



PATHFINDER SPECIALIST AWARD



PTHADM001



Pathfinder History & Philosophy

Resource Material

April 2010



Resource material for Pathfinder Specialist Award.

The resource material, worksheets and assessment tools were produced by the Adventist Youth Ministries of the South Pacific Division (SPD). We pay tribute to Pastor John Wells, the main contributor in the reshaping, rewriting and adapting of this material. He was assisted by a number of other experienced leaders and an editorial team brought the task to completion. We wish to express our deepest thanks to them all.

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The Unit Outline is unchangeable. However, Conferences/Missions in the SPD are encouraged to be creative in the delivery of the training to suit their local needs. Photocopying of this material is permitted in the context of leadership training. It is not to be used for commercial purposes.

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Orientation

Welcome to the Resource Material for PTHADM001 Pathfinder History and Philosophy.

Purpose

This unit covers the specific training skills needed for understanding the history and philosophy of Pathfinding.

The Resource Material

This Resource Material contains the essential information to meet the competencies outlined for this unit. The accompanying workbook helps you to think through the issues as you gain an understanding of the subject. This resource should help you to:

- Gain a comprehensive understanding of Pathfinder History and Philosophy.
- Understand Pathfinder History and Philosophy issues as they relate to a Pathfinder Club.
- Prepare for the PSA training/review/assessment program.
- Acquire knowledge that will help with your Pathfinder Ministry.

A basic Review Booklet has been developed for this unit. It contains a small number of worksheets that, once completed, provide evidence that you understand the material. The Review Booklet needs to be completed before the assessment and forms part of the requirements to gain competence in this unit.

Note: If you have any questions, please consult your District Director or your local Conference/Mission Youth Department.

What Additional Resources Do I Need?

- Bible.
- SDA history resources.

What Do I Need to Bring for the Training/Review/Assessment Program?

- Resource Material (if received beforehand).
- Review Booklet (completed, if required).
- Pencil/pen.
- Any other resources or equipment as specified by your assessor.

How Will I Be Assessed?

At the Conference/Mission training/review/assessment program, your competency will be assessed by one or more of the following methods:

- Written/oral questioning.
- Completed Review Booklet.
- Simulation activities.
- Project/assignment.

Reassessment Process

- Opportunity will be given to training participants to be reassessed if they are not found competent.
- There will be no limit to the number of opportunities for re-assessment.

Appeal Process

- Participants who are not satisfied with their assessment can:
- Discuss the issue with their Assessor.
- Discuss the issue with their District Director.
- Request the mediation of another Assessor.
- Report their concern to the Conference/Mission Youth Director.

Unit Outline

The Unit Outline below summarizes the requirements (Elements) of this unit. Each Element requires completion of various tasks (Performance Criteria).

PTHADM001	Pathfinder History and Philosophy
PSA	Pathfinder Specialist Award

DESCRIPTION: This unit has been developed by the Adventist Youth Ministries of the South Pacific Division (SPD). It covers the specific training skills needed for understanding the history and philosophy of Pathfinding.

The Competency Based Training (CBT) method has been adopted for the delivery of this unit.

Element	Performance Criteria
1. Discuss the history of Pathfinding.	1.1. Identify the historical roots of Pathfinding. 1.2. Outline the main world events that have affected the development of Pathfinding. 1.3. Determine the major events of Pathfinding in the South Pacific Division. 1.4. Outline in point form, the history of the Pathfinding in the local Conference/Mission with special emphasis on the local club.
2. Summarise the Biblical principles of Pathfinding.	2.1. Identify the Biblical concepts that underline Pathfinding. 2.2. Discuss their relevance to the Pathfinding organisation today.
3. Determine the philosophical reasons for Pathfinding.	3.1. Identify the organisational reasons for having Pathfinding. 3.2. Determine the local church reason for operating a Pathfinder club. 3.3. Outline how these affect your personal involvement in Pathfinding.

CHAPTER 1: Brief History of Pathfinderling

Sunday School Movement

Motivated by biblical models and biblical counsel, the church in different generations, has taken the responsibility of sharing the Good News of salvation with our children. Our modern day Children's Ministry finds its roots in the Sunday School movement of the late 18th Century.

Robert Raikes started a school for children in his parish at Gloucester in 1780. He published his philosophy and methods in 1783 and the idea of teaching religion and reading skills to working class children was widely adopted. By 1851 there were over 2 million children attending Sunday Schools in England. With the adoption of formal child education by government authorities, the Sunday Schools devoted themselves exclusively to religious education. The concept was followed in Europe and North America.¹

Beginnings of Adventist Youth Ministries

The Sunday School movement had its impact on the Seventh-day Adventist Church. The early leaders of our movement were young people who had a keen interest in ministry to youth. The earliest youth publication produced was the Youth Instructor. Sabbath School was set up as an alternative to Sunday School as our leaders shared the common desire to teach our children the basics of Adventist Christian beliefs.

In 1879, the first expression of Youth Ministry emerged when in Michigan, USA, two boys, Luther Warren (17) and Harry Fenner (14), began the first youth society in their own church. Mrs White added her voice to a growing chorus of people who wanted to see Youth Ministry recognised officially in the Church.

From Melbourne she wrote in December 19, 1892;

"We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organised plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honouring God in any branch of the work where they are qualified to labour."

In 1901, the General Conference took the first step in approving the forming of youth societies under the Sabbath School Department. Mrs Flora Plummer, the leader of the Department, suddenly discovered that the interest in Youth Ministry was far beyond her capacity to adequately meet their needs. In 1907, at a General Conference Session in Gland, Switzerland, an action was taken to formally establish a youth ministry, which was known as the Young People's Department. By that time, there were almost 300 societies worldwide, with more than 5000 members. Soon after, in 1909, the Junior Missionary Volunteer (JMV) movement was born.

¹ See: Gilley, S. History of Religion in Britain. Blackwell Oxford UK. 1994. p 311, 312
Sunday Schools article. Oxford Dictionary of the Christian Church. Ed. FL Cross 2nd ed. Oxford University Press 1978.

Beginnings of the Scout Movement

Baden Powell, returned from the Boer War in South Africa with a burning desire to do something for boys in England. He believed that something needed to be done for the young men to catch the vision of self-development, self-reliance, service, loyalty, and spiritual commitment. Baden Powell was impressed by the Boys Brigade and YMCA organisations. He suggested that they expand upon the good work that they were doing by including activities such as camping, bush craft skills, pioneering, games and the learning of practical skills. He was encouraged to experiment with his ideas and in August 1907 he took 20 boys to Brownsea Island to test his scouting concepts. They worked.

In 1908 he began publishing "Scouting for Boys" and instead of simply enriching existing organizations, his ideas encouraged a new movement where new groups of boys in England and the Commonwealth organised themselves as Scouts. King George V encouraged Powell to develop the Scout movement and the idea spread rapidly. In 1909 William D. Boyce, a businessman from New York who was visiting London lost his way in a fog. A uniformed Scout offered his assistance and guided the man to his apartment. When he offered the Scout money, the boy said, "No sir, I am doing my daily good turn". Boyce was so impressed that he went to the Scout organization, requested a copy of their program, and introduced it into the United States of America.

The chart reproduced in Figure 1.1, depicts the early history of Adventist Youth Ministries in reference to the development of other youth organizations.

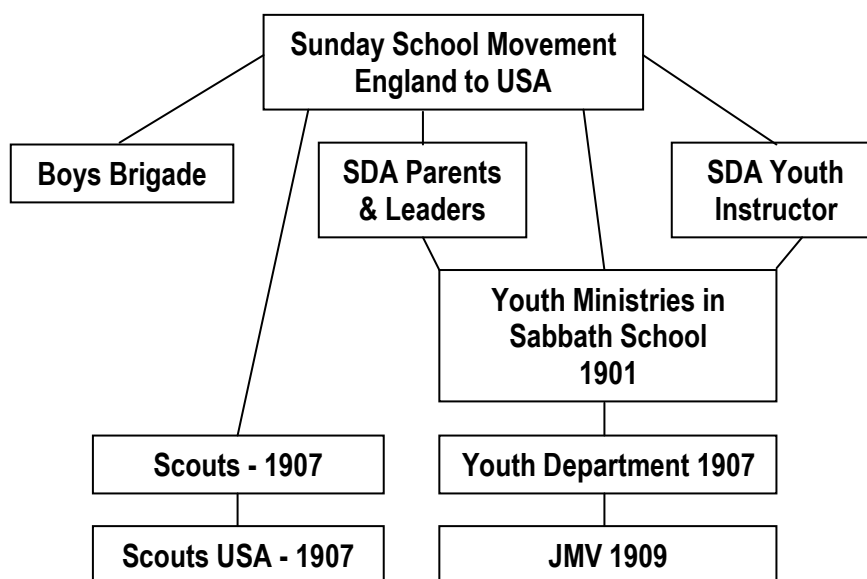


Figure 1.1 Development of Adventist Youth Ministries

Influence of the Scout Movement

As was the case for the Sunday School Movement, the Scout Movement also had considerable influence on the Youth Movement in the SDA Church. The Scout organization was becoming very popular in North America. Different groups of parents, and church leaders became involved with the Scout movement. Some of our leaders explored the idea of having Adventist Scout-like clubs.

Arthur W. Spalding, one of our early church leaders, was himself influenced by the Scout Movement and introduced the ideas of the Pathfinder Pledge and Law as he developed Mission Scouts in 1919.

The Mission Scouts imitated the Scout movement and the clubs were exclusively for boys.

In 1922 the church formally developed classes for the Junior Missionary Volunteer (JMV) Society that was operative in SDA Schools in North America. This was an initiative designed by the church to develop a more practical, “hands on” type of program for the church. Youth personnel felt that important elements like nature study, camping and games were still missing in the program, as these were part of the school system in North America.

In Australia, a 16 year old boy, James Cormack began “The Hurstville SDA Boys Improvement Society” in 1924. The Sydney club had mid week hobby evenings, debates and mock trials. On Sundays and long weekends Cormack took them to the bush with activities including swimming, nature study, bicycle rides and paper chases. Girls wanted to become involved as well as other youth groups in Sydney.

In 1926 Pastor Norman Faulkner, the Australian Youth Director, asked Cormack to share his ideas. The JMV society was introduced into Australia in 1930 and it became an important part of Church life in Australia and New Zealand.²

In 1929 the Anaheim/Fullerton Pathfinder Club in California USA was developed for both boys and girls. It operated as an active club that included the JMV classes (Friends and Companions) and also crafts, youth choir and other activities. Unfortunately some of the local church leaders “began thinking that the club activities were bringing the world into the Church, and they were strongly opposed to that idea.... the Church board requested that McKim and Johnson disband their Club”.³ But the idea stayed in the minds of some visionary and committed people.

Laurence Skinner kept developing Pathfinder-like clubs in Hawaii and in the Southern Californian Conference. At Portland, Henry Bergh formed the Trail Blazers in 1943. This involved over 100 juniors in the program. The General Conference advised that these active clubs keep the name JMV’s and not the name Pathfinders.

Numerous individuals in local churches had begun taking their children on camping experiences for several years, but the spiritual benefits of this type of activity didn’t register with church leadership until the mid-Twenties. Australia held its first Junior Camp in 1925. In the following year (1926), camps were held in both Wisconsin (one for girls) and in Michigan (one for boys). They were so successful that the idea spread very quickly, even with very little support beyond a “blessing” from church administrators. Wilbur Holbrook recalled that for his first camps in Wisconsin and Illinois (1927) the conference loaned him \$2.50 and when he was 50¢ short at the close, it was taken from his salary. Today, camping in all of its multiple forms is an integral component of youth ministry (with huge

² Clapham, N. Seventh-day Adventist in the South Pacific 1885-1985. Signs Publishing Co. 1985.

³ Hancock, John. The Pathfinder Story. p14

financial backing by the church) around the world, with many thousands of young people attending, as well as developing leadership skills while serving on the staff.

The JMV program was expanding with Master Comrades in 1927. Vocational Honours were included in 1928 and pre-JMV classes developed in 1930.

Beginnings of Pathfinding

In 1946 John Hancock was appointed Youth Director of the South Eastern Californian Conference. One of the mothers of a junior who had attended Junior Camp stated, "I wish that summer camp would last all year long!" Then the wheels began to turn. John Hancock organized a Pathfinder Club for 10-15 year olds at his home church in Riverside, California. When it came to choosing a name, John Hancock chose the name Pathfinder because it had already been accepted by the Conference. The Union approved the idea and the concept quickly grew. At a General Conference session, Pr Skinner asked that the concept of Pathfinding becomes a model for the world wide Church and the basic structure we still have today was developed. It included elements such as the Pathfinder Flag, Pathfinder Emblem and Pathfinder Song as well as personnel such as District Directors.

Leaders of the Scout organization approached the SDA Church to propose that the Church become an authorized Scout operator. "After much discussion it was decided that the Church had the responsibility to prepare our Youth to participate in the proclamation of a special Bible message distinct from any other Church. We needed to train our own leadership, develop resources, and design a uniform and the appropriate insignia. Both groups recognised that they would follow unique directions and not be in competition with each other."⁴

Beginnings of Pathfinding in the South Pacific Division

In July 1950 the General Conference officials authorized the establishment of JMV Pathfinder Clubs in the world field. A.V. Olsen and W.E. Phillips, equipped with the training resources, were sent to Australia to introduce the program to our Division. In 1953 the first Pathfinder Club was formed at the Preston Church in the state of Victoria with Pr Kevin Silva as the Director. Tasmania held the first Pathfinder Leadership Training Program and Clubs were subsequently organised throughout Australia, New Zealand and the Pacific Islands.⁵

The first Camporee was held by the Trans-Tasman Union Conference at Dorrigo, New South Wales. The first Inter-Union Camporee (Trans Australian and Trans Tasman Unions) was held at Yarramundi, New South Wales. Elder Leo Ranzolin, the World Pathfinder Director, was the guest speaker for the event.

Major Developments in the Pathfinder Movement

The Pathfinder movement experienced a gradual evolution. The decolonisation of African and Middle Eastern countries put the word 'missionaries' into a bad light. As a result in 1979 the name Missionary Volunteers was changed to Adventist Youth (AY) and Junior Missionary Volunteers eventually became known as Adventist Junior Youth (AJY). The Pioneer class (added in 1966) was changed to Rangers. Each generation of Pathfinders has its own unique language, attitudes and worldviews. The Adventist Youth Ministries Team of the South Pacific Division (SPD) was committed to the evangelistic impact of Pathfinders for their Church's own children and those of the community in general. This led to our

⁴ Oliver, Willie. *We are the Pathfinders Strong*. P49

⁵ See appendix notes for further dates and details.

Division continuing to develop alternative forms of Pathfinding that are relevant to this part of the world.

In 1982, the Pathfinder organisation merged with the AJY Societies to be known as Pathfinder AJY's. Up to this time AJY's had become a Sabbath afternoon program and Pathfinder activities were conducted in the outdoors and out-of-Sabbath hours. The AJY's were becoming the more difficult of the two to operate and so the SPD decided to merge them. In doing so the curriculum was reworked for Pathfinder AJY's to bring it in line with the General Conference Pathfinder program (GC). The adding of the Voyager class between the Ranger and Guide classes made Pathfinding a six year curriculum.

Major Events

The other major event was the 1982 Brisbane River Camporee, organized by Inter Union Conference Clubs (Trans Australian and Trans Tasman Union Conferences), just out of Ipswich in Queensland.

Former Pathfinder Leadership Program

The South Pacific Division proceeded to review Pathfinder Leadership Training. The old Master Comrade became the Master Guide Award training program that was initially developed to meet the leadership needs of both Senior and Junior Youth. The SPD decided to redesign the Master Guide program with the view of focusing on Junior Youth Leadership and development in response to the growing need for leadership in the new Pathfinder AJY program.

A Pathfinder Basic Leadership course was developed as an entry point for adults who had no prior experience in Pathfinding and were being called to leadership functions. This course provided adequate awareness and beginning skills for Pathfinder staff (Figure 1.2).

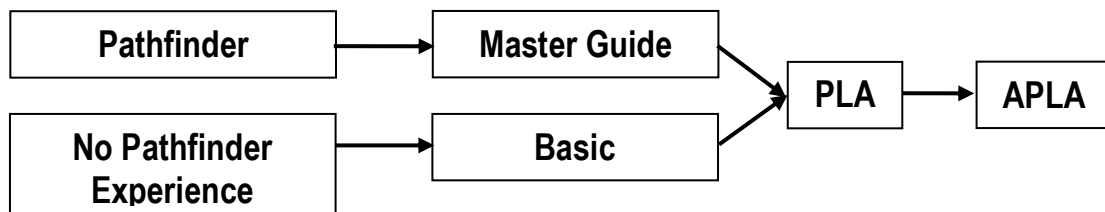


Figure 1.2 Schematic of Former Pathfinder Leadership Program

The Pathfinder Leadership Award was designed for Pathfinder Staff members. The emphasis is on in-service training and active involvement within the club in order that the participants may gain new experience and the chance to develop greater leadership skills. The New Skills Development section of the course was divided into seven skill areas and the participants select two of these skill areas to major in. This enables staff to specialize in skills that suit their gifts and talents. The seven skill areas are listed below:

- Administration and Human Relations
- Camping
- Recreation
- Church and Community Service
- Drill and Marching
- Creativity

- Outdoor Education

The Advanced Pathfinder Leadership Award was designed as an additional training unit for leaders who desired to specialize in one of the seven skill areas.

Specialty Curriculum

In 1990, the Pathfinder Specialty Program, designed by Arnold Turner, a District Director in NSW, was added to the pathfinder curriculum as an alternative for the Teens. No change was proposed for Junior Pathfinders (Friends, Companions and Explorers). It was felt that the Teens (Rangers, Voyagers, Guides) needed to have a more focused and specialised program to cater for their developmental needs. A wide range of specialties that could be completed in half a year were developed and made available to clubs. These included:

- Bushcraft
- Campcraft
- Communication & Personal Development
- Drill and Marching
- First Aid
- Nature
- Recreation
- Wilderness Living
- Arts & Crafts

Pathfinder Song, Pledge and Law

Other major changes that were implemented included the Pathfinder Song, the Pledge and Law. It was felt that those core elements that contained the essence of pathfinder were expressed in language that was not readily accessible to the current Pathfinders. A competition was initiated for the composition of a new Pathfinder song. "Running Up The Highway" written by Stanley Schirmer was adopted as the new Pathfinder song in the South Pacific Division. An editorial committee worked on the rewording of the Pledge and the Law. The new Pathfinder song and the new Pledge and Law were introduced at the 1990 Treasure Bend Camporee held at Bairnsdale, Victoria.

NAOATAC

In 1996 the National Adventist Outdoor Activity Training and Accreditation Council (NAOATAC) was formed to develop an outdoor leadership training program that would better equip activity leaders, in response to concerns expressed by the Outdoor Industry in Australia. The council, in consultation with the industry, adopted the concept of Competency Based Training (CBT) and minimum activity packaging. In 2003, the Youth Ministries Committee took an action to extend the Competency Based Training approach to all other aspects of Pathfinder Leadership Training in the Australian Union Conference and New Zealand. The revised Basic training program was introduced to these Conferences in 2004 while the PLA training program was in the process of being developed.

The NAOATAC has experienced a change in its membership and function and is now known as Adventist Outdoors (AO).

Way To Go Curriculum

A task force, under the leadership of Ian Howie and Lanelle Cobbin was commissioned by the SPD Youth Ministries Committee to develop an alternative Pathfinder curriculum based on Activity Based Learning. This new curriculum, “The Way to Go”, centred on faith development principles. It was released in the Australian Union Conference and New Zealand in 2001. A revised version consisting of 400 Pathfinder pursuits went into circulation in 2003.

Current Pathfinder Leadership Program

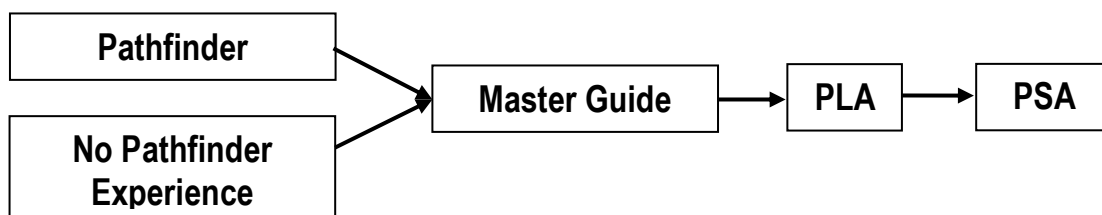


Figure 1.3: Schematic of Current Pathfinder Leadership Program.

In 2008, the Adventist Youth Ministries Planning Committee implemented a restructuring of the Pathfinder Leadership and development program.

The Master Guide program was upgraded to include the spiritual development and church heritage aspects which brought it closer to the General Conference program. A change in the investiture scarf and insignia was also introduced.

The Pathfinder Basic Leadership program was dropped in favour of an upgraded PLA. The new PLA was endorsed as the minimum training requirement for Pathfinder Leadership.

In 2010, the Pathfinder Specialist Award was launched offering specialised training in the outdoors as well as a number of other areas for those leaders who wished to acquire further training, particularly in the outdoors, in view of higher responsibilities.

The Future

“In reviewing our past history, having travelled over every step of advance to our present standing, I can say, praise God. As I see what God hath wrought then I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear to the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” Ellen G White.⁶

⁶ Life Sketches. Page 196

CHAPTER 2: Biblical Reasons for Pathfinderism

The Worth of Children

The Bible testifies to the worth of children in the Jewish community. Again and again children are always included in the biblical narratives along with parents and other leaders of society.

In regard to the Exodus event, Moses wrote,

“That night the people of Israel left Rameses and started to Succoth. There were about 600,000 men, plus all the women and children.” Exodus 12:37 (NLT)

At the crossing of the River Jordan, Joshua instructed the 12 representatives of the Tribes of Israel to collect a huge stone from the middle of the river. Joshua then said, *“We will use these stones to build a memorial. In the future, your children will ask, ‘what do these stones mean to you?’ Then you can tell them...”* Joshua 4:6,7 (NLT.)

When Jehoshaphat the king of Judah called to the Lord for protection against the invading foreign army, he did so before representatives of the nation. *“As all the men of Judah stood before the Lord with their little ones, wives, and children”* 2 Chron. 20:13 (NLT)

In Zechariah’s prophecy about the restored Jerusalem he records this beautiful picture, *“And the streets of the city will be filled with boys and girls at play.”* Zech. 8:5 (NLT)

It is not surprising that biblical writers were concerned about transmitting the stories of God’s leadership to the next generation. Moses highlights that principle. *“But watch out! Be very careful never to forget what you have seen the Lord do for you. Do not let these things escape from your mind as long as you live! And be sure to pass them on to your children and grandchildren. Tell them especially about the day when you stood before the Lord your God at Mount Sinai...”* Deut 4:9,10 (NLT)

Just as stories of God’s past leadership can have a powerful influence on children’s lives so can the direct instructions that come from God’s Word.

“Repeat them (the commandments of God) again and again to your children. Tell them about them when you are at home and when you are away on a journey, when you are lying down and when you are getting up again”. Deut 6:7 (NLT)

The Psalms reflect this same concept in one of the songs that was written by Asaph,

“We will not hide these truths from our children but will tell the next generation about the glorious deeds of the LORD. We will tell of his power and the mighty miracles he did....So each generation can set its hope anew on God remembering his glorious miracles and obeying his commands”. Psalm 78:4,7.

Jesus’ Attitude to Children

Jesus demonstrated the importance of ministry to children. He used children to illustrate the simple-trust that he challenged his listeners (and us) to exhibit. *“Jesus called a small child over to him and put*

the child among them. Then he said 'I assure you, unless you turn from your sins and become as little children, you will never get into the Kingdom of Heaven.'" Mt 18:2,3 (NLT).

Matthew reflects on the same significance that children have in the eyes of God. *"And anyone who welcomes a little child like this on my behalf is welcoming me. But if anyone causes one of these little ones who trust in me to lose faith, it would be better for that person to be thrown into the sea with a large millstone around the neck."* Mt 18:5,6 (NLT)

Pathfinding is a ministry in which we can fulfil the commands of scripture and demonstrate God's love and care for our children. We embrace the words of Jesus where He says, *"Let the little children come to me. Don't stop them! For the Kingdom of Heaven belongs to such as these"*. Mt 19:14 (NLT)

The Seventh-day Adventist Church has embraced these Biblical precepts and has developed Pathfinding to be a place where our children can be told the story that...

"Jesus loves the little children
All the children of the world
Red and yellow, black and white
All are precious in His sight
Jesus loves the little children of the world."

CHAPTER 3: Philosophy of Pathfinding

The following information is from the South Pacific Pathfinder Staff Manual.

The Seventh-day Adventist Church is committed to understanding young people and training its youth for leadership and service to humanity.

The Pathfinder club is a church-centred spiritual-recreational program designed for young people of ten to fifteen years in age. Pathfinding appeals to this age group because its program features activities that meet their needs and interests. It is filled with action, adventure, challenge, group activities. It provides opportunities for the development of new attitudes and skills that produce personal growth, team or community spirit and a sense of loyalty and respect for God, His creation and His church.

While the Pathfinder club exists primarily for Juniors and Teens, one of its basic purposes is to also bring together parents and church members through active involvement with the club and its members. Here the so-called generation gap disappears as young and old worship, work and play together in a bond of common experience. Meaningful relationships are forged as leaders and counselors join with Pathfinders in sharing, building confidence and working together.

The whole philosophy of Pathfinding is built on the premise that children learn best by example rather than command. As they see leaders and parents model spiritual and social values, they too will aspire to develop high moral principles, loving and caring attitudes, and determination to excel in all their various pursuits.

Much of the Pathfinder club program is built around physical activity. This is because juniors and teens are in a fast-growing physical stage of development.

The ideals and objectives of the Seventh-day Adventist Church must be made attractive through an activity program which appeals to this restless age that simply can't sit still and be good!

Young people learn most effectively in a positive, happy and secure atmosphere. The attitude of the club leaders is therefore a vital ingredient in guaranteeing the success and effectiveness of this ministry. A failure to listen to and understand the needs of the young people will only erect barriers to real spiritual growth and development and may prove to be a contributing factor in making the church and its mission unattractive to the youth.

This basic Pathfinder philosophy can be achieved as club leaders seek to fulfil the following objectives⁷:

1. **Help the Pathfinders to understand that God loves them, cares for them and appreciates them.** As Pathfinders are accepted and affirmed they will begin to appreciate the love of God revealed through the church and its ministry, and feel a need to be more committed to and involved with its program.
2. **Encourage Pathfinders to discover their own God-given potential** and to use their gifts and abilities to fulfil God's expectations for them and the part they can play in the great plan of salvation.

⁷ Pathfinder Staff Manual. Page 3 & 4.

3. **Inspire Pathfinders to give personal expression of their love for God** by uniting together in various outreach activities.
4. **Make the number one priority of the club program the personal salvation of every Pathfinder.** The Pathfinder age is a time when many decisions are being made that will affect future relationships and personal development. The peak time for discovering and making a relationship with God is often about twelve years of age.
5. **Build into a Pathfinder's life a healthy appreciation and love for God's creation** by enjoying outdoor activities (campouts, nature walks, nature Honours, etc). Pathfinders will experience a sense of wonder and worship as they observe and explore the beauty, the majesty and the creative power in nature. Fellowship with God will become more meaningful.
6. **Teach Pathfinders specific skills and hobbies that will make their lives more meaningful and will occupy their time with profitable accomplishments.** Young people experience satisfaction and delight as they use their hands to fashion useful articles from wood, plastic, steel, clay and yarn, and as they discover how things work and operate.
7. **Encourage the Pathfinder to keep physically fit.** This is one important way to safeguard against idleness and boredom. Teach them to care for their body and establish habits that will provide for their future happiness and usefulness. (cf. 2 Testimonies, pp 536, 537; Education, p. 195)
8. **Give opportunity to develop and enlist leadership** by encouraging club members, parents, youth, church and community members to work together and share in leadership responsibility. This will teach Pathfinders the lessons of obedience, discipline, resourcefulness, patriotism and the processes of group dynamics.
9. **Seek to foster the harmonious development of the physical, social, intellectual and spiritual life of the Pathfinder.** The invigoration of mind and body, the fostering of an unselfish spirit, the attention to recreational and cultural activities will provide stimulus for personal growth. They will act as an outlet for that restless energy which is so often a destructive source of danger to the young person. It is said of Jesus that He grew in wisdom, in stature and in favour with God and man. (Luke 2:52)

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Notes
