

Adventist Heritage

A JOURNAL OF ADVENTIST HISTORY



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* * *

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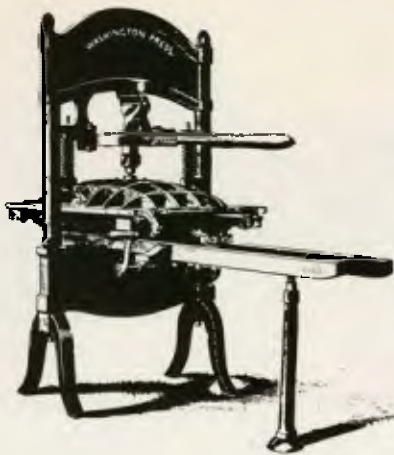
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The



Editor's Stamp

In addition to being a denomination, Seventh-day Adventism is also a subculture within American society. As a subculture it has produced its own literature, social organizations, health institutions, and even its own unique foodstuffs. In developing and maintaining this subculture, Adventism has also experienced tensions with the larger society surrounding it.

These tensions have been resolved in various ways. As Lenita Skoretz shows in the case of child-rearing concepts, attempts have been made to mediate secular ideas by combining them with Adventist spiritual concerns. On the other hand, perceived accommodations with the "world" can produce a defense of tradition, as with the medical institutions discussed by James K. Davis. Or the denomination can develop institutions, such as the Pathfinder Club examined by Cavel Melbourne, which attempt to substitute for or parallel those in the larger society and thereby tie members closely to the church.

Publishing is another example of a parallel institution, although one that has sought to serve the church community while at the same time seeking to penetrate the world outside. In his account of Arthur S. Maxwell, Ezechias Jean portrays the development of a children's writer whose books have circulated more widely than those of any other Adventist. In this case, the Adventist subculture has become ecumenical.

Much more needs to be learned about the Adventist subculture, both in the United States and abroad. It is hoped that these accounts will spur interest in broadening and deepening our concept of Adventist history.

G. Land



Gary Land, Ph.D.

Maxine Atteberry

*Seventh-Day Adventist
Nurses*

A CENTURY OF SERVICE



1883 = 1983

A hospital without nurses! Impossible! That could not be. Twentieth century laws and community pressure would prevent such an irresponsible idea from being carried out. But a century ago things were different. There were no laws regarding hospital staffing. Furthermore, in 1882 there were only nine or ten "nurses training schools" in the entire country. A hospital without nurses was not so much a rarity as one *with* trained nurses.

The first Adventist medical institution, the Western Health Reform Institute, was in operation for about fifteen years—1868 through 1882—without the benefit of nurses. But winds of change were blowing. About 1875 the Institute welcomed two new members to its medical staff, Drs. J. H. Kellogg and Catherine (Kate) Lindsay. They were young, newly graduated, progressive physicians. The following years saw them involved in greatly increased development in an already growing institution. The name was changed to Battle Creek Sanitarium, a new building replaced the original remodeled farmhouse, and people by the hundreds came seeking health benefits at this new kind of medical establishment.

The public's response was gratifying, but Dr. Kate realized something was lacking. She had long been an admirer of Florence Nightingale and at one time had planned to be an American counterpart of this heroine of Crimea and founder of nursing education in England. Kate had even taken a brief course in nursing, but when she came to the Adventist Institute, her nursing skills were not particularly welcome. Trained nurses were unknown in Michigan. Kate was advised to go to the University of Michigan and take the medical course. Battle Creek could use a qualified lady physician. As for nurses—the briefly-taught bath attendants were doing very well, it was believed.



John Harvey Kellogg, M.D., Medical Superintendent of the Western Health Reform Institute.



Kate Lindsay, M.D., staff physician at the Institute and founder of the first Seventh-day Adventist nurses training school.

Bird's-eye view of the Battle Creek Sanitarium in the 1890's.



Previous page: The staff of the first Adventist medical institution—the Battle Creek Western Health Reform Institute—did not include any trained nurses during the first fifteen years of its operation.

All illustrations for this article courtesy of Loma Linda University Archives



The formidable-looking bath attendants of the Battle Creek Sanitarium, about 1890.

Sanitarium Training School for Nurses.

THIS School was opened one year ago, and received patronage far exceeding the most sanguine expectation of its friends. The interest manifested in the course of instruction, and the results obtained, guarantee for the School a continued success, and the Managers take pleasure in announcing that the session for 1884-5 will begin about Dec. 1.

Course of Instruction.

The Course of Instruction will continue through six months. It will consist of **ONE HUNDRED LECTURES**, given by the various members of the medical corps, together with recitations, and a few hours' practical exercise each day. The following is a partial list of the topics which will be included in the course of instruction:—

Anatomy—Physiology—Nature and Causes of Disease—Language of Disease—Principles of Cure—Management of Common Diseases—Dressing of Simple Wounds and Injuries—General and Individual Hygiene—Ventilation—Disinfection—Air and Water Contamination—General Nursing—Surgical Nursing—Monthly Nursing—Bandaging—Hydrotherapy, Theoretical and Practical—Electricity, Faradic, Galvanic, Static—Diet for the Sick—Massage—Swedish Movements—Calisthenics—What to do in Emergencies.

The whole course of instruction will be eminently practical in character, and the various subjects will be illustrated by means of Numerous Charts, Models, Expensive French Manikins, and Experiments. Each student will also be required to become familiar with the subjects taught by actual practice and experiment. From three to five hours each day will be spent in practical work of this kind, under charge of one of the instructors.

INSTRUCTORS:

KATE LINDSAY, M. D., ANNA H. STEWART, M. D.,
W. H. MAXSON, M. D., J. H. KELLOGG, M. D.

In addition to the regular course of instruction, several lectures a week on various topics are given to patients by the members of the medical staff, which students will be at liberty to attend, when they can do so without interfering with their regular work.

SURGERY.

The large number of surgical cases, usually seventy-five to one hundred in the course of the winter, affords ample opportunity to become familiar with the details of the care and nursing of surgical cases.

A teacher of Calisthenics leads the class in the gymnasium twice a day, to which students will be admitted.

THE MICROSCOPE.

This instrument will be used very frequently in illustrating appropriate subjects, and those who desire will have some instruction in its use. The **STEREOPTICON** will also be used occasionally.

Persons applying for admission to the School must be able to answer satisfactorily the following qualifications:—

1. A good moral character, with satisfactory recommendations.
2. Ability to become first-class nurses.
3. Ability and disposition to study hard and work hard to become thoroughly qualified for the profession of nursing.

All members of the School will be expected to conform to the usual rules for helpers in the Institution, and obey orders from their instructors.

On passing a satisfactory examination at the close of the course, students *will receive a Diploma*.

Good positions in the Institution may be obtained by a number whose qualifications are such as to recommend them, by making application for the same at the beginning of the course.

TERMS: Board and tuition for the course of six months, \$150. A few persons can be given an opportunity to pay the expense of board and tuition, in whole, or in part, by working during and after the completion of the course. Tuition will be expected in advance, unless satisfactory references can be given. Any further information desired can be obtained by addressing,—

J. H. KELLOGG, M. D., Battle Creek, Mich.

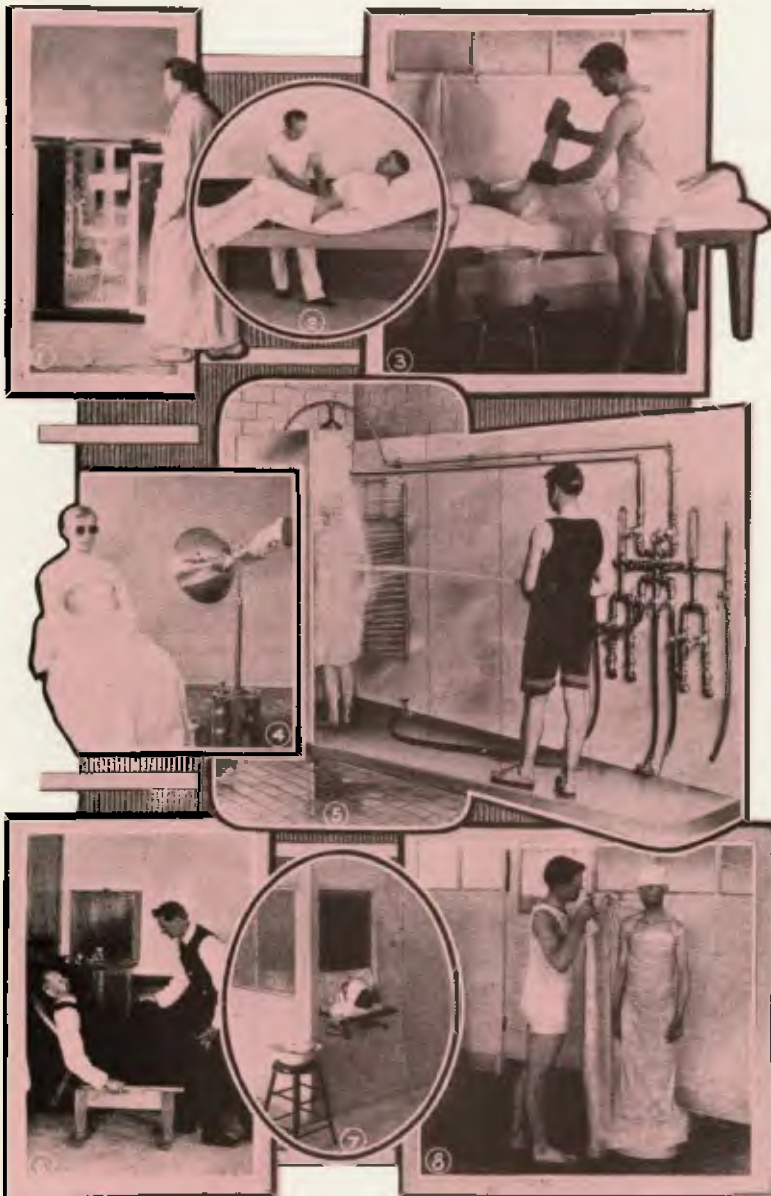
Full-page advertisement for the nursing program at the Battle Creek Sanitarium which appeared in the magazine Good Health (January, 1885).

Kate took the advice and entered the university in the second class in medicine to which women were admitted. She returned to Battle Creek as a doctor of medicine, "the first registered lady physician in the first sanitarium in the world," arriving shortly after Dr. Kellogg. He became the medical superintendent and she served as the obstetric, gynecology, and pediatric staff.

On a visit to New York, Dr. Kate had opportunity to observe the Bellevue Hospital training school founded in 1873 and patterned after the Nightingale school in London. She returned to Battle Creek with renewed interest in nursing. With the hearty support of Dr. Kellogg, a three-month nursing course was offered in the spring of 1883 which, along with Detroit's Harper Hospital school, also opening that same year, was the first in the state of Michigan.



Above: An obstetrical nurse working in the enlarged Battle Creek Sanitarium in the late 1880's.



Left: Hydro and electrotherapy, massage and carefully regulated exercise, supplemented by a simple diet were the preferred treatments offered at the Battle Creek Sanitarium.

Two young women arrived for this course and became the first alumni of the new training school. A second course six months in length was offered the following November. The response was much better this time. Adventists were beginning to accept nursing as a desirable career for young people. The third class to be offered (1884) was advertised as being six months in length but developed into a two-year curriculum. It remained a two-year course for about twenty years when a third year was added.

Dr. Lindsay had a blank page on which to work out the course of study for the new school. There were no textbooks in nursing until about 1890, no established standards or regulations, no curriculum guidelines, no registered nurses to answer questions. Some things were obvious. A knowledge of anatomy and physiology was basic. Care of the surgical patient was essential to meet the needs of Dr. Kellogg's growing surgical practice. And there were many medical diseases which brought patients to the sanitarium. Most babies were being born at home, but obstetrics was a gradually growing department. There were hundreds of people who came to the sanitarium not because of serious illness but because they wanted to experience the rejuvenating effects of the unique medical regime.

Battle Creek Sanitarium stood for a radically new approach to health. Drugs were largely omitted. There was emphasis on hydro- and electrotherapy, massage and exercise. The diet was different. All of this added a dimension to nursing not found in other places. The sanitarium nurse knew how to give fomentations, cold mitten frictions, salt glows, Russian baths, and a large book-full of other procedures. She also knew how to cook and serve attractive meatless meals. In many

respects the sanitarium was promoting a life-style that was totally new to most people. This was not only a house of healing, it was also a house of learning. Everyone who came in direct contact with patients, including student nurses, became teachers of healthful living. Students were encouraged to attend the lectures on health that were regularly given to ambulatory patients.

There seems to be no record of when the first nurse became head of the nursing service and school at Battle Creek, nor even who she was. It well could have been Mrs. Mary Staines Foy who is mentioned in an 1896 report as being superintendent of nurses and assistant in "practical therapeutics." The date of her appointment is not given. Mrs. Foy had begun nurse's training in 1884 but did not graduate until 1890, for being Dr. Kellogg's office nurse meant she could take classes only when he could spare her. She was in charge of the school and nursing service for more than thirty years and was considered one of Michigan's outstanding nurses.

What was life like for the nursing student of one hundred years ago? Days were long and taxing, patient loads were heavy. Some students were assigned to bed patients and gave care and treatments at the bedside as required. Others spent their time in the hydrotherapy department with the ambulatory patients. Wherever the patient was, treatments almost always ended with a massage.



Above: Mrs. Mary Staines Foy, a graduate of the nursing class of 1890 who for more than 30 years served as head of the Battle Creek Sanitarium nursing school.

Left: Nurses were encouraged to be models of healthful living to their patients.

When patient assignments were finished there were domestic duties to be done. Young women usually worked in the ironing room of the laundry and the men students took care of the carpets. Electric irons, mangles, and vacuum sweepers were as yet unknown. Each ironed her own uniforms and they were not wash and wear. Classes were from seven to nine in the evening with study period following.

Most of the classes were taught by physicians, for nurses were not available in the early years. But classroom instruction at most schools did not enjoy top priority with the doctors who often cancelled classes because either they or the students had more important work to do. Hospital needs came first. One superintendent said her students got no more than eight class lectures a month. Another reported no classes whatever for an entire year. The hospital had just been too busy. This did not happen in Battle Creek—Dr. Lindsay believed that class appointments were made to be kept.

The nurses' living quarters were small individual rooms in cottages with neither central heating nor electric lights. Each room had a small wood-burning stove. Fires were built and tended by the student. Kerosene lamps were refilled each Friday.

The first uniform was a brown and white striped woolen dress with long, tight sleeves and a white kerchief in lieu of a collar. The apron was bibless with long strings tied in an enormous bow at the back. The skirt reached to within two inches of the floor—a reform measure; skirts of that day swept the floor. The uniform was soon changed to a blue and white cotton stripe. A bib was added to the apron and the strings shortened to a belt. Later sleeves were shortened to elbow length.



Student nurses using the Sanitarium's laboratory facilities.

Living quarters for student nurses Helen and Zoe Homer, in the 1890's, were quite spartan. Nevertheless, living in a small bungalow was a marked improvement from the conditions endured by their predecessors who had to survive in tents!





The evolution of nurses uniforms from 1890 through the mid-1950's.

For leisure time activities students were divided into groups called Christian Help Bands. Each band was assigned to a district in the poorer section of the city. Visits were made periodically, treatments and nursing care given as needed and efforts made to bring sunshine into the lives of shut-ins and lonely ones. This program was years ahead of its time; public health and community nursing came some decades later.

Battle Creek nurses early became involved in local and national affairs. Mrs. Foy and Mrs. S. M. Baker, another sanitarium nurse, attended the first mass meeting of American nurses in Chicago in 1893. Mrs. Baker gave one of the major addresses. It was here that the Society of Superintendents of Training Schools (later National League for Nursing) was organized. Mrs. Foy was a charter member of this first national nurses' organization in America.

The popularity of sanitarium methods and the fame of Dr. Kellogg continued to attract thousands of patients annually. The great and near-great, the rich and the famous, as well as the more common human beings filled the institution beyond its capacity. Wings were added to the building and rooms were rented for patients in neighboring dwellings.

With all the success and public acclaim it was inevitable that the sanitarium concept would reach beyond the limits of Battle Creek. In 1878 a second sanitarium was opened, located in the foothills overlooking the beautiful Napa Valley, about sixty-five miles from San Francisco in California. Called the Rural Health Retreat, later renamed St. Helena Sanitarium, it has continued to the present time with more than a century of unbroken service.

St. Helena was also without nurses in its first years and when Battle Creek began preparing nurses for its staff, the California Retreat was understandably interested. Shortly there were two Seventh-day Adventist training schools. Just what year the second one was opened is a matter of debate. There are data to indicate a school was in operation in 1889, but how much earlier is open to question. Whatever the date, St. Helena has the distinction of being the parent organization of the oldest continuously operating Adventist school of nursing, now located at Pacific Union College. It also has the honor of being the second nursing school to be established west of the Mississippi River (the first was the school at the Good Samaritan Hospital in Los Angeles), and the first western school to graduate a man.

In 1893, two more sanitariums were added—one at Boulder, Colorado, and one in Portland, Oregon.

Nebraska Sanitarium in Lincoln was opened two years later. A report in 1896 lists eleven medical institutions under Seventh-day Adventist direction. Included in this number were six outside the continental United States—in Australia, Hawaii, Mexico, Samoa, South Africa, and Switzerland. Three of these reported students in training, indicating that by this time Adventists were deeply committed to the education of nurses.

Battle Creek with its attendant schools broke away from the Adventist family of institutions in 1906. Thereafter its influence on Seventh-day Adventist nursing was minimal, but the school of nursing continued to function successfully until it closed in 1933, a victim of the great Depression. It had supplied well-qualified nurses to Michigan and other areas for fifty years. Many of the early Adventist sanitariums were initially staffed by Battle Creek nurses.

None of the Adventist medical institutions that followed Battle Creek reached the pinnacle of fame that came to the first sanitarium and school of nursing. None could boast of having expensive French mannequins, microscopes, and stereopticons for use in teaching. None could claim to be the largest and best equipped training school in the country. Battle Creek could and did claim all these distinctions.

These later sanitariums were relatively small with small schools. Budgets were universally tight, equipment often minimal. Glendale Sanitarium was the first outside of Battle Creek to have an autoclave to sterilize surgery bundles. Other places used the kitchen oven. One sanitarium sterilized the bigger bundles in the rafters above the steam tanks in the boiler room. There were no gauges to determine the temperature but neither were there post-surgical infections.

Classrooms were limited or non-existent and teaching tools meager. Dormitories were not high on the priority list but a place was always found for the students. Teaching facilities and other essentials were added as money became available. Eventually the schools were adequately equipped and student housing provided, but there were few luxuries. However, as the graduates spoke or wrote of those early years, they made no complaints of deprivations. Their experiences were remembered as a challenge or an adventure. They looked back with gratitude on the solid foundation in nursing they had received. "We had no trouble matching skills with graduates from bigger places. Often our training was better than theirs."

Sunrise has followed sunset for one hundred years since the first students tied their apron strings and pinned on their caps and went to learn nursing. Much has changed in the intervening years but one thing is certain—never again will hospitals consider it feasible or even desirable to attempt to function without the educated hearts and hands of registered nurses.



The Rural Health Retreat, near St. Helena, California, founded in 1878 by Dr. Merritt G. Kellogg. This institution pioneered the Kellogg "sanitarium concept" in California.



In 1894, eleven years after the first nursing class was started, this five story dormitory was built for the Missionary Nurses Training School at Battle Creek Sanitarium.



Under their motto "To Go About, Doing Good," the 1911 graduates of the Battle Creek Nursing School pose for the official class photograph.



“Train Up A Child...”

**Lenita
Skoretz**



**Seventh-day Adventist Home
Commission Publications: 1922 - 1932**



American life changed dramatically in the early twentieth century: people migrated from the country to the city, World War I changed the roles and responsibilities of women, and the automobile revolutionized family habits. Because the old methods of childrearing did not seem relevant to the changing times, experts wrote books and pamphlets on scientific methods of childrearing. Baffled parents who had seen the wonders of science embraced these new methods. Instead of depending on God as their mothers had, new “mothers depended on correct nutrition and scientific training in good habits,” wrote Mary Cable.

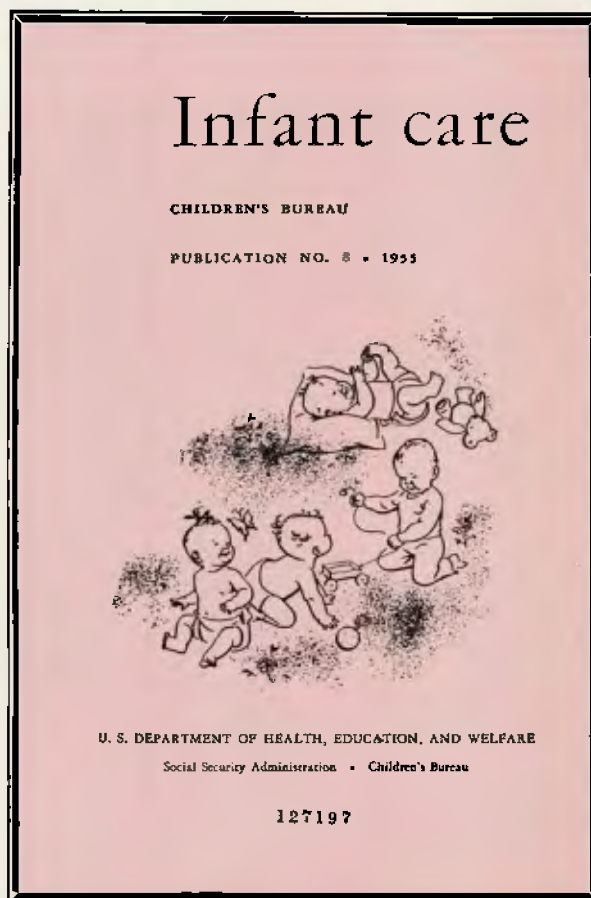
During this shift from old to new, from God to science, Seventh-day Adventist parents faced a problem. They recognized the benefits of scientific methods but, as devoted Christians who believed that God was the center of the home, how could they deal with the complete exclusion of God and the deification of science in contemporary publications? In 1922, the General Conference of Seventh-day Adventists established the Home Commission to give special attention to parent education. For the next ten years, the Home Commission published various materials aimed at helping parents. These publications reflected the contemporary milieu while remaining true to the principles enunciated in the writings of church founder Mrs. Ellen G. White—a difficult achievement that required delicate balance because the scientific approach often contrasted sharply with Mrs. White’s principles.

Contemporary publications outside of Adventism were precise, detailed, and concerned with the physical well-being of mother and child. Dr. Emmet K. Holt, a pediatrician who wrote *Care and Feeding of Children* which went through numerous printings between 1894 and 1934, reflected this approach. He believed that infants should be fully regimented by three or four months, eating, sleeping, and answering the calls of nature according to the clock. If the baby cried and the mother knew nothing was physically wrong, Holt counseled her to let him cry for hours rather than disrupt his schedule. The baby should adjust to the household rather than the household adjusting to the baby.

The pamphlet *Infant Care*, first published in 1914, by the United States Children’s Bureau, reflected Holt’s advice. The bureau, a division of the United States Department of Labor, was headed by Julia Lathrop from 1912 to 1921. She commissioned Mrs. Mary West, mother of five and a widow, to write a pamphlet on child care. The pamphlet set out the absolute essentials of baby care for busy, tired mothers with many children to watch and no nursemaid to help. These pamphlets, revised and republished several times until the last edition in 1945, were half-jokingly referred to by mothers as their “Bible.”

In the late 1920’s, John B. Watson’s theories of behaviorism influenced child care concepts. Watson’s basic theory stated “that heredity plays a minimal role in a child’s character and that if he is trained like Pavlov’s dog . . . he will develop in any direction the parent desires.” This theory implied the vital importance of early experiences and training in determining the future behavior of the child. Watson laid down specific rules for parents to follow: strict scheduling, early habit formation, no indulgence, and early toilet training. He saw parents, particularly the mother, as an impediment to scientific child rearing. Children, in Watson’s view, needed to gain independence as quickly as possible and parents could hurt this growth process by indulgence. Firmness and objectivity would enable parents to react properly to their child. Free, open and abundant communication safeguarded the child’s health and sanity.

Theories of childrearing found in the popular literature of the 1920’s and 1930’s placed the onus on the parents to understand their children and insure that they learned good habits. Proper methods resulted in proper children. Children were reduced to automatons reacting to carefully planned stimuli.



Title page of the 1955 reprint of Mary West’s famous pamphlet on Infant Care—“the Bible” on the subject of child-rearing in the United States for over forty years.

Courtesy Loma Linda University Archives

In many ways the methods of Ellen G. White contrasted sharply with these scientific ideas. *The Ministry of Healing*, which contained a comprehensive section on the home, placed it at the center of society:

The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families and is what the heads of families make it. Out of the heart are "the issues of life" (Proverbs 4:23); and the heart of the community, of the church, and of the nation is the household. The well being of society, the success of the church, the prosperity of the nation, depend upon home influences.

Furthermore, the aim of life on earth was the training of parents and children for the higher school in the mansions of God. It was this eternal dimension and purpose for the home that primarily separated Ellen White from the advocates of scientific childrearing. She advocated parent education and training so that they would know how to form right habits and character in their children. They should study diligently, improve their abilities and seek to present before the children the highest ideal, for "what the parents are, that, to a great extent, the children will be." Because children learn by imitation, parents have the responsibility to provide the correct example.

Explaining the nature of this example, Ellen White encouraged parents to create a home environment that was pleasant, filled with an atmosphere of cheerfulness, courtesy, and love. They needed to spend time with their children, listening to their plans and problems, learning to know the strengths and weaknesses of each child, and cultivating "beautiful and attractive traits of character." The greatest gifts a parent could give to his child were a healthy body, sound mind, and noble character. Whereas the scientific approach emphasized proper stimulus and habits, Mrs. White believed that parenting involved the total person. Not only must a parent mold and form his child's character, he must *be* what he wants the child to become. In essence, the parent reveals God to the child:

Happy are the parents whose lives truly reflect the divine, so that the promises and commands of God awaken in the child gratitude and reverence; the parents whose tenderness and justice and longsuffering interpret to the child the love and justice and longsuffering of God, and who, by teaching the child to love and trust and obey them are teaching him to love and trust and obey his Father in heaven.

While the methods of childrearing advocated by scientific experts and Mrs. White coincided on some points, their basic view of the child differed completely.



According to Ellen G. White, the well-being of society, the success of the church and the prosperity of the nation depended largely upon the environment and influences created by parents for their children.

Courtesy Loma Linda University Archives

The scientific experts held that the child could be molded in any way the parent desired. In Mrs. White's view, the child was an individual with rights and preferences that should be respected whenever possible. Every influence was important. Although parents needed to teach their offspring proper habits of health as well as obedience, cheerfulness, industry, and other character traits, their chief duty was to help him learn self-control. The child needed to know what was right and wrong and learn to prevent himself from doing things he knew were wrong. As he grew and developed, parents should slowly allow him to assume control of himself. In contrast, popular scientific literature advocated keeping the growing child too busy to be naughty, thereby leaving all control in the hands of the parents.

Although Ellen White offered basic principles for Christ-centered discipline and habit formation, she said very little about specific situations. Secular scientific childrearing literature dealt almost totally with specifics and said very little about broad principles. The behavioristic assumptions of the scientific literature and its lack of spiritual concern created a problem for Adventist parents who wished to be both up-to-date while remaining true to their religious heritage. Because science and religion were pulling Adventist parents in opposite directions, they needed counsel that bridged the gap.

Arthur W. Spalding, an educator and editor, responded to the situation by making a case for the church becoming involved in parent training. In 1919 the General Conference Secretaries of five departments—Education, Missionary Volunteer Society, Sabbath School, Home Missionary, and Medical—along with Spalding and R. D. Quinn, formed an informal Home Commission. At first, members simply wrote articles on parenting for Adventist publications; later, in 1921, they held "Home Institutes" or seminars. These conferences on specific topics in home management aroused deep interest and many more were planned. In 1922 the General Conference formalized the Home Commission, appointing Arthur W. Spalding as its head. The Commission stated that "rapid growth of irreligion and moral laxity in modern society and the evident inability of police, press, school, and pulpit combined to turn the downward current" pointed to "the necessity of applying first measure to the fountainhead of social conduct, the home." Spalding remained head of the Home Commission until 1941 when it came to be housed in the Department of Education.

Soon after its inception in 1922, the Home Commission created the Young Mothers' Society (YMS), an organization aimed at parent education, somewhat similar to the child study associations popular in many states at the time. The YMS believed that the making of Christian homes was the chief factor in the making of the Christian Church and in the finishing of the Gospel work, and its lessons were dedicated to achieving this goal. It planned to help mothers in their tasks in the home, training children and making life the joyous



The A. W. Spaldings with their younger daughter Elisabeth and her children. Arthur Spalding gave much attention during his ministry to the needs of children and youth in the church.

Spalding, *Origin and History of S.D.A.*, vol. 3.

experience God intended it to be. The Society met twice a month in various homes. Members were required to pay \$1.50 for mimeographed and, later, printed lessons. These materials exhorted mothers to be temperate and plan work, study, recreation, and time with husband and children: "You don't know how? Well, that's why you joined the YMS: we are going to teach you how."

Each issue of *Mothers' Lessons* contained two parts, story-telling and nature study, health and home culture. Story-telling was "one of the chief means of teaching, one of the greatest aids to discipline, one of the indispensable qualifications of the parent-teacher." There were three reasons for parents to tell stories: first, stories give pleasure to children and others; second, stories effectively teach truth by placing it in an easily understood and remembered medium; third, stories inspire imitation. The authors felt that God had implanted the desire to imitate in our natures as the principal avenue through which a child could learn the art of living. Therefore, mothers should search for stories that have heroes with good characters who will inspire imitation by children. Each issue included new stories for mothers to learn and tell to their children. While many came from the Bible, other stories were included as well. By the end of the first year of the YMS existence, mothers were to have learned and practiced the seven essentials of story-telling and begun

Story-Telling for the Little One

Good Gifts. "Mother, tell me a story!" That request, joyously expectant or doubtfully plaintive according to the experience of the child, is almost as familiar as the universal, "Mother, I'm hungry!" If your son asks for bread, will you give him a stone? If he asks for a story, will you give him a ball? Do you tell stories? Storyland is the heritage of childhood. Every child has the right to be told stories, stories, stories. And every parent has the duty to be a story-teller.

Why? But why tell stories? Because the child asks for them? Generally, children do not ask for stories until they have been accustomed to hearing stories, just as they do not ask for bread and butter until they have become accustomed to eating bread and butter. In both cases they are hungry, and they are in some way their hunger, mental or physical; but what is given to satisfy that hunger of mind or body is dependent on the parent. Be sure the child will fill his mind with something. It is largely for you to say what that something shall be. If you have fed him stories, he asks for stories.

Gives Pleasure. What's the good of story-telling? First, it gives pleasure. Everybody likes to hear stories. Because God put it into our natures to be interested in the people; and stories are the record of what other people have done. Stories minister to our social sense; to love. The love to tell stories helps us in all our relations to people. The less self-centered a person is, the more interested in the stories and the more able to tell stories. So even grown-ups like to hear stories; and children—just you watch them—and that little girl while an entrancing story is being told, wide, lips open, every sense alert, but every motion arrested by the glamour of the story. And when it is through, they delight in it, how they put it into their play, and how they come back to call for it again and again. No question that story-telling gives joy to the child.

According to Mother's Lessons, "Every child has the right to be told stories, stories, stories. And every parent has the duty to be a story-teller."

Courtesy Loma Linda University Archives



to keep a notebook of stories. A timid child, for example, would learn courage and trust in God by hearing stories about courageous men of God who acted because they knew God would care for them.

According to the *Lessons*, nature study, rightly taught, guided the child to a knowledge of God as heavenly Father and Creator. Recognizing that many parents had a limited acquaintance with nature, each issue of *Mothers' Lessons* presented some aspect from the world of nature and drew a lesson about God's character. For example, an April issue of *Mothers' Lessons* would contain a study of flowers, describing the various parts of the flower, different types of flowers, and finally how to plant a garden.

The emphasis on story-telling and nature study in *Mothers' Lessons* mirrored Mrs. White's concept of the whole child. Story-telling encouraged the child to think about his actions and compare them with the actions of others and broadened his mind to include experiences beyond everyday occurrences. Nature study fostered the child's natural curiosity and opened up new ideas for contemplation. By drawing lessons from nature, parents taught children to look beyond the obvious for hidden significance. In this way, they aided their children in developing stronger mental and moral capacities.

The first volume of *Mothers' Lessons* devoted the second part of each issue to health and home culture.

Most of the articles taught home management principles and important habits to cultivate in one's children. Only two issues contained topics that could be considered health related.

An important home management principle, that of a regular schedule, began the year on a proper note. Homes, like businesses and schools, needed a regular schedule and daily programs. These facilitated efficiency and enabled busy mothers to plan time for their children and husbands; they also helped families to be less rushed in the early morning. A special time every day should be set aside for family worship and communion with God. Healthful living included establishing a regular program of rest, diet, exercise, and communion with God.

These same components, good diet, fresh air, plenty of rest, exercise, reliance on God, and a planned work program, helped form habits of cheerfulness in the children. The mother's example of cheerfulness and courteous behaviour was believed to be the best tool for teaching children the trait of cheerfulness. The regular schedule enabled mother and children to feel their best and made it easier to be happy around the home.

The June 1923 issue encouraged mothers to work and play with their children, for companionship with one's children constituted a vital element in their development. Companionship involved an appreciation of their thoughts, desires, and tendencies, "a sympathy with their tastes and aspirations, a participation with them in their activities and a devotion of time, energy, and thought to their pleasure and education." This issue also gave practical suggestions for playthings and activities for children of various ages.

It was not until the second year of *Mothers' Lessons* that the health field was entered into fully. During 1924 they emphasized ten good habits of health: bathing, clean teeth, drinking water, cleanliness inside and out, removing waste, fresh air, posture, cheerfulness, sleep, and health for service. The lessons advised mothers of the benefits of these habits as well as the proper method of teaching them to children. The Home Culture topics for 1924 suggested ways to make family worship and Sabbath observance special, happy times for the whole family.

The concern shown in the Home Culture and Health sections with the development of proper habits reflected both Mrs. White and the contemporary scientific experts. The reason and purpose for forming good habits reflected Mrs. White's notion of training children in all areas for service in this life and the life hereafter. The methods, because of their explicit instructions, mirrored the current practices.

Two changes occurred in 1925: the Young Mothers' Society was renamed Mothers' Society and *Mothers' Lessons* changed to *Parents' Lessons*. These changes broadened the society to include mothers of older children and fathers. In 1928, Mothers' Societies became Parents' Councils and fathers were actively encouraged

to participate. Although the organization changed, the basic format of *Mothers' Parents' Lessons* remained the same until 1928.

Parents' Lessons taught mothers how to care for the health of their babies and children by including sample menus and simple treatments of common ailments. They discussed adolescence, early married life, the disciplining of children, the development of character, and the teaching of obedience. Story-telling covered a different section of the Bible each year. Nature study focused upon a variety of animals and plants as well as other facets of the natural world. Each year built on what had preceded it while remaining simple enough to benefit new members as well. The emphasis on overall development of the family and child remained, together with the explicit instructional pattern. The *Lessons* were not merely for exhortation, they were intended to present a specific, illustrative course of conduct and instruction.

In 1928, the format of *Parents' Lessons* changed. They were now organized in chronological divisions dealing with babyhood, childhood, pre-adolescence, and adolescence. Each issue contained one article in each division. The Home Commission felt that this change would enable the publication to better serve parents with children of all ages. The general topics and emphasis of the articles remained the same: balanced physical development and proper diet for children of all ages, social training, nature study, and spiritual growth.



Dr. Belle Wood-Comstock, physician, endocrinologist, nutritionist, and the author, with Arthur Spalding, of several highly regarded books on home training.

Courtesy A. Comstock Mashchak



Soon after starting the Young Mothers' Society, the Home Commission decided to publish a series of five books that would serve as basic resource tools for parents. This was the beginning of the Christian Home Series. The books contained twelve sections with four chapters in each section to facilitate weekly study. Each book examined a specific age division; these divisions were the same as those in the 1928 *Parents' Lessons*. Arthur W. Spalding and Belle Wood-Comstock, M.D., wrote those on health.

Dr. Belle Wood-Comstock had received her medical degree from the University of Southern California in 1909. Prior to receiving her degree she had taught in public schools. After becoming a medical doctor, Comstock worked for seven years at the Glendale Sanitarium, in California, and later at the White Memorial Hospital, as head of nutrition and endocrinology. She wrote several books on nutrition and health besides those she co-authored with Spalding.

Spalding wrote the first book of the Christian Home Series, *The Makers of the Home*, published in 1928 and designed for youth, newly married couples, and parents. Dr. Comstock wrote *All About the Baby*, the second book in the series, which dealt with infancy through the age of three. Comstock and Spalding co-authored the last three books in the series. *Through Early Childhood*, the third book, discussed three to nine year-old children. The fourth book, *Growing Boys and Girls*, explored pre-adolescence. And the final book, *Days of Youth*, discussed adolescence and youth to the age of twenty.

The first five books of the Christian Home Series.

Courtesy Loma Linda University Archives

Makers of the Home

VOLUME ONE
THE CHRISTIAN HOME SERIES
IN FIVE VOLUMES

By
ARTHUR WHITEFIELD SPALDING

Author of "Hills o' Callin'," "Men of the Mountains," "Christian Story-Telling," "The Measure of a Man," etc.



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Arthur Whitefield Spalding (1877-1953), genial educator, author and editor. From 1922 until 1941, he led out in the work of the Home Commission of the General Conference.

E. McFadden and R. W. Spalding, Fire in My Bones

The book *All About the Baby* presented a unique blend of Christian principles, as defined by Mrs. White, and scientific methods. The first nine sections of Comstock's work presented a "study of heredity and . . . the beginnings of human life" and a "delineation of baby's needs." In her discussion of heredity, the physiology of conception and birth and prenatal influences, Comstock attempted to dispel myths and replace them with scientific facts. She then strove to answer every question a prospective mother might ask about preparing for the birth of her child, covering such subjects as the baby's room, clothing and supplies, and medical care for mother and child. She advocated practical, simple, inexpensive clothing and furniture rather than those that were fussy, beribboned, and fancy.

Dr. Comstock explained the birth process, the first week of the new baby's life, family adjustment, mother's diet, and breast care. She outlined a day with the new baby to suggest how mothers should organize their time, and presented new schedules for the mother when the child reached the age of three months and six months. A chart outlined the normal physical and mental development of babies for the same period. Physical problems common to babies and simple home remedies were also included. She attempted to discuss each new development of the child along with the progress and problems mothers might experience and she sought to answer any question a new mother might have concerning them.

Mrs. White felt that "parents should understand the principles that underlie the care and training of children. They should be capable of rearing them in

Training in Self-Control

The A B C. A vital part of the preparation for marriage is training in self-control. The ability to control one's self is indeed important in all the relations of life, for only he who is master of himself can cooperate with others. Greater is "he that ruleth his spirit than he that taketh a city." Proverbs 16: 32. But in the intimate association of the two who are married to each other there is supreme need of self-control to unite with judgment and with love for the making of harmony. More than anything else it is the lack of self-control in one direction or another that spoils the sweetness of the union and brings discord into the home. A hot temper uncontrolled is productive of a grossness in body and mind that brings disharmonies of spirit; an incontinent passion uncontrolled is the breeder of incomparable loss,—physical, mental, and spiritual.

As Child, So Man. "The child is father of the man." That which the man and the woman are to be must be trained in the child and in the youth. If love rather than discord and hatred is to rule in the married state, the man must be master of himself and the woman mistress of herself; and to be such each must receive a discipline of body, mind, and spirit before they enter marriage. We will not say that reformation is impossible after marriage, that they who gave themselves license in youth may not become self-controlled in maturity; for we have ever to reckon with the power of Christ to transform lives immersed in evil. Miracles in character transformation are still taking place every day. But the conversions that come late in life and under the conditions of trial without preparation are indeed few. The chances are a thousand to one that the education received in childhood, or at least in youth, will determine the character of the relations between husband and wife. The child is under the tutelage of parents, and they are mainly responsible for the training he does or does not receive. But the youth leads a more independent existence, and not only may he, but he must, consciously form with wisdom his own habits and

physical, mental, and moral health." Comstock fulfilled this desire using the scientific approach. In the first nine sections her book is precise, detailed, and concerned with the physical well-being of mothers and children. She placed the concerns of science and religion side by side, using the scientific method to give parents the advice that Mrs. White recommended they have.

The last three sections of her book dealt with the formation of habits, training, and education of the baby. Since a baby is born with no habits, Comstock believed that parents had the opportunity to establish proper habits right from the beginning. Problems in child training often developed because of the failure to "establish proper habits" early in the child's life. Parents bore responsibility for establishing habit patterns and setting a correct example for their children to imitate.

Proper sleep, proper diet, cleanliness, cold bathing, and the drinking of plenty of water constituted desirable health habits that parents should cultivate in their children. A small child would develop confidence if his mother's disposition remained constant and she consistently did what she said she would do. The habits and traits of happiness, courtesy, and order could be taught best by example. A mother who practiced courtesy toward her children, maintained a happy spirit, and helped the child keep his toys and clothes tidy, taught her child to be courteous, happy, and orderly. Bad habits, such as slapping, thumbsucking, temper tantrums, pouting, refusing to go to bed, and eating between meals needed to be broken. When it came to displays of temper, sulking, and hitting, Comstock advocated a sharp spanking. A child who would not go to sleep should be allowed to cry until he exhausted himself. Let him cry night after night until he realized the futility of crying and just fell asleep normally. Comstock believed that thumbsucking stifled "all investigative impulse and outside interest." Once the habit became established, parents should use the best means available to them to cure it, including splints on the elbow, adhesive tape or castor oil on the thumb.

Comstock allied herself with Mrs. White by her use of example to teach proper habits, but in her detailed descriptions on how to teach these habits, she conformed to contemporary scientific ideas and methods. She combined the best scientific methods and Christian principles to help mothers rear their children.

She also agreed with Mrs. White and contemporary experts about the time to begin teaching a child obedience: "very, very early." Tell a child no, be firm, and the foundation would be laid for successful, future management. Comstock also stressed the importance of teaching a child self-control. Once he or she has learned what "no" means and the consequences of disobeying mother's word, he or she should have a choice whether to obey or not. Leave the forbidden books where they belong, for example, and tell him "no." Let the child make himself obey, do not do it for him by removing the books. Discipline, according to Comstock, contained a positive as well as a negative

A Daily Program for the Home

MORNING

Rising	6:00
Personal devotions	6:20
Getting breakfast	6:30
Family worship	7:00
Breakfast	7:10
Work for the home	7:45-12:15
School time for older children	8:45
Nap for little children	10:00

AFTERNOON AND EVENING

Dinner	12:15
Work	1:00
Rest hour, for mother and children	2:00
Study, teaching and recreation, mother with children	3:00
Getting lunch	5:30
Lunch	6:00
Evening work	6:30
Family worship	7:00
Story hour or reading circle	7:10
Bedtime for younger children	7:10-8:00
Bedtime for adults	9:30

The Christian Home Series books sought to provide practical materials . . .

aspect, for it was best that the parents distract a child's interest in something he should not do by providing an acceptable substitute. Properly trained, the child would soon be able to direct himself. Comstock cautioned that her rules for discipline were simply suggestions; modifications and exceptions, common to every set of rules, would be necessary. The parents needed to exercise judgment in applying the principles.

The whole thrust of the author's training chapter moved in an opposite direction to the scientific approach. The stress was on relational factors and on teaching a child self-control and allowing him to make choices. Children, according to Comstock, learned and developed mental and moral capabilities as they grew. They were not simply formed and molded as contemporary science suggested. She allowed for individualism in children, however, by saying that the rules might need modification.

Comstock was influenced, to some extent, by the behaviorist school and especially J. B. Watson. Thus, she defined "spirit" as that which had to do with emotion, sense, moral knowledge, and judgment. With this definition in mind, she stated that a child was born with no spirit, only sensations of cold, hunger or discomfort. Because the child was spiritually a "tabula rasa," or blank page, the responsibility for spiritual education rested upon the parents. When a mother forbade her baby's temper tantrum, for instance, he learned this emotion was unacceptable. In this way parents taught children acceptable and unacceptable emotional responses and formed their sense of right and wrong. More generally, she felt that the atmosphere of the home produced a large part of the child's spirit. A child learned reverence by observation. Bible stories, songs and poems helped a child learn about the Creator who made the beautiful world and loved him as did his own parents.

Comstock was also concerned with the child's intellectual development. She advised parents to be informed about the world around them and to utilize every opportunity to help their child learn. They should also encourage their offspring to explore his capabilities by surrounding him with things that would spark his desire to learn. Because the mind expanded and the body grew through exercise, she believed that parents must provide both stimulus and opportunity for such development.

Although Comstock agreed with much of contemporary expert opinion, she moved considerable beyond it. Where Holt and the *Infant Care* pamphlets emphasized physical well-being and behavior, and Watson concentrated on behavior, Comstock included the child's mind and emotions as well as his physical well-being and behavior. Her concern regarding children's mental and spiritual capabilities came from Ellen White's emphasis on the whole person, mental, spiritual, and physical.

with cane sugar. Pie and cake, when served, would be considered cereal food, and for the younger children should be served rarely if at all. Dates, raisins, honey, prunes, nuts, and olives may add extra energy food, and in this way help out the cereal part and lessen the amount of bread, macaroni, etc., needed. Legumes, as beans, lentils, split peas, all have a cereal as well as a protein value. It is evident, then, that a meal of potato, beans, macaroni, and bread would be very one-sided. The cereal value of any dinner should be well balanced by vegetables and milk or milk equivalents.

A Few Sample Meals.

1. Cream tomato-bean soup, with crisp toast
- Baked potato, with milk gravy
- Lettuce, with lemon and honey dressing
- Dates stuffed with almonds, or cottage cheese
- Milk to drink
2. Creamed potatoes
- Spinach with egg
- Rice and milk—raisins
3. Baked sweet potato
5. Baked potato
- Cabbage salad
- Bread and milk
- Nuts and raisins
6. Cream tomato soup, with crackers or toast
- Mashed potato (use skins in soup)
- Green peas
- Beets with the tops
- Milk to drink—cookies
7. Creamed celery
- Raw vegetable salad
- Squash
- Navy beans

Appendix

A Suggestive Outline of Study

SECTION I

CHAPTER 1

- What is the true purpose in teaching obedience?
- Why cannot a disobedient parent teach his child to be obedient?
- How is ability in self-government to be built up in the child?
- How is cooperation rather than opposition in parental government to be insured?

Supplementary Reading: "Mothers and Children," pp. 97-168; "Your Boy and Girl," pp. 49-68; "Misunderstood Children," pp. 139-150; "Education," pp. 287-297.

CHAPTER 2

- What are required in the process of teaching the child through nature to know God?
 - How may the Bible be made the interpreter of nature?
 - With how many examples of nature poetry are you familiar?
- Supplementary Reading:* "Education," pp. 99-120; "The Ministry of Healing," pp. 363-370; "Christ's Object Lessons," pp. 17-124; "Some Silent Teachers," pp. 79-133; "Home Book of Verse," Section "Nature."

CHAPTER 3

- Into what five groups may foods be classified?
- Name the members of the "food quartet."
- Give seven reasons for the use of fruit.
- Discuss the importance of vegetables as a food.
- Compare fruits and vegetables, giving their principal differences.
- What can you say about cereals?
- Why is milk important as a food?
- What food elements does it supply?
- Discuss group five in our food classification.
- Name some substitutes or equivalents for each member of the five food groups.
- What can you say about potato? banana? beans? nuts?
- In what way may vegetables be combined to take the place of milk?

... which would be of benefit to all Christian parents in the upbringing of their children.

Through *Early Childhood*, co-authored by Spalding and Comstock, dealt with an older group of children and combined scientific methods with Christian principles in a different way. Whereas three-quarters of *All About the Baby* was devoted to health related topics, only about one quarter of this work addressed such questions. Rather, child government, environment, nature study, social and religious training comprised the main portions of the volume.

When it came to teaching a child values and reinforcing habits, Spalding emphasized example over and over again as one of the most important teaching tools. Parents needed to remember as they taught their children obedience that they were subjects of the King of the Universe and must obey Him. A parent who could not control himself would find it very difficult to teach his child self-government. All one's teaching about honesty could be destroyed by dishonest or unfair actions.

Example and companionship worked together in the training of children. Companionship enabled young ones to love, trust, share with and respect their parents. When children were small, parents cared for them constantly; as they grew and gained independence, parents needed to cultivate companionship by spending time talking, working and playing with them. Having come to love and trust their parents, children would seek them out as confidants and emulate them. Training in social and religious matters was done best by spending time with children and participating in social events together.

The effective use of stories educated children on many topics and allowed the parents to spend time conversing with their little ones. Spalding included two chapters on story-telling in this book, suggesting the types of stories that would interest various age groups. The book also contained simple stories that would help a child understand the beginnings of life and the physiology of his body. Spalding also suggested that a story while the family was working would help smooth a wearisome task.

Nature study, which pointed the child to God, encouraged the development of several qualities: observation, reflection, analysis, and aesthetic perception. There must be, Spalding urged, an acquaintance with the forms and names of natural objects and deeper study into the purpose of plants and animals and their relation to one another. To bring out the spiritual dimension, he suggested that families should start a notebook in which they would list such categories as snow, flowers, stars, water, trees, and under each heading record references to Bible texts that mentioned these subjects. Spalding's chapters also contained detailed studies of nature to start parents and children on their way to spiritual understanding of God's other book.

Dr. Comstock provided nutrition principles and sample menus for parents. She also addressed herself to the topic of healthful clothing. Simple garments were more attractive and more in harmony with the beauty

of childhood, she said. Fashionable clothing often harmed children because their limbs went unprotected in all kinds of weather. Clothing choice, therefore, should depend upon health, practicability, and simple beauty. She also presented a section on common health problems and simple cures.

As with *All About the Baby*, *Through Early Childhood* reflected both contemporary scientific opinion and Ellen White's emphasis on the whole child. The discussion of parental example and companionship, nature study and the relationship between health and spiritual perception reflected the influence of Ellen White, while the details which supported and illustrated these discussions often came from the scientific literature.

The approach of these two books characterized that of the other volumes in the Christian Home Series as well as articles on the home that appeared in the *Review and Herald* and *Home and School: A Journal of Adventist Education*. Rather than uncritically embracing or prejudicially rejecting modern scientific findings regarding children, Adventist writers—especially Spalding and Comstock—attempted a unique synthesis. Moving against the purely behavioristic philosophy of their time, the Home Commission publications placed the scientific data within the context of the individuality and the spiritual nature of the child. In so doing, they placed modern science at the service of Adventist parents.



"The greatest school in the world is the home."

Courtesy Loma Linda University Archives

Uncle Arthur



Master Storyteller

Ezechias Jean

The 1920's inaugurated what some have called the "Golden Age of Children's Literature," a period when writers and publishers began producing for the young a wider variety of books, both fiction and non-fiction, than had been previously available. Among these writers was Arthur S. Maxwell, who became one of the most popular writers of children's books, not only within the Seventh-day Adventist Church which published his work, but outside the church as well.

Maxwell's major efforts concentrated on three series of books: *Bedtime Stories*, *The Children's Hour* and *The Bible Story*. From 1924 to 1982, *Bedtime Stories* had the largest sales, having a total circulation of over forty million, while *The Bible Story* sold more than twenty-two million, and *The Children's Hour* nine

Arthur Stanley Maxwell was born in London, England, on January 14, 1896, to George Thomas and Alice Maud Maxwell. Soon after his birth the family moved to Hove, near Brighton. At the age of thirteen, his mother enrolled him in the British Navy as a Midshipman, but the death of his father in 1910 changed the mother's plan. About this time she accepted the Seventh-day Adventist faith and sought to convert Arthur and his brother Spencer to her newfound church. Arthur, an Episcopalian, refused to accept his mother's faith for nearly three years. Finally, upon her advice, he entered Stanborough College, an Adventist institution.

During the summer of 1912 Maxwell began to sell religious books to pay part of his college expenses and

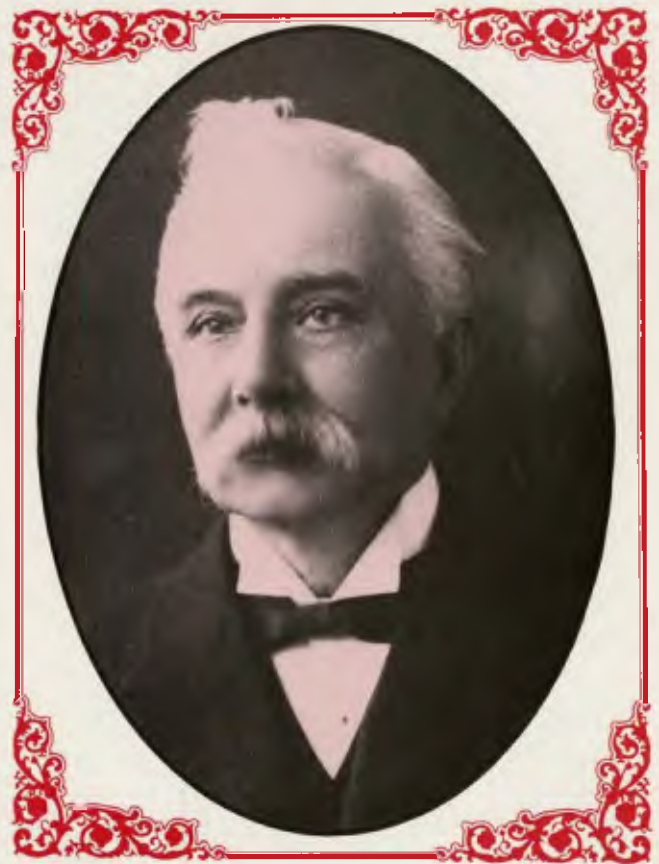


"Uncle Arthur" Maxwell's children's books have been translated into many foreign languages, with worldwide sales of some 63 million volumes.

All illustrations courtesy of A. Graham Maxwell

hundred thousand. Spreading around the world, these books appeared in many languages, including English, French, Spanish, Danish, Finnish, German, Japanese, Armenian, Arabic, Dutch, Norwegian, Afrikaans, Korean, Scium, and Icelandic. Despite the wide circulation of his books, Maxwell has received little attention from those who study children's literature, probably because of his position as a denominational writer. Nonetheless, he deserves examination, for his books—if sales are any indication—touched countless lives.

was sent to the Outer Hebrides islands off the west coast of Scotland. While crossing the sand between two islands, he was caught by the incoming tide and barely escaped with his life. Attributing his deliverance to providence, he thereafter believed that God had preserved him for a special purpose. After further studying the Bible, particularly regarding the second coming of Christ, he converted to Adventism and, in time, became an ordained minister. Looking back on the experiences of that summer, he underlined the



Above: George Thomas Maxwell and his wife, Alice Maud, the parents of Arthur S. Maxwell.



Left: The eight-year old Arthur Maxwell.

Below: The student body of Stanborough Park Missionary College, Watford, England, in 1915—the year of Arthur's graduation. At Stanborough Park, the young Arthur Maxwell became a Seventh-day Adventist.



familiar promise of Isaiah 43:2, 3: When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee. . . . For I am the Lord thy God, the Holy One of Israel, thy Saviour. . . .”

After graduating from Stanborough College, Maxwell worked as a copy reader at the Stanborough Press and in 1917 married Rachel Elizabeth Joyce, who was also a press employee. During this time he published several stories and articles in *The Present Truth*, the press's evangelistic magazine, and in 1920 became its editor, a position he held for sixteen years. Although his primary duty was that of editor, Maxwell served his church in a number of other capacities as well. From 1925 to 1932 he worked as manager and treasurer of the Stanborough Press, pastored a nearby church, became the official Adventist spokesman for church-state affairs in Great Britain and edited, a health journal. Maxwell's activities brought him to the attention of the church leaders in the United States who, in 1936, called him to the editorship of *The Signs of the Times*, an evangelistic magazine published by the Pacific Press in Mountain View, California. He held this position for nearly thirty-four years until retiring in 1970.



Maxwell joined the staff of Stanborough Press Limited, in 1916, as a copyreader.



1917 was the year when Arthur Maxwell married Rachel Joyce, for whom he had worked at the Stanborough Press.

Arthur Maxwell authored a total of 112 books during his lifetime and served for 34 years as editor of the church's evangelistic monthly magazine The Signs of the Times.



Prior to becoming an editor Maxwell had published several stories for children in *The Present Truth*. These efforts led, in 1920, to the appearance of his first book, *The Secret of the Cave*. A character-building mystery story, the book was fiction. As Maxwell later wrote, "In my earlier writings I tended to make the stories up."

But in 1924 he changed his writing technique, probably for two reasons. Firstly, by that time he had two children of his own and found it difficult to supply them with spiritually uplifting literature. He therefore thought of writing a set of stories that "were true, with every story teaching some uplifting, character building lesson." Secondly, someone—it may have been J. E. Jayne, president of the British Union—convinced him that true stories about real children "have more power [than fiction] and would be more helpful." These ideas led to the writing, with Jayne's encouragement, of *Bedtime Stories*, first published in 1924.



The fictitious Mystery of the Cave proved as intriguing to Swedish and Icelandic-speaking children as to English-speaking ones.



The highly popular Bedtime Stories were issued in several series and editions. The cover of the thirteenth series volume pictured two of the Maxwell boys—A. Graham (currently Professor of New Testament at Loma Linda University) holding his smiling little brother Malcolm (newly appointed President of Pacific Union College).

Maxwell clearly stated his purpose in the first volume of the series: "All the stories are founded on facts, and designed to teach character building lessons." Furthermore, he sought "to lead boys and girls to choose the good way of life, to help them to be kind, honest, truthful and obedient and above all, to love God with all their hearts." These goals remained constant throughout the several volumes.

When Maxwell first took his manuscript to the Stanborough Press, it was refused on the basis that children were mostly interested in "westerns" and "exciting things." But, because of the author's persistence, the press printed 5,000 copies with no expectation of further printings. The response of the public to whom it was sold during the Christmas season was so "astonishing" that soon the press was running additional printings. Encouraged by this success, Maxwell continued writing, producing a new volume of *Bedtime Stories* annually until 1944, by which time the set consisted of twenty books. He continued to add stories to the series until a week before his death in 1970.

By that time, *Bedtime Stories* had gone through forty-eight editions, printed in several different formats. The books first appeared as small paperbacks, but in 1940 the publishers combined the annual editions into a set of four books. During the ensuing years, sets of six, five and twenty volumes were published.

The style of the stories was highly moralistic; later editions even included a topical index of moral and spiritual lessons. In addition to such values as courtesy, forgiveness, and love, Maxwell pursued explicitly religious themes, among them salvation, faith, and prayer. Although appearing in story form, the author's theology was clear. The typical father appearing in these books is very sympathetic, ready to forgive or reward. He thereby represents the loving God who desires his children to accept his love and care. In an effort to portray spiritual truths, Maxwell frequently moved into allegory. One story, for example, told of a mother sheep which accepts an orphan lamb because on its back it wears the skin of her own dead lamb, obviously symbolizing God's acceptance of those who are wearing the robe of Christ's righteousness. Elsewhere, Christ's parable of the prodigal son received a retelling in the case of a ten-year-old Canadian boy who ran away from home. Though the boy was never found, the mother continued to watch at her window, listening for the voice and footsteps of her son.

God's interest in and acceptance of man appears especially in those stories devoted to prayer. Some individuals have criticized Maxwell because the prayers in his stories always received a "yes" answer. The author responded to his critics by saying that all of his prayer stories were based on personal experiences that children had related to him. Furthermore, because he was seeking to strengthen the faith of the young, he emphasized the positive. Significantly, Maxwell presented only one or two such stories in his first ten books but the number increased to nearly two-thirds of the stories in the final volumes, possibly the result of an increased response from his readers.





The popular reception of *Bedtime Stories* prompted the author to write, between 1945 and 1949, another set of stories titled *The Children's Hour*. Although addressed to a slightly older age group, "from eight to twelve or thereabouts," the stories maintained Maxwell's basic principles. "Here are no fairy tales," he stated; neither were his stories fictional.

As with *Bedtime Stories*, *The Children's Hour* explicitly taught values and morality, among them self-sacrifice, responsibility, Godliness, courage, good habits, and forgiveness. But the stories went beyond the earlier books, which had included a few Bible stories, by presenting ten such narratives at the end of each of the five volumes.

The first of these books presented people and events from the Old Testament while the fourth volume concentrated on the life and teachings of Jesus. The final book turned to the resurrection and ascension of Jesus, the founding of the Church, Jesus as the Savior of children, and God's final triumph as described in Revelation.

These Bible stories received such a gratifying response that the publishers suggested, as Maxwell later put it, "Well, if you can write like that, why don't you write the whole Bible for the Children?" From this request *The Bible Story* was born, culminating Maxwell's career as a children's author. In hindsight, it was the project toward which he had been moving since first publishing Biblical stories for children.

Three people were closely linked to the birth of *The Bible Story*. First, J. D. Snider, of the Review and Herald Publishing Association, was one of the individuals who requested that a Bible book be written for children. Second, T. K. Martin, art director of the same publishing house, supervised its illustrations. Finally, G. A. Sutton, Publishing Secretary of the Pacific Union Conference, developed the "Home Health Education Service" to help colporteurs in the spreading of *The Bible Story* volumes.



The adventures of mischievous Maggie, depicted in photographs and drawings in the Bedtime Stories, included looking for pictures in Daddy's camera, cutting Mommy's clothesline and using it as a skipping rope, and cleaning Daddy's boots with blacklead!



Although the request was first made in 1945, it was not until 1951 that Maxwell began to write *The Bible Story*, completing it seven years later. To fulfill his goal of providing a work true to the Bible, he refrained from reading any commentary during this period; instead he reread Bible passages in various versions "until they glowed." Through this means, Maxwell produced what he regarded as a translation of the Bible for children. He hoped that this work would help reverse the decline in Biblical knowledge in western society, lead children to God, and thereby improve the welfare and peace of the world.

The lessons that Maxwell had been teaching through his non-Biblical stories now became explicitly tied to their Biblical base. "Back to the Beginning," which opened volume one, pointed to God as the source of life, the person who really takes care of His children. Later stories addressed the love of God for the human race after the fall and the promise of a Savior.

The volumes dealing with the Old Testament concentrated on biographies of Biblical characters. In discussing Joseph, for instance, Maxwell pointed out that his honesty, faith in God, and sense of moral integrity were the means through which he became a light in the darkness of pagan Egypt. Elsewhere, Daniel and his companions in prison and Job in his afflictions, illustrated such virtues as loyalty to God and patience. Through elevating these Biblical "heroes," Maxwell hoped children would be attracted away from comic book characters like "Dick Tracy" and "Superman," learning instead to love the Bible and adopt its standards.

When writing of Jesus, Maxwell made him the embodiment of the father figure, describing him as a "Helper in trouble," a "Healer of the sick," a "Comforter of the sorrowing," a "Friend of children," and a "Life-giver." But he also moved into a doctrinal approach shaped by his Seventh-day Adventist beliefs. As "Prince of princes" and "King of kings," Jesus would come again to the earth to crown the children who were marked with his seal. The author then concluded,

Can anyone know when he is sealed? The only way to be sure is to give yourself entirely to God. . . . It means that you will seek to keep His commandments, all ten of them.

Although already in circulation, the books came into prominence in the United States in 1964 through the efforts of Maxwell and J. W. Proctor, the publishing director of the Lake Union Conference. Proctor had wanted to market *The Bible Story* among the Roman Catholics in Detroit and Chicago. But these strong Catholic communities resisted him. When the Second Vatican Council urged Catholics to become better acquainted with their "separated brethren," Proctor's hopes were raised. He visited most of the parochial schools in Michigan, Illinois, Wisconsin, and Indiana but still faced the opposition of the parish priests.



Maxwell's multi-volume set The Bible Story won the enthusiastic endorsement of many religious and political leaders in many countries of the world, including that of the late Geoffrey Francis Fisher, the Archbishop of Canterbury, and former California Governor, now President of the United States, Ronald Reagan.

Proctor then contacted the leaders of the Detroit and Chicago dioceses and received permission to publish an advertisement for *The Bible Story* in a Catholic newspaper. Despite receiving 725 requests for the books, colporteurs still found it difficult to sell them without the parish priest's endorsement. In one instance, a Chicago lady told a colporteur: "If my priest approves those books, I will buy a set, cash." Then she sent the colporteur to visit the priest who was living two blocks away. But when the priest looked at the books he said: "Books written by A. S. Maxwell are Adventist books. I cannot approve them."

Despite this resistance, Proctor sent several sets of



RONALD REAGAN
GOVERNOR

State of California
GOVERNOR'S OFFICE
SACRAMENTO 95814

July 10, 1968

Mr. Arthur S. Maxwell
Editor
Signs of the Times
1350 Villa Street
Mountain View, California 94040

Dear Mr. Maxwell:

Thank you again for your great kindness in coming to Sacramento to present to me the ten-volume set of "Your Bible Story". I know that each volume will be enjoyable and beneficial to Skipper.

Thanks, also, for the photograph taken on the day of your visit. It is a fine memento of a very pleasant occasion.

Sincerely,

RONALD REAGAN
Governor



BUCKINGHAM PALACE

6th August, 1957.

Dear Mr. Maxwell,

I am commanded by The Queen to convey to you Her Majesty's sincere thanks for ensuring the safe delivery of your set of The Bible Story.

The Queen feels that these beautiful volumes will give The Duke of Cornwall and Princess Anne everlasting pleasure.

Yours sincerely,

Lady-in-Waiting.



books to the Catholic leaders, many of whom responded favorably. Soon the Detroit diocese endorsed *The Bible Story*; several others followed with similar actions. By 1968, the Secretariat of the Vatican, upon direction of the Pope, recommended the books.

Although *The Bible Story* was advertised in several Seventh-day Adventist magazines, including *The Signs of the Times* and the *Review and Herald*, its most effective publicity appeared in non-Adventist periodicals. For instance, *Universal Fatima News* of Chicago, emphasized *The Bible Story's* freedom from bias and praised its affirmation of the Bible as the inspired word of God. Further, it stated that the "simplicity and beauty of the translation has won the hearts of adults and children alike."

Beyond the Roman Catholic community, other prominent individuals praised *The Bible Story*. Dr. Maxwell Rafferty, California State Superintendent of Public Schools, contended that whether a child was a Jew, Catholic, Protestant, or atheist, if he desired to be an educated person he simply had to be intimately familiar with the stories retold in *The Bible Story*. The series, Rafferty said, possessed the landmarks of western civilization. Advertising circulars for the books even quoted Queen Elizabeth II of England as saying that *The Bible Story* would give her children "everlasting pleasure." Such glowing endorsements helped Seventh-day Adventists spread *The Bible Story* far beyond their own religious community.

The Bible Story was Maxwell's final major project for children, for he died in 1970. Having sold by that time some fifty million volumes of children's literature, in addition to many writings for adults, he had become a truly significant author. Through his writings, he introduced children to the Bible and traditional Christian values. At a time when western civilization was departing from its Christian roots, Maxwell was able to direct children's attention toward the Judeo-Christian heritage. Although his impact can never be precisely measured, it is clear that the parents, relatives and friends who bought these books for children to read, saw in them a means of passing Christianity to the younger generation. For them, Maxwell performed a service few other writers could fulfill.

Children of all races loved to hear Maxwell tell stories, and he was as happy as the children! Youngsters of three generations have gone to sleep listening to his "Bedtime Stories."

THE BIBLE STORY

Country	Language	Totals
U.S. (R & H)	English	6,789,076
U.S. (R & H)	Afrikaans	62,500
U.S. (R & H)	German	40,000
U.S. (P.P.)	English	5,269,676
U.S. (P.P.)	French	275,267
U.S. (P.P.)	Spanish	1,518,467
U.S. (S.P.A.)	English	3,455,615
Argentina	Spanish	17,330
Australia	English	1,226,545
Brazil	Portuguese	420,463
Denmark	Danish	77,099
England	English	272,214
England	Amharic	7,500
England	Dutch	112,783
England	Icelandic	45,749
Finland	Finnish	890,077
Germany	German	1,342,428
Korea	Korean	60,270
Norway	Norwegian	150,941
Philippines	English	19,785
South Africa	English	138,555
South Africa	Afrikaans	220,614
Sweden	Swedish	55,250
TOTAL		22,468,204

Sales statistics for The Bible Story to the end of 1982.



THE

PATHFINDER



CLUB

IN NORTH AMERICA, 1911 - 1966

Cavel Melbourne



All illustrations courtesy of Floyd Ferguson unless noted otherwise



The Investiture Ceremony and awarding of class pins, certificates of achievement and M.V. Honors remains a highlight of the Pathfinder program.

Until the early twentieth century Seventh-day Adventist youth lacked a well planned program of activities specifically designed to meet their needs, a situation of which denominational leaders in the General Conference, Union, and local Conferences seemed unaware. Because these men appeared to be preoccupied with evangelism, the youth themselves and a few adult laymen initiated the Missionary Volunteer Society and the Pathfinder Club, which became the major youth programs of the denomination.

The Missionary Volunteer program, which the General Conference of Seventh-day Adventists adopted in 1907, was basically spiritual and, therefore, only partially satisfied the needs of young people. Some Adventist boys desired to join the Boy Scouts, established in 1910, but faced problems since some

scouting activities conflicted with Adventist beliefs and practices including Sabbath worship, theatergoing, dancing, diet, and missionary activities. The Adventist youth, therefore, needed an organization which would provide enjoyable *spiritual* and suitable *secular* activities.

Responding to this situation, the Missionary Volunteer Department expanded its program in an attempt to provide social, technical, and physical training through Progressive Classes, MV Honors, and camping. The Progressive Classes, now MV Classes, offered religious instruction, nature study, and acquisition of skills. The General Conference adopted the names "Friend," "Companion," and "Comrade" for the classes in 1922. The boy or girl, ten years old or in the fifth grade, could become a Friend. On completing the requirements, he participated in an Investiture

Service, a special ceremony in which those who passed their tests were invested and given pins, Certificates of Achievement, and awards for MV Honors.

The boys and girls earned MV Honors—awards for proficiency—in many different fields while working on MV Class requirements. C. Lester Bond, Junior Secretary of the General Conference Youth Department, obtained the permission of the Boy Scout leaders to use some of their ideas and materials as he developed the MV Honors in 1928. Some church leaders accused him of thereby bringing the world into the church; nonetheless, Bond incorporated Scout ideas and materials into the Junior Missionary Volunteer program. Also about this time, the denomination—fearing that a non-Adventist summer camp might have a negative influence on Adventist youth—organized its own summer camps, the first of which convened at Town Line Lake, Michigan, in 1926.

Through these actions the youth leaders had incorporated secular activities into the youth program, but the Missionary Volunteer Society and the local church school, which were responsible for implementing the program, continued to emphasize the spiritual elements. The Missionary Volunteer Society met on Saturdays and limited its activities to those appropriate for the Sabbath. It rarely planned secular activities, except for Saturday night socials at the church or an occasional outing. The boys and girls, therefore, needed an effective church-centered program which would provide them with the opportunity to explore, experience and develop skills while leading them to a sincere commitment to Christian living.

The story, "Outside the Window," unfortunately undocumented, appeared in Missionary Volunteer Department literature to show how Adventist youth searched for greater attention from their church. It tells of two boys, Don and Bert, who joined the neighborhood boys in the park one evening while their parents were having a party at Don's house. The boys went to the house and cautiously looked through the window to see what was happening, feeling neglected and wishing they could have a party too. They had hoped to organize a club and had asked Bert's father for help but he was too busy and recommended that they ask Mr. Miller, the school teacher. He was too busy as well. The boys were still searching for someone to help them on that evening. One boy reasoned, "If dads have time for parties like this, I should think they would have time to help us." In response to Bill's suggestion, the boys let the air out of all the tires on the cars parked near the house and hid in the bushes nearby.

On discovering that their cars had flat tires, the parents called the police to track down the "gangsters" whose misconduct they saw as an affront to society that had to be stopped. Imagine how shocked they were when the "hoodlums" were identified! At the Juvenile Court session the following day Judge Simpson discovered that the boys' parents were too busy to attend to their children and that the church did not



Mr. and Mrs. C. Lester Bond who adapted ideas and materials from the Boy Scouts of America and developed the M.V. Honors training program in 1928.

OUTSIDE THE WINDOW

Don and Bert had joined a group of neighborhood boys in the park. Their parents were having a party at Don's house that evening.

"Let's go and see what the party's like," ventured Bert, and in a few minutes the boys soon found them-



selves cautiously looking in through the windows of Don's home.

After watching the party for a while, the boys gathered under a tree in the back yard, wishing, of course, that they too could have a party like that.

"Bert, what did your dad say?" asked Don.

"Oh, he just said he was too busy and for us to go



The PLEDGE

By the grace of God, I will be
pure and kind and true;
I will keep the Junior Law;
I will be a servant of God
and a friend to man.

The LAW

The Junior Missionary Volunteer Law
is for me to—

Keep the Morning Watch,
Do my honest part,
Care for my body,
Keep a level eye,
Be courteous and obedient,
Walk softly in the sanctuary,
Keep a song in my heart, and
Go on God's errands.

have sufficient recreational activities for them. He blamed Bert's father and the church pastor for Bert's delinquency and remarked that it was time the parents and the church awoke from their lethargy and planned a positive program for the youth.

In an effort to satisfy the needs of Adventist youth, some church members began organizing clubs for them as early as 1911, but they developed no unified program. The General Conference neither attempted to organize a club nor to endorse the establishment of one until the mid-twentieth century. Experimental clubs including the Woodland Clan, Mission Scouts, Takoma Indians, and Pals emerged in Takoma Park, Maryland, in 1911. Influenced by the Boy Scouts, Harold Lewis—who started the Pals—incorporated some of their ideas, including hikes and camping, into his club. Little is known about these clubs, except that they did not extend membership to girls. A few years later, Milton P. Robison, director of the normal curriculum at Union College, Lincoln, Nebraska, decided to experiment with the revised program of the Missionary Volunteer Department. He started a club called Boy Pals and adopted the games, hikes, campfire, and arts and crafts activities recommended by MV leaders. But there is no evidence that Robison's club had any lasting significance.

In 1919, however, Arthur Spalding, chief editor of the *Watchman Magazine*, launched a similar venture in the South. He started a club called "Mission Scouts" at his home in Madison, Tennessee, for his two sons, Ronald and Winfred and some of their friends, in answer to their desire to join the Boy Scouts of America. The idea actually originated with Winfred who requested, as he passed by the Boy Scout camp with his father and brother one Saturday afternoon, that they be allowed to go camping. The suggestion made an impression on Arthur Spalding and he began thinking about organizing a club for Adventist boys. He studied the organization and rules of the Boy Scouts, did some revising and formulated new guidelines which he thought better suited for an Adventist youth organization. After the lapse of some time, one Sunday in spring while Spalding and his sons were gardening, Ronald expressed the desire to go camping. This time Spalding acted promptly. Together that evening they made plans for a club and decided which boys to invite. The following Friday they went camping, and they enjoyed several other week-end camping trips in the summer. Additional activities of the club included handicrafts, woodcraft, and trailing.

Spalding's club developed the rules and ideas which were the foundations for the modern Pathfinder Club. The club adopted a pledge and law which formed the basis for those used by the Junior Missionary Volunteer Society and the Pathfinders. That Spalding adopted ideas from the Boy Scouts is evidenced in the similarity between the JMV pledge and law and the Boy Scouts' Oath or promise and law, found in the *Handbook for Scoutmasters*. Both pledges require the youth to be of service to God and man, to maintain high moral

standards, and to keep the club law. Both sets of laws included qualities to be emulated: obedience, thriftiness, truthfulness, helpfulness, courtesy, cheerfulness, loyalty, respect, friendliness, and reverence. Through his club's pledge and law Spalding, in contrast to the leaders of the other clubs, contributed something of lasting significance.

A series of events which began in California in the late 1920's led to the development of the first club to use the name "Pathfinder." John McKim, custodian at a public school and an experienced Scoutmaster, thought that the boys and girls of the Santa Ana Seventh-day Adventist Church needed an activity program similar to that of the Scouts. He recognized that Adventist youth who joined the Scouts would have problems with the Scouting activities which conflicted with some doctrines and practices of the Adventist church. He therefore organized the boys of the Santa Ana church into a club, but held most of the meetings at Anaheim, in Orange County, where he lived. Girls later became members of the club, supervised by McKim's wife.

In 1930, another club for boys of the Santa Ana church emerged under the leadership of Theron Johnston, M.D. He met with the youngsters in the basement of his house in Santa Ana, teaching them skills in radio and electronics. His daughter, Maurine, had helped him work with the radio and protested when she was not allowed membership in the club. As a result, her mother started a club for girls which met in the attic.

McKim's and Johnston's clubs met once per month at Johnston's home for joint meetings, went on camping trips, and took special outings every three months. The club members also joined the Orange County Youth Choir, which Mrs. McKim directed, and sang at evangelistic meetings. They also regularly met on a week day, learned skills and studied nature as they worked on their Friend, Companion, and Comrade requirements. Their uniform was just a special shirt.

Both clubs used the name "Pathfinder," chosen by McKim. There is uncertainty as to where he obtained that name, although he probably learned it in 1928 at the first summer camp conducted by the Southeastern California Conference. One of the conference officers at the camp told the story of John Fremont, the American explorer referred to as "the Pathfinder." McKim could have heard the name then and decided to use it for his club which he formed the following year.

Though formed for the youth of the Santa Ana church, the clubs did not receive the recognition and support of the church members who argued that they did not need a secular club for the youth and wanted neither the Boy Scouts nor the Girl Scouts in their church. They accused McKim and Johnston of bringing the world into the church and threatened to disfellowship them if they did not abandon the clubs. C. Lester Bond, Associate Youth Director of the General Conference, and others also feared that the name

at last into a tent where sleepy comrades threw out moribund greetings and sank into dreamless slumber again. Next, bright morning, and work.

For camp was not ready, and this was the day for the boys to arrive. In my mind's eye I saw them, far out over the roads of Southern California, speeding on in auto and truck, consulting road maps, scanning signs, seeking the right turns that would bring their trails together at Julian. From far-away Loma Linda and La Sierra, from Fullerton, from San Diego, from the ranches of the San Bernardino Mountains and the truck gardens and orange groves of Imperial Valley, they are pressing, pushing on. No new thing is it to Californians to be pathfinders. Before them, over far more difficult trails, came their fathers, on foot, on horseback, in ox wagons, typified and led by that gallant figure of Fremont, who in the forties blazed a way across the plains and the mountains into this golden land of the West, and made for himself the name of "The Pathfinder." And to-day, in their search for camp, these young Missionary Volunteers are emulating him; and though they have not to hew their way through forests nor to build roads over mountains, yet, according to their strength and skill, they are on the same grand adventure!

But pathfinders they are, too, after a higher order. It is not a camp alone they are seeking; it is an ideal, and it is a training that they may better reach that ideal. Pathfinders they are seeking to be like Livingstone, who pressed his way into the heart of Africa through deserts and swamps and jungles, not that he might get a name for himself nor win wealth, but that he might open to Christian eyes and consciences a dark continent and, by smiting ignorance and slavery, help "to heal this open sore of the world." Pathfinders they are to be like the Judsons in Burma, like Mackay in Uganda, like Paton in the Cannibal Islands, like Joseph Wolff in the wilds of Central Asia, like Stahl on "the roof of the world" and in the jungles of the Amazon, like Mr. and Mrs. Norman Wiles on dark Malekula. And to this summer camp they come, these Juniors, not alone that they may have the gladness of trail and Camp Fire and tent, of story and game and song, but also the glory of preparing themselves in body and mind and soul, by study, discipline, and work, to follow in the footsteps of the men and women who are going before them to carry the gospel to the farthest corners of the earth. Missionary Volunteer Pathfinders! Hail to you!

The "romance" of the "Pathfinders" stretches from the California sierras to the jungles of Africa, the wilds of Central Asia and the cannibal islands of Oceania.



PATHFINDERS

SUMMER TRAINING
CAMP

MV

IDYLLWILD
San Jacinto Mountains



Junior Missionary Volunteers and counselors at the Pathfinder Idyllwild Summer Training Camp, in 1933.

Courtesy Southeastern California Conference Youth Ministries Department

Pathfinder would replace the religious name Missionary Volunteers. Not wanting the secular activities to take the place of the spiritual, they discouraged the use of the name Pathfinder and the idea of a secular club.

Despite the efforts which McKim and Johnston made, both clubs ceased to exist after 1936. But the idea of Pathfinding survived and the Santa Ana clubs remained in the forerunners of Pathfinder Clubs, in California in particular, and in North America and the world in general.

The Southeastern California Conference continued using the term Pathfinder. It named the camp it established at Idyllwild in 1930, the JMV Pathfinder Camp, apparently because of the close relationship between its program and that of the Santa Ana Pathfinder clubs. Lawrence Skinner, an Adventist minister, further continued the Pathfinder idea when he organized the first permanent Pathfinder Club at Glendale, in 1937. Lawrence Paulson, an employee at the Glendale Sanitarium, assumed leadership of the club in either 1939 or 1940 and, under his guidance, the club began to grow. "The Medical Cadet Corps [an Adventist non-combatant group] was very strong then and the time seemed right for Pathfinding to grow," Skinner has stated. The club incorporated the drill and march practiced by the Medical Cadet Corps into its program and used members of the Corps to train the Pathfinders.

During the 1940's Pathfinder Clubs developed across North America. Some started in California, the center of Pathfinder activity, and others began in the Pacific Northwest. In 1944, Skinner went to the North Pacific Union as Youth Director, and stimulated interest in the Pathfinder Club, although he did not start any of the clubs himself. Because the General Conference still opposed Pathfinding, Skinner decided to call the new clubs "Trailblazers."



Lawrence Skinner organized the first permanent Pathfinder Club at Glendale, California, in 1937.

Courtesy of L. Skinner

One such Trailblazer Club involved boys and girls, ten to fifteen years old. Its program, very similar to that of Pathfinder clubs today, included MV classes, MV Honors, Investiture Service, camping, cooking, hiking, tracking and trailing, nature study, knot tying, first aid, and outings. Members had forest green-colored uniforms which they wore on MV Trailblazer Day. The Trailblazer idea spread to California also, where Ben Mattison, Conference Youth Director, started a club in the Northern California Conference.

Prior to Mattison's organization, however, the first conference-sponsored club developed at Riverside, in 1946, under the instrumentality of John Hancock, Youth Director of the Southeastern California Conference. Shortly after Hancock returned from summer camp that year, a camper's mother who visited him expressed the wish that camp would last all year long. When asked why, she explained that her son had received a blessing at summer camp. The conversation impressed Hancock to start an organization that would have a similar effect on the youth throughout the year. Hancock was aware of the Santa Ana Pathfinders and the Trailblazers, and he decided to organize a similar club.

Francis Hunt, a student at La Sierra College, and his wife served as the first directors of the club and Orva Ackerman was one of the pioneer counselors. The group began with fifteen members who, along with their leaders, met in the home of the Hancocks. The establishment of this Conference-sponsored club marked an important step in the history of Pathfinding, for the Conference had joined with the local church to help fulfill the church's mission to its youth.



Lawrence Paulson, a leader of the Glendale Pathfinder Club in 1938-1939, used the assistance of Medical Cadet Corps members to help teach certain skills to his pathfinders.

In addition to acquiring new features, Pathfinder Clubs in California began to multiply. Motivated by the activities of Don Palmer's group in Loma Linda and by his personal desire to work with the youth, Mervyn Maxwell, a minister, together with his wife, established a club at the Alturas church in northern California in 1949. The Maxwells conducted club meetings in their home and allowed Mrs. Maxwell's music students who were not Adventists to join. They named the club the Pentacle. Members adopted the "order of cold water" signifying that they showed kindness in a practical way.

In one year, the club members worked on MV Honors, including photography, leather craft, cooking, and cycling, completed the Friend and Companion requirements, went on field trips, and participated in an Investiture Service. On one of the field trips, they discovered a frozen river in a volcanic cave. Assisted by his brother Lawrence, Mervyn Maxwell conducted the Investiture Service with the permission of Glen Fillman, the Conference Youth Director, who would have had to travel five hundred miles to get to Alturas. Though small, the club was successful.

In 1950 Lawrence Maxwell, with the help of Janie Pryce, a teacher, organized the Napa Indians, in northern California. They divided the boys and girls into units which met separately in different homes but had joint meetings every few weeks. Because some units were unsuccessful, Maxwell eventually abandoned the idea of allowing units to meet separately and had all fifty to sixty young people meet together. The members made themselves special uniforms from a grey material manufactured in Napa.

As these new clubs developed, Nelson's committee completed its work and presented the program it had developed to the General Conference Youth Department. On August 24, 1950, the General Conference committee officially recognized the Pathfinder Club program. It approved a leaflet, (MV Leaflet No. 10), to be used as a guide for organizing the clubs. It also recommended that meetings be held weekly or bi-weekly on a week day, and that activities were to include excursions, camping, hobby classes, and recreation.

It is significant that only four years after Skinner had become Associate World Youth Director, the General Conference made such an important decision in the interest of Adventist youth. The leaders had finally recognized that Pathfinding did help the boys and girls become good Christians and that it encouraged the use of the JMV classes and the name Missionary Volunteers. The visit of the National Boy Scout leaders to the General Conference office in 1949, may also have influenced the church leaders to develop their own club. When the Adventists refused to accept the Scout leaders' invitation to join their organization, the Scouts remarked that the denomination did not have the resources to run a successful program. Church leaders may have taken this comment as a challenge.

How to Start an **MV** **PATHFINDER** **CLUB**



"How To" booklet for starting a Pathfinder Club, published by the General Conference Youth Department, in 1950.

The General Conference continued to view Pathfinding with reservations, however. Because it still feared the club would outstrip the Missionary Volunteer Society, it introduced the Pathfinder Club as an expanded Missionary Volunteer Society program which recognized the physical, social, mental and spiritual needs of boys and girls ten to fifteen years old. The club adopted the pledge and law, the "Reading Courses," the Junior Bible Year, the "Morning Watch," MV Honors, Investiture Service, and MV Classes from the Junior Missionary Volunteer program. Also in 1950, the General Conference changed the name of the Comrade MV class to Guide, because of the association of the term "comrade" with communism. In 1956 the Youth Department inserted the Explorer class between the Companion and Guide classes and the Pioneer class was added between the Explorer and Guide in 1966.

In addition to the features adopted from the Missionary Volunteer program, the Pathfinder Club introduced new emphases to broaden its appeal. It instituted a Merit System through which it rewarded club members for special achievements by offering

TODAY IS YOURS

Mid-Century Year of Youth Evangelism

SHARE YOUR FAITH

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

8840 EASTERN AVENUE, N.W.
TAKOMA PARK,
WASHINGTON 12, D.C.

YOUNG PEOPLE'S DEPARTMENT
ELDINE W. DUNBAR, GENERAL SECRETARY
THEODORE E. LUCAS, ASSOCIATE SECRETARY
LAURENCE A. SKINNER, ASSOCIATE SECRETARY
MRS. MARJORIE W. MARSH, OFFICE SECRETARY

April 23, 1950

Lawrence Paulson, Director
MV Pathfinder Club
311 Vallejo Drive
Glendale 6, California

Dear Brother Paulson:

Greetings from the Missionary Volunteer Department to the Glendale MV Pathfinder Club! Your representative, Deane Nelson, appeared before us on the 29th of March smartly attired in his uniform and brought us the greetings of his Club in Glendale.

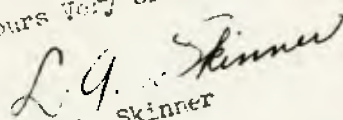
His presentation was carried out with the proper courtesies and his appearance did much to reflect credit upon his Club and leaders. The pictures which he showed of the birthday party and other activities were an excellent recommendation for the high type of work that is being carried on through your Club.

The Committee meeting here was highly enthusiastic regarding the possibilities of this MV Club program. The name "Pathfinder" was considered as the name to be adopted for use throughout North America. As result a recommendation was passed by the group to be presented to our larger MV Secretaries' Council preceding General Conference urging the North American Division-wide use of the term "MV Pathfinder Club." This step, if endorsed by our larger Council will lead us into a more vigorous promotion of the club idea from our department headquarters.

Please accept our whole-hearted commendation for your fine leadership in this project in Glendale and convey to your associate counsellors our gratitude for their devotion to the cause of boys and girls in the Adventist faith. We trust that this feature of our program shall expand to bring the blessings and benefits of sound citizenship training, character-building activities, in the setting of a strong moral and spiritual environment. Personally I am very anxious to visit the West Coast and witness the MV Pathfinder Clubs in action.

Success to you and your staff in this mid-century year of 1950.

Yours Very Sincerely,


L. A. Skinner



YOUNG PEOPLE'S DEPARTMENT OF MISSIONARY VOLUNTEERS

them the Excellence, Recognition, and Good Conduct Awards. The system encouraged such traits as self-control, individual initiative, sportsmanship, teamwork, and respect for the rights and work of others. Also, a Pathfinder Club could earn the Annual Achievement Certificate which the local conference awarded to the clubs that met the specified requirements.

The drill and march became an important part of the Pathfinder program, contributing to orderliness and providing an effective means of getting the boys and girls into position for various activities. The instructions used represented a modified version of those contained in the manual of the U.S. Army. At club meetings, Pathfinders received training in drilling and marching as well as in the many other aspects of the Pathfinder program.

As they tried to meet these requirements, the clubs solicited the assistance of parents and other adults who showed an interest in their activities. Through the Pathfinder Parent Auxiliary, adults became involved in youth activities, helping to raise money for club projects, and sharing their skills with the boys and girls. The results of their work, including various arts and crafts, were displayed at special fairs.

The Pathfinder Fair, an annual festive occasion for Pathfinder Clubs, began in 1951. It climaxed the year's program and provided the children with the opportunity of participating in several activities and displaying their best performance. Each club unit observed what the other clubs did and benefited from an interchange of ideas. The Napa Indians held the first recorded fair at the Sanitarium Elementary School, St. Helena, California, in 1951, but only the members of that club participated. Oregon convened its first fair at Eugene Academy, featuring marching demonstrations, five out-door track and field events, including the broad jump, tent pitching, shoe kicking, string burning and relay races, and a speed knot-tying contest.

Recognizing the need for qualified leadership to effectively implement the Pathfinder program, the General Conference Youth Department published, in 1951, the *Pathfinder Staff Training Course*, edited by Lawrence Skinner, John Hancock, and Lee Carter. The course included training in adolescent psychology, recreational leadership, nature projects, crafts, outpost camping, drill ceremonies, and games. The Department expanded the training program, making it more comprehensive, in 1962. In order to help club directors and counselors understand the entire Pathfinder program, the Department, several years later, published a new expanded and updated work called the *Pathfinder Staff Manual*.

A song, "Pathfinders," written by Henry Bergh, appeared in 1952, as an added identifying mark of Pathfinding.



The new nomenclature adopted in 1950, from Master Comrade to Master Guide, reflected changing political perceptions.

Oh, we are the Pathfinders strong,
 The servants of God are we—
 Faithful as we march along,
 In truth and purity.
 A message to tell to the world,
 A truth that will set us free,
 King Jesus the Saviour's coming back
 For you and me.

The spiritual emphasis of this song also appeared in Pathfinder activities. In the same year, 1952, the Wisconsin clubs participated in a "Treat-Instead-of-a-Trick" program on Halloween night, by collecting cans of food which they distributed among the poor. The activity became an annual event for Pathfinders across North America. More than 125 boys and girls

participated in the program in New York City in 1953, greeting the householders with:

It's a "trick or treat" tonight we know,
But that's not why we're here.
We'd like some canned food for the poor,
To spread Thanksgiving cheer.

While collecting food, the Pathfinders offered Seventh-day Adventist literature, including *Signs of the Times*, *Junior Guide*, *The Youth's Instructor*, and *These Times*, to the people and a leaflet which introduced the Pathfinders and invited the reader to enroll in a Bible correspondence school.

The religious nature of the club also appeared in its Share Your Faith Program. As the boys and girls studied the Bible and developed a close relationship with Jesus Christ and the church, they shared their experiences with others and encouraged them to accept Christ as well. Some Pathfinders conducted evangelistic meetings, witnessing to their peers and adults.

Numerous examples of these activities appeared in Adventist periodicals. Pathfinders of Chula Vista, California, distributed Adventist literature to the people in their area and participated in an evangelistic effort at the church. Members of the Hapi Lanta Club, in Atlanta, Georgia, appeared four times on Atlanta's largest television station, sharing their faith with the people of that city. They also visited the sick and shut-ins, enrolled people in the Bible Correspondence School, and distributed food baskets among the poor. Vermont Pathfinders demonstrated how participation in secular activities might influence one to become a member of the church. After going on a two-day hike with some Vermont Pathfinders, some non-Adventists concluded that the Adventist Church might be a good one to join. Though primarily intended for Adventists, the Pathfinder Club accepted a small percentage of non-Adventists and encouraged them to become members of the church.



Members of the Yucaipa Pathfinder Club, in Southern California, display their accomplishments at a Pathfinder Fair.



Believing that it is better to give than to receive, Pathfinders offered these intriguing pamphlets to their neighbors on Halloween.



When Pathfinders went out to share their faith they wore their forest green uniform, another identifying mark of the club. The uniform helped maintain morale among members, giving them a sense of belonging to an important organization. Other occasions on which Pathfinders wore uniforms included Pathfinder meetings, Investiture Services, hikes, and specified church services.

The Club also introduced into its program the camporee, a conference-sponsored camping experience, where Pathfinders demonstrated skills and enjoyed activities in the out-of-doors. Individual units, trained and equipped to live in the wilderness, engaged in a program of combined secular and spiritual activities for three or four days. These activities included religious services, camping skills, knot-tying, and the ever popular campfire.

The Club literature states that the first Pathfinder Camporee convened May 7-9, 1954, at Idyllwild, California, but there is evidence that Pathfinders in southern New England had a Camporee in 1953. Fifty-

five New England youth and their leaders spent a weekend at Camp Winnekeog demonstrating camping skills and having fun. The largest Camporee held within the first three years of the Camporee's inception took place at Oneil Park, near Santa Ana, California, October 19-21, 1956, where some 850 people representing the Southern and Southeastern California Conferences participated. The first Union Camporee occurred April 11-14, 1960, at Lone Pine, California.

Hello, Neighbor...



HALLOWEEN

... and Hope

This the annual visit by the members of the Pathfinder Club of the Seventh-day Adventist Church. We are very much interested in our community, and we decided to celebrate Halloween by bringing you a treat. This leaflet tells all about it.



Have you ever kept a graveside death watch? One night I sat alone on the damp grass in a small community cemetery by a newly dug grave, watching as the sun slowly sank between two somber headstones and finally disappeared beneath the horizon.

The darkness began to wrap itself around and obscure the tombstones close at hand, and the chill wind rustled the leaves of the trees overhead. My thoughts turned to the millions of people in this world who because of spiritual darkness and religious superstition throw away the best part of their lives in useless ceremonies, sacrifices, and rituals for the dead.

All around us, even in our own twentieth century world, we see the ravages of superstition, ignorance, and false beliefs. Men and women driven by fear and the restless longing of their own empty souls, seek to find fulfillment and release through means that end only in frustration, disappointment, and darkness. And yet all the while close at hand is the Testbook written by the Creator of the universe, giving in clear language the answer for which so many millions fruitlessly seek.

About death, for instance, the Author of this great Book says: "I would not have you to be ignorant, brethren, concerning them which are



"Halloween and Hope" introduced the reader to the Biblical doctrine concerning the state of the dead.

The Pathfinders redefined the Halloween custom of "Trick or Treat" by collecting cans of food in order to provide a real treat for the poor and needy.



The denomination began highlighting the Pathfinders through the annual celebration of Pathfinder Day, which began in 1957. On the Saturday designated by the General Conference, usually the third or fourth Saturday in September, Pathfinders were to conduct the eleven o'clock worship service using the program prepared by the Youth Department of the General Conference. On this day, club members wore their uniforms, sat in the place selected for them, and informed the church of their objectives and accomplishments. Attempting to make the church aware of its responsibility to the club, the Pathfinders appealed for new members and solicited adult assistance at club meetings. Participation in the service made the Pathfinders feel a greater sense of belonging to the church.

The club's expanding program also included a guidebook which specialized in nature study and outdoor living. The General Conference Youth Department set up committees and asked several individuals to provide manuscripts and photographs. Skinner visited the Scout leaders and, with their permission, selected pictures and diagrams from their files to be used in the preparation of this guidebook. Lawrence Maxwell then worked with the Youth Department and prepared the *Field Guide* which the Youth Department published in 1962.

While serving as editor of the *Junior Guide*, Maxwell also published many articles on the activities of Pathfinder Clubs throughout North America and at times recommended things that clubs could do to enrich their program and so help to meet the needs of the Adventist youth. Thus, Pathfinders in Danville, Illinois, printed one of the first newspapers, *Pathfinder*

News, and built the first club house in Illinois in 1953. Pathfinders in Reading, Pennsylvania, directed by Robert Kershner, engaged in a weekend of activities in the state park. Club members in Los Angeles and New Hampshire participated in Pathfinder "Treat-Instead-of-a-Trick," a project Maxwell especially recommended.

Pathfindering benefited boys and girls in other areas as well. Directed by Neil Jones, Pathfinders of Cedaredge, Colorado, went hayriding and played games. The Idaho Pathfinders participated in the fourth Conference-wide Junior Congress held at Gem State Academy. The Air Capitol group and the Adventist Intermediate School of Wichita, Kansas, won the first prize in the intermediate section for the float they entered in the city's annual Safety Holiday Fair. Pathfinders in Washington acquired skills in radio, basket weaving, and fire building. The Moncton Pathfinders in New Brunswick cancelled their hike and collected food which they gave to a needy family which had little or no food to eat. Members of the resurrected Santa Ana club set a knot-tying record in 1954. Lawrence Maxwell started a club at the Sligo Church, Takoma Park, Maryland, and took the club members on weekend camping trips twice per year. The appeal of these varied activities was reflected in the Pathfinder Club's statistics: by 1957, seven years after it received official recognition, North America had 717 clubs, with 14,422 Pathfinders and 3,527 adult leaders.

It is quite apparent that the Pathfinder organization was meeting the needs of the Adventist youth. Though it did not totally supersede the Missionary Volunteer Society, the Club directed the secular activities and Adventist boys and girls. The spiritual emphasis of the denomination's early youth work had now broadened into a general program that attempted to maintain the children's interest in the church.

IN THE NEXT ISSUE OF ADVENTIST HERITAGE:

The remarkable achievements of John Nevins Andrews—
Adventism's first foreign missionary

A series of articles by well-known church leaders and scholars, presented at the International Colloquium held in Basel (Switzerland) and Collonges (France) in September 1983, marking the centennial of J. N. Andrews' death



The Bitter Taste of Prosperity:



Sectarian Jeremiads
and Adventist Medical
Work in the 1920's

James K. Davis





*Left: The Battle Creek Sanitarium and its gifted medical superintendent, John Harvey Kellogg, M.D.
Right: Review and Herald editor Francis M. Wilcox, in the pages of the official church paper, sought to keep the ethos of early Seventh-day Adventism alive in the first forty years of our century.*

All illustrations courtesy of Loma Linda University Archives



The advent of the Jazz Age at the close of World War I sounded the death knell for the Victorian culture type which had dominated rural, Protestant America since the mid-19th century. In the 1920's Americans had the opportunity to confront a new set of temptations, ranging from unchaperoned journeys in father's Model T for the young to undisciplined buying on the installment plan for their parents. While many Americans rejoiced at the chance to be so tempted, the Seventh-day Adventist community was exhorted by its elders to flee such pernicious and worldly threats to their spiritual health.

By the 1920's the pioneers of Adventism had passed away and their torch was in the hands of a new generation. These new leaders, who sought to keep the flame of the blessed hope glowing in their generation, were aware of the fact that "in every great reform movement of bygone days the passing of the pioneers has been followed by a wide departure from early principles and from the simplicity of the truth." But by being vigilant shepherds of their flock, protecting the church against the danger of worldly contamination, the leaders of the church hoped to maintain the purity of the separated community. In the columns of the *Review*, Francis M. Wilcox warned the faithful against

the "alarming psychology" of the age, exhorting them to maintain high moral and spiritual standards, and to be separate from such worldly amusements as theatergoing. Indeed, it seemed to some Adventists that church history was being contradicted in the Advent movement, for it appeared "that the spiritual power of the fathers of the message is being handed down to the succeeding generation in this cause."

But the clerical leadership of the church sensed that their efforts to keep the spirit of the world out of the church were being undermined by a number of developments within the denomination's medical work. They believed that the missionary zeal of many Adventists was being cooled because of the colonization that had begun to occur around some of the large American sanitariums. They were disturbed by the large expenditures and indebtedness that a number of these sanitariums had been building up. Such funds, it was argued, could be used far more efficiently in the mission fields to proclaim the third angel's message to unwarned peoples. But an even more serious threat to the church's integrity was posed by the accreditation of its medical school. Accreditation was seen as an entangling alliance with the world, an alliance which allowed secular authorities to establish standards for the school which had been created to train Adventist

workers. But the church, said F. M. Wilcox, was "to stand in its integrity, free in every department of activity from worldly influence and worldly policy." Otherwise, the spirit of the world would enter, corrupting the students and deadening their spirituality.

This corruption of the medical work by the evils of colonization, indebtedness, and worldly alliances with accreditation boards was seen as especially dangerous to the church and its witness because the health message had long been portrayed as "the right hand of the message." The medical work had played an important role both in America and overseas, breaking down prejudice against the Adventist church and its message. Adventist medical institutions, ever since the early days of John Harvey Kellogg at Battle Creek, had been well known and respected for their high standards of health care. They had also served as nuclei for Adventist communities and were as conspicuous within the structure of the denomination as the health message was within the Adventist lifestyle. The commitment of Adventism to a ministry of healing and healthful living demonstrates the influence which the charismatic gift of Ellen White continued to hold in the church throughout her lifetime and after her death in 1915.

The program of health reform advocated by Ellen White could be described as a system of anti-pharmaceutical medicine. In contrast to orthodox medical practices of the nineteenth century, such as the use of dangerous drugs, patent medicines, and the surgical technique of bleeding, Ellen White stressed the value of natural remedies, hydrotherapy, and proper diet. As the validity of health reform principles was demonstrated in the work of institutions such as the Battle Creek Sanitarium, the medical profession came to accept many of these principles, thus gradually reducing the differences between the concepts of orthodox medicine and the beliefs of health reformers such as the Adventists.

The Battle Creek Sanitarium became a successful health reform institute under John Harvey Kellogg. The term "sanitarium" had been devised to describe a unique type of institution, where people learned to stay well, but eventually financial pressures caused the sanitarium at Battle Creek to take on a number of more conventional hospital functions such as surgery. Most Adventist sanitariums founded in later years followed in the footsteps of Battle Creek, shifting from the long-term educational ministry of the sanitariums toward the role of acute-care hospitals as they felt similar pressures on their budgets. Also like Battle Creek, most of the subsequent sanitariums tended to cultivate a wealthy, upper-class patronage even though both Kellogg and those who followed him in the sanitarium tradition did exhibit concern for the lower classes as well. In order to attract the social elite to the sanitariums, it was necessary that the medical staff be professionally qualified. At Battle Creek the sanitarium did not prosper until Drs. Kellogg and Kate Lindsay had returned from state medical schools, where they had



With extravagant claims and guarantees, nineteenth century pharmaceutical companies offered patented remedies and "cures" for a wide variety of physical problems.



Quinine Pills.

Two grains each, sugar or gelatine coated. We have made a special contract with one of the best known and largest manufacturers of quinine pills in the world to supply us with these pills made full strength and with absolutely pure quinine. Put up in wooden boxes containing 25 pills.
No. 8R550 Price, per box...12c
Also, bottles containing 100 2-grain pure quinine pills, either gelatine or sugar coated.
No. 8R553 Per bottle...25c
If by mail, postage extra, per box of 25, 2 cents; for bottle of 100, 8 cents.



The American Medical Missionary College of Battle Creek, Michigan, which operated from 1895 until 1910.



The Loma Linda Sanitarium, purchased for the purpose of training gospel medical missionaries.



The 1894 class sponsored by Dr. John H. Kellogg to study medicine at the University of Michigan. It included such outstanding leaders as Drs. Paulson, Rand, Kress, Caro and others.



Elder John A. Burden (1862-1942) who was closely associated with Ellen G. White in the establishment and development of sanitariums in the United States and Australia.

studied at the urging of James White. In the 1890's Kellogg opened the American Medical Missionary College at Battle Creek, Michigan, creating an opportunity for Adventist youth to be trained, within the confines of the church, as physicians. Thus, within a few years, the supply of trained Adventist physicians and medical missionaries increased dramatically, providing the necessary personnel for the expansion of the sanitarium work beyond Battle Creek, the Adventist center which Ellen White believed had grown too large and powerful for the good of the church. But when the Kellogg schism took the medical school out of the sphere of Adventist influence, cutting off the church's supply of trained, missionary-minded physicians, those Adventist students who still desired medical training were forced to go outside of the denomination to finish their education. This posed a problem to the church because of the fear that these young men and women would lose their spirituality in the "outside" universities.

It became very obvious that the denomination needed to act quickly to provide a missionary-minded medical education if the medical work was to continue its growth. This problem was solved when Ellen White persuaded the church to invest in a third Southern California sanitarium at Loma Linda, a site which she declared was "to be not only a sanitarium, but an educational center. . . . A school is to be established here for the training of gospel medical evangelists." The physicians, who were to obtain their education at Loma Linda, were "to receive such a mold that when they go out to labor, they will not seek to grasp the very highest wages, or else do nothing." She urged, in a letter written in October, 1906, that preparations be made immediately to prepare to open a school where young Adventists "can receive a medical missionary training, and where they will not be brought under the influence of some who are seeking to undermine the truth."

A very important question that had been left unresolved by the prophetess for several years after the acquisition of the Loma Linda property in 1905, was whether the school was to train legally recognized physicians. In a letter that Mrs. White wrote during March 1908, she offered this counsel:

We should not at this time seek to compete with worldly medical schools. Should we do this, our chances of success would be small. We are not now prepared to carry out successfully the work of establishing large medical institutions of learning.

Even though she urged, in this same letter, that "students should come forth from the school without having sacrificed the principles of health reform," she was also looking forward to a time in the future when Loma Linda would be competitive with other medical schools. A year later, in an interview with Elder John A. Burden, she agreed that the school should be distinct from worldly schools as it followed the light from the Testimonies, but that it would be right for the medical school to secure a charter from the government "if you can gain force and influence that would make your

work more effective without tying yourselves to worldly men." The medical school was to adhere to the principles of health reform, but it was to

... provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations required to prove their efficiency as physicians. . . . so that the door will be closed for any sensible physician to imagine that we are not giving in our school the instruction necessary for properly qualifying young men and women to do the work of a physician.

The College of Medical Evangelists was to be in the business of training medical-missionary workers, but these workers were to be professionally recognized and fully qualified physicians.

Within a few years of the founding of the school, it had become necessary for a viable medical school to not only possess a legal charter, but to also be accredited by the American Medical Association. Through the work and influence of Dr. Percy T. Magan, dean of the medical school, the College of Medical Evangelists gained initial accreditation when the pressure of World War I made it imperative that the

school obtain recognition from the AMA to keep Adventist boys out of the army. By 1922, the school had gained a Grade A rating from the AMA. However, many Adventists feared the effect that such professional recognition would have upon the nature of the church in the future. P. T. Magan himself, while still a member of the Madison College faculty, commented that "visions are much more liable to be found amid hard times and lack of legal recognition than in flushed times with legal recognition." But, by gaining accreditation, the medical school could provide the sanitariums with the professionally trained personnel they needed in order to enjoy a wider patronage and thus be more effective in their witness for the church.

There were some who feared that accreditation would destroy the last vestiges of spirituality at the College of Medical Evangelists, but the history of the school in the twenties shows that the school was able to retain its distinctive Adventist atmosphere despite the accommodations that were made in the program to meet the professional criteria of the American Medical Association board. In *California and Western Medicine*, a leading medical journal on the Pacific coast, glowing comments were made about both the missionary zeal and activity of many CME graduates, and the superior performance of several CME students on national and state board examinations. Warren E. Howell of the General Conference Department of Education also admired CME for the example of austerity that it set in its graduation ceremonies, in which "no garb in imitation of worldly custom was worn by either student or teacher." Dr. Magan himself, who became president of the College of Medical Evangelists in 1927, set the ultimate example of austerity and sacrifice for the school by refusing to accept a raise, which the board had approved for the college's administrators, because he believed that physicians working in denominational institutions should not receive a higher salary than the ministers in the field. "Amid the prevailing worldliness of Southern California" (as Llewellyn A. Wilcox described the region), the Adventist church had successfully established a medical school that had gained professional recognition while retaining the distinctive marks of an Adventist institution.

As the medical school gained accreditation in the early 1920's, the church's sanitariums in America entered a new era of prosperity. In Southern California, the Glendale Sanitarium had outgrown its original facility, which had been purchased twenty years earlier at the urging of Ellen White. On the east coast, the Washington and New England Sanitariums reported steady gains in patronage during the decade. The sanitarium nursing schools were beginning to train substantial numbers of nurses for denominational work, and with the accreditation of CME now secured, the sanitariums could look to the future with the assurance of a continued flow of qualified nurses and physicians. These sanitariums had earned good reputations in their communities for their high standards of health care, and this was a most important reason for the prosperity of their work in the 1920's, along with the prior



Percy T. Magan (1867-1947) was largely responsible for the accreditation of the College of Medical Evangelists by the AMA, in 1922.



The Glendale Sanitarium, in Southern California, purchased in 1906, for \$12,500.



Asa T. Robinson (1850-1949) became chaplain of the New England Sanitarium at the age of 71, in 1921. He was impressed by the evangelistic potential of the institution for the members of the Boston elite.



The Washington Sanitarium, in Takoma Park.



The enlarged Paradise Valley Sanitarium in San Diego, California.

accreditation of several of these institutions (the Washington Sanitarium, for example, had been accredited in 1917 by the American College of Surgeons and in 1924 had been approved by the American Medical Association Council for interns from medical schools), and their shift toward the role of acute-care hospitals.

Adventist sanitariums were an important part of the evangelistic thrust of the church. They were one of the most influential agencies in the witness of the church, especially in reaching the upper levels of society. Ellen White saw the sanitariums as "schools in which people of all classes shall be taught the way of salvation," but she saw Southern California as an especially suitable region for the establishment of sanitariums because it drew many wealthy tourists who came to regain their health in the dry climate. She urged that the church purchase and establish sanitariums at Paradise Valley, Glendale, and Loma Linda so that the message could be presented "before a class of people who could be reached in no other way." This aim continued to be prominent in the sanitarium work after her death. A new sanitarium, with "suitable accommodations for men of means," had been constructed at Glendale to replace the original sanitarium, which could no longer accommodate all those patients who had flocked to Glendale and the rest of Southern California from the frigid North. It was hoped that many of these wealthy individuals who came to the sanitarium might "some day accept the gospel, and give of their means to the furtherance of the cause." Walter L. Burgan, the director of the General Conference's Bureau of Press Relations, saw this outreach to the wealthy as an important function of the Glendale Sanitarium in the work of the church. "Rich men," he said,

... are not beyond the reach of the gospel, and no doubt this institution is being placed here in one of the garden spots of earth [sic] to reach a class of people who might never be reached in any other way.

The witness of the sanitariums to the elite was not limited to Southern California alone. The chaplain of the New England Sanitarium and Hospital, Asa T. Robinson, reported that many prominent men and women who came from the Boston area for treatment at the sanitarium were impressed by the work being done there. Some of these people commented "that the work and workers in this institution are a practical demonstration of true Christianity."

Even in the foreign mission fields of the church, the witness to the ruling class was an important function of the medical work. The Waldfriede Sanitarium just outside of Berlin, Germany, enjoyed the patronage of "some of the best people of Berlin," according to John H. Schilling, the president of the East German Union Conference. L. A. Hansen, an associate medical secretary of the General Conference, noted that "the very excellent standing that the sanatorium [sic] itself has among the professional and official people who know of its work, gives added backing to the



Elder William A. Spicer (1865-1952), who served as General Conference President for eight years (1922-1930).

institution." This sanitarium also conducted a nurses' training school that met the requirements of the state as it also filled the need of the denomination for trained nurses in Europe.

From Latin America, Ferdinand A. Stahl reported that he had encountered a great deal of prejudice from local professionals and magistrates against his work for the Indians in the Lake Titicaca region until his fame as a healer spread. Then he was called upon "to treat the best people in these towns," gaining opportunity to make some very important friends. After doing some dental work for "one of the most prominent men of the whole valley," this patient urged him to go on teaching what he called "the best religion that I have ever heard of. . . . Do not pay any attention to these persons who are spreading bad reports about your work." Stahl noted that this man proved to be of "great help to our mission in business transactions." For Stahl the medical work was truly an effective entering wedge for the Advent message, transforming the hostile attitudes of powerful men who could have retarded the progress of Adventist missions in Latin America.

The word "missionary" would normally be associated in our minds with a man such as Stahl, but this term could also be used in reference to the sanitariums. W. E. Howell told a graduating class of nurses at the Washington Sanitarium that "the Seventh-day Adventist sanitarium is a missionary institution, or it is nothing worth while as a factor in giving the gospel to the world. The motive that leads to the establishment of a sanitarium is altogether a missionary motive." One story of how a sanitarium filled such a proselytizing function had its setting in South Africa, where Stuart S. Barnard and his wife had come to the sanitarium to learn

principles of healthful living and later on became converts to Adventism. In reflecting on his experience, Barnard commented that

... the kindly spirit of helpfulness and good cheer which pervaded the institution made a deep impression upon us, and was highly appreciated. But best of all, we were made new spiritually within thirteen months of our first contact with Adventists at the sanitarium.

The Christian atmosphere of the sanitariums also filled a missionary function by helping to change the popular image of Adventists. In the *Christian Sun* of September 17, 1925, there appeared an article entitled, "Re-reading Church History," in which the editor of the *Sun* told of his recent stay at the Washington Sanitarium. He was impressed by the cordial attitudes of the workers, the hymns and prayers of morning worships, and the Christian literature he found to be non-sectarian in nature. After his short, but pleasant, stay at the sanitarium, the *Sun's* editor felt that he needed to reevaluate his former image of the Adventist denomination.

Adventists took pride in the work that their sanitariums were doing. (The fact that they reprinted a complete article from the *Christian Sun* about the Washington Sanitarium in *The Review and Herald* indicates this.) They were also proud that many of those who could afford to go anywhere for medical treatment chose to come to Adventist sanitariums. However, there were those in the Adventist community, especially among the church's clerical leadership, who felt rather uncomfortable with the results of the success and attendant prosperity of the medical work. They were disturbed by the large capital investments that had been made in the growing American sanitariums when funding for foreign missions expansion was so sorely needed. These church leaders were also disturbed by developments within American Adventism such as colonization, "universititis," and the rise of professionalism—changes which had been brought about by the medical work. Men such as

William A. Spicer, president of the General Conference from 1922 to 1930, and *Review* editor Francis M. Wilcox were painfully aware of the general trends of church history; they had seen "the drift of the great Christian church toward worldliness and popularity" and they wanted to prevent the Adventist church from following this same course. So, seeing their church's purity threatened by prosperity, they now took the role of prophetic spokesmen, warning the church against these threats to the ideals of their forefathers.

At the Autumn Council of 1924, the recent construction of the new Glendale Sanitarium came in for special criticism as an example of undue extravagance in the medical work. This project had been launched in 1923 when the old Glendale Sanitarium had outgrown its facilities. The sanitarium board had voted to build a new structure on the outskirts of Glendale for approximately five hundred thousand dollars, but by the time construction had been completed in 1924, overruns, largely due to lack of supervision over the project, had pushed construction costs up sixty percent to eight hundred thousand dollars, forcing the board to ask the Pacific Union and the General Conference for help. The 1924 Autumn Council of the General Conference Committee considered the problems of the Glendale Sanitarium and issued this formal statement of reprimand concerning the construction of the Glendale facilities:

While recognizing the sincerity of those responsible for the present situation of the Glendale Sanitarium, we also recognize with profound regret the great mistake made in incurring heavy indebtedness, and we hereby express our disapproval of investing so large a sum of money in one center, with the consequent financial embarrassment. While it is impossible to undo what has been done, we recognize it to be an object lesson to our brethren everywhere and for all time, of the evils of carrying on our work with borrowed capital, or investing so large sums of money in one place.

The Council recommended that the old Glendale Sanitarium be sold as soon as possible, since it was losing money operating as a separate department,



The "luxurious" Glendale Sanitarium and Hospital.

dividing the facilities of the sanitarium between two sites, and tying up \$125,000 of capital that was needed to reduce the debt of the institution. The Council also warned the Glendale board that

In event of the sale of the present hospital building, we look with disfavor upon the erection of another surgical building, as originally suggested, and recommend that an amount not exceeding \$25,000 from the proceeds of the sale be used in providing hospital facilities in the new building.

Not only did the Autumn Council recommend that no other buildings be built at Glendale, but the brethren from Glendale were counseled that they should not even increase their indebtedness to cover the cost of necessary equipment that was needed immediately. However, the representatives of the institutions and union conferences at the Autumn Council agreed to request a sum of over thirteen thousand dollars from their respective boards to help Glendale buy this equipment. In addition, they urged Adventists throughout North America to be generous in their support of the Glendale Sanitarium.

The 1924 Autumn Council was made painfully aware of the institutional character that American Adventism had assumed as they considered the dilemma of Glendale. They were especially troubled by the rapid mushrooming of denominational indebtedness, and they recommended an immediate halt in this trend. A second recommendation passed by this Council reflected not only a concern with reducing the debts owed by the church, but also with the tendency of Adventist sanitariums in the homeland to spend large amounts of capital from denominational sources in their expansion programs.

Recognizing that, in the main, we have sufficient institutional facilities in North America to supply present pressing needs, and in order to assist in bringing relief and institute a change, we hereby agree that all building operations, aside from necessary repairs, shall cease during the year 1925.

"The Council," reported Spicer, "took its stand determinedly for no further heavy investments at any point. Our means must be spread out. Little centers of light must be placed through all the dark lands. No more large centers or institutions, but many small ones, is the cry."

Ever since the days of crisis at Battle Creek, the perils of colonization had been one of the basic themes of the Adventist arguments on why the Lord had delayed His coming. Francis Wilcox, a leading spokesman against this threat, acknowledged that "large and important institutions" in the educational, publishing, and medical departments of the denomination had been created "in harmony with the leadings of God in the development," but he continually warned against the tendency to colonize around these institutions. As more institutions and more Adventists gathered in these "Jerusalem centers," Wilcox expected that the work in these Adventist enclaves would become more difficult to manage as those in charge of

the institutions would find it impossible "to maintain the same high standard of spirituality and practical efficiency as was maintained when the work was small." In a 1923 editorial on "The Perils and Privileges of the Remnant Church," the *Review* editor also warned the church that "too large investments made in one or a few centers would deprive the wider field of facilities with which it should be provided." In the discussion of the Glendale Sanitarium's financial problems at the 1924 Autumn Council, one finds this line of thought dominating the reports and resolutions that came out of the Council's sessions.

William H. Branson, president of the African Division, had heard of the huge financial outlays that had been made for the Glendale Sanitarium project just before he had left Africa to attend the 1924 Council sessions. In his report to the Council on Adventist missions in Africa, he could not resist pointing out what the church could do in Africa if it would decide to spend as much money in that division for the construction of mission stations and medical dispensaries as it had just spent to build a single sanitarium in America. With eight hundred thousand dollars, reported Branson, the church could build and equip fifty-seven mission stations, twenty-six medical dispensaries, five training schools for native workers, and several mission conference headquarters for the fields in Africa which had not yet even been entered by Adventist workers. Branson also noted that if all of these facilities were built, the African Division would still have a surplus of funds which they could transfer to the European Division so that "the work" could be finished in Northern Africa as well. After presenting this program to the Council, Branson then challenged the Council "to say which would do the most good in the winning of souls for this message in the expenditure of a million dollars—fifty-



William H. Branson (1887-1961) repeatedly questioned the wisdom of erecting large medical institutions in the United States.



Harry W. Miller, M.D., pioneer Adventist physician to China.

seven mission stations in the heathen section of Africa, or in China or India or South America; or the building of one more sanitarium in America."

The foreign mission fields of the church were finding it difficult to secure both the money and the personnel which they needed to expand upon the beginnings that had been made by men such as Stahl and Dr. Harry Miller in Latin America and China. In requesting support for the medical work in the Orient, Miller wrote in the *Review* that

... we as Seventh-day Adventists, with our tremendous strength in medical facilities, with our array of trained physicians and nurses, with our ably organized home base institutions where the best obtainable [health care] in the world is being offered to those in our most favored land, have made but a feeble beginning in medical missions.

One reason why this work was progressing so slowly was that it was virtually impossible for the foreign fields to compete with the growing American sanitariums for the physicians that both needed to expand their work. In March 1927, the church's Mission Board placed a brief note on the back page of the *Review* regarding the need for more doctors in the mission fields. Though the board acknowledged with gratitude that a few physicians had recently answered calls from the overseas fields, it noted that there were still more unfilled calls for doctors to go out as medical missionaries. It was the hope of the board that "there surely must be many doctors in private practice whose situation and conviction would lead them to respond."

P. T. Magan, of the College of Medical Evangelists, found it most upsetting that the Mission Board had to advertise in the *Review* "for doctors to go into the work," but the crux of the problem was not getting physicians into denominational service itself. Rather, the heart of the problem was that it was difficult to persuade Adventist physicians to leave American sanitariums, where they had the benefits of professional status and comforts, to enter the foreign work of the church as missionary personnel. Yet, it was hard for anyone to criticize these physicians who had stayed at the sanitariums. At the 1923 Autumn Council, the medical school had come in for some criticism because the church leaders felt that the school had not produced enough foreign missionaries, but Dr. Newton Evans, the president of the College of Medical Evangelists, halted this criticism by pointing to the fact that two thirds of the school's graduates were "godly medical missionaries." Whether they worked in the blissful surroundings of the Southern California sanitariums, in frigid New England, or in the isolated lands of the "heathen," they were still in the Lord's work.

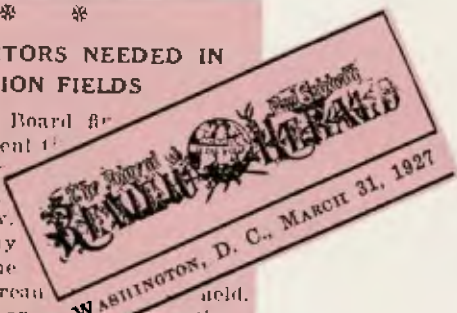
However, those who had dedicated themselves to the preservation of the millenarian ideals which had characterized the earlier history of the Advent movement, were troubled by the taint of professionalism that they sensed within the American sanitariums. While addressing the graduating nurses of

MORE DOCTORS NEEDED IN MISSION FIELDS

The Mission Board finds it difficult at the present time to fill all the mission fields. With a few more doctors working now on the way, some have already been appointed to various fields. However, there are still many unfilled calls for fully qualified doctors to go out for medical missionary service in foreign fields.

There surely must be many doctors in private practice whose situation and conviction would lead them to respond. We invite correspondence with those who feel impressed to offer themselves. Volunteers will kindly take the following points into account: In order to acquire difficult languages, they should not be more than about thirty or thirty-five years of age. They should be married. Only members of the Seventh-day Adventist Church whose Christian experience would command confidence in them as soul-winning workers, should think of responding.

Address the General Conference Secretary, Takoma Park, Washington, D. C.



the Washington Sanitarium, W. E. Howell urged them to avoid becoming “mere professionals” and to retain “a vision that penetrates beyond the veil of professionalism, a motive that scorns the prompting of sordid gain” as he called upon them to serve as missionaries in their ministry of healing. It was undeniable that the graduates of the sanitarium nursing schools and the medical school were truly professionals. “It is evident to all of us,” wrote Dr. George K. Abbott, medical superintendent of the St. Helena Sanitarium, that “we have developed highly efficient schools for the training of physicians and nurses. . . . The technical and professional elements in such training have been very well perfected, and have taken the lead to such an extent that it is an easy and natural road from these schools to professional and nursing occupations.” But Abbott, who had been the first dean of the College of Medical Evangelists, then asked:

Can we say that there is an equally natural road from them into the life of missionaries and evangelists? Should it be our primary aim to train merely Christian physicians, or real medical evangelists? Likewise should we train Christian nurses, or nurses for missionary work? Are these schools in question designed chiefly for the making of missionaries and evangelists, or for the making of physicians and nurses?

Such questions were of great concern to the General Conference leadership because they feared that the missionary angle of the medical work was slowly being



George K. Abbott, M.D. (1880-1959), Dean of the Loma Linda College of Medical Evangelists (1911-1914) raised some fundamental questions about the real purpose of Adventist medical training.

lost amidst the professionalism and prosperity of the sanitariums. In a letter to Warren Howell that was read to the delegates of the Colorado Springs Convention, General Conference President W. A. Spicer noted that every department of the church’s work was feeling similar pressures. The problem, felt Spicer, was that many Adventists no longer seriously believed that the second coming was really imminent. “People think so much in terms of ten or fifteen years,” said Spicer, who noted that especially since the end of the World War, there had been “a settling down.” The young people of the church were now looking more and more “to sure and steady avenues of employment in business and to the things that will yield a higher and more comfortable, if not luxurious standard of living.”

The ministry became a less desirable calling as Adventist youth were increasingly attracted by the potential benefits of the medical work. In the *Review*, Spicer found it necessary to issue several appeals to the young men of the church, urging them to consider the ministerial calling. Though the field needed more doctors and nurses and managers, Spicer stressed that the evangelistic ministry of the church was the foundation of its work. But students in the Adventist colleges, which had been established by the previous generation to train ministers, were now being drawn by “the pull of the world . . . into other than soul-winning lines of work.”

For Spicer to describe the force attracting students to the medical work as “the pull of the world” indicates that there was some tension between the clerical and medical arms of the work. It appears that some segments of the Adventist ministry had come to question the commitment of the physicians to the old Adventist ideals of sacrifice and missionary service as they saw separate wage scales instituted that gave physicians and sanitarium managers higher salaries than the ministers were receiving on the denominational wage scale. In the letter that Dr. P. T. Magan wrote to the comptroller of the College of Medical Evangelists, informing him that he chose to decline such a raise, he observed that “there is a strong sentiment throughout the denomination that our physicians are grasping, and that they look upon themselves as better or worthy of more money than other ranks among us.” Even though these physicians were professionals in their field, many Adventists still felt that they should regard themselves as missionaries, and that their lifestyles should reflect their missionary rather than their professional status. In a morning Bible study presented by Francis Wilcox at the 1926 General Conference, he said that it was of crucial importance for Adventism to retain such an ideal.

We, dear friends, are risen up and occupy the places of the fathers in this second advent movement. God grant that we may take to heart the lessons of the past, and that we may maintain the ideals of the fathers in this movement, their spirit of loyalty, of sacrifice, and of simplicity. As stated by the servant of the Lord, “We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teachings in our past history.”

That same spirit which had inspired the pioneers of the message must continue to guide the church, exhorted Wilcox, for if the church ever abandoned their ideals, "God will set us aside, and others more newly come to the faith will take the torch of truth from our hands and carry it on to final victory."

Spicer had hoped that the denomination's schools and colleges would have been a barrier against that worldly spirit which had led many young people to seek a comfortable lifestyle without giving thought to the nearness of Christ's coming, but a new menace had arisen to the ideal of keeping Adventist schools separate from the world. The AMA board had ruled that accredited medical colleges could only accept students from regionally accredited colleges, so to meet this requirement, some of the church's senior colleges had begun to seek accreditation in the early 1920's. W. E. Howell was fearful of the possible consequences of this attempt to accredit the colleges, "tying them by much more than a thread to the educational policies of those who do not discern the voice of God and who will not harken to His commandments." He believed that trying to follow the guidelines of the regional accreditation associations would cause the schools to be less efficient in training workers to serve the cause of God as they rearranged their curriculums to meet worldly requirements, eliminating such crucial courses as denominational history, the gift of prophecy, and practical subjects like agriculture and sewing. In addition, the pressure to accredit the colleges had led to an epidemic of "universititis," the dread contagion of graduate study, which "produced a baleful harvest in the lives of many of our brightest young men," undermining their faith and robbing them of spiritual power.

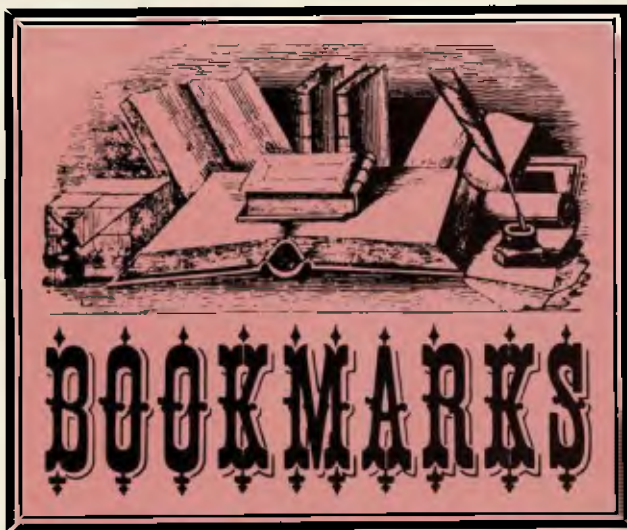
From its very beginning, the Adventist community had been a separate community, coming to maturity in relative isolation from "the world." In the 1920's, the clerical leadership of the church sensed that this special quality of Adventism was in great peril because Adventist medical and educational institutions had begun to adopt worldly methods as they looked to the standards of accreditation boards. They recognized that accreditation of Adventist colleges was necessary to the extent that it was required for the continued operation of the medical school, but they refused to go any further than this "unless legal pressure compels us to do so in order to keep our schools open." They had seen what had happened to the schools of other denominations that had wholeheartedly accepted such policies as "worldly alliances" with accreditation boards and the consequent drift of these schools into "worldly tendencies." As W. E. Howell explained,

They have lost their way by admitting and propagating modernist theories of socializing and civilizing the people. At the same time they have minimized and practically neutralized the Bible as a force in education and in the salvation and spiritual uplift of the lost.

The church had been admonished "again and again" to keep its institutions "free from entangling alliances," according to *Review* editor Wilcox. Not only would the usefulness of these institutions to the cause be hampered by "betraying them . . . into the hands of sinners by compromise, by entangling alliances, [or] by following worldly customs and standards," but these institutions themselves could become a threat to the doctrine and teachings of Adventism as such worldly alliances brought subversive influences to bear upon the church.

The perils of institutionalization had become painfully clear to the church's leadership in the 1920's, just as they had at the beginning of the century when the Kellogg controversy raged in Battle Creek. The sinister influence of professionalism had been diagnosed as being a result of the growing prosperity of the American sanitariums, and treatment against the malady of secularism was being administered by Howell and others who were responsible for preserving the health and purity of Adventist education. However, like the church's doctrines, Adventism's institutional character was a part of the heritage of the Advent pioneers. The great health and educational institutions were "monuments" which God had led the church fathers to establish, "anchorage" for the spread of the third angel's message. Oliver Montgomery, the president of the North American Division, cautioned that "we cannot overestimate, nor can we too highly cherish these institutions that have been built by us." P. T. Magan may have been extremely uncomfortable with the demands of the regional accrediting associations, but he was willing to grant degrees and submit to the demands of such boards before he would consider the possibility of closing the doors of Adventist schools, "although . . . in my heart of hearts I am opposed to all that kind of stuff." However uncomfortable the church was with the professionalism of its institutions, Adventism retained its faith in them.

In the 1920's, as today, Adventism found itself being pulled both toward the pole of professionalism and the pole of sectarianism. This tension between prosperity and missionary sacrifice, between professional acceptance and separation from the world, has been present in Adventism ever since the early days of Battle Creek Sanitarium. It is a dynamic tension in that it has created a unique type of institution that is both Christian and professional. These institutions have been a successful witness to the character of Adventism, earning respect for both competent medical care and Christian concern. The twenties were a most important period in the development of this tension as a creative force in Adventism because the church had lost the living presence of the charismatic gift which had played a critical role in establishing and maintaining a balance between these two ideals. As the second generation was able to successfully preserve this equilibrium, it made possible the continued vitality of an Adventist enclave in American society. Adventism could survive and prosper in America as a viable lifestyle because of its professional ethic; it could stay truly Adventist because of its millennial hope and ideals.



URIAH SMITH: PIONEER EDITOR

Eugene F. Durand, *Yours in the Blessed Hope, Uriah Smith*. Washington, D.C.: Review and Herald Publishing Association, 1980.

REVIEWED BY GARY LAND

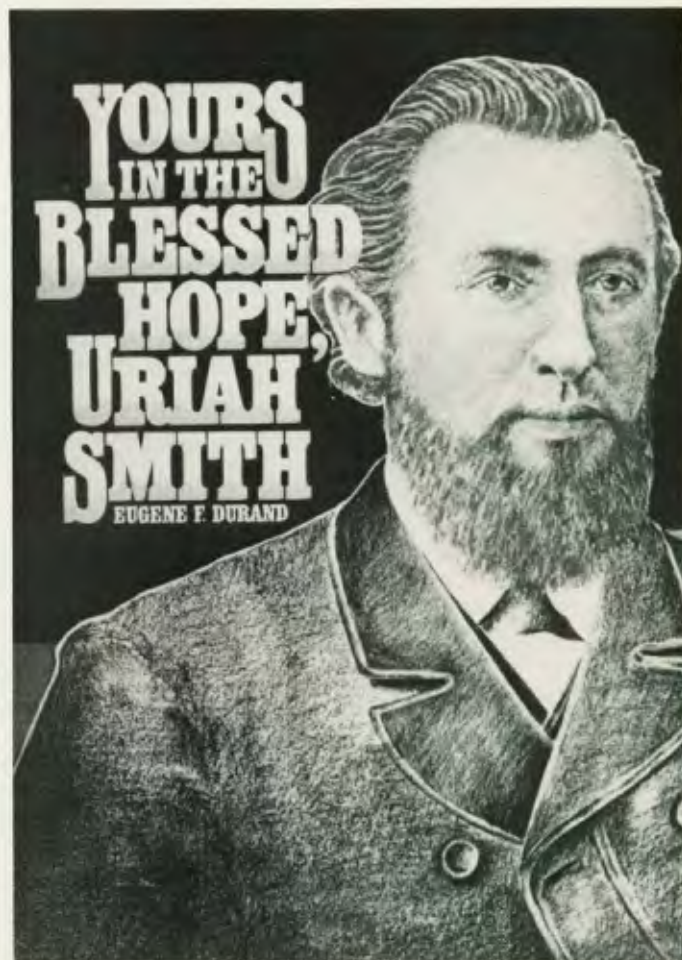
From its beginnings in the Millerite movement, Adventism has been a religion that has taken advantage of the written word. Of the pioneers of this movement, Uriah Smith ranks only behind Ellen White as a writer of influence. Through his editing of the *Advent Review and Sabbath Herald* and writing of *Thoughts on Daniel and the Revelation*, he profoundly shaped the Adventism that we know today. Assessing Smith's importance, Eugene F. Durand observes:

That the developing denomination stood firm for the literalness of the Scripture versus modernism, for flat creation against the theory of evolution, for premillennialism as opposed to the kingdom on earth, for evangelism instead of the social gospel, for the Sabbath rather than Sunday, and for the resurrection in place of an immortal soul, is in no small part owing to the persistent pen of its leading editor.

Despite Smith's apparent significance for Adventism, he is the last of the major founders of the denomination to receive a book-length biography. Perhaps because he

was a man of words rather than dramatic action, he has not caught the imagination of his spiritual descendants. But whatever the reason for Smith's neglect, the student of Adventist history can be thankful that Durand, who is an associate editor of the *Adventist Review*, chose to write his doctoral dissertation on this pioneer editor. From that academic study has come the present book, written for a general audience.

Uriah Smith was a many faceted man. He wrote poetry and hymns, preached, served as a denominational administrator, invented such items as an artificial leg (he wore one himself), and a school desk, and did wood-engraving for illustrations. These activities were only secondary to his primary responsibility as editor of the *Advent Review and Sabbath Herald*. Through the weekly editorials and frequent articles that appeared in that paper for nearly half a century, he kept the church close to the outlook of its founders. Consistently viewing society with pessimism, rejecting spiritual revivals outside Adventism as counterfeit, interpreting the prophecies of Daniel and Revelation and applying them to the past, present, and future, and systematizing the basic beliefs of Seventh-day Adventists, Smith articulated and defined an Adventist world view that was consistently conservative and at the same time calmly reasonable.

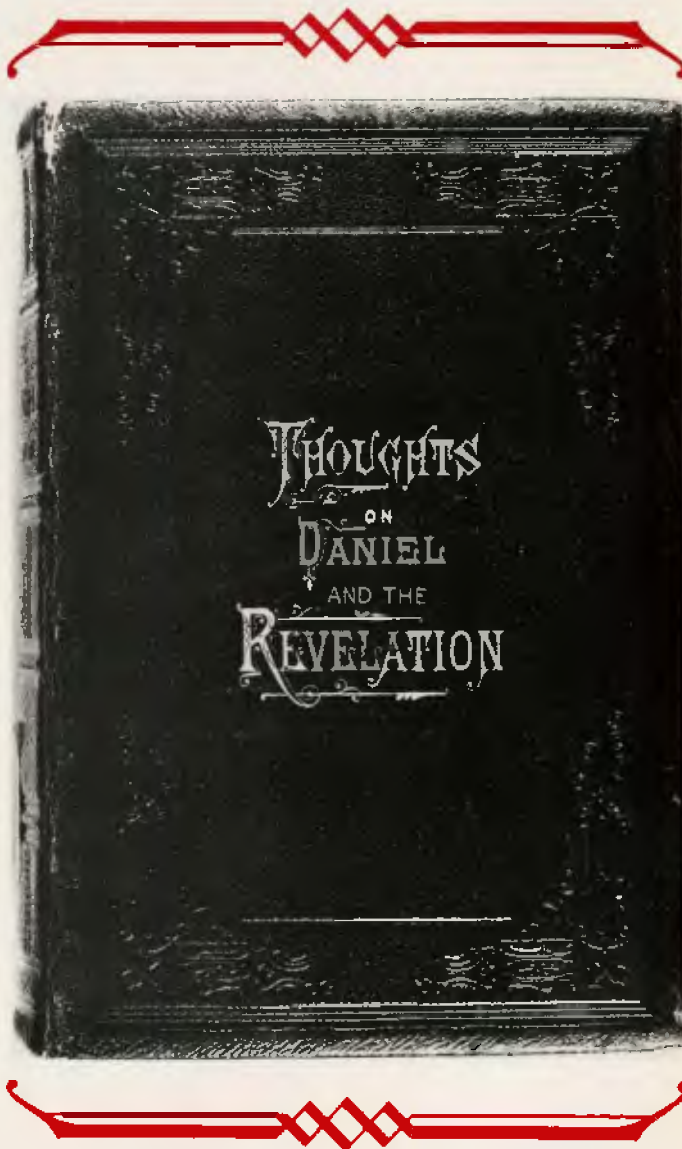




A little-known photograph of Elder Uriah Smith who gave 50 years of service to the Seventh-day Adventist church.

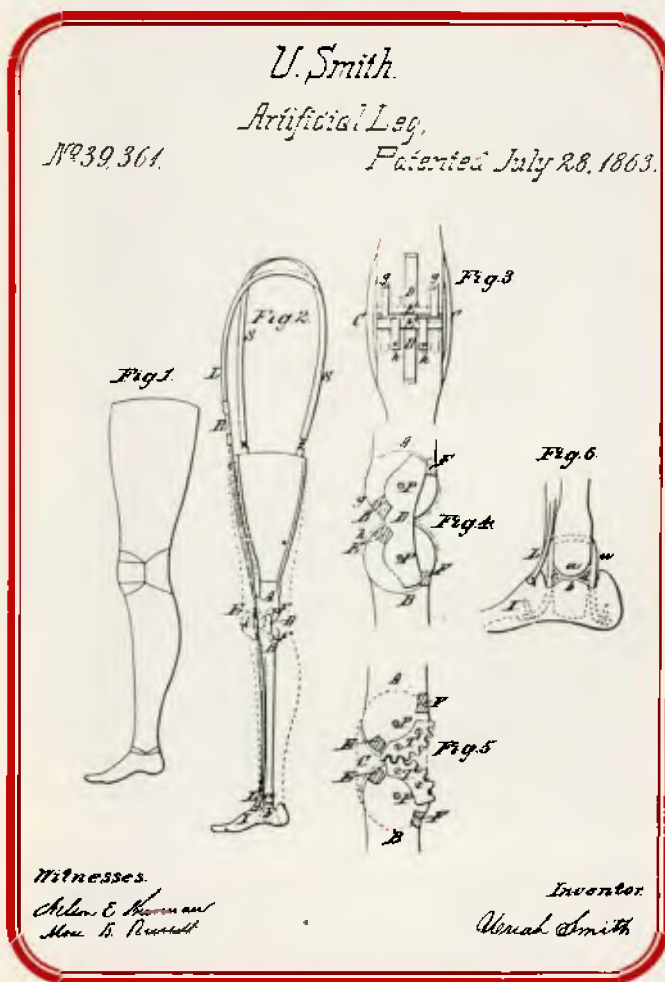
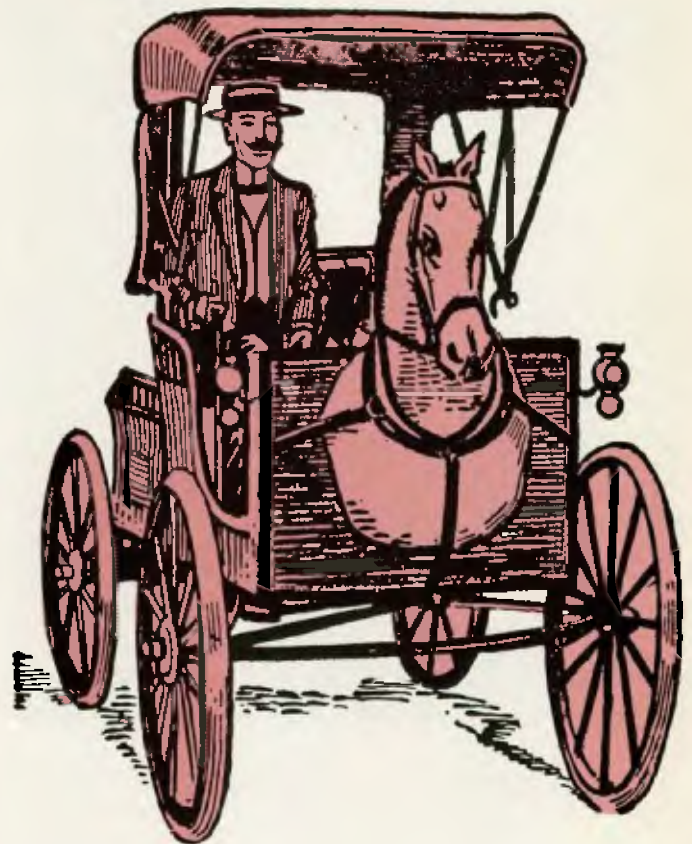
Indeed, Smith's conservatism caused him to balk at changes within the church. He was never fully behind the various health reform ideas promoted by Ellen White and he strongly opposed the emphasis on righteousness by faith that gained force in the denomination after the 1888 General Conference session. Yet, even in his opposition, Smith acted with restraint, never allowing his doubts and criticisms to bring shame upon the denomination or its leaders.

Perhaps because Smith pursued so many tasks, Durand has chosen to organize this biography topically rather than chronologically. This approach has the advantage of focusing attention on particular contributions, but it has major drawbacks as well. In moving through the same time period several times the author, of necessity, has to refer to certain events more than once, sometimes in nearly the same language. Page 162, for instance, states that while Smith was working as an engraver in Grand Rapids, Michigan, in 1873, he earned twenty-five dollars a week, "twice as much as he had been paid as editor of the *Review*." Later, on page 275, the reader is told the same information with the comment, "This was twice what he had earned as editor of the *Review*." Such repetition makes for somewhat awkward reading.



Smith's book on Daniel and the Revelation which received the endorsement of Mrs. Ellen G. White has had a decisive influence on Seventh-day Adventist prophetic interpretation.

More significantly, though, the topical approach prevents the reader from gaining a sense of Smith as a developing individual. Human lives tend to pass through stages marked by shifts in interests and outlook, or major events. The separation of Smith's activities as editor, theologian, poet, and inventor prevents us from seeing how these elements are linked at any particular period of time. For example, near the close of the book Durand notes Smith's "love of logic," but nowhere does he pursue the seemingly obvious theme that a kind of literal rationalism lay behind Smith's approach to theology, whether in his Arian view of Christ or his prophetic interpretation. Attention to the development of this habit of mind would help the reader see Smith as a whole rather than compartmentalized person.



Smith's remarkable mechanical aptitude is demonstrated in his designs for an artificial leg (patented in 1863) and a folding school-desk seat (patented in 1875). His camouflage of a horseless carriage is quite amazing!

Despite its organizational problems, Durand's work is an important contribution to denominational history. The historical community should express thanks to the publishers for printing the footnotes. These notes indicate extensive research not only in the *Review and Herald* and Smith's writings, but in unpublished papers as well. The author also avoids the frequent tendency to present denominational history in a social vacuum by frequently showing the relationship of Adventism to the larger society.

Durand does not present an idealized view of the Adventist past. As he states at the outset, he attempts to follow the Biblical model of portraying "both the good and the bad." Hence we are shown Smith's Arianism, dogmatism on prophetic interpretation, neglect of both his family and health in favor of work, and conflicts with James and Ellen White. Yet these elements are not foremost, for Smith's contributions to the denomination far outweighed any negative characteristics he might have had and it is in the contributions that Durand is most interested. He has written a work that is essential to an understanding of Seventh-day Adventism both past and present.

UNITED STATES PATENT OFFICE.

URIAH SMITH, OF BATTLE CREEK, MICHIGAN.

IMPROVEMENT IN FOLDING SEATS FOR SCHOOL-DESKS.

Specification forming part of Letters Patent No. 163,611, dated May 25, 1875; application filed December 4, 1874.

To all whom it may concern:

Be it known that I, URIAH SMITH, of the city of Battle Creek and State of Michigan, have invented an Improved Folding School-Seat, of which the following is a specification:

The object of my invention is to produce a school-seat that will readily adapt to the movement of the body of the student sitting down or rises up at his desk, accomplished by so constructing the seat that the rear edge of the seat moves up and down at the same time that the front is raised from the student, as will appear from the accompanying drawings, of this specification, and the following:

Figure 1 is a perspective view of the seat, which does not materially differ in appearance from other folding seats. Fig. 2 is a side view showing one each of the two seats and two movable or vibratory bracing arms C, and one of the frames D of a school seat and desk, the same side elevation with the different parts when the seat is raised.

In constructing this seat, the arms A and the slats secured thereto, seat S, are hinged or pivoted at their front end, as at *f*, to the arms or braces B, which are pivoted at their lower extremities to the standards at *g*. Back of their pivot at *f* the arms A have another pivot at *e*, where they are joined or pivoted to the arms C, which latter arms are pivoted to the frame at *h*. When the seat is in its sitting position the arms C are in a horizontal or nearly so, when they act as tension-arms, arresting the forward movement of the braces B, and holding the seat securely in place.

To fold up the seat, the rear end is raised till the point *e* is above a straight line drawn between the points *f* and *h*, when a lateral pressure brought against the front edge of the seat, as by the limbs of the student in rising up, will press it back out of the way.

The arms C are pivoted at such a point relatively to the braces B that they carry the rear end of the seat up, but hold it away from the back, at the same time that the braces B carry the front edge of the seat, with nearly a horizontal motion, back out of the way of the student, the seat being then in the position shown in Fig. 3 when the student resumes his upright position of the body brought upon it, the student sitting carries it down to the position shown in Fig. 1.

The arms C may be attached at either of the points *k* to lift the rear end of the seat, as shown in Fig. 2, when it becomes self-actuating the use of the hands to operate the elastic cushions at *i*, Fig. 3, form a selfless bearing for the seat when it is at *j* prevent the seat from going down.

The points *g* are designed to work with the standards to hold the seat in place when it is raised.

It is seen that the peculiarity of my invention consists in folding up the seat from the rear end of the front. This is accomplished by the seat being entirely detached from the desk, and hinged or pivoted to the standards B, which work on fixed points *g*, the arms C, which braces and cushions form a continuous bearing for the seat when it is raised and lowered.

I wish to claim the principles of my invention in a broad sense, but only the details of the seat and the combination and arrangement of the parts, whereby the rear edge is caused to rise up from the front.

In testimony whereof—

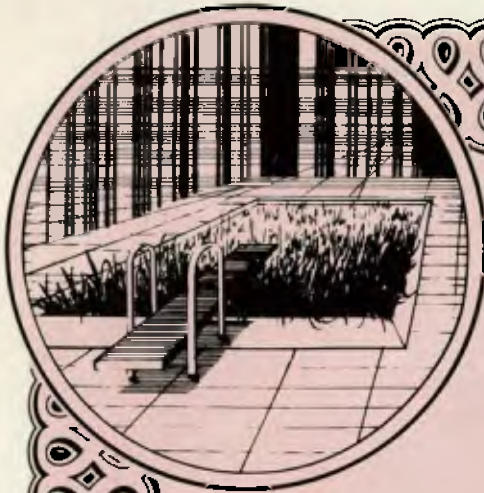
The combination of the arms C and braces B with the seat S and standards D, constructed to operate substantially in the manner and for the purpose herein set forth.

URIAH SMITH,

Witnesses:

MOSES B. RUSSELL,
FRED. M. WADLERGIL.





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*We revived an old Battle Creek recipe for making ink
... but the berries stuck to the bottom of the pot!*

*Our editors volunteered to use James White's old hand press
... but they only could muster enough muscle power to run ten copies!*

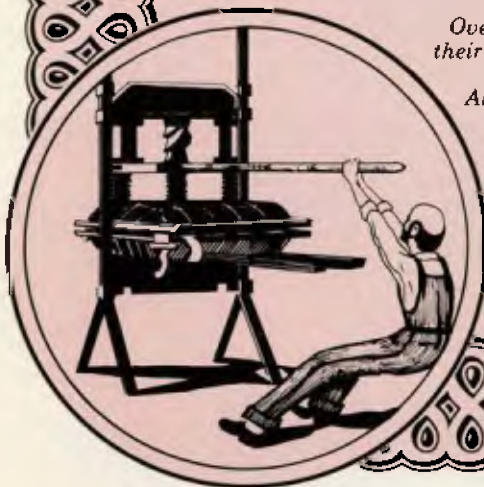
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