichrist whose coming was to precede the end of the world had already become a reality in the activities of the Papacy. For Luther, the coming of Christ was not far away but ‘at the door’.\(^5\) Melanchton and Nikolaus Herman, both followers of Martin Luther were ardent believers in the second coming. Similarly, John Calvin admonished his followers to “desire the advent of the Lord.”\(^6\) Both Luther and Calvin saw the protestant reformation as a fulfilment of Christ’s own words in Matthew 24:14. They believed that the study of the bible and the preaching of the gospel would make way for the coming of Jesus to establish the heavenly kingdom.

After the Reformation, two schools of thought appeared. While radical reformation maintained a live interest in eschatology, sometimes with extreme views regarding an earthly millennium, others, particularly German Lutheranism emphasized personal religious experience over and above the former. To the latter school, the greatest challenge was being sure of one’s salvation. In the British isles, the hope of Christ’s

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\(^6\)Ministerial Association, *Seventh-day Adventists Believe*, 916.
second coming appears as one of the most important outcomes of Puritanism’s rediscovery of ‘the essential biblical message’. Anglican, Presbyterian and Congregationalist theologians also wrote and preached that the second coming of Christ was near.

The French revolution and the wars that followed it produced social, political, and religious consequences, which in turn, fostered increased eschatological expectations. Chilean-born Jesuit, Manuel de Lacunza published anonymously in 1790, a work by the title, The Coming of the Messiah in Glory and Majesty. The book was widely translated from its original Spanish. In London, Edward Irving appended Lacunza’s work to the report of the first Albury Prophetic Conference in 1826. Clergy from different denominations attended the annual conferences from 1826 to 1830. Their main preoccupation was the study of the nearness of the Second Advent and the prophecies of Daniel and Revelation.

Joseph Wolff, one of the participants at the 1826 conference travelled widely throughout western and central Asia, teaching that Christ would come about 1847 to establish a millennial rule in Jerusalem.

In the United States, prophecy was a motivating force in much of religious thought and activity. Sermons, pamphlets, and books proclaimed that events occurring in the world could only be a prelude to the millennium. One of the movements that developed a successful proselytizing programme was the Church of Jesus Christ of Latter-Day Saints (Mormons) organized in 1830. However, Joseph Smith, its leader stirred up a lot of controversy over his insistence on prophetic prerogatives attributed to himself alone as well as his practice of plural marriage (polygamy). There was disaffection in his church in 1844 and he was killed in jail while standing trial for treason on June 27 of the same year.

It must be stated that economic conditions in Britain were favourable at this time and this

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8 Ministerial Association, Seventh-day Adventists Believe

9 Bryan N. Ball, The Advent Hope.

contributed greatly to the churches’ ability to finance missionary endeavour. The new prosperity can be attributed to the effect of the industrial revolution that had now created an affluent middle class who had time for leisure and religious pursuits due in part to the wealth created. It was also the period of the abolition of the slave trade by Britain. However, long hours for factory hands (12–16 hours a day) in textile and other industries made the workers weary and longing to emigrate to the United States, Australia and South Africa. Millennial teachings like that of Joseph Smith resonated well with this class.\textsuperscript{11}

Although in the United States, there was no major interest in an imminent second advent until a decade after the Albury conferences, there had been speculation on the 2300 day/year period of Daniel 8:14. As early as 1811, Presbyterian pastor, William C. Davis of South Carolina had calculated the ends of both the 2300 and 1260 year prophecies to occur in 1847.\textsuperscript{12} He arrived at the date by recognizing that the 70 weeks (490 days/years) of Daniel 9:24 provided the key to the beginning of the 2300 day/year prophecy. He interpreted the cleansing of the sanctuary as the start of the millennium when true worship would be restored and the papacy would be overthrown.\textsuperscript{13} Other American preachers such as Joshua L. Wilson of Cincinatti and Alexander Campbell of the Disciples of Christ came to teach the cleansing of the sanctuary and the 2300 days/years in much the same way as did Davis. William Miller’s movement met this background on the American continent.

3.3 Emergence of the Seventh-day Adventist Church

3.3.1 Emergence of the Church in the United States of America

The history of the founding of the Seventh-day Adventist church is synonymous with the activities of William Miller and the Millerite movement. The eldest of sixteen

\textsuperscript{11} Ibid, 18.
\textsuperscript{12} The 2300 prophetic days is mentioned in Daniel 8:14 while the 1260 days is mentioned in Daniel 7:25. Students of eschatology generally apply the principle of Ezekiel 4:6 and Numbers 14: 34 taking a prophetic day to represent a literal year
\textsuperscript{13} R.W. Schwarz, \textit{Light Bearers}, 30-31.
children born in Pittsfield, Massachusetts, U.S.A., William Miller could not afford the cost of college education. He became largely self-taught by borrowing books from friends. Miller developed a basic knowledge of the bible and of history. He got married at the age of 21. He subsequently moved into his wife’s community in Low Hampton, New York, where he was able to make good use of the village library. Miller was well accepted in his community, serving it as a constable, justice of the peace and deputy sheriff. During the war of 1812 in the United States, he joined the state militia, and rose to the rank of captain in the regular army.\textsuperscript{14}

After the war, Miller joined the Baptist church and was getting appointments to read printed sermons occasionally in the absence of a minister. He began to reject deism which he had earlier espoused and accepted Christ as his personal saviour. He became the object of ridicule among his deist friends, hence he decided to embark on a programme of systematic bible study. This he did, using the bible and Cruden’s concordance. He began his study on the basis of allowing the bible to interpret itself. He concluded that the bible should be interpreted literally unless the context clearly indicated that the writer was using figurative language. He concluded that Daniel 8:14 – “unto two thousand and three hundred days, then shall the sanctuary be cleansed” to mean that at the end of 2300 years, (using the day/year principle in Ezekiel 4:6 and Numbers 14:34) this world would be purified at Christ’s return.\textsuperscript{15} Miller, linking the 2300 prophetic days of Daniel 8 with the 70 weeks of Daniel 9:24, deduced that both periods had begun about 457 B.C\textsuperscript{14} and would terminate in 1844. Having reached this conclusion in 1818, he decided to continue to preach about the imminence of Christ’s return,

Thus William Miller, began what became a very active interdenominational movement.\textsuperscript{16} Jesus did not come on October 22, 1844 as predicted by the Millerites. Following what now became known as the Great Disappointment of 1844, majority of the

\textsuperscript{14} Ibid.
\textsuperscript{15} R.W. Schwarz, \textit{Light Bearers}, 32.

In a book edited by Frank Holbrook, it is argued that the 70 prophetic week period begins with the command to “restore and to rebuild” Jerusalem(Daniel 9:25). Although there were two earlier commands to rebuild, Artaxerxes decree of 457 B.C was the only all inclusive order involving the restoration of physical, civil and judicial Jewish way of life hence the date is adopted. See Frank B Holbrook (ed.), \textit{The Seventy weeks, Leviticus and the Nature of Prophecy} Washington D.C.: Biblical Research Institute, 1986, 74.
Millerites went back to their former denominations while a small group began earnest bible study and prayer. This group concluded that the mistake they had made earlier with regard to 1844 was not in the time sequence of events, but in the nature of events that took place in 1844\(^\text{17}\). Sabbatarian Adventists among whom was James White (1821 – 1881) and his wife Ellen (1827 – 1915), emerged within this minority. Others included Joseph Bates, Hiram Edson (1806 – 1882) and John N. Andrews (1829 – 1883). The group adopted the name Seventh-day Adventist Church (SDA Church) in 1860 and became formally organized in 1863. By the 1870s, the General Conference of SDAs was declared to be the highest church organ that would take care of the church’s work around the world. A distinction was also made between the leadership and the laity with regard to the question of authority with the latter submitting to the former, Church members were to accept the authority of ‘God’s ministers’.\(^\text{18}\)


\(^{18}\) Ibid.
3.3.2 Origins of the SDA Church in Yorubaland

D.C. Babcock was 51 years old when he arrived Sierra Leone as SDA missionary in 1905. He was an experienced ordained minister who had worked in the United States of America as president of the West Virginia and Virginia conferences of SDAs. His last posting before coming to West Africa was in Guyana (formerly British Guiana). He subsequently made Sierra Leone the headquarters of the work in West Africa in 1905. He was transferred to Nigeria in 1914. Most SDA scholars put Babcock’s arrival at Erunmu/Lalupon about April or May, 1914. He had traveled with his wife and children and two missionary assistants from the port city of Lagos northward by train, to reach Lalupon Railway station. R.P. Dauphin, Sierra Leonean, and S. Duncan Morgue, a Ghanaian, were the mission workers that accompanied him.

The missionary’s instructor, Samuel Oyeniyi (one of the sons of Chief Oyelese, the Baale of Erunmu) soon began to keep the sabbath. Chief Oyelese was the first person to give the missionaries a piece of land on which the SDA mission station was built. Pastor Babcock dug a well at Erunmu called Babcock well, which is still in existence today. He moved to Sao in 1915. This is a village, eleven kilometers northwest of Ilorin. He made strong bridges across the rivers to facilitate easy transportation. Here at Sao, Babcock began his work by visitation. He preached the gospel from house to house.

As soon as the work stabilized at Sao, Babcock’s next port of call was Ipoti-Ekiti. This was Anglican ‘territory’ as the CMS had established a stronghold there prior to the coming of the Adventists. One of his converts from Anglicanism was Isaiah Aina Balogun, who later became the first indigenous worker to be ordained as a minister. After Babcock had left, he worked relentlessly to proselytize the new faith. According to an indigene, Ekitiland is now a bastion of Adventism as a typical ekiti town like Ipoti has a population that is 80% Adventists. Families like the Olomojobis, Omolewas, and Olarinmoyes did a lot to make Adventism firmly rooted in the area.

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19 Ibid., 13.
22 Ibid.
23 Ibid.
25 Interview with Elder Olukayode Ayeni, 53, SDA Leader and indigene of Ipoti-Ekiti, (Interview Respondent 13) on 14th December, 2006 at Maryland Church, Lagos.
The SDA church spread from this foundation to Ibadan, Oke-Ila, Remo, Abeokuta, Ilaro, Ile-Ife and different Yoruba towns and villages. At present there are 67 ordained ministers working among an estimated 10,000 baptized members (excluding Sabbath school members within this territory. The spread of the message and the planting of churches went along with the establishment of schools right from 1914 when Babcock arrived Erunmu. This development coalesced into a network of educational institutions spanning primary, secondary, and tertiary institutions that has become the subject of this study.

3.4 Seventh-day Adventist Mission

3.4.1 Theoretical Background of SDA Mission

The SDA church regards itself as the body of believers that carry out the Gospel Commission of Matthew 28. Church members understand that the three angels; messages of Revelation 14: 6-12 and the message of Revelation 18: 1 – 4 constitute the last message by God calling all mankind to worship Him as Creator. Since we are now living “at the end of time prior to God’s judgment hour” and the second coming of Christ, we are to heed the message that runs thus:

Then I saw another angel flying in mid-heaven, with an everlasting gospel to proclaim to those who dwell on earth, to every nation, and tribe and tongue and people, and he said with a loud voice, “Fear God and give Him glory, for the hour of His judgment has come, and worship Him who made heaven and earth, the sea and fountain of water. Another angel or second, followed saying, “Fallen, fallen is Babylon the great, she who made all nations drink the wine of her impure passion. And another angel, a third, followed them, saying with a loud voice, if any one worships the beast or its image, and receives a mark on his forehead or on his hand, he also shall drink the wine of God’s wrath ….

Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus.

Following this is the angel of Revelation 18 calling with a loud voice “Babylon is fallen …. Come out of her, my people, lest you take part in her sins, lest you share her plagues.” One can say that Adventist theology of mission has undergone various changes

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26 The statistical information on ordained pastors working in the West Nigeria Conference and South West Nigeria Conference which are the administrative units in Yorubaland was culled from the website, www.adventist.gc.org.
27 A.A. Alalade, 18.
28 Revelation 14:6-12 (Revised Standard Version)
since the inception of the church in the 1800s. The name Seventh-day Adventist was adopted in 1860 to distinguish Sabbath-keeping Adventists from other offshoots of the Millerite movement. The church was officially organized in 1863.

Whereas the focal points of the SDA theology of mission revolved around the reaffirmation of the validity of the Advent experience of 1844 and the need for a restoration of some neglected bible doctrines at first, things soon changed. A re-appraisal of the three angels’ messages as quoted previously, gave Adventists the impetus to preach to non-SDAs. Ellen White, foremost leader of the church, referred to the Adventist message as “the last message of mercy that is ever given to a guilty world”. The ‘Babylon’ of Revelation 14 and 18 is interpreted as religious and worldly institutions opposed to living out the divine guidelines enunciated in the bible. Believers therefore, are to separate themselves from the bedlam or confusion arising from the teaching and practice of false doctrines.

James White, one of the founders of the church put it succinctly,

…had it not been for this message, the Advent people generally would have remained with the several churches, and felt that those who rejoice that they are Adventists, should prize highly the means that separated them from churches and made them what they are.30

The preceding statement is in tandem with that of C. Mervyn Maxwell who states inter alia:

The Seventh-day Adventists do not regard themselves as making up any mere ‘religious society’. They look at themselves as a dynamic spiritual movement entrusted with a momentous message and motivated by an impelling sense of mission.31

3.4.2 Mission in Practice

In 1869, the SDA church established its Missionary Society to preach to the “nations and tongues of the earth”. In the previous year, the General Conference had received news that M.B. Czechowski who had fallen out with the ‘brethren’ in America had established Sabbath-keeping groups in Central Europe. However, it was not until September 15, 1874 that John Nevins Andrews sailed to Europe as the first official SDA

29 E.G. White, “To the Saints Scattered Abroad”, Review and Herald, February 17, 1855, 155.
33 A.A. Alalade, 41.
missionary.

D.T. Agboola writes about the first preaching of Seventh-day Adventism in West Africa (Liberia) by Ms Hannah Moore in 1863.\(^\text{34}\) If this is so, she would become the first SDA unofficial missionary abroad, ahead of Czechowski that is so acknowledged. However, 1888 marks a watershed in the history of Adventism in West Africa when Francis I.U. Dolphijn, a Fante of Apam (modern Ghana) received a copy of an Adventist publication, The Present Truth.\(^\text{35}\) He subsequently accepted the seventh-day sabbath and enthusiastically preached the message among his people.\(^\text{36}\) He established many groups of believers and soon sent for help from the General Conference in America. However, it was not until 1892 that Lawrence C. Chadwick, president of the International Tract Society (an SDA organization) visited and stayed in the Gold Coast for several weeks.\(^\text{37}\) As a result of Chadwick’s favourable report on his return to the United States, Edward L. Sanford and Karl G. Rudolph were sent to Ghana. They arrived the coastal town of Apam on February 22, 1894.\(^\text{38}\) Sanford had to return to America as a result of constant bouts with malaria leaving Rudolph to continue with the work alone. He changed his station from Apam to Cape Coast.

The second batch of missionaries comprising of Dudley Hale, G.P. Riggs, a literature evangelist and George Kerr and his wife Eva, both trained nurses came to Ghana in October 1895,\(^\text{39}\) Riggs worked hard in selling Adventist literature from Cape Coast to Accra but soon succumbed to frequent malaria attacks. His work came to an abrupt end as he had to be taken to Liverpool, England where he died on January 8, 1897. The Kerrs who were dedicated to the medical ministry, because of ill health also left for Cape Town, South Africa on April 16, 1897.\(^\text{40}\)

In March 1903, Dudley Hale and the Hyatts returned to Ghana. After working for six months, Hale had to leave because of sickness. Mr. and Mrs. J. Hyatt continued working there until they were transferred to Sierra Leone in August 1905 where D.C. Babcock had

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\(^{34}\) D.T. Agboola, 9.


\(^{36}\) Kofi Owusu-Mensa, 14. A variant story credits the establishment of the SDA church in Ghana to William Dawson and not Dolphijn although the duo worked together to win converts. See 13 -14 of Owusu-Mensa’s work.

\(^{37}\) D.O Babalola, The Seventh-day Adventist Church in Yorubaland. 6.

\(^{38}\) Kofi Owusu-Mensa, 30-31.

\(^{39}\) Ibid., 36.

\(^{40}\) D.O. Babalola, 8 Owusu-Mensa provides a more detailed account of the second batch of missionaries to Ghana in Ghana Seventh-day Adventism, 36 -53.
already become the supervisor of the work in West Africa.41

3.4.3 Structure of the Adventist Church

In assessing the mission of the SDA church, it is pertinent to discuss its structure as an international organization. The church is a conservative Christian body, worldwide in nature, and evangelical in doctrine. Its members adhere to the Reformation hermeneutical principle of sola scriptura. It places a strong emphasis on the second coming of Christ, in a literal, visible manner, and observes the seventh-day Sabbath as a day of worship. These two elements are encapsulated in the name Seventh-day Adventist. As at 2004, the church has 27 statements of fundamental beliefs. We will attempt to discuss some of them in the next section of this chapter in order to get a better appreciation of the church and its philosophy and practice of its own brand of religious education.

The church is administered in a four-layered structure. The base is the local church (grassroots level) which is often strong and vibrant. The next higher organization is the mission or conference. The nomenclature of “conference”, apply to a sisterhood of churches that are financially self-supporting as opposed to a mission which depend on financial appropriations from higher organizations. These in turn are supervised by unions (a conglomeration of missions and conferences). They could be in the form of union missions or union conferences depending again on the degree of financial self support among other factors. They report to divisions (which cover large swathes of territory) that are arms of the General Conference (world headquarters). There are at present thirteen divisions of the SDA church covering the globe.

Ministers are sent to the local congregations by the conference or mission. Departmental activities at the conference level are supervised by representatives of the conference or mission. As stated earlier, the unions report to administrative units of the General Conference called division.42 The General Conference Executive Committee itself comprises of representatives of the divisions which cover geographical locations worldwide. The General Conference functions, not only through divisions, but also

41 Kofi Owusu-Mensa, Ghana Seventh-day Adventism, 95.
through advisory departments, committees and commissions. As at June 30, 2003, church membership worldwide stood at 13,166,801 with 54,582 churches and 14,804 active ordained ministers. Adventist beliefs, sense of mission and structure have spawned an enrolment of 1,056,349 in the church’s schools with 4407 primary schools, 1064 secondary schools, 35 workers’ training institutes and 99 universities as at the end of 2003.

3.5 Major Doctrines of the Church

As at 2004, there were twenty-seven fundamental beliefs of the SDA church. We examine seven of these that are most germane to this study.

3.5.1. The Word of God

SDAs believe that the bible is God’s revelation of the unique God-man, Jesus Christ. All of the bible is therefore christocentric. They believe that while the Old Testament reveals Christ as the Messiah, the world’s redeemer, the New reveals him as Jesus Christ, the saviour. The theme of God’s love, particularly as seen in Christ’s sacrificial death is the focus of the whole of scripture. This position is shared by much of Christendom. They also believe that the bible’s authority for faith and practice is derived from its origin and source. Bible writers received divine revelation (Isa.1:1; Amos1:1;Micah1:1;Heb.1:1;Jer.38:21).They point out that the Holy Spirit communicated God’s revealed will (Neh.9:30; Zech.7:12; 2Sam.23:2; Eze.2:2; 11:5, 24). “All scripture,” Paul says, “is given by the inspiration of God” (2Tim3:16). The Greek word theopneustos, translated as “inspiration”, literally means “God-breathed”. The bible, then, is divine truth expressed in human language. It is clear that while the ancient manuscripts vary, the essential truths have been preserved. SDAs believe that since man fell in the
garden of Eden and the image of God became marred in him, it is the goal of Adventist education to restore man morally and in the image of God. On what appears to be the mutual exclusivity of religion and science, Ellen G. White explains that people believe this because of an imperfect understanding of both religion and science. She says that they are “in perfect harmony when rightly understood.” Rather than our judging the bible, SDAs believe that we will be judged by it. This belief helps to explain the Adventist position of the primacy of scripture over church traditions. The latter is a point of departure from some mainline churches.

3.5.2 Creation and the Fall of Man

SDAs believe in a literal understanding of the creation narratives in the bible (Gen.1:1 to 2:3 and Gen2:4-25). This is the same hermeneutical approach of William Miller who believed that bible passages that are obvious are to be interpreted literally and ordinarily. Moreover the Hebrew word, yom, translated “day” is accompanied by a definite article in the Genesis account (Gen7:11; Ex.16:1) thus indicating a literal 24-hour period. God resting on the Sabbath would therefore mean, God resting in a literal 24-hour day. The Sabbath commandment (Ex.20:8-11) underscores the issue as the Israelites could not have kept the injunction were it not a literal 24-hour period. The Sabbath, therefore, commemorates a literal week of creation. Adventists conclude that those who read into the days of creation a thousand years or large indefinite periods of millions or even billions of years are questioning the validity of God’s Word. The belief in a literal Creation story is expected to make believers shun idolatory (1Chr.16:24-27; Ps96:5,6; Isa.40:18-26) and be heaven focused. It is to also help believers keep the Sabbath as a memorial of God’s creation, believe in the sacredness of life (Ps.139:13-16) and to see oneself as a special object of God’s creation rather than one having his origin by chance evolution.

The first consequence of sin was a change in human nature that affected interpersonal relationships, as well as the relationship with God. The new ‘eye opening’ experience brought Adam and Eve only feelings of shame (Gen3:7). Instead of becoming God’s equals, as Satan had promised, they became afraid and attempted to hide (Gen.3:8-10).

50 Ministerial Association, 71
51 SDAs have established the GeoScience Institute, where paleontologists and archeologists examine fossils and systems of dating them such as the carbon-14 dating to prove that there are gaps in this dating method and other geological evidence that provide strong arguments to support the creation story as there are to support the theory of evolution.
When God questioned Adam and Eve, they began to pass the blame to each other and finally to God. To reveal the seriousness of their transgression, God cursed Satan’s medium, the serpent, multiplied the woman’s sorrow at childbirth and cursed the ground (Gen.3:14; Gen3:17-19). Other Bible references refer to the Fall as a moral evil (Gen3:1-6; Rom.118-22). God’s covenant at the Fall was to redeem man through the Lord Jesus Christ, the seed of the woman (Gen.3:15).

3.5.3. The Remnant Church and Its Mission

The dragon of Revelation 12:4,7-9 is interpreted within the context of papal persecution of the church, the latter being represented by the “woman”. Augustine’s thesis in The City of God had set forth the catholic ideal of a universal church in control of a universal state. His thinking, perhaps, is the foundation of medieval papal theology. Hence in 533 A.D. the emperor Justinian declared the bishop of Rome head over all the churches. On this basis, non-conformist Christians to the Catholic creed were persecuted and killed until 1798 when the French general, Berthier took the reigning pope captive and exiled him to Avignon where he died.

The 1260 day/year period of papal persecution as mentioned in Rev.12 would end with a remnant church. Rev.12:17 identify the remnant as those who “keep the commandments of God and have the testimony of Jesus”. This group has the responsibility of proclaiming, God’s final warning messages of Rev 14:6-12 as stated in an earlier part of the chapter. SDAs believe that they fall into the mould of the remnant church. Notwithstanding the foregoing, they believe that God has his children in all churches; but through the remnant church, He proclaims a message to restore His true worship by calling His people out of apostasy and preparing them for Christ’s imminent second coming. They believe that the compassionate call to come out of “Babylon” – the morass of sin is to be heeded now.

3.5.4. The Law of God

SDAs believe that the ten commandments (Ex.20:3-17) given at Sinai predates that event and they are for all mankind (Eccl.12:13). The are a reflection of God’s

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52 Ministerial Association, 88-89.
53 ibid., 156. The authors cite Letter, Justinian to Archbishop Epiphanius of Constantinople, March 26, 533 in Codex Justinianus, Book 1, title 1 and Corpus Juris Civilis, Krueger (ed.) as quoted in Source Book, 685.
54 George Trevor, Rome, From the Fall of the Western Empire London: The Religious Tract Society, 1868, 439-440. See also Richard Schwarz, Light Bearers.
55 Ministerial Association, 168.
character. Godly attributes are given to the Law; “the Law of the Lord is perfect and the testimony of the Lord is pure” (Ps. 19:7, 8). The Law is said to be “holy”, “just” and “good” (Rom 7:12). The ten commandments convey God’s pattern of conduct for humanity. They are said to define our relationship with God and our duty to fellow human beings. The Law is spiritual (Rom 7:14), and only those who are filled with the Holy Spirit can obey it (Jn. 15:4; Gal. 5:22, 23). Whereas human laws address only overt acts, God’s law is “exceeding broad” (Ps. 119:96). Jesus emphasizes that sin begins in the heart in His sermon on the Mount (Matt. 5:21, 22, 27, 28; Mark 7:21-23). The Law of God, Adventists believe, is meant to lead people into a saving relationship with God Himself.

Its functions include being a standard of judgment (Eccl. 12:13, 14; James 2:12), as well as being an agent of conversion (Ps 19:7). SDAs also believe in the perpetuity of the Law and that it has not been abrogated at the cross (Col. 2:14; Deut. 31:26). Adherents of the Adventist hue believe that believers are saved by grace (Eph. 2:8-10). People cannot earn salvation by works. The corollary also holds true. Jesus said, “If you want to enter into life, keep the commandments” (Matt. 19:17). He also talked of keep the commandments as an outward demonstration of love towards him (John 14:15) and to fellow humans (John 13:34; 1 John 2:3).

3.5.5. The Sabbath

SDAs believe that the Sabbath as memorial of God’s creation, reveals the reason why God is to be worshipped. He is the Creator and we are the creatures. Thus, God rested on the seventh-day to give as an example to follow. He did not rest because He needed it (Isa. 40:28). The Hebrew verb shabath literally means to cease from labour and activity. God not only made the Sabbath, He blessed it. The blessing of the day means that it was declared a special object of divine favour and a day that would bring blessing to His creatures. God also sanctified the Sabbath and made it holy. People and places (such as a sanctuary, temple or church) can be sanctified. The day is therefore holy, set apart for enriching the divine-human relationship. The origin of Sunday worship can be traced to the ceremonial laws and festivals (Passover, Pentecost, new moons, or ceremonial Sabbaths (Col. 2:16; Heb. 9:10), which were only a “shadow of things to come” (Col. 2:17).

56 ibid.
57 SDAs believe that what was nailed to the cross were the ceremonial laws and festivals (Passover, Pentecost, new moons, or ceremonial Sabbaths (Col. 2:16; Heb. 9:10), which were only a “shadow of things to come” (Col. 2:17).
58 Ministerial Association, 245.
traced historically to Emperor Constantine’s edict of March 7, 321 A.D. The emperor was coming from a pagan past into a new conversion experience as a Christian. His background as a former sun worshipper is reflected thus:

On the venerable Day of the Sun, venerabilii die solis, let the magistrates and people residing in cities rest, and let all workshops be closed. In the country however, persons engaged in agriculture may freely, and lawfully continue their pursuits.60

The Roman Catholic Council of Laodicea (circa 364 A.D.) asked believers on Sundays to “if possible, do not work on that day”. It goes further to instruct Christians not to be “idle on Saturday (Greek sabbaton, “the Sabbath”), but shall work on that day.”61 In contradistinction, SDAs place premium on a “thus says the Lord” from the canon of scriptures rather than on church synods or traditions hence its insistence on the bible sabbath.

The sabbath begins at sunset on Friday and ends at sunset on Saturday evening. (Gen1:5; Mark 1:32). Scripture calls the day before the sabbath (Friday) the preparation day (Mark15:42) – a day to prepare for the Sabbath so that nothing will infringe on its sacredness. The blessings of Isa.58:13-14 is appropriated on those who honour the sabbath. Apart from fellowship in worship, Adventists believe that works of mercy are expected to be engaged in, on Sabbath (Mark1:21-31;3:1-5;Luke13:10-17;14:2-4;John5:1-15;9:1-14).

3.5.6. Christ’s Ministry in the Heavenly Sanctuary

God instructed Moses to build a sanctuary as His earthly dwelling place (Ex.25:8). Adventists believe that the first sanctuary functioned under the old covenant (Heb.9:1). About 400 years later, King Solomon’s temple replaced the makeshift tabernacle. SDAs believe that the New Testament also reveal the existence of a tabernacle in heaven which is the “true tabernacle which the Lord erected, and not man” (Heb.8:1.2.). John the Revelator saw the heavenly sanctuary (Rev.15:5). The message of the sanctuary was a message of salvation. God used its services to proclaim the gospel (Heb.4:2):

Through symbol and ritual God purposed by means of the gospel in parable to focus the faith of Israel upon the sacrifice and priestly ministry of the world’s Redeemer, the Lamb of God, who would take away the sin of the world (Gal3:23; John1:29).  

Holbrook states further in another paper:

Just as every sacrifice foreshadowed Christ’s death, so every Priest foreshadowed Christ’s mediatorial ministry as high priest in the heavenly sanctuary. ‘For there is one God, and one mediator between God and man, the man Christ Jesus’ (1 Tim2:5).

Just as the high priest cleansed the sanctuary once a year on Yom Kippur, the day of Atonement, so is Christ believed to have begun his high priestly role as stated in apocalyptic prophecy of Daniel 8:14 (as discussed in earlier part of this chapter when treating William Miller’s hermeneutical approach and the Great Disappointment of 1844). The day of Atonement illustrates the judgment process that deals with the eradication of sin. The sanctuary in the old testament was cleansed by the blood of the Lord’s goat, for “without shedding of blood there is no remission”(Heb.9:22), a scapegoat, Azazel, is then introduced (Lev.16:20) upon whom all sins were confessed even as it was released into the wilderness.

Hebrews 9:22,23 speaks of the cleansing of the heavenly sanctuary with the blood of Jesus. Just as in the typical Day of Atonement in the Old Testament, when all the accumulated, confessed sins were removed, so the heavenly sanctuary is cleansed by the final removal of the records of sins in the heavenly books. Before they are cleansed the records in the books are examined to determine who through repentance and faith in Christ is entitled to enter His eternal kingdom. Adventists believe that this phase of judgment started in 1844 because of the bible text Daniel 8:14, the aspect of the vision which was explained to Daniel in Dan.9:27. The 70 prophetic weeks of Daniel 9:24 start at the same time as the 2300 prophetic days as the former is said to be “determined” or “cut off” (Hebrew chatashach) for the Jews. Taking the starting point from 457 B.C. (Artaxerxes decree), 70 weeks or 490 years ended in 34 A.D. with the stoning of Stephen and the subsequent opening of the gospel to the gentiles, what is left of the “cut off”

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period is 1810 years which lead to 1844.\textsuperscript{64}

The cleansing of the sanctuary, therefore, as Adventists believe, will vindicate God’s character as a just and at the same time, merciful God having satisfied the requirements of justice (shedding of blood) and mercy (Christ’s substitutionary death). God’s people are also vindicated. This is corroborated with Jesus’ statement; “therefore whoever confesses Me before men, him I will also confess before my father who is in heaven” (Matt.10:32; Luke12:8,9; Rev.,3:5). The shaping of Adventist education, therefore, is first and foremost redemptive in nature. Spiritual exercises and values percolate through academic programmes in their schools.

3.5.7. The Second Coming of Christ

One of the factors undergirding the name, Seventh-day Adventist, is the belief in the parousia, second coming of Christ as foretold in the bible. The phrase, Adventist, imply those waiting for the second advent of Christ in the clouds of heaven. The final words in the bible are in the form of a promise of a soon return (Rev.2:20). A kaleidoscopic account of the second coming is given in Revelation 16:17. The event is accompanied by shaking of the earth, earthquakes and islands moving out of their places.

SDAs believe in certain characteristics of His return. Firstly, it would be a visible return. Jesus warned His disciples against being taken in by a secret second coming by comparing His coming to the brilliance of lightning (Matt.24.37). John wrote, “behold, He is coming with clouds and every eye will see him…” (Rev.1:7). Jesus also talks of the tribes of the earth seeing Him coming “on the clouds heaven with power and great glory”(Matt.24:30). It will also be audible as Paul says that He will come with a “shout”, with the “voice of the archangel and with the “trumpet” of God (1Thess.4:16)\textsuperscript{65} Matthew 24:31 also talks about the great sound of a trumpet. The second coming or parousia will be glorious as Jesus comes “in the glory of His Father with His angels” (Matt.:16:27). Revelation 19:11-16 depicts Christ coming as a conqueror riding on a white horse and

\textsuperscript{64} Daniel 8 shows that the 2300 days was a prophetic period covering a long span of years. The questions is asked, “How long will the vision be?”(Dan.8:13) The term “vision” or hazon is the same term used earlier in verses 1 and 2. So when the question is raised , “how long?”, Daniel was expecting an explanation covering the entire vision from the two animal symbols, the little horn and the time period. All, but the time period is explained to Daniel until his intercessory prayers in the following chapter. The 2300 years was to occur after the world kingdoms of Medo-Persia and Greece who were specifically named as being represented by the animal symbolism.

\textsuperscript{65} Ministerial Association, Seventh-day Adventists Believe, 336.
leading an innumerable host of angels. Adventists believe that although all Christians long for this event, yet like Paul they believe that many will be caught unawares as the day is described as the coming of the “thief in the night” (1 Thess. 5:2,3; Matt 24:43).

An important aspect of the establishment of Christ’s eternal kingdom at His coming is the gathering of all the redeemed (Matt 24:31; 25:32, 34; Mark 13:27) to the heavenly home He has prepared (John 14:3). These are people everywhere, regardless of age, gender, education, race or economic status. The dead in Christ are resurrected to join the redeemed (1 Cor. 15:52, 53; 1 Thess 4:16), while the righteous living at His coming are translated (1 Thess 4:17; Heb. 11:39, 40). The wicked are destroyed at His coming (Rev. 18:8; 2 Thess 2:8; Rev. 19:20, 21).

Whereas SDAs hold that the bible does not specify the exact timing of His coming, they believe that signs that were foretold regarding the time are being fulfilled. These include signs in the world of nature (Mark 14:24-26; Luke 21:25), the preaching of the gospel to all the world (Matt 24:14) and wars and calamities (Luke 21:10, 11; Mark 13:7, 8 among others.

Seventh-day Adventists have a membership representing about 700 languages and 1000 dialects who are proclaiming the message of the second coming of Christ in 190 countries. Almost 90 per cent of the members live outside North America. They believe that they are fulfilling the gospel commission with nearly 600 hospitals and allied medical institutions, 27 health food factories, 51 publishing houses, 125 bible correspondence schools, 33 language institutes, schools in the thousands, 66 shortwave radio and satellite television stations covering the globe.

One can then say that one of the primary raison d’être of the SDA church is to proclaim the gospel message and the imminence of the second coming of Christ through the teachings of the bible, including the three angels’ messages of Revelation 14.

3.5.8 Conclusion

We have been able to examine the socio-religious milieu of Europe and America after the protestant reformation. It was a time of renewed interest in Bible prophecy especially that of the book of Daniel in relation to the second coming of Christ. William Miller, an American Baptist, using the hermeneutical principle of the Bible interpreting itself concluded by studying the apocalyptic book of Daniel, particularly, Daniel 8:14 that Christ would arrive this world the second time in 1844. This set the stage for the Great Disappointment as Christ did not come as expected. A few of his followers who studied the prophecy afresh concluded that a heavenly, rather than an earthly sanctuary was to be cleansed starting from 1844. They formed the nucleus of what later became the Seventh-day Adventist church.

We have seen that the Adventist theology of mission is based on the Great Commission and the three angels’ messages of Revelation 14. SDA missiology is also rooted in using its educational institutions, hospitals and other agencies in advancing the cause of the gospel. A careful examination of some of the doctrinal beliefs of the church show that they are bible-based. The church does not accept teachings based on church tradition or creed other than those based on the scriptures. This is a conservative, fundamentalist posture that has served the church well.

The name, Seventh-day Adventist, is derived from two key doctrines of the church namely, belief in a literal six-day creation week and the Sabbath, and a belief in the imminence of the second coming of Christ. This forms the basis of a “this-worldly” and an “other-worldly” approach as methodologies for its educational programmes.
CHAPTER FOUR
POLICY, ORIGINS AND HISTORY OF CHRISTIAN EDUCATION
IN THE SEVENTH-DAY ADVENTIST CHURCH IN REMO

4.0 Introduction

One cannot mention the origins and history of SDA education in Remo without referring to the educational policy of the church. The policy is touted as Christ-centred, emerging from the premise that Man fell in the Garden of Eden, and that there is a need to restore him in the image of his Maker. There is therefore an over-arching philosophy within the policy to make Christ the centre of all learning. This methodology is described as the integration of faith and learning. Although SDA educational policy evolved over time, its central pillars have always been constant from inception. This involved the need to provide an alternative to public or secular education by inculcating moral values and the fear of God in students of SDA schools.

The reason stated above motivated D.C. Babcock to found the vernacular schools at Erunmu in 1914 and the first formal SDA school at Sao in present-day Kwara state in 1918. The church developed a network of primary, secondary, teacher training, and tertiary educational institutions one after the other. These schools were based on the educational philosophy and policy of the SDA mission. In addition to providing a sound moral approach, the schools were initially meant only to provide a trained workforce for SDA missionaries to achieve the SDA goal of evangelism. Additional responsibilities were placed on the schools over time, other than the provision of personnel only. The Adventist College of West Africa (ACWA) was established in 1959 at Ilisan-Remo to provide tertiary education to SDA ministers and a broad American-style bachelor’s degree in liberal arts to others. The early foray into tertiary education went against the grain of colonial educational policy but at the same time met the nationalist yearnings of Nigerians for university education. ACWA became the progenitor of Babcock University which was chartered in 1999 by the Nigerian government. Ours is an historical odyssey into the workings and practice of SDA education in Remo.
4.1 Educational Policy of the Seventh-day Adventist Church

4.1.1 SDA Philosophy of Education

Seventh-day Adventists believe that God is the Creator and Sustainer of the universe – animate and inanimate. God created human beings perfect, in His own image. Humans, by their own choice, rebelled against God and fell into a state of sin, causing alienation between them and God. The SDA philosophy of education therefore, is first and foremost, Christ-centred. SDAs believe that, under the guidance of the Holy Spirit, God’s character and purposes can be understood as revealed in Jesus Christ, the Bible and in nature. The distinctive characteristics of Adventist education derived from the Bible and from the writings of Ellen G. White point to the redemptive aim of true education: to restore man to the image of his Maker.\(^1\) Adventists recognize that human motives, thinking and behaviour have fallen short of God’s ideal. Education in its broadest sense, is a means of restoring human beings to their original relationship with God.

4.1.2 Policy on Responsibilities and Outcomes of Primary, Secondary and Tertiary education

Adventist policy on its schools are subdivided into responsibilities and outcomes among others. The primary schools are expected to offer a climate in which God’s will can be understood by the pupil and by which they can be led to commit their lives to Him and helping others. The schools are to foster an organized programme toward spiritual, physical, mental, social and emotional development. In addition, they are to provide a basic core of skills and knowledge for everyday living appropriate to their age. They are also to foster a wholesome appreciation and respect for the home, church, school and the community.\(^2\)

Children completing the primary school should have had the opportunity of committing their lives to Christ by conversion and baptism. They should demonstrate a competence in thinking, communication, quantitative and interpersonal skills. They should be able to practice healthful and balanced living and appreciate the dignity of

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\(^2\) ibid., 178-179.
SEVENTH-DAY ADVENTIST
CHURCH NURSERY & PRIMARY SCHOOL
IKENNE ROAD, ILISON-REMO
GOVERNMENT APPROVED
FOUNDED 1992
Seventh-day Adventist Church Nursery and Primary School
Ikenne-Road Ilisan Remo
SDA secondary schools are expected to offer a formal and an informal curriculum integrating academic study, spiritual values and the daily life. They should also offer a broad academic and vocational programme leading to productive living and satisfactory career choices. Students are expected to develop a Christian lifestyle where faith is made relevant to their emerging needs. Expected outcomes include, commitment of the student’s life to God as well as the ability to demonstrate maturity and healthy relationships and friendships in preparation for marriage and life in the church and the society. The students are expected to develop a strong work ethic, careful use of time and discriminating selection of music, media and general entertainment.

SDA tertiary institutions on the other hand are expected to utilize available resources such as revelation, reason, reflection, and research to discover truth and its implication to human life. They are to lead students to develop lives of integrity based on principles compatible with the religious, ethical, social and service values embedded in the Adventist worldview.  

The expected outcomes from SDA tertiary education include commitment to God by the student and the exhibition of proficiency in critical thinking, stewardship, creativity, communication and other forms of academic scholarship. The student is also to maintain a Christian and healthy lifestyle, manifesting social sensitivity and loving concern for others. He is to answer God’s call in the selection and pursuit of their chosen careers among other values.

### 4.1.3 Objectives of SDA education

The primary school assists each child to develop a love and appreciation for the privileges, rights and responsibilities guaranteed each individual and social group. They are also to elicit a wholesome respect and attitude for the home, church, school and government. The primary school will offer an organized programme leading to total

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3 In addition to these, at postgraduate level, the mastery, critical evaluation, discovery and dissemination of knowledge, and the nurture of wisdom in a community of Christian scholars is emphasized. At undergraduate level, preference is given to careers that directly support the mission of the SDA church.
spiritual, physical, mental, and emotional health as well as a basic core of skills and knowledge. Adventist secondary schools, predicated on the results obtained from the primary school will engage in character building, vocational skills, civic education, and the worthy use of leisure. Ethical maturity for the student is also to be emphasized. In the case of tertiary institutions, they will play custodial, creative, and evaluative roles in helping the student’s ethical, religious and social values to be compatible with the teachings of the SDA church. The graduate is prepared for work within or outside the church with the motive to be of service to God and man. To a greater degree, both undergraduate and postgraduate education must commit itself to the discovery, critical evaluation and application of knowledge to human thought and behaviour.

It should be noted that in addition to the formulated policy of the church on education, the church has a department of education at various strata of administration. For instance, the West-Central Africa Division comprising of all West African countries has such a department that provides oversight, supervision, guidance, and coordination to all church-supported institutions within its territory. The department is headed by a director, usually a professional and seasoned administrator and educator. In addition to this supervising arm for SDA schools, there is the Accrediting Association of Seventh-day Adventist Schools, Colleges and Universities (AAA) which is the denominational accrediting authority for all tertiary and postgraduate programmes of church-owned institutions. The membership of the association include seasoned educators, officers of designated universities in each of the thirteen divisions of the world church and the principal officers of the General Conference namely, president, secretary, and treasurer. Non-denominational accreditation by government, professional and non-governmental agencies are also permitted and encouraged within the locales of the SDA schools.

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4The West-Central Africa Division is one of the thirteen arms of the General Conference of Seventh-day Adventist Church worldwide. Its headquarters is in Abidjan, Cote D’Ivoire. The department of education also exist in the lower administrative units such as Union, Conference, District and local church levels.
a recognized university so that ACWA graduates could work in the larger society.\textsuperscript{65} When Howard Welch assumed the leadership of the college in 1961, he also made an attempt to parley with the regional government to upgrade the diploma with which the school started to a degree. Government’s answer was typical. They had no objection to the award of degrees as long as they were used within the church.\textsuperscript{66} Stuart Berkeley became head of the college in 1967. The degrees awarded were given full recognition only within the church system.

\section*{4.2 Origins and Historical Development of SDA Educational Work In Remo}

\subsection*{4.2.1 Colonial Government Educational Policy in Nigeria}

Prior to the introduction of mission education and the subsequent colonial government suzerainty over education in Nigeria, the traditional mode of education continued to hold sway. Although occupation varied according to geographical location in Nigeria, boys were taught farming, trading, crafts, fishing, cattle-rearing, wine tapping, blacksmithing and traditional medicine by the men. Girls on the other hand, were taught chores such as cooking, sweeping, weeding the farmlands, decoration of the body, dye production and the likes by their mothers. This was informal education at its best.

The introduction of western education by the missionaries introduced a more formal system of education with classrooms and organized curricula. The colonial government of Nigeria became interested in education after the first World War. They decided to act on the report made by the commissioners of the Phelps-Stokes Fund.\textsuperscript{5} In 1923, the Education Committee of the Conference of Mission Societies in Britain and Ireland submitted a memorandum to the secretary of state of the colonies in Africa. The document stressed among other things, giving the Africans, traditional education. The curriculum suggested for this type of education was quite comprehensive and based on the philosophy underlying a person’s responsibilities in the society. Students in most cases were children who learnt by doing. Ayegboyin talks of colonial authorities’ emphasis on liberal and clerical training as opposed to technical and industrial education.\textsuperscript{6} Students were engaged in participatory education through ceremonies, recitations and demonstrations. At some point, government began to fund the


\textsuperscript{66} ibid.

\textsuperscript{5} Thomas Jones ed. \textit{Education in Africa: A Study of West, South and Equatorial Africa}. New York: Phelps Stokes Fund, 1922, 323.

employment of travelling teachers to supervise the work of teachers in both government and mission schools. One may conclude that the colonial government’s educational policy was geared towards the provision of basic education in which citizens were also taught civic responsibilities. Tertiary education was not given much emphasis.

The 1950s was a decade of revival of the spirit of nationalism and a gradual shift from the colonial premise. Obafemi Awolowo succinctly describes the mindset of the people when he declared that Nigerians could “discharge with impeccable efficiency the ‘function’ of education.” S.O. Awokoya, Minister of Education under Awolowo’s Western Regional government also stated that “educational development is imperative and urgent. It must be treated as a national emergency second only to war. It must move with the momentum of a revolution.” The self-governing Western Region of Nigeria comprising Yorubaland and mid-western Nigeria adopted and implemented a policy of free and compulsory primary education in order to accelerate development in the education sector and to encourage more access to education. SDAs found themselves within this socio-political milieu as they continued their quest for Christian education in Yorubaland. It is of note that SDA schools, like some of other missions had been established before the colonial government’s interest in education by the 1920s.

4.2.2 Origins of SDA Educational Institutions in Yorubaland

The introduction of western education by the SDA church in Yorubaland as a whole did not meet a vacuum. Other Christian missions like the Anglican, Methodist, Baptist, and Catholic were already making some impact. The introduction of SDA primary schools is synonymous with the arrival of Adventist missionary, D.C. Babcock to Nigeria in March, 1914. Babcock established his mission site at Erunmu, twenty-six kilometers northeast of Ibadan, capital of present-day Oyo state. SDA foray into primary education is highlighted thus: “…one of the young men who had come with Babcock from Sierra Leone learned the Yoruba language so quickly that within five months, he...

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9 The Anglicans had made a success of establishing mission schools in Lagos and later Ijebuland towards the end of the 19th century. The effort of the Methodists and Baptists in Ibadan, Abeokuta, Lagos and Ijaye are well documented. Father Borgero of the Catholic mission had also begun a vocational school in Badagry well before the arrival of Babcock to Nigeria in 1914.
opened a school at Erunmu, near Lalupon".10

By December 1914, three schools were already in operation. Samuel Oyeniyi, a son to Baale Oyelese (of Erunmu)11 was an asset to the missionaries. He was a polyglot who spoke the Yoruba, Hausa and English languages proficiently. The young man and another person named Jacob became interpreters and teachers for the missionaries.12 Elder Babcock left Erunmu for Sao, a town in modern-day Kwara state of Nigeria in 1915. He established a village school there immediately. This school developed into the first SDA formal school in 1918 and this was where the early Adventist workers were trained.13 Sao thus became the training school for SDA pastors and teachers. In addition to the formal training received, vocational education such as carpentry, bricklaying, woodwork and painting were taught.14 The first set of SDA workers were trained here. A typical ex-student of the SDA school at Sao was the late Elder S.A. Dare, an Adventist pastor. He effectively combined ministerial duties with building churches, making pulpits and pews free of charge.15

SDA work did not thrive in Sao, particularly because of the strong influence of Islam. Due to this over-arching influence, the colonial administration did not allow the SDA church or any other mission for that matter to build churches or schools within Ilorin municipality itself. This was a major obstacle to Pastor William McClement who had succeeded Babcock as SDA leader in southwestern Nigeria. As a result of this and some other difficulties, the school at Sao collapsed in 1927. All facilities for training the children were transferred to Oke-Bola, Ibadan.

The school at Oke-Bola started under the leadership of Pastor W.T.B. Hyde. He

12 It should be emphasized that the Erunmu (vernacular) schools were informal. Pupils studied in the open under trees. There were no uniforms and classrooms. The schools became avenues for soul-winning for Babcock and his co-workers as well as means for reaching the parents of the pupils. See also D.O. Babalola, Sweet Memories of Our Pioneers, Lagos: Emaphine Reprographics, 2001, 31.
13 SDA missionaries believed that by bringing education to the doorstep of the indigenes, they would be able to train and recruit workers for the SDA mission. This appears to be the motivation for establishing schools in Yorubaland at inception. However, over time, this reason has given way to providing wholistic education to all and sundry.
was assisted by M.O. Obayo and Mr. C.A. Ogunrombi. W.T.B. Hyde commenting on the school said inter alia:

Our Ibadan school is situated inside the old wall… of the largest negro town in Africa. For the first two years of existence, we worked to the goal of a ‘lower middle school’, accepting boys who had passed standard four and taking them through the standard six examination to specialized training as workers.

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17 Ibid.
By 1931, the Oke-Bola school began admitting day-pupils. Twenty-three pupils joined the school at the end of that year, thus bringing total enrollment to forty. Mrs. Hyde taught English and a pupil teacher was engaged to teach the smaller pupils who did not understand English, in the Yoruba language.\(^{18}\) Within a short time, there were many standard six certificate holders who could be engaged in further training in order to get employment as church workers. As a result of this initial success at the school, a teachers’ training college was established at Oke-Bola in 1932. The new college was to give advanced training to the standard six certificate holders.

Shortly after this era, the Western regional government made provision for the employment of traveling teachers and education secretaries for its own schools and those run by the missionaries at the government’s own expense. This was in 1953. Missionary organizations were expected to have at least 200 schools before qualifying for this aid. Adventists as at 1954 had only 30 schools, hence the government allowed for the employment of only one travelling teacher instead of an education secretary for the Mission. Mr. J.A. Oyelakin was appointed as the first indigenous SDA traveling teacher.\(^{19}\) Other teachers who served after Mr. Oyelakin were, Pastor D.T. Agboola, J.O. Oyerinde, S. Majolagbe and D.O.H. Dare.\(^{20}\)

SDA schools were about twenty-nine by the middle of the 1940s. However, they had gone down to nineteen by the first half of the 1950s. This down turn arose as a result of lack of funds to maintain the schools as they were operating without government subsidy. Adventist parents continued to send their children to SDA schools and were ready to bear the extra cost and long distances because they wanted their wards to receive Adventist Christian education.\(^{21}\) Over a period of time, SDA educational practice in Nigeria began to evolve beyond training pupils for denominational service. A practice of holistic education: the training of the physical, mental, social, emotional and spiritual

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19 Some of the schedules of the traveling teachers included inspection of schools, helping and guiding teachers and the writing of inspection reports. The original of the report went to the school concerned, while the second copy went to the headquarters of the Mission. Other assignments they carried out included, checking lesson notes, scheme of work, as well as record and ‘punishment’, and visitors’ books. See D.T. Agboola, *The Seventh-day Adventist Work in Yorubaland*, 105.
20 ibid.
21 The explanation for the phenomenon of the continuity of Adventist schools as opposed to some missionaries schools that died off as a result of paucity of funds to operate was given in an interview, we had with Dr. Dayo Alao, associate professor, and Dean, Faculty of Education and Humanities, Babcock University, Ilisan-Remo on November 29, 2006.Dr. Alao’s father, Pastor Amos Alao withdrew him from the military school at Kaduna and sent him to Adventist Grammar School, Ede in Yorubaland (South-western Nigeria).
aspects of man was evolved to make the graduates useful for employment within the
curch and in the larger society. Many of the primary schools also served as ‘feeders’
into SDA secondary schools where pupils continue to learn within the ambience of
Adventist educational philosophy.

The 1970s were particularly significant for SDA schools and that of other
missions. Government decided to take over all missionary and private schools and
hospitals. This move affected not only primary schools but secondary schools as well.
Agboola identifies three waves of government take-over of these institutions. The first
take-over was in 1970 as an aftermath of the Nigerian civil war.\(^{22}\) The second wave
occurred in 1972 in the defunct Western Region of Nigeria. This was made optional to
those involved and the SDA church opted to retain its schools and institutions. However,
the third wave, which became compulsory was subsequent to the mammoth increase in
workers’ salaries by the Udoji Commission of 1974 -1975. The inability of the private
sector to pay the huge arrears and salaries gave the government the opportunity to take
over the control of these private institutions without compensation to their owners\(^{23}\). The
Adventist church lost all its schools and hospitals not only in Yorubaland but in the
whole of Nigeria. The only SDA tertiary institution, the Adventist College of West Africa
(ACWA) established in 1959, escaped the government hammer by changing its name to
Adventist Seminary of West Africa (ASWA) and modifying its curriculum to ministerial
training only.\(^{24}\) Government take-over of SDA schools in Yorubaland through its Edict 57
of March, 1975 was a major set-back. However, a salutary effect of the move was the
transfer of erstwhile Adventist paid teachers to different parts of Yorubaland, thus
assuring the spread of Adventism within a wider sphere. The church did not continue to
mourn its losses, but waited for the next auspicious time to establish new primary schools
and other institutions.

There was a lull in the establishment of schools following the government take-
over as SDA leaders pondered how best to deliver on the goals of Adventist education
within the prevailing circumstances. Also, the government for some time appeared not to

\(^{22}\) The first wave occurred in 1970 in the old Eastern region of Nigeria comprising of present-day Anambra, Imo, Abia, Enugu, Rivers, Cross-River, Akwa-Ibom and
Balyesa states. SDA primary and secondary schools were taken over in Ahoada and Okpualanga local government territories.
\(^{24}\) ibid., 80.
encourage private participation in the education enterprise. As a result, not much took place in terms of activities until well into the 1990s when new SDA schools began to emerge.

The establishment of SDA teacher training institutions came before that of secondary schools. The development of the primary school at Oke-Bola, Ibadan into a self-supporting institution was a factor. Increase in intakes and the regular payment of schools fees helped the school. This made W.T.B. Hyde to consider s teacher training college. He commented on the financial buoyancy of the primary school thus:

> All this has our school well along the road to being self-supporting and has released funds which has enabled us to commence an Elementary Teacher Training Class of eight boys with a view of obtaining government certificates at the end of the three-year course.  

The new college took off in 1932 at Oke-Bola with Pastor Hyde as its principal. C.A. Bartlett and Mr. Vine were other teachers who worked with him. Seven of the first set of eight students included J.O. Oyelese, J.O. Aderogba, D. Atolagbe, I. Dinneya, J.W. Africanus, W. Charles and Nwankpa. J.O. Oyelese (now late) went on to become a professor of mathematics at the University of Ibadan. The college continued to train teachers not only for Yorubaland but for the SDA mission in Eastern Nigeria. The students also engaged in soul-winning activities within the Ibadan metropolis. By 1938, the school campus had become too small to accommodate the students. Consideration was therefore given to transfer the school to a bigger site. The college was eventually moved to a newly-acquired site at Ihie-Mbasi in present-day Imo state of Nigeria. The SDAs subsequently sent their teachers within Yorubaland to Ihie for training.

It was not until 1955, that a new school, the Adventist Teachers’ Grade III College was opened at Otun-Ekiti under C.A. Bartlett, one of the former teachers at the Oke-Bola school. The school continued to produce teachers mainly for SDA schools for the next nine years. By 1964, the school had produced a surplus of teachers for the Adventist system. The situation was similar to other teachers’ training institutions that had produced excess teachers into the system and this made the government of the Western Region to close it and similarly affected schools the same year. Due to several

petitions by the SDA on the need to re-open the school, the government re-opened the school in January, 1965 only to close it down again after one week.26

The era of SDA secondary education started in 1960 with the establishment of the Adventist Grammar School, Ede. Prior to 1960, SDAs sent their wards to existing government and other mission secondary schools. The decision to establish the school had been taken at a session of the mission in 1952.27 In their quest for a central location, SDA leaders met with the late Dr. John Laoye I, the Timi (traditional chief) of Ede who along with the local community leased 107.8 acres of land to them. The school was opened on February 29, 1960 with the partial completion of two blocks of eight classrooms. Pastor G.M. Ellstrom, president of the West Nigeria Mission of SDAs acted as school head until Mr. Cross, the substantive principal arrived Nigeria from the United States. The latter was assisted by J.A. Onatunde. Mr. Cross’ tenure was short as he had to leave for his home country before the end of the 1960 due to illness. He was succeeded by Cecil Boram. Boram was interested in agriculture having been trained in that line of work. He established a school farm and used the farm produce to feed the kitchen from which the students ate. The “farmer principal” as he was dubbed completed the two block of classrooms earlier mentioned along with a boy’s dormitory, dining hall and a kitchen.28

Boram was succeeded by E.O. Dare in January 1964, the first Nigerian national to hold the position. Dare immediately began to fortify the academic programme by employing teachers and ensuring a rigorous calendar for both students and teachers. The school became a co-educational institution in 1966.

Dayo Alao, a student at the school between 1965 to 1969 explains a typical day in the life of a student to include hall devotion at 5.00a.m. This was followed by cleaning up and breakfast up till 7.45a.m. General assembly worship was done at 8.00a.m. through 8.30a.m. Regular academic classes took place from then till 2.00.p.m. All subjects were compulsory. The rest of the day was shared between lunch, siesta, preparatory classes, labour, sport and hostel worship before students retired to bed at 10.00p.m. There was a

26 Babalola, On Becoming A Conference, 110.
27 The church in session is called a constituency meeting where delegates elected from constituent local churches deliberate tri-aennially, and at the national level every five years. The establishment of the school at Ede is detailed in E.O. Dare, “Detailed notes for the handing over of the Administration of Adventist Grammar School, Ede, January 15, 1964 – August 13, 1975.
28 ibid.
deliberate attempt to integrate the spiritual, mental and physical approaches to education on a daily basis.\textsuperscript{29} Olugbenga Adebawo corroborates Alao’s assertion. He asserts that he is what he is today, due (in part) to the foundational training received at “Ede”.\textsuperscript{30} Elder Dare’s previous stint as a teacher at Government College, Ibadan helped him to manage the school to greater heights. His wife, Madam Sabainah complemented his work as matron of the school clinic and assistant in his marriage and counselling seminars for baptized students. Some of Dare’s teachers included Mr. Adebua, C.O. Adeogun, C.A. Aina, D.T. Agboola, E.O. Atolagbe and Messrs Ogundairo and Adesuyi. Dayo Alao joined the teaching staff much later. He attests to the thoroughness of Dare in reading teachers’ lesson notes and monitoring assignments and lectures. However, the school could not offer Physics as a subject at the School Certificate level until 1974 because of the absence of a Physics laboratory. This affected students who wanted to study medicine at the university level prior to 1974.\textsuperscript{31} The school continued to garner academic laurels and improve its infrastructure. An abrupt stop was put to SDA effort with Edict 5 of 7th March, 1975 with which the Western state of Nigeria government took over the school along with that of other missions. The take-over affected three other SDA secondary schools namely, SDA Grammar School, Ile-Ife, Idi-Ito High School, Erunmu and Ipoti High School, Ipoti-Ekiti. These other schools had been established three years prior to the take-over. The SDAs were distressed over this development especially the loss of the flagship school at Ede. In the case of the schools at Erunmu and Ipoti-Ekiti, they had just been upgraded from secondary modern to grammar schools by the SDAs in 1972.

Three other secondary schools that have been established in Yorubaland included Adventist Secondary School, Ile-Ife (1997), SDA Secondary School, Oke-Ode and SDA Secondary School, Otun-Ekiti.

The school at Oke-Ode, Kwara state is the newest addition so far.\textsuperscript{32} By the 2003/2004 academic year, it had a population of 83 students, eight teachers and five non-teaching

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\textsuperscript{29} Interview with Professor Dayo Alao, 58 (Interview Respondent No. 6), associate professor and Dean, Faculty of Education and Humanities, Babcock University in his office at Ilisan-Remo on 20th November, 2006.

\textsuperscript{30} Interview with Professor Olugbenga O. Adebawo, 52 (Interview Respondent No.13), Director, CESAP, Olabisi Onabanjo University at his house in Ilisan-Remo on 29th December, 2006.

\textsuperscript{31} Interview with Dayo Alao. The issue of the Physics laboratory was enunciated by Professor Adebawo in a separate interview.

\textsuperscript{32} It was established through the effort of Professor and Mrs. J.D. Awoniyi, retired SDA denominational workers. Professor Awoniyi, Th.D., new testament scholar translated the new testament from koine greek to Yoruba for Bibeli Atoka, a project sponsored by the Bible Society of Nigeria. He was a foundation student of Adventist College of West Africa in 1959 and taught at the institution from the early 70s to the 90s before it became Babcock University.
Babcock University High School Students having a Computer Studies Lab Session
The school, like its predecessors impacts on the physical, mental and spiritual aspects of the students’ lives and also serve a vegetarian diet. The students are engaged in physical exercise and labour. They grow their own food for use in the school cafeteria. The secondary school at Lagere, Ile-Ife was established in September 1997 with 105 students. The number shrunk to 17 due to the Ife/Modakeke communal clashes of the early 2000s. The pioneer principal was Elder Isaac Olubode Oyedele. By the 2002/2003 academic session the student population had risen to 884. As at 2004, the population of this co-educational institution stands at 1006.\textsuperscript{35} The preponderance of more non-SDA students at the school was a challenge to the school authorities. This has been resolved by implementing the compulsory chapel attendance for all policy in SDA schools. Tosin Oyedokun won the National Mathematical Awards for the 2000/2001 session.\textsuperscript{36} This was a big achievement for a school that was less than five years old at the time. With the era of increased private participation in education, the SDAs are considering another secondary school at Omu-Aran in present-day Kwara state.

SDAs developed health and medical institutions early in Yorubaland when compared with some other mainline churches. Adventist missionaries developed an interest in “home treatment”, a term often used for the treatment of ailments along with the preaching of the gospel. This culminated in official church interest in medical institutions. The establishment of such institutions and schools went against the grain of colonial government emphasis on training for teaching and clerical positions.\textsuperscript{37}

In 1940, the SDA mission procured a piece of land at Ile-Ife through the assistance of Sir Adesoji Aderemi, the Ooni of Ife (paramount ruler) at the time. The Ooni was later to become the governor of the old Western Region of Nigeria during the era of nationalist and independence politics. The secured land was a 45-acre piece of property on which the church began to build a hospital.\textsuperscript{38} The hospital was formally opened in 1944. By 1948, an additional 60 acre-land was added to what was already on ground. This was when the School of Nursing was started by the hospital matron, Phyllis Crocker.

\begin{footnotesize}
\textsuperscript{33} Principal’s Annual Report for the session 2003/2004 of the SDA School, Oke-Ode.
\textsuperscript{34} Interview with Pastor Femi Oyedele, 42, (Interview Respondent No,3), Education Director, West Nigeria Conference of SDAs in his office on 5th September, 2006.
\textsuperscript{36} ibid.
\textsuperscript{37} Ayegboyin discusses the issue of colonial emphasis on teaching and clerical education thoroughly in “European Colonization: Its Local and Global Effects on the Church in Nigeria. JARS, Vol.17, Dec.,2003, 53.
\textsuperscript{38} Babalola, On Becoming A Conference, 156.
\end{footnotesize}
She was assisted by Letitia Ashley. The School of Midwifery was started within the same hospital complex at Ile-Ife in 1950 by B.M. Turtill. The hospital served as a practical training point. By the end of 1950, they had up to 800 patients on their antenatal clinical records. The nurses and midwives also undertook daily worship services with the patients as well as bible study and distribution of literature.

The hospital and the schools were taken over by the government of Western state of Nigeria on July 1, 1975. It was then designated as part of the teaching hospital complex of the University of Ife (now Obafemi Awolowo University). Guarantees given to the SDAs at take-over included the retention of staff already on the church’s payroll and admitted students, and retention of an SDA chaplain to minister to patients, workers and the students. The arrangement did not last long as the university itself was taken over by the Federal Government of Nigeria by the end of 1975.

The new proprietors did not recognize the concessions granted to the Adventists with regard to the Ife hospital. Pastor J.A. Adeniji, the then president of the West Nigeria Mission of the SDAs summed up the grim reality with the hospital and others that were also taken over from other churches for the hospital complex inter alia thus:

In mid-April (1976), it became clear that the newly constituted Federal Board would have no voluntary agency representation, Methodist, Seventh-day Adventist, or any other. The church no longer had a voice, much less a significant influence in the operation of the so called Seventh-day Adventist hospital.

By 1984, it became clear that the authorities of the Obafemi Awolowo University (OAU) could not cope with the financial burden of running a string of hospitals under the teaching hospital complex paradigm. The Federal Ministry of Health advised them to give up two hospitals out of the number that comprised the hospital complex. Thus SDA hospital, Ile-Ife and Ilesa General Hospital were given to their former owners. OAU was granted a four year tenancy period by the Ife hospital with regard to the nursing and medical students there so they could continue their clinical experience programme.

The hospital and its schools resumed normal operations under the ownership of the SDA church on January 3, 1988. There was a decline in student enrolment at the School of Nursing between 2000 and 2003 due to what appeared to be unending

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39 ibid.
41 The above statement was enunciated in a letter to the Oyo state government by Pastor J.A. Adeniji, D.Litt., demanding compensation for SDA hospital, Ile-Ife.
communal clashes between the Ife and Modakeke people. The main road in front of the hospital at Lagere in Ile-Ife often became a war zone from which gunshots could be heard incessantly. The hospital was spared as it was never invaded, nor the workers, patients and students molested. Prior to the Ife troubles, the nursing school had undergone construction and rehabilitation work between 1993 and 1994. This was at the time Mrs. Vertibelle Awoniyi was the principal. Other teachers of that era included the current principal, Elder Emmanuel Oyedele, Dupe Ololade and Bisi Oyelana. Herbert Giebel, appointed as the Medical Director of the hospital in 2002 runs the Post-graduate Medical Institute founded in 1999. The institute is meant for medical directors (house officers) to receive further training in preparation for consultancy examinations. As at 2004, the school has a little less than ten students. Giebel says that there is a great need for funds to expand the school’s infrastructure and equipment in order to attract more students.42

According to Ezekiel Oyinloye, the administrative committee of the nursing school of which he was a member was dissolved and a new all-encompassing body, Adventist Health International (AHI) Ife was created. AHI, Ife runs the hospital, nursing school and the post-graduate institute. The AHI, Ife is a unit of the country-wide AHI under Akin Obisanya which is affiliated with the worldwide body of the same acronym.

4.2.3 Historical Development of SDA Schools in Remo

4.2.3.1 Primary and Secondary Education in Remo

Unlike other parts of Yorubaland, the establishment of an institution of higher learning in Remo predates the establishment of a primary and secondary school. However, in order to progress from a lower stratum of the educational ladder to a higher we have stepped down chronological dates in order to accomplish the task of examining the historical development of education here. Babcock University Staff School (BUSS) was established as Adventist Seminary Staff School (ASWA Staff School) in 1990.43 Mrs Adeku, a Ghanaian expatriate was the headmistress at the time. The student enrollment was made up of the seminary staff’s children and very few students from the

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42 Interview with Dr. Herbert Giebel, 46, (Interview respondent 10) Director, Post-graduate Medical Institute, Ile-Ife, at SDA headquarters, Maryland, Lagos on 14th December, 2006.

43 Interview with C.I.C. Uchendu, aged 40, (Interview Respondent No. 11), senior tutor, Babcock University Staff School at Ilisan-Remo.
community. By 1998, enrollment had risen to 450 pupils and the school was thriving. School fees stood at N600 per term. Typical of SDA schools, general worship was conducted on Wednesdays and Fridays. The worship sessions of Wednesdays were conducted by the chaplaincy department of the seminary and later the university. Class teachers conducted the spiritual exercises on Fridays to prepare the students for the oncoming Sabbath. School enrollment dipped seriously to about 100 pupils in 1998. This was due to a number of reasons. Firstly, the school fees were doubled in order to meet the operating cost of the school. Many pupils dropped as their parents could not afford the new fees. Secondly, the banning of okada (motorcycle transportation) from entering the campus meant that many parents living in the community could no longer send their wards as the school had no bus at that time. Thirdly and very significantly too, other private schools began to spring up in Ilisan-Remo thereby giving parents a wider range of schools to which they could and did send their children.\(^4^4\)

However with the granting of university status to ASWA in 1999, the school changed its name to Babcock University Staff School. This new status endeared many parents to the school and the number of pupils began to increase. As at 2004, the enrollment has increased to 220. There are fourteen teaching staff and three blocks of nine classrooms. The school is funded through school fees and financial appropriation from the university. There is an active Parents/Teachers association which has provided electronic and other equipment for the day care centre. They have also provided a big photocopier for school use. It is also constructing six modern toilets for the school. However, the school is not without some challenges which include the need for a science laboratory, computers and an assembly hall. There is also the need to raise staff renumeration to a standard comparable to their peers in similar establishments. Uchendu believes that these issues will be addressed by the university community as the school does not enjoy government funding.\(^4^5\)

Presently, two new and fledging SDA primary schools are within the Ilisan community and Sagamu which are affiliated to Babcock University Staff School with a combined enrollment of 100 pupils.

As a result of this negative experience of the taking over of the school at Ede,\(^4^4\)\(^\text{ibid.}\)\(^4^5\)\(^\text{ibid.}\)
there was a lull in the establishment of secondary schools until other events unfolded. The annulment of the June 12, 1993, presidential election and subsequent paralyzing strike under the Abacha military regime in 1994 led to the birth of a new SDA secondary school at Ilisan-Remo. Children of the staff of the Adventist Seminary of West Africa (ASWA) who had to stay at home as a result of the strike were organized into coaching classes by the then seminary pastor, J.A. Kayode Makinde. These set of classes evolved into the ASWA High School which opened its doors on January, 3, 1995. Olu Efuntade, a veteran educationist was made the principal. The school has grown with 2004 statistics of a little below 500 students, 18 classrooms, standard science laboratories, bookstore and administrative offices. The school changed its name to Babcock University High School following the granting of a university charter to ASWA in 1999.

In August 2004, eight expatriates from the United States conducted an international workshop for the academic staff in order to improve their effectiveness on the job. This was a highly successful programme that motivated the staff and attracted resources such as books and other instructional materials from donors in the United States to the school. Teachers are also allowed to attend external seminars and professional workshops. In the words of T.A. Adetayo:

> The school is doing fine [sic] academically. In external examinations, most of our students have 100% in all their subjects with nothing less than 65% in English language and mathematics. Graduates in various institutions of higher learning and professionals in various fields are products of this great school.

Over a period of time, SDA philosophy of education has been subsumed in the paradigm: integration of faith and learning, a concept emphasizing the metaphysical

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47 Interview with Elder T.A. Adetayo, 44, (interview Respondent No.5) principal, Babcock University High School in his office at Ilisan-Remo on 20th November, 2006.

foundations of Adventist approach to education. The instructional method, daily
devotions and special spiritual emphasis are maintained by including these in the
academic schedule. Evolution and Creationism are taught side by side in the classroom
and students are encouraged to have a faith-based approach to life.49 Students also learn
trades such as plumbing, farming, and carpentry and one of these is compulsory. This is
done on Thursdays. A vegetarian or meatless diet is served in the dining hall for boarders.
It is believed that this entrée promotes good health as food rich in animal or saturated fat is
jettisoned for plant or polyunsaturated fat. The ingestion of the latter is said to promote
good cardiac health as the blood vessels are not clogged with cholesterol to impair flow
of blood. Also the incidence of cancers and other debilitating diseases are reduced when
the diet is combined with regular exercise.

49 Interview with Elder T.A. Adetayo.
4.2.3.2 Tertiary education in Remo

Adventist foray into tertiary education in Remo can be traced as far back as 1954. At the General Conference session of that year, D.V. Cowin who was then the education secretary of the West African Union Mission of SDAs appealed for the establishment of a post-secondary school in West Africa. Another church leader, Roger Coon, also argued passionately for such an institution that would serve the needs of SDA youth in the West African nations that were just about to attain political independence from Britain.\(^50\) Jesse O. Gibson, president, West African Union Mission\(^51\) called a meeting and charged the leaders to look for a central locale which in practical terms had to be either in Ghana or Western Nigeria.\(^52\) Both Ghana and Nigeria wanted the proposed college to be located within their own territories. Some of the conditions attached to the site of the proposed university had to do with having enough acreage of land, availability of potable water and access to the public electricity grid. The property was to be located not too far from large cities.

In August 1957, Gordon M. Ellstrom, president of the West Nigeria Mission and Roger W. Coon, director of the Voice of Prophecy Bible Correspondence School, both headquartered at Oke-Bola, Ibadan went on a search of a suitable property for the school. They found a piece land at Ijebu-Ode but the find was soon discountenanced as it was not located near a power grid. The missionaries eventually ended up at Ilisan-Remo, at that time a village of approximately 2000 people. They discovered a 370-acre farmland belonging to 14 local families. The land was fertile and had potable water. It was close to public electricity and the town had a newly paved road close to the land.\(^53\)

The two pastors promptly reported their find to Howard J. Welch who had by then assumed the presidency of the West African Union Mission. There was an initial unwillingness by Oba Green-Adebo, the Olofin of Ilisan and his people to release the land to the SDAs due to pressure from some chiefs who belonged to some other denominations that were already in the town. Chief J.S.K. Osibodu, and his assistant, Samuel Olatunji Adebawo became instrumental in persuading the Oba (paramount or

\(^51\) The Union Mission territory comprised of Liberia, Sierra Leone, Cote D’ivoire, Ghana, Togo, Benin and Nigeria.
\(^52\) D.O. Babalola, *The Compass*, 29.
natural ruler) to have a rethink and give the land to the Adventists. He was made to understand that the presence of a university would bring progress and development to the town.\(^{54}\) Thus the 14 land-owning families leased the property for a nominal annual rent of one shilling per acre for the first 20 years of a 99-year lease period. The rental fee was to be adjusted after the first 20 years.\(^{55}\)

The foundation laying ceremony of the Adventist College of West Africa (ACWA) took place on September 17, 1959. Dignitaries at the occasion included Oba I.O. Green-Adebo, the Honourable Ayodele Okusaga, minister of education of the Western Region government, Grover C. Winslow, pioneering president of the college, H.J. Welch, J.A. Adeogun and J.M.A. Adeoye.\(^{56}\) The academic programme of the new college was patterned after that of American universities. It offered a three-year diploma and began to confer its own Bachelor’s degrees in 1966. The first students of the college were seven, namely, Joel D. Awoniyi, (who later became a professor of New Testament), Benjamin Ofere, Daniel Magaji, David Izima, James Okwandu, Isaac Nwaobia and Luke Anosike (who later became the Registrar of the school). The school continued to thrive until the Nigerian civil war when enrolment dropped to about 15.\(^{57}\) From inception the school was managed by the higher church organization to the West African Union, the Northern Europe West Africa Division with headquarters at St Albans, England. It gave generous financial appropriations annually for the running of the college. The administration of Dr. Percy Paul (1971 – 1975), provided a giant water tank to the school in addition to extending the school bakery and building an ultra modern library complex.\(^{58}\) The bakery produced whole wheat bread, peanut butter and granola (breakfast cereal) that served the cafeteria and were sold in departmental stores such as the defunct Kingsway as far as Ibadan and Lagos.\(^{59}\)

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\(^{54}\) Interview with Pastor S.O. Adebawo (retired), 80 (interview respondent no.12) on December 18, 2006 at his country home at Ilisan-Remo. Pastor Adebawo stated that Chief Osibodu was a personal friend to Obe Green-Adebo and was able to convince him of the salutary effect of the presence of a university in the community. Pastor Adebawo, himself later converted from Methodism to Seventh-day Adventism. He attended the Adventist College of West Africa and became an SDA minister for almost 30 years until his retirement. He is the first son of Ilisan-Remo to be ordained into SDA ministry.


\(^{56}\) Roger W. Coon, 14.

\(^{57}\) Interview with Elder P.O. Ogunsanya (retired secretary to ACWA/ASWA presidents, 1967-1992), 75,(interview respondent no.4) on November 9, 2006 on the campus of Babcock University, Ilisan-Remo. Elder Ogunsanya served as secretary to the following college presidents: Howard J. Welch, Jan Paulsen (Acting), Dr. Berkeley, Percy Paul, Julius Korgan, Roland McKenzie and Adekunle A. Alalade.

\(^{58}\) ibid.

\(^{59}\) ibid.
ACWA graduates were only able to work without discrimination with their certificates within the church system. It was during the administration of Dr. Paul that an affiliation pact was signed with Andrews University (SDA university established in 1874). Negotiations with Andrews had been started by his predecessor, Dr Stuart Berkeley. The five-page document detailed the university’s academic suzerainty over ACWA programmes leading to the award of Bachelor’s degrees in Theology, Religion, Business Administration and Biology. These were combined with minors in English, History, Health Science, Business administration, Biology and Secretarial Science.

Dignitaries at the affiliation signing ceremony on ACWA campus were Oba J. Onasoga, the Olofin of Ilisan, Richard Hammill, president of Andrews University, Joseph G. Smoot, vice-president, Academic Administration, Percy Paul, college president, and Ilisan chiefs among others.60 The affiliation led to the strengthening of the academic team by the way of recruiting competent lecturers, Some of them included Dr. Courard, Venice Clausen, Walden, Elfreida Matejisk, Sylvanus Anuligo, Kofi Owusu-mens, Winston Craig, David Ekkens, J.D. Awoniyi, J.J. Nortey, C. Clausen, M.E. Dorland, C.S. Willis and D.T. Agboola among others. The affiliation opened a new vista to the graduates of the school as they now participated in the National Youth Service Corps (NYSC) with their Andrews degrees. They continued to participate until 1982 when they started receiving exemption letters from the scheme.

It is necessary at this point to delve into the history of the school’s relationship with government over the years. Pioneer president, Grover Winslow wrote a letter to the Western regional government on September 16, 1960. He said inter alia:

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60 D.O. Babalola, The Compass, 54.
Further to our conversation on this subject with the Honourable Minister and his permanent secretary, earlier today, we wish to make a formal application for permission to offer an undergraduate degree program in Business Administration and Secretarial Science, commencing with the 1960-61, academic year if possible.  

In the same letter, he mentioned that “our degree program” in Theology is not in question at this time. It is obvious from the above that the church was focused on training people not only for church work but for employment in the larger society. Newspaper reports in Nigeria began to tell the public about a new “private university” that had emerged at Ilisan-Remo. This created some sympathy with the public and made the Premier of the Western Region, Chief Obafemi Awolowo to visit the college. This he did on January 27, 1961. Awolowo had this to say on ACWA campus that day:

As a politician, the object of my daily vocational pursuit is politics. But the forum on which I speak this afternoon, is that of an institution of higher learning (emphasis mine), sponsored by one of the famous Christian organizations in the world. I thought therefore, that it might be appropriate from the point of view of myself and yourselves, for me to address you on ‘Politics and Religion’.  

By this address, it appeared that the Right Honourable Chief Obafemi Awolowo had given a tacit support to the institution. However, the reply to Winslow’s letter of the previous year came in April 1961 and had a qualified kind of approval:

Whereas higher educational institutions have to satisfy rigorous conditions of staffing, accommodation and equipment, such conditions do not apply to purely religious institutions. In view of the above, I am to say that as yours is an institution devoted to the training of pastors, you require no permission or approval. Should you wish to change the character of the institution or widen its scope, it will become necessary for the requirements of section 39 of our Educational Law to be satisfied.  

Government seemed to be urging the school authorities to concentrate on the training of church workers for which they did not need any special permission. What the school authorities wanted was to establish a degree awarding American-fashioned liberal arts college.

Undaunted, Winslow wrote another letter to Professor Sanya Dojo Onabamiro, the regional minister of education indicating the willingness of the school to affiliate with

62 ibid.
63 The Awolowo address is taken from a pamphlet, Professor Joel Dada Awoniyi, History of ACWA, 1.
64 Permanent Secretary, “Application for Permission to establish a new Private Educational Institution”, letter dated April 7, 1961.
any institution of higher learning in Nigeria, if possible. This was the situation until the Andrews affiliation in 1975. Application for this affiliation had been made with government as far back as 1972. The National Universities Commission’s reply was terse:

I have, however to mention that your application to upgrade the Adventist College of West Africa to the status of a university has been deferred by the current interim National Universities Commission, a new body will be appointed under the terms of a Decree to be published soon.  

As mentioned earlier, the affiliation did take place in 1975 and this gave ASWA graduates a new lease of life for the next seven years.

ACWA (later changed to ASWA) practised holistic education along with other SDA educational institutions. The school conducted evangelistic crusades within its environs and established and funded the building of churches among which are Sagamu and Ilisan No. 1 churches. Pastor Samuel Adebawo was appointed pastor of Sagamu church in 1968. Theology students used the crusades and internship in surrounding churches as part of applied theology courses. A work/study programme was put in place in order to allow willing students to earn their school fees while actually registered for the school year. The programme enabled indigent students to work in offices and the various industries of the college to sustain themselves through skills brought from home or acquired while on campus. Some of the skills learnt while undertaking compulsory vocational courses included, Farming, Baking and Carpentry.

The year 1975 witnessed a wave of take-over of mission schools and institutions by the military government. J.A. Adeniji, West Nigeria Mission president in the 70s stated that “there were newspaper releases asking for government take-over of the Seminary itself.” There was palpable fear that the school could be acquired, and without compensation too. The College Board met and took a decision to change the status of the school in order to escape the government hammer. It was not surprising therefore that Caleb O. Adeogun, in his capacity as vice-chairman of the college board wrote to the government thus:

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67 National Universities Commission, “Application by the Seventh-day Adventist Mission to Improve and Expand the Adventist College of West Africa to a theological Seminary and a University, December 18, 1972.
68 Interview with Elder P.O. Ogunsanya
69 J.A. Adeniji, letter to the Alajisan of Ilisan, July 13, 1980
In order to better reflect the purpose and function of the Adventist College of West Africa, the Board of Governors of this institution, has taken action to change its name to Adventist Seminary of West Africa. We are therefore informing your ministry of our intention to publish this change of name of the institution in the dailies by 15th December, 1975. 

Privately, SDA leaders felt and hoped that government would not want to take over a seminary. The Adventist Seminary of West Africa (ASWA), as it now came to be known dropped the majors in Business Administration and Biology and restricted itself to Theology and Religion in line with its new status. This affected all its students some of whom were from other West African countries as they had to comply and restrict themselves to the only two majors that were now available.

According to Agboola, ASWA experienced its most critical moment during a student crisis under the presidency of Roland Mckenzie in 1983. The episode was so serious that Mckenzie himself and most of the expatriates asked for permanent return to the United States. ASWA emerged from the trauma of the first ever students’ unrest with the appointment of Adekunle A. Alalade as the first Nigerian to head the seminary. 

Alalade’s long tenure as seminary president (1983 – 1999) before he became Babcock University Vice-Chancellor witnessed infrastructural expansion and new projects. He completed the married students’ quarters and enlarged the seminary grocery, farm and poultry. He established a computer centre and was instrumental in the establishment of the Ellen G. White Research Centre.

In June 1988 the Africa-Indian Ocean division (AID) of the church which later had its nomenclature changed to West Central Africa Division prompted the board of governors of the seminary to introduce the Andrews University extension class of M.A. (Pastoral Ministry). These postgraduate studies soon developed to include resident programmes in Religion and Religious Education. ASWA did not give up its age-long desire to produce graduates for the wider society. This would fulfill the goals of SDA education and attract more students to the school. As the school was talking with the University of Ibadan for a prospective affiliation agreement, J.A. Kayode Makinde, the

72 ibid. Professor Adekunle Alalade headed the Seminary as president from 1983 to 1999 when the school became Babcock University and he subsequently became the pioneer Vice-Chancellor. He retired in 2006.
73 D.O. Babalola, The Compass, 270.
Seminary vice-president for Academic Administration and his team were asked to prepare an academic brief for the establishment of a private university. Consequent upon the submission of the document, the National Universities’ Commission paid a verification visit to ASWA in 1995. Their report was passed to the Etsu Nupe Commission on Tertiary Education led by Alhaji Ibrahim Ndayako. The Commission made a positive recommendation to General Sanni Abacha’s government. Several visits were made to Abuja by ASWA officials with respect to financial guarantees for the proposed university and other requirements. About the same time the seminary authorities were informed that the Committee of Provosts and Deans (COPD) of the University of Ibadan had forwarded a favourable recommendation for an affiliation agreement between the two institutions to its university senate.

On April 29, 1999, the Nigeria Television (NTA) network news announced that ASWA was among the first set of universities granted a charter to operate under the name, Babcock University. On receipt of the certificate on May 10, 1999, plans were afoot to inaugurate the new university. This was done on June 17, 1999 on ASWA campus at Ilisan-Remo. Professor Jan Paulsen SDA leader worldwide who had worked at the institution in the 60s became the Visitor to the university while Dr J.A, Ola, SDA national leader, became the Pro-Chancellor. Other officers included, Adekunle Alalade, Vice-Chancellor, and J.A. Kayode Makinde as the Deputy Vice Chancellor. Another office of Deputy Vice-Chancellor (Management Services) was later created with the appointment of Chimezie Omeonu while Makinde became Deputy Vice-Chancellor (Academic).

At inception, the new university’s programme of action was based on SDA philosophy of education with a view to meet the goal of excellence in a faith based institution. Seth Laryea, an alumnus of ASWA and president of Valley View University in Ghana explains this paradigm as that of percolating every aspect of university life with religious values in order to produce graduates who are academic and moral giants as opposed to the production of academic giants and moral dwarfs.

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74 Adekunle A. Alalade, Inaugural address delivered at the occasion of the Babcock University Inauguration, June 17, 1999, 2.
75 Interview with Prof. Seth Laryea, 53, (interview respondent No,1,) President, Valley View University in his office on the university campus at Oyibi, Dodowa Road, Accra, Ghana on August 10, 2006. Achieving SDA educational goal at Valley View has led him to collaborate with the German Ministry of Environment for the production of bio-diesel on campus as well as the conversion of all fecal matter on campus to gas which is used by the cafeteria for cooking. They were done
started with three faculties, namely, Education and Humanities, Management and Social Sciences, and Science and Technology with a total of 26 academic offerings. All former seminary students were absorbed. Student enrolment at inception in 1999 stood at 350. This has now increased to almost 4000 as at 2004. School fees generated annually was close to one billion naira. According to H.B. Smith, there has been massive infrastructural development since 1999 with new residence halls for male and female students, lecture halls, office space, mini water works and a stadium under construction. He says that “anybody who visited ASWA a couple of years back would be amazed at the level of development by 2004”. Ninety per cent of the projects are funded from school fees. Appropriation from the higher supervising organization, the West Central Africa division headquartered at Abidjan is less than five per cent of the school’s budget.

There are strains on the physical infrastructure due to a leap in enrollment figures as stated by Omeonu. The Board of Trustees is making concerted effort to expand the facilities and also to regulate admissions by not exceeding 1500 intakes annually. The ratio of SDA students to non-SDAs is about 1:3. In order to maintain the spiritual ambience envisaged by the church, in-coming students sign a good behavior form, attend compulsory chapel services while teachers endeavour to model good behavior before the wards in their charge. The spiritual tone of the campus is being improved upon with the recruitment of additional pastoral staff. Anti-social and deviant behavior have been known to have been met with stiff sanctions. There are plans for more workshops for the pastors and providing resources for the effective discharge of their responsibilities. On the academic front, lecturers attend annual colloquiums, retreats, local and international seminars as well as workshops and conferences to update their knowledge. Lecturers are free of charge to the university and according to the German government, the first of its type in any university in Africa. This writer met the engineers and saw the projects firsthand.

76 Interview with Pastor H.B. Smith, 56 (interview respondent no.15) President, South-West Nigeria Conference of SDA and Babcock University Board of Trustees member since 2001 in his hotel room at Awabat Hotel, Sagamu on January 16, 2006 just after the completion of the inaugural board session for 2007.

77 Interview with Professor. C.A. Omeonu ,45 (interview respondent no. 16) Deputy Vice-Chancellor (Academic Administration), Babcock University in his office at Iliisan-Remo on January, 16, 2007. Omeonu was DVC (Administration) from the inception of the university till March 2006.
encouraged and sponsored to go for advanced degrees and international seminars and conferences in order to improve their productivity.\textsuperscript{78}

The integration of faith and learning permeated university life. The application of the concept is a deliberate and systematic process of approaching the entire educational enterprise from a biblical perspective. In an SDA setting, the aim is to ensure that students under Christian teachers would have fully internalized biblical values and had a view of knowledge, life and destiny that is Bible based, Christ-centred, service oriented and kingdom directed.\textsuperscript{79} The classroom aspect involves an integrated approach that involves the merging of the biblical point of view of teaching and learning with the understanding of relevant subject matter to achieve the SDA objectives of education as discussed earlier.

Industries in the school include the bakery, water factory, the farm and the bookshop. The bakery produces bread and confectionery which are sold within the campus and in departmental stores in southwestern Nigeria. Bottled water and “pure water” are produced in the water factory while farm produce and poultry products are marketed by the farm. All work centres have a sizeable number of paid student workers on site in addition to offices, laboratories and the main library.

As at 1993, the seminary had graduated 900 men and women since the first graduation of seven students in 1962 and registered 5000 students between 1959 and 1993.\textsuperscript{80} The geometric progression in student enrollment and graduation statistics in the BU years is noteworthy. The first convocation as BU tagged the Alpha convocation in 2003 alone showed a total of 462 students graduating. Comparison between the last decade of ASWA graduations and the Babcock convocations of 2003 and 2004 are illustrated next:

\textsuperscript{78} ibid.
\textsuperscript{80} Africa-Indian Ocean Division of the SDA Church, Our First Million. Accra: Advent Press, 1993., 62.
Alalade, a former president of ASWA attest to the fact that ASWA graduates continued to excel not only in church work, but also in the private sector in Nigeria and in other West African countries. He says that such men and women have “tasted from its spring of learning, having been inspired into deeper draughts” of knowledge. 81 The situation holds true of graduates of Babcock University some of who serve with government, oil companies and other private sector business concerns. 82

Major challenges facing BU as at 2004 include making education affordable to the average SDA student and also increase Adventist presence in the student body. The university has set up the Heritage award through which only SDA students receive about 33% rebate on school fees. Plans are also afoot to reduce dependence on school fees by

81ibid.
82Interview with Mrs O.I. Adesegun (interview respondent no. 22), 17th January, 2007.
reaching out to donors and partners locally and internationally. As noted earlier, there are strains on infrastructure due to increase in the number of admissions and the introduction of new courses. There is need to expand the financial base to provide more hostels, classrooms and lecture theaters. Water and power supply facilities need to be expanded to meet the ever growing needs of students and staff.

There are plans to introduce a Faculty of Law and College of Medicine as well as a post-graduate school to expand the academic offerings currently available. It is expected that these projects would be implemented in phases in order to foster a systematic development pattern in line with the university master plan. Other challenges include making the students’ association more responsive to the needs of the students and be less controlled by the school authorities. As at present, the academic staff do not belong to ASUU just as the non-academic members of staff do not belong to SSANU, NASU or similar unions. They do not have a union or strong association to air their views and make suggestions for improvement of the running of the university and achieve collective bargaining.

4.3 Conclusion

SDA foray into the educational arena in Yorubaland did not meet a vacuum. Other missions were already thriving in that sphere. The origin of SDA work can be traced to the establishment of the vernacular schools at Erunmu. Work in Remo began with the establishment of ACWA in 1959 with seven students. From this humble beginning, three primary schools, one secondary school and a full fledged university were established in Remo. The influence of these institutions were felt far and wide. However, there are tough challenges to be addressed to make the education offered by the SDAs more effective.
CHAPTER FIVE
ROLE AND COMPONENTS OF CHRISTIAN EDUCATION IN THE
SEVENTH-DAY ADVENTIST CHURCH IN REMO

5.0 Introduction

Christian education as practiced by the SDA church in Remo is based on what they term holistic education in which the spiritual, social, and physical dimensions of training are added to the cognitive and affective aspects of learning. The role of SDA education is spelt out and their teachings on Creationism, Vegetarianism, Physical fitness and work/study and are implemented particularly at the higher levels of education. They form the bedrock of Christian education of the Adventist hue. Some of these components of education are peculiar to the SDA and therefore worthy of our examination.

5.1 The Role of SDA Schools, Colleges and Universities

The Adventist church recognizes three agencies of education, namely, the Home, the Church and SDA schools, colleges and universities. SDAs assert that the home is society’s basic educational agency. Parents as the first and most influential teachers have the responsibility to inculcate Godly values in their wards. The familial setting shapes the values, attitudes and worldview of the young. Therefore, parents are to use the opportunity of the home to train their children to fear God. The home in which members are polite and courteous Christians exert a far-reaching influence for good. SDAs believe that education centered in the familial setting during the time of the bible patriarchs. In the family, with parents as instructors, the child is to learn lessons of respect, obedience, reverence and self-control. Parents are not expected to permit business cares, worldly customs and maxims and fashion to occupy them at the expense of their children’s

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1 Working Policy, 176.
The local church as an agent of education also has a major role to play in the educational enterprise. The church as a community of faith provides an atmosphere of acceptance and love which develops a personal faith in Jesus Christ and a growing understanding of the Word of God. This understanding includes both an intellectual aspect and a life in harmony with God’s will. It is the home school that prepares boys and girls to attend the church school. Diligent, faithful instruction in the home is the best preparation that children can receive for school life. The church school in the SDA setting is principally the Sabbath School. This is divided into both Adult and Junior divisions. The junior division is further divided into Cradle Roll (Ages 0–5), Kindergarten (Ages 6–12), and Earliteens (Ages 12–15). Apart from bible studies suitable for the various age groups, arts and crafts, science, nature study and music are taught, using visual aids where appropriate. This is in tandem with the Montessori approach which encourages children to learn through exploration and sensory experience.

All levels of SDA schooling as the third agent build on the foundation of the first two, namely the home and the church. In the school, the christian teacher is to function in the classroom as God’s minister in the plan of salvation regardless of the subject he teaches. He is to model the Christian graces by living a morally upright life. Issues like sexual harassment and examination malpractices on the part of the teacher are not expected to come into play. For instance, pre-marital and extra-marital sex is sanctioned at Babcock University for both staff and students. Teachers may only have a romantic relationship with students where there is a formal engagement leading to marriage. Students caught cheating in examinations are rusticated for one year as first offenders and are dismissed at a repeat infraction. The formal and the informal curricula help students to reach their potential for spiritual, mental, physical, social and vocational development.

There are eight key components of the SDA school system worthy of note. First, there is the student. He is seen from the Christian perspective as a child of God. The Christian educator is able to understand the conflict taking place within each person and realizing the need to restore the image of God in the student and sets about doing the task using Christian methodologies. The student is therefore the primary focus of the entire educational effort and should be loved, accepted, and encouraged to reach his full
potential. On his part, he (the student) is expected to obey the school’s code of conduct in dressing and deportment, attend lectures regularly and participate in the spiritual exercises of his institution. Student outcomes constitute a major guiding criterion in assessing the health and effectiveness of the school. Secondly, the teacher holds a pride of place within SDA educational effort. Ideally, the teacher should be both a committed Adventist Christian and an exemplary role model of the Christian graces and professional competencies.\(^2\) The teacher’s task is very challenging and demanding while at the same time rewarding. It is a special work that takes wholehearted commitment for success to be achieved. The ecclesiastical approach sees the role of the teacher as that of a spiritual leader as well as an intellectual disciplinarian.

Thirdly, the knowledge being taught is grounded in faith in a certain set of presuppositions or worldview. SDA cosmology recognizes both a supernatural as well as a natural order. There is an underlying acceptance of the metaphysical aspect of the cosmos by them. True knowledge, to SDAs, is therefore, more than intellectual or scientific knowledge. It encompasses cognitive, experiential, emotional, relational, intuitive and spiritual dimensions.\(^3\) This position is in line with the thinking of educators like Pestalozzi, Steiner, Montessori and Dewey. The fourth component is the curriculum. This includes the courses offered for study by an educational institution. The curriculum cannot be an adaptation of the secular curriculum but one that is grounded on a Christian set of presuppositions as noted above. It is to promote academic excellence and should include a core of general studies needed for responsible citizenship in a given culture along with spiritual insights that inform Christian living and build community. A balanced, integrated curriculum addresses major developmental needs in the intellectual, spiritual, physical, social, emotional and vocational dimensions. All areas of study are examined from the perspective of the biblical worldview. Apart from intellectual and spiritual instructions, vocational courses in agriculture, mechanics, wood-working, home economics, baking, typing, computer appreciation and similar subjects are taught in SDA schools, particularly at secondary and tertiary levels.

The fifth component is the instructional programme. The instruction given in the

\(^2\) ibid., 177.
classroom emphasizes true knowledge, purposefully integrating faith and learning. The rigours of scientific inquiry are taught side by side with the bible. Thus, the theory of evolution is juxtaposed with the biblical account of creation in SDA classrooms. Prayers are said at the beginning of each lecture regardless of the discipline. The instructional methodology actively engages the needs and ability of each student, giving opportunity to put what is learned into practice.\(^4\)

Discipline is also emphasized as a component of SDA education. This term is not synonymous with punishment, rather, it is the development of self-control in the student. Although the student is asked to subscribe to a code of conduct on entry into an SDA school, his will and intelligence are engaged with the aim of restoring him in the image of God. The Chaplaincy Department of each school, working hand in hand with the Guidance and Counselling Unit are expected to work closely with students and counsel with them. The Disciplinary Committee is only brought in when there is a serious infraction of the rules and regulations of the school. Closely allied to this component of education is the school life. A blended emphasis of worship, study, labour, recreation and relationships are emphasized. The campus community is to be pervaded by joyful spirituality, a spirit of cooperation, and respect for the diversity of individuals and cultures. Students are taught how to dress and comport themselves in academic and social situations. Dresses for lectures and social events are prescribed and etiquette is taught in order to maintain dignity and decorum and develop the students into ladies and gentlemen.

Finally, assessment is a key component for the any school that subscribes to the SDA philosophy of education. Such evidence is found in the curriculum, teaching and learning activities, the testimonials of students, graduates, employees and community at large. The SDAs have the Adventist Accrediting Association (AAA) which is a worldwide academic auditing body that assesses SDA tertiary institutions on a yearly basis. Feedback is also encouraged from employers of labour who engage graduates of Adventist educational institutions. The schools also subscribe to accrediting bodies within their locality.

\(^4\) Ibid.
5.2 Spiritual Education

The SDA approach to education is based on the Bible, the word of God. It is a distinctive and unique approach to reality, truth and value. Much of SDA educational thought is derived from Ellen G. White. She was born near Gorham, Maine, USA on November 26, 1827 to Robert and Eunice Harmon with a twin sister, Elizabeth. An accident at age 9 put paid to her formal education while she was still in elementary school. She was part of the Millerite movement, a group that was expecting the second coming of Christ in 1844 in North America. After the Great Disappointment, she and a few others began in-depth bible studies. She received her first vision at age 17 and thereafter became a leader and spiritual advisor to the SDA church. Ellen White was one of the co-founders of the SDA church at Battle Creek, Michigan, USA in 1860. As an author, she wrote 25 million words out of which 100 books have been published. She is recorded as the most translated woman in history and the most translated American writer of either sex. With regards to true education, she has this to say:

Our ideas of education take too narrow and too low a range. There is need for a broader scope, a higher aim. True education means more than the perusal of a certain course of study.... It is the harmonious development of the physical, the mental, and spiritual powers.

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6 ibid., 160 -161.
7 D.O. Babalola, The Compass, 200.
The researcher (right) with Dr. Seth Laryea, President, Valley View University, Czib, Ghana
It is therefore not surprising that the SDA emphasizes the teachings of the Bible and the inculcation of spiritual and ethical values in all of her educational institutions. At Babcock University, its flagship institution in Remo, there is compulsory residence hall and chapel worship irrespective of religious affiliation. In addition to this, students of other denominations or religious persuasion are still allowed at fixed times (like Sunday) to go and worship in their own peculiar manner without let or hindrance. In our questionnaire deployment only 28% of respondents agree that compulsory hall and chapel worship is right. This is fully discussed under our data assessment in Chapter six.

All students irrespective of discipline are required to register for and take the course, Life and Teachings of Christ. This is to enable them get acquainted with the teachings and person of Christ. Faculty (lecturers) and staff and students are expected to model Christian decorum in behaviour, dressing and conversation. A dress code is strictly implemented and students stand to be penalized when in breach of this. The Chaplaincy unit, Guidance and Counselling department and the office of the University pastor and the Hall Deans mentor the students and have personal relationships with them with a view to inculcating moral and spiritual values in them. Prayers are offered at the beginning of each lecture. Creationism is taught side by side with the evolution theory. The idea that humans were created in the image of God (though fallen) is expected to make the students to value themselves and work toward God’s ideal for their lives.

The Adventist Youth Society (AYS) and the Nigeria Association of Adventist Students (NAAS) play some role in the spiritual tone of the university. The AYS was founded in the United States in the late 1890s by Luther Warren and Harry Fenner. They were SDA youth who felt the need to establish a youth organization that was called the Missionary Volunteers (MV). The name was changed to AYS almost a century later to reflect its expanded role and activities. The MV was set up to take care of the youth and engender spiritual fellowship and interest among them. The society whose aim is to “preach the advent message to all the world in this generation” became part of the department of Youth and Education of the world church and today has affiliates at all

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9 Interview with Dr. J.M.A. Oyinloye (Interview Respondent 27).
10 Interview with Dr. Dele Olaore, 44, (Interview Respondent 30) Babcock University Church pastor on January 23, 2007 in his office at Babcock University, Ijan-Remo.
local SDA churches on the globe. It is divided into pathfinders (youth below age 16) and senior youth (from age 16 and above). Youth activities and programmes as well as progressive classes (where Bible doctrines, arts and crafts, volunteer work, endurance tests and aerobic skills are taught) are held weekly on Babcock university campus as it happens elsewhere. Friday evenings are for social and spiritual programmes while Sabbath (Saturday) afternoons are for the progressive classes. Senior youth are taught social and leadership skills in addition to bible doctrines and denominational history. What makes the difference at Babcock is that non-SDAs have the opportunity to join the organization and some do participate in the programmes.

The Nigeria Association of Adventist Students (NAAS) was born in 1982 at the Youth Camp held at St. Andrews College, Oyo. The camp was put together and directed by Pastor J.A. Ola, then youth director, for the old West Nigeria Mission. Youth in public tertiary institutions at the time did not feel comfortable joining the AYS with its compulsory uniforms (akin to that of the Boys Scouts and Girls Guides) as they believed this would be incompatible with their campus life. NAAS was a compromise arrangement to reach this cadre of Adventist youth and cater for their needs on campus. It was and still is to foster and conduct Sabbath worship on campuses with Adventist students. Other duties include conducting public evangelism, catering for the social needs of SDA singles and conducting an annual convention to bring all SDA students in tertiary institutions in Nigeria together. As at December, 2004, the association is under the chaplaincy unit of the Youth and Education department of the Nigeria Union Mission of Seventh-day Adventists with headquarters at Maryland, Lagos.

The task of NAAS at Babcock University is made onerous because of the preponderance of non-SDA students over Adventists; (see figure 6 on next page).

12 ibid. The old West Nigeria Mission was the SDA administrative unit for Yorubaland up to the old Kwara state with headquarters at Ibadan. It was later split into the West Nigeria Conference and the South West Nigeria Conference with headquarters at Ibadan and Akure, respectively.
13 ibid.
The task of evangelizing non-SDA students is made much more onerous, especially among those students that have a tendency towards deviant and anti-social behaviour.\textsuperscript{14} NAAS, the association of Adventist students’ effort at proselytizing has met with little success. The paradox of being a minority in their own university is not lost on them.

5.3 Vegetarianism and Physical Fitness

SDAs believe that the original diet given to man by God in the garden of Eden was a meatless diet consisting of nuts, grains, fruits and vegetables (Gen.1:29 -30) It was not until the great flood that God permitted meat (Gen.9:3,4). It seems that with the introduction of meat, the ages of the patriarchs began to diminish until the time of the psalmist when he asserted that the average age of man is 70 (Psalm 90:10).\textsuperscript{15}

SDAs have done extensive studies on health, especially through the School of Public Health, Loma Linda University, California. Loma Linda is an Adventist university. It is believed that extensive use of meat may cause excessive production of cholesterol that can clog the blood vessels and increase the likelihood of coronary heart disease and high blood pressure as blood would not flow freely in the capillaries. Certain cancers may also result from meat eating apart from zoonoses, diseases passed directly

\textsuperscript{14} Interview with Dr. J.M.A. Oyinloye (Interview Respondent 27)
\textsuperscript{15} Interview with Mrs M.I. Obisesan, 66 (Interview Respondent 23) vegetarian enthusiast and personal assistant to Professor A.A. Alalade, former Vice-Chancellor of Babcock University during his tenure as president of the Adventist Seminary West Africa.
from animals to human beings. Adventists believe in promoting a healthful lifestyle in order to be fit to serve God and fellow humans and to prevent disease as much as possible. Animal protein is replaced with that of plant in vegetarian servings, by using tofu (soy protein) in stews and other preparations. The diet is supplemented with fruits, grains, nuts and vegetables. Vegetarian diet is the only food served in SDA school cafeteria and all students are expected to eat this. The type of vegetarianism practiced is the lacto-ovo vegetarianism which includes only milk and dairy products as sources of food originating from animals. The protein in the milk compliment and enrich vegetable proteins, so that all the essential amino acids needed by the body are acquired.

Further to the above, compulsory physical exercises are engaged in by all students on daily and weekly basis through a compulsory physical exercise course and other programmes. Babcock University as at 2004 had commenced the building of a mini stadium to accommodate its almost 4000 students. This is in addition to tennis and basketball courts and a football field that have been in existence since ASWA days. Sundays are set apart for Adventist students to engage in manual labour for the university community free of charge. SDA students receive an annual bursary of N80,000 called the Heritage Award, and the community service is a kind of payback or appreciation for the kind gesture of the church and the university in addition to serving as an outlet for physical exercise. The manual labour is expected to inculcate the spirit of discipline, dignity of labour and diligence. 46.5% of our questionnaire respondent agree that compulsory physical exercise is beneficial. We discuss this further in Chapter Six.

5.4 Work/Study Programme

SDA school administrators are mandated by policy to create job openings for students who are willing to work to earn their way through school. This opportunity is open to all registered students irrespective of denominational or religious affiliation. This practice is more prominent in SDA tertiary institutions which have industries in addition to traditional working places on campus. Such places include library, cybercafé, computer laboratory, farm, cafeteria, maintenance department, janitorial and science

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16 Interview with Miss Joy Adighibe, 30 (Interview Respondent 43), Work-Study/SIWES co-ordinator, Babcock University on February, 26, 2007 at her office at Ilisan-Remo.
laboratories. Students are also paid as teachers for vocational training in baking, sewing, carpentry and other programmes.\textsuperscript{17} Students who willingly register for vocational training are given the training free of charge while their tutors are paid as indicated.

When Babcock University ran as the Adventist Seminary of West Africa, hours worked per week depended on the academic load (number of courses registered for) by students and their academic performance. Dr Stuart Berkley, ACWA president during the Nigerian civil war says inter alia:

\begin{quote}
For years the College supplied wheat, corn, fruit-malt Bread, peanut butter, vegetables and eggs to supermarkets in Ibadan and Lagos. This industry gave work to between 20 and 30 students and a profit to the College of about 3000 pounds.\textsuperscript{18}
\end{quote}

Things are somewhat different in the Babcock era. All students register for 20 academic credits per semester. They are also expected to do 20 hours of work in their offices or in the industries employed. Each student determines his or her area of interest and where he or she would like to work. Joy Adighibe, Work-Study/SIWES Co-ordinator says that a study her office conducted showed that 90\% work/study students performed excellently well in their academic studies.\textsuperscript{19}

As at 2004, each student earned N45 per hour or N900 per week. The said amount goes a long way in subsidizing the students fees or in meeting out of hand expenses while in school. Moves are on to increase the amount to give the students a higher level of pay. This opportunity has been a lifeline to indigent students to get by. For instance:

\begin{quote}
For nearly a century, Adventist educators have emphasized the values of work/study programs and have expended major resources and efforts in developing them on all campuses. Opportunities for the practice of certain vocational skills is part of the educative process. Through this means, many students are able to defray a large share of their educational expenses in activities that may continue to be a source of earning power in later life.\textsuperscript{20}
\end{quote}

Thus apart from earning money for immediate use, students may acquire skills for life and become employable graduates on leaving Adventist schools. This paints a different scenario from the World Bank report discussed in our Chapter two which talks of the preponderance of unemployable graduates without skills in much of Africa. Thus,

\textsuperscript{17} ibid.
\textsuperscript{18} Africa-Indian Ocean Division, 82.
\textsuperscript{19} ibid.
\textsuperscript{20} \textit{Working Policy}, 171-172.
graduates of the work/study programme can create employment for themselves after graduation and even become employers of labour using the skills they learned while in school. Also, SDAs believe that a part of each working day should be set apart for mental improvement while the other portion should be for manual labour involving agricultural work or the mechanical arts. This type of training is expected to inculcate habits of self-reliance and firmness and it is expected to produce a character that does not yield to evil influences. This approach is in tandem with Pestalozzi’s idea of including vocational education in his holistic theory and practice.

We were able to ascertain that 269 students were employed as at 1993 out of 485 registered students. We are unable to get statistics for the Babcock era, although we received time sheets and other documents to verify the employment of students in the university. The lack of central statistics is a weakness that we observed. However, we observed that employment cut across industries like the farm, bakery, water factory, library, laboratories, departments and offices. Efforts are being made to computerize the documentation in order to preserve records for university use and for future researchers.
5.4 Conclusion

The whole gamut of Christian education as practised by the SDA church in Remo can be said to involve the training of the heart, the head, and the hands. Students imbibe biblical ethical standards that govern their behavior in and out of campus. This is likely to spill over to their post graduation and provide the nation with the much needed crop of workers with integrity and honesty. Graduates that fear God and shun evil and appreciate the dignity of labour provide a salubrious effect on Remo and beyond. This also cuts across national and international boundaries as some of the students come from other areas of Nigeria as well as foreign countries. The promotion of healthful living through the serving of vegetarian food and the physical fitness programme as well as the vocational and community service aspects augur well for the practitioners and the general public. Studies have shown that the Hunzas who live in the northern part of Pakistan live long. They live surrounded by some of the highest and most massive mountains on earth, the Hindu Kush and the Karakorum. The area is crossed by rivers, tributaries and the Indus river. The sides of the mountains are terraced by the Hunzas who grow and subsist on grains and fruits, especially apricots. Their longevity and excellent health of the inhabitants have been traced to their vegetarian diet, austere lifestyle and much physical exercise as a result of their mountainous environment. Students going out into the larger society can promote the same values. Students learn the virtue of self-reliance and hard work. The work/study programme provides an avenue to cash-strapped students to earn a good part of their school fees and upkeep and appreciate the dignity of labour. This is quite unlike their counterparts in some other institutions of learning where work/study is not available and the dignity of physical labour is not appreciated. The skills learnt by such students may give them the advantage of starting their own businesses later in life and thus become employers of labour instead of roaming the streets in search of non-existent job openings. Moreover, being busy with academic work and work/study leaves little or no idle time for students to get up to mischief.

CHAPTER SIX
DATA ASSESSMENT AND GENERAL CONCLUSION

6.0 Introduction
The first section of this chapter presents the results from the assessment of data on the state of Christian education in the SDA church in Remoland and its pragmatic value to contemporary society. The results are presented in two sections:

1. Demographic characteristics of the respondents using frequency, percentage and charts
2. Research Objectives using descriptive analysis of frequency, and percentages.

The second part deals with the summary of study and general conclusions

6.1 Demographic Characteristics of Respondents

The demographic characteristics of the respondents are analyzed and presented to show the personal data of the respondents used in this study. The results are presented in tables and figures below.

<table>
<thead>
<tr>
<th>Level (Years)</th>
<th>Frequency</th>
<th>Percent</th>
<th>Cumulative frequency</th>
<th>Cumulative percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>18-30</td>
<td>572</td>
<td>95.3</td>
<td>572</td>
<td>95.3</td>
</tr>
<tr>
<td>31-50</td>
<td>18</td>
<td>3.0</td>
<td>590</td>
<td>98.3</td>
</tr>
<tr>
<td>51-70</td>
<td>8</td>
<td>1.3</td>
<td>598</td>
<td>99.7</td>
</tr>
<tr>
<td>70+</td>
<td>2</td>
<td>0.3</td>
<td>600</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 1 and figure 1 shows that majority or 572(95.3%) of the respondents are between the age of 18 and 30 years while very few or 2(0.3%) of the respondents were between 70 years and above. Also, 18(3.0%) of the respondents were between the age of 31 and 50 years while some or 1.3 percent were between 51 and 70 years. This implies that most of the respondents used for the study are young adults.
Table 2: Distribution of respondents by Sex

<table>
<thead>
<tr>
<th>Level</th>
<th>Frequency</th>
<th>Percent</th>
<th>Cumulative frequency</th>
<th>Cumulative percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>223</td>
<td>37.2</td>
<td>223</td>
<td>37.2</td>
</tr>
<tr>
<td>Female</td>
<td>377</td>
<td>62.8</td>
<td>600</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The distribution of the respondents by sex shows that majority or 377(62.8%) were females while the remaining 37.2 percent were males. This result is also presented in Figure1.
Table 3: Distribution of respondents by Occupation

<table>
<thead>
<tr>
<th>Level</th>
<th>Frequency</th>
<th>Percent</th>
<th>Cumulative frequency</th>
<th>Cumulative percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student</td>
<td>582</td>
<td>97.0</td>
<td>582</td>
<td>97.0</td>
</tr>
<tr>
<td>Lecturer</td>
<td>14</td>
<td>2.3</td>
<td>596</td>
<td>99.3</td>
</tr>
<tr>
<td>Administrator</td>
<td>4</td>
<td>0.7</td>
<td>600</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 3 and figure 3 shows that about 97 percent of the respondents used for this study were students (secondary and tertiary) while those who were lecturers constituted only 14(2.3%) of the total population. Also, some very few or 4(0.7%) of the respondents were administrators. The instrument was administered at Babcock University, BUHS, Ilisan community, Olabisi Onabanjo Teaching hospital at Sagamu where Babcock University Nursing students do clinicals and there is a general awareness of Adventist education, and a secondary school at Sagamu. The low participation of lecturers and administrators was due in part to the reluctance of some of them. This figure agrees with the age distribution with most of the respondents within the age bracket of 18 and 30 years.
Figure 3: Distribution of respondents by occupation

Table 4: Distribution of respondents by marital status

<table>
<thead>
<tr>
<th>Level</th>
<th>Frequency</th>
<th>Percent</th>
<th>Cumulative frequency</th>
<th>Cumulative percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married</td>
<td>40</td>
<td>6.7</td>
<td>40</td>
<td>6.7</td>
</tr>
<tr>
<td>Single</td>
<td>553</td>
<td>92.2</td>
<td>593</td>
<td>98.8</td>
</tr>
<tr>
<td>Divorced</td>
<td>3</td>
<td>0.5</td>
<td>596</td>
<td>99.3</td>
</tr>
<tr>
<td>Widowed</td>
<td>4</td>
<td>0.7</td>
<td>600</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Figure 4 shows clearly that the singles were in majority based on the distribution of the respondents by marital status. Also, in table 4, the result informs that 553(92.2%) were singles, only 40(6.7%) were married while some very or 7(1.2%) were either divorced or widowed.
Table 5: Distribution of respondents by Religion

<table>
<thead>
<tr>
<th>Level</th>
<th>Frequency</th>
<th>Percent</th>
<th>Cumulative frequency</th>
<th>Cumulative percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christianity</td>
<td>539</td>
<td>89.8</td>
<td>539</td>
<td>89.8</td>
</tr>
<tr>
<td>Islam</td>
<td>48</td>
<td>8.0</td>
<td>587</td>
<td>97.8</td>
</tr>
<tr>
<td>Others</td>
<td>13</td>
<td>2.2</td>
<td>600</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 5 as further presented in figure 5 informs that majority or 539(89.9%) of the respondents were Christians while those that were Muslims were 48(8.0%). Also, about 2.2 percent of the respondents were practicing other religion other than Christianity or Islam.
Table 6: Distribution of respondents by Denomination

<table>
<thead>
<tr>
<th>Level</th>
<th>Frequency</th>
<th>Percent</th>
<th>Cumulative frequency</th>
<th>Cumulative percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>SDA</td>
<td>170</td>
<td>28.3</td>
<td>170</td>
<td>28.3</td>
</tr>
<tr>
<td>Catholic</td>
<td>67</td>
<td>11.2</td>
<td>237</td>
<td>39.5</td>
</tr>
<tr>
<td>Anglican</td>
<td>81</td>
<td>13.5</td>
<td>318</td>
<td>53.0</td>
</tr>
<tr>
<td>Methodist</td>
<td>38</td>
<td>6.3</td>
<td>356</td>
<td>59.3</td>
</tr>
<tr>
<td>Baptist</td>
<td>25</td>
<td>4.2</td>
<td>381</td>
<td>63.5</td>
</tr>
<tr>
<td>Pentecostal</td>
<td>151</td>
<td>25.2</td>
<td>532</td>
<td>88.7</td>
</tr>
<tr>
<td>Others</td>
<td>7</td>
<td>1.2</td>
<td>539</td>
<td>89.9</td>
</tr>
<tr>
<td>No response</td>
<td>61</td>
<td>10.1</td>
<td>600</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The breakdown of the respondents who indicated that they were Christians in table 5 shows in table 6 and further illustrated in figure 6 that majority or 170(28.3%) were members of the Seventh-day Adventist by denomination followed by those who were Pentecostals represented by 151(25.2%) of the respondents. Also, the table informs that 67(11.2%) were Catholics, 81(13.5%) Anglicans, while the Baptist had 25(4.2%) membership of the total population sampled.
6.2 Research Questions

In this study, four research questions were tested in line with the research objectives. Each objective was tested at 5 percent alpha level (0.05).

The questions are

1. Is Christian education particularly the Seventh day Adventist brand relevant to Remo?
2. Is there any benefit derived from the Adventist Education by the Church and the Society?
3. What are the special features of Adventist Education to the Educational System?
4. What are the drawbacks to Adventist Education in Remo?
6.2.1 Relevance of Seventh-day Adventist Education to Remo

Table 7: Analysis of variables showing relevance of Seventh-day Adventist education in Remo

<table>
<thead>
<tr>
<th>Variable</th>
<th>Undecided</th>
<th>Disagree</th>
<th>Agree</th>
<th>DF</th>
<th>Prob</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Freq %</td>
<td>Freq %</td>
<td>Freq %</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The equipment of graduates intellectually, pragmatically, and spiritually</td>
<td>89 14.8</td>
<td>31 5.2</td>
<td>480 80.0</td>
<td>2</td>
<td>0.001</td>
</tr>
<tr>
<td>A good ethical foundation for nation building for its products</td>
<td>53 8.8</td>
<td>38 6.3</td>
<td>509 84.8</td>
<td>2</td>
<td>0.001</td>
</tr>
<tr>
<td>A viable alternative to public education</td>
<td>86 14.3</td>
<td>64 10.7</td>
<td>450 75.0</td>
<td>2</td>
<td>0.001</td>
</tr>
</tbody>
</table>

Table 7 and figure 7 shows that majority or 480(80.0%) of the respondents agreed that the SDA brand of education has brought about the equipping of graduates intellectually, pragmatically, and spiritually while very few 5.2 percent of the respondents disagreed. However, some or 14.8 percent of the respondents did not have any opinion whether the Adventist brand of education has brought about an improvement in equipping their graduates intellectually, pragmatically, and spiritually.
Also, whether the brand of education has brought about good ethical foundation for nation building for its products, the result informed that majority or 84.8 percent concurred or agreed while only 10.7 percent of the respondents disagreed. We can deduce that there is a significant proportional difference in the opinion of the respondents which implied that the SDA brand of christian education has brought about good ethical foundation for nation building for its products.

The result also showed that the Adventist brand of education has brought about a viable alternative to public education based on the opinion of the respondents. The result informed that 450(75.0%) of the respondents agreed while only very few or 10.7 percent disagreed to SDA education as being a viable alternative to public education. There is a significant difference in the proportion of the respondents opinion. This implied that the Seventh-day Adventist brand of education has brought about a viable alternative to public education.

Finally, the result from table 7 reveals that the Seventh - day Adventist brand of education is relevant to Remo.

6.2.2: Benefits Derived from the SDA Education by the Church and the Society

Table 8: Analysis of variables showing benefits of Seventh-day Adventist to the Church and the Society

<table>
<thead>
<tr>
<th>Variable</th>
<th>Undecided</th>
<th>Disagree</th>
<th>Agree</th>
<th>DF</th>
<th>Prob</th>
</tr>
</thead>
<tbody>
<tr>
<td>An avenue for witnessing about Jesus Christ to the world.</td>
<td>47</td>
<td>47</td>
<td>506</td>
<td>2</td>
<td>0.001</td>
</tr>
<tr>
<td>The integration of faith and learning thus filling the gap in public education</td>
<td>71</td>
<td>41</td>
<td>488</td>
<td>2</td>
<td>0.001</td>
</tr>
<tr>
<td>A vehicle to address the post modern indifference to religious issues.</td>
<td>199</td>
<td>80</td>
<td>321</td>
<td>2</td>
<td>0.001</td>
</tr>
<tr>
<td>Training for Christian religious leaders</td>
<td>82</td>
<td>45</td>
<td>473</td>
<td>2</td>
<td>0.001</td>
</tr>
<tr>
<td>Compulsory chapel and Sabbath service attendance is good</td>
<td>93</td>
<td>338</td>
<td>169</td>
<td>2</td>
<td>0.001</td>
</tr>
<tr>
<td>I feel good about compulsory physical</td>
<td>138</td>
<td>183</td>
<td>279</td>
<td>2</td>
<td>0.001</td>
</tr>
</tbody>
</table>
Result in table 8 shows that majority or 506(84.35) of the respondents agreed that the Seventh-day brand of education is an avenue for witnessing about Jesus Christ to the world while the remaining either disagreed (7.85%) or had no opinion (7.8%). Similarly, the result informs that there is a proportional difference in the opinion of the respondents implying that the adventist brand of education is an avenue for witnessing about Jesus Christ to the world.

Also, since most or 488(81.3%) of the respondents agreed that it helped in the integration of faith and learning thus filling the gap in public education which is further supported by our analysis, it implies that the Seventh-day Adventist brand of education helps in the integration of faith and learning thus filling the gap in public education.

Similarly, 321(53.55) of the respondents informed that the brand of education can be seen as a vehicle to address the post modern indifference to religious issues. Also, the respondents equally admitted that the SDA brand of education provided training for Christian religious leaders (Freq=473(78.8%).

However, the table informed that majority or 338(56.3%) of the respondents disagreed that its provision of compulsory chapel and Sabbath service attendance was good which implied that the students are not in support of compulsory chapel and Sabbath service.
Furthermore, our result showed that majority or 46.5 percent of the respondents agreed that the provision of compulsory physical fitness programme by the seventh day brand of education is good.

On whether the training in the Adventist schools make them to be morally sound individuals as well as being useful to their society, majority (90.8%) of the respondents concurred to this. Similarly 75.8 per cent of the respondents agree that they were happy being students of an SDA school. This result implied that apart from compulsory chapel and Sabbath service attendance, the Seventh-day Adventist brand of education provides benefits to the church and society.

**6.2.3: Special features of SDA Education Compared with General educational System**

**Table 9: Analysis of variables showing special features of Adventist Education to the Educational System**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Undecided</th>
<th>Disagree</th>
<th>Agree</th>
<th>DF</th>
<th>Prob</th>
</tr>
</thead>
<tbody>
<tr>
<td>Good health through its compulsory physical fitness programme and the serving of vegetarian food in schools</td>
<td>80 13.3 116 19.3 404 67.3 2 0.001</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Uninterrupted academic cycle occasioned by absence of cult groups and strikes</td>
<td>20 3.3 24 4.0 556 92.7 2 0.001</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Serving vegetarian diet in the cafeteria without option of meat actually promotes good health</td>
<td>85 14.2 197 32.8 318 53.0 2 0.001</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Work/Study programmes to earn extra money for fees are only open to Adventists.</td>
<td>129 21.5 318 53.0 153 25.5 2 0.001</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teachers do their best to be good role models to the students</td>
<td>108 18.0 143 23.8 349 58.2 2 0.001</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am satisfied with the activities of BUSA, the students’ association because the authorities don’t interfere with its programmes</td>
<td>108 10.0 362 60.3 130 21.7 2 0.001</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 9 showed that one of the special features of Adventist brand of education was the provision of good health through compulsory physical fitness programme and the serving of vegetarian food in their schools. This assertion was supported by 404 or 67.3 percent of the respondents used for this study reveals significant proportional difference among the opinions.

Also, the table informed that uninterrupted academic cycle occasioned by absence of cult groups and strikes was agreed to by majority or 92.7 percent of the respondents with a significant proportional difference (Prob=0.001 < 0.05, DF=2).

On whether serving vegetarian diet in the cafeteria without option of meat actually promoted good health? About half (53.0%) of the respondents agreed.

Table 9 further informed that majority or 53.0 percent of the respondents did not agree that work/study programmes to earn extra money for fees were only open to Adventists implying that all the students irrespective of denomination or religion are allowed to participate in this programme as a way of providing special feature of the SDA brand of education to the society. This majority result was supported by the significance of the value (Prob=0.001 < 0.05, DF=2).

On whether teachers do their best to be good role models to the students, the findings from table 9 reveals affirmative with majority or 58.2 percent of the respondents in agreement as well as the significance of the (Prob=0.001 < 0.05, DF=2) test.

Table 9 also informed that majority or 60.3 percent of the respondents are not satisfied with the activities of BUSA, the students’ association as the school authorities interfere with its programmes and activities thereby not providing any special feature to the Seventh - day Adventist brand of education in Nigeria. Also, the result (Prob=0.001 < 0.05, DF=2) showed a significant proportional variation among the different opinions.

<table>
<thead>
<tr>
<th>Deviant and anti-social behaviour is rare here at Babcock University</th>
<th>77</th>
<th>12.8</th>
<th>178</th>
<th>29.7</th>
<th>345</th>
<th>57.5</th>
<th>2</th>
<th>0.001</th>
</tr>
</thead>
<tbody>
<tr>
<td>The academic cycle is unbroken because of lack of strikes by staff</td>
<td>16</td>
<td>2.7</td>
<td>62</td>
<td>10.3</td>
<td>522</td>
<td>87.0</td>
<td>2</td>
<td>0.001</td>
</tr>
<tr>
<td>I feel good when prayers are made before lectures</td>
<td>40</td>
<td>6.7</td>
<td>16</td>
<td>2.7</td>
<td>544</td>
<td>90.7</td>
<td>2</td>
<td>0.001</td>
</tr>
</tbody>
</table>
of the respondents.

Furthermore, the result in table 9 reveals that the result (Prob=0.001 < 0.05, DF=2) and majority or 345(57.5%) of the respondents agreed that SDA brand of education is special because deviant and anti-social behaviour was rare in Babcock University which tended to make learning more conducive.

Also, as a result of the unbroken academic cycle as a result of absence of strikes by the staff members of the institutions, majority or 522(87.0%) of the respondents agreed that the SDA Adventist brand of education is special to Remoland and the society in general. This proportion was further supported by the (Prob=0.001 < 0.05, DF=2) result which showed that there is a significant proportional difference.

On prayers being made before lectures, about 90.7 percent of the respondents agreed that it’s a special feature of the Adventist brand of education which they enjoyed and will always look forward to.
### 6.2.4: Drawbacks to Adventist Education in Remo

#### Table 10: Analysis of variables showing drawbacks to Adventist Education in Remo

<table>
<thead>
<tr>
<th>Variable</th>
<th>Undecided</th>
<th>Disagree</th>
<th>Agree</th>
<th>DF</th>
<th>Prob</th>
</tr>
</thead>
<tbody>
<tr>
<td>An expensive system when compared with the public school system</td>
<td>98 (16.3%)</td>
<td>78 (13.0%)</td>
<td>424 (70.7%)</td>
<td>2</td>
<td>0.001</td>
</tr>
<tr>
<td>Parochialism based on the policies and practices of its owners</td>
<td>215 (35.8%)</td>
<td>108 (18.0%)</td>
<td>277 (46.2%)</td>
<td>2</td>
<td>0.071</td>
</tr>
<tr>
<td>Heavy financial burden for parents</td>
<td>101 (16.8%)</td>
<td>133 (22.2%)</td>
<td>366 (61.0%)</td>
<td>2</td>
<td>0.001</td>
</tr>
<tr>
<td>The teaching of Creationism as opposed to the theory of evolution</td>
<td>172 (28.7%)</td>
<td>62 (10.3%)</td>
<td>366 (61.0%)</td>
<td>2</td>
<td>0.001</td>
</tr>
<tr>
<td>There is too much emphasis on conservative dressing on campus</td>
<td>46 (7.7%)</td>
<td>137 (22.8%)</td>
<td>417 (69.5%)</td>
<td>2</td>
<td>0.001</td>
</tr>
<tr>
<td>If I had the opportunity, I will change my school</td>
<td>139 (23.2%)</td>
<td>340 (56.7%)</td>
<td>121 (20.2%)</td>
<td>2</td>
<td>0.001</td>
</tr>
</tbody>
</table>

Table 10 and figure 10 reveals that the Adventist education is expensive when compared with the public institutions. This was opined by majority or 70.7 percent of the respondents used for the study. Also, the result (Prob=0.001 < 0.05, DF=2) informs that the proportional difference is significant.
Though table 10 informed that majority or 46.2 percent of the respondents agreed that the Adventist brand of education provides basis for parochialism based on the policies and practices of its owners, the (Prob=0.071 < 0.05, DF=2) result informs there is no significant difference in the opinions of the respondents implying that the brand of education of the Adventist does not provide parochialism based on the policies and practices of its owners.

On heavy financial burden to parents of pupils in Adventist institutions, the result informs that majority or 366(61.0%) of the respondents agreed while 22.2 percent disagreed. Also, the result ( Prob=0.001 < 0.05, DF=2) informs that the proportional difference in the opinion of the respondents is significant. This implied that Adventist education brings about heavy financial burden for parents.

Also, the respondents (61.0%), Prob=0.001 < 0.05, DF=2, agreed that the Adventist brand of education encourages teaching of creationism as opposed to the theory of evolution in her institutions which they see as a drawback to the educational system in Nigeria.

One drawback that was observed by the SDA brand of education is the emphasis on conservative dressing on campus. This opinion was supported by 69.5 percent of the respondents as well as the significance of the (Prob=0.001 < 0.05, DF=2) result.

On whether the respondents will like to change their school if they have the opportunity, the result revealed negative as only 121(20.2%) of the respondents agreed to the assertion while the majority or 56.7 percent do not agree that they will change their school if they have the opportunity irrespective of the drawbacks.
In summary, the drawbacks to the SDA Adventist brand of education included the following: Expensive system when compared with the public school system, heavy financial burden for parents, the teaching of Creationism as opposed to the theory of evolution, and too much emphasis on conservative dressing on campus. We also found out through the oral interviews, of Babcock University administration meddling in students union affairs and not creating any genuine platform for airing of views and collective bargaining for academic and non-academic staff. Both groups do not belong to widely accepted unions such as ASUU and NASU respectively.

6.3 Summary of Study

The Seventh-day Adventist Church came into Yorubaland in 1914 and immediately began its foray into the educational arena with the establishment of primary schools. Prior to 1914, other Christian missions like the Anglican, Methodist, Baptist and Catholic had established schools in Yorubaland. SDAs began to operate Teacher Training institutions in the 1930s at first, with a view to providing teaching personnel for its own schools. This objective developed into preaching the gospel and leading people to Christ by the time of the establishment of the first SDA secondary school in Yorubaland in 1960. SDA foray into education in Remo began with the founding of ACWA in 1959. This metamorphosed into Babcock University in 1999.

Christian education in the SDA mission grew from the church’s hermeneutical approach of a literal interpretation of the Bible, unless where it is apparent that figurative language is used. The reformation principle of sola scriptura, the bible alone as the rule of faith and doctrine, adopted by the church rejects any extra-biblical approach to faith and doctrine. From the foregoing, SDAs conclude that since man fell in the Garden of Eden, the role of Christian education is to restore man in the image of his Maker. Ellen G. White, co-founder of the church wrote extensively on this. The educational approach is described as holistic, touching on the physical, mental, and spiritual dimensions of human training.

When it was fashionable for the colonial administration to concentrate on clerical education in Nigeria, the SDAs started tertiary education with the establishment of a School of Nursing at Ile-Ife in 1944. This was followed by the establishment of the Adventist College of West Africa at Ilisan-Remo in 1959. The college was based on the
American liberal arts programme and started awarding its own degrees in 1966. The quest for government recognition of its certificates led to an affiliation agreement with Andrews University, USA in 1975. That year was also significant to SDAs in many respects. All of her primary and secondary schools, including the hospital and School of Nursing at Ile-Ife were taken over by the government. To avoid government take over of the Adventist College, its name was changed to the Adventist Seminary of West Africa and its curriculum restricted to its new status as a seminary. The persistence to establish a University led to the application for and the granting of a charter to ASWA to operate as a university from June 1999. Now known as Babcock University, the SDA church received the opportunity to practice its own style of Christian education in full

Certain components of SDA education made it peculiar to that of other Christian missions. The spiritual aspect of integration of faith and learning may be a common ground with other Christian denominations. This involved the attendance of compulsory hall and chapel worship for all students as well as teaching of bible doctrines to all students, irrespective of academic discipline, teaching of the Creation story side by side with the theory of evolution, modeling good behaviour by staff and students and a conservative dress code for all.

The point of departure from other Christian denominations included the serving of vegetarian diets in the cafeterias in order to promote good health and a compulsory physical fitness/exercise regimen. Babcock University is known to be constructing a stadium on the campus as at 2004. The work-study programme appears also to be unique to the SDAs. Here, willing students are given the opportunity to work to earn part of their school fees and sustain themselves while continuing their education. This has given many a student a lifeline to have an education they would not have otherwise had. SDA students in particular are expected to give stipulated hours per week for community service to reciprocate the Heritage award, a bursary being given to them annually by the church. The totality of the above encouraged the production of well-blended graduates, morally sound and mentally equipped to take on societal challenges. Some of the participants of the work/study programme have gone on to establish their own businesses and have become employers of labour from the skills acquired as students on an SDA campus.
6.4 Evaluation and Recommendations

6.4.1 Evaluation of Criticisms

Not all people in Remo agree on the workings and salubrious effect of Christian education as practiced by the SDA church. We shall endeavour to collate these criticisms and evaluate them one after another.

The first is that SDA education is very expensive to the general public and particularly to its own church members. In relation to Babcock University, some SDA members are irked by the fact that 80% of the student population are not SDAs. The situation is so not because the SDA students are not qualified, but because the majority of adventist parents lack the financial means to send their children there. Those on the other side of the argument point out that SDA schools do not receive government subventions and are run on internally generated revenue and some form of subvention from the church, the latter not amounting to much. They argue that for SDA schools to carve a niche for themselves as centres of qualititative education, it would cost much to provide facilities and human and material resources to attain this height.

The second criticism has to do with the compulsory hall, chapel and Sabbath services which the students have to undergo. Attendance is marked and students are penalized for absence from these meetings. Proponents of the criticism believe that this is an infringement on freedom of worship for the students. School authorities insist that although there is no discrimination of admission on the basis of religion, students willingly sign on to rules regarding worship along with other rules at admission. They insist that the proprietors have a right to run the school based on their religious beliefs and to maintain an Adventist ambience on the school premises. However, in spite of the above, they do allow students to take exeat to worship at their own religious centres off-campus on Fridays and Sundays.

A third objection is the compulsory serving of vegetarian meals to students. Many students at first find this strange as they are not used to this diet and some ascribe a negative connotation to vegetarianism. This is so as some eastern mystic religions practice this type of diet. SDAs assert that the practice of vegetarianism is part of their health reform message and has no particular religious connotation. It is believed that
vegetarians enjoy good cardio-vascular health and in conjunction with physical exercise, the practice boosts the immune system and keeps opportunistic infections at bay. It promotes a state of general well being. The regulation on vegetarian diet subsists throughout the course of study of the student.

Table 9 of the preceding chapter as we noted informs us that majority or 60.3 percent of the respondents are not satisfied with the activities of BUSA, the students’ association as the school authorities interfere with its programmes and activities thereby not providing any special feature to the Seventh - day Adventist brand of education in Nigeria. The lack of responsible self government by the students may affect the inculcation of leadership qualities, development of debating skills and the smooth flow of information from the management of the university to the students.

Babcock University academic staff are not part of ASUU and do not have a forum for collective bargaining. There are some who believe that non-SDA members of staff at Babcock University are discriminated against in terms of promotion and appointments. It is believed that only SDAs attain such administrative academic positions like Heads of department and Deans. Our findings show that non-SDAs are not discriminated against in terms of academic promotions but the SDAs do prefer church members to assume administrative positions. Where for technical or professional reasons, an SDA is not available, non-SDAs are appointed. The reason for this is that the authorities believe that SDAs stand in a better position to promote Adventist values and prosecute the policies and philosophy of the church on education. Qualified church members are encouraged to take up administrative positions where relevant and available.

6.4.2 Recommendations

As we conclude this research work, we would like to make the following recommendations that would be helpful to the SDA church and the general public. Future researchers can also build on this platform.

Firstly, the issue of the high cost of SDA education needs to be addressed in favour of its immediate stakeholders, the church members and the general public. The work/study programme should be strengthened by increasing the wages to what would be commensurate to what would be paid a full time worker. As at now, the wages are low at
₦45 per hour for a 20-hour working week. Bursaries should be extended to non-SDA students with particular noting of indigent and exceptionally brilliant students. The schools should place less emphasis on school fees as a major source of revenue and rely more on endowments from well-meaning, public-spirited individuals and on the schools’ commercial ventures. Babcock University for instance has a farm bakery, poultry, woodworking shop and is proposing a pure water industry as at 2004.

We are also recommending that in the case of Babcock University, it should be allowed to expand at a more systematic and slower rate than hitherto. The institution was founded in 1999. The frenetic pace to add more courses to its curriculum and the consequent explosion in enrollment is telling on its facilities, particularly the residence halls which have become inadequate while some are run down. The situation may become a vicious cycle where the need to balance the budget with the addition of new courses and the admission of more students without commensurate expansion in infrastructure to keep them. This is the bane of many public universities and Babcock University need not fall into this trap. A phased development based on the university master plan would lead to a sustainable growth and the continued accreditation of its courses by the accrediting authorities and would increase its academic reputation.

It was also observed that the department of Religious Studies degree programmes at Babcock University were not accredited by the National Universities Commission. This is due mainly for the fact that some courses were not included in the curriculum. For instance, the higher critical approach to the interpretation of the bible was not included in the curriculum. This was probably so because of the SDA hermeneutical position of a literal interpretation of bible passages. However, the need for its inclusion cannot be overemphasized as this will bring the students into contact with the currency of scholarship in this area even if they disagree with the premise of this approach.

Lastly, authorities behind SDA education should endeavour to carve a niche for their schools and enlighten the public on the benefits of Christian education in the Adventist church. Some have tended to view the church in esoteric terms and have often wondered if the SDA church is a Christian organization. SDA schools afford the opportunity to promote the church and let the public know the reason for its existence and its mission.
6.5 Conclusion

We consider two main factors in our conclusion of this thesis. One, the challenges that may face SDA education in the foreseeable future and two, its relevance within the immediate environment in Remo and by extension, Nigeria.

We believe that the SDA brand of Christian education has as one of the major challenges, the sustenance of a role model figure for other promoters of private education to follow. This involves the retention of its essential character as opposed to being subsumed by those who may be looking up to it. If approvals are given for the applications before the Federal Government of Nigeria for the approval of private universities, the number may rise above 60. Some of these institutions are sponsored by religious organizations while some are not. It is essential for practitioners of the SDA brand of Christian education to strengthen the system they have by positive role modeling. Issues like sexual harassment, examination malpractices, theft, substance abuse and other deviant behaviour should be an aberration on Adventist campuses. The task becomes onerous, considering the fact that the majority of the wards in a school like Babcock University are non-SDAs coming from various backgrounds. The integration of faith and learning must move beyond mere sloganeering. It must be assimilated by students and staff. This will give parents a good reason to choose SDA schools instead of those sponsored by other organizations.

Secondly, SDA education should maintain its relevance in a general educational system that is rife with vices, some of which we have mentioned in the previous paragraph. The need to impact morality into our educational system is more urgent than ever. This will save the society from the morass of corruption and social vices in which it is presently embedded. The work-study programme where students acquire and use skills to earn a living on campus is one that other educational practitioners can borrow from. Graduates with such a background can be self-employed and even create jobs for others at a time when white collar jobs are waning. Globalization and the practice of comparative advantage in production are making cheap products available worldwide, thus causing the closure of local industries that do not have a competitive edge. A case in point is the current influx of cheap Chinese textile materials that is causing a downturn in
the Nigerian textile industry. These had led to lay-offs and restructuring and sometimes closures, thereby posing a great challenge to today’s graduate. SDA education stands in the forefront of those ensuring that its products can work on their own, if need be.
## BIBLIOGRAPHY

### Primary Sources (A)

### Interview Schedule

<table>
<thead>
<tr>
<th>SN</th>
<th>NAME</th>
<th>STATUS</th>
<th>AGE</th>
<th>PLACE</th>
<th>DATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Professor Seth Laryea</td>
<td>President</td>
<td>53</td>
<td>Valley View University, Oyibi, Accra, Ghana</td>
<td>10.08.06.</td>
</tr>
<tr>
<td>2.</td>
<td>Pastor Samuel Larmie</td>
<td>Doctor of Ministry student, alumnius of ASWA and President, Ghana Union Conference of SDAs</td>
<td>51</td>
<td>Osu, Accra, Ghana</td>
<td>11.08.06.</td>
</tr>
<tr>
<td>3.</td>
<td>Pastor Thomas Nii Thompson</td>
<td>Doctor of Ministry student, alumnius of ASWA and Youth Director, Ghana Union Conference of SDAs</td>
<td>53</td>
<td>Osu, Accra, Ghana</td>
<td>11.08.06.</td>
</tr>
<tr>
<td>4.</td>
<td>Pastor Emmanuel Takyi</td>
<td>Doctor of Ministry student, alumnius of ASWA, beneficiary of Work/Study programme, Dean J.J. Nortey Hall, Valley View University</td>
<td>46</td>
<td>Oyibi, Ghana</td>
<td>13.08.06.</td>
</tr>
<tr>
<td>5.</td>
<td>Mrs Vidah Mensah</td>
<td>ASWA alumna and University Librarian, Valley View University</td>
<td>50</td>
<td>Oyibi, Ghana</td>
<td>13.08.06.</td>
</tr>
<tr>
<td>6.</td>
<td>Pastor I.M.A. Oyinloye</td>
<td>Education and Youth Director, Northwestern Nigeria Union of SDAs</td>
<td>43</td>
<td>Akure</td>
<td>16.08.06.</td>
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<td>Pastor Femi Oyedele</td>
<td>Education Director, West Nig. Conference of SDAs</td>
<td>43</td>
<td>Oke-Bola, Ibadan</td>
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<td>Elder P.O. Ogunsanya</td>
<td>retired secretary to 6 ASWA presidents</td>
<td>71</td>
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<td>9.</td>
<td>Elder T.A. Adetayo</td>
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<td>44</td>
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<td>10</td>
<td>Professor Dayo Alao</td>
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<td>65</td>
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<td>13</td>
<td>Elder Olukayode Ayeni</td>
<td>SDA leader, Maryland, Lagos</td>
<td>53</td>
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<td>ASWA alumnus and President, SouthWest Nig., Conference of SDAs</td>
<td>56</td>
<td>Awabat Hotel, Sagamu</td>
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<td>20</td>
<td>Professor A.C. Omeonu</td>
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<td>Retired secretary to Professor A.A, Alalade, ASWA president and Vice-Chancellor, Babcock university</td>
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<td>24</td>
<td>Dr. Sesan Asekun-Olarinmoye</td>
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<td>Mrs. Alice Bello</td>
<td>Director, Guidance and Counselling Unit, Babcock University</td>
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<td>Dr. J.M.A. Oyinloye</td>
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<td>Pa Bamidele</td>
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<td>36</td>
<td>Pastor (Dr.) J.A. Ola</td>
<td>Pro-Chancellor, Babcock University (1999 – 2006) and President, North-Western Nigeria Union of SDAs</td>
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<td>Miss Joy Adighibe</td>
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<td>H.O.D. Dept. of Biochemistry, Olabisi Onabanjo University, Ago-Iwoye</td>
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<td>Mr. Dipo Adebawo</td>
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</table>
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APPENDIX I

Dear Sir/Madam,

RESEARCH QUESTIONNAIRE

This questionnaire is designed to obtain information for the purpose of carrying out a Ph.D research project. The project intends to look at the history of Seventh-day Adventist education in Remo, Ogun state from 1959 to 2004. Nonetheless, the questions being posed are relevant for all time hence we are deploying the set of questionnaires in 2006 in order to evaluate the pragmatic value of Adventist education to contemporary society. The confidentiality of the information is guaranteed, so your name is not required.

Your cooperation in making this project a success will be highly appreciated.

Thanks.

Yours faithfully,

Abiodun A. Adesegun
SECTION A: Respondent’s Personal Data
Please underline your preference or mark (✓) as applicable in each section.
1. 1 – 70 (d) 70 and above
2. Sex (a) Male (b) Female
3. Occupation (a) Student (b) Lecturer (c) administrator
4. Marital Status (a) Married (b) Single (c) Divorced (d) Widowed
5. Religion (a) Christianity (b) Islam (c) Others
6. If Christian, state denomination  (a) Seventh-day Adventist  (b) Catholic  (c) Anglican (d) Methodist (e) Baptist  (f) Pentecostal (g) Other

SECTION B: Research Questionnaire

PART 1: Positive Implication

Adventist education promotes
1. The equipment of graduates intellectually, pragmatically, and spiritually.
   Agree [ ] Disagree [ ] Undecided [ ]
2. A good ethical foundation for nation-building for its products.
   Agree [ ] Disagree [ ] Undecided [ ]
3. Good health through its compulsory physical fitness programme and the serving of vegetarian food in schools.
   Agree [ ] Disagree [ ] Undecided [ ]
4. An avenue for witnessing about Jesus Christ to the world.
   Agree [ ] Disagree [ ] Undecided [ ]
5. Uninterrupted academic cycle occasioned by absence of cult groups and strikes.
   Agree [ ] Disagree [ ] Undecided [ ]
6. The integration of faith and learning thus filling a gap in public education
   Agree [ ] Disagree [ ] Undecided [ ]
7. A vehicle to address the post modern indifference to religious issues.
   Agree [ ] Disagree [ ] Undecided [ ]
8. A viable alternative to public education.
   Agree [ ] Disagree [ ] Undecided [ ]
9. Training for Christian religious leaders
   Agree [ ] Disagree [ ] Undecided [ ]

PART 2: Negative Implication

Adventist education encourages
10. An expensive system when compared with the public school system
    Agree [ ] Disagree [ ] Undecided [ ]
11. Parochialism based on the policies and practices of its owners
    Agree [ ] Disagree [ ] Undecided [ ]
12. Heavy financial burden for parents  
   Agree [ ]  Disagree [ ]  Undecided [ ]  
13. The teaching of Creationism as opposed to the theory of evolution  
   Agree [ ]  Disagree [ ]  Undecided [ ]  

SECTION C: General Questions (Additional for students only)  

14. Serving vegetarian diet in the cafeteria without option of meat actually promotes good health  
   Agree [ ]  Disagree [ ]  Undecided [ ]  
15. Compulsory chapel and Sabbath services attendance is good  
   Agree [ ]  Disagree [ ]  Undecided [ ]  
16. There is too much emphasis on conservative dressing on campus  
   Agree [ ]  Disagree [ ]  Undecided [ ]  
17. Work/Study programmes to earn extra money for fees are only open to Adventists.  
   Agree [ ]  Disagree [ ]  Undecided [ ]  
18. Teachers do their best to be good role models to the students  
   Agree [ ]  Disagree [ ]  Undecided [ ]  
19. I feel good about compulsory physical fitness programme.  
   Agree [ ]  Disagree [ ]  Undecided [ ]  
20. I am satisfied with the activities of BUSA, the students’ association because the authorities don’t interfere with its programmes  
   Agree [ ]  Disagree [ ]  Undecided [ ]  
21. Deviant and anti-social behaviour is rare here at Babcock University  
   Agree [ ]  Disagree [ ]  Undecided [ ]  
22. The academic cycle is unbroken because of lack of strikes by staff  
   Agree [ ]  Disagree [ ]  Undecided [ ]  
23. I feel good when prayers are made before a lecture  
   Agree [ ]  Disagree [ ]  Undecided [ ]  
24. I believe that in addition to my academic qualification, the training here will also make me a morally sound individual useful to society  
   Agree [ ]  Disagree [ ]  Undecided [ ]  
25. If I had the opportunity, I will change my school  
   Agree [ ]  Disagree [ ]  Undecided [ ]  
26. Overall, I am quite satisfied with my stay here.  
   Agree [ ]  Disagree [ ]  Undecided [ ]
Appendix II
Transcription of minutes of the General Conference Committee, 1911 to 1912

The following General Conference Committee minutes from 1911 to 1912 have been typed from the official minutes. They are useful for search purposes. They may contain typographical errors. Verification should be made from the original minutes through contacting the General Conference Archives, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

ONE HUNDRED NINETY-SIXTH MEETING

GENERAL CONFERENCE COMMITTEE

January 8, 1911

PRESENT:


Prayer by M. E. Kern.

R. P. MONTGOMERY, SINGAPORE:

The committee appointed to select a worker for Singapore reported, and it was--

VOTED, That we invite R. P. Montgomery and wife, of the Foreign Mission Seminary, to go next month to Singapore.

BAHAMA ISLANDS, CREDENTIALS:

VOTED, That ministerial credentials be granted to Elder W. A. Sweany, of the Bahama Islands, now made General Conference territory; and missionary license to Mrs. W. A. Sweany, and Samuel H. Coombs.

W. E. GILLIS:

VOTED, That missionary license be granted to W. E. Gillis, and Mrs. W. E. Gillis, of China.

DR. H. C. MENKE, INDIA:

Communication was read from Dr. H. C. Menkel, stating that he had found it impossible to continue longer in India, on account of Mrs. Menkel's health, and hence the selection of another physician for India would be necessary.

It was agreed that consideration of the matter would await the return of W. W. Prescott with pull particulars.
WEST AFRICA, MACHINERY:

Communication was presented by the treasurer from Elder D. C. Babcock, describing their need of a gasoline engine and other machinery in their industrial school work, success having attended their efforts to manufacture wagons and carts, orders coming in beyond their ability to fill without power machines. He stated that if this machinery could be provided they would be able from the product of their plant to secure funds for opening the mission out-station for which they had called for $500.

VOTED, That the treasurer be authorized to secure the machinery ordered by D. C. Babcock for the West Coast mission.

F. W. FIELD:

The question of Professor F. W. Field's future work was considered. Consideration was given to the fact that his family is now in this country for the education of the children. He himself has been in charge of the training school work in Japan since the beginning, and as at his age the prospects of mastering the Japanese language are not favorable, it was felt that it would be making use of Professor Field as a strong teacher if he could be associated with the educational work in this country. It was therefore--

VOTED, That we invite Professor F. W. Field, of Japan, to plan to return to America, to engage in educational work in this country, at the close of the present school year in Japan.

CHURCH MANUAL:

In harmony with the action taken by the recent council, favoring the issuing of a small church manual, giving instruction as to church duties and relationships, and the work of church officers, it was--

VOTED, That G. B. Thompson, A. J. S. Bourdeau, and O. A. Olsen be a committee to prepare such a manual.

CAMP-MEETING WORK:

A communication from the Atlantic Union Conference Committee was considered, requesting the General Conference Committee to give attention to the program at our camp-meetings. The Atlantic Union Committee had felt that the increasing pressure for time at the camp-meetings by representatives of special lines of work suggested some counsels of reform, in order that the general spiritual interests of the meeting might not be neglected.

It was felt by the Committee that this was a matter which each union should deal with in its plans for meetings, inasmuch as it rests wholly with the unions as to the number of special interests that they desire represented in
the camp-meetings. But in order that some general recommendations might be suggested, it was--

VOTED, That E. R. Palmer, D. H. Kress, and A. G. Daniells, be a committee to consider this question and make some general recommendations.

CAPE CONFERENCE PRESIDENCY, SOUTH AFRICA:

Communication was read from the president of the South African Union, speaking of the possibility of a call at some later time for a president for the Cape Colony Conference.

It was felt that with the pressure for men at the present time, it would be best for us not to attempt to make any definite recommendation until it was ascertained whether the necessity for sending a man would arise.

LYNN BOWEN, SOUTH AFRICA:

The work of Brother Lynn Bowen, of the Foreign Mission Seminary, came up in connection with South African and West African matters, and it was felt that his special gifts as industrial school farm manager, and his wife's gift as teacher, indicated some of the South African missions as the place where he would be of greatest service. It was therefore--

VOTED, That we recommend Brother Lynn Bowen to the South African Union Brethren as a strong man for some of the industrial missions.

F. S. BOLTON, WEST AFRICA:

VOTED, That we invite F. S. Bolton and wife, of South Dakota, to come to the Foreign Mission Seminary, under the plan of provisional appointment to the mission fields, having in mind the possibility of their responding to the call for teachers for the Waterloo mission school, West Africa.

S. B. HORTON:

The Religious Liberty Department reported that during February there would likely be need of help in working among Congressmen and Senators, in opposition to National Reform influences. It was stated that Elder S. B. Horton, religious liberty secretary of the Atlantic Union, would be able to render good service, and that that union was willing to continue his salary if the General Conference would pay his transportation.

VOTED, That we comply with the suggestion regarding Elder S. B. Horton, paying his transportation to Washington and return, for work during February in the national Congress.

MISS ROBERTS, STENOGRAPHER:

VOTED, That the rate of Miss Dora Roberts, stenographer in the Religious Liberty Department, be fixed at $8 per week.
PAPERS ON CITY WORK:

Reconsideration was given to the form of publishing the papers on City Work read at the recent council. In the study of the question it was felt that a pamphlet would reach few of our people, while to put the papers one by one in the Review would reach all our people, while at the same time giving those who desire to preserve the papers the opportunity of saving the pages on which they are printed. Inasmuch as the papers often cover the same ground, it was felt that it would be more appropriate to print them one by one each week in the Review. It was therefore--

VOTED, That the papers on City Work be published in the Review.

Adjourned. A. G. DANIELLS, Chairman.
W. A. SPICER, Secretary.

ONE HUNDRED NINETY-SEVENTH MEETING

GENERAL CONFERENCE COMMITTEE

January 24, 1911

PRESENT:


Prayer by G. B. Thompson.

CHINA--CULHANE & WILBUR:

The following actions were taken by common consent:--

That we arrange to send T. F. Culhane, the new China treasurer, by the first boat available after his wife recovers from her operation.

That we advise Elder F. H. Wilbur to go on to China in February, if practicable, leaving his family to follow later, if necessary.

GERMAN ADVISORY COMMITTEE:

VOTED, That the following changes be made: Carl Leer in the place of C. J. Kunkel. H. F. Graf in the place of A. Boettcher.

R. P. MONTGOMERY & WIFE--CREDENTIALS:

VOTED, That ministerial credentials be granted to R. P. Montgomery, and missionary license to Mrs. R. P. Montgomery.

T. M. FRENCH:

VOTED, That the secretary be instructed to express to Elder T. M. French, of West Africa, the sympathy of the Committee in the death of his wife.

K. C. RUSSELL--MT. VERNON:
VOTED, That K. C. Russell be encouraged to respond to the invitation from Mt. Vernon College to spend a little time in their special course at the close of Congress.

NORTH DAKOTA PLEDGE:

G. F. Haffner presented the facts regarding the matter of a farm pledged for mission work and turned over to the North Dakota Conference for disposal. It was--

VOTED, To accept the proposition agreed to by Brother Haffner with the brother making the gift and the North Dakota Conference officers, to divide the proceeds between the Russian school, foreign missions, and the North Dakota industrial school.

SINGAPORE:

It was agreed that the secretary, treasurer, and E. R. Palmer would act as a local committee to consider the call for a second man for Singapore.

MARTIN S. GRIM:

VOTED, That Martin S. Grim, of the Foreign Mission Seminary, be recommended to South Carolina, to engage in the canvassing work.

Adjourned. A. G. DANIELLS, Chairman.
W. A. SPICER, Secretary.

ONE HUNDRED NINETY-EIGHTH MEETING
GENERAL CONFERENCE COMMITTEE
January 25, 1911

PRESENT:

A. G. Daniells, W. T. Knox, O. A. Olsen, B. G. Wilkinson, G. B. Thompson,
K. C. Russell, W. A. Spicer; also T. E. Bowen.

Prayer by O. A. Olsen.

SOUTH AMERICA:

The main feature of the meeting was the reading and discussion of a report from L. R. Conradi of his recent visit to South America.

AUSTRALIA:

G. B. Thompson made a report of his attendance at the Australasian meetings, and presented as a special request for immediate action, a request for an appropriation of $2,000 from the $300,000 fund, for the purpose of erecting a mission station in New Guinea.
VOTED, That the request be granted, and that this amount be listed in the unappropriated portion of the fund.

Adjourned. A. G. DANIELLS, Chairman. W. A. SPICER, Secretary.

ONE HUNDRED NINETY-NINTH MEETING
GENERAL CONFERENCE COMMITTEE
January 30, 1911

This meeting was called of members in Takoma park, to hear from Professor W. W. Prescott an account of his recent visit to India. His report was a cheering one as regards the progress of the work.

Inasmuch as the budget from India has not yet come in, making the specific calls for funds and workers, no action was taken in the meeting.

Adjourned. A. G. DANIELLS, Chairman. W. A. SPICER, Secretary.

TWO HUNDREDTH MEETING
GENERAL CONFERENCE COMMITTEE
February 7, 1911

PRESENT:

Prayer by G. B. Thompson.

PHILADELPHIA INSTITUTE:

It was agreed to accept the date named by the two unions concerned for the Philadelphia ministerial institute, namely: April 12-30.

SOUTHEASTERN UNION EDUCATIONAL SECRETARY:

VOTED, To assure the Southeastern Union that provision would be made in the appropriations for the salary of Professor Hiat, of Kansas, to act as educational secretary of the union.

SOUTHERN MINISTERIAL INSTITUTE:

VOTED, That all questions of details regarding the ministerial institute for the two Southern unions be referred to W. W. Prescott, G. B. Thompson,
and H. R. Salisbury.

FURLoughs--SOUTH AFRICA:

On inquiry from the South African Union as to arrangements regarding furloughs this year, it was--

VOTED, That in view of the straitened condition of the treasury and the difficulty found in planning to accede to just a few requests for additional help this year from needy mission fields, we report to South Africa that we do not see how it is possible to make appropriations this year for the return from South Africa of Elder I. J. Hankins and wife, and of Dr. Thomason and party; and that this year it seems impossible to plan for furloughs to America save in cases where conditions of health make action imperative.

HOUSE BOAT--INDIA:

VOTED, That we approve of the plan of the India mission committee to secure a house boat for East Bengal, to cost about $500, this amount to come out of India's portion of the $300,000 fund.

MRS. J. C. LITTLE:

VOTED, That we recommend that Sister Little be encouraged to remain in India to continue work, if she feels it practicable for her to do since the loss of her husband and little one.

BRAZIL:

VOTED, That we invite Europe to select two ministerial laborers for Brazil, capable of carrying conference or mission field responsibilities.

VOTED, That W. T. Knox, W. W. Prescott, H. R. Salisbury, W. A. Spicer be a committee on Biennial Council delegation from the General Conference office.

J. R. DOUGLAS--MEXICO:

VOTED, That we invite J. R. Douglas, of Arizona, to go to Mexico to attend school and to engage in the book work.

MISS GENEVIEVE JOHNSON:

VOTED, That we pay the transportation of Miss Genevieve Johnson, of California, to Mexico, whenever she shall be ready to go down to be joined in marriage to the elder of our Mexican canvassing work.

BUDGET ANNUITY:

The treasurer presented correspondence from Ohio, suggesting that a sister who had given her means to the cause on the annuity plan was being advised by lawyers and others, and was somewhat unsettled in her mind regarding the matter.
VOTED, That we ask W. T. Knox to visit Ohio, to confer with the parties regarding the Burgert annuity bond, giving him full authority to settle the question on the best terms possible.

Adjourned.

TWO HUNDRED FIRST MEETING

GENERAL CONFERENCE COMMITTEE

February 14, 1911

PRESENT:

Also N. Z. Town, T. E. Bowen.

Prayer by H. R. Salisbury.

VOTED, That missionary license be granted to T. F. Culhane and Mrs. Culhane, under appointment to China.

VOTED, That we thank the Review and Herald, the Pacific Press, and the International Publishing Association for electrotype cuts given to the Korea mission press.

TYPEWRITERS FOR MISSIONS:

Requests having come from West Africa and from the new Rhodesian mission station for a typewriter for use in mission service, it was--

VOTED, That we suggest to the Young People's Department that they see if some young people's society inquiring for specific objects to which to devote donations would like to supply typewriters for these stations.

EDUCATIONAL DEPARTMENT COMMITTEE:

The following changes were made: R. B. Thurber in place of H. H. Votaw, for Burma. Dr. H. W. Miller in place of B. L. Anderson, for China. That the name of J. Lipke be dropped, and that N. W. Lawrence and C. Sorenson be added to the Committee as educational men in the Northern and Southeastern unions.

Adjourned.

W. T. KNOX, Chairman.
W. A. SPICER, Secretary.
TWO HUNDRED THIRD MEETING

GENERAL CONFERENCE COMMITTEE

February 19, 1911

PRESENT:

A. G. Daniells, W. T. Knox, O. A. Olsen, W. W. Prescott, G. B. Thompson,

Prayer by E. R. Palmer.

BIENNIAL COUNCIL DELEGATION:

The committee on delegates to the biennial council in Europe from the
General Conference office made their report.

In view of the fact that it was understood in the full meeting of the
General Conference, when the General Conference term was changed to four
years, that there would be rather a full meeting of the General Conference
Committee at this biennial council, to review work already done and to plan
for the following two-year outline, it was felt that it would not be proper
at this time to restrict the delegation from the General Conference office
to only the general officers.

It was understood also that the Publishing Department could do useful
work in institutes and otherwise in Europe preceding the council, and that
the Educational Department had also work it could do to advantage.

The committee reported that the following should attend the council; A.
G. Daniells, W. T. Knox, O. A. Olsen, W. A. Spicer, H. R. Salisbury, M. E.

The report was adopted.

WEST AFRICA:

Communications from West Africa were read, in which Elder D. C. Babcock
asked that some of those who are ill might be allowed to return to America
for a time for their health.

The Committee felt that a much more economical means of getting
necessary change would be for these workers to go to England.

It was felt also that in order to secure thorough counsel as to the
conduct
of the work in West Africa, it would be well to have Elder Babcock attend
the biennial council.

VOTED, That we advise that Sisters Babcock and Lewis, of West Africa,
be
granted a furlough in England, if necessary on account of their health, and
that we invite Elder D. C. Babcock to attend the biennial council in
Friedensau.

Adjourned.

A. G. DANIELLS, Chairman.
W. A. SPICER, Secretary.
Raised and Printed in the USA; Made in China

South West Nigeria Conference
- Adventist Online Yearbook

Seventh-day Adventist

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Ministerial Credential:
S D A Adelakin, E A Adeleye, E O Adejuyi, J K Afolayan, E (Akanbi, R O Atoki, C A Biobaku, J A Dada, S B Dada, A A Elu,
Ogundeji, S O Ogunsanya, Olatosi Ojo, J A F Okorie, O A Olade,
Oladide, J O Olatunji, E O Omileye, D O Onifade, C A Oseintade
Smith, J O Wojuade.

Missionary Credential:
F O Adewumi, G Afolabi, J O P Afolayan, C Agbonaja, S A Alabi
Ogidan, R O Oyewole.

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Persons Holding Credentials From The West Nigeria Conference

Ministerial Credential:
Matthew A Adebara, Lawrence Adegbite, Ayo Adeoye, A A A Adesina, Joshua Adesina, Festus T Adetayo, Job A Adeyanju, Ajani, E A Ajao, Onaolapo Aij Jade, Reuben A Akintunde, Rufus K Alao, Abraham O Aremu, J O Aromah, G O Atolagbe, Julius A Ayinla, O D Binyo, D Olooto Dannon, Kayode O Dare, A Y In O Lajuwomi, Adeyinka S Ogunseitan, Caleb A Ogular, Ezekiel A Olaofe, O O Olatunji, Samuel O Owolabi, Olufemi O Oyedele, H:

Missionary Credential:
Adenike B Adedokun, O Adepega, D O Adeleye, T O Akar Claxton K Karikari, Edward A Mensah, Ojo Odekaile, G M Ok Olasupo, F A Olomojobi, E O Omorejo, K Onyelie, I Salib, J S:

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North-Western Nigeria Union Mission

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Missionary Credential:
Ministerial Credential:

Commissioned Minister Credential:
D R Asofo.

Missionary Credential:
CONSTITUTION
&
BYE - LAWS
CONSTITUTION OF THE
SOUTH WEST NIGERIA CONFERENCE OF
SEVENTH-DAY ADVENTISTS

ARTICLE I – NAME
The name of this organization shall be known as the South West Nigeria Conference of Seventh-day Adventists herein after referred to as the conference.

ARTICLE II – PURPOSE
The purpose of this conference is to facilitate the proclamation of the everlasting gospel in the context of the three angels’ messages of Revelation 14:6-12 to all peoples within its territory, leading them to accept Jesus as personal Saviour and to unite with His Church, and nurturing them in preparation for His soon return.

ARTICLE III – RELATIONSHIPS
The South West Nigeria Conference of Seventh-day Adventists is a part of the North-Western Nigeria Union Mission of Seventh-day Adventists, which in turn is a part of the West-Central Africa Division (WAD) of the General Conference of Seventh-day Adventists, a world church organization; and all purposes, policies and procedures of this conference shall be in harmony with the working policies and procedures of the WAD and the General Conference of Seventh-day Adventists. This conference shall pursue the mission of the church in harmony with the doctrines, programmes and initiatives adopted and approved by the General Conference of Seventh-day Adventists in its quinquennial sessions.
ARTICLE IV - TERRITORY
The territory of this conference shall consist of Ekiti, Ogun and Ondo States, plus Maryland, Ogbia, Alimosho, Ikorodu, Ketu, Ojokoro and Ilorin Districts of Lagos Metropolis and Lagos State of the Federal Republic of Nigeria.

ARTICLE V - MEMBERSHIP
The membership of this conference shall consist of such churches as have been or shall be properly organized in any part of the geographic territory under its jurisdiction and formally approved for membership by vote of the delegates at any regularly scheduled constituency meeting.

ARTICLE VI - BYE-LAWS
The by-laws of this conference may enact by-laws, and/or repeal them, and such by-laws may embrace any provision not inconsistent with the constitution.

ARTICLE VII - DISSOLUTION AND DISPOSITION OF ASSETS
This conference may be dissolved only by a two-thirds majority vote of the delegates present and voting at any constituency meeting.

In the event of the dissolution of this conference, all assets remaining after all claims have been satisfied shall be transferred to a legal entity authorized by the WAD of the General Conference of Seventh-day Adventists.

ARTICLE VIII - AMENDMENTS
This constitution shall not be amended except to conform to the local conference constitution when it is amended by action of the General Conference Executive Committee at an Annual Council. This conference shall amend its constitution from time to time at regularly called constituency meetings, or, any such changes to conform to the local model conference constitution. The conference executive committee may recommend to the General Conference, through the North Western Nigeria Union Mission and the WAD of the General Conference of Seventh-day Adventists, amendments to the model Constitution.

BYE-LAWS OF
THE SOUTH WEST NIGERIA CONFERENCE OF
SEVENTH-DAY ADVENTISTS

ARTICLE I - PRINCIPAL OFFICE
The principal office for the transaction of the business of the South West Nigeria Conference is fixed and located at KFN Obi Ilie Road, Akure, Ondo State. The Executive Committee may or may not change the location of the principal office on a temporary basis.

ARTICLE II - CONSTITUENCY MEETINGS
SEC. 1 - Regular Meeting: This Conference shall hold a regular triennial constituency meeting at such time and place as the executive committee of the conference shall designate. Notice of the time and place of the meeting of the delegates representing the members shall be given by:
   a. A notice printed in the official publication of the North Western Nigeria Union Mission at least four weeks before the date of the session.
   b. A notice printed in the official publication of the South West Nigeria Conference Executive Committee.

SEC. 2 - Special Meeting:
   a. The executive committee of this conference shall call a special constituency meeting, at a time and place if deemed proper when:
      1. It is voted by the executive committee, or
      2. It is voted by the delegates at any constituency meeting.
      3. It is requested by 66 percent of the churches of the conference through their church boards or
      4. It is voted by the union committee, division committee, or General Conference Committee.
         b. The union committee or the WAD committee may call a special constituency meeting of the conference.
         c. The agenda for special constituency meetings shall be included in the notice of meeting.
         d. The time and place of the special constituency meetings shall be given in the same manner as for regularly scheduled constituency meetings.

SEC. 3 - Quorum: At least 50 percent of the delegates authorized herein shall, either at Sections 1-4 of Article III, must be present at any regular or special constituency meeting to constitute a quorum for the transaction of business. Once the meeting is declared open, the delegates present shall constitute a quorum.

SEC. 4 - Proxy Voting: All delegates must be present in person at any constituency meeting in order to be eligible to vote. There shall be no voting in proxy.

SEC. 5 - Voting Rights of the Delegates: Each delegate appointed to act on behalf of the members of this conference shall be entitled to one vote. The voting rights of the individual delegates representing the members as hereinbefore provided shall be limited to the particular constituency meeting of the
Appendix V
Graduation Programmes