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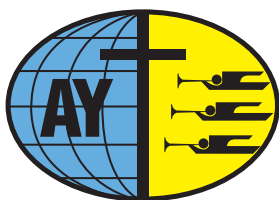


Master Guide Curriculum Manual

Program Requirements and Explanations
for Leaders of Adventist Junior Youth



General
Conference
Youth
Ministries
Department



Production notes

Master Guide Curriculum Manual

General Conference of Seventh-day Adventists, Youth Ministries Department

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3. Be at least 16 years of age to start the Master Guide curriculum and at least 18 years of age at completion. 17
4. Be an active staff member of an Adventurer or Pathfinder Club. . . . 19
5. Complete a Basic Staff Training Course¹ and be involved for a minimum of one year in one² of the following ministries: 21
 - a. Adventurer Ministries
 - b. Pathfinder Ministries

Additional Prerequisite Notes

1. The Master Guide curriculum must be completed in a minimum of one year and a maximum of three years.
2. Those completing the Master Guide curriculum do so under the supervision of the Conference/Mission Youth Ministries Director or his/her designated Master Guide.

II. Spiritual Development

1. Read or listen to the book *Steps to Christ* and submit a one page response focusing on the benefits of the reading.³ 25
2. Complete the devotional guide *Encounter Series I, Christ the Way*, or complete another year long Bible reading plan that covers the four Gospels. 27
3. Read or listen to the book *The Desire of Ages*. 33
4. Do one of the following:
 - a. Keep a devotional journal for a minimum of four weeks, summarizing what you learned in your devotional time and outlining how you are growing in your faith. 35
 - b. Complete the *Steps to Discipleship Personal Spirituality Curriculum*⁴. 37
5. Be involved in one or more evangelistic or community based outreach programs. 39
6. Prepare a one page point form (bullet point) summary on each of the 28 fundamental beliefs. 43
7. Develop and give a presentation on four of the following beliefs, making use of visual aids if possible. 51
 - a. Creation
 - b. The Experience of Salvation
 - c. Growing in Christ



How to use this Curriculum Guide

The *Curriculum Guide for Master Guide* is designed to provide those pursuing completion of the Master Guide class or those teaching it with the basic information they need to fulfill the requirements.

There are myriad sources of additional information, research and study that can be found in other locations that can provide additional supplemental or supporting materials. You are encouraged to seek out those materials but be sure to use prayer and discernment to avoid unsubstantiated or false information.

Just because its on the Internet does not mean that it is true!

- d. The Remnant and its Mission
- e. Baptism
- f. Spiritual Gifts and Ministries
- g. The Gift of Prophecy
- h. The Sabbath
- i. Christ's Ministry in the Heavenly Sanctuary
- j. The Second Coming of Christ
- k. Death and Resurrection
- 8. Enhance your knowledge of church heritage by completing the following: 53
 - a. Earn the Adventist Church Heritage Award.
 - b. Read a book about SDA youth ministry such as:
 - *The Pathfinder Story*
 - *We are The Pathfinders Strong: The First Fifty Years* by Willie Oliver with Patricia Humphrey.
 - Another book that is approved by your supervising Conference/Mission Youth Ministries Director.
 - c. Reading a book about church heritage such as:
 - *Anticipating the Advent* by George Knight.
 - *Tell It to the World* by Mervyn Maxwell
 - *Light Bearers to the Remnant* by Richard W. Schwarz and Floyd Greenleaf
 - *The Church Heritage Manual* produced by the General Conference Youth Department.
 - Another book that is approved by your supervising Conference/Mission Youth Ministries Director.
- 9. Complete a two page (minimum) research paper about a standard temperament analysis program and complete the affiliated temperament inventory. 85

III. Skills Development

- 1. Attend and complete a seminar in each of the following 12 subjects:¹
 - a. Leadership
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 - 2. LEAD 213: Vision, mission and motivation. 98
 - 3. RCSF 102: Risk Management for Adventurer and Pathfinder Ministries 102
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 - 7. EDUC 103: Understanding and teaching to learning styles . 118
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 - 8. RELI 112: How to prepare effective creative worship . . 122
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- c. Drilling & Marching (if this Honor is not applicable in your country's culture, suggest an alternative to your supervisor)
 - d. Knots
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- 5. Supervise participants through either an Adventurer or Pathfinder Class level or teach a Sabbath School class for at least one year to a group of children ages 6 to 15. 157

IV. Child Development

- 1. Read or listen to the book *Education* and submit a one page response focusing on the benefits of your reading.³ 161
- 2. Read or listen to either *Child Guidance* or *Messages to Young People* and submit a one page response focusing on the benefits of your reading.³ 163
- 3. Attend three seminars dealing with child development (PYSO) or educational theory (EDUC) relating to the age of your primary ministry group.¹ 167
- 4. Observe for a period of two hours a group of Adventurers or Pathfinders and write a reflection on their interaction with each other and with the staff. 169

V. Leadership Development

- 1. Read a current book on your choice of topic under the general category of "Leadership Skill Development." These are some suggestions: 173
 - a. *Positive Church in a Negative World* by John Arrias.
 - b. *Take The Risk* by Ben Carson.
 - c. *Ellen White on Leadership* by Cindy Tutsch.
 - d. *Help! I'm being Followed* by Clinton Valley.
 - e. Other book recommended by your supervising Conference/Mission Youth Ministries Director.
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 - a. Develop and conduct three creative worships for children and/or teenagers.
 - b. Participate in a leadership role with your local church children's/youth group in a Conference/Mission sponsored event.
 - c. Teach three Adventurer Awards or two Pathfinder Honors.
 - d. Assist in planning and leading a field trip for a group of Adventurers, Pathfinders or Sabbath school class for children ages 6 to 15.
 - e. Be an active Adventurer, Pathfinder or Sabbath school staff member for at least one year and attend at least 75% of all staff meetings.
- 3. Write goals that you would like to accomplish in your ministry. . . 177
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VI. Fitness Lifestyle Development

1. Participate in a personal physical fitness plan by completing one of the following: 183
 - a. The physical components of the AY Silver Award.
If you already have the AY Silver Award, then move on to the AY Gold Award.
 - b. A school physical fitness program.
 - c. A personal physical fitness program based on a fitness book of your choice or a workout program in consultation with your local supervising Master Guide or authorized instructor.

VII. Documentation

1. Compile a portfolio documenting all of your work related to completing the Master Guide curriculum. 187

Notes

1. Seminars should be of at least 90 minutes in length. All the seminar facilitators must be approved by the Conference/Mission youth director or the church pastor.
2. It would be advantageous for a Master Guide to have working knowledge of both Adventurers and Pathfinders ministries.
3. Suggested themes, questions and subjects are given in the *Master Guide Curriculum Manual*.
4. The *Steps to Discipleship Personal Spirituality Curriculum* can be found and download at the General Conference website:
www.gcyouthministries.org.

Master Guide Training Program Description

Introduction

You now hold in your hands the first part of the most current leadership development program for youth ministry in the Seventh-day Adventist Church. This concept uses the Master Guide as the foundation for junior youth ministry leadership, then builds additional levels of continuing education that will help keep youth leaders sharp, up-to-date, and focused on why we are in ministry.

Master Guide



This continues to be the highest level of Invested leadership within the Adventurer/ Pathfinder programs of the church. It focuses on one's personal spiritual life and growth first and foremost. General leadership skills are then woven into the sharpening of those skills, which are specifically geared to leading youth in God-ordained areas of development: understanding God's world of nature, outreach ministry, service to others, and a life-style that denotes healthy living.

As one church leader of the past put it so simply: "You can't teach what you don't know, and you can't lead where you won't go." As leaders, we must not only be good at spouting theory if we expect to see success with our youth ministry; we must live what we preach and demonstrate it.

Master Guide Curriculum and Training

This curriculum provides a world wide standard of training that gives youth leaders the core skill resources and knowledge that they need to lead Adventist youth anywhere in the world. It is important for participants to complete these requirements with integrity, honesty and commitment.

To assist in establishing a "standard" level of learning, each candidate is required to produce a *Portfolio*, a collection of documents, evidence and examples that demonstrate completion of their studies.

Much of the study and work that a candidate will do in preparation for Investiture will be done on their own, however it is critical that they do so under the guidance and review of an established Master Guide acting as their mentor.

The General Conference Youth Department does not require candidates to register their intent to complete the Master Guide Curriculum. It is the responsibility of the Division or Union, or most commonly to the local Conference or Mission to establish a process of administration for Master Guide training.

Instruct a wise man and he will be wiser still; teach a righteous man and he will add to his learning. The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding.

—PROVERBS 9: 9, 10 NIV

Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.

— ELLEN G. WHITE
EDUCATION, PAGE 17.2

It is the sole responsibility of the candidate to maintain his or her partially completed training records. Local conferences, unions, or divisions cannot finance or provide staffing to keep records for the vast numbers of those who choose to participate in training. Since we are dealing with adult leaders, it is not unreasonable to assume that they can keep their documents in order.

While candidates must track their own progress, only a designated Master Guide can complete Portfolio Reviews. Most commonly these Portfolio Reviewers are appointed by the local Conference or Mission, but in some cases Unions or Divisions may be directly involved.

It is typically the conference (Youth Director or a person they designate) who will provide final authorization for the Investiture of a Master Guide after they have reviewed the completed documentation portfolio provided to them by the volunteer. No additional testing or examinations of the candidate are expected or required.

The Mentor

Most people learn best through hands on learning experiences. Classroom training is essential to the initial introduction of a certification but the supervised field experience is where certifications become real.

It is recommended that the candidate recruit or be assigned an experienced, knowledgeable Master Guide to act as a mentor. This mentor will guide and oversee the completion of the curriculum requirements. The mentor is not there to complete the requirements for the participant, but to gently look over their shoulder and give constructive instruction and encourage practical application of lessons learned.

It is hoped that participant will continue their relationship with their mentor beyond the completion of the requirements so that when life situations present themselves, the mentors will be a positive resource for resolution and counsel.

While mentors should be invested Master Guides, they do not have to have completed all levels of Adventurer and Pathfinder classwork. In some cases, distance or other local factors may make it impossible to be mentored by an invested Master Guide. In such situations, the administering organization should seek out trained pastors or teachers to fulfill this role.

Portfolios

Completion of the Master Guide Curriculum requires the candidate to compile a portfolio documenting the journey, progress, lessons learned and completion of requirements.

The portfolio should include a completed formal requirement check list or card along with documenting evidence confirming requirement completion. This evidence can come in the form of signed class cards or sign in sheets, class handouts and/or photographs of participants involved in, or leading applicable activities. This manual provides guidelines on required documentation with each curriculum requirement.

The purpose of the portfolio is not only to show completion of all the requirements, but also to be an authoritative referral source when candidate is faced with similar issues in the future.

The physical portfolio is typically a three ring binder in which all materials are kept. However fully digital data collection is also possible, and may become the norm as technology progresses. The content is what counts, not the form of that content. It should be well organized and easy to check

over. Items should be labeled for easy connection to a specific requirement. The form will vary according to the personality and style of the participant as well as the locally available resources.

Portfolio Review

The purpose of the review is to confirm completion of the requirements. It is not to require conformity to any bureaucratic system requiring specific formats of style or presentation.

Portfolios are reviewed with a simple Pass/Fail. A failed portfolio should be returned to the candidate with a written explanation of what needs to be added, corrected or completed to prove completion of the curriculum requirements.

Portfolios that pass should also be returned to the participant in a timely manner.

Review of completed portfolios is best handled by an invested Master Guide appointed by the Conference/Mission youth director or their designee. Multiple reviewers may be appointed if the volume of portfolios is high.

It is expected that the Conference/Mission will glean amazing resources through this process. Permission to share insights should be considered automatic, so long as due credit is given to the author/creator.

Continuing Education for Master Guides

Once the Master Guide level has been completed, most leaders feel they “have arrived” and now have the necessary tools to properly guide their junior youth through the programs the church has for them. This feeling of adequacy may last a short time or for quite awhile, but sooner or later one begins to sense that things are changing, the youth are different, their needs are different, and that somehow we have lost our leader edge. We realize that we need to “step up our game.”

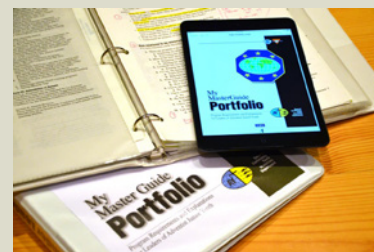
Also, in many areas of the world there are now laws in place that require continuing education on the part of anyone who works with young people, be they paid employees or volunteers. Generally, this expected continuing education can be in the form of youth-related workshops/seminars to be attended on a periodic basis.

There is also a growing group of persons who have put in many years of service to local clubs and are now being asked to share those years of experience and expertise with other clubs as “Area Coordinators” (or other similar titles). It becomes easy for these people to begin living in the past and get out-of-touch with the realities of the present. Getting out-of-touch is even easier for church-paid employees—namely, Youth Department Directors—at all levels, from local fields to the General Conference.

So for these, and a number of other reasons, advanced training is needed, and the church has provided several options to fulfill that need.

Pathfinder Leadership Award (PLA)

The purpose of this level of continuing education is to 1) continue equipping leaders for a sharper Pathfinder ministry, and 2) enable those who are finding themselves removed from reality to keep pace. Again, there is a refocus on personal spiritual growth, which must be a never-ending upward path. There are



Here is a sample *Portfolio*. The cover insert can be downloaded from the GC Youth Ministries web site. The checklist should be the first page in the binder, followed by supporting materials as outlined in this manual. The candidate may choose to produce their *Portfolio* electronically.

Our objective

The Master Guide Curriculum is primarily intended to train those who wish to be actively involved in junior youth ministry in their local church.

Its objective is to provide opportunities for participants to develop an awareness of the role of child/youth leadership and become better prepared to accept this role by receiving training in:

- Personal and Spiritual Development
- Skills Development
- Leadership Development
- Fitness Life-style Development



several seminars of advanced-level leadership development and opportunity for practical application of lessons learned.

Advanced Pathfinder Leadership Award (APLA) or Pathfinder Instructor Award (PIA)

This curriculum is heavy on training the trainers (Area Coordinators and others), who will be involved in helping local club leadership, to be as focused and sharp as possible. Persons who attempt this level must be approved by the local conference/field Youth Department, which would imply that these persons are already living exemplary Seventh-day Adventist Christian lives. They qualify as true role models in their daily living, in leadership, and in all Pathfinder-related skills. The skills learned during this level of continuing education will enable the candidate to clearly present the very best of knowledge in the very best of ways so that club leadership will gain the maximum benefit—implying, therefore, that the children receiving the actual development process might truly become the very best youth in the world. It should be true indeed at every investiture that “these symbols presented represent the very highest ideals of the Seventh-day Adventist Church for its youth.”



Adventurer Leadership Growth (ALG)

This program, still under development, provides similar advanced training for Master Guides who lead and work with the Adventurer Club.

Adventist Youth Ministries Training (AYMT)

This program focuses advanced training on role specific certifications that can be earned in one year. The curriculum is modeled on a collegiate style framework of departments of study and numbered courses that can be mixed and matched to provide a multitude of training options tuned for specific situations.

The current version is for Pathfinders only, but the framework is designed to work in other areas of youth ministry including Adventurers, Ambassadors, Senior Youth and more. Most of the materials in the current PLA and PIA are included in the various certifications along with vast amounts of new options.



How to get these materials

The PLA and PIA are available at the same source from which you obtained this manual. The ALG and AYMT are under development and being piloted, so check the General Conference Youth Ministries web site for updates.



Prerequisites



2002 Edition

Prerequisites

1. Be at least 16 years of age.
2. Be a baptized member of the Seventh-day Adventist Church.
3. Complete a Basic Staff Training Course in one of the following:
 - a. Adventurer Ministries
 - b. Pathfinder Ministries
 - c. Youth Ministries

Section Requirements

1. Be a baptized member, in regular standing, of the Seventh-day Adventist Church. 13
2. Have a written recommendation from your local church board. . . . 15
3. Be at least 16 years of age to start the Master Guide curriculum and at least 18 years of age at completion. 17
4. Be an active staff member of an Adventurer or Pathfinder Club. . . . 19
5. Complete a Basic Staff Training Course¹ and be involved for a minimum of one year in one² of the following ministries: 21
 - a. Adventurer Ministries
 - b. Pathfinder Ministries

Additional Prerequisite Notes

1. The Master Guide curriculum must be completed in a minimum of one year and a maximum of three years.
2. Those completing the Master Guide Curriculum do so under the supervision of the Conference/Mission Youth Ministries Director or his/her designated Master Guide.

Photo on prior page

Jesus is our Master Guide. Photo by Josué Franco of Avaré, Brazil.



Section I Prerequisites

Requirement 1

Be a baptized member, in regular standing, of the Seventh-day Adventist Church.

The Master Guide curriculum is a major recognition of church junior youth leadership; therefore, it is expected that all participants will not only be baptized members of the church, but will also model a viable, dynamic life-style exemplifying the best of church standards. While baptism may be the visible, measurable fulfillment of this prerequisite, a clear reflection of Christ in the life of the participant is the ultimate objective.

The Master Guide program is not intended for training of secular, non-Christian, or non-Adventist leaders. It is intended to provide training for Adventists who desire to lead and mentor youth. As such, one needs to be committed to the Adventist church and its unique beliefs. This commitment is exhibited not only in your Christian walk, but in your regular participation with the life and ministry of a local Adventist Church.

Portfolio Completion Suggestions

Provide a copy of a document such as:

- Baptismal certificate
- Photo of your baptism
- Church bulletin that includes your baptism by name
- Letter from church clerk confirming membership
- Letter from local pastor confirming membership



✓ Final approval is at the determination of the reviewing/supervising Master Guide following the guidelines established by the issuing Conference/Mission Youth Ministries Director.



Section I Prerequisites

Requirement 2

Have a written recommendation from your local church board.

As stated in “our objective” on page 10, Master Guides are primarily trained as junior youth leaders to serve in the local church. As such the local church should be involved in the selection and approval of individuals interested in working with the youth of the congregation and in the youth outreach and evangelism of the local church.

A mere interest or desire to work with young people is not enough of a calling to automatically qualify someone for this most important role. The local church must prayerfully and carefully consider the character, spiritual walk and talents of youth leaders.

In 1 Timothy 3:1-13, Paul admonishes the church that while desire is a good thing, it takes more to be a leader. He says,

If a man desires the position of a bishop,[a] he desires a good work. A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?); not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, holding the mystery of the faith with a pure conscience. But let these also first be tested; then let them serve as deacons, being found blameless. Likewise, their wives must be reverent, not slanderers, temperate, faithful in all things. Let deacons be the husbands of one wife, ruling their children and their own houses well. For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus. (NKJV)

While the criteria for a Master Guide might be a little different, these scriptures provide a good starting point for the board’s consideration of a candidate. The Board should take an official vote to recommend the candidate.

The letter need not be long or complicated, perhaps something as simple as, “After prayerful and thoughtful consideration, the board of (local church name) would like to recommend to the (local conference name), (candidates name) for training as a Master Guide.”

It should be signed by the Board Chairperson and at least two members or the board.

Portfolio Completion Suggestions

Provide a copy of the letter of recommendation, preferably on church letterhead.

- ✓ Final approval is at the determination of the reviewing/supervising Master Guide following the guidelines established by the issuing Conference/Mission Youth Ministries Director.





Section I Prerequisites

Requirement 3

Be at least 16 years of age to start the Master Guide Leadership course and at least 18 years of age at completion.

While most who participate in the Master Guide program are young adults, this course is a natural sequence following the Guide class. Therefore, it is open to those of age 16 who have found fulfillment in the Adventurer and Pathfinder Ministries and wish to continue developing their skills and interests as club staff through Teen Leadership Training or a similar program.

Adults of any age may become candidates for investiture as a Master Guide, so long as they fulfill the other prerequisites of the curriculum.

As most jurisdictions require individuals to be at least 18 years of age before they can assume the full role and responsibilities of an adult, it naturally follows that an invested youth leader should fit the same legal requirements. This in no way minimizes the amazing skills, passion and commitment of many teenage leaders. It simply recognizes the legal implications of leadership.

It is generally considered reasonable to take up to three years to complete the requirements of this curriculum once it has been embarked upon. However, investing authorities should review candidates' status if they are taking more time than usual to complete the program. Extreme circumstances can certainly justify time extensions, but a non-specific excuse of "I just haven't had time" is not justification to extend the time.

Portfolio Completion Suggestions

The portfolio reviewer can determine the duration of study by checking the dates of the letter of recommendation from the church board to the date the portfolio is submitted for review.

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Section I Prerequisites

Requirement 4

Be an active staff member of an Adventurer or Pathfinder Club.

The best training is closely integrated with real life work. The Master Guide candidate has indicated that he/she wishes to be trained to lead junior youth and there is no better way to realize that goal than through on the job training.

Much of the learning that takes place during participation with this curriculum provides excellent programming material for current leaders and teachable moments for the candidate.

In addition, concurrent participation in both the Master Guide curriculum and an active participation in an Adventurer or Pathfinder Club is a great test of the commitment, skills and intent of the candidate.

Portfolio Completion Suggestions

Provide a proof document such as:

- Staff listing
- Church officer list
- Letter of support or thanks from the club director



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Section I Prerequisites

Requirement 5

Complete a Basic Staff Training Course¹ and be involved for a minimum of one of the following ministries:*

A. Adventurer Ministries

B. Pathfinder Ministries

The Adventurer and Pathfinder Ministries each have a Basic Staff Training course designed for a person beginning ministry with little or no previous knowledge or experience in that program.

The Adventurer Basic Staff Training Course** offers specialized seminars on the following topics:

- History, Philosophy, and Purpose of the Adventurer Club
- Understanding the Adventurer
- Club Leadership
- Club Organization
- Club Programming and Planning
- Adventurer Curriculum
- Adventurer Family Network Program
- Adventurer Awards
- Relationship to Pathfinder Ministries

The Pathfinder Basic Staff Training Course** offers specialized seminars on the following topics:

- History, Philosophy, and Purpose of the Pathfinder Club
- Understanding the Pathfinder
- Club Leadership
- Club Organization
- Club Programming and Planning
- Outreach Ministry
- Teaching the Pathfinder Curriculum Camping and Outdoor Education Drill and Ceremonies
- Teen Leadership Training
- Relationship to Adventurer Ministries

There are, on occasion, new programs being developed, and the participant would be wise to consult the local field (conference/mission) Youth Department for additional options, as well as scheduling of special weekends that focus on these courses.

*** Advice** Since the candidate is being trained as a “MASTER Guide” it would be desirable for them to have basic training in BOTH Adventurer and Pathfinder Ministries even though they may well choose to work with just one or the other. After all, the more training you have, the more prepared you should be.

****** Specific requirements may vary by division.

Portfolio Completion Suggestions

Provide a copy of a document such as:

- Completed Basic Staff Training Checklist
- Staff listing
- Church officer list
- Letter of support or thanks from the club director



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Spiritual Development



2002 Edition

Spiritual Development

1. Read the book *Steps to Christ*
2. Complete the devotional guide *Encounter Series I, Christ the Way*, or a Bible year plan.
3. Keep a devotional journal for at least four weeks, summarizing what you read each day.
4. Demonstrate your knowledge of the 28 Fundamental Beliefs by completing one of the following:
 - a. Write a paper explaining at least 15 of the beliefs.
 - b. Give an oral presentation on at least 15 of the beliefs.
 - c. Give a series of Bible studies covering at least 15 of the beliefs.
 - d. Conduct a seminar series teaching at least 15 of the beliefs.
5. Enhance your knowledge of church heritage by completing the following:
 - a. Reading *The Pathfinder Story*
 - b. Earning the Adventist Church Heritage Award
 - c. Reading a book on some aspect of church heritage

Photo on prior page

Jesus is our Master Guide. Photo by Josué Franco of Avaré, Brazil.

Section Requirements

1. Read or listen to the book *Steps to Christ* and submit a one page response focusing on the benefits of the reading.3 25
2. Complete the devotional guide *Encounter Series I, Christ the Way*, or complete another year long Bible reading plan that covers the four Gospels. 27
3. Read or listen to the book *The Desire of Ages*. 33
4. Do one of the following:
 - a. Keep a devotional journal for a minimum of four weeks, summarizing what you learned in your devotional time and outlining how you are growing in your faith. 35
 - b. Complete the *Steps to Discipleship Personal Spirituality Curriculum*⁴. 37
5. Be involved in one or more evangelistic or community based outreach programs. 39
6. Prepare a one page point form (bullet point) summary on each of the 28 fundamental beliefs. 43
7. Develop and give a presentation on four of the following beliefs, making use of visual aids if possible. 51
 - a. Creation
 - b. The Experience of Salvation
 - c. Growing in Christ
 - d. The Remnant and its Mission
 - e. Baptism
 - f. Spiritual Gifts and Ministries
 - g. The Gift of Prophecy
 - h. The Sabbath
 - i. Christ's Ministry in the Heavenly Sanctuary
 - j. The Second Coming of Christ
 - k. Death and Resurrection
8. Enhance your knowledge of church heritage by completing the following: 53
 - a. Earn the Adventist Church Heritage Award.
 - b. Read a book about SDA youth ministry such as:
 - *The Pathfinder Story*
 - *We are The Pathfinders Strong: The First Fifty Years* by Willie Oliver with Patricia Humphrey.
 - Another book that is approved by your supervising Conference/Mission Youth Ministries Director.
 - c. Reading a book about church heritage such as:
 - *Anticipating the Advent* by George Knight.
 - *Tell It to the World* by Mervyn Maxwell
 - *Light Bearers to the Remnant* by Richard W. Schwarz and Floyd Greenleaf
 - *The Church Heritage Manual* produced by the General Conference Youth Department.
 - Another book that is approved by your supervising Conference/Mission Youth Ministries Director.
9. Complete a two page (minimum) research paper about a standard temperament analysis program and complete the affiliated temperament inventory. 85



Section II Spiritual Development

Requirement 1

*Read or listen
to the book
Steps to Christ
and submit
a one page
response
focusing on the
benefits of the
reading.²*

This little book, now translated into more than 150 languages (more than any other book in history except the Bible), outlines very simply and clearly the process of discipleship and salvation. Salvation is one of the two key words in youth ministry, the other being service. It is very important to have a good practical understanding of what salvation is, means, and how it is obtained.

Media options

Over time, there will be ever increasing numbers of options to listen to the *Steps to Christ*. These may be available for purchase online, or to listen to audio streamed over the internet. Any of these media options is considered appropriate to complete this requirement.

You may listen to, or download audio files in English at <http://steps-to-christ.org>.

In addition, many of Mrs. White's writings, including *Steps to Christ*, are available in audio format to stream live or down in English at <http://ellenwhiteaudio.org>

The Ellen G. White Estate, Inc. has made *Steps to Christ* available on their web site. Visit <http://www.whiteestate.org/books/sc/sc.asp> to read the the full book on their website. Visit <http://www.whiteestate.org/books/ebooks/ebooks.asp> for a downloadable electronic book format.

Response

There are a number of ways that you can prepare a response. The most academic like would be to write down your thoughts and feelings after you have read or listened to each chapter. The book is short enough that you might complete it in just one sitting and record your thoughts and feelings after you complete it.

For those with the equipment and skills, you could record a video or audio response rather than a written paper. The length of this recorded response should certainly be more than a few minutes in length, and might grow to be quite a witnessing tool if you apply some creativity and technical skill.

In some settings, the response could be a live verbal or dramatic testimony individually in front of an audience or as part of a group activity.

Portfolio Completion Suggestions

Provide a copy of your response (unless preformed live, in which case you will need provide a copy of the program or some other proof) and a description of the media you used.

✓ Final approval is at the determination of the reviewing/supervising Master Guide following the guidelines established by the issuing Conference/Mission Youth Ministries Director.

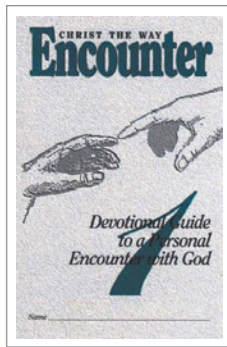




Section II Spiritual Development

Requirement 2

Complete the devotional guide Encounter Series I, Christ the Way, or complete another year long Bible reading plan that covers the four Gospels.



The *Encounter Series* is a set of four small leaflets that provide a yearly devotional study guide of the Bible and an accompanying part of the *Conflict of the Ages* set of E. G. White books, which serve as a commentary. The complete series is available from your field (conference/mission) Youth Department. The first in the series, *Christ the Way*, provides the check list for this requirement. For your convenience, the *Encounter Series I, Christ the Way* is outlined on the following pages.

Other Reading Plans

There are many other plans available for reading the Gospels over the course of one year, or even less. You may choose to use one of them. However, keep in mind that there are three aspects of this requirement that you need to fulfill:

1. Cover the four Gospels
2. Include commentary* on the Gospels
2. Participate in a YEAR long plan.

BibleGateway.com provides a large variety of reading plans using a number of different Bible translations. They have over 45 English versions available, as well as multiple translations in 57 other languages. The specific page for reading plans can be found at: www.biblegateway.com/reading-plans

*If commentary is not available from Mrs. White or another Adventist source in your language, you are encouraged to seek guidance from an Adventist pastor or teacher to assist you in selecting appropriate commentary materials in your language.

Already Completed this Plan?

If you have already completed *Encounter Series I, Christ the Way* prior to starting your studies for Master Guide, you should choose another reading plan that covers the Gospels or another plan in the *Encounter Series*.

Media Options

There are increasing numbers of ways to watch or listen to the scriptures. These include audio Bibles, on-line audio Bibles, video Bibles with word-for-word scripture, as well as on-line university level lectures with commentary on the scriptures. Any of these media options are considered appropriate to complete this requirement.

Portfolio Completion Suggestions

Provide a copy of the completed reading plan check list and a description of the version of Scripture, commentary and media you used.



✓ Final approval is at the determination of the reviewing/supervising Master Guide following the guidelines established by the issuing Conference/Mission Youth Ministries Director.

Encounter Series I: *Christ the Way*

DA is the standard symbol used for the book *Desire of Ages* by Ellen G. White.

January

1. Mark 1:1; Luke 1 ☐
2. John 1:1-14 ☐
3. DA 19-21 ☐
4. DA 22-24 ☐
5. DA 25, 26 ☐
6. DA 27, 28 ☐
7. DA 29, 30 ☐
8. Matt. 1:1-17 ☐
9. Luke 3:23-38; DA 31,32 . . . ☐
10. DA 33-35 ☐
11. DA 36-38 ☐
12. Matt. 1:18-25; DA 43,44 . . ☐
13. Luke 2:1-21 ☐
14. DA 47-49 ☐
15. Luke 2:22-38; DA 50, 51 . . ☐
16. DA 52, 55 ☐
17. DA 56-58 ☐
18. Matt. 2:1-23; Luke 2:39, 40 . ☐
19. DA 59-62 ☐
20. DA 63, 64 ☐
21. DA 65-67 ☐
22. DA 68-70 ☐
23. DA 71, 72 ☐
24. DA 73, 74 ☐
25. Luke 2:41-52; DA 75, 76 . . ☐
26. DA 77-79 ☐
27. DA 80, 81 ☐
28. DA 82, 83 ☐
29. DA 84-86 ☐
30. DA 87-89 ☐
31. DA 90-92; Mark 1:2-8 . . . ☐

February

1. Matt. 3:1-12; Mark 1:1-8 . . ☐
2. Luke 3:1-18; DA 97 ☐
3. DA 98-100 ☐
4. DA 101,102 ☐
5. DA 103-105 ☐
6. DA 106-108 ☐
7. Matt. 3:13-17; Mark 1:9-11
Luke 3:21, 22; DA 109, 110 . ☐
8. DA 111-113 ☐
9. Matt. 4:1-11; Mark 1:12, 13 . ☐
10. Luke 4:1-13; DA 114, 115 . . ☐
11. DA 116-118 ☐
12. DA 119-121 ☐
13. DA 122, 123 ☐
14. DA 124-126 ☐
15. DA 129-131 ☐
16. John 1:15-51; DA 132 ☐
17. DA 133-135 ☐
18. DA 136, 137 ☐
19. DA 138-140 ☐
20. DA 141-143 ☐
21. John 2:1-12; DA 144-146 . . ☐
22. DA 147-149 ☐
23. DA 150-153 ☐
24. John 2:13-25; DA 154, 155 . ☐
25. DA 156-158 ☐
26. DA 161-163 ☐
27. DA 164-166 ☐
28. John 3:1-22; DA 167, 168 . . ☐

March

1. DA 171-173 ☐
2. DA 174-177 ☐
3. John 3:23-36; DA 178, 179 . ☐
4. DA 180-182 ☐
5. DA 183, 184; John 4:1-42 . . ☐
6. DA 187-189 ☐
7. DA 190-192 ☐
8. DA 193-195 ☐
9. Matt. 4:23-25; Luke 4:14, 15
John 4:43-54; DA 196,197 . ☐
10. DA 198-200 ☐
11. John 5; DA 201 ☐
12. DA 202-204 ☐
13. DA 205-207 ☐
14. DA 208-210 ☐
15. DA 211-213 ☐
16. Matt. 11:1-27; Luke 7:18-35 . ☐
17. Matt. 14:1-12; Luke 3:19, 20
DA 214-216 ☐
18. Mark 6:14-29 ☐
19. DA 217-219 ☐
20. DA 220-222 ☐
21. DA 223-225 ☐
22. Mark 1:14, 15; DA 231, 232 . ☐
23. DA 233-235 ☐
24. Matt. 13:53-58; Mark 6:1-6
DA 236, 237 ☐
25. Luke 4:16-30 ☐
26. DA 238-240 ☐
27. DA 241-243 ☐
28. Matt. 4:18-22; Mark 1:16-20;
DA 244, 245 ☐
29. Luke 5:1-11 ☐
30. DA 246-251 ☐
31. Matt. 4:12-17; Mark 1:21-39 ☐

April

1. Luke 4:31-44; DA 252, 253 . ☐
2. Matt. 8:14-17; DA 254-256 . ☐
3. DA 257-259 . ☐
4. DA 260, 261 . ☐
5. Matt. 8:1-4; Mark 1:40-45
DA 262 . ☐
6. Luke 5:12-26 . ☐
7. Matt. 9:1-8; 32-34 . ☐
8. Mark 2:1-12; DA 263-265 . ☐
9. DA 266-268 . ☐
10. DA 269-271 . ☐
11. Matt. 9:9-17; Mark 2:13-22 . ☐
12. Luke 5:27-39 . ☐
13. DA 272-274 . ☐
14. DA 275-277 . ☐
15. DA 278-280 . ☐
16. Matt. 12:1-21; Mark 2:23-28 ☐
17. Luke 6:1-11; DA 281, 282 . ☐
18. Mark 3:1-12; DA 283-285 . ☐
19. DA 286-289 . ☐
20. Matt. 8:18-22; Mark 3:13-19 ☐
21. Luke 6:12-16; DA 290, 291 . ☐
22. Luke 9:57-62; DA 292-294 . ☐
23. DA 295-297 . ☐
24. Matt. 5 . ☐
25. Matt. 6 . ☐
26. Matt. 7 . ☐
27. Luke 6:17-49 . ☐
28. DA 298-300 . ☐
29. DA 301-305 . ☐
30. DA 306-308 . ☐

May

1. DA 309, 310 . ☐
2. DA 311, 312 . ☐
3. DA 313, 314 . ☐
4. Matt. 8:5-13; DA 315, 316 . ☐
5. Luke 7:1-17 . ☐
6. DA 317, 318 . ☐
7. DA 319, 320 . ☐
8. Matt. 12:22-50 . ☐
9. Mark 3:20-35; Luke 8:19-21
DA 321 . ☐
10. DA 322-324 . ☐
11. DA 325-327 . ☐
12. Matt. 13:1-52 . ☐
13. Mark 4:1-34; Luke 8:1-18 . ☐
14. Matt. 11:28-30; DA 328, 329 ☐
15. DA 330-332 . ☐
16. Matt. 8:23-34; Mark 4:35-41 . ☐
17. Luke 8:22-39; DA 333, 334 . ☐
18. Mark 5: 1-20; DA 335-337 . ☐
19. DA 338, 339 . ☐
20. DA 340, 341 . ☐
21. Matt. 9:18-31; Mark 5:21-43 . ☐
22. Luke 8: 40-56; DA 342 . ☐
23. DA 343, 344 . ☐
24. DA 347, 348 . ☐
25. Matt. 10 . ☐
26. Mark 6:7-13; Luke 9:1-6
DA 349 . ☐
27. DA 350-352 . ☐
28. DA 353-355 . ☐
29. DA 356-358 . ☐
30. Matt. 9:35-38; Mark 6:30-32
Luke 9:7-9; DA 359, 360 . ☐
31. DA 361-363 . ☐

June

1. Matt. 14:13-21;
Mark 6:33-44 . ☐
2. Luke 9:10-17; John 6:1-13 . ☐
3. DA 364, 365 . ☐
4. DA 366-368 . ☐
5. DA 369-371 . ☐
6. Matt. 14:22-36;
Mark 6:45-56 . ☐
7. John 6:14-21; DA 377 . ☐
8. DA 378-380 . ☐
9. DA 381, 382 . ☐
10. John 6:22-65; DA 383, 384 . ☐
11. DA 385-387 . ☐
12. DA 388-390 . ☐
13. DA 391-394 . ☐
14. Matt. 15:1-20 . ☐
15. Mark 7:1-23 . ☐
16. DA 395-398 . ☐
17. Matt. 15:21-28; Mark 7:24-
30; DA 399, 400 . ☐
18. DA 401-403 . ☐
19. Matt. 15:29-39;
Mark 7:31-37 . ☐
20. DA 404, 405 . ☐
21. Matt. 16:1-12; DA 406, 407 . ☐
22. Mark 8:1-21 . ☐
23. DA 408, 409 . ☐
24. Mark 8:22-26; DA 410, 411 . ☐
25. Matt. 16:13-28;
Mark 8:27-38 . ☐
26. Luke 9:18-27; John 6:66-71
DA 412, 413 . ☐
27. Mark 9:1; DA 414, 415 . ☐
28. DA 416- 418 . ☐
29. Matt. 17:1-8; Mark 9:2-8
Luke 9:28-36; DA 419, 420 . ☐
30. DA 421-425 . ☐

July

1. Matt. 17:9-21; Mark 9:9-29 . . . ☐
2. Luke 9:37-45; DA 426, 427 . . . ☐
3. DA 428-431 ☐
4. Matt. 17:22-27; Luke 9:46-50
DA 432, 433 ☐
5. Mark 9:30-50 ☐
6. Matt. 18:1-35 ☐
7. DA 434-436 ☐
8. DA 437-439 ☐
9. DA 440-442 ☐
10. John 7:1-15, 37-39;
DA 447, 448 ☐
11. DA 449-451 ☐
12. DA 452-454 ☐
13. John 7:16-36, 40-53 ☐
14. DA 455, 456 ☐
15. John 8:1-11; DA 457-459 . . . ☐
16. DA 460-462 ☐
17. John 8:12-59 ☐
18. John 9 ☐
19. DA 463-465 ☐
20. DA 466-468 ☐
21. DA 469-471 ☐
22. DA 472-475 ☐
23. John 10:1-30; DA 476 ☐
24. DA 477-479 ☐
25. DA 480-484 ☐
26. Matt. 19:1-12; Luke 9:51-56 . ☐
27. Mark 10:1-12; DA 485 ☐
28. Matt. 19:23-30; Mark 10:23-
31; DA 486-488 ☐
29. Luke 10:1-24 ☐
30. Matt. 20:1-19; 29-34 ☐
31. Mark 10:46-52; DA 489-493 ☐

August

1. DA 494-496 ☐
2. Luke 10:25-37; DA 497, 498 . ☐
3. DA 499-503 ☐
4. DA 504, 505 ☐
5. Luke 11 ☐
6. Luke 12 ☐
7. Luke 13 ☐
8. Luke 14 ☐
9. Luke 15 ☐
10. Luke 16 ☐
11. Luke 17:1-19; 23-37 ☐
12. Luke 18:1-14, 24-30, 35-43;
19:11-28 ☐
13. Luke 17:20-22; DA 506, 507 ☐
14. DA 508-510 ☐
15. Matt. 19:13-15; Mark 10:13-16;
Luke 18:15-17; DA 511, 512 . ☐
16. DA 515-517 ☐
17. Matt. 19:16-22; Mark 10:17-22;
Luke 18:18-23; DA 518 ☐
18. DA 519-523 ☐
19. Luke 10:38-42; DA 524, 525 ☐
20. John 11:1-44 ☐
21. DA 526-528 ☐
22. DA 529-533 ☐
23. DA 534-536 ☐
24. John 10:31-42; DA 537, 538 ☐
25. John 11:45-54; DA 539-542 . ☐
26. Matt. 20:20-28; Mark 10:32-45;
Luke 18:31-34; DA 547, 548 . ☐
27. DA 549-551 ☐
28. Luke 19:1-10; DA 552, 553 . ☐
29. DA 554-556 ☐
30. Matt. 26:6-13; Mark 14:3-11
Luke 7:36-50; John 11:55-57;
DA 557 ☐
31. John 12:11; DA 558-560 . . . ☐

September

1. DA 563-565 ☐
2. DA 566-568 ☐
3. Matt. 21:1-11; Mark 11:1-10 . ☐
4. Luke 19:29-44;
John 12:12-19; DA 569 ☐
5. DA 570-572 ☐
6. DA 575, 576 ☐
7. DA 577-579 ☐
8. Matt. 21:17-22; Mark 11:11-14,
20-26; DA 580 ☐
9. DA 581-583 ☐
10. DA 584-588 ☐
11. Matt. 21:12-16, 23-46 ☐
12. Mark 11: 15-19, 27-33;
Luke 19:45-48 ☐
13. Mark 12:1-12; DA 589-591 . ☐
14. Luke 20:1-19 ☐
15. DA 592-594 ☐
16. DA 595-597 ☐
17. DA 598-600 ☐
18. Matt. 22 ☐
19. Mark 12:13-40;
Luke 20:20-47 ☐
20. DA 601-603 ☐
21. DA 604-606 ☐
22. DA 607-609 ☐
23. Matt. 23 ☐
24. Mark 12:41-44; Luke 21:1-4
DA 610, 611 ☐
25. DA 612-614 ☐
26. DA 615-617 ☐
27. DA 618-620 ☐
28. John 12:20-50; DA 621, 622 . ☐
29. DA 623-626 ☐
30. Matt. 24 ☐

October

1. Mark 13 ☐
2. Luke 21:5-38; DA 627 ☐
3. DA 628-630 ☐
4. DA 631-633 ☐
5. DA 634-636 ☐
6. Matt. 25; DA 637,638 ☐
7. DA 639-641 ☐
8. Luke 22:7-13, 24-39 ☐
9. John 13:1-17; DA 642, 643 ☐
10. Matt. 26:14-16;
Mark 14:17-31; DA 644-646 ☐
11. DA 649-651 ☐
12. Matt. 26:17-35;
Mark 14:12-16 ☐
13. Luke 22:14-23; John 13:18-30;
DA 652, 653 ☐
14. DA 654-656 ☐
15. DA 659-661 ☐
16. John 13:31-38; 14 ☐
17. John 15; 16 ☐
18. John 17 ☐
19. DA 662-664 ☐
20. DA 667-669 ☐
21. DA 670-672 ☐
22. DA 673-675 ☐
23. DA 676-680 ☐
24. Matt. 26:36-56;
Mark 14:32-52 ☐
25. Luke 22:39-53; John 18:1-12 ☐
26. DA 685, 686 ☐
27. DA 687-689 ☐
28. DA 690-694 ☐
29. DA 695-697 ☐
30. Matt. 26:57-75 ☐
31. Mark 14:53-72; DA 698 ☐

November

1. Luke 22:54-71;
John 18:13-27 ☐
2. Matt. 27:1; DA 699 ☐
3. DA 700-703 ☐
4. DA 704-706 ☐
5. DA 707, 708 ☐
6. DA 709, 710 ☐
7. DA 711-713 ☐
8. DA 714, 715 ☐
9. Matt. 26:1-5; Mark 14:1, 2
Luke 22:1-6; DA 716 ☐
10. Matt. 27:2-10; DA 717-719 ☐
11. DA 720-722 ☐
12. Matt. 27:11-31 ☐
13. Mark 15:1-20;
John 18:28-40 ☐
14. Luke 23:1-25 ☐
15. John 19:1-15; DA 723, 724 ☐
16. DA 725, 726 ☐
17. DA 727-729 ☐
18. DA 730, 731 ☐
19. DA 732, 733 ☐
20. DA 734, 735 ☐
21. DA 736, 737 ☐
22. DA 738-740 ☐
23. Matt. 27:32-53;
Mark 15:21-47 ☐
24. Luke 23:26-56 ☐
25. John 19:16-42 ☐
26. DA 741-743 ☐
27. DA 744, 745 ☐
28. DA 746, 749 ☐
29. DA 750-752 ☐
30. DA 753, 754 ☐

December

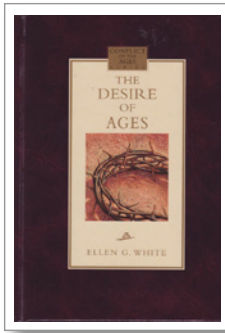
1. DA 755-757 ☐
2. DA 758, 759 ☐
3. DA 760, 761 ☐
4. DA 762-764 ☐
5. DA 769, 770 ☐
6. DA 771-773 ☐
7. DA 774, 775 ☐
8. Matt. 27:54-66; DA 776-778 ☐
9. Matt. 28:2-4, 9-15;
DA 779, 780 ☐
10. DA 781-785 ☐
11. DA 786, 787 ☐
12. Matt. 28:1, 5-8;
John 20:1-18; DA 788 ☐
13. Mark 16:1-14; Luke 24:1-12 ☐
14. DA 789, 790 ☐
15. DA 793, 794 ☐
16. Luke 24:13-32;
DA 795, 796 ☐
17. DA 799, 800 ☐
18. Luke 24:33-49;
John 20:19-31; DA 801 ☐
19. DA 803, 804 ☐
20. DA 805, 806 ☐
21. DA 807, 808 ☐
22. John 21; DA 809, 810 ☐
23. DA 811, 812 ☐
24. DA 815-817 ☐
25. Matt. 28:16-20; Mark 16:15-
20; DA 818, 819 ☐
26. DA 820-822 ☐
27. DA 823-825 ☐
28. DA 826-828 ☐
29. Luke 24:50-53;
DA 829, 830 ☐
30. DA 831, 832 ☐
31. DA 833-835 ☐



Section II Spiritual Development

Requirement 3

*Read or listen
to the book The
Desire of Ages.*



From the Preface of *The Desire of Ages* by Ellen G. White:

In the hearts of all mankind, of whatever race or station in life, there are inexpressible longings for something they do not now possess. This longing is implanted in the very constitution of man by a merciful God, that man may not be satisfied with his present conditions or attainments, whether bad, or good, or better. God desires that the human shall seek the best, and find it to the eternal blessing of his soul.

Satan, by wily scheme and craft, has perverted these longings of the human heart. He makes men believe that this desire may be satisfied by pleasure, by wealth, by ease, by fame, by power; but those who have been thus deceived by him (and they number myriads) find all these things pall upon the sense, leaving the soul as barren and unsatisfied as before.

It is God's design that this longing of the human heart should lead to the One who alone is able to satisfy it. The desire is of Him that it may lead to Him, the fullness and fulfillment of that desire. That fullness is found in Jesus the Christ, the Son of the Eternal God. "For it was the good pleasure of the Father that in Him should all the fullness dwell;" "for in Him dwelleth all the fullness of the Godhead bodily." And it is also true that "in Him ye are made full" with respect to every desire divinely implanted and normally followed.

Haggai calls Him "the Desire of all nations," and we may well call Him "the Desire of all ages," even as He is "the King of ages."

The Desire of Ages is available in many languages.

Media Options

The Ellen G. White Estate, Inc. has made *The Desire of Ages* available on their web site. Visit <http://www.whiteestate.org/books/da/da.asp> to read the the full book on their website. Visit <http://www.whiteestate.org/books/ebooks/ebooks.asp> for a downloadable electronic book format.

Many of Mrs. Whites writings, including *The Desire of Ages*, are available in audio format to stream live or download in English at <http://ellenwhiteaudio.org>

Portfolio Completion Suggestions

Provide photocopies of pages you have highlighted or provide copies of notes that you took while reading or listening to the book.



✓ Final approval is at the determination of the reviewing/supervising Master Guide following the guidelines established by the issuing Conference/Mission Youth Ministries Director.



Section II Spiritual Development

Requirement 4

Do one of the following:

A. Keep a devotional journal for at least four weeks, summarizing what you learned in your devotional time and outlining how you are growing in your faith.

B. Complete the Steps to Discipleship Personal Spirituality Curriculum

Educators know from experience that the best way to learn something is to use as many methods and senses in the process as possible. Read it. Listen to it. Do it. See it. Write it. Draw it. Speak it. Beyond the reinforcement of repetition, keeping a journal forces us to clarify and organize our thinking. The actual process of writing something down forces you to think it through until you understand it. This makes the lesson more personal and helps us to not only retain the information, but also to apply it to our lives.

Keeping a daily journal helps...

- learning and memory
- clarify thinking
- weigh the pros and cons of an idea
- focus
- keep you accountable for what the Lord is telling you to do
- you identify your innermost desires, fears and concerns
- increases your self-awareness
- keep you committed to daily devotions by making it obvious when you skipped it
- track your own spiritual progress
- you remember Bible promises and inspirational messages
- you vent your struggles and fears
- you remember your blessings and the
- you question the Lord when you need answers

To make this an even more powerful part of your daily routine, combine your devotional journal with a prayer journal. Here you list not only the people, events, and situations you want to lift up to the Lord in prayer, but the answers to your prayers as well. This combination becomes a strong testimony of your walk with the Lord. This journal will also provide you with life lessons and stories from your own experience to share with the young people with whom you work.

Many have found devotional journaling so uplifting that it has become a lifelong custom, and that is indeed part of the intent behind this requirement.

Portfolio Completion Suggestions

Provide a simple log of your daily devotions listing date, time and topic. Also provide a few samples of your journal entries. Candidates are NOT required to provide the entire journal as much of it should remain private. At the end of each section of Steps to Discipleship there are several worksheet pages. Include those completed pages in your portfolio.



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Some Adventist media sources

- Adventist Review
www.adventistreview.org
- GC Sabbath School
Department
www.sabbathschoolpersonalministries.org
- Adventist World Radio
www.awr.org
- The Hope Channel
www.hopetv.org
 - Hope Church Channel
 - English
 - International
 - Spanish
 - European
 - Romanian
 - Chinese
 - India
 - Middle East
 - Ukraine...and more
- The Voice of Prophecy
www.vop.com
- The Quiet Hour
www.qhministries.org
- Amazing Facts
www.amazingfacts.org
- 3ABN
3abn.org
 - 3ABN Latino
 - 3ABN Russia
 - 3ABN Francais
 - 3ABN Proclaim!
 - 3ABN Radio
 - Dare to Dream
 - SonBeam Channel
- Tu Historia Preferida
www.tuhistoriapreferida.com
- Faith For Today
www.faithfortoday.tv
- It Is Written
www.itiswritten.com
- Breath of Life
www.breathoflife.tv
- Loma Linda Broadcasting
Network
www.llbn.tv
 - Arabic
 - Chinese
 - South Asian
 - Latino

Devotional Sources

There are many options for finding devotional materials. These include, but are not limited to:

- *The Bible*. 2 Timothy 3:16, 17 NKJV says, All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.
- *The Gospels*. Ellen G. White says in *Testimonies to the Church*, Vol. 4, page 374, "It would be well to spend a thoughtful hour each day reviewing the life of Christ from the manger to Calvary."
- The Sabbath School lesson
- Devotional books printed by the Adventist Church
- Mrs. Whites writings
- Sermons
- Articles and essays

Many of the Adventist media sites listed on this page offer numerous opportunities for personal study. Many offer services in a multitude of languages. Visit their sites and spend some time looking around. If you have personal e-mail access, sign up for their devotionals and blog services.

In addition to materials produced by fellow Adventists, there are many other Christian speakers, writers and publishers who produce wonderful, uplifting material. However, as a remnant people, any use of these materials should be prefaced with prayers for great discernment of truth and error, and a clear understanding of our beliefs so as to protect from being led astray.

Indeed this should always be your prayer before commencing study or even before you commence a new day!

Media Options for Devotionals

Your devotionals do not have to be limited to readings. There are many options including radio, TV, recordings, downloaded messages, blogs, web sites and e-mail devotionals. Once you start looking you will rapidly find enough to fill your entire day.

Media Options for Journals

There is growing evidence that the act of writing actually stimulates the brain in ways that typing does not. In addition, studies show that those who write longhand write better and in more complete sentences than those who type. Therefore you are encouraged to hand write your journal. However, typed or even recorded journals are acceptable.

- Gospel Ministry International
www.gospelministry.org
 - Networks in over 20 countries
- Esperanza TV
www.esperanzatv.org
- SOSTV (Korean)
www.sostv.net
- LifeStyleTV (Sweden)
www.lifestyletv.se

There are some beautifully produced journals that can be purchased but it is not necessary to purchase one of these. Your journal could be kept in a note book, on a paper tablet or in any other organized fashion you have available.

You may wish to use your creativity and design and illustrate your own personalized journal. A sample of what could be included is provided in this section.

Steps to Discipleship Personal Spirituality Curriculum

S*teps to Discipleship* is a seven-week journey of constant seeking, study, and self discovery that will lead to a closer relationship with God. It is not a guide on how to be a good Christian or a step-by-step booklet to better spirituality. There are no magic formulas. There are no shortcuts. The seven weeks will be an intensive and strategic process of seeking a deeper and more meaningful Christian experience. It will involve thought, prayer, study, and most importantly, a dedication and desire to know God better.

Every one of us has a hunger within — a hunger for something more than this world has to offer — a hunger to realize our true purpose.

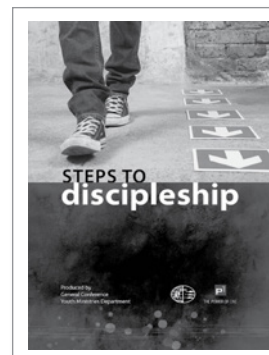
We are made for intimacy with God, as evidenced by His personal involvement in our creation. God came to this earth and made us in His own image. In the Garden of Eden, God walked and talked with Adam and Eve. Their relationship was the essence of closeness and love.

Yet, when sin entered our world, this idyllic coexistence between God and Man was shattered. We became estranged from the Creator and removed from our purpose. Sin consumed us and became our natural inclination.

But, despite it all, the hunger to live a purposeful life remained. And God, in His mercy, never gave up His desire and search for friendship with us, no matter the cost. He proclaims, “I have loved you with an everlasting love; I have drawn you with loving-kindness” (Jeremiah 31:3, NIV). And He promises, “You will seek me and find me when you seek me with all your heart” (Jeremiah 29:13, NIV).

So how do we claim this promise? What does it mean to seek God with all our hearts? That’s what this curriculum will help you to discover. But it starts within. We must actively choose to give God a chance.

To download the 240 page curriculum go to <http://gcyouthministries.org/Ministries/YoungAdults/Discipleship/tabid/370/Default.aspx> or visit the General Conference Youth Department web site at gcyouthministries.org. Pull down the *Ministries* menu to *Adventist Youth* and then select *Discipleship*. This will bring you to a downloadable list of many publications on discipleship. Scroll down until you find *Steps to Discipleship*. You may view it online or download it to your computer.



Devotional and Prayer Journal

Date _____

Material read _____

Title of passage or message _____

Key verse(s) _____

Main idea of the material _____

Reflections on today's materials _____

Action I plan to take based on this material _____

Prayer

Praises _____

Repentance _____

Petition _____

- ☐ Determine the context
- ☐ Gather clues of possible meaning
- ☐ Compare and contrast Scriptures

- ☐ Consult other sources
- ☐ Prayerfully draw your conclusions
- ☐ Commit to apply what you learned



Section II Spiritual Development

Requirement 5

Be involved in one or more evangelistic or community based outreach programs.

Christ made it very clear on the day that He ascended to Heaven that He expected us to tell the good news of salvation to all. He said, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” — MATTHEW 28:18-20 NKJV

So it should come as no surprise that the mission of the Adventist church as expressed in its mission statement would focus on evangelism.

Mission Statement of the Seventh-day Adventist Church

Our Mission

The mission of the Seventh-day Adventist Church is to make disciples of all people, communicating the everlasting gospel in the context of the three angels’ messages of Revelation 14:6-12, leading them to accept Jesus as personal Savior and unite with His remnant Church, discipling them to serve Him as Lord and preparing them for His soon return.

Our Methodology

We pursue this mission under the guidance and through the empowerment of the Holy Spirit through:

Preaching. Accepting Christ’s commission, we proclaim to all the world, in these last days, the everlasting gospel of God’s love, most fully revealed in His Son’s life, ministry, atoning death, resurrection and high priestly ministry. Recognizing the Bible to be God’s infallible revelation of His will, we present its full message, including the second advent of Christ and the continuing authority of His Ten Commandment law with its reminder of the Seventh-day Sabbath.

Teaching. Acknowledging that development of mind and character is essential to God’s redemptive plan, we promote the growth of a mature understanding of and relationship to God, His Word and the created universe.

Healing. Affirming the Biblical principles of the wellbeing of the whole person, we make the preservation of health and healing of the sick a priority and through our ministry to the poor and oppressed, cooperate with the Creator in His compassionate work of restoration.

Discipling. Affirming the continued spiritual growth and development of all members, we nurture the newly converted, instruct them in righteous living, train them for effective witness and encourage their responsive obedience to God’s will.

Portfolio Completion Suggestions

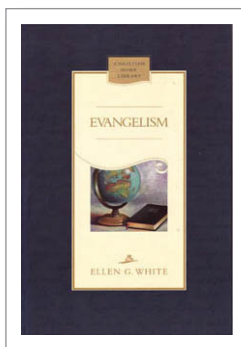
Provide a letter or some other document from the event leader outlining your role in the event.



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Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, “Men and brethren, what shall we do?” Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”

— ACTS 2:37-39 NKJV



There are those who think it is their duty to preach the truth, but they dare not venture from the shore, and they catch no fish. They will choose to go among the churches, over and over the same ground. They report a good time, a pleasant visit, but we look in vain for the souls that are converted to the truth through their instrumentality. These ministers hug the shore too closely. Let them launch out into the deep, and cast their net where the fish are. There is no lack of work to be done. There could be hundreds employed in the vineyard of the Lord where there is now one.

—ELLEN G. WHITE IN *THE TRUE MISSIONARY*, FEBRUARY, 1874.

This statement was voted by the General Conference of Seventh-day Adventists Executive Committee at the Annual Council Session in Silver Spring, Maryland on October 13, 2009.

Tactics

There are many ways to “do” evangelism. Sharing your personal testimony with someone is evangelism. Working with a group to feed the homeless is evangelism. Holding a tent meeting for the public is evangelism.

The intent of this requirement is two fold. First is to involve you in evangelism. Second is to give you the experience of working with an evangelistic team. While personal evangelism is very effective, in the interest of efficiency, community service or public evangelism should be the primary focus of your efforts here.

The book *Evangelism* by Ellen G. White provides outstanding guidance for many aspects of evangelism. The Ellen G. White Estate, Inc. has made *Evangelism* available on their web site in several languages. Visit <https://egwwritings.org/singleframe.php> to read the full book on their website. Visit <http://www.whiteestate.org/books/ebooks/ebooks.asp> for a downloadable electronic book format.

As there are limitless ways to evangelise, the lists provided here are not comprehensive. They are intended to simply spark your creativity and provide a starting point for your evangelistic efforts.

Examples of Personal Evangelism

- Praying for the lost
- Reaching out to the lost with real friendship
- Visiting those who have expressed some interest
- Giving one-on-one Bible studies
- Start a playgroup with other stay at home parents.
- Invite those without nearby family over for a meal. This is especially powerful on holidays.
- Host a weekly discussion group or Bible study. Invite Christian and non-Christian friends to participate. This can be done most effectively in a home or common public space. It can also be done online in many of the social media sites such as Facebook and Google Hangouts or other conferencing applications like Skype.
- Invite the neighbors over to watch the World Cup, Olympics or other major sporting event.

Examples of Community Outreach Evangelism

- Join with an established Pathfinder or Adventurer Club in their regularly scheduled outreach activities.
- With a team, organize, promote and lead group games at a local park.
- Provide smoke detector batteries to local residents and remind them to change them.
- With a team, organize, promote and lead out in a Christian concert in a public park or other space.
- With a team in your church organize and promote a “Bring a friend day” on a Sabbath
- With a team, organize, promote and lead out in a block party for your neighborhood.
- With a team, organize, promote and lead out in an Appreciation

- Banquet for community servants (teachers, police, fire and rescue)
- With a team, organize, promote and lead out in a neighborhood prayer walk
 - Volunteer to serve for a time with a local service organization that provides educational support, care for the homeless and poverty stricken, support for those who are ill or other support for the community at large.
 - With a team, organize, promote and lead out in a marriage enrichment seminar in your home for neighbors.
 - With a team, organize, and distribute homemade gifts to your neighbors at Christmas time or other holiday. Include a tactfully written card or flyer that points to Christ, and invitations to other events.
 - With a team, organize, promote and lead out in a backyard Bible club or story time during the summer for neighborhood kids.
 - With a team, organize, promote and lead out in a supper club. You supply the space, and everyone brings their own dish. Or take it the next step and add health and cooking demonstrations to the event.

Evangelistic Series

As an individual you cannot participate in every single aspect of an evangelistic series simultaneously. So the following list is given to show you some of the options and ways that you could be involved.

1. Participate in an evangelistic training event or program
2. Connect with your local church or conference/mission evangelism leaders to volunteer and find out what are their current plans.
3. Join one or several of the teams that drive the event.
 - Event visioning and general planning team (also liaisons with the local government for permits, etc.)
 - Prayer support team that seeks the Holy Spirit's blessing for the event, the team and most importantly for those who will be attending
 - Finance team responsible for all accounting aspects of the event
 - Logistics team responsible for the site, set up, cleaning, tear down and all other facility care
 - Technical team responsible for sound, lighting, computer and any audio visual requirements or equipment
 - Promotional team responsible for marketing, advertising and signage
 - Materials team responsible for Bibles, hymn sheets and program handouts and bulletins production
 - Greeter/Usher team responsible for making guests feel welcome and helping them find their way. They are also responsible for distributing handouts and taking up offerings
 - Platform team responsible for the program content and line up
 - Music team responsible for all musical content of the program and coordination with the platform and technical teams
 - Visiting team responsible for the pre-program and post-program visits to guests who have indicated a desire for personal contact
 - Children's Ministry team responsible for care and/or programming for children of attendees during the event

Each company of workers should be under the direction of a competent leader, and it should ever be kept before them that they are to be missionaries in the highest sense of the term. Such systematic labor, wisely conducted, would produce blessed results.

— ELLEN G. WHITE IN *MEDICAL MINISTRY*, PAGES 300, 301

A well-balanced work can be carried on best in the cities when a Bible school for the training of workers is in progress while public meetings are being held. Connected with this training school or city mission should be experienced laborers of deep spiritual understanding, who can give the Bible workers daily instruction, and who can also unite wholeheartedly in the general public effort. And as men and women are converted to the truth, those standing at the head of the mission should, with much prayer, show these new converts how to experience the power of the truth in their hearts. Such a mission, if conducted by those who know how to manage wisely, will be a light shining in a dark place.

— ELLEN G. WHITE IN *GOSPEL WORKERS*, PAGES 364, 365

-
- Security team responsible for emergency, safety and medical issues.
 - Transportation team responsible providing transport to and from the event for those who would be unable to come without assistance.
 - Refreshments team responsible for any food or beverages that may be served, before, during or after the program.

Other Things to Consider

- Be sure to include time for reflection, repentance and renewal of vision and commitment for all those involved before the event starts.
- Be sure to show guests how easy it is to be comfortable in your company.
- Be punctual. Start on time and more importantly, end on time.
- The quality, relevance, and spirituality of each song, drama and preliminary item should set the stage for presenting the gospel in simple and relevant ways.
- Are there other ways besides a sermon that could be effective in evangelism such as panel discussions, videos or multimedia slide show?
- Does taking up an offering at an evangelistic event send the message you want sent?
- Rather than always focusing on Daniel and Revelation or health, is there an issue or event that are on the minds of your community would provide a catalyst for evangelism? What does it take to get people to attend?
- Is your church prepared to follow up the responses with loving, open armed embraces or will your “new members” be greeted with expectations of instantaneous, perfect conformity to Adventist culture?
- Have you made plans for special attention to be paid to families, the poor, and community leaders to share with them the transforming power of the Gospel in their particular situation?
- Have you addressed the roadblocks that keep members from inviting people to attend?
- Have you made plans to alter the meeting location so as to adjust to the size of the group? A space can be too large as well as be too small.



Section II Spiritual Development

Requirement 6

Prepare a one page, point form (bullet point) summary on each one of the 28 fundamental beliefs.

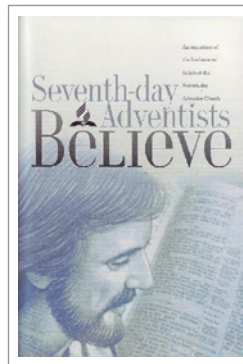
As a future Master Guide, it is important that you have a firm understanding of the beliefs of the Seventh-day Adventist Church. Your role as a youth leader will give you many opportunities to share, clarify, and instruct on these topics. The requirement to review and prepare teaching points for each of the 28 fundamental beliefs is critical to your ability to provide accurate answers on these topics.

Resources

A brief summary of the 28 beliefs, based on the book *28 Fundamental Beliefs of the Seventh-day Adventist Church* is included here. However it does not provide enough detail or references to complete the requirement.

So where do you find the information?

1. Check with your local pastor, conference/mission, union or division to determine what reference material is available in your language. It is likely that they will have available a translation of *Seventh-day Adventists Believe* (ISBN 1578470412.) If not, they may have compiled their own original material. Many conferences have these outlines available as computer slides (PowerPoint) or on some other visual media.
2. The General Conference currently (2013) has only short descriptions of our beliefs on their website at <http://www.adventist.org/beliefs/> This may be expanded in the future.
3. *What We Believe For Teens*, by Seth J. Pierce (ISBN 0816322139) provides a young adult tuned outline of our beliefs. The book is available from your Adventist Book Center and from Amazon. It is also for the Kindle.
4. Children's Ministry at the General Conference has developed a set of brochures available for download online at www.gcchildmin.org Click on the link for "Resources" and then on the link for "Resources for children." This Bible study set uses a creative, kid-friendly approach to the 28 fundamental beliefs, which will introduce children to the pillars of our faith. It has an easy-to-understand format and interactive approach which children will find engaging.
5. Be wary of outlines of purported Adventist beliefs from non-



Portfolio Completion Suggestions

Provide a copy of the completed summaries.

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Adventist publishers and internet sources.

Media Options

Your presentation media is not defined by this requirement. It could be as simple as handwritten pages or as technologically complicated and as an animated computer slide show. The choice is yours.

Example of a Point Summary

For our example we have chosen to include the official statement and to write out the texts. That requires more than one page. You are not required to do that, but it is an option. When completed, your efforts should have produced a tool that you can easily use as you witness and teach. Make sure it includes whatever information *you* want readily accessible.



Fundamental Belief #1

“The Holy Scriptures, Old and New Testaments, are the written word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God’s acts in history.” (2 Peter 1: 20&21; 2 Timothy 3:16&17; Psalm 119:105; Proverbs 30:5&6; Isaiah 8:20; John 10:35; 17:17; 1 Thessalonians 2:13; Hebrews 4:12.).

- God is revealed to us through nature and through the people around us.

The heavens declare the glory of God; And the firmament shows His handiwork.

— PSALM 19:1 NKJV

As one whom his mother comforts, So I will comfort you....

— ISAIAH 66:13 NKJV

- God is also revealed to us through His own statements.

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;...

— HEBREW 1:1&2 NKJV

- The focus of the Scriptures is on God’s love, particularly as seen in the sacrificial death of Christ.

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

— JOHN 3:16 NKJV

- The writers of the Scriptures were shown what to write by the Holy Spirit.

Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.

— 1 PETER 1:10&11 NKJV

All Scripture is given by inspiration of God,...

— 2 TIMOTHY 3:16 NKJV

- Sometimes God dictated the scriptures, such as when He gave the Ten Commandments

And God spoke all these words, saying: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. "You shall have no other gods before Me...."

— EXODUS 20:1-17 NKJV

- It is clear that the Holy Spirit prepared certain people to present divine truth: Moses, Elijah, Elisha, Balaam, Jonah, Daniel, and David are all examples of this. They were not perfect men. Sometimes they refused the Lord. Many times they did not understand the message they were relating.

Now the word of the Lord came to Jonah the son of Amittai, saying, "Arise, go to Nineveh, that great city, and cry out against it; for their wickedness has come up before Me."

— JONAH 1:1&2 NKJV

And I, Daniel, fainted and was sick for days; afterward I arose and went about the king's business. I was astonished by the vision, but no one understood it.

— DANIEL 8:27 NKJV

- God often communicated through visions and dreams.

"Hear now My words: If there is a prophet among you, I, the Lord, make Myself known to him in a vision; I speak to him in a dream...."

— NUMBERS 12:6 NKJV

- Other Scripture records historical events such as the books of JUDGES, 1 SAMUEL, 2 CHRONICLES, the Gospels and ACTS, and are shared so that we could learn from them. Jesus himself accepted them as spiritually relevant.

Again, in the ninth year, in the tenth month, on the tenth day of the month, the word of the Lord came to me, saying, "Son of man, write down the name of the day, this very day...."

— EZEKIEL 24:1&2 NKJV

For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.

— ROMANS 15:4 NKJV

And He answered and said to them, "Have you not read that He who made[a] them at the beginning 'made them male and female,' and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall

become one flesh'?"

— MATTHEW 19:4&5 NKJV

- The writers testify that their messages came directly from God.

The words of Jeremiah the son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin, to whom the word of the Lord came....

— JEREMIAH 1:1&2 NKJV

- Peter classifies Paul's writings as Scripture.

...and consider that the longsuffering of our Lord is salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.

— 2 PETER 3:15&16 NKJV

- Jesus stressed the authority of Scripture.

But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"

— MATTHEW 4:4 NKJV

- As sinners, we need the Holy Spirit's leading to even understand what Scripture says.

Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

— 1 CORINTHIANS 2:12 NKJV

- All things must be tested by the Scriptures.

To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.

— ISAIAH 8:20 NKJV

- When read carefully and under the Holy Spirit's direction, the collection of stories, sermons, histories and prophecies reveal God, His plan for us and His love for us.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

— 2 TIMOTHY 3:16&17 NKJV

The 28 Fundamental Beliefs

The Word of God

FUNDAMENTAL BELIEF #1

“The Holy Scriptures, Old and New Testaments, are the written word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God’s acts in history.”

The Godhead

FUNDAMENTAL BELIEF #2

“There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation.”

God the Father

FUNDAMENTAL BELIEF #3

“God the Eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father.”

God the Son

FUNDAMENTAL BELIEF #4

“God the Eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being but perfectly exemplified the righteousness and love of God. By His miracles He manifested God’s power and was attested as God’s promised Messiah.

He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things.”

God the Holy Spirit

FUNDAMENTAL BELIEF #5

“God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ’s life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth.”

Creation

FUNDAMENTAL BELIEF #6

“God is Creator of all things, and has revealed in Scripture the authentic account of His creative activity. In six days the Lord made “the heaven and the earth” and all living things upon the earth, and rested on the seventh day of that first week. Thus He established the Sabbath as a perpetual memorial of His completed creative work. The first man and woman were made in the image of God as the crowning work of creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was ‘very good,’ declaring the glory of God.”

The Nature of Man

FUNDAMENTAL BELIEF #7

“Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position under God. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another and to care for their environment.”

The Great Controversy

FUNDAMENTAL BELIEF #8

“All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God’s adversary, and led into rebellion

a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation.”

The Life, Death and Resurrection of Christ

FUNDAMENTAL BELIEF #9

“In Christ’s life of perfect obedience to God’s will, His suffering, death and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God’s law and the graciousness of His character; for it both condemns our sins and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God’s triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow.”

The Experience of Salvation

FUNDAMENTAL BELIEF #10

“In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions and exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God’s grace. Through Christ we are justified, adopted as God’s sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God’s law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment.”

Growing in Christ

FUNDAMENTAL BELIEF #11

“By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus’ victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Saviour and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience.”

The Church

FUNDAMENTAL BELIEF #12

“The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord’s Supper, for service to all mankind, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word, and from the Scriptures, which are the written Word. The church is God’s family; adopted by Him as children, its members live on the basis of the new covenant.

The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish.”

The Remnant and Its Mission

FUNDAMENTAL BELIEF #13

“The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness.”

Unity in the Body of Christ FUNDAMENTAL BELIEF #14

“The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children.”

Baptism FUNDAMENTAL BELIEF #15

“By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings.”

The Lord’s Supper

FUNDAMENTAL BELIEF #16

“The Lord’s Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord’s death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot washing to signify renewed cleansing, to express a willingness to serve one another in Christlike humility, and to unite our hearts in love. The communion service is open to all believing Christians.”

Spiritual Gifts and Ministries

FUNDAMENTAL BELIEF #17

“God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these gifts as faithful stewards of God’s varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love.”

The Gift of Prophecy

FUNDAMENTAL BELIEF #18

“One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord’s messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested.”

The Law of God

FUNDAMENTAL BELIEF #19

“The great principles of God’s law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God’s love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God’s covenant with His people and the standard in God’s judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation is all of grace and not of works, but its fruitage is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is an evidence of our love for the Lord and our concern for our fellow men. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness.”

The Sabbath

FUNDAMENTAL BELIEF #20

“The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God’s unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God’s kingdom. The Sabbath is God’s perpetual sign of His eternal covenant between Him and His people. Joyful observation of this holy time from evening to evening, sunset to sunset, is a celebration of God’s creative and redemptive acts.”

Stewardship

FUNDAMENTAL BELIEF #21

“We are God’s stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God’s ownership by faithful service to Him and our fellowmen and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a result of his faithfulness.”

Christian Behavior

FUNDAMENTAL BELIEF #22

“We are called to be a godly people who think, feel, and act in harmony with the principles of heaven. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy and goodness.”

Marriage and the Family

FUNDAMENTAL BELIEF #23

“Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian, a marriage commitment is to God as well as to the spouse and should be entered into only between partners who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, marriage partners who fully commit themselves to each other in Christ may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving disciplinarian, ever tender and caring, who wants them to become members of His body, the family of God. Increasing family closeness is one of the earmarks of the final gospel message.”

Christ's Ministry in the Heavenly Sanctuary

FUNDAMENTAL BELIEF #24

“There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our great High Priest and began his intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent.”

The Second Coming of Christ

FUNDAMENTAL BELIEF #25

“The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times.”

Death and Resurrection

FUNDAMENTAL BELIEF #26

“The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later.”

The Millennium and the End of Sin

FUNDAMENTAL BELIEF #27

“The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ, with His saints and the Holy City, will descend from heaven to earth. The unrighteous dead will then be resurrected and with Satan and his angels will surround the city, but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever.”

The New Earth

FUNDAMENTAL BELIEF #28

“On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever.”



Section II Spiritual Development

Requirement 7

Develop and present four of the following beliefs, making use of visual aids if possible...

The requirement continues by saying that you may choose your four from the following list:

- a. Creation (#6)
- b. The Experience of Salvation (#10)
- c. Growing in Christ (#11)
- d. The Remnant and its Mission (#13)
- e. Baptism (#15)
- f. Spiritual Gifts and Ministries (#17)
- g. The Gift of Prophecy (#18)
- h. The Sabbath (#20)
- i. Christ's Ministry in the Heavenly Sanctuary (#24)
- j. The Second Coming of Christ (#25)
- k. Death and Resurrection (#26)

In SECTION II, REQUIREMENT 6 you prepared bullet point summaries for each of the 28 fundamental beliefs. Now you will use some of these summaries as the basis of four presentations you will prepare selecting the topics from the list above.

Finished presentations can be presented to a:

- Pathfinder Club
- Adventurer Club
- Bible study group
- Seeker group
- New member class
- Group or individual of your choosing.

You could choose to combine your work with the work of other Master Guide candidates and produce presentations on all 28 beliefs that could be used in an evangelistic event.

The reason this requirement gives a shortened topic list is that these topics are most critical and unique to the Adventist Christian perspective.

Remember, sharing the information with someone who does not have it is critical!

Media Options

An audio recording, animated slide show or video could be made and uploaded to a media site such as [YouTube.com](https://www.youtube.com) or to a social media site or made available to other ministry teams.

Portfolio Completion Suggestions

Provide a copy of the completed presentations in your portfolio. If you participated in a group evangelistic effort, include a short report of the program and outcome.

- ✓ Final approval is at the determination of the reviewing/supervising Master Guide following the guidelines established by the issuing Conference/Mission Youth Ministries Director.





Simple visual aids like outdoor sand scriptures can increase the impact of a spiritual lesson.

Visual Aids

The use of visual aids will dramatically improve the impact of your presentation. Visual aids could be:

- Posters or pictures
- Professional illustrations
- Self made illustrations
- Videos or movies
- Slides
- Skits or short dramas
- Models and dioramas
- Costumes
- Simple objects that illustrate a point such as a mustard seed or a glass of water

These need not be expertly prepared or elaborate, as they are primarily used as mental hooks on which your listeners hang the new information.

Your pastor or conference/mission may have resources available to you such as stock photography, clip art, movie clips or even costumes.

A Note of Caution

It is important as a commandment keeping Christian that you obtain any artwork that you use from a legitimate source. Any art you create on your own you are of course free to use.

Many of us assume that we can grab things off the internet without having permission or giving credit. In some cases we are legally and morally guilty of theft as we take things without payment. We would not consider walking into a store and taking a poster or DVD without paying for it, yet we seem to lose that sense when we can grab something off the internet while in the privacy of our own offices or rooms.

Just because it is “for the Lord’s work” does not make copyright infringement any more appropriate than stealing from a shop. In addition, fair use rules rapidly become inapplicable when we start sharing unauthorized art with other people and vanish altogether if we attempt to make a profit from sales of items derived from the work of others.



Christ the Narrow Way is an original painting by Elfred Lee and hangs in the office of the Ellen G. White Estate in Silver Springs, Maryland, USA. It would make a great visual aid for the lesson on the *Gift of Prophecy*. However, you do not have the authority to use it without giving credit and perhaps without payment of royalties.



Section II Spiritual Development

Requirement 8

Enhance your knowledge of church heritage by completing the following...

The requirement continues by stating that the tasks are:

- A. Earn the Adventist Church Heritage Award.
- B. Read a book about SDA youth ministry such as:
 - *The Pathfinder Story* by John Hancock or Bob Holbrook
 - *We are the Pathfinders Strong: The First Fifty Years* by Willie Oliver with Patricia Humphrey.
 - Another book that is approved by your supervising Conference/Mission Youth Ministries Director.
- C. Read a book about church heritage such as:
 - *Anticipating the Advent* by George Knight.
 - *Tell It to the World* by Mervyn Maxwell
 - *Light Bearers to the Remnant* by Richard W. Schwarz and Floyd Greenleaf
 - *The Church Heritage Manual* produced by the General Conference Youth Department.
 - Another book that is approved by your supervising Conference/Mission Youth Ministries Director.

A. Earn the Adventist Church Heritage Award

As has been the practice of the General Conference for decades, this requirement may be fulfilled by completing any one of the following options:

1. Complete the nine official requirements of the *Adventist Church Heritage Award*. Details and teacher helps are included on the following pages.
2. Complete the church heritage sections of the six Pathfinder Classes, Friend through Guide. These requirements are included on the following pages.
3. Pass a high school, college or university course in Adventist church history at one of our denominational schools or through Home Study International/Griggs University.

B. Read a book about SDA youth ministry such as...

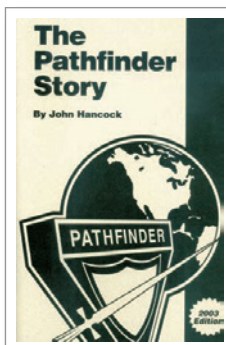
This requirement may be fulfilled by reading any one of the following books. You will need to take notes of important points and items that impress you to apply to your own ministry growth. These notes (handwritten, typed, computer printout or digital file) will document your reading as well as reinforce the lessons of history and the Lord's leading.

Portfolio Completion Suggestions

For part A provide a copy of your AHCH Award exam, completion certificate or other documentation proving completion. For part B provide a one page summary of what you read and your reaction to it. For part C provide a one page summary of what you read and your reaction to it.

- ✓ Final approval is at the determination of the reviewing/supervising Master Guide following the guidelines established by the issuing Conference/Mission Youth Ministries Director.





***The Pathfinder Story* by John Hancock**

Published by AdventSource • www.adventsource.org

This little book, written by John Hancock, one of the pioneers of Pathfinder Ministry and the second World Pathfinder Director, helps us to better understand the purpose Pathfinder ministry has in the overall plan of the church. It includes a history of the development of Pathfinder Ministries, focusing primarily on the early years as well as a history of the development of the summer camp program. It also includes an “Important Event” timeline.

***The Pathfinder Story* by Bob Holbrook**

General Conference Youth Department • 97 pages

This book contains much of the information found in John Hancock’s book of the same name, plus a large section recounting the developmental history of Pathfinders in many specific countries around the world. Additional sections give brief biographical sketches of the past World Pathfinder Leaders and a selection of photographs from around the world. It can be purchased in hard copy from your local ABC. It can also be viewed online or downloaded for free from the resources section of the documents page of the resource section at www.gc youthministries.org



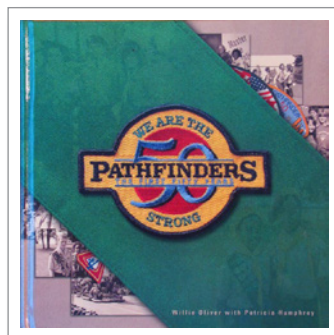
***We are the Pathfinders Strong: The First Fifty Years* by Willie Oliver with Patricia Humphrey.**

ISBN: 0-8280-1498-1 • Review and Herald Publishing • 144 pages

This commemorative book was produced in honor of fifty years of Pathfinder ministry. The book opens with a chapter on the 1999 *Discover the Power* Camporee in Oshkosh, Wisconsin, USA—The largest Pathfinder event in the world up to that time. The first 50 years are covered decade by decade and chapter by chapter. Stories come from world divisions and local clubs alike. The final two chapters cover the mission of Pathfinders and set a vision for the future.

Another book

You may find another book available in, and perhaps produced in your Division, Union or Conference/Mission that could be used to fulfill this requirement. New publications are being produced on a regular basis. Before using it to complete this requirement you will need to obtain the approval of your supervising Conference/Mission Youth Ministries Director. He or she may well want to publicize the availability of a new resource to other Master Guide candidates and youth leaders.



C. Read a book about church heritage such as:

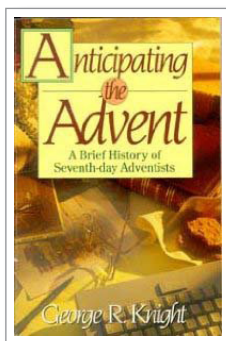
***Anticipating the Advent* by George Knight**

ISBN: 978-0-8163-1117-0 • Pacific Press • 128 pages

Also published as *A Brief History of the Adventist Church*

ISBN: 978-0-8163-1117-0 • Review and Herald • 128 pages

Adventism—What does it stand for? Where did it come from? Where it is heading? These and other questions form the backdrop for this fast-reading but informative treatment of the Seventh-day Adventist Church. From the denomination’s founding to the present, the book takes its readers step-by-step through the development of the church. At the focal point is the missiological burden that literally propelled Adventism into every corner of the earth.



***Tell It to the World* by Mervyn Maxwell**

ISBN: 0-8163-1390-3 • Pacific Press • 288 pages

For many years, *Tell It to the World* has served as a source of stories, historical information and inspiration to Seventh-day Adventists. This popular history of the Great Second Advent Movement has now been revised and updated, but it still focuses on the people and events that led to the development of the Seventh-day Adventist Church. Like any good storybook, once you start *Tell It to the World*, you'll have a hard time putting it down.

***Light Bearers to the Remnant* by Richard W. Schwarz and Floyd Greenleaf**

ISBN: 978-0-8163-1795-0 • Pacific Press • 688 pages

The classic work of Adventist history revised and updated for today's reader. It chronicles the exciting story of how a "little flock" grew into the worldwide Seventh-day Adventist denomination with some 17 million members operating churches, schools, hospitals, publishing houses, and other institutions. *Light Bearers*, a carefully researched, contemporary history of the Seventh-day Adventist Church shows how continuity despite change, unity in diversity, and singleness of purpose amid an expanding breadth of activity have combined to produce an Adventist world that the pioneers could never have imagined.

The Church Heritage Manual

produced by the General Conference Youth Department.

General Conference Youth Department • 80 pages

This book covers the history of the Adventist Church and the pioneers who participated in those early decades. It is written with special emphasis placed on the history of youth ministry. It also includes a time line and biographical sketches of all the presidents of the General Conference. It can also be viewed online or downloaded for free from the Downloads Page of the General Conference Youth Ministries website. Home>Resources>Downloads.

Another book

You may find another book in available in, and perhaps produced in your Division, Union or Conference/Mission that could be used to fulfill this requirement. New publications are being produced on a regular basis. Before using it to complete this requirement you will need to obtain the approval of your supervising Conference/Mission Youth Ministries Director. He or she may well want to publicize the availability of a new resource to other Master Guide candidates and youth leaders.

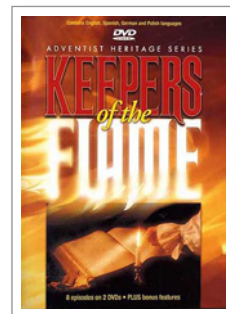
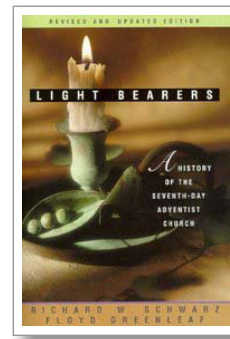
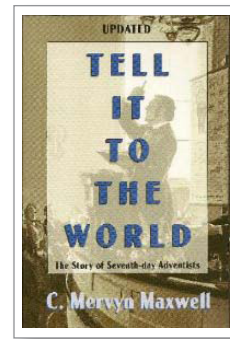
Media Options

Keepers of the Flame

ISBN: 9780828020213 • Review and Herald Publishing • 2 DVDs

In a vivid way to learn or teach Adventist Church history, Dr. Allen Lindsay takes you to locations in Europe, North America and Australia, to retell the great stories of controversy and faith that have led to the emergence of the Seventh-day Adventist church. Through each of the eight episodes, dramatic vignettes capture the greatest moments of Martin Luther, the Waldenses, Calvin, Zwingli, and John Knox. The light of truth has shone through time and is pointing to the second coming of Jesus Christ.

Documentary and drama combine to reveal the early life of Ellen White. What she saw in an 1863 vision gave members of the church a lasting



advantage in matters of health and medicine. You see the guiding influence of the prophetic gift in her own actions and in the early history of the Seventh-day Adventist Church. Dr. Lindsay examines the biblical basis for prophecy and the role of the church as the great controversy moves toward its climax.

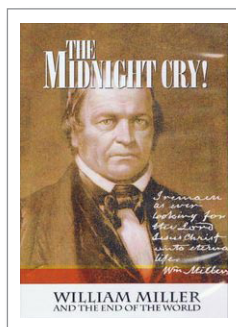
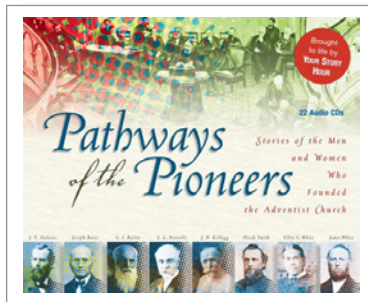
Plays in English, Spanish, German and Polish.

Pathways of the Pioneers

ISBN: 978-0-8280-2063-3 • Review and Herald Publishing • 22 CDs

These are the pathways of the faithful men and women who devoted their lives to spreading the gospel and establishing the Seventh-day Adventist Church. Including more than 100 amazing stories, this series begins with God's call to William Miller, concludes with the death of Ellen G. White, and brings to life all the wonderful and difficult years in between. Dramatized by the creative team of Your Story Hour, these stories will inspire, delight, and educate. Sure to be enjoyed by all ages, this collection is excellent for a variety of settings, including the car, family worship, school classrooms, home school classes, and church programs.

Approximate running time: 23 hours 25 min.



The Midnight Cry

ISBN: 2798501091 • Distributed by Pacific Press Publishing • 1 DVD

The authoritative film documentary about a famous crisis in American religious history. For some amazing days in the fall of 1844, America was on the raw edge of its nerves. In the large cities of the Northeast, angry mobs chased worshipers out of their churches. Theologians thundered their disapproval of the shocking doctrine from their pulpits. Newspaper editors invented scandalous stories, heaping abuse and ridicule on the faithful. In the face of such opposition, hundreds of thousands of Americans, from Maine to Ohio to Washington DC and beyond, still believed or hoped or perhaps feared that the world would be destroyed by fire at the second coming of Christ on October 22, 1844.

This documentary tells the poignant story of one of the most remarkable episodes in the history of modern religion. Using original documents, stunning location footage, rich contemporary drawings and paintings, expert commentary, and moving readings from writers of the time, this film draws a captivating picture of the time thousands of citizens urged a nation to prepare for the end.

Approximate running time: 102 min.

Adventist Church Heritage Award

1. Write or orally give a brief history of the beginning of the Seventh-day Adventist Church in your conference or country. Include the following:
 - a. Information about pioneer workers (missionaries and nationals)
 - b. Dates and places for the establishment of the first Adventist school and/or medical institution, if any
 - c. Information about conference youth camp(s) and Pathfinder clubs
2. Compile a brief history of your own local church and include the following:
 - a. Information from interviews with longtime church members, the church clerk, and/or the pastor
 - b. Information on the opening of any Adventist church school, academy, medical, or community service building associated with your local church
 - c. If possible, include photographs of facilities, members, and the former and current pastors.
 - d. Draw a simple diagram showing how your local church is linked organizationally with the worldwide Seventh-day Adventist Church.
 - e. Send a copy of your written history to Local Church History Collection, Heritage Room, Loma Linda University Library, Loma Linda, California 92350, USA and to General Conference Archives, 12501 Old Columbia Pike, Silver Spring, MD 20904, USA.
3. Compile a family faith chart showing the names and religious faiths of your ancestors for a minimum of four generations. If possible, include church affiliations and baptism dates for each individual listed on the chart.
4. Watch two segments of the Keepers of the Flame video series or two of the Hall of Faith slide-tape programs or other similar audiovisual programs. Show at least one of these programs to someone who is not a member of your family and discuss the content with him or her.
5. Know the history of Pathfinders as presented in The Pathfinder Story and prepare a brief summary of the history of Pathfinders in your field or country.
6. Tell the importance of five of the following: (see pages 25-28)*
 - a. Battle Creek Sanitarium
 - b. Dime Tabernacle
 - c. 1888 General Conference
 - d. May 21, 1863
 - e. Millerite Movement
 - f. October 22, 1844
 - g. Pitcairn missionary ship
 - h. Present Truth
 - i. Sabbath conferences
 - j. Systematic benevolence
 - k. Three angels' messages
 - l. Tract Society
 - m. Washington hand press
 - n. Wright, Michigan
 - o. Youth's Instructor* Divisions may add more to the list
7. Know what impact seven of the following people had on the history of the Seventh-day Adventist Church: (see pages 28-36)*
 - a. Martha Amadon
 - b. John N. Andrews
 - c. Joseph Bates
 - d. John Byington
 - e. M. B. Czechowski
 - f. Hiram Edson
 - g. William Foy
 - h. John H. Hancock
 - i. John Harvey Kellogg
 - j. George King
 - k. Charles M. Kinney
 - l. Anna Knight
 - m. Kate Lindsay
 - n. William Miller
 - o. Rachel Oakes-Preston
 - p. Marcial Cerna
 - q. Annie Smith
 - r. Uriah Smith
 - s. Luther Warren
 - t. Frederick Wheeler
 - u. James White* Divisions may add other names as they see fit.
8. Know the significance of five of the following that relate to the life and ministry of Ellen White: (see pages 36-38)
 - a. Conflict of the Ages series
 - b. Ellen G. White Estate
 - c. Elmshaven
 - d. Gorham, Maine
 - e. June 5, 1863
 - f. Lord's messenger
 - g. White home in Battle Creek

- h. Testimonies for the Church
 - i. Visions
9. Participate in two skits or tell two stories for Sabbath school, church (i.e. children's story), school worship or chapel, singing bands, or a Adventurer or Pathfinder devotional. (Option: participate in one skit and tell one story.) Base the skits/stories on any of the following:
- a. The history of Adventism in your local field (country/conference/mission)
 - b. The history of your local church
 - c. Any historical events listed in requirement 6 or individuals listed in requirement 7

So, once you compile your history you are requested to send a copy to the following institutions:

Local Church History Collection, Heritage Room
Loma Linda University Library
Loma Linda, California 92350, USA

General Conference Archives
12501 Old Columbia Pike
Silver Spring, MD 20904, USA

It is critical that your report cover include the following information so that your report can be properly cataloged for easy access.

- Your name and address
- Date the report was written
- Name and address of your local church
- Name and address of your local field (conference/mission)
- Name and address of your local union
- Name and address of your division

The following example may be of help to you.

***The History of Willow Brook Church
Including the history of the earlier
Pondsville and Smithsburg Churches
1912 to 2006***

Written by Preston Law
101 Not Real Street, Hagerstown, MD 20740
Oct. 14, 2006

Willow Brook Seventh-day Adventist Church
8916 Mapleville Road, Boonsboro, MD 21713 USA

of Chesapeake Conference
6600 Martin Road, Columbia, MD 21044 USA
of Columbia Union Conference
5427 Twin Knolls Road, Columbia MD 21045 USA

of the North American Division
of Seventh-day Adventists
12501 Old Columbia Pike, Silver Springs MD 20904
USA

ACHA Teacher's Helps

1. Write or orally give a brief history...

The best single source of information to answer these questions and fulfill the nine requirements is the *Seventh-day Adventist Encyclopedia*, published by the Review and Herald Publishing Association. The *Encyclopedia* is volume 10 of the *Seventh-day Adventist Bible Commentary series*. Copies can be purchased at Adventist Book Centers or borrowed from your church school or your local church library. If these sources are not available, perhaps your pastor has one. Look for the name of your conference/mission and read about its history. Separate articles on academies (secondary schools), hospitals, as well as biographies of individual prominent pioneers, are also in the *Seventh-day Adventist Encyclopedia*.

2. Compile a brief history of your own local...

Additional sources of information to answer this question might include such places as historical sketches about your local church or church school that have been read or printed at past anniversary celebrations or school homecomings, school bulletins, and anniversary church directories or school yearbooks.

The local field (conference/mission) administrative offices might also have information on your local church.

Information may also be recorded in the conference newsletter, website, or executive committee minutes. If your Union produces a magazine or newsletter, you might find significant local events included there.

Part E

The paper you have written to fulfill the requirement about your local church is very important to the broader church. Information about local Adventist churches is hard to locate and should be preserved.

3. Family Faith Chart

In today's fast-paced and often disrupted society, it is sometimes difficult to keep track of one's family. Information to complete this report can be obtained from parents, other relatives or longtime family friends. (If for

Family Faith Chart

Father

Name _____
Religion _____

Father's Father

Name _____
Religion _____

Father's Mother

Name _____
Religion _____

Mother's Father

Name _____
Religion _____

Mother

Name _____
Religion _____

Mother's Mother

Name _____
Religion _____

Grandfather's Father

Name _____
Religion _____

Grandfather's Mother

Name _____
Religion _____

Grandmother's Father

Name _____
Religion _____

Grandmother's Mother

Name _____
Religion _____

Grandfather's Father

Name _____
Religion _____

Grandfather's Mother

Name _____
Religion _____

Grandmother's Father

Name _____
Religion _____

Grandmother's Mother

Name _____
Religion _____

Great Grandfather's Father

Name _____
Religion _____

Great Grandfather's Mother

Name _____
Religion _____

Great Grandmother's Father

Name _____
Religion _____

Great Grandmother's Mother

Name _____
Religion _____

Great Grandfather's Father

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Religion _____

Great Grandfather's Mother

Name _____
Religion _____

Great Grandmother's Father

Name _____
Religion _____

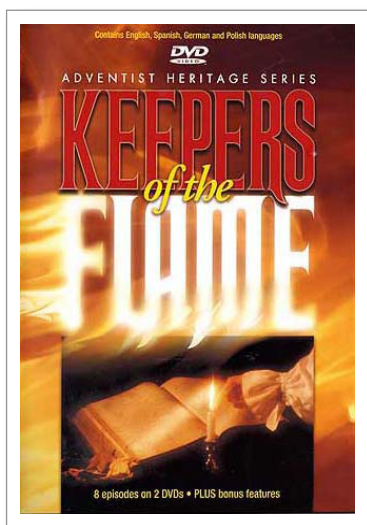
Great Grandmother's Mother

Name _____
Religion _____

some reason a candidate cannot complete this family chart on his or her own family, then a family chart should be completed on some other individual who is a member of your local church.)

There are many online services that can assist in tracking ancestors.

- www.ancestry.com (Membership fee, but it is THE online family records site.)
- www.rootsweb.ancestry.com (free)
- <https://familysearch.org> (free)
- www.kindredtrails.com/free_genealogy_stuff.html (free)
- www.olivetreegenealogy.com (free)
- www.accessgenealogy.com (free)
- www.genealogytoday.com (free)



4. Watch *Keepers of the Flame*

These series may be purchased or perhaps rented through your nearest Adventist Book Center.

In some cases you may be able to borrow them from your local Adventist church school or conference office.

Be sure to do the second part of this requirement. Most churches have a number of retired or disabled members who cannot attend church any longer. Many of these individuals would welcome a visit from you. Before going, be sure to make arrangements for an appointment; do not go unannounced.

5. *The Pathfinder Story*

Updated copies of this booklet are available from your field youth ministry office or the General Conference Youth Department.

You will need to speak to some long time members of your local church and search through old board minutes, church newsletters, and bulletins to find information on your local club. Your local conference/mission may also have records that were submitted by the local church or stories for the conference/mission newsletter or website.

6. Tell the Importance of...

In addition to the short answers given here, more information on these topics can be found in the *Seventh-day Adventist Encyclopedia* and online at:

- www.whiteestate.org
- www.adventistarchives.org
- www.aplib.org
- www.adventistheritage.org
- www.blacksdahistory.org
- <http://adventisthistorian.typepad.com>
- <http://adventisthistory.wordpress.com>



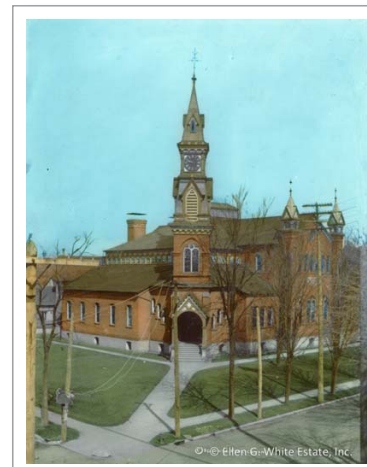
A. Battle Creek Sanitarium

Originally opened in 1866 as the Western Health Reform Institute in Battle Creek, Michigan, this was the denomination's first medical institution. The name was changed to Battle Creek Sanitarium by Dr. John Harvey Kellogg in 1877. The institution later became world-famous for its health and medical treatments. The denomination's first school of nursing was started in connection with the Sanitarium in

1883, and our first medical school was opened in 1895. A fire in 1902 destroyed the main building, but it was rebuilt the following year. In 1907 Dr. Kellogg left the church and took ownership of the Sanitarium with him. Today the former Sanitarium building still stands in Battle Creek, where it is known as the Federal Center.

B. Dime Tabernacle

A large Seventh-day Adventist church, the Dime Tabernacle was the fourth to be built in Battle Creek, Michigan. Dedicated on April 20, 1879, the church could seat about four thousand people. It acquired its unusual name because of the way money was raised for its construction. James White invited all church members to donate a dime a month for a year to pay for the building. The church was the site of many General Conference sessions, including the famous 1901 reorganization session, where our current denominational administrative organization was established. Both James and Ellen White's funerals were conducted in this church. The building burned January 3, 1922.



C. 1888 General Conference

One of our most well-known General Conference sessions, it was held in Minneapolis, Minnesota, starting on October 17. At this meeting, Elders E. J. Waggoner and A. T. Jones presented the concept of righteousness by faith in Jesus Christ to the delegates in attendance. Ellen White joined the two men in their presentations. Some delegates did not accept this teaching, and others outrightly opposed it, but for those who did accept it, this session marked a real change in their personal Christian experience.



D. May 21, 1863

It was on this day that the General Conference of Seventh-day Adventists was organized in Battle Creek, Michigan. Twenty delegates, representing six of the seven conferences then in existence, elected Elder John Byington as the new denomination's first president.

E. Millerite Movement

An interdenominational movement named for its principal spokesman, a Baptist farmer turned preacher, William Miller. The movement flourished primarily in the United States, with some outreach overseas, during the years 1840-1844. Based primarily on an understanding of biblical prophecy which held that Christ would return about 1843 or 1844, the movement later spawned a group of denominations known as Adventists, the largest of which is now the Seventh-day Adventist Church.

F. October 22, 1844

Although William Miller had not set a specific date for Christ's second coming, he expected it sometime during 1843 or 1844. Others, such as Samuel S. Snow, concluded that if the sanctuary was to be cleansed at the end of the 2300-day prophecy, as recorded in Daniel 8:14, then it should happen on the Jewish Day of Atonement, which, according to the strictest Jewish reckoning, occurred on October 22, 1844.



G. Pitcairn Missionary Ship

Sabbath school offerings were collected to pay for the church's first missionary ship, which was dedicated in 1890. Its maiden voyage took it directly to the Pitcairn Island in the South Pacific. During the subsequent ten years, the Pitcairn undertook six more missionary voyages, establishing Seventh-day Adventist missions on many islands throughout the South Pacific. Maintenance on the ship was expensive, so it was finally sold in 1900, by which time commercial steamship transportation between the islands had improved considerably.

H. The Present Truth

It was the first periodical published by James White for the small group of Sabbathkeepers who eventually formed the Seventh-day Adventist Church. Eleven issues of this small paper were printed in 1849 and 1850; each issue focused on the Seventh-day Adventist truths. In 1850, James White started a second periodical, *The Advent Review*. Later that year these two papers were combined to start our official church paper, then called *The Advent Review and Sabbath Herald*, now called simply the *Adventist Review*.

I. Sabbath Conferences

These are sometimes referred to as the "Sabbath and Sanctuary Conferences." They were a series of weekend meetings that were held in various places throughout Northeastern United States from 1848 to 1850. In these meetings, the basic doctrines eventually adopted by the Seventh-day Adventist Church were developed through earnest Bible study and much prayer. Among others, James and Ellen White and Joseph Bates were generally in attendance. There were six of the conferences held in 1848, six in 1849, and ten in 1850. On occasion, after specific doctrines had been arrived at from Bible study, God gave Ellen White a vision confirming what had been discovered through their study of the Bible and prayer.

J. Systematic Benevolence

This term applies specifically to the method of financing denominational evangelistic work in use until the late 1870's. Prior to 1859, when Systematic Benevolence was adopted, ministers generally had to support themselves, except for occasional donations given to them by believers. The Systematic Benevolence program, as it was originally instituted, was not actually a tithe on one's income as we now practice in our church, but rather, giving was proportional to one's wealth.

Gradually, the concept of a real tithe—ten percent of one's income—as taught in the Bible, was recommended. Our current tithing program was officially adopted by the church in 1878.

K. Three Angels' Messages

The prophetic messages recorded in Revelation 14:6-11 are there represented as being proclaimed by three angels flying in midheaven. In their context these messages constitute God's last appeal for the world to accept salvation in Christ and to prepare for His imminent advent, which is pictured symbolically in the verses that follow. The first angel's message (Rev. 14:6, 7) is a proclamation of "the everlasting gospel" of salvation in Jesus Christ at the time when "the hour of his judgment is come." The second angel's message (Rev. 14:8) consists of a solemn announcement that the mystical "Babylon is fallen" coupled with a warning for God's people to "come out of

her.” The third angel (Rev. 14:9-11) announces the outpouring of unmitigated divine wrath— that is, wrath not tempered with mercy— upon those who worship the beast and his image and who receive his mark.

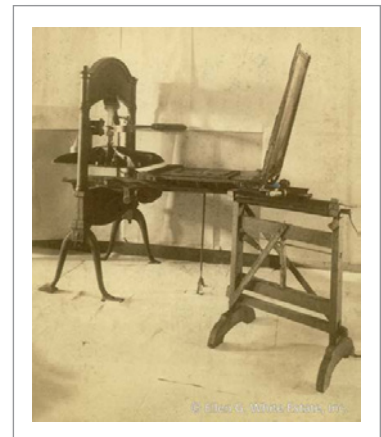
The mission of the Seventh-day Adventist Church to the world is to proclaim the message of the everlasting gospel to “every nation, and kindred, and tongue, and people,” calling them to worship God as their Creator, “for the hour of his judgment is come” (now, in the sense of the investigative judgment); to come out of the Babylon of confusion and false systems of belief; and, in the final test, to stand firmly against the worship of the beast and on the full Christian platform of “the commandments of God, and the faith of Jesus” (Rev. 14:12).

L. Tract Society

This was the forerunner of today’s Adventist Book Centers, as well as the various activities carried on by the denomination’s Personal Ministries Department. In 1869 a local group of women in South Lancaster, Massachusetts, organized the first Tract Society. The concept was adopted by the General Conference in 1874. Tract Societies promoted the following activities: distribution of Seventh-day Adventist publications, evangelistic correspondence, visitation by lay volunteers and relief and welfare activities.

M. Washington Hand Press

The first hand press owned by the fledgling church was a Washington hand press. Funds for its purchase in 1852 were advanced by Hiram Edson. James White set up the press in Rochester, New York. It was later moved to Battle Creek, Michigan, in 1855. The worldwide publishing ministry of the church, including the more than 50 publishing houses currently operated by the church, can all be traced back to that hand press, which cost \$652.00 to purchase. The original press was destroyed when the Review and Herald Publishing Company building burned in 1902.



N. Wright, Michigan

The denomination’s first official campmeeting was held in Wright, Michigan, in 1868. The previous year the Wisconsin Conference held a campmeeting in Johnstown Center, Wisconsin. It was so successful that James White called for a churchwide campmeeting to be held the following year. Nearly two thousand people attended.

In the early 1840’s the Millerite Adventists held more than 150 campmeetings which had an estimated combined attendance of half-a-million people between 1842 and 1844. Once campmeetings were started again by James White, in the late 1860’s, they became both a popular means of evangelism for visitors and faith revival for church members.

O. The Youth’s Instructor

The denomination’s first youth paper was published from 1852-1970. It was started by James White to provide spiritual material specifically for young people. As the church expanded, so did the need for other papers designed more specifically for various aged readers. *Our Little Friend* was started in 1890, *Guide* in 1953, *Primary Treasure* in 1957, and *Insight* replaced the *Youth’s Instructor* in 1970. (Youth leadership have had support via *The M.V. Kit* in the past and the *Accent*.)

7. Know what impact seven of the following people...

The best source of information for brief biographical sketches of the following individuals is the Seventh-day Adventist Encyclopedia. Some have also had more in-depth biographies published in the past, and some may have theirs published yet in the future. We list here some of those from the past, which may yet be obtainable from denominational school libraries, etc.

Additional information may also be found online at:

- www.whiteestate.org
- www.adventistarchives.org
- www.aplib.org
- www.adventistheritage.org
- www.blacksdahistory.org
- <http://adventisthistorian.typepad.com>
- <http://adventisthistory.wordpress.com>



A. Martha D. (Byington) Amadon (1834-1937)

She was the first teacher in a Seventh-day Adventist church school. Her father, John Byington, organized that original church school in Buck's Bridge, New York, in 1853.

Additional Source

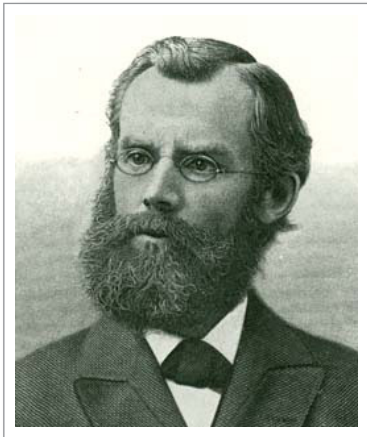
Covington, Ava M., *They Also Served*, Review, 1940, pp 179-190.

B. John Nevins Andrews (1829-1883)

Elder J. N. Andrews was the first official Seventh-day Adventist missionary to be sent to a country outside of North America. Born in Poland, Maine, as a seventeen-year-old he accepted the Sabbath. He started his ministerial career at the age of 21. Later he would serve both as president of the General Conference (1867-1869) and as editor of *The Advent Review and Sabbath Herald* (1869-1870). In 1874 he traveled to Europe, where he established the church's first overseas mission in Switzerland. There he also began publishing in 1876 the denomination's first periodical published outside the United States, the *French Signs of the Times* (*Les Signes des Temps*). Elder Andrews was a noted theologian in the church. Among other things, in 1855 he discovered through Bible study that the Sabbath should be observed from sundown Friday to sundown Saturday night. Prior to that time the pioneers were observing Sabbath from 6 p.m. Friday night to 6 p.m. Saturday night, based on Elder Joseph Bates' teaching. In addition, Elder Andrew's book *History of the Sabbath*, which was reprinted several times, is still considered a classic on the subject.

Additional Source

Leonard, Harry, *J. N. Andrews: The Man and the Mission*, Andrews Univ. Press, 1985.

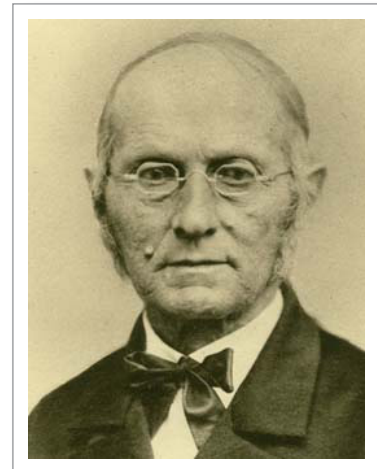


C. Joseph Bates (1792-1872)

He was one of three cofounders of the Seventh-day Adventist Church. As a young man, he was a sailor, eventually becoming captain of his own ship. He retired from sailing in 1828. During his time at sea, he gave up drinking liquor and wine, smoking and the use of profane language. Later, sometime before 1838, he abandoned the use of tea and coffee and by 1843 his diet no

longer consisted of meat or greasy foods. During the Millerite Movement of the early 1840's, Joseph Bates accepted the belief of the soon return of Jesus. After the Great Disappointment in 1844, Elder Bates accepted the seventh-day Sabbath in 1845 and wrote a pamphlet advocating Sabbath observance in 1846. It was Bates' pamphlet that James and Ellen White read, and, after studying the biblical reasons for doing so, they decided to start keeping the seventh-day Sabbath.

Elder Bates spent many years starting churches, and since we then had no seminary for training pastors, he introduced young men to the gospel ministry. As the church grew toward formal organization in the early 1860's, Bates was often called upon to chair the meetings. In 1863, after Ellen White received her health reform vision, Elder Bates started publicly advocating the positions on health he had long practiced. Prior to that he had kept his views to himself. His wife Prudence died in 1870, but he kept on with his ministry, holding at least 100 meetings in 1871, the year before his death.



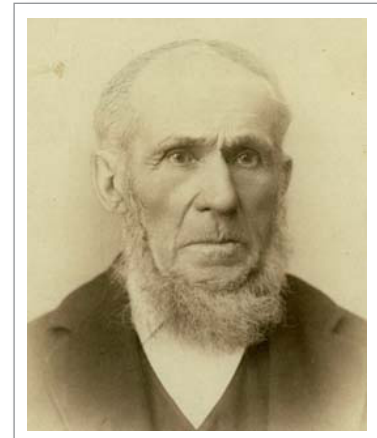
Additional Source

Robinson, Virgil, *Cabin Boy to Advent Crusader*, Review, reprinted in 1992.

D. John Byington (1798-1887)

Spiritually inclined from his youth, Byington was active in several churches during his first fifty-four years as layman and preacher. In 1852, he read a copy of the Review and Herald and was impressed to begin keeping the Sabbath. Elder Byington began conducting Sabbath meetings in his home and built one of the first Seventh-day Adventist churches on his property. He was also involved in one of our earliest Sabbath Schools and is credited with starting our first church school.

In 1858, Father Byington (as he was affectionately known because he was older than his fellow ministers) moved to Michigan and spent 15 years as a self-supporting itinerant preacher. He became closely associated with J. N. Andrews and James White in planning the organization of the growing church. Elder John Byington was elected the first General Conference president when the church became organized in 1863. He served two one-year terms.



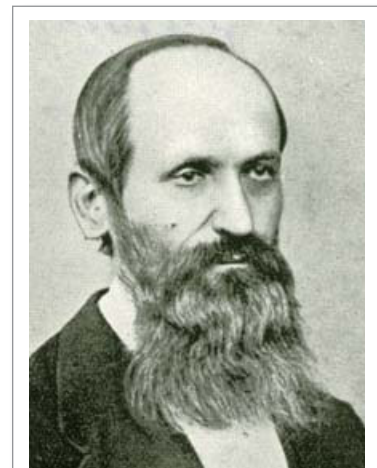
Additional Source

Ochs, Daniel and Grace, Lillian, *The Past and the Presidents*, Southern Pub, 1974.

D. Michael Belina Czechowski (1818-1876)

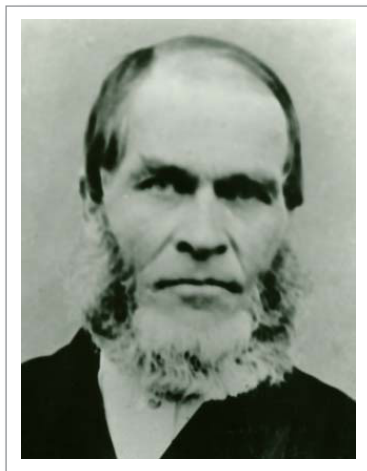
Born and later educated for the priesthood in the Roman Catholic Church, Czechowski left his homeland and the priesthood before coming to the United States. In 1857 he joined the Adventist movement after attending some tent meetings in Ohio. Czechowski went to Europe as a missionary in 1864, and, although not sponsored by the Seventh-day Adventist Church, he taught our doctrines.

He worked in Italy, Switzerland and Romania. While in Switzerland he raised up what is thought to be the first Seventh-day Adventist church in Europe.



Additional Source

Nowlan, Connie Wells, *The Man Who Wouldn't Listen*, Pacific Press, 1982.



F. Hiram Edson (1806-1882)

First as a Millerite Adventist and later as a Sabbathkeeping Adventist, Edson was a prominent layman in the early days of this movement. On the morning after October 22, 1844, he had one of the first insights into why Christ had not returned the day before as they expected. Edson and a friend (thought to be O. R. L. Crosier) were walking across a cornfield on their way to visit other disappointed Millerites when that first insight came. Rather than Christ returning to earth as they believed He would, Edson now understood that Christ had really entered into the Most Holy Place of the heavenly sanctuary the day before, there to perform a special work of cleansing prior to His actual return to earth. The initial results of Edson's, Crosier's and another friend, Dr. F. B. Hahn's, investigations appeared in an article published in the *Day-Star Extra* of February 7, 1846. Later, contact was made with Elder Joseph Bates and James White, and in time the church's sanctuary doctrine was formulated based on further Bible study. In later years, Edson sold two farms to help support the fledgling movement that eventually became the Seventh-day Adventist Church. Still later yet, he was ordained to the ministry.

Additional Source

None at the moment



G. William Foy (1818-1893)

As a young man Foy became a Freewill Baptist minister. Later as a Millerite Adventist, Foy had visions in 1842 and 1845. He shared these visions with others and in 1845 published them in a small pamphlet. Although he was a free black man living in New England, Foy stated that he experienced some prejudice against him because of his color, which made it more difficult for some who heard him to accept his visions. Doubtless the prejudice of Millerites against those who claimed to have visions did not help either. One who did hear Foy speak, and who accepted his visions as being genuine, was young Ellen Harmon (later White).

After the Great Disappointment of October 22, 1844, Foy apparently had another vision, which he did not understand, so did not relate it to others. Although he remained a minister the rest of his life, serving congregations in various places in Maine, he appears to have had no further visions, nor did he have any other contact with Adventists.

Additional Source

Baker, Delbert, *The Unknown Prophet*, Review, 1987.

H. John H. Hancock (1917-2001)

John Hancock was born in Chico, California, on August 8, 1917. He graduated from Pacific Union College with a degree in religion and education in 1939 and began his ministry in Northern California the same year. He moved his family to Southeastern California in 1944, where he became the conference youth director two years later. In 1951, he was called to be the youth director for the Lake Union Conference, and in 1954 he accepted a call to be the youth director of the North Pacific Union. He served in this capacity until 1963, when he was called to be the World Pathfinder Director at the General Conference. In 1970, he became the World Youth Director. After his retirement in 1980, he served in the Ellen G. White Estate until 1983.

While in Southeastern California, he worked with others in getting the Pathfinder Club program underway with the first conference-sponsored club organized in Riverside. He designed the Pathfinder emblem and helped to write the first Pathfinder Staff Training Manual. Elder Hancock was known for traveling with his “million-mile accordion,” using it to teach new songs to thousands of young people the world over. He designed many of the Pathfinder/AY Honors and illustrated many books. La Sierra University founded the John Hancock Youth Center in his honor.

Additional Source

None at the moment

I. John Harvey Kellogg, M.D. (1852-1943)

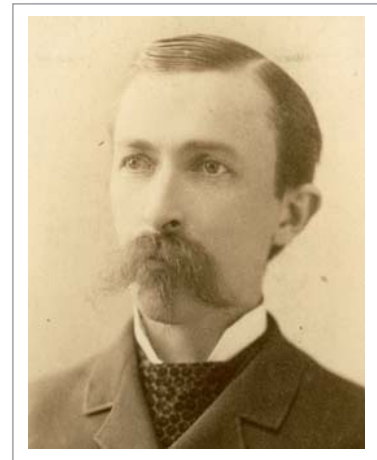
Having grown up in Michigan, where his father had become a Seventh-day Adventist, young Kellogg was encouraged by Elder James White in 1873 to become a doctor. Upon completion of his two-year course of training, in 1876 Dr. Kellogg was made medical superintendent of the Western Health Reform Institute, the denomination’s first medical institution. Soon thereafter he changed its name to the Battle Creek Sanitarium.

During Dr. Kellogg’s nearly 70 years as director of the Sanitarium, he helped start the church’s first school of nursing, promoted expansion of the medical work of the church, assisted in founding the denomination’s first medical school, invented flaked cereals and various meat substitutes, wrote many books, pamphlets and articles on health and medicine, traveled widely on behalf of health education, and invented various pieces of health exercise equipment.

When the Sanitarium burned in 1902, Dr. Kellogg built an even larger building, contrary to Ellen White’s counsel. He also found himself at odds with the church over some theological ideas. In 1907 he was disfellowshipped from the church. Upon his departure, Dr. Kellogg was also successful in taking the Sanitarium with him. He continued promoting health and vegetarianism during the remainder of his life, though he never returned to the church.

Additional Source

Schwarz, Richard W., Ph. D., John Harvey Kellogg, M. D., Andrews University Press, 1970.

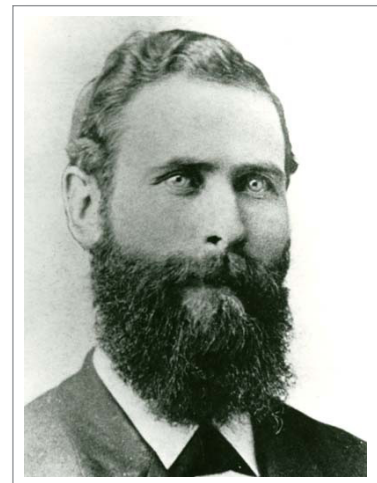


J. George Albert King (1847-1906)

Born in Canada, King wanted to become a preacher but instead ended up selling Dr. Kellogg’s health books and other magazine subscriptions. This sparked an idea in his mind. He suggested that Uriah Smith’s books *Thoughts on Daniel* and *Thoughts on Revelation* be combined and sold to the public. This was done, and King is credited with starting what is today known as our literature evangelism ministry.

Additional Source

Lantry, Kimber J., *The King Who Couldn’t Preach*, Pacific Press, 1980.



K. Charles M. Kinney (1855-1951)

As a young man, Charles Kinney worked his way west to Reno, Nevada. After attending evangelistic meetings there conducted by Elder J. N.

Loughborough, Kinney accepted the Seventh-day Adventist faith. Later, he attended Healdsburg College in California and then became a colporteur in Kansas. In 1889

Kinney began working in Louisville, Kentucky. That same year he was ordained to the ministry, apparently becoming the first black Seventh-day Adventist to be ordained. Elder Kinney retired in 1911.

Additional Source

None at the moment.



L. Anna Knight (1874-1972)

Educational opportunities for black children in Mississippi were extremely limited as Anna Knight was growing up. Through sheer determination, she taught herself to read and write although she was unable to actually attend school. Later, she was sent a copy of *Signs of the Times*, and through reading it became a Seventh-day Adventist. Finally she was able to go to school. She attended Mount Vernon Academy in Ohio, and still later in 1898 she graduated from Battle Creek College as a missionary nurse. Anna Knight then returned to her home in Mississippi, where she operated a self-supporting school for black children. In 1901 she was appointed a missionary to India, the first black woman sent overseas by the church as a missionary. Upon her return home she held a number of positions in the educational work of the church.

Additional Source

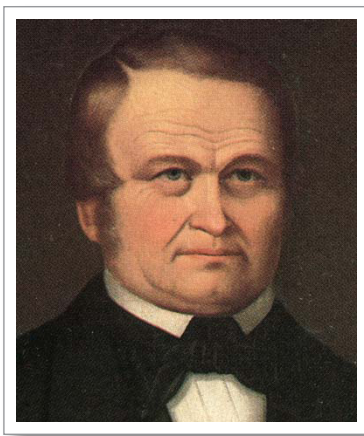
Maxwell, Patricia, *Journey to Freedom*, Pacific Press, 1987.

M. Kate Lindsay (1842-1923)

A woman physician in the church, Dr. Lindsay founded the denomination's first school of nursing at the Battle Creek Sanitarium in 1883. In 1895 she went to South Africa as a missionary. Upon her return to the United States, she spent 20 years at the Sanitarium in Boulder, Colorado.

Additional Source

Nelson, Kathryn Jensen, *Kate Lindsay, M. D.*, Southern Pub. 1963.



N. William Miller (1782-1849)

An American farmer and later a Baptist preacher who, based upon his study of biblical prophecy, understood that Jesus would return sometime around 1843 or 1844. His followers came to be known as Millerites.

Although raised a Christian, while a young man William Miller became a skeptic. Several incidents during the War of 1812 caused him to wonder whether there really might be a God who takes a personal interest in our lives. Immediately Miller set about studying his Bible to find out what kind of God it reveals. As he studied, his skepticism vanished. About the Scriptures, Miller later was able to write, "They became my delight, and in Jesus I found a friend." It was during this intense period of Bible study that William Miller discovered the 2300-day prophecy of Daniel 8:14.

As the time drew closer when the prophecy would end, and not seeing anyone else preaching Jesus' soon return, which Miller thought it predicted, he came under increasingly strong conviction to share his views with others. Finally, in 1831 he began to preach his views publicly. Because Miller's

message was about Jesus, and not just about time prophecies, people responded. Several hundred ministers, plus others who became prophetic lecturers, accepted Miller's views along with thousands of lay people.

As the Millerite movement progressed, it expanded into the cities, as well as all across the northern part of the eastern United States and into the lower part of eastern Canada. William Miller himself estimated that he gave 4,500 lectures on the prophecies by 1844.

When Jesus did not return in 1844, Miller was very disappointed, but not discouraged. Although he was right in his calculation that the 2300-days time prophecy of Daniel 8:14 was to end about 1843 or 1844, he was wrong about the event that was to happen at the end of the time period. He misidentified the sanctuary that is said to be cleansed at the end of the prophecy. Sadly, Miller never accepted the new understanding that it is the heavenly sanctuary that was to be cleansed, nor did he ever accept the seventh-day Sabbath, both of which later became pillar doctrines of the Seventh-day Adventist Church. However, he never gave up his faith that Jesus would soon return. Shortly after the Great Disappointment of October 22, 1844, Miller wrote, "I have fixed my mind on another time, and here I mean to stand until God gives me more light, and that is today, TODAY, and TODAY until He comes." It was from William Miller and the Millerite movement that the Seventh-day Adventist Church eventually emerged.

Additional Source

Gordon, Paul A., *Herald of the Midnight Cry*, Pacific Press, 1990.

O. Rachel Oakes-Preston (1809-1868)

She was a Seventh-day Baptist lay member who convinced a group of Millerite Adventists in Washington, New Hampshire, to accept the seventh-day Sabbath. Rachel Oakes was there visiting her daughter, Delight Oakes, the local school teacher. One Sunday while she was sitting in church (there were no local Seventh-day Baptists, so Rachel kept her Sabbath at home and then attended the Methodist church on Sunday for Christian fellowship), Elder Frederick Wheeler, the pastor, was leading out in a communion service. He stated that all who profess Christ in such a service as this "should be ready to obey God and keep His commandments in all things." Later, Mrs. Oakes informed him that she had almost risen during the meeting to tell him that he should push back the communion table and put the communion cloth back over it until he was ready to keep all the commandments, including the fourth.

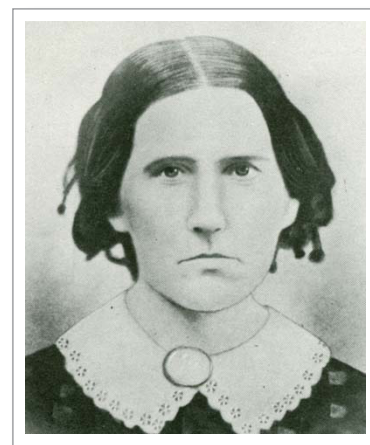
From that discussion, Frederick Wheeler returned home, studied his Bible and came to the conclusion that the fourth commandment does teach that the seventh-day Sabbath should be kept. In turn, Rachel Oakes soon afterwards became a Millerite Adventist. Later, in the last year of her life, she joined the Seventh-day Adventist Church.

Additional Source

Maxwell, C. Mervin, *Tell it to the World*, Pacific Press. 1993. pp. 67-73.

P. Marcial Serna (1860-1935)

Serna was the first Spanish-speaking Seventh-day Adventist minister of Mexican ancestry to work in the United States. He had served more than 17 years as a minister of the Methodist Episcopal Church in New Mexico prior



to becoming a Seventh-day Adventist in 1898. When he joined the church, he brought along many of the members of his former congregation. Elder Serna later worked in Arizona and California, as well, prior to his retirement in 1916.

Additional Source

Pohle, Myrtle A., *The Truth Seekers, Saga of the Southwest*, Pacific press, 1983. pp 7-42.



Q. Annie Rebekah Smith (1828-1855)

A talented poet, hymn writer and artist, Annie Smith contributed much to this movement in its early days. As a teenager she became a Millerite Adventist. However, as with so many others, after the Great Disappointment of October 22, 1844, she became discouraged and lost interest in religion. She decided to get an education and become a teacher. But her mother continued to be concerned for her daughter's spiritual welfare. In 1851, while attending evangelistic meetings held by Joseph Bates, Annie accepted the seventh-day Sabbath. Later, she assisted James White in publishing *The Advent Review and Sabbath Herald*. Several of her poems were published in the church paper, and some were set to music. Three of her hymns are included in the *Seventh-day Adventist Hymnal*. Tragically, Annie contracted tuberculosis, from which she later died.

Additional Source

Graybill, Ron, "The Life and Love of Annie Smith," *Adventist Heritage*, Summer 1975, Vol. 2, No. 1, pp. 14-23.



R. Uriah Smith (1832-1903)

Like his older sister, Annie, Uriah Smith was a Millerite Adventist as a young boy, but after the Great Disappointment of October 22, 1844, he, too, became discouraged and gave up interest in religion. He then went to school, as his sister did, and became a teacher, showing no interest in religion at the time. In 1852, he became convinced of the Sabbath and soon joined James White in helping to publish *The Advent Review and Sabbath Herald*. When the paper and the printing press were moved from Rochester, New York, to Battle Creek, Michigan, in 1855, Uriah Smith was made editor. He was to serve a total of nearly fifty years on the editorial staff of the *Review*, about 35 of those years as editor.

In addition to his editorial work Elder Smith was also an author. He wrote many articles for the *Review*, a number of books, including his most famous, the Adventist classic, *The Prophecies of Daniel and the Revelation*. He was also a poet and artist, having designed the first woodcut illustrations for the *Review* even before actually becoming a Sabbathkeeper. Uriah Smith was also an inventor and had several patents issued to him. When the Seventh-day Adventist General Conference was organized in 1863, Uriah Smith was elected its first secretary. Elder Smith's contributions to this movement were many and varied.

Additional Source

Durand, Eugene F., *Yours in the Blessed Hope, Uriah Smith*, Review, 1980.

S. Luther Warren (1864-1940)

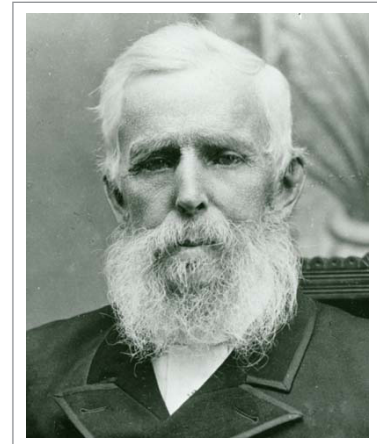
At the age of fourteen Luther Warren and his friend Harry Fenner organized at Hazelton, Michigan what is recognized as the first Seventh-day Adventist Young People's Society. Later, he became a minister and spent most of his ministry in working for young people.

Additional Source

Boucher, Sharon, *Luther Warren: Man of Prayer and Power*, Review, 1959.

T. Frederick Wheeler (1811-1910)

Generally considered to be the first ordained Millerite Adventist minister to accept the seventh-day Sabbath, Elder Frederick Wheeler was earlier a minister of the Methodist Episcopal Church. In 1844, while preaching a communion sermon at the Washington, New Hampshire church, he urged the participants that day to be willing to keep God's commandments. Later, Rachel Oakes (Preston) pointed out to Elder Wheeler that he was not keeping the fourth commandment himself. After careful investigation of the Bible teaching on the subject, Wheeler decided to keep the seventh-day Sabbath. Later, he studied the Sabbath with Elder Joseph Bates when the latter came from his home in Massachusetts to learn more about the topic. In 1851, Elder James White invited Wheeler to leave New Hampshire to minister elsewhere. Finally, in 1857 Wheeler moved to New York State, where he lived the remainder of his life.



Additional Source

None at the moment

U. James White (1821-1881)

Elder James White and his wife, Ellen, along with Elder Joseph Bates, are considered to be the three cofounders of the Seventh-day Adventist Church. As a young man James became a Millerite Adventist preacher. On his first three-month preaching tour, he converted a thousand people to the Lord. Although disappointed along with others when Christ did not return in 1844, James did not lose faith in the Second Advent.

In 1846 he and Ellen Harmon were married. A short time later they began to keep the Sabbath. In 1849 he published the new church's first periodical, *Present Truth*. Later, in 1852, he led out in efforts to purchase our first printing press, a Washington hand press. During those early years James White traveled among the few Sabbathkeepers who then existed, conducted evangelistic meetings, and wrote pamphlets and articles for the church paper, which he also edited.

In 1860 Elder White helped choose the denomination's name. Although he personally favored the name "Church of God," when "Seventh-day Adventist" was proposed, he supported the suggestion. In 1863, he helped organize the General Conference of Seventh-day Adventists. In fact, he was the first man to be chosen president of the new church, but declined to serve so that no one could accuse him of trying to grab power by getting the General Conference organized. James White also helped establish Battle Creek College in 1874, as well as found the *Signs of the Times*, originally published in Oakland, California.



Beginning in 1865 Elder White suffered a series of strokes that affected his health. In spite of that, he served ten years as president of the General Conference (1865-1867, 1869-1871, 1874-1880). Often during these years he and his wife would attend as many as fifteen campmeetings in a year. Elder White died at the age of sixty in 1881, literally worn out from being overworked in the cause of God.

Additional Source

Robinson, Virgil, *James White*, Review, 1976.

8. Know the significance of five of the following that relate to the life and ministry of Ellen White.

There are numerous events, people, places and dates that could be considered of relevance sufficient to be included here. However, one must select and hope that the subject is of enough value to each participant to encourage much further study.

Additional information may also be found online at:

- www.whiteestate.org
- www.aplib.org
- www.adventistheritage.org
- www.blacksdahistory.org
- <http://adventisthistorian.typepad.com>
- <http://adventisthistory.wordpress.com>



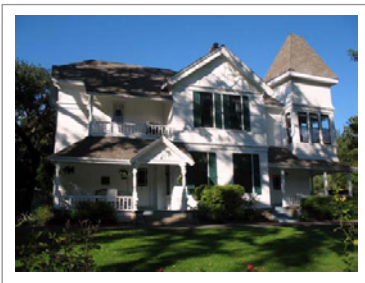
Conflict of the Ages Series

The series of five books that traces the story of the great controversy between Christ and Satan from the time prior to Earth's creation, when Satan fell, until the Earth is once again made new after the millennium and sin is finally destroyed. The five books in the *Conflict of the Ages Series* and their dates of publication are: *Patriarchs and Prophets* (1890), *Prophets and Kings* (1917), *Desire of Ages* (1898), *Acts of the Apostles* (1911), and *The Great Controversy* (1888, 1911).

A. Ellen G. White Estate

When Ellen White wrote her will in 1912, she left her literary estate to a board of five church leaders, to be known as the Ellen G. White Estate. Upon her death in 1915 this separate corporation was organized. Her literary manuscripts remained in California until 1938, when they were transferred to the General Conference world headquarters building, which was then located in Washington D.C.

Today, fifteen White Estate trustees representing various aspects of the church's worldwide work continue to oversee the preservation of her original manuscripts, promote the publication and translation of Ellen White books and authorize preparation of new compilations from her unpublished manuscripts as called for in her will.



B. Elmshaven

Ellen White's home in northern California, where she lived from 1900, when she returned from Australia, until her death in 1915, is named Elmshaven. During the years she lived at Elmshaven, Mrs. White called for organizational changes in the church's structure that resulted in the creation

of union conferences and world divisions.

She also helped found the Paradise Valley, Glendale and Loma Linda sanitariums in southern California, as well as Madison College in Tennessee. In addition, she wrote such well-known classics as *Education*, *Ministry of Healing*, *The Act of the Apostles*, and *Prophets and Kings* besides supervising the revision of *The Great Controversy*, which came out in 1911.

C. Gorham, Maine

It was here that twin girls, Ellen and Elizabeth Harmon, were born on November 26, 1827, to Robert and Eunice Harmon. Ellen would later marry Elder James White; she lived until 1915. Her twin sister married Reuben Bangs, a grocer in Gorham; she lived in that area until her death in 1891.

D. June 5, 1863

On this Friday evening in the home of Aaron Hilliard in Otsego, Michigan, God gave Ellen White a comprehensive vision on health reform. It covered the broad field of health and preventive medicine, including the cause of disease, the care of the sick, remedial agencies, nutrition, stimulants and narcotics, child care and healthful attire.

Although as early as 1848 Mrs. White spoke about the harmful effects of tobacco, tea and coffee; it was in this vision that the principles of health were first emphasized as part of the message of Seventh-day Adventists. Ellen White wrote, “I saw it was a sacred duty to attend to our health, and arouse others to their duty.” Based on the information shown her in this vision, Mrs. White now spoke against drugs and flesh meats and urged the importance of pure air, exercise and a proper diet.

E. Lord’s Messenger

This was the title that Ellen White applied to her own experience, rather than referring to herself as a prophetess. In 1906 she explained why she used this term to describe the work God had called her to do:

“Early in my youth I was asked several times, ‘Are you a prophet?’ I have ever responded, ‘I am the Lord’s messenger.’ I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be His messenger... Why have I not claimed to be a prophet? – Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word ‘prophet’ signifies.” ISM 32.

F. White Home in Battle Creek, Michigan

The oldest remaining Adventist landmark in Battle Creek is the James and Ellen White home at 63-65 Wood Street. Built in 1856, Elder and Mrs. White lived here from 1856 to 1863. While living in this house Ellen White wrote out the Great Controversy vision that she had been given in Lovett’s Grove, Ohio, on March 14, 1858. Her first written account of the vision appeared in September of 1858 in *Spiritual Gifts* Volume 1, sometimes referred to as the first edition of *The Great Controversy*. It was in this house that James and Ellen’s fourth son, John Herbert White, was born in 1860. He lived less than three months. Also, while living there, the young church adopted Systematic Benevolence in 1859, chose the name “Seventh-day Adventist” in 1860, and organized its first local conference in 1861, the Michigan Conference.





G. Testimonies to the Church

Now a nine-volume set of counsels for the church given by God to Ellen White, they originally appeared as thirty-seven individually numbered Testimonies, published during the years 1855 to 1909. Contained in the set is counsel for individuals, groups, as well as churches and institutions. Some are very specific in nature, while other messages are of a general character dealing with principles of Christian living and the mission of the church.

H. Visions

Seventh-day Adventists believe that Ellen G. White received visions from God similar to those that biblical prophets received. On those occasions, while she was completely disconnected from and unaware of her surroundings, God would give her information covering a variety of topics. This she passed on to the church during her lifetime through spoken presentations either at public church gatherings or to individual committees and church boards, through private letters written to specific individuals for whom she was given counsel, or through her many books.

In her early experience, Mrs. White's visions were often given during her waking hours and lasted from a few minutes up to about four hours. These early visions were generally accompanied by marked physical phenomena witnessed by many who were present while she was in vision; her eyes remained open, she did not breathe, her own body strength left her and she was totally unconscious of her surroundings the whole time she was in vision. The pioneers never viewed the physical phenomena as a primary proof of the divine origin of her visions, but rather felt that they were a secondary evidence of God's leading in Mrs. White's experience.

The real proof of the genuineness of the visions was in the content of their messages coupled with the results in changed lives that occurred when that counsel was followed. In later years Mrs. White's visions came as prophetic dreams during the night, though she tells us that the same angel messenger came in these night visions as had been present in her earlier day visions.

Seventh-day Adventists do not put Ellen White's visions on the same level as the Bible, though we have always taught and believed that both are from God. She considered her own visions to be a lesser light God gave to lead us to the greater light— the Bible. (See CM 125)

9. Participate in two skits or tell two stories...

Resources listed for REQUIREMENTS 1-8 can provide lots of reference material on which you can base a skit or story. In addition, *Youth Ministry Accent*, published by the General Conference Youth Department often includes stories that could be the basis for a skit. Sometimes it even contains pre-written scripts.

Many Adventist heritage books were listed in the resources for REQUIREMENT 8 of the Spiritual Development section. Others that could be considered are listed here. Some of these will eventually go out of print, but others will take their place.

- *Movement of Destiny* by L. E. Froom
- *The Past and the Presidents* by D. A. and G. L. Ochs
- *Messenger of the Lord* by H. E. Douglass
- *Prophetic Faith of our Fathers* by L. E. Froom

- *1844 and the Rise of Sabbatarian Adventism* by G. R. Knight
- *Anticipating the Advent* by G. R. Knight
- *Millennial Fever* by G. R. Knight
- The six volume biography *Ellen G. White* by Arthur L. White
- *James White: Innovator and Overcomer* by Gerald Wheeler
- *Joseph Bates: The Real Founder of Seventh-Day Adventism* by George R. Knight
- *John Harvey Kellogg* by Richard W. Schwarz
- *E. J. Waggoner: From the Physician of Good News to Agent of Division* by Woodrow W. Whidden II
- *A. T. Jones: Point Man On Adventism's Charismatic Frontier* by George R. Knight
- *W. W. Prescott: Forgotten Giant of Adventism's Second Generation* by Gilbert M. Valentine
- *J. N. Loughborough: The Last Of The Adventist Pioneers* by Brian E. Strayer
- *Adventist Pioneer Places* by Merlin D. Burt
- *Lewis C. Sheafe: Apostle to Black America* by Douglas Morgan
- *Heartwarming Stories Of Adventist Pioneers* by Norma J. Collins

As noted in the ACHA REQUIREMENT 9, you will not want to forget the possibilities in your own church or conference: interviewing the “old-timers” is a very good way of getting good stories about the beginnings and pioneers in your own area.

Pathways of the Pioneers Scripts

ISBN: 9780828020640 • Review and Herald Publishing

Bring to life the stories of the church founders with with written scripts of *Pathways of the Pioneers*. Originally dramatized by the creative team of *Your Story Hour*, these stories can now be shared anywhere you'd like to entertain, educate, stimulate discussion, or kindle faith.

Each script includes optional sound effects and musical prompts, so you can make the skit as elaborate or simple as you like. You can plan a special performance or simply read the sketches in a group setting for learning and enjoyment.

This collection of skits is ideal for youth groups, special church programs, school performances, Sabbath school classes, and home school and traditional classrooms.

Includes written scripts in: Microsoft Word, Acrobat PDF, and Plain Text.

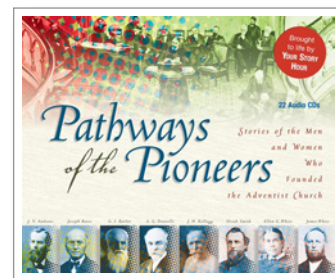
Playing Our Past

Playing Our Past is a collection of skits that illustrate the joys and disappointments of the early Seventh-day Adventist Church. Prepared by the Canadian University College Heritage Players, these skits are historically accurate and very inspiring. Great for teen units or clubs.

Available in print from AdventSource at <http://www.adventsource.org/as30/store-productDetails.aspx?ID=20012>

Available online at <http://www.adventistheritage.org/article/68/resources/educational-resources/playing-our-past>

One full script is included here to help you get started.



Two more days

by the Canadian Union College Heritage Players

Eric Rajah, Producer;

Keith Clouten, Script;

Denise Dick Herr, Stage Production.

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Characters

Cyrus Farnsworth

Daniel Farnsworth

John Farnsworth

Patty Farnsworth

Sally Farnsworth

William Farnsworth

Willis Huntley

Mrs. Huntley

Newell Mead

Delight Oakes

Rachel Oakes

John Stowell

Frederick Wheeler

Synopsis

What was it like to be a Millerite a day or two before the expected return of Christ on October 22, 1844? What would your feelings be if you believed that you had only two days left on planet Earth?

It is Sunday morning, October 20, 1844, and young Cyrus Farnsworth has arrived early at the little white church in the woods near the town of Washington, New Hampshire. He has lit the fires which will warm the room by the time the worshipers arrive for their last Sunday service together. Christ will return on Tuesday, just two days from now! Cyrus is overwhelmed by its imminence, and its implications for him, a young man with tender feelings toward a certain young lady in the community! We become his audience as he reflects aloud on the remarkable events that have affected this Millerite community during the past nine months.

As Cyrus muses, we are taken back to the early spring of 1844 when Mrs. Rachel Oakes, a Seventh Day Baptist, arrives in Washington to be near her daughter, Delight, who teaches school locally and stays in the Farnsworth home. One of Rachel's visits at the Farnsworth home coincides with a visit from the Methodist-turned-Millerite pastor, Elder Frederick Wheeler, who soon finds himself in an argument over Sabbath versus Sunday worship. But Rachel herself is convicted about the "Advent Near" and joins the Millerites who await the imminent return of their Lord.

However, Christ does not come in the spring of 1844 as had been expected, however, and the Millerites become discouraged and disillusioned during the long, hot summer. We look in on William and Sally Farnsworth one August afternoon as they share their feelings of spiritual abandonment. But their mood of despair changes dramatically to excited anticipation when they have a surprise visit from their friends, the Huntleys, who had just returned from a Millerite camp meeting at Exeter. The Huntleys tell of a camp electrified by a scriptural discovery that the long period of waiting will end on October 22, less than two months away! The mood of exhilaration in the Farnsworth home is quickly tempered, however, by the sounds of rocks thrown onto their roof by a mob of taunting youth outside.

Cyrus Farnsworth's musings come to an end as the Millerite believers arrive at the church on October 20th for their last Sunday service. Elder Wheeler is there to give a brief final message of restrained joy, but the tone of the gathering is one of reflection as the believers share memories of good and bad times leading up to this anticipated day of triumph. With the singing of a hymn, the believers disperse, and there we leave them, their faces aglow with the expectations of Christ's coming in just two days!

Historical background

The early Advent believers sincerely looked forward to the coming of Christ during their lifetime. The preaching of William Miller and his associates led them to expect the return of Christ in 1843, and then in the spring of 1844. The failure of the Lord to appear at that time caused widespread disappointment, and some believers abandoned the Blessed Hope. Many, however, clung to the certainty of the scriptures and waited through the summer of 1844.

Then suddenly, in mid-August, Samuel Snow appeared at a Millerite camp-meeting at Exeter, New Hampshire, and delivered the message that the Lord was expected on Tuesday, October 22. The excitement at this prospect spread quickly through the towns and villages of New England, as Millerites prepared to meet their Lord. But the final weeks and days of waiting were not easy for them. Their neighbors ridiculed them for selling property, and for failing to harvest their crops. Some believers suffered persecution and violence. Yet it all seemed worthwhile since there would be no sorrow in heaven.

In hundreds of communities throughout New England, Millerites believers prepared for the second coming of Christ on October 22, 1844. It was indeed a bitter disappointment when He did not return.

List of Sources

- Maxwell, C. Mervyn. *Tell it to the World: The Story of Seventh-day Adventists*. Pacific Press Publishing Association, 1976.
- Miller, Mabel Robinson. *William and his Twenty-two*. Review and Herald Publishing Association, 1959.
- Spalding, Arthur W. *Origin and History of Seventh-day Adventists*. Vol. 1. Review and Herald Publishing Association, 1961.
- Young, David M. "When Adventists became Sabbath-keepers." *Adventist Heritage*, Vol. 2, No. 2 (1975), pp. 5-10.

Characters

Cyrus Farnsworth – One of the sons of Daniel and Patty Farnsworth. He was twenty-one and single at the time of the 1844 Disappointment, but later married Delight Oakes.

Daniel Farnsworth – "Father" of the Farnsworths of Washington, New Hampshire. His home was about two miles from the church, near the shore of Millen Lake. His sons William and Cyrus both appear in the play.

John Farnsworth – Ten year old son of William and Sally Farnsworth.

Patty Farnsworth – Wife of Daniel Farnsworth

Sally Farnsworth – Wife of William Farnsworth. Her given name was Sarah, but everyone called her Sally.

William Farnsworth – Son of Daniel Farnsworth, and himself the father of a total of twenty-two children. Seven had been born to him by 1844, six of whom were then living. William was probably the first member of the Farnsworth family to accept the Sabbath in the spring of 1844.

Willis Huntley – A Millerite believer in the Washington area. Little is known about him.

Mrs. Huntley – Wife of Willis Huntley. (Her given name is not known)

Newell Meada – Millerite believer of the Washington area. One of his older sisters, Sarah, was the wife of William Farnsworth.

Delight Oakes – Daughter of Rachel, who came to teach school at Washington in the winter of 1844. She lived with Daniel Farnsworth family until her mother came to Washington. Three years after the Disappointment she married Cyrus Farnsworth.

Rachel Oakes – A Seventh Day Baptist who came to Washington, New Hampshire in the spring of 1844 to be near her daughter, Delight, who taught school there. When she tried to introduce the Sabbath to the Advent congregation in Washington, she found them so engrossed in their preparation for the imminent return

of the Lord that most paid little attention to her. Later, however, several believers in Washington accepted the seventh-day Sabbath. She later married Nathan Preston so is sometimes referred to as Rachel Oakes Preston.

John Stowell – A Millerite believer of Washington, New Hampshire.

Frederick Wheeler – A Methodist circuit preacher who included Washington, New Hampshire, in his group of churches. He became spiritual leader of the Millerite congregation in Washington, and accepted the seventh-day Sabbath truth from Rachel Oakes. He later became a Seventh-day Adventist minister.

Script

The scene is the Millerite church in the woods near Washington, New Hampshire, on the morning of October 20, 1844. Cyrus Farnsworth saunters in on the main floor, below the stage, singing to himself and seemingly oblivious of the audience. He stops at the center front, leaning against the stage, but ignores the audience as he reminisces.

Cyrus: (*Singing*) You will see your Lord a-coming, You will see your Lord a-coming, You will see your Lord a-coming, In a few more days.

(*Chuckles*) Guess it's less than "a few" now.
(*Sings again.*)

You will see your Lord a-coming, In just two more days.

Two more days! It's hard to believe! Seems like only yesterday we were saying "Only two months till the Lord comes!" Then it was "one month to go"... "this time next week"... five days... four... three... and now just two days.

It's kind of frightening in a way. Wonderful, yet scary. And p'raps even a teeny bit sad. Would be sort of nice to be married before the Lord comes.
(*Sighs*)

(*Suddenly he appears to become aware of his audience. He moves a step forward to face audience.*)

Sorry, guess I haven't introduced myself. I'm Cyrus – Cyrus Farnsworth. I'm the next to the youngest son of Daniel and Patty Farnsworth. They sent me here an hour before church service this morning to light the fires. That way it should be cosy and warm when everyone gets here. I live about two miles from here, on the west side of Millen Pond. I've lived here in Washington all

of my life (all twenty-one years of it!). When my grandparents moved to this area over seventy-five years ago, there wasn't even a village here yet. I guess you could say the Farnsworths were among the pioneers of Washington.

But Washington won't be on the map for very much longer. We're looking for the Lord to return to this earth on October 22 – that's two days from now. It's hard to believe it when you look around at the farm, the lake, the big maple trees, this little white church – all the places we know so well. They're all going to be burned up. But it's real, because the Bible says so: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." It's all going to happen in just two days from now!

Eighteen forty-four. It's been quite a year! It seems like everything important that has ever happened has taken place this year. Here in Washington the year started with the arrival of Miss Oakes to teach at our school. Delight Oakes – and she's as pretty as her name. (Sighs) If it weren't for the Lord coming so soon, I would be asking her to marry me. She boarded at our house for most of the winter. She believes in the Bible too. At first she didn't understand about the Advent Near, but she came to church with us every Sunday and of course it wasn't long before she was convinced about the prophecies. So now she's one of us.

Then her mother, Mrs. Rachel Oakes, came over from Verona, New York, to live here in Washington. She told us she was a Seventh Day Baptist, which means she keeps Saturday for Sunday, but there aren't any other Seventh Day Baptists around here, so she agreed to worship with us on Sundays. But she wasn't too happy with some of the things our parson, Elder Wheeler, said. Join me as we re-live the scene in my home one evening last spring, a few days after Mrs. Oakes arrived.

(At this point, Cyrus joins Scene 1 on stage.)

SCENE 1. The living room of the Daniel Farnsworth home. Seated from left to right are: Rachel Oakes, Delight Oakes, Patty Farnsworth, Cyrus, Daniel Farnsworth. The ladies are busy knitting or peeling vegetables for supper.

Rachel: Mr. Farnsworth, I must say again how grateful I am for your kindness in making me welcome

here. You have all been so kind to me.

Daniel: Oh, it's a pleasure, Sister Oakes. Your daughter, Delight, seems to enjoy staying with us, and we certainly enjoy having her here. *(Cyrus and Delight exchange glances.)*

Patty: Delight is such a help with the cooking and house-keeping. And after teaching her class all day, too!

Delight: I am sure the Lord led me here, Mr. Farnsworth. If I hadn't come to stay with you, I would never have understood the prophecies about the Lord's coming this year, and I would not have been ready. I would have perished with all the wicked.

Rachel: Yes, Delight has hardly been able to talk of anything else. And after attending your lovely little church last Sunday, I think I could...*(She is interrupted by knocking at the door.)*

Daniel: Someone at the door. Excuse me. *(Goes to door and opens it.)* Elder Wheeler, come in! We're always glad to see you.

(He assists Wheeler to remove winter coat and gloves.)

Wheeler: Thank you, my brother. I have just been visiting with your son, William, and his family, and I thought I would just stop by for a few minutes. *(Cyrus gets up to allow Wheeler to have his seat.)*

Patty: Oh, do sit down, Elder Wheeler. We also loves to have you call.

Daniel: Cyrus, would you go out and care for Mr. Wheeler's horse. Get some hay from the barn. *(Cyrus goes out.)*

Wheeler: Thank you, Cyrus. That's a fine lad you have, Brother Farnsworth. Hello, Delight. (Sits) And Mrs. Oakes. I saw you in my congregation last Sunday, and I have wanted to make your acquaintance. We have been happy to have your lovely daughter attend our services from week to week.

Rachel: And I wanted to meet you, Elder Wheeler. You remember that in your communion sermon on Sunday you said that if we confess Jesus Christ we should obey all the commandments of God?

Wheeler: Yes, I did say that, Sister Oakes.

Rachel: Well, I came near getting up in the meeting right then, and saying something.

Wheeler: Yes, I noticed that. But what did you have in mind to say?

Rachel: I wanted to tell you that you had better set that communion table back and put the cloth over it, until you begin to keep all the commandments of God.

Wheeler: *(Taken aback.)* Whatever do you mean, Mrs. Oakes?

Rachel: *(To Delight)* Pass me my Bible, dear. *(Opens it.)* Here in Exodus chapter 20 the fourth commandment says, “The seventh day is the Sabbath of the Lord thy God,” but you keep the first day. You observe the pope’s Sunday instead of the Lord’s Sabbath.

Daniel: I have never thought of the fourth commandment as being all that important as far as the actual day was concerned.

Wheeler: Well, Sister Oakes, you are right when you say the fourth commandment tells us to keep holy the Sabbath Day. It is also true that Christ Himself kept the seventh-day while He was on earth. But at the cross, the law was changed . . .

Rachel: *(Interrupting)* Show me one text of scripture which proves that Christ changed the Sabbath from the seventh-day to the first day.

Wheeler: *(Fumbles in his Bible for a few moments.)* Well, I’m sure there are several texts...*(Decides on a different approach.)* Sister Oakes, I am aware that you are an adherent of the Seventh Day Baptist faith, and I respect the doctrinal viewpoints of the Seventh Day Baptists. But many of us are convicted that the important truth for this hour is the proclamation of the imminent return of Jesus Christ sometime during the spring of this very year. You see, we of the Advent Near have come out of so many of the great churches of our day – William Miller of course was a Baptist, many of our believers are Congregationalists, and I am a circuit preacher of the Methodist Church. We don’t expect Adventists to give up any of the particular doctrines of their churches, but neither do we expect them to try to impose their beliefs on all other Adventists. Do you see that?

Rachel: Mr. Wheeler, since when do we ignore a clear command of scripture as an unimportant truth? Christ said, “If ye love Me, keep My commandments.” Do you love Christ, Mr. Wheeler?

(As Wheeler prepares to answer, Cyrus returns to his position in front of stage. As he resumes his narrative, the members of Scene 1 move off stage.)

Cyrus: I wish you could have been there that evening last spring. Elder Wheeler went home quite confused, but he studied the texts that Mrs. Oakes gave him, and came to the conclusion that she really was right about keeping Saturday instead of Sunday. He even preached a sermon about it to his congregation at Hillsboro—that’s about fifteen miles east of here—but they didn’t like it. He must really believe it, though, because he and Mrs. Wheeler keep Saturday privately at home and Delight and her mother join them most times. Delight thinks we should be all doing the same, but it doesn’t seem to matter which day we keep in view of the Lord’s coming so soon.

Most of us expected that the Lord would come during the spring of this year, as Mr. Miller had been preaching, but it didn’t happen. We all felt disappointed and defeated, but we didn’t dare to cast away our hope. What else could we do, anyway? Many Millerites had been forced to leave their churches because of their belief in His coming, and they couldn’t face the thought of crawling back and saying they had made a mistake. Expecting the Lord’s coming at any moment had become a way of life for us, and it’s mighty hard to change that. So we spent most of this past summer feeling rather blue and discouraged inside, but trying not to show it on the outside. We kept telling each other that He must come before this year is out, because we know the Bible is true.

Well, that’s about how it was two months ago, in the middle of August, something exciting happened. Let’s join my brother William and his wife at home when they heard something really astounding!

(Cyrus goes out, as Scene 2 begins.)

SCENE 2. Interior of the William Farnsworth home. Sally is sitting on a sofa at left, knitting a garment. William enters from outside the house, dressed in farm clothes. Sally looks up as he enters.

Sally: I guess you’re about ready for supper, dear.

William: *(Wearily removes hat, which he hangs up.)*

Oh, no hurry, Sally. Sure is hot out there this afternoon. What are you making my dear?

Sally: (*Speaks as if guilty.*) It's a cardigan for young Stephen. I started it last winter, but then we thought the Lord was coming in the spring, so I just put it aside. (*Sighs*) But if we're still here this winter, Stephen will need something warm. He's outgrown the one I knitted for John three or four years ago. (*Sighs again.*) Oh William, I know it looks as though I don't have faith in His coming, but we've got six children who will be cold this winter if we are still here!

William: (*William sits beside her.*) I'm thinking that you are doing the right thing, Sally. But I know the feeling you have about it. Every time I walk by our potato patch, I wonder if I did right in planting them in the first place. Yes, we thought that we would be in glory before this, but the fact is we're not, and we can't tell whether He will come before this winter. So I guess it is business as usual.

Sally: The hard thing is not knowing when He is coming.

William: Yes. (*Pause*) If only we could be sure He will come this year – the month even. (*Shakes head, discouraged.*)

Sally: (*After a pause.*) William, we haven't been to a camp meeting all summer.

William: No, Sally, we haven't. Seems like we have lost some of our enthusiasm for camp meetings this summer. Willis Huntley wanted us to go along with them to the meetings at Exeter this week, and I guess we should have gone along. Remember how those camp meetings always made us excited about the Lord's coming? They made it seem so certain, and so soon!

Sally: I suppose the meetings at Exeter will be over by now. Though I haven't seen any of the Huntleys around, have you?

(*Young John Farnsworth, aged ten, comes in from outdoors.*)

John: Pa, Mr. and Mrs. Huntley are here! Mr. Huntley asked me whether you were out in the hay field, but I told him you were inside here. (*William jumps up and goes to the door.*) Is supper ready yet, Ma?

Sally: No, not for an hour yet, John. You've still got time to do your chores, if you start right away.

John: Oh it's too hot out there to be chorin'.

Sally: Yes, it is hot out there.

(*John remains in the room, flops down on the floor near his mother, and whittles. William meets Mr. & Mrs. Huntley at the door.*)

William: Why, come in, Willis. And nice you could come too, Mary.

(*All four exchange greetings. The two ladies sit together.*)

Willis: This is just a brief visit. We only got back from camp-meeting this morning, and we've got some exciting truth to share with you folk – with all our believers in Washington.

William: New truth? From Scripture?

Willis: Yes, indeed! William and Sally, the Lord is coming nine weeks from now. On October 22 of this year.

William & Sally: Is that true? October 22? How do you know?

Mrs. Willis: Yes, it is true! Brother Snow explained it to us.

Sally: Who is Brother Snow? How does he know?

William: Does he know from the Bible?

Willis: Yes, it is in the scriptures. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." We've all known how that scripture refers to the cleansing of the earth by fire at the second coming of Christ, haven't we? But what we didn't understand is that this verse refers back to the annual cleansing of the Hebrew sanctuary on the Day of Atonement. It's all there in Leviticus. And according to the Jewish calendar, the Day of Atonement this year falls on October 22. So doesn't it make sense that the Lord will cleanse this earth of all its sin on the Day of Atonement, the day of cleansing, on October 22, 1844?

Mrs. Willis: Isn't it amazing that we didn't see it before! And Brother Snow explained it so well.

Sally: Who is this Brother Snow?

Mrs. Willis: Samuel Snow. I'm sure you must have seen some of his articles in the Midnight Cry earlier in the year. He told us all about it at camp meeting.

Willis: William, I wish you and Sally could have been at the meetings. It was the best camp meeting we have ever had, and such a revival experience!

Mrs. Willis: And it was the best attended camp meeting they've had for a long while. People came from all over New England. Some from Canada even!

Willis: It's strange, but even before the meetings started, we all felt that it was time for something to happen. You know how there has been a slackening of interest in camp meetings since the disappointment last spring. But there was such a large group of believers at Exeter, and this uncanny feeling that the Lord was about to reveal something new to us.

Mrs. Willis: Then Bother Snow arrived half way through the week.

Willis: Yes, it was on the third day of the meetings, and Brother Joseph Bates had been invited to speak. He is a retired sea captain who lives in Fairhaven, Massachusetts. Oh, it was a hot day, muggy and no breeze – like today – and by the time Brother Bates got ten minutes into his sermon, the congregation was asleep or nigh on half of it! Mind you, his message was good, on the Blessed Hope, but somehow there seemed to be no life in it.

William: Isn't that the way we've all been feeling since last spring?

Willis: Well, Brother Bates had been preaching for quite a while – about half way through his sermon – when we noticed a rider dismount from a panting horse just outside our meeting circle. It turned out to be Brother Samuel Snow, and pretty soon one of the sisters got up and interrupted Brother Bates. She said, "It's too late, Brother Bates, to spend our time going over and over what we already know so well." She said, "There's someone here with a special message for us, and it will be meat in due season."

Sally: Poor Brother Bates. What did he say?

Willis: Well, he almost seemed to be expecting it. He just stopped preaching and asked Brother Snow to come forward. So Brother Snow came right up to the front and told us what he had been studying about the Old Testament Day of Atonement, and how it will all end with the coming of Christ on October 22. It was astounding!

William: Well, praise the Lord!

Mrs. Willis: That's what everyone was shouting at the meeting. I just wish you could have been there with us. It was like...like as if a great wind had suddenly sprung up and rustled the leaves of the maple trees.

Willis: A wonderful meeting! Thrilling!

William: So Christ is coming back on October 22! Why, that's only nine weeks from now! Then at last we'll all go home! Sally, you won't have to finish that sweater after all!

John: Is Jesus really coming on October 22, Ma?

Sally: (*Wiping tears.*) Yes sonny, He's really coming. Isn't it wonderful!

(Just then there is the sound off-stage of a rock hitting a tin roof, then of a window breaking, followed by loud laughter.)

William: What was that? (*All now stand, listening.*)

Voices Off: When are you going up, Farnsworth? Let's take his horse – he won't be needing it up there. (*Laughter*)

(All exit hurriedly. Cyrus returns to front, below stage, and continues his narrative.)

Cyrus: The Devil has sure been trying to make our lives miserable during the last few weeks. It's especially hard when people who used to be your friends suddenly change and become your enemies. Several of my old school friends now ridicule and taunt me whenever our paths cross. Some of our believers right here in Washington had rocks thrown at them; one of our neighbors had his barn burned down last week.

But Jesus said to be happy when men persecute and revile us, because they persecuted Him too. And in two days from now, Christ will come and destroy all the wicked, and there will be no more fear and hate.

Two more days! Today is Sunday, October 20, the last Sunday meeting in our little white church here in Washington, New Hampshire. It's a crisp fall morning, so they sent me along early to light the stoves so that the church will be warm and cozy when it's time for the service to begin. I see that some of the folks are starting to arrive right now. Why don't you all join us for our last meeting together?

(Enter John Stowell. He and Cyrus rearrange the stage, placing of pulpit, etc. as Millerites begin to enter the church from the rear doors.)

SCENE 3. Interior of the Washington Church. The organ begins playing Millerite hymns as members of the congregation enter, and take their places in the audience. Elder Wheeler enters, greeting several members in their pews. Then he and Stowell come onto the platform.

Wheeler: Dear Brothers and Sisters of the Advent Near, this is both a solemn and a joyous occasion. Solemn, because this is the last time we shall meet together in Sabbath fellowship on this old earth. Joyous, because the day for which we have waited so long is about to burst upon us!

Just two days from now, on Tuesday, our Lord and Savior will appear from the skies to take his faithful ones home. There will be shouts of triumph as thousands of Advent believers are lifted bodily from this earth and are drawn upward to a home beyond the stars. There at last is rest, my brothers and sisters, rest from persecution, rest from heartache, rest from the weariness of age, rest from the turbulence of youth. Eternal rest.

This morning I do not plan to preach a sermon. I want merely to take a few moments to review some words of scripture. It is a scripture that every believer in the Advent Near has heard and repeated many times; a scripture that has been the text of every true Advent sermon. It is the scripture that Father Miller himself has used most frequently in his preaching. It is the very heart of the Midnight Cry. Turn with me to Matthew 25.

(Wheeler reads Matthew 25: 1-6.)

Friends, the hour of midnight is indeed here. In recent days and weeks the cry has gone forth everywhere, "Behold the Bridegroom cometh; go ye out to meet Him!" And in response to the cry, the wise ones in every town and village have arisen and trimmed their lamps, and now stand ready for the arrival of the Bridegroom.

It has been a long and painful time of waiting – a time of suffering, a time of fear and loneliness, a time of heartache and despondency, a time when we have been sorely tempted to give up our faith. But the time of waiting is almost over. We are

almost there, almost home. Eternity is just before us.

Let us sing together this morning a hymn that we all know and love: "Lo, What a Glorious Sight Appears" The words are in our beloved hymnal, The Millennial Harp. [SDAH 446]

(Wheeler leads the congregation in singing.)

Stowell: My dear friends, I want to tell you how much I have been longing for the day of Christ's coming. It has been an anxious period of waiting for many of us. It was just two years ago when most of us first heard the truth of the Advent Near. Remember the day when Brother Joshua Goodwin came here to Washington and preached the first Advent sermon here in our little church? *(Amens)* And we accepted the new truth. What a glorious message it was! *(Loud amens)*

These past two years have been very difficult ones for us. Many times I have felt discouraged and weary from the waiting and the hardships we have endured. But I thank God He has given me the strength to carry on. *(Amens)* May we each cling to the Word of God as we wait our these final days and hours. *(Amens)*

Daniel: *(Stands)* Brother Stowell has just reminded us of the trials and hardships we have experienced during these last two years. But how many of us remember the night just three years ago when we met in my son William's house to discuss the idea of forming a Christian Society here on the outskirts of Washington? How many of you remember that night? *(Several hands raised.)* It was that night, my friends, that we signed an agreement to build this little church as our meeting house on Sundays.

As we met together that night at William's house, not one of us could have foreseen that the Lord would be here in three years to take us all home to heaven! I suppose we would not have taken the trouble to build this church had we known it would only serve us for three years. But this morning I praise God that most of the families who met together on that night three years ago are here today, ready and waiting for the Lord's return. *(Amens)* I am especially glad that all the members of my family are with me in this joyous hour. *(Amens)*

Rachel: *(Stands)* As Brother Farnsworth has been

speaking, I could not help remembering the day this past spring when I arrived here in Washington. As you all know, I had come to be near my daughter, Delight, who was teaching at the schoolhouse. As I alighted from the coach in Washington Center, I was feeling cold and tired. But there was dear Brother Farnsworth with his buggy, waiting to take me to his home, where Sister Farnsworth had a warm bath and a bed ready for me. So I thank God for the wonderful Farnsworth family.

But more than that, I praise God that He used the Farnsworths to teach me this wonderful truth of the near Advent of Jesus Christ. (*Loud amens.*)

I also want to thank God for the precious knowledge of the true Sabbath, which I accepted when I was baptized into the Seventh Day Baptist faith many years ago. God blesses those who seek to obey all of His commandments. (*Silence, then one solitary amen from Wheeler.*)

Willis: (Stands) My friends, there is something that worries me this morning as we worship here. Have you noticed that the members of the Ball family are not present? I believe I know why they are not here with us. A year or two ago, Brother Ball incurred a large debt which he has been unable to repay. When I talked with him a few weeks ago, he was much concerned about the debt, and expressed the wish that he could somehow be free of it before the Lord returns. He has tried to do that by selling everything that he and his family own. They have sold their furniture, all of their horses, and their dray and wagon. I believe that is why they are unable to come here today.

But in spite of selling everything, Brother Ball still has a considerable debt remaining. It worries him very much, and I wish that we could help him in some way. Many of us have been blessed with means, and I would urge that we use these means to alleviate Brother Ball's debt.

Wheeler: Brother Huntley, I understand there are one or two other Advent believers who have unpaid debts at this time. I believe these dear folk are rightly concerned about these obligations. The Word of God admonishes us to "owe no man anything." So I think that we do have a Christian

obligation to assist our needy brethren and sisters as they seek to be truly ready for the Lord's coming.

Many of us have means that will be entirely worthless in just two days from now. Then we will live on streets of gold! I would like to suggest that we take up a collection right here this morning to help our believers free themselves of their debts before the Lord comes. Brother Stowell, will you appoint some of the brethren to wait on us, and I would urge that we empty our pockets and purses today in the cause of our needy believers?

(Stowell appoints three or four Millerites from the congregation to collect the offering. The organ plays while it is taken.)

Wheeler: Brothers and Sisters, these final hours of waiting will be the most difficult ones for us, and we will need great patience and trust in the Lord. Let us spend the time in meditation from the scriptures and in prayer. Let us cling together as families, and visit to encourage one another as the great day of God approaches.

The Lord willing, Mrs. Wheeler and I will be here in our little church about sunrise on Tuesday, unless perchance the Lord has already come before that hour. We plan to spend the remaining hours of waiting right here in God's house. May we encourage each of you to join us here so that we might spend these last hours together, reading and singing, watching and praying, 'til the moment arrives.

Before we go our way this morning, let us sing a hymn of triumph together. "Watch Ye Saints" has become a favorite for many of us during this year. [SDAH 598]

(Audience stands to sing the hymn, with organ accompaniment.)

Wheeler: (*In benediction*) Even so come, Lord Jesus. Amen.

(Millerites greet one another as they leave the church.)



Section II Spiritual Development

Requirement 9

Complete a 2 page (minimum) research paper about a standard temperament analysis program and complete the affiliated temperament inventory.

So much of life is about our interactions with other people. The Scriptures provide all sorts of advice not only about how we should behave and treat others, but also about our own attitudes.

Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.

— MATTHEW 7:12 NKJV

For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit. For in fact the body is not one member but many.

— 1 CORINTHIANS 12:12-14 NKJV

I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the law.

Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit. Let us not become conceited, provoking one another, envying one another.

— GALATIANS 5:6-26 NKJV

Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned,[a] but have not love, it profits me nothing.

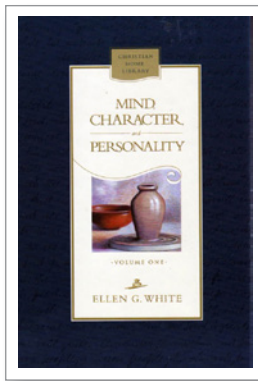
Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in

Portfolio Completion Suggestions

Provide a copy of your research paper and a copy of the results of your temperament analysis.



✓ Final approval is at the determination of the reviewing/supervising Master Guide following the guidelines established by the issuing Conference/Mission Youth Ministries Director.



Mind, Character and Personality
by Ellen G. White
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has made *Mind, Character and Personality* available to read on their web site at <http://egwtext.whiteestate.org/publicationtoc.php?bookCode=1MCP&lang=en>

the truth; bears all things, believes all things, hopes all things, endures all things.

Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away.

When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

And now abide faith, hope, love, these three; but the greatest of these is love.

— 1 CORINTHIANS 13 NKJV

Mrs. White also has much to say about the subject. So much so, that the White Estate has produced an entire compilation containing her writings and thoughts on the subject, *Mind, Character and Personality*.

The gospel of Christ becomes personality in those who believe, and makes them living epistles, known and read of all men. In this way the leaven of godliness passes into the multitude. The heavenly intelligences are able to discern the true elements of greatness in character; for only goodness is esteemed as efficiency with God.

— ELLEN G. WHITE IN *CHRISTIAN EDUCATION*, PAGE 97.1}

None should consent to be mere machines, run by another man's mind. God has given us ability to think and to act, and it is by acting with carefulness, looking to Him for wisdom, that you will become capable of bearing burdens. Stand in your God-given personality. Be no other person's shadow. Expect that the Lord will work in and by and through you.

— ELLEN G. WHITE IN *THE MINISTRY OF HEALING*, PAGE 498, 499

This statement in *Testimonies* holds special counsel for those who as Master Guides would accept the mantle of leader and trainer for the youth of our church.

The leaders among God's people are to guard against the danger of condemning the methods of individual workers who are led by the Lord to do a special work that but few are fitted to do. Let brethren in responsibility be slow to criticize movements that are not in perfect harmony with their methods of labor. Let them never suppose that every plan should reflect their own personality. Let them not fear to trust another's methods; for by withholding their confidence from a brother laborer who, with humility and consecrated zeal, is doing a special work in God's appointed way, they are retarding the advancement of the Lord's cause.

— ELLEN G. WHITE IN *TESTIMONIES FOR THE CHURCH* 9:259

In order to be effective youth leaders we need to understand not only how we think and respond, but how others do as well. There are several theoretical systems of personality measurement that can help us be more aware in our dealings with other people. Of course it is immensely helpful to have an understanding of your own personality first. Add to that an understanding of how the “types” interact, and even a brief look at those you deal with and you will be able to dramatically improve the way you

communicate and interact with others. You may well find that your response to many people will change from finding them annoying or strange, to recognizing them as just being different.

Historic Humorism

This early theory of the makeup and workings of the human body was adopted by Ancient Greek and Roman physicians and philosophers. It was based on the idea that an excess or deficiency of any one of four bodily fluids, called humors, directly influences temperament and health.

The four humors are black bile (melan chole in Greek), yellow bile (chole in Greek), phlegm (phlegma in Greek), and blood (haima in Greek.) Each corresponds to one of the traditional four elements. In addition seasons were assigned to each of these humors.

If these humors were in balance, you were healthy. If you had an excess or shortage in one or more you would develop a disease or disability.

Greek-speaking Roman physician Galen (AD 131–200) developed the first typology of temperament in his dissertation *De temperamentis*. He believed that there were physiological reasons for different behaviors. He mapped them to a grid of hot/cold and dry/wet. The word “temperament” comes from Latin “temperare”, “to mix”. He proposed that in a balanced person, the complementary characteristics or warm-cool and dry-moist were balanced. In less ideal situations, one of the four qualities was dominant over the others or one pair of qualities dominated the other pair. Galen is credited with naming the humors “sanguine”, “choleric”, “melancholic” and “phlegmatic,” with each showing that a single humor had become dominate over the other three.

Systems of personality measurement

There are many theories and systems of personality measurement. Check locally with pastors, teachers, psychologists, and counselors for locally available tests.

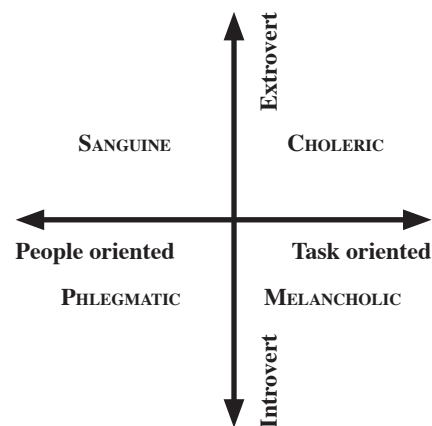
The Four Temperaments

By the early 1600s, modern researchers had come to understand that the levels of bodily fluids did not control the temperaments. Some continued to use the terminology, while others developed different terms.

Florence Littauer, a Christian author and speaker, has written a popular series of books based upon her *Personality Plus* personality system using the four temperaments. The four types are quadrants based on the intersection of two continuum; Introvert vs. Extrovert and Task oriented vs. People oriented. Unlike ancient systems, Littauer allows individuals be made up of several personality types rather than to just be classified into one.

Most will find that you have traits from different quadrants and not all of the traits normally associated with a specific quadrant. You will also find that you can change quadrants based on maturity, environment and choice.

The **sanguine** person tends to be sociable, pleasure-seeking, impulsive, charismatic. They enjoy socials, new friends and can be boisterous and loud. They are often creative and generate lots of ideas. However they struggle with getting things done, are often late, and can be forgetful and sarcastic. They lose interest when something stops being engaging or fun. They are talkative, outgoing, warm-hearted, lively and optimistic. If you are often called a clown, expressive, talker or entertainer, there is a good chance you are a sanguine.



Where to take a four temperament test

- Center for Applications of Psychological Type
www.capt.org
- MBTI® Master Practitioner Referral Network lists specialists around the world who are certified in giving and interpreting the MBTI. They have specialists who speak English, Spanish or French.
www.mbtireferralnetwork.org
- MBTI® Complete
www.mbticomplete.com
The instrument is currently available in 21 languages.

The **choleric** person tends to be ambitious, outspoken, and take charge. They may be aggressive and show high energy and passion. They focus on the task at hand and get a job done. They want to “do it now.” By others they are seen as dictatorial, strong willed, or even tyrannical. Many military, political and Pathfinder leaders are choleric. They like to be in charge. They don’t mind planning, but want fast, practical solutions. They struggle with failures, slow pace, and indecision. If you are often called a doer, driver, boss or commander, there is a good chance you are a choleric.

The **melancholic** person tends to be introverted, cautious, and data collectors. They are often perfectionists so they strive for a high degree of personal excellence but makes them conscientious and difficult. They tend to be certain that what they are doing is right and are self-reliant and independent, preferring to do things themselves to meet their standards. They can get so involved in an issue that they forget to think about everything else. Their caution and attention to detail makes them great planners but may cause them to procrastinate or fail to finish as it is never good enough. If you are often called a thinker, planner, counter or analytic, there is a good chance you are a melancholic.

The **phlegmatic** tends to be relaxed, quiet, friendly, content, kind, consistent, steady, faithful, accepting, affectionate, calm, rational, curious, and observant, qualities that make them the most considerate and imaginative of all types. They often make friends easily, and make good diplomats. They prefer to observe and to think on the world around them while not getting involved. They may try to inspire others to do the things which they themselves think about doing. They tend to be shy and dislike change which can make them stubborn or distant. Many care givers and Adventurer leaders are phlegmatic. If you are often called a team player, a watcher, supporter, amiable or a people person, there is a good chance you are a phlegmatic.

Myers-Briggs Type Indicator®

The MBTI® assessment is based on theories proposed by Carl Gustav Jung and first published in 1921 in his book *Psychological Types*. Jung theorized that there are four main psychological functions: **sensation/intuition** and **feeling/thinking** and that one of these four functions is dominant most of the time.

Katharine Cook Briggs and her daughter, Isabel Briggs Myers studied the work of Jung and determined to develop the theories for practical use. Their early “test” was used during World War II in an effort to help women identify which war-time jobs they would be most comfortable with when they entered the industrial workforce for the first time.

The researchers added two more parameters: **extraversion/introversion** and **judging/perception**. These four sets of parameters allow for a total of

The four types through history

Humour	Season	Element	Qualities	Ancient name	Keirsey®	MBTI®
Blood	spring	air	warm & moist	sanguine	artisan	SP
Yellow bile	summer	fire	warm & dry	choleric	idealist	NF
Black bile	autumn	earth	cold & dry	melancholic	guardian	SJ
Phlegm	winter	water	cold & moist	phlegmatic	rational	NT

16 different personality types.

Their early questionnaire was developed further and became the Myers-Briggs Type Indicator, first published in 1962.

The *MBTI® Manual: A Guide to the Development and Use of the Myers-Briggs Type Indicator* states that, “In developing the Myers-Briggs Type Indicator [instrument], the aim ... was to make the insights of type theory accessible to individuals and groups. They addressed the two related goals in the developments and application of the MBTI® instrument:

1. The identification of basic preferences of each of the four dichotomies specified or implicit in Jung’s theory.
2. The identification and description of the 16 distinctive personality types that result from the interactions among the preferences.”

The preferences between dichotomies are:

1. **Favorite world** - Do you prefer to focus on the outer world or on your own inner world? This is called Extraversion (E) or Introversion (I).
2. **Information** - Do you prefer to focus on the basic information you take in or do you prefer to interpret and add meaning? This is called Sensing (S) or Intuition (N).
3. **Decisions** - When making decisions, do you prefer to first look at logic and consistency or first look at the people and special circumstances? This is called Thinking (T) or Feeling (F).
4. **Structure** - In dealing with the outside world, do you prefer to get things decided or do you prefer to stay open to new information and options? This is called Judging (J) or Perceiving (P).

When you complete the MBTI® instrument the results place you in a type identified by a code combination. For instance ESTJ would indicate that you focus on the outer world (E), you focus on information you take in (S), you look at logic (T) and you make rapid decisions (J).

Keirsey Temperament Sorter®

In the early 1970s Dr. David Keirsey introduced a theory based on his study of prior systems and his own research and thought. The resulting instrument looks very much like the MBTI® in that it results in 16 possible personality types. However, as Littauer allowed individuals to be part of all four of the early types, Keirsey allows individuals to be part of many of the 16 types.

At the foundation of this system is the premise that types can be sorted on two fairly clear continuum of behavior (which are observable), rather than on continuum of feelings.

First is how an individual communicates. **Concrete** people talk about reality. **Abstract** people talk about ideas.

Second is how an individual goes about their business. **Utilitarian** people do what works. **Cooperative** people do what’s right.

You can immediately see how each of us can actually be all four of these at the same time. We alter our type depending on the situation and surroundings.

Keirsey then combines the extremes of these two continuum into four basic personality types. They are very different than the traditional four personalities as outlined by Littauer. The following outline is quoted directly from his material:

- “As Concrete Cooperators, **Guardians** speak mostly of their duties and responsibilities, of what they can keep an eye on and take good

Where to take the MBTI® instrument

For basic information contact the Myers & Briggs foundation at www.myersbriggs.org

Professionals, speaking English, Spanish or French and who are certified in giving and interpreting the MBTI® can be found at *MBTI® Master Practitioner Referral Network*

www.mbtireferralnetwork.org

Online testing and/or other resources are available at:

- Center for Applications of Psychological Type
www.capt.org
- MBTI® Complete
www.mbticomplete.com
The instrument is currently available from them in 21 languages.

Where to take the Keirsey Temperament Sorter®

For basic information and/or to take the KTS®-II on line visit www.keirsey.com. The KTS®-II is available in English, Spanish, French and German. The site has links to providers in 170 countries who offer the KTS®-II in over 20 different languages.

care of, and they're careful to obey the laws, follow the rules, and respect the rights of others.

- As Abstract Cooperators, **Idealists** speak mostly of what they hope for and imagine might be possible for people, and they want to act in good conscience, always trying to reach their goals without compromising their personal code of ethics.
- As Concrete Utilitarians, **Artisans** speak mostly about what they see right in front of them, about what they can get their hands on, and they will do whatever works, whatever gives them a quick, effective payoff, even if they have to bend the rules.
- As Abstract Utilitarians, **Rationals** speak mostly of what new problems intrigue them and what new solutions they envision, and always pragmatic, they act as efficiently as possible to achieve their objectives, ignoring arbitrary rules and conventions if need be."

As further refinement, Keirsey splits each type into two additional roles and then splits each of those into two role variations. This brings the total to 16.

Keirsey temperaments and roles

Concrete or Abstract?	Temperament Cooperative or Utilitarian?	Role Informative or Directive?	Role Variant Expressive or Attentive ?
Observant (S)	Guardian (SJ) Logistical	Conservator (SFJ) Supporting	Provider (ESFJ): Supplying
		Administrator (STJ) Regulating	Protector (ISFJ): Securing
	Artisan (SP) Tactical	Entertainer (SFP) Improvising	Supervisor (ESTJ): Enforcing
		Operator (STP) Expediting	Inspector (ISTJ): Certifying
Introspective (N)	Idealist (NF) Diplomatic	Advocate (NFP) Mediating	Performer (ESFP): Demonstrating
		Mentor (NFJ) Developing	Composer (ISFP): Synthesizing
	Rational (NT) Strategic	Engineer (NTP) Constructing	Promoter (ESTP): Persuading
		Coordinator (NTJ) Arranging	Crafter (ISTP): Instrumenting
			Champion (ENFP): Motivating
			Healer (INFP): Conciliating
			Teacher (ENFJ): Educating
			Counselor (INFJ): Guiding
			Inventor (ENTP): Devising
			Architect (INTP): Designing
			Fieldmarshal (ENTJ): Mobilizing
			Mastermind (INTJ): Entailing

Note. The MBTI® do not match perfectly with the Keirsey indicators, but they are listed here according to information provided by Keirsey.com for comparative purposes.

Skills Development



2002 Edition

Skills Development

1. Attend and complete a two-hour seminar in each of the following areas:
 - a. Leadership skills
 - b. Communication skills
 - c. Creativity and resource development
 - d. Child and youth evangelism
2. Have or earn the following honors:
 - a. Christian Storytelling
 - b. Camping Skills II
3. Earn two additional honors of your choice not previously earned
4. Hold a current Red Cross First Aid and Safety certificate or its equivalent.
5. Supervise participants through either an Adventurer Class or Pathfinder Class curriculum or teach a Sabbath school class for at least one quarter.

Section Requirements

1. Attend and complete a seminar in each of the following 12 subjects¹:
 - a. Leadership
 1. **LEAD 106**: How to be a Christian leader
 2. **LEAD 213**: Vision, mission and motivation
 3. **RCSF 102**: Risk Management for Adventurer and Pathfinder Ministries
 4. **PYSO 125**: Discipline
 - b. Communication
 5. **CMME 100**: Communication theory and listening skills
 6. **CMME 104**: Practical communication practices
 7. **EDUC 103**: Understanding and teaching to learning styles
 - c. Creativity and resources
 8. **RELI 112**: How to prepare effective creative worship
 9. **LEAD 160**: Understanding and using creativity
 - d. Child evangelism
 10. **OUTR 200**: Principles of youth and children's evangelism
 11. **OUTR 100**: How to lead a child to Christ
 12. **SPRT 105**: Understanding your spiritual gifts
2. Have or earn the following honors:
 - a. Christian Storytelling ?
 - b. Camping Skills I-IV ?
 - c. Drilling & Marching (if this Honor is not applicable in your country's culture, suggest an alternative to your supervisor) ?
 - d. Knots ?
3. Earn two additional honors or awards of your choice, not previously earned. ?
4. Hold a current Red Cross First Aid and Safety certificate or its equivalent.. ?
5. Supervise participants through either an Adventurer or Pathfinder Class level or teach a Sabbath School class for at least one year to a group of children ages 6 to 15.. ?



Section III Skills Development

Requirement 1

Attend and complete a seminar in each of the following 12 subjects¹...

The requirement continues by stating that the seminars are:

- a. Leadership
 1. **LEAD 106**: How to be a Christian leader
 2. **LEAD 213**: Vision, mission and motivation
 3. **RCSF 102**: Risk Management for Adventurer and Pathfinder Ministries
 4. **PYSO 125**: Discipline
- b. Communication
 5. **CMME 100**: Communication theory and listening skills
 6. **CMME 104**: Practical communication practices
 7. **EDUC 103**: Understanding and teaching to learning styles
- c. Creativity and resources
 8. **RELI 112**: How to prepare effective creative worship
 9. **LEAD 160**: Understanding and using creativity
- d. Child evangelism
 10. **OUTR 200**: Principles of youth and children's evangelism
 11. **OUTR 100**: How to lead a child to Christ
 12. **SPRT 105**: Understanding your spiritual gifts

Portfolio Completion Suggestions

Provide copies of seminar handouts, personal notes and/or signed certificates of attendance.

✓ Final approval is at the determination of the reviewing/supervising Master Guide following the guidelines established by the issuing Conference/Mission Youth Ministries Director.



Note 1

Seminars should be of at least 90 minutes in length. All the seminar facilitators must be approved by the Conference/Mission youth director or the church pastor.

LEAD 106 **How to be a** **Christian leader**

Objective

To become aware of a number of basic group leadership skills necessary for leading a unit or group.

Explanation

Participants are required to begin to develop basic group leadership skills that are necessary for leading and directing a unit or group in the successful completion of tasks required by their class program or curriculum. These skills may be highlighted by a discussion of the following topics.

- 1.** Modeling positive Christian attitudes and values
- 2.** Basic dynamics of a small group
- 3.** Role, function, task and maintenance of group leaders
- 4.** Identifying and dealing with personalities that destroy group cohesion
- 5.** Motivating individuals

1. Modeling Positive Christian Attitudes and Values

Young people growing up in today's world are faced with many choices. They are required to make some sense out of all the uncertain and confusing aspects of life by learning to assess, appreciate, and acquire that which constitutes real value. In this context we tend to refer to the word "value" as denoting those beliefs, purposes, and attitudes that are chosen thoughtfully and acted upon. Because we live in a dynamic society in which rapid change occurs, it is perhaps wise for us to focus our religious education on the process of valuing, rather than just the particular "values" themselves.

Approaches to Valuing

Following are some ways that have often been advocated for helping young people develop values:

- **Modeling**— Setting an example, either directly, by the way adults behave, or indirectly, by pointing to good models in the past or present, such as Washington's honesty or the patience of the Greek Ulysses's wife.
- **Persuading and convincing**— By presenting arguments and reasons for this or that set of values, and by pointing to the fallacies and pitfalls of other sets of values.
- **Setting Limits**— By giving children choices only among values "we" accept, such as asking children to choose between helping wash the dishes or helping clean the floor, or by giving children choices between a value we accept and one no one is likely to accept, such as asking children to choose between telling the truth and never speaking to anyone again.
- **Inspiring**— By dramatic or emotional pleas for certain values, often accompanied by models of behavior associated with the value.
- **Making Rules and Regulations**— Intended to contain and mold behavior until it is unthinkingly accepted as "right", as through the use of rewards and punishments to reinforce certain behavior.
- **Advising**— Cultural or religious dogma presented as unquestioned wisdom or principle, such as saying that something should be believed because "our people have always done it this way."
- **Moralizing**— Telling "the way it ought to be" is a nice and easy method. It's simple and easy to explain situations and experiences

through which you have passed. Usually involves appeals to conscience, that still, small voice that arouses feelings of guilt but doesn't suggest the "right" way, such as telling a child that he should know better or that he shamed his parents.

Other methods could be listed that have been used in the past to assist in the formation of beliefs, attitudes, and behavior. Leaders must seek to understand the following process by which young people can be taught to formulate their own set of values without the need for indoctrination or a predetermined set of values being forced upon them.

This "valuing process" is to:

- Encourage children to make choices, and to make them freely
- Help them to discover and examine available alternatives when faced with choices
- Help children weigh alternatives thoughtfully, reflecting on the consequences of each
- Encourage children to consider what it is that they prize and cherish
- Give them opportunities to make public affirmations of their choices
- Help them to examine repeated behavior or patterns in their life

Group Discussion

1. Discuss the ways that values are transferred from adults to children and determine, in your view, which ways are most effective.
2. Develop a list of the ten most significant values important to young people of various ages and discuss how you would use the above resource material as a basis for helping develop their positive Christian attitudes and values. Some values to consider for starters: Commitment, Honesty, Honor and Integrity, Craftsmanship, Love, Responsibility, Devotion, Courage, Self-control, Reliability.

2. Basic dynamics of a small group

Recently social scientists have given much attention to "group process", trying to isolate the reasons why some groups are effective and others are not. Their studies have revealed that each group has its own unique pattern of forces. These forces pertain to:

- How the group members relate to each other
- The way the group makes a decision
- Group communication problems

Even though these problems may not be present in

each group, the leader will be most effective if he or she is prepared to deal with them.

All the research on group process has revealed some interesting principles about group behavior. Understanding these principles is vitally important for every leader. Some of the most impressive facts are as follows:

- For a group to be effective, its members must be able to exchange ideas freely and clearly. Its members also must feel involved in the decision-making.
- Just because all the members of a group are capable individuals, they will not necessarily function effectively as a group.
- It is possible to help a group grow to maturity. By using proper techniques, a group of individuals can be channeled into effective work, and internal conflicts that hinder group effectiveness can be broken down.
- Any group can benefit from a skilled and dedicated leader. However, an effective group leader must understand that each member is responsible for contributing to the total task of leadership. No group can become fully productive until each group member assumes responsibility for the way the group acts.

Most groups are faced with specific tasks, and the group exists primarily to accomplish these tasks. Many times group members get so caught up in completing the task that they do not remember to keep the group in proper running condition.

As people in the group work together to accomplish a task, they are doing something to and with the other members of the group. Every group consists of a complex network of changing relationships between individuals. Therefore, in any group there is a need to have a continuing, growing awareness of itself as a group. Each group member must make an effort to develop and maintain positive relationships. It is up to the leader to help the group recognize these twin functions and to make them work effectively. The leader can assume different postures within the group. His or her behavior can range from almost complete control of the decision-making process within the group to almost complete control by the members. Ideally the control within the group will be a blend between leader and members. However, these functions must be filled, because fulfilling of these functions permits the group to not only satisfy the needs of its members and keep the group going, but also to move the group toward its objectives.

3. Role, function, task and maintenance of group leaders

There are specific leadership methods that help the group achieve and accomplish these task and maintenance functions. As previously stated, one purpose of the group is to accomplish its goal or to complete its task. The other purpose is to keep the group in proper running condition or to maintain the group. There are people in every group that use the various leadership methods that help the group achieve and accomplish these task and maintenance functions. The leadership functions concerned with completing the tasks are:

- Initiator/contributor– one who gets things started.
- Information seeker– one who asks questions.
- Information giver– one who gives answers.
- Coordinator– one who keeps things rolling.
- Facilitator– one who points the group toward its goal. He or she keeps the group moving in the right direction.
- Summarizer– one who pulls together related ideas. He or she restates highlights of discussions.
- Consensus tester– one who sends up “trial balloons” to see if the group is nearing a conclusion or one who measures to see how much agreement has been reached.

The leadership roles that maintain the group and get members to work with each other are:

- Encourager– one who gives support to others in the group to keep them functioning together.
- Harmonizer– one who keeps group members working toward the same goal.
- Gatekeeper– one who keeps the group aware of the subject at hand. They attempt to keep communication channels open and draw out non- participants and hold back overly verbal participants.
- Standard setter– one who expresses what he/she wants the group to achieve. Sets limits for the group’s activities and behavior between group members. Helps resolve conflicts effectively.

A proper understanding of these leadership roles not only helps the designated group leader but also the members. Each leadership role is important, has its place within the group, and must be fulfilled if the group is to be healthy. Groups are more likely to operate at maximum efficiency when these roles become the responsibility of all members rather than just the designated leader. Sometimes one individual

may perform many of these roles during the lifetime of the group. In a mature group, it usually makes no difference who performs a particular role as long as all the appropriate roles are performed.

Group discussion

1. Discuss how these group principles relate to your role as a Pathfinder, Adventurer, or Youth leader.
2. Engage in the group exercise “Operation Heartbeat” and use the *Process Observation Report Form* (PORF) as a way of evaluating group process in the assigned exercise. Assess what influence the various factors raised in the PORF have on the effectiveness with which a group operates together.

“Operation Heartbeat”

Situation

You are a member of a medical team of heart specialists who perform heart transplant operations. At the present moment you have six people on your waiting list who qualify for a donor heart that has just become available from a road-accident victim.

List of Possible Recipients

1. 22-year-old male, single, national football champion and potential Olympic track medalist.
2. 55-year-old female, high government official and head of country’s welfare and women’s affairs, single mother with one university-aged daughter living at home.
3. 48-year-old male, a multinational business CEO, married with two sons.
4. 33-year-old female, mother of three children, diabetic.
5. 17-year-old female high-school student who lives with alcoholic father.
6. 30-year-old male, homosexual, university professor, national director of a government research program on AIDS.

All the above desperately need this heart, and, for various reasons, each has no more than three weeks to live if a heart transplant is not performed for them.

Due to conditions of this available heart, you have ten minutes to decide on the recipient and contact them for immediate surgery.

Notes for discussion, evaluation, and decision:

Process Observation Report Form (PORF)

A. Communication

1. How well did people express themselves verbally and nonverbally?
2. Did people listen to the person speaking and understand their meaning?
3. What pattern of communication was used (One: one; one: group; all through a leader)?
4. What was the content (cognitive or effective)?

B. Leadership

1. Major roles (record names of participant who fits best)

Avoider	_____
Blocker	_____
Coordinator	_____
Dominator	_____
Evaluator	_____
Follower	_____
Gatekeeper	_____
Harmonizer	_____
Information-processor	_____
Recognition-seeker	_____

C. Climate

1. Group tone (accepting and warm, cold and ignoring, etc.)
2. Cohesiveness (how well you worked together)

D. Goals

1. Explicitness (clearly understood by everyone)
2. Commitment to agreed-upon goals

E. Situation Variables

1. Group size
2. Time limit
3. Physical facilities

4. Identifying and Dealing with Personalities that Destroy Group Cohesion

- Blocker
 - resists, stops group
 - reacts negatively to suggestions

- Fighter
 - aggressive, jealous
 - deflates egos, holds grudge
 - disrupts work of others
 - shows hostility against group
- Dominator
 - dogmatic/rigid
 - interrupts others
 - acts superior
- Inattention
 - failure to listen
 - short attention span
- Lack of enthusiasm
- Nonparticipant
 - acts indifferently, passively goes off on tangent
 - doodler, dreamer
 - withdraws from group by whispering
 - is afraid of failure, non-acceptance
- Clown
 - fools around
 - gets status by blaming others
 - mimics others
 - distracts group from goals or individual in group
- Clique
 - several band and gang up on others
 - tries to assert authority
 - gossip
- Hyperactivity
 - constantly squirm
 - leaves the group during discussions
 - poor organization/leadership

Group Discussion

1. Discuss ways to deal with any or all of the above distractions that create conflict within the group. Add to the above list any additional factors that affect your group's current operation.

LEAD 213

Vision, mission and motivation

5. Motivating Individuals

One of the prime shortcomings of any group is the inactivity of certain group members. Any member's inactivity causes many problems to the group and the group leader. The obvious problem is the lost resources of inactive group members, which lessens the effectiveness of the group as a unit. But perhaps the more critical problem is the demoralizing effect that inactive members have on other members. Their failure to participate and shoulder their share of the load dampens enthusiasm and may eventually result in a marked negative effect on the group. The primary reason some group members are inactive is that they do not understand the task to be accomplished or what part they are supposed to play. In many instances, they do not receive sufficient motivation to move them into action. The fault does not lie within the members. They will usually respond to the motivation they receive— frequently none at all, or it is applied without regard for the member's personal interests or views.

Basic Motivational Principles

Motivation is the source of all action, and inactivity results from a lack of motivation. This does not necessarily mean a lack of motivational effort; however, mere effort to motivate does not, of its own accord, produce motivation.

Group action is the result of motivation of the individuals within the group. At times the varying effects of motivational effort of one type or another may result in confusion or indifference. Many times when confusion or conflict occurs within the group, it is because the leader has failed to motivate each individual within the group. It has been rightly stated that you do not lead groups; rather, you lead the people that make up the group, each as an individual.

We can draw a parallel between a group leader and a salesman. Salesmanship requires a great deal of individual motivation. In fact, that is what it is all about. A successful salesperson “helps” a client “discover” a “desire” for the salesperson's product or service before closing the sale. Salespeople who see only their own desire for making the sale (income) and do not spend adequate time relating to their prospect's desires soon discover that they are no longer selling.

The same is true when motivating a group. When the leader disregards the desires of the individuals within the group, he soon finds he is no longer leading. The members have received no motivation that meet their needs, and they respond by doing nothing.

There is no such thing as a group member who cannot be motivated. Every day every living person is motivated to do something. Once a person links himself emotionally with a group as a result of interest shown in his individual desires, he can be motivated to do many things that are contrary to his own personal desires in order to benefit the group. When that point is reached, he finds fulfillment in achieving for the group rather than for himself.

As a leader, you must be able to get your group and its individual members moving— and keep them moving— in the desired direction.

In attempting to motivate individuals, we need to recognize that individual needs are especially important and play a major role in determining what “gets people going”.

Current research suggests that people usually motivate themselves

by responding to their inner needs. Leaders need to understand these needs and how they operate so that they can work with human nature, not against it.

Abraham Maslow, in his concept of a hierarchy of needs, suggests that individual needs are arranged in order of priority, with the stronger needs desiring satisfaction before other needs can be met.

- 1. Physiological needs** – These are a person's physical needs for food, shelter, warmth, sexual gratification, and other basic body functions.
- 2. Safety** – These include the need to feel safe from physical danger and the need for physical, mental, and emotional security.
- 3. Social** – These include the need for friendships and interaction with other people, a sense of belonging and acceptance within a social circle.
- 4. Esteem** – These needs fall into two closely-related categories— self-esteem and the esteem of others. The first includes our need to respect ourselves, to feel personal worth, adequacy and competence. The second embraces our need for respect, praise, recognition, and status in the eyes of others.
- 5. Self-actualization** – The need to achieve as much as possible, to fully develop one's gifts or potential.

Maslow makes two interesting points about these needs. First, if one of our stronger needs is threatened, we jump back down the steps to defend it. You do not worry about status, for example, if you are starving. Therefore, if you appear to threaten people's security by your proposed changes as a leader, you should expect a stoutly defended response.

Second, a satisfied need ceases to motivate. When one area of need is met, the person concerned becomes aware of another set of needs. These in turn now begin to motivate him or her. There is obviously a lot of truth in this theory. In particular, when the physiological and security needs have been satisfied, they do not move us so strongly. How far this principle extends up the scale is a matter for discussion.

Elsewhere in his work, Maslow postulated other hierarchies of need, which he identified like galaxies in the vast reaches of the unconscious mind: cognitive needs (curiosity, the need to discover and understand) and aesthetic needs (the need for beauty, order, and elegance). Later in life he also talked about what could be called spiritual needs, the need to escape from oneself and feel part of some larger transcendent unity above the self. As a secular humanist, Maslow did not give the name "God" to this Welcoming Other in which self is both lost and found, but the influence of the Jewish

tradition in which he was reared is clearly evident. Certainly there are great human needs behind the search for God.

Another expression of this understanding of humans as essentially self-motivating was suggested by Herzberg, who believed that the following five motivators provide satisfaction to individual needs:

- 1. Achievement**
 - A sense of personal achievement in the work being accomplished and brought to a successful conclusion.
 - A sense that one is making a worthwhile contribution to the objectives of the group.
 - The sense of achievement is in proportion to the size of the challenge.
- 2. Recognition**
 - Acknowledging a person's contribution.
 - Appreciating the work being done.
 - Receiving adequate recognition for achievements.
- 3. Interest**
 - A feeling that the work is challenging and demanding the best from the individual.
- 4. Responsibility**
 - Being allowed to control the work being done.
 - Being trusted.
 - Having authority to make decisions and being accountable for work done.
- 5. Advancement**
 - A feeling that as an individual, one is developing and advancing in experience and ability.
 - The prospect of promotion or advancement.
 - Providing the right climate and opportunities for meeting these needs for each individual in the group is possibly the most difficult and certainly the most challenging and rewarding task of the group leader.

Group Activity

Ask the group to identify four problematic persons currently in their club or unit. Use the resources of the group to arrive at a solution/understanding of how to motivate these individuals.

Motivating Young Adolescents

- 1. Build Relationships**
 - Provide environment.
 - They must believe that adults are important to them.
 - Be honestly supported or rejected by others as a person capable of directing his or her

-
- future behavior.
 - Personal encouragement– caring one-on-one relationship.
- 2. Be a Model**
 - Adults whom they like and respect for their behavior and attitudes.
 - Adults with a development of logical reasoning.
 - 3. Be Careful of Stereotypes**
 - Don't assume that early physical developers will act more maturely than peers who have yet begun to grow.
 - Don't assume that physically attractive adolescents are intelligent and responsible.
 - Don't assume that unattractive or overweight adolescents are undisciplined, irresponsible, or lazy.
 - Remain aware of what you communicate regarding your expectations of them. "We act like we are treated."
 - 4. Provide Opportunities for Youth to Take Initiative**
 - Provide activities that teach-- self-motivating.
 - Let them assume responsibility for shaping their environment.
 - Provide consistent limits for acceptable behavior.
 - Give them enough structure so that initiative can most likely be met.
 - Relinquish the amount of control they can successfully handle and appreciate.
 - 5. Involve Youth in Decision-making**
 - Structure ways to give increasing amounts of autonomy
 - in establishing rules
 - in selecting and planning programs
 - in negotiating individual and group contracts
 - in selecting group rewards
 - in actually conducting activities
 - in evaluating the program
 - Balance youth autonomy and adult control as to capabilities of the individuals.
 - Allow as much control as they can manage.
 - Provide controls that are necessary to protect youth from harm due to their own inexperience, but reduce adult-imposed controls as young people gain experience and responsibility.
 - 6. Make Peer Influence Positive**
 - While peers do have an increasing influence on behavior, most adolescents retain their family values.
 - Can be a motivator
 - Make rules that govern behavior
 - Plan activities that require collaboration rather than competitive efforts.
 - Set group goals and rewards that require cooperation.
 - Plan activities where the peer group receives recognition for helping or making a contribution.
 - Engage groups in role-playing and simulation games.
 - Peer counseling.
 - Peer tutoring.
 - 7. Tap Young Adolescents' Desire to Make Commitments**
 - Short-term goal or provide an honorable out.
 - Commitment should be of one's own choosing.
 - "Choice" contributes to sense of personal autonomy.
 - Should be truly meaningful to them or to others.
 - 8. Provide Safe Opportunities for Risk-taking**
 - Risk-taking is a normal part of growing up.
 - Risk can help young adolescents grow, test their physical, cognitive, and social skills against reality and feel good about themselves.
 - Risk provides challenge. As long as the situation is not too threatening, risk-taking provides help in motivating, is constructed to promote self-esteem, and protects them from physical or emotional harm.

Using Enthusiasm to Motivate Others

One of the best tools of personality development is enthusiasm. If you are really excited about life, you will be bubbling over with enthusiasm. Enthusiasm is a way to attract people so that they will become immediately interested in you and what you are saying. Once you capture this enthusiasm, you will no longer be lonely.

Enthusiasm is a welcome commodity. Everyone needs it. It fills a personal demand. It enhances the feeling of well-being. It inspires the efforts of others and helps them to renew their efforts. It steps up their power-drive, as well as yours. It washes away discouragement and gives a refreshing new desire to move ahead. It neutralizes selfishness, anger, and hatred. Enthusiasm inspires confidence. It establishes rapport achieved in no other way, and because people need direction, they are attracted to the enthusiastic personality.

How to Develop Your Enthusiasm

- Have faith in yourself and others. “Faith,” as one psychologist puts it, “is the inner core of self-confidence, optimism, and enthusiasm.”
- Combat skepticism with positive thinking... then convert your thoughts into action. Track down solutions instead of concentrating on the dire consequences of defeat.
- Smile— A smile is the most potent weapon. Take a tip from Mark Twain, who said, “Wrinkles should merely indicate where smiles have been.”
- Give generously of yourself. The enthusiast is fond of people, has time to help others, and has energy to spare.
- Focus on the advantages instead of dwelling on reasons why a project or idea won’t succeed. Find ways to make it work!
- Don’t let obstacles get you down. Beethoven was deaf. Edison was a failure at school. Teddy Roosevelt was a physical wreck as a youth. Fanny Crosby was blind. Helen Keller could not speak, hear, or see. Booker T. Washington overcame prejudice. All these people had one thing in common— they were determined to succeed and believed that they could and would succeed. It was enough to carry them on.
- Rally others to your cause. Enthusiasts are born leaders. People are drawn naturally and willingly to their enthusiasm and go-go-go.

You may be wondering how you can generate enthusiasm. Maybe you think you are not the enthusiastic type. Well, you can believe it’s not true because in every personality there is a degree of enthusiasm. Would you like to build a higher degree of enthusiasm or would you rather let the world pass you by? (That’s one of those choice situation questions referred to earlier in this course, right?)

Here are some practical pointers that can help you develop enthusiasm:

- Color everything you do or say— consciously ignite your smile, your “hello,” your eyes and your words. Make your conversation sparkle. Color everything you do with friendliness. Let the warmth and friendliness of your personality shine.
- Know what you are saying or doing— shy or embarrassed people often speak without thinking. Some nervous people feel that they must speak and become very confused in their expression. To develop the depth of your enthusiasm, know what you are saying and doing at all times.
- Praise people. Be warm. Be kind. Be sincere. Compliment people for what they do. Spread compliments in all directions. Wherever you are, whatever you are doing, make someone feel your enthusiasm through praise. People hunger for praise. Praise is power— but be sure you mean it.
- Don’t be opinionated— enthusiastic people do not push their opinion onto people. They stimulate listeners with the positive approach and at no time inflict personal beliefs.
- Look for good things in and about people— refuse to listen to negative talk from yourself or others. Don’t listen to gossip, jump to conclusions, or harbor grudges. Doubts promote misunderstanding and anchor personality to everything negative. Look for the best in everyone.
- Sleep well and eat properly— sleep and proper nutrition play a role in the brighter personal approach to people. To ensure your best personality performance, keep physically fit. Enthusiasm has its beginnings in the foundation that supports it. Keep well, sleep well, and you won’t have to be artificial about enthusiasm.
- Find interests in common with others— decide what you are interested in and join a club that caters to your special interest. You will meet new friends and find a great boost to your personality development.
- Don’t worry— delete gossip and everything nasty in your life. Do not dispense worry, anger, or hate. Wash out everything negative from your life. Transmit happiness to all. Remember the Pathfinder Law— “Keep a song in my heart.”
- Be amusing, be happy— the enthusiastic person has a sense of humor. It bubbles over from a fountain of friendliness. Be happy and make others happy.
- Offer encouragement— nothing makes others see you as an enthusiastic person better than your ability to encourage them. Listen to people. Help them with their problems. Let them complain and get the misery out of their souls, and fill their aching void with hope and courage and the feeling of success. Make them feel better because of your presence, your interest, and your encouragement.
- Make others feel important— everyone wants to feel that she/he has a place in the world, a place to be recognized. Through your enthusiasm, you can show others they are important.
- Render personalized attention— in the

enthusiastic approach there is nothing better than personalized attention. This attention must be defined. Talk and do in terms of the other person's understanding. Give pleasure. Make your friends know you care.

Fourteen Practical Values of Enthusiasm

1. Enthusiasm is a sign that you are no longer in a rut.
2. Enthusiasm permits no room for anything derogatory.
3. Enthusiasm helps you develop an attractive personality.
4. Enthusiasm is a gracious and genteel bid for attention.
5. Enthusiasm recognizes the values of everything.
6. Enthusiasm leaves no room for boredom.
7. Enthusiasm is a method of diplomacy and persuasion.
8. Enthusiasm is the key that opens doors and anticipates ideas.
9. Enthusiasm is a portrait of praise and indicates self-confidence and control.
10. Enthusiasm is a way to get others to want to help themselves to help you.
11. Enthusiasm establishes spirit and cooperation at little or no cost.
12. Enthusiasm leaves no opportunity for sarcasm.
13. Enthusiasm leaves no opportunity for anger, sadness, or hate.
14. Enthusiasm makes other people feel good, too.

Apply Your Enthusiasm

People who live enthusiastically possess a mystic quality that most others find attractive. Such people are human dynamo--alert, active, enterprising, always excited about some new venture or endeavor. This can be YOU.

Obviously they are picturesque, powerful personalities, potential leaders, with vital, inquiring minds. What they do they undertake with zest and enthusiasm. They cannot fail to create a good impression either in the social or business worlds.

If you are enthusiastic and want to make friends, by all means show it. Do not stifle that important and attractive quality under the blankets of reserve and self-consciousness.

Stabilize Your Enthusiasm

- Place new ideas immediately on paper. Work out a plan of action. Put your ideas to work. Ideas are a stimulant to enthusiastic living and give you new power.

- Permit controlled excitement to mount in you. It raises your energy level.
- Utilize action to step up body function. Ideas don't just happen. Someone makes them happen, and someone puts them into action.
- Keep an "anticipation pad". Write down all ideas that come to you. Leave the idea for a few hours while your subconscious thinks it over, and then work on it again.

Add This Last Ingredient Now

In achieving goals enthusiastically, it is vital to know what is most valuable and important to you. When you know what you want, go after it. Don't get bogged down in details. Don't be anchored by waste or boredom. If you want to find happiness and have peace of mind, become enthusiastic.

**RCSF 102
Risk Management
for Adventurer
and Pathfinder
Ministries**

Under Development

Under Development

Under Development

Under Development

PYSO 125 Discipline

Under Development

Under Development

Under Development

Under Development

CMME 100 **Communication** **theory and listening** **skills**

Objective

To learn how to effectively communicate with individuals of all ages.

Explanation

Participants will acquire a fundamental understanding of the communication process in effective and meaningful interpersonal relationships by involvement in group discussion and activities that will facilitate the development of personal skills in:

- 1. Communication Process**
 - a.** What Communication Is
 - b.** Five Levels of Communication
 - c.** The Conversation-angle of Communication
 - d.** Barriers to Effective Speech
 - e.** Rules for Effective Speaking
- 2. Active Listening**
 - a.** The Listening Angle of Communication
 - b.** Barriers to Effective Listening
 - c.** Effective methods of Listening
 - d.** Rules for Effective Listening
 - e.** Solving Conflicts
- 3. Feedback**
 - a.** Feedback as the Process of Providing Information
 - b.** Two Distinct Types of Feedback
 - c.** Getting Help from Feedback
 - d.** When Feedback Can Best Be Given
 - e.** When Feedback Can Best Be Received
 - f.** How to More Effectively Give and Receive Feedback
 - g.** Feedback Process
 - h.** The Feedback Model

Possible information to be presented:

1. Communication Process

What Communication Is

We often assume that if someone's lips are moving, communication is taking place. It involves more than talking. It is the receiving or listening process, as well. To this twofold process we should add a third dimension—understanding. Frequently we think we understand what someone is saying, but what we hear is not what she/he meant. We want other people to listen to and understand what we have to say.

Five Levels of Communication

In his book, *Why Am I Afraid to Tell You Who I Am?* author John Powell describes five levels on which we can communicate. Understanding these five levels is essential.

Level 1-Small Talk. At this level shallow conversation takes place, such as, “How are you?” “What have you been doing?” “How are things going?” Such conversation borders on the meaningless, but it can sometimes be better than embarrassed silence. When communication remains on this level, it is boring and leads to frustration and resentment in relationships.

Level 2-Factual Conversation. At this level information is shared, but

there are no personal comments along with it. You tell what has happened but do not reveal how you feel about it. Men are more apt to settle for this level than women, as they are often less able to express their feelings.

Level 3-Ideas and Opinions. Real intimacy begins here, for on this level you risk exposing your own thoughts, feelings, and opinions. Because you feel free to express yourself and verbalize personal ideas, your partner has a better chance to know you intimately.

Level 4-Feelings and Emotions. Communication at this level describes what is going on inside you, how you feel about someone else or a situation. You verbalize feelings of frustration, anger, resentment, or happiness. If you honestly share with someone else in a give-and-take manner, showing interest in his/her feelings, as well as in expressing your own, this will enrich and enlarge your relationship. You will feel worthy, noticed, loved, and appreciated. You will gain flashes of insight into your friend's character that will give you real understanding of how she/he thinks and feels. A good combination is to alternate between the levels of ideas/opinions and feelings/emotions.

Level 5-Deep Insight. Rare insightful moments will occur when you are perfectly in tune with another in understanding, depth, and emotional satisfaction. Usually a peak experience or something deeply personal is related. Communication about such experiences often makes a deep impression on both parties and enriches the relationship. Mutual sharing of personal ideas and feelings is the ultimate goal in communication, especially in mental relationships.

Group Discussion

1. What level of communication occurs in your relationships now?
2. Do you want and need a deeper and more intimate sharing?

The Conversation-angle of Communication

We spend approximately 70 percent of our waking hours in communication—speaking, listening, reading, or writing. Thirty-three percent of this time is devoted to talking. This element of our time becomes very important, for talk brings people together in a relationship.

The avenue of speech goes beyond the exchange of words or information. Through talking we can express our feelings, convey our emotions, clarify our thinking, reinforce our ideas, and make contact with others. It is a pleasant way of passing time, getting to know one another, releasing tension, and expressing opinions. The most basic function of speaking, then, is not the giving of information but the establishing of a relationship

with others. The quality of this relationship will depend a great deal on the ability of both persons to express themselves verbally.

Barriers to Effective Speech

The **solution sender** weighs down his speech with orders, directions, and commands. "Get over here." "Hurry up." Warning and threats comprise more solutions. "If you ever do that again, I'll..." Another is moralizing. "Don't you know enough not to..." Most of us resent being told that we must, should, or had better do something.

Many of us resort to **put-downs** in spite of the fact that we know what it feels like to be put down. Put-downs judge, criticize, and blame: "That's not a bad idea, considering you thought of it." They name, ridicule, and shame: "You're a slob." They interpret, diagnose, and psychoanalyze: "You only say that because..." They attempt to teach and instruct.

Then there is the **corrector**. For example, while the club member tells a story to friends, his leader helps him keep the facts straight: "We left on Wednesday night..." "No, I think it was Thursday night just before the holiday." "OK, we left Thursday right after we got home from school." "No, it was late that evening when we got away." "Well, anyway... oh, you tell it..." "No, you're doing fine." A corrector has a compulsion to concentrate on proper reporting. Such remarks are often attempts to draw attention to self, and they show a lack of sensitivity in allowing someone else to tell a story the way one perceives and remembers it.

The **monologuer** has the compulsive need to talk and frequently insists on having the last word. She/he can't bear to be corrected and so maintains a know-it-all attitude. Often monologuers have a desperate need to be popular, but the more they monopolize conversations, the more they bore others and cut themselves off from forming close attachments.

The **silent treatment** uses silence as a weapon or a form of control. When a male is silent, strong emotions, such as fear or anger, are building up inside. A female usually uses silence to get even for some injustice done to her or when she reaches the stage of total despair and desperation. The silent treatment may be given because one person refused to listen last time, or the silent one may be suffering from a deep hurt. Some Christians feel it isn't right for people to say what they feel, but bottling up emotions takes its toll—physically, mentally, and spiritually.

Rules for Effective Speaking

1. **Choose the right time to communicate.** Your subject may be well-taken, but your timing may

be off. If you have something personal from levels three or four to share, don't unload just as your friend walks in. If you want to talk with your friend in an intimate way, select a time when your friend can respond pleasantly.

- 2. Develop a pleasant tone of voice.** It isn't always what you say, but how you say it that counts. It is soothing to be around someone with a soft, calm voice. Make sure you are easy to listen to.
- 3. Be clear and specific.** Many misunderstandings arise from muddled talk. Try to think as you speak, and state clearly what you mean. You can solve the problem of muddled communication by making "a statement of intent". For example, "I would like to invite the Browns over for dinner Sunday. Do you mind?"
- 4. Be positive.** In many homes, 80% of all communication is negative. These families become so used to hearing fault-finding, blaming, judging, name-calling, and other negative elements that such behavior becomes normal. Be less negative and more positive and appreciative.
- 5. Be courteous and respectful of the other person's opinion.** You can do this even when you don't agree. Care as much about their comfort as you do about your own, and be willing to listen. You should talk no more than 50% of the time.
- 6. Be sensitive to the needs and feelings of the other person.** Develop patience and sensitivity in responding to what your friend says. If your friend hurts, you can understand the hurt and even hurt with him/her. Tune into the needs and feelings of fear, anger, despair, and anxiety of your friend. Likewise, if your friend is happy over a new development, enjoy that happiness with him/her.
- 7. Develop the art of conversation.** Conversation is an art, and opportunities to develop it should be encouraged. Discussion on interesting topics enriches a relationship.

2. Active listening

The Listening Angle of Communication

"Faulty listening," says one psychoanalyst, "is usually at the root of most communication problems. Sometimes it merely causes annoyance or irritation. But when a person is talking about something important, trying to get a problem resolved, or seeking emotional support, poor listening can have disastrous results."

Yet, most of us prefer to talk rather than listen. We enjoy expressing our ideas and telling what we know

and how we feel about things. We expend more energy expressing our own thoughts rather than giving full attention when others are expressing theirs. Listening seems like such a simple thing to do, yet, most of us are poor listeners because listening is actually hard work.

Barriers to Effective Listening

The **bored listener** has heard it all before. When someone rehashes complaints about his job, you may think, "Here we go again," and put your brain in neutral. But on the rare occasion when they say something new and look to you for support and encouragement, they probably won't get it.

A **selective listener** picks out bits and pieces of conversation that interest him and rejects the rest. For instance, you may be doing something while your friend is talking. Most of what they say goes in one ear and out the other, but when they mention something that vitally affects you, you become all ears. Other people do not want to hear anything disagreeable, upsetting, or different. We do not gain anything by rejecting what we do not wish to hear. In many situations we need all the facts in order to make a decision.

Defensive listeners take everything someone says to them as a personal attack, twisting the intention and meaning of the speaker's words.

Those who **interrupt** spend their time forming a reply to what they hear; they do not pay close attention to what is being said. Interested only in their own ideas, they pay little attention to the words of others and wait only for a split second when they can break in with, "Oh, that's nothing. You should hear what..." Or, "That reminds me of..."

Effective Methods of Listening

Emphasis on effective listening is not new, but until recently more emphasis has been placed on the ability and willingness to speak freely than on effective listening. Today, however, some schools teach listening skills along with the "three Rs." Corporations are encouraging employees to take certain courses to improve their listening skills. Family counselors are teaching people to listen within the family circle. Following are some techniques suggested by a collection of experts to help you and your friends enhance your listening abilities.

Be alert to body language. We communicate by the spoken word, but we also communicate by what we do not say. Fifty-five percent of what we communicate is expressed through facial expressions: a pout, a sigh, a grimace, or a squint of the eyes. Such body language speaks louder than words. Other nonverbal messages are caught through body postures or gestures— a nervous

tapping of the foot, tightly clenched teeth, or a motion of irritation. Such behavior patterns offer keys to feelings behind the words and set up barriers before conversation begins.

Be a door-opener. A good listening technique is found in responding with a “door opener” or the invitation to say more. These responses do not communicate any of your own ideas or feelings, yet they invite your friend to share their thoughts. Some of the simplest “door openers” are: “I see.” “You don’t say.” “Tell me more.” “I’d be interested in your point of view.” “Tell me the whole story.” In this way you encourage the other person to talk and do not give the idea that you can hardly wait to snatch the conversation away. They convey respect by implying: “I might learn something from you. Your ideas are important to me. I am interested in what you have to say.”

Listen actively. “Deliberate listening” is the ability to process information, analyze it, recall it at a later time and draw conclusions from it, but “active listening” hears the feelings of the speaker first and processes information secondarily. Both deliberate and active listening skills are necessary in effective communication, but listening with feeling is far more important in relationships.

Active listening is particularly useful when you sense your friend has a problem, such as anger, resentment, loneliness, discouragement, frustration, or hurt. Your first reaction to such feelings may be negative. You may want to argue, defend yourself, withdraw, or fight back. However, in active listening you catch what has been said and then restate what you think the feeling is, not the facts that have been stated.

Rules for Effective Listening

1. Maintain good eye contact. Focus your full attention on your friend.
2. Sit attentively. For a few minutes act as if nothing else in the world matters except hearing what your friend has to say. Block all other distractions from your mind. Lean forward in your chair.
3. Act interested in what you are about to hear. Raise your eyebrows, nod your head, smile, or laugh when appropriate.
4. Be attentive and listen with appropriate phrases to show agreement, interest, and understanding. Your friend wants to know that you understand the ideas he or she is presenting. Try to think through what is being said and fit it into your own experience.
5. Ask well-phrased questions. Give encouragement by asking questions that illustrate your interest.

6. Listen a little longer. Just when you think you are through listening, listen a little bit more.

Personal Activity

1. Do you have a communication problem? During the next week, focus your attention not on your friends’ failures but on your own. Being aware is only the first step. Next, set about to correct the problem. And finally, follow through in an attempt to upgrade your communication with your friends. If you are uncertain whether a problem exists, ask your friend what they dislike the most about the way you talk or listen.

Solving Conflicts

Conflicts in relationships are inevitable. People view things differently, and relationships would be very dull if they didn’t. However, out of these differences disagreements and conflicts arise that can result in highly emotional states of frustration and anger.

People often view conflict with horror, believing it threatens their relationships. This misconception causes some to avoid conflict by refusing to acknowledge its presence by running from it and by forcing feelings underground. But ignoring conflicts does not solve them. In fact, serious problems sometimes develop when emotions are bottled up inside and are not released. A few simple rules can lead to constructive problem-solving.

Choose the best time and place. It is best to keep calm when handling conflicts, but if either of you is angry or unreasonable, then postpone the discussion. Don’t delay it for too long, however, and if your friend does not bring up the issue again, then you take the initiative to solve the problem. Guard against unnecessary interruptions when discussing major issues.

Say it straight. State your feelings openly and respectfully through the effective use of I-messages. Speak directly, clearly, and concisely—without anger. Include reasons why you feel the way you do. Explain how you think the problem can be solved and what is at stake. Speak calmly and in as controlled a manner as possible, lowering your voice rather than raising it.

Stay on the subject. Stick with one problem until you solve it. The more problems brought up at one time, the less likely that any of them will be solved. Make a rule that additional problems cannot be brought up until the first one has been dealt with. Avoid dragging up old scores and arguments. Agree that if the accusation is more than six months old, it is inadmissible evidence.

Show respect. You may not agree with your friend’s position; in fact, you may be vehemently opposed.

However, you should still respect his or her right to have an opinion. Here are some no-no's: name-calling, wild threats, put-downs concerning appearance or intelligence, physical violence, yelling and interrupting. Words spoken in anger can never be recalled. The effects of a threatening ultimatum or bitter remarks cannot be reversed. Speak and listen with respect.

List possible solutions. When feelings have been described constructively and openly, you will see the issues at stake and work out rational alternatives. Brainstorm every possible solution, regardless of how far-fetched it may seem. But do not appraise them at this time.

Evaluate the solution. Once all available information has been aired, the two of you can make an intelligent choice as to the course of action most likely to succeed. Go back through the list and share thoughts on the consequences as you evaluate each solution.

Choose the most acceptable solution. Commit yourselves to choosing the solution closest to meeting the needs of the one hurting the most. This choice may take a good measure of negotiation and compromise. Winning should not be the goal because where there is a winner there must also be a loser, and no one likes to lose.

Solutions can be reached by one person yielding, by both compromising or by one giving in to the other rather than either person just giving up. Take care to see that one of you does not always do the yielding. It takes two to make a conflict and two to resolve it. Giving in to another in the midst of conflict takes real maturity because in effect, you are admitting that your analysis of the situation was wrong and that you are now ready to change your mind.

Implement the decision. Decide who is to do what, where, and when. Once you reach a decision, remember that two persons often perceive agreements differently. Only friendly negotiation can solve some conflicts. Often if one gives in, the other feels resentful and may be in a very bad mood for the rest of the day, refusing to speak. The other person can be just as stubborn.

Each feels justified in supporting his or her own decision. But does it really matter who is right and who is wrong? Friends who care about each other should be able to work things out according to how important each one considers his or her needs at the time. A solution can be reached more easily when each person is willing to see the problem from the other person's viewpoint.

When the Other Person Breaks the Rules:

Although you may try to avoid arguments, you will occasionally be drawn into them. When you see one

coming, you can prevent it by following a simple formula. Rather than responding with words that throw you into the heat of battle, choose not to argue.

If your friend reads something hostile into a perfectly legitimate request, choose not to argue but state calmly and reasonably: "I'm sorry it sounded like that. What I meant to convey is that..."

If your friend has a special gift for sarcasm, tell him or her openly: "It hurts me to hear remarks like that about me. I know that sometimes I can also say things that hurt you, but let's try to avoid such things in the future."

If your friend is a faultfinder, don't defend yourself. Instead, take notes on your "sins". When he or she has gotten everything in the open, say something like this: "OK, let's go back to the first thing you mentioned. If I'm really at fault here, I'm willing to talk it over with you. I'll ask the same of you, too."

When a friend makes a ridiculous exaggeration, rather than correcting the statement, try: "I know this upsets you and that you feel it happens too often. I'll try not to let it happen again."

Unfair fighting techniques can destroy a relationship, but when your friend forgets and breaks the rules, you can learn to stay reasonable. Choose not to argue, but calmly and quietly confront your friend with the reality of the situation. With controlled aggression, reassert your own thoughts, feelings, and convictions. You can avoid many potential arguments by choosing not to argue and by responding in a reasonable, concerned, and tactful manner.

3. Feedback

Feedback is the process of providing information through which a person can discover the impact of his or her actions and words on individuals or the group.

Since everyone's behavior is their response to another person's actions and words—as they interpret them in light of their background, experience, attitudes, values, etc.—it is possible that they often misunderstand or misinterpret your intentions toward them. There is no way we can truly know what feelings we have aroused in the person unless they tell us. We may guess, but their feelings are personal, deep inside, beyond our command.

You have no chance of changing what they feel unless the feelings are shared, prompting you to change your behavior and communicate with them more closely your intended message. Without feedback, a distortion between your intentions could grow into an unnecessary argument or disagreement.

There are two distinct types or categories of

feedback: unplanned and planned.

Unplanned feedback may emerge in a number of ways:

- Conscious – nodding assent
- Unconscious – nodding asleep
- Spontaneous – “Thanks a lot”
- Solicited – “Yes, it did help”
- Verbal – “No”
- Nonverbal – leaving the room
- Informal – hand-clapping

Planned feedback is provided through:

- Reflection – The group appoints a process observer who does not engage in the group task but watches how the group goes about its task and for the impact of different actions by group members. The group allows time for him or her to ask questions about things that seem significant. The group reflects and discusses these situations as they wish.
- Self-analysis – Tape recorders or video tapes are used, and the person has an opportunity to hear or see the impact of his behavior on others.
- Coaching – A fellow member observes another member in action and then coaches him or her on how to be more effective.
- Personal feedback – This is most direct and effective if given with the intention of helping. A number of guidelines have been developed to help in giving and receiving feedback.

Feedback Helps

- Reinforces – Feedback may confirm behavior by encouraging its repetition. “You really helped when you clarified.”
- Correction – Feedback can help bring behavior in line with intention. “It would have helped me more if you had stood up to talk.”
- Identifies – Feedback may help identify persons and their relationships. “Joe, I thought we were enemies, but we’re not, are we?”
- Descriptive – It is descriptive rather than evaluative. By describing one’s own reaction, it leaves the individual free to use information as he sees fit. By avoiding evaluative language, it reduces the need for the individual to react defensively.
- Specific – It is specific rather than general. To be told that one is “dominating” will probably not be as useful as to be told, “Just now when we were deciding the issue, you did not listen to what others said, and I felt forced to accept your arguments or face attack from you.”

- Appropriate – It takes into account the needs of both persons, the one giving the feedback and the one receiving it. Feedback can be destructive when it serves only our own needs and fails to consider those of the other person.
- Usable – It is directed toward behavior that the receiver can do something about. Frustration is only increased when a person is reminded of some short coming over which he has no control.
- Requested – It is solicited rather than imposed. Feedback is most useful when the receiver has formulated the kind of question that those observing can answer.
- Timely – It is well-timed. In general, feedback is most useful at the earliest opportunity after the behavior (depending, of course, on the person’s readiness to hear it, support available from others, etc.).
- Clear – It is checked to ensure clear communication. One way of doing this is to have the receiver try to rephrase the feedback he or she has received to see if it corresponds to what the giver had in mind.
- Accurate – When feedback is given in a training group, both giver and receiver have opportunity to check with others in the group the accuracy of the feedback. Is this one person’s impression or an impression that others in the group share?

When Feedback can Best be Given

- In an atmosphere of trust where there is a warm relationship
- With concern for the other person as an individual
- In small bits
- By being sensitive to its reception
- When it is timely and appropriate
- As experience rather than supposition or interpretation
- When motivated by accepting, affectionate, helpful impulses
- When it is specific and derives from the group experience
- When it is kept within the group
- When it is requested and wanted

When Feedback can Best be Received

- When one is open and ready to receive it, as when it is requested
- When one is ready to change
- From a person who is respected by the receiver
- When one’s filters are bypassed as much as possible

- When one is least defensive
- When it is verified by others in the group
- When one feels trusting of the group
- When it does not violate one's personal integrity
- When one is free to reject it if they wish
- When it is truly meant to be helpful and not punitive
- When it is directed toward behavior one is able to change
- When it describes what the person is doing rather than placing a value upon it. For example—"When you yell at me, it makes me feel that I don't want to talk to you anymore," rather than—"It's awful for you to yell at me."

are to draw the figures. Begin with the top figure and describe each in succession, taking particular note of the relation of each to the preceding one. Answer all questions from participants and repeat if necessary.

How to More Effectively Give and Receive Feedback

- Have deeper personal relationships
- Have more satisfying personal relationships
- Learn of one's impact on others
- Increase the validity of one's communication
- Align self-image with reality
- Become more open to new experiences
- Become more unique or differentiated as an individual

Final Thoughts

Helpful feedback requires a person to be aware and in control of his or her feelings. A model for giving feedback is "When you... (state behavior), I feel..." This provides data for the other person or group without arousing their defenses and leaves them free to deal with it as they choose.

Here are three more terms that can help you more clearly understand feedback and how to use it:

Leveling – Letting another person or persons know how I feel about myself. "I feel tired." "I feel bored." "I feel happy."

Confrontation – Letting another person or persons know how I feel about them. "I'm trying to be helpful by explaining it." "When you... I feel cut off."

Encounter – A relationship of dialogue between persons in which both are leveling and confronting.

Group Activity

Instructions: Study the series of rectangles below. With your back to the group, you are to direct the participants in how they are to draw the figures. Begin with the top figure and describe each in succession, taking particular note of the relationship of each to the preceding one. No questions are allowed.

Instructions: Study the series of figures below. Facing the group, you are to direct the participants in how they

CMME 104 **Practical** **Communication** **Practices**

Summary

Why is Effective Communication Important?

In order for leadership to take place, vision, mission, goals, policies, procedures, events, and more need to be communicated between you and your followers/team members/staff/youth group, etc. You not only need to communicate well with each other within your group/ministry, but also with the other ministries of the entire church. Effective communication creates deep connections with others, builds trust, helps everyone to express themselves, and helps to avoid misunderstandings, which can cause problems that would not have existed otherwise.

Why do You Need to Be Purposeful About it?

In countless surveys on communication skills, respondents consistently rate themselves as being in the top 10% of the spectrum. What does this tell us? Almost everyone thinks they communicate better than they actually do. If everyone communicated as well as they thought, there would be almost no issues or problems arising in work places, class rooms, or church groups. You need to be purposeful about effective communication simply because it does not come naturally and can often be counterintuitive. Even as people have one commonality that makes them part of a group, they can be extremely different in their communication styles, cultural sensitivities, etc.

Main Areas of Communication:

- 1. Tone:** A person's tone of voice and body language communicate more than the actual words being used (combined they account for 93% of importance). A yelling volume, crossed arms, a smile that doesn't quite reach the eyes—all these things listeners easily pick up from the communicator, sometimes not even consciously. All leaders should invest time and money into resources that will help them improve in this area.
- 2. Technique:** There are a few key points in this main area of communication.
 - a.** It's always better to over communicate than under communicate. Spend some time to figure out the top avenues that work best for the group(s) you need to communicate with. For example, it could be most of them are always on Facebook, regularly check their email and will answer a text message, but not a phone call. Any time you have a message you want to make sure goes through, do all three: post it on Facebook, email it through MailChimp or a similar service, and use an app to group text.
 - b.** While it's better to over communicate when it comes to your delivery method, keep the message itself simple and consistent! If you say one thing in your Facebook post and say something different in your email, you will only cause confusion. Keep the message to a bare minimum of details, even if what you are communicating is critically important. Sometimes we feel that important information needs to be long or fancy, but that does not help with effective communication. Just make sure to answer the

basic questions of who, what, where, when, why, and how.

- c. In short, effective communication is not standing on top of the tallest table with the loudest microphone. It is standing eye level with your target and hitting that target with the skill that makes sense for that particular target.

3. Timing: This is probably the most important of all. You can have the right tone and the right technique, but if you communicate with someone at the wrong time, your effort will be wasted.

- a. Don't try to communicate with a group before you have listened to them fully. Don't make assumptions about what they need, want, expect, etc. When it comes to heavier topics like leadership philosophy, goals, themes, or activities of your youth group or club, and other such things—the time to communicate is after you've listened and understood the people. There is a lot of information online that can help you learn how to be an effective listener.
- b. As a leader you will be communicating with the same groups of people repeatedly. If you are consistent you can build a pattern with them as to how/when they can expect you to communicate. For example, if you need to communicate as often as every week, send out a newsletter titled Monday Minutes every Monday morning at about the same time. The consistency will help your voice rise to the top of all the other things in their minds.
- c. While scheduling is important, you also need to be flexible with and sensitive to the timing of events, especially when it comes to feedback from the group you are leading. If there was a camping weekend that went really badly, sometimes talking it out can't wait until the next scheduled meeting. If there is some really great news that impacts your ministry/club, sometimes it can't wait until the weekly email. Timeliness is key.

Discussion Questions

- 1. Have you ever misunderstood someone over an email or text, or has someone misunderstood you? What happened? Why did it happen?
- 2. Have you ever been able to communicate with someone even though you both were speaking

different languages? What helped or didn't help you understand each other?

- 3. Do you know of any hand gestures that have different meanings in different countries? For example, a “thumbs up” gesture is positive confirmation in the United States, but it has vulgar connotations in the Middle East, South America, and West Africa. What can you do while communicating with other cultures to avoid being offensive?
- 4. What responsibility do communicators have to listen as carefully and thoughtfully as possible? Is it dishonest to fake careful listening when you are not doing so? How do you usually feel and react when you perceive the person you are trying to communicate with is not listening to you?
- 5. What are some positive biblical principles for communication? Read the following texts and discuss how the spiritual principles relate to healthy and effective communication.

- | | |
|--------------------------|------------------------|
| a. Philippians 2:1-5 | f. Matthew 13:13-15 |
| b. Romans 15:1, 2 | g. James 1:19 |
| c. Proverbs 27:14 | h. Proverbs 6:12-14 |
| d. Proverbs 25:11-15 | i. Matthew 12:33-37 |
| e. Ephesians 4:25-27, 29 | j. Ecclesiastes 5:1, 2 |

Group Activities

• Color Block

On a white board, white flipchart or white background in PowerPoint slides, write/type the name of a color in a different color. For example, write the word “red” in black ink, write the word “black” in green ink, and so on. After having the group say the actual color aloud, ask them how easy or difficult it was to do so.

• Train Story

Read the following story to the group: “A train leaves the station with 3 passengers and stops at London and 5 more get on. It next stops at Albany and 2 passengers get off. Next stop is Pleasantville and 23 new passengers get on board. The train makes its next stop in Dallas where 21 get off and no one gets on. The train chugs along until it reaches Hollywood where 3 more passengers get on. The next stops are Buffalo where 6 get on and 4 get off, Moosehead where no one gets on or off, and Clarksburg where 24 passengers get on board. The train reaches the

end of the route in Los Angeles where everyone gets off.”

Ask how many stops the train made. Most people are inclined to try counting the passengers, assuming that will be the question at the end, simply because of the way the story is told. Explain the importance of recognizing that we naturally make assumptions when communicating, and not having an open mind can damage or complicate the communication process.

said? How did listeners feel about not being able to speak about their own views on the topic? How well were they able to keep an open mind? How well did they listen? How well did the listening partners summarize the speakers’ opinions? Did they get better as the exercise progressed? How can they use this exercise to help them communicate in youth ministry leadership?

• **Not the Same**

Read the same statement six different times and change your tone to convey a different meaning each time. Statement: “We are not going to take a test today.”

1. Statement indicating surprise
2. Statement of fact
3. Statement indicating we’ll be doing something other than taking a test today
4. Statement indicating some other group will be taking a test today
5. Statement indicating we absolutely will not be taking a test today
6. Statement indicating that we will have more than one test today

Discuss how the very same statement can take on so many different meanings. The point is that we do need to pay close attention to not only what is being said but how it is being said for this is often where the true meaning of the communication exists.

• **Just Listen**

Have your group sit down in pairs. Give each pair eight index cards with a specific topic of conversation written on it. One partner will blindly choose a card and then speak for three minutes on how he feels about the topic. As he/she talks, the other person cannot speak—the goal is to listen. After three minutes, the listener has one minute to recap on what her partner has said. She cannot debate, agree or disagree—only summarize. Next, the roles switch, and the process starts again. Talk with your group about how they felt about this exercise.

Consider these questions: How did speakers feel about their partners’ ability to listen with an open mind? Did their partners’ body language communicate how they felt about what was being

EDUC 103
**Understanding and
teaching to learning
styles**

Under Development

Under Development

Under Development

Under Development

RELI 112

How to prepare effective creative worship

C. How to Develop Creative Worships

At the heart of every Christian is a relationship— a relationship with Jesus Christ. This relationship will usually be expressed in some form of praise, often with a group of people who think about Jesus in a similar way. We usually call it worship, because it centers around a person's need to be alive and dynamic. Participants will value and enjoy their involvement in praise and celebration if they sense that someone has put effort into making it fun and meaningful.

Enjoyable worship periods address two major factors: attitudes and creativity.

Developing Positive Attitudes Toward Worship

Young people need to learn things besides facts and skills— they need to develop healthy attitudes. Attitudes largely determine what youth learn. Attitudes determine not only a person's willingness to learn but also how the knowledge will be used. Since a teacher's goal is to provide knowledge that young people can and will use, being sensitive to attitudes is critical.

Developing positive attitudes is a fundamental concern for the teacher for many reasons:

- No one can be forced to learn anything if he/she does not want to learn.
- Even if people learn and discover important things, the primary concern of continuing learning is lost when they do not develop positive attitudes.
- Vocational choices are largely dependent on attitudes.
- Application of ideas, in a large measure, depends on positive attitudes.
- Positive attitudes will reflect favorably on the teacher and on the club as a whole.

The basic way to help individuals develop positive attitudes toward worship is to provide pleasant experiences for learning about God, themselves, their world and their church. We are all willing to give time, effort, and money to activities that we enjoy. We avoid and put off those things that are unpleasant. Our favorite activities are usually ones we do successfully and comfortably and that bring us in contact with people we enjoy. The implication for teachers is clear! Worship needs to be an enjoyable time, one that creates good memories.

Furthermore, teacher's outlook about worship as an important, dynamic, and valuable time must be real and genuine. Their attitude toward their class members must be sympathetic and understanding; their interest in learning must be sympathetic and understanding; their interest in learning great; their teaching sincere. If the teacher's attitudes or interests are less favorable or the same as those of the student, no one will generate enthusiasm, and genuine creative worship demands enthusiasm.

Teachers will learn to make worship more significant and develop greater positive attitudes to worship by setting out to:

- Develop an appreciation for the nature of worship. Understanding its components, its themes, and its focal point, God.
- Nourish curiosity in all aspects of worship. Provide opportunities to discover new ideas; make each worship time significant for the participants; assign open-ended questions and problems for thought and exploration.
- Build loyalty and confidence in God. Be a person people can accept

and want to associate with; work with patience and kindness so that time spent together is meaningful and successful.

- Make worship times a pleasure. Present the material so that it can be understood; use a variety of materials and methods that provide student participation in discovery and discussion.
- Nourish respect for worship times. Stress the times and things the participants involve themselves in during worship periods; avoid punishing or humiliating them in worship settings.

Creativity in Worship

Worship offers unique opportunities for creative and original thinking. It centers on a relationship, and there are endless ways to strengthen and deepen relationships. Teachers will discover a freshness and excitement in the club's worship segments if they have room for creative activities.

The leader can encourage members to investigate and explore by providing materials, topics, problems, reading matter, games, etc. Any discovery in an individual's relationship with God should be recognized and encouraged. Often, members need time and solitude to bring creativeness to the surface, and freedom for independent work and expression should be provided in the worship periods whenever possible. It is also important that the "climate" makes the individual feel their qualities are valued by other members of the group, as well as by the teacher. They should feel enough confidence in their relationships with others to be different and express their own ideas.

If students are only given facts and rules in worship, then the teacher has no reason to expect creative thinking. If teachers think there is only one solution to a problem or only one way to describe an idea, then class members will have little or no incentive to be creative. The following principles of teaching are well worth considering when making plans for worship occasions. Teachers ought to check that:

- Students are actively looking for concepts through reflective thinking, problem solving, experimentation with new experiences, and analysis.
- Students are encouraged to ask questions, discuss different opinions, and propose new ideas with their classmates.
- Students are encouraged to give reasons for answers, statements, methods.
- They have materials, illustrations, and lesson objects that will enhance the students'

understanding of a concept or idea.

- They show enthusiasm for the class members and their different ideas.

Places and Times of Worship

Worship happens in many places and occasions within the club program. Doing something different, unique, special, and making it enjoyable isn't going to be easy every time; in fact, it may not be easy at all! Many teachers will need to take time and effort to do something out of the ordinary, but it's worth it! There is a real need for committed teachers and leaders who will be prepared to do all that is necessary to make worship for club members a most enjoyable and valuable time.

Developing a Creative Approach to Worship Preparation

There are several principles that the teacher can keep in mind when preparing a worship period:

- Accept the challenge of doing it differently from the way it is usually done. If your worship has followed a set pattern, try a new way of presenting the same material. Rearrange the segments. Assess the value of each component, and find a better way of sharing the ideas.
- Be imaginative. Picture the details of the story you're planning to tell — the details of the time, place, personnel, etc. Imagine the feelings, the atmosphere, the fears, the excitement. Relive the occasion and then attempt to carry some of those feelings into your worship time. Recreate the atmosphere through drama, mime, music, and dress.
- Look at the idea from a variety of angles! Ask how, when, where, and why — what was and was not said. Seek parallels, modify, magnify, rearrange. Take one idea at a time and follow it through to a conclusion. Then tie everything together.
- Include opportunities for participation. Individuals need to be involved, and worship should actively involve them as much as possible.
- Make application to the present. It's the now that the worship is speaking to. People need to deal with the current times, and all worship should have something to say for today.

The following selection of material provides just some ideas for alternative worships. They might/should spark ideas in your mind for greater ways of making worship all that it can be.

Mary

Scripture Passage: Luke 7:36-50

Questions for Discussion

1. Why do you think Mary did what she did? What reaction did it bring? How do you think she felt when everyone started looking at her? What about after Jesus had finished talking to her?
2. Mary had a terrible reputation. Do you think Jesus's words would have helped her face the crowds?
3. This passage talks about forgiveness. What does forgiveness have to do with love? Does one have to love to forgive?
4. What connection is there between faith and forgiveness? Can a person be forgiven who doesn't have faith?

Act of Commitment

Using the paper provided, draw by symbol or sign something to represent forgiveness as a part of God's love and present it to the group.

A Feather

Instructions for Presenter

You will need to search for a feather. You will often find a nice long one near a shore; don't worry if it is messed up a bit. If it's a white or gray feather, it most likely belongs to a gull.

If it's small and rounded, it may be a body feather, and if it's long and pointed, it may be a wing or tail feather. If you're not near a shore but in the woods, it might be more difficult to find one, and you might want to get one as part of a "scavenger hunt".

Presentation

Feathers are incredible works of art. Ornithologists (those who study birds) tell us that each feather may have as many as 1,000,000 parts (yes, that's right—one million). Each feather is especially designed to fulfill a specific role in the life of its owner—the bird. Some are critical for flight, some for temperature control, some to keep moisture off, and so on. Each feather is connected to a set of muscles that control its positioning at all times. In fact, everything about a bird translates into an incredible display of master craftsmanship. God left nothing to chance in providing our feathered friends with everything they need for life. Ornithologists are continually discovering new bits of information on bird anatomy and behavior, which only points to the need for

a Creator who really cares.

A photographer who didn't really know much about birds wanted to get some photos of baby sea gulls, so he went to a rookery on some cliffs and, in spite of all the parental protests, managed to get a gull chick from its nest to place it in a setting he thought would be better for some good pictures without all the interruptions by the adults. After he was finished taking pictures, he decided to put the chick back on its nest. But, because it had been handled, the chick now smelled different, and the parents not only did not recognize it; they thought it was an imposter and proceeded to attack it! The photographer realized his mistake, rescued the young bird and took it home.

A box for a nest was prepared with a nice, soft lining. The man then brought a piece of fish, but the chick wouldn't eat. In fact, no matter what the man did, the bird wouldn't open its beak! Then he thought, "Maybe I need to give it food from a beak—like its parents." So he devised a wooden beak and even painted a red spot on it just like the adult gulls have.

When the young bird saw the beak with a red spot, it immediately knocked on the red spot with its beak and then opened right up. The photographer was able to feed the starving bird all the fish he could get! Interesting, isn't it? Gull parents bring lots of good food for their young, but they won't force-feed them. The young must ask—knock—then they will get all the food they want.

Jesus told us to "ask your heavenly Father for spiritual insights; He'll give them to you. Look for heavenly blessings and you'll find them; and when you knock on your heavenly Father's door, He'll open His whole storehouse for you" (Matt. 7:7). You see, He has only the best of the best for each one of us, but He will not ram it down your throat; He will not force you to take what you don't want. You must ask: "Knock," He says. The baby gulls know there is a procedure they must go through if and when they want food. God shows us the procedure so that we may receive, as well. He says: "When you pray for wisdom, or for anything, do so with confidence. A person who believes that God hears his prayers and then doubts it, is like the wave of the sea, blown and tossed by the wind" (James 1:6). In fact, even though He doesn't force anything on us, He also doesn't just stand there holding your spiritual food without saying anything either! In Revelation 3:20 He says, "I am standing at your heart's door, knocking. Anyone who hears my voice and opens the door will be glad!" With all the other fun activities we are doing here on this campout, we will each be the most happy if we choose this weekend to let God, our Creator, be the most important part of our life.

Lazarus

Scripture Passage: John 11:1-6, 32-44

Questions for Discussion

1. Jesus allowed Lazarus to die to show God's glory. How did that really work? How was God "glorified"?
2. How do you think Lazarus felt when, after being dead, he walked around among the people?
3. How does this story help take away the "fear" about death?
4. What is it about death that frightens people? Do you think people are more frightened these days about it than they were five years ago?
5. Do you know someone who has come close to death but was obviously saved by God? (Tell the rest of the group about it.) Do you know someone, maybe even a special friend, who has died? Do you think God loved them the same as the person who lived?
6. What lie would Satan like people to believe about death and God's love?

Act of Commitment

Write a song or poem about God's love and human death. Or, design a poster or write a special prayer to God for someone who is sick and could die, or for some special person.

Thanks, Lord, for Nature

Scripture has many references to nature—God's creation. Can you find some of them? (e.g. Ps. 19:1-6; Ps. 104; Job 38:16-41; John 1:1-3; Genesis 1, etc.)

It is impossible to imagine the world without all the things of nature around us. The problem is that we know nothing else! Describe how you think creation may have taken place. Why do you think God did it this way?

Romans 1:20 tells us that everything we need to know about God and His character can be seen in nature. What things can you tell about God from nature? What evidence is there that not all is well with nature? What happened?

Near what natural surroundings do you feel closest to God?

- Quiet stream
- Fast-flowing river
- Tall mountains
- A forest The sea A valley
- Other _____

Why?

As a group or as individuals, do one of the following:

1. Study a nature lesson and share your conclusions with a group.
2. Take a look around you and find from nature something that tells you of God's love—make it something special.
3. Make a nature poster using objects, paper, glue, etc.
4. Make a leaf bookmark or similar item as a reminder of your gratitude to God for His gift of beauty in nature.

Getting to Know God

1. Introduce the subject by talking of someone you really know well (wife, girlfriend, boyfriend, brother, sister, parent, etc.). Describe this person with as many details as possible.
2. Ask each member of the group to describe on paper the person they know better than anyone else. Then share.
3. List the various ways by which one person gets to know another:
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____
 - f. _____
4. Compare the above list to the ways in which we get to know God. Discuss the issue.
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____
 - f. _____
5. Ask the group why it is that often we neglect to get to know or keep in touch with the most important Person of the universe!

Thanks, Lord, for Your Soon-coming.

Scripture: John 14:1-31; 1 Thes. 4:13-18; Acts 1:10, 11

Discussion Questions

1. Can you imagine Jesus coming again? How do you think it will occur? Can you tell your friends

from which books of the Bible you get your clues?

2. Why should Jesus bother coming again? Does He really have to? Why doesn't He destroy everything and start over?
3. Who do you think looks forward to Jesus's second coming the most?
 - a. The sick
 - b. The blind and deaf
 - c. The rich
 - d. The poor
 - e. The people whose friends and relatives have died
 - f. The people who love Him most
 - g. All of the above

Give reasons for your answer.

4. We talk about the "Second Coming", which naturally implies a first coming. When was that, and why did He come? Why didn't He stay? What about the text: "I will never leave you nor forsake you"?
5. Jesus talked about being ready for His coming. What do we have to do to be ready? Can we be sure we are ready?

Commitment

Each unit may like to contribute to a poster for the poster wall. So that there can be an overall picture, the units may like to follow these suggestions:

Unit 1 – Birth
Unit 2 – Life
Unit 3 – Death
Unit 4 – Resurrection (1st coming)
Unit 5 – People's way of life
Unit 6 – How the Wicked feel
Unit 7 – How the Believers feel
Unit 8 – Satan at work
Unit 9 – Jesus in the clouds (2nd coming)
Unit 10 – Going up to Heaven

LEAD 160 **Understanding and using creativity**

Objectives

1. To provide participants with a knowledge of the way individuals learn and assimilate information.
2. To give participants opportunities to discover the value of appropriate resources for teaching the curriculum and ways of obtaining and using effective resources.
3. To provide participants with information on the value and significance of creative worship segments in the program.

Explanation

Course participants will study four main areas:

1. Ways Individuals Learn
2. Developing Creative Teaching Resources
3. How to Develop Creative Worships
4. Developing Creativity Through AY Honors

Possible information to be presented:

1. Ways Individuals Learn

How we Perceive Information

It is a fact that people learn in two basic ways: through information and through experience. Some programs have been developed to incorporate both facets of learning. Individuals gain knowledge of God, their world, and themselves through talks, readings, audiovisuals, and discussion. They also gain knowledge by being involved with people, visiting places, and participating in events and activities.

Learning is a never-ending process. People will always be searching for and sorting out information, experimenting and testing, and making decisions about alternate choices.

The Perception Process

Educators know that there are two major differences in how we learn. The first is how we perceive information; the second is how we process it.

We all perceive things differently. We take things in a different way. Some people tend to sense and feel their way through material, while others think things through in a logical fashion. Those who sense and feel usually focus on the actual experience; they get involved in the concrete reality. Those who think through the experience usually focus on the abstract; they analyze what's happening and reason it through.

The second major difference in how we learn is how we process experiences and information. Some of us jump right in and try something new, while others are more content to watch what is happening. Some are watchers, some are doers! Both ways of processing information and experience are equally valuable.

There are several principles that relate to the process and mechanisms by which an individual learns:

1. **Motivation** – Learning is more likely to occur when an individual is motivated. They need to have the desire to learn—to feel expectant and curious. This sense of motivation needs to be true for the teacher, as well as the students.
2. **Practice** – Repetition facilitates learning. Good teachers realize the

value of practice and revision. But purposeless repetition may be harmful and useless.

3. **Past experience** – Past experiences contribute to efficiency in learning. They are the basis for present and future responses to information at hand. New experiences will be integrated with old ones and will help forge new insights. Learning experiences need to be as enjoyable as possible so individuals can call on past experiences and see them as valuable and memorable.
4. **Level of maturation** – Learning happens more readily and is usually more enduring when the activity is appropriately geared to the learner's physical and intellectual level.
5. **Activity** – Learning is an active process because it is accomplished by the learner, not automatically by some kind of transmission from the teacher. Simply receiving information from a teacher is not enough—telling is not teaching. Activity is essential for learning. Experiences and exercises need to be provided and presented in such a way as to stimulate activity.
6. **Reinforcement** – The possibility that learning will occur is greater when different ways of responding or behaving are followed by different conditions. Club members should be given opportunities to share their discoveries to reinforce the principle or idea being studied.
7. **Transfer of learning** – Behavior or responses learned in one situation may transfer, or be applied, to other situations. People need to be encouraged to find the principle or general idea in the provided information and then discover and discuss other ways of applying that same principle to future situations.

Essentials of Effective Teaching

Rather than relying on one or two specific teaching procedures, effective teachers will use a variety of methods, as occasions warrant, during a single class period. There are many features that can help to make a lesson more effective:

Aim of lesson – For a lesson to be effective, both teacher and student must know what they expect to accomplish. The aim of the lesson must be clearly stated and be achievable in the allotted time. A specific aim, succinctly stated, gives direction and purpose to the lesson, provides the necessary basis for choosing content and teaching procedures, and is the criterion by which progress in learning may be assessed.

Materials selected for the lesson are largely governed by the aim, which determines, for instance, whether the

lesson will emphasize learning facts, practicing skills, fostering appreciations, solving problems, developing attitudes, and so on. Obviously, decisions concerning the kind, amount, and difficulty of the materials that can be handled in a given lesson are influenced greatly by people's readiness and their previous performances with similar learning experiences.

Presentation of learning methods – To facilitate learning, new materials generally need to be presented in a coherent, sequential fashion and illustrated and applied in many ways. Comprehension increases if material is organized so that all vital relationships can be perceived and if the connection between new and past experiences is clearly indicated. A preliminary overview is helpful in this type of learning experience.

Teachers also need to be aware of the influence and effect of the quality of their voice. Careless, colorless, slow, monotonous, hurried, nervous, loud, or raucous speech tends to dissipate the person's attention.

To get people involved in the lesson, teachers need to use a variety of creative resources. Discussions, questions, participant demonstrations, mime, forums, quiz sessions, and debates should appear on the list of possible teaching resources.

Learning atmosphere – The attitude and behavior of the teacher can have a significant effect on the kinds of behavioral patterns the participants exhibit and develop--and hence on the group learning climate. The teacher's personality and disciplinary measures, together with his or her awareness of and ability to minister to the psychological and instructional needs of the participants, are important factors in creating an atmosphere conducive to happy and efficient learning.

Teachers should also know that there are several environmental factors that will influence the learning atmosphere:

- **Sound** – Learning will be affected by the amount of sound in the room. It may be incredibly noisy or deathly quiet. There may be humming sounds, banging sounds, or voices. It may be pleasant background music or harsh industrial noise. The sounds may be erratic or constant. Sounds influence people differently. Some people learn best in total silence, while others prefer background noise.
- **Light** – The amount of light may also influence learning. Some learning is most effective under bright lights, while other learning periods may occur in the evenings around a fire. Some things are best learned in an outside setting, while other situations call for an indoor setting.
- **Temperature** – Room temperature can influence

people's abilities to absorb and assimilate information. If the room is too hot, people become uncomfortable; if the room is too cold, people tend to concentrate their energies on getting warm.

- **Seating arrangement** – Seating arrangement may have a marked effect on the success of the teacher's presentation. If the seated are in rows and people are unable to see what is happening up front because of someone seated in front of them, they will become easily distracted and bored. However, if the chairs are set in a circle, allowing everyone to see each other, the presentation will usually be more successful.

Teaching aids – There are hundreds of teaching aids that, if used properly, can facilitate learning. Almost any object can be selected to illustrate a point in the lesson; however, the emphasis here is on selection. Considerable thought needs to be given to the appropriate aid for the time.

Being creative – One of the most important aspects of learning is creativity. There is an urgent need for creative teachers who will present their material in an exciting way. Students will learn to love what they enjoy doing, and learning can be enjoyable!

The chances of its being enjoyable will increase if a teacher emphasizes a creative approach to the lesson. Try several different approaches, and attempt something new!

2. Developing Creative Teaching Resources

Individual class requirements form a part of a total package of information and experiences designed to encourage participants to develop their full potential. Each requirement generally allows for a variety of teaching methods. However, teachers need not feel restricted in teaching the requirements. A good teacher will evaluate the requirement, class, venue, and other factors, and then choose the most effective teaching method, including the use of appropriate teaching aids.

Teachers need to be aware of the value in developing effective teaching resources that they can use to assist them in completing the requirements. They need to assess what they have on hand, what they can call on, and what they may need to find in order to meet their needs.

Types of Resources

There are many places where teaching resources may be found.

Personnel – People are one of the most valuable resources to the club leader. Many people have chosen a specialist profession or career and are often more than ready to share their expertise. Doctors, engineers, nurses, and trades people may, and should, be used to teach selected requirements.

Teachers may be able to find members of their church or community who have a special interest in some area of life--e.g., social concerns, nature, etc. Others may have an interesting hobby or craft that they can share. Some people may have chosen a special area of study and may be willing to share in specialized classes such as church history, sex and dating, church doctrines, etc.

These people are valuable resource personnel! A personal presentation by these specialists will probably be the most effective and helpful to the class situation. However, teachers should remember that a CD, video, or other audiovisual will also serve the purpose if a person cannot be there in person.

Places – Most clubs will be close to many venues that can provide excellent resources for classwork. Schools, both primary and secondary, may be able to offer assistance. Tertiary-level schools often have small research museums available. Specialized clubs, libraries, hospitals, government offices, and special training centers may also be available. Museums, art galleries, and culture centers can often help the enquiring teacher. Parks, gardens, factories, and tourist bureaus may offer excellent materials—just the things to make the class a real winner.

Materials – Teachers should also recognize the value of the written word. Books and articles are probably the handiest source for information and pictures; magazines and periodicals are also valuable in this area.

Videos, CDs, DVDs, and the Internet are popular and valuable as teaching resources. Teachers need to keep files of what is available from media and rental companies, libraries (both brick and mortar as well as online backlists), etc. They should select appropriate to fit the various requirements and their objectives.

Factors that Affect Resource Selection

There are several factors that should be considered when choosing resources for a particular class or lesson theme:

Venue – The place where you meet regularly for your program will have some bearing on your choice of resources. If you meet in a large open hall with lots of room, you will be able to use certain types of resources that would be less effective in a small, crowded room. If you can't darken your room for showing films, they cease to be an important resource. On the other hand, if a

particular film is critical to your program, you will need to find another suitable meeting place for the occasion.

It may also be important to evaluate the security of your room and consider whether the hall has enough space and security for all your material resources.

Number of participants – The number of participants in your care will also affect the number and style of resources you use. If your class is small, you will not need as many resources as you might need for a larger class. However, variety and creativity are extremely important, and you need to provide as many new experiences for your class as possible.

Qualifications and experience – If you have been assigned to teach a class, your choice and selection of resources will probably reflect your experience in the teaching area. If you are a new teacher, you may be unsure just where to start! You may need to call on more experienced teachers and get their guidance and help. Ask them, as resource people, to take some segments for you. You may be able to find a qualified school teacher who can help you select materials.

Developing a Resource File

When you, as the teacher, see the area you need to care for, you can then start building a resource file that can be expanded each time you discover something new. Write down any ideas you get and file them away. When you see a book that you think would be valuable, ask your club to purchase it for you. Copy down the names of any good films you see, speakers you hear, and games you play. Even if you can't use a particular resource immediately, it may eventually be just what you need. Keeping a current file of great things and ideas is an invaluable practice.

OUTR 200 **Principles of youth** **and children's** **evangelism**

Objectives

To make the participant aware of the role of child and youth evangelism.

To further develop the philosophy by explaining that Children and Youth Ministries should be evangelistic in nature.

Explanation

The participant is required to attend a two-hour seminar (sponsored by the conference Youth Ministries Department) on child and youth evangelism. This can be part of the New Skills Development for Master Guides.

1. Youth Evangelism
2. Doctrine of Spiritual Gifts
3. Types of Community Outreach Programming
4. Materials and Resources

Possible information to be presented:

1. Youth Evangelism

Objective

To create an awareness of the scope of Child and Youth Evangelism and in so doing, emphasize the importance of the acceptance of an evangelistic approach to Adventurer, Pathfinder, and Youth Ministries.

1. Definition and scope
2. Purpose of evangelism
3. Gospel commission identified
4. Record your ministry role and goals

Adventurer Ministries

Mission statement

The (name of your field) Adventurer Ministries program serves as an intercultural community of children ages 6-9 (grades _____), their parents and care-givers through a holistic ministry. The purpose of the program is to support parents and care-givers in leading and encouraging their children in a growing, joyful love relationship with Jesus Christ. It offers instructional curriculum, supplementary resources, family enrichment, and volunteer training from within a Seventh-day Adventist philosophy.

Camping Ministries

Mission statement

Adventist Camp Ministries (ACM) provides an intentional Christian environment committed to strengthening each camper's relationship with God and all His Creation through Scripture, nature, and recreation.

Philosophy

ACM believes that in a camp setting, the study of the Bible and nature, in the context of wholesome relationships and recreation, will place campers and guests in a Christ-centered environment that promotes social, physical, mental, and spiritual development.

Goals

1. To be an integral part of the mission and life of the church
2. To be a servant of the Gospel in outreach and to be a resource to the community
3. To provide programming that focuses on God's creative and redemptive love
4. To recruit and train qualified staff for the camp operation and program
5. To develop in campers a sense of responsibility for the environment
6. To maintain a safe, functional, and environmentally sensitive facility
7. To encourage networking that will enable camps to share resources and information
9. To provide meeting facilities for conference training seminars, conventions, and retreats for local churches and schools
10. To encourage Director Certification and camp accreditation

Pathfinder Ministries

Mission statement

The Pathfinder Ministries is an organization of the (Name of your field/Conference) Seventh-day Adventist Church, dedicated to meeting the social, physical, mental, and spiritual needs of junior and teen youth by challenging the Pathfinder to experience a personal relationship with Christ, having a sense of achievement and responsibility, and developing respect for God's creation, including his fellow man.

Goals

Pathfinder Ministries seeks to meet the Pathfinder's present and unfolding needs, to the end that we bring them to self-fulfillment and maturity in Christian faith, characterized by their decision to:

1. Accept Jesus Christ as personal Saviour and Lord.
2. Reflect internalized Christian values through mature decision-making and behavior.
3. Exhibit the righteousness, true holiness, and fullness of stature of Christ.
4. Demonstrate leadership skills, enabled and empowered to become full partners in active, selfless service supporting the mission of the church.

All leaders

The basic Adventurer, Pathfinder, and Youth philosophies require leaders to:

- Help the youth to understand that the church loves them, cares for them, and appreciates them.

They should know that they are needed in its total program.

- Share with club members the destiny that God has planned for each of them and expand the knowledge of their part in the great plan of salvation. Help them want to live up to God's expectation for their lives.
- Train and organize youth for active service. Teach them that witnessing is not a once-a-week or once-a-month project, but that it should be incorporated into their everyday lives.
- Work for the salvation of each individual.
- Understand the purpose of God's assignment to man.

2. Doctrine of Spiritual Gifts

Every member of God's Church receives at least one spiritual gift from the Holy Spirit. The Holy Spirit is the one who chooses what gifts are given to which persons. While everyone has different gifts, they work together through the divine power of the Holy Spirit. When every member of the body of Christ uses his or her gift to the glory of God through faithful stewardship of that gift, the kingdom of God grows in a healthy way.

Spiritual gifts include:

- | | |
|------------|------------------|
| • Faith | • Administration |
| • Healing | • Reconciliation |
| • Prophecy | • Encouragement |
| • Teaching | • Compassion |

The purpose of spiritual gifts is to:

- Have harmony in the Church
- Determine how the Church should be organized
- Develop the fruits of the Spirit
- Bring glory to God
- Grow and expand the Church, as well as protect it from the enemy's strategies

Spiritual gifts ought to be used:

- By every member through lay ministry
- By every member who has a leadership role and/or functions as clergy
- Both inside the church for edification and outside the church in evangelical missions
- To develop unity through diversity as opposed to uniformity
- Witnessing in one-to-one relationships

Discovering spiritual gifts involves:

- Spiritual preparation through earnest prayer prompted by the Holy Spirit
- Asking daily for the baptism of the Holy Spirit
- Studying the Bible to learn and discern one's gifts as the Holy Spirit leads
- Having an open heart and mind to submit to the Holy Spirit's guidance
- Confirmation of the other church members with which one is working toward God's cause

**3. Types of Community Outreach Programming
40 minutes****Objective**

To discover a variety of outreach methods and how to organize and operate these in a way suitable to children and youth groups.

Explanation

While there are endless possibilities of outreach and sharing, help and direction should be given to the leader to ensure that he is able to choose wisely the outreach activity best suited to the talents and capabilities of the club or individual. The timing and duration of the activities and the variety of options selected are of utmost importance.

Some Types and Samples of Community Outreach Programming Ideas:

1. Recreation

- Bicycle Events
- Olympic Day
- Aquatic Events
- Recreation Leagues

2. Community Physical Projects

- Plant Trees and Flowers
- Painting Projects
- Neighborhood Programs
- Wash Public Vehicles

3. Health

- Walk-a-thon
- Blood Drives
- Environmental Projects
-

4. Christian Personal Service

- Adopt a Grandparent
- Assist Single Parents
- Meals on Wheels

- Volunteer for Voting Days
- Homeless Programs

5. Church Physical Projects

- Paint rooms
- Janitor for a Week
- Build Sabbath School Props

6. Temperance/Health

- Temperance Contest
- Youth-to-Youth Landscaping
- Public School Seminars
- Special Day/Fair Events

7. Reaching Non-churched

- Community Surveys
- Community Children's Picnic
- Yard Work
- Handicapped Get-together

8. Fellowship

- Christian Party for Aged
- Baby-sitting
- Puppet Ministry
- Church Socials

9. Evangelism

- Day-camp/Vacation Bible School
- Youth for Christ Rallies
- Bible Studies
- Revelation Seminars

10. World Missions

- ADRA-related Projects/Honors
- Special/Global Mission Projects
- Church Heritage Projects
- Student Missions

Teaching Resources:

Conference Children/Pathfinder/Youth Ministries
Departments
AY Class Instructor's Manuals
You Too Can Witness, by Robert Johnson
Beyond Leaf Raking, by Benson and Roehlkepartain
(published by Abingdon Press)

4. Materials and Resources 15 minutes

Objective

To provide lists of resources, films, books, and personnel to which local leaders may have access in their area or conference/field, which will aid in the development of outreach in the club.

Explanation

Seminar leader will need to compile lists of current materials available locally to which the participant may have access. It would also be useful to have samples or small quantities available for purchase, rent, loan, etc.

OUTR 100
**How to lead a child
to Christ**

Under Development

Under Development

Under Development

Under Development

SPRT 105 **Understanding your spiritual gifts**

Understanding your Spiritual Gifts

Note to presenter: It is your role to present the doctrine of spiritual gifts, but you must allow participants to discover their own spiritual gifts.

Objective

To enable the leader to appreciate that all individuals are different both in personality and in talent and that God has a place in His work for each one.

Explanation

Each person has natural talents and skills that are acquired, but God also gives spiritual gifts to each one. Leaders need to understand not only the biblical principles of the doctrine of spiritual gifts, but should also have access to tools that will enable him or her to help young people identify their own gifts. Leaders need to encourage young people to use their gifts in a way that not only gives enjoyment, but also promotes spiritual growth.

Teaching resource

Church Ministries/Personal Ministries “Inventory of Spiritual Gifts”

What is a Spiritual Gift?

Is there a difference between a spiritual gift and a talent? Is it important to recognize the difference? Will it help me discover my own spiritual gifts if I can distinguish between the two?

The answer to all three is Yes! And recognizing the differences between talents and spiritual gifts can be one of the keys to finding those spiritual gifts God has given to you.

Let’s look at talents, or natural abilities. A natural ability may be something you’re born with, like physical coordination. Or it may be a talent you’ve developed through the years, such as playing a musical instrument. These natural abilities or talents may be useful or entertaining, but they deal primarily with the surface of life. The root concern of one’s relationship to God is left untouched. Abilities and talents affect people on a temporary basis, not an eternal basis, and spiritual growth isn’t necessary for their development.

A woman who frequently opens her home for dinner guests and social gatherings may not have the gift of hospitality. Why not? Because spiritual gifts differ from natural abilities in two important respects:

1. The motivation for the gift is based on love for God and love for humanity. Self-glory or gain can never be the incentive. Paul tells us that one’s communication, knowledge, and faith might all be perfect, but they are worthless unless love is the motive (1 Cor. 13:1-3).
2. The goal of spiritual gifts differs from that of natural abilities. Spiritual gifts are granted “for the common good,” “to equip the saints for the work of ministry, for building up the body of Christ” (1 Cor. 12:7; Eph. 4:12).

Keep in mind this motivation and goal as you seek to discover your gifts. Ask yourself, “What is my motivation and goal in this area?” Remind yourself that these gifts form the basis for our individual and collective service for God.

Remember, too, that hardly anyone discovers all his/her gifts at the beginning of the Christian experience. A period of time or a special set of circumstances may be required to bring your gifts to light. Be willing to try your hand in new areas. Your spiritual gifts can be confirmed only in the

actual setting where they are put to use.

Spiritual Gifts in the Church

God has placed within the church various gifts that have been given to each one of us to perform our work of ministry.

Three key passages concerning Spiritual Gifts

But to each one of us grace was given according to the measure of Christ's gift. Therefore He says: "When He ascended on high, He led captivity captive, and gave gifts to men." (Now this, "He ascended"—what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.) And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;...

— EPH. 4:7-13 NKJV

Now concerning spiritual gifts, brethren, I do not want you to be ignorant: You know that[a] you were Gentiles, carried away to these dumb idols, however you were led. Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit. There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills. ... And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret? But earnestly desire the best[a] gifts. And yet I show you a more excellent way.

— 1 COR. 12:1-11, 28-31 NKJV

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in Christ, and individually members of one another. Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

— ROM. 12:1-8 NKJV

Ellen G. White References Concerning Spiritual Gifts

...possession of gifts depends on reception of Spirit...

— CHRIST'S OBJECT LESSONS, PAGE 327

...contrast must not hinder unity...

— TESTIMONIES VOL. 9, PAGES 144,145

...different gifts placed in church...

— GOSPEL WORKERS, PAGE 481

...not all imparted to every believer...

— THE DESIRE OF AGES, PAGE 823

...poorest and most ignorant believer may have gifts...

— CHRIST'S OBJECT LESSONS, PAGE 328

...promised to every servant of Christ...

— CHRIST'S OBJECT LESSONS, PAGE 327

...subject frequently neglected...

— EVANGELISM, PAGE 256

...unity and cooperation essential in use of gifts...

— TESTIMONIES VOL. 6, PAGES 291-293

Definition of Spiritual Gifts

A spiritual gift is a special ability given to a member of the body of Christ by the Holy Spirit that enables him/her to work effectively with joy in helping the church carry out its mission in the world.

Do not confuse:

- **Spiritual Gifts with natural talents**—All people, whether Christians or not, have natural talents. Only Christians receive spiritual gifts. These gifts enable the Christian to minister in such a way that he will have a power that will tell upon hearts.
- **Spiritual Gifts with fruit of the Spirit**—(Gal. 5:22, 23). The fruit of the Spirit is reproduced in each Christian by the Holy Spirit. All Christians are to have all of the fruits of the Spirit, but not every spiritual gift is given to every Christian.
- **Spiritual Gifts with Christian roles**—I may be an evangelist, while someone else has the gift of teaching; yet we are all witnesses (Acts 1:8). Witnessing is not a special gift of the Spirit given to select persons. It is a role that all Christians share. Every Christian is to show and tell what Christ through His Word and Spirit has done in his/her own heart and life.
- **Genuine Gifts with Counterfeits**—The devil always has a counterfeit for that which is genuine. Counterfeit gifts are more often associated with the more directly miraculous such as miracles, healings, speaking in tongues, and prophecy. Being more spectacular, they have greater power to catch attention. Miracle working is one of the signs of the end. Manifestations of this order must be carefully tested by the church, for there will be miracles on both the side of truth and the side of error in the last days. Only by the Scriptures can they be tested.

List of Spiritual Gifts

Administration – The ability to organize, manage, and supervise working with and through others to achieve goals. Its meaning is “to steer,” as the helmsman or pilot of a ship. The ability to plan and launch projects to meet the needs of God’s cause.

Apostleship – This is a title not normally used in church today. However, it means to be sent out, especially commissioned to represent the church in a broader ministry. This gift may be represented today by the spirit-given ability to begin the work that may lead to new churches being established.

Discernment – The analytical capacity to discern between truth and error, right and wrong.

Evangelism – The ability to so persuasively present the gospel of Jesus that people are led to become His disciples.

Exhortation – This word is derived from the same word that Jesus used for the Comforter (Holy Spirit), one

who comes alongside to encourage. Also, it is the ability to stimulate people to action in the service of God.

Faith – The ability to see a vision of what God wants done and the unswerving confidence to accomplish it regardless of the obstacles.

Giving – The ability to share personal assets with joy and eagerness so that people are helped and God’s work is advanced.

Helps – The ability to unselfishly meet the needs of others through some type of practical help. The exercise of this gift often releases those with teaching and preaching gifts to minister the word of God.

Hospitality – The ability to open one’s home graciously so that guests are put at ease and are refreshed both physically and spiritually.

Intercession – The practice of praying earnestly and sincerely on behalf of others and their special needs.

Knowledge – The ability to easily master a body of truth. It is also the ability to store and recall a fund of knowledge from God’s Word to meet the need at hand.

Leadership – The ability to inspire and lead others in various ministries within the body of Christ. This gift is exercised with the attitude of a servant.

Serving – The unusual desire and capacity to render service to others.

Mercy – The capacity to feel sympathy with those in need (especially those who are suffering and miserable) and to manifest this sympathy in some practical way with a cheerful spirit so as to encourage and help those in need.

Missionary – The ability to minister across cultures.

Pastoring (Shepherding) – The ability to shepherd, counsel, and encourage believers in their walk with Christ and in their service to the church and community.

Prophecy – Primarily this refers to the gift bestowed on one who is called to receive divine revelation from God to be communicated to man. Secondarily, to the capacity to preach so that the Bible comes alive to the hearer.

Teaching – The ability to instruct and explain the Bible truths so clearly in such a detailed way that those willing to learn will understand.

Wisdom – The ability to penetrate into a matter, seeing the situation in its larger relationships, and imparting wise counsel from God’s Word.

How to discover your Spiritual Gifts

- Pray earnestly that God will reveal them to you.
- Consider the desires of your heart.
- Get active in the work of God.
- Listen to comments of Christian friends; someone else should be able to recognize your gifts.

-
- Evaluate your success.

Results of Discovering your Spiritual Gifts

- You will know God's will for your life and where you best fit into the work of the church.
- You will know better how to cope with diversity and conflict in personal relationships.
- You will have a greater sense of identity and partnership with Jesus.
- You will have greater joy in service for the Lord because you will be matched to the work you enjoy most.
- You will be better equipped to win your friends and relatives to Jesus.

family for some months or more than to those who are recently "new born" in Jesus. So if you have only recently accepted the Lord, try to think of the questions in anticipation rather than what you have already experienced.

You may turn the page and continue.

The Spiritual Gifts Inventory: A Survey

Note: The next five pages comprise a self-testing survey of Spiritual Gifts as mentioned in the Bible. Each participant will want to read the directions carefully then proceed as indicated.

The Spiritual Gifts Inventory
Roy C. Naden and Robert J. Cruise

A personal, self-evaluating inquiry into the New Testament teaching about the Gifts of the Holy Spirit
Before you turn the page and begin read this carefully.

Each of the questions on the following pages is designed to evaluate a specific spiritual gift.

Read each question thoughtfully, then circle the number that indicates the *degree* to which the statement is *true* or *false* in your life.

It is important that you circle a number for every question as follows:

1. If it is always or completely false
2. If it is usually or mostly false
3. If it is occasionally or partially true or false
4. If it is usually or mostly true
5. If it is always or completely true

If this evaluation is really to benefit you, you will need to be absolutely honest in every response! When you have answered all the questions, follow the instructions on the third page on how to evaluate your responses. *Do not read ahead*; take just one page at a time.

One final note before you begin. This investigation into your spiritual gifts will evaluate your past and present experiences more than your hopes and desires for the future. For this reason it will speak more intimately to those who have been members of the Lord's

1. I feel very comfortable directing activities involving people.	1	2	3	4	5
2. I have been called directly by God to hold a highly responsible position of leadership among God's people.	1	2	3	4	5
3. I can discern the motives of most people.	1	2	3	4	5
4. I find it easy to ask someone to make a decision for Jesus.	1	2	3	4	5
5. When someone is hurting, I am able to say something that genuinely comforts.	1	2	3	4	5
6. Even when God's will is not clear to me, I still step out in faith.	1	2	3	4	5
7. In an appeal for a worthy cause, I'm among the first to give.	1	2	3	4	5
8. I prefer to busy myself "behind the scenes" at a social gathering.	1	2	3	4	5
9. I enjoy helping people by having them home for meals.	1	2	3	4	5
10. Most of my "prayer time" is spent dealing with the needs of others.	1	2	3	4	5
11. Salvation by faith alone is a truth I clearly understand.	1	2	3	4	5
12. When faced with a complex problem, I am able to identify the key factors that will lead to a solution.	1	2	3	4	5
13. I would have felt it totally worthwhile to be one of the five missionaries killed while taking the Gospel to the Auca Indians.	1	2	3	4	5
14. Helping society's outcasts, like drunks and addicts, would or does bring me great satisfaction.	1	2	3	4	5
15. Living in rather primitive circumstances in a foreign country would not worry me as long as I could share the Gospel.	1	2	3	4	5
16. I'm excited about visiting church members in their homes on a regular basis.	1	2	3	4	5
17. People in trouble are encouraged when I talk with them.	1	2	3	4	5
18. I feel very much at home leading out in any Bible-teaching setting.	1	2	3	4	5
19. If someone is emotionally upset, I can explain why they are upset and what they should do.	1	2	3	4	5
20. There is a good spirit of unity and enthusiasm when I'm in charge.	1	2	3	4	5
21. I resolve "people" or relational problems in ways that make those affected feel special.	1	2	3	4	5
22. I'm usually consulted when matters of doctrine are being discussed.	1	2	3	4	5
23. I can tell when a person is being influenced more by the Lord or by Satan.	1	2	3	4	5
24. Regularly, I have the privilege of leading souls to Jesus.	1	2	3	4	5
25. I am often asked to help those in trouble resolve their problems.	1	2	3	4	5
26. I have complete faith the Lord will work out every problem that comes my way.	1	2	3	4	5
27. I keep my purchases to a minimum when appeals are made for others.	1	2	3	4	5
28. When asked to help, even if I'm busy, I try to help.	1	2	3	4	5
29. I always make it a point to greet strangers, and when it's appropriate, I invite them home.	1	2	3	4	5
30. People in need regularly come to my mind, and I take their needs to God in prayer.	1	2	3	4	5
31. With the help of appropriate study materials, I can find what God's Word teaches on most topics.	1	2	3	4	5
32. The idea of dying for my faith does not frighten me.	1	2	3	4	5
33. I am extremely sensitive to the needs of the handicapped and enjoy talking with them and offering my help.	1	2	3	4	5
34. I could cope with separation from loved ones in order to share the Gospel in a foreign land.	1	2	3	4	5

35. It does, or I believe it would, bring great satisfaction to occupy the same pulpit each week of the year.	1	2	3	4	5
36. People often tell me, "God used you. You dealt exactly with my need."	1	2	3	4	5
37.I can prepare a logical class outline for a Bible class.	1	2	3	4	5
38. I know when to take a uncompromising stand, and when to take a middle course between alternate positions.	1	2	3	4	5
39. I'm happy to accept the loneliness that comes with leadership.	1	2	3	4	5
40. When leaders are being chosen, my opinions are normally sought.	1	2	3	4	5
41.If someone came and asked me for money, I would know if the person really needed help or was a fraud.	1	2	3	4	5
42. People under conviction seek me out and ask how they should surrender their lives to Jesus.	1	2	3	4	5
43. People in need of good advice ask me for it.	1	2	3	4	5
44. I take God's promises at face value and believe them even if the fulfillment seems impossible.	1	2	3	4	5
45. If I totaled my personal and church contributions, they would probably equal a fifth or more of my income.	1	2	3	4	5
46. If a church or community leader asked me to do a menial task like sweeping a sidewalk, I'd be delighted to do it.	1	2	3	4	5
47.There are often a good number of people at our home for lunch after church service.	1	2	3	4	5
48. I have a long and growing list of people whom I remember in prayer.	1	2	3	4	5
49. I am perfectly at ease answering anyone's Bible questions.	1	2	3	4	5
50. I have the ability to develop progressive programs and see them through to a successful conclusion.	1	2	3	4	5
51.If a civil court sentenced me to death for preaching the Gospel I'd be content to die for the Lord.	1	2	3	4	5
52. I'd be very willing to help a shoddily dressed drunk across a busy intersection.	1	2	3	4	5
53. I could happily adapt to the culture of another country if called to minister there.	1	2	3	4	5
54. I see myself as a "shepherd" in my church with a total dedication to the welfare of all the "sheep."	1	2	3	4	5
55. God uses me to lift the spirits of the discouraged.	1	2	3	4	5
56. Bible teachings come quickly to mind when I deal with a problem.	1	2	3	4	5
57.I can predict with unusual accuracy the long-term results of a decision.	1	2	3	4	5

How to evaluate your responses:

Check back and make sure you have circled a number for every one of the 57 questions.

Following is a score sheet for this test. You will notice that this sheet has 57 spaces. Note the number you circled for question 1, and write that number in the first space. Note the number you circled for question 2, and write that number in the second square, and so on until you have placed a number in each of the 57 squares on the chart. Then add the numbers from left to right. That is, add together the number in square 1, plus the number in square 20, plus the number in square 39. Write the total in the square headed "Total," as illustrated. When all the scores are totaled, scan down the list and circle the highest scores. There will probably be a cluster of from two to four that are quite close together. Think for a moment about the gifts you have just circled, the ones with the highest scores. Which one would you like to consider FIRST for further study and experimentation? Place a check beside that gift on the score sheet.

For example:

Question	Points
19	4
38	5
57	4
Total	13
Gift: Wisdom	

Question	Points
1	_____
20	_____
39	_____
Total	_____
Gift: Administration	

Question	Points
2	_____
21	_____
40	_____
Total	_____
Gift: Apostleship	

Question	Points
3	_____
22	_____
41	_____
Total	_____
Gift: Discernment	

Question	Points
4	_____
23	_____
42	_____
Total	_____
Gift: Evangelism	

Question	Points
5	_____
24	_____
43	_____
Total	_____
Gift: Exhortation	

Question	Points
6	_____
25	_____
44	_____
Total	_____
Gift: Faith	

Question	Points
7	_____
26	_____
45	_____
Total	_____
Gift: Giving	

Question	Points
8	_____
27	_____
46	_____
Total	_____
Gift: Helps	

Question	Points
9	_____
28	_____
47	_____
Total	_____
Gift: Hospitality	

Question	Points
10	_____
29	_____
48	_____
Total	_____
Gift: Intercession	

Question	Points
11	_____
30	_____
49	_____
Total	_____
Gift: Knowledge	

Question	Points
12	_____
31	_____
50	_____
Total	_____
Gift: Leadership	

Question	Points
13	_____
32	_____
51	_____
Total	_____
Gift: Martyrdom	

Question	Points
14	_____
33	_____
52	_____
Total	_____
Gift: Mercy	

Question	Points
15	_____
34	_____
53	_____
Total	_____
Gift: Missionary	

Question	Points
16	_____
35	_____
54	_____
Total	_____
Gift: Pastoring	

Question	Points
17	_____
36	_____
55	_____
Total	_____
Gift: Prophecy	

Question	Points
18	_____
37	_____
56	_____
Total	_____
Gift: Teaching	

Question	Points
19	_____
38	_____
57	_____
Total	_____
Gift: Wisdom	

Finally:

Place in the spaces below the gifts on which you scored the highest. You will probably find two to four scores that are quite close together. This is your probable “gift cluster”.

1. _____
2. _____
3. _____
4. _____

Also, add below any gifts you thought you had, even if the scores were not among the highest. These need further consideration along with those listed above.

5. _____
6. _____

You have just taken an important step in discovering your spiritual gift or gifts. But a test can only indicate areas of high probability. It does not mean for certain that these are your gifts. You now need to go further to confirm what gifts God has given you for use in His service. These would include such important activities as daily prayer and a study of the New Testament chapters dealing with spiritual gifts. Hopefully, under the guidance of the Holy Spirit, you will do all this and more.

The data from more than 2000 Christians whose responses have been analyzed suggests that any score below 9 represents such a low probability of giftedness in any area that it ought not to be considered positively at this time.

Gifts mentioned in the New Testament but not included in this evaluation are: healing, miracles, tongues, interpretation of tongues, celibacy, voluntary poverty, and exorcism. These gifts are so spectacular or obvious that those who have them do not need help in recognizing the fact! But they would still need the affirmation of the other members of the local congregation in their appropriate use.



Section III Skills Development

Requirement 2

*Have or earn
the following
honors: ...*

The requirement continues by stating that the honors are:

- a. Christian Storytelling
- b. Camping Skills
 - I
 - II
 - III
 - IV
- c. Drilling & Marching
- (if this Honor is not applicable in your country's culture, suggest an alternative to your supervisor)
- d. Knot Tying

Included here for your use are the requirements for these mandated honors as published in 2014. Check with your division, union or conference/mission to see if they have answers and resources available in local languages and to see if any modifications have been made to the requirements by those organizations.

The latest revisions can be found on the General Conference Youth Department website at <http://gcyouthministries.org/Ministries/Pathfinders/Honors/tabid/85/Default.aspx>

Many of these answers are in the *Adventist Youth Honors Answer Book* available online at http://en.wikibooks.org/wiki/Adventist_Youth_Honors_Answer_Book

Portfolio Completion Suggestions

The Master Guide candidate should be able to provide some documentation of having earned these honors beyond simply displaying an honor patch. If they are earning the honor as part of their Master Guide training then they should provide notes, handouts, and photos of their activities as well as be able to demonstrate things like story telling, basic drill and knot tying. If they earned these honors as Pathfinders, possibly years earlier, then they will need to provide a written summary of their experience detailing when and where they earned them, and how they have used and applied the information since earning the honor.

- ✓ Final approval is at the determination of the reviewing/supervising Master Guide following the guidelines established by the issuing Conference/Mission Youth Ministries Director.



Christian Storytelling



Category Outreach Ministries

Level 2

Year introduced 1928

GC item stock number YOU5330

Originating institution General Conference

Requirements

1. Name one source where you have found material for stories for each of the following categories. Tell a story from each category.
 - a. Sacred history
 - b. Church history
 - c. Nature
 - d. Character story
 - e. Object lesson with visual aid
2. For the above stories you tell, do the following:
 - a. Tell a story to children not over five years of age, for at least three minutes.
 - b. Tell a story to a group of children ages 10 - 12 for at least five minutes.
3. Make a written outline of a story you are to tell.
4. State how and under what circumstances course material is to be modified for the following:
 - a. Telling the story in first person, second person, and third person.
 - b. Different audiences, ages, and purposes.
 - c. Making the story shorter.
 - d. Making the story longer.
5. Tell why a definite aim is necessary in telling a story. Tell how you obtain a good climax for a story.
6. Tell one story of foreign missionaries, not less than five minutes in length.
7. Tell one story teaching health principles.

Camping Skills I



Category Recreation

Level 1

Year Introduced 1986

GC item stock number YOU5212

Originating Institution General Conference

Requirements

1. Be at least in the 5th grade or ten years old.
2. Understand and practice wilderness and camping etiquette, regarding preservation of the outdoors.
3. Know eight things to do when lost.
4. Be familiar with various types of sleeping equipment suitable to location and season.
5. List personal items needed for a weekend campout.
6. Plan and participate in a weekend camping trip.
7. Know how to properly pitch and strike a tent. Observe fire precautions when tent is in use.
8. Know and practice the proper principles for camp sanitation for both primitive and established campsites.
9. Properly use the knife and hatchet. Know ten safety rules for their use.
10. Fires:
 - a. Demonstrate ability to choose and prepare a fire site.
 - b. Know fire safety precautions.
 - c. Know how to properly strike a match.
 - d. Practice building a fire with use of one match, using only natural materials.
11. Demonstrate how to protect firewood in wet weather.
12. Bake bread on a stick.
13. Describe the proper procedures for washing and keeping clean the cooking and eating utensils.
14. Describe sleeping wear and how to stay warm at night.
15. Draw a spiritual object lesson from nature on your camping trip.
16. Explain and practice the motto, "Take only pictures and leave only footprints."

Camping Skills II



Category Recreation

Level 1

Year Introduced 1986

GC item stock number YOU5213

Originating Institution General Conference

Requirements

1. Be at least in the 6th grade or 11 years old.
2. Develop a personal philosophy of outdoor etiquette, such as courtesy to other campers and outdoor conservation.
3. Know and understand the following six W's for the selection of a good campsite:
 - a. Wind
 - b. Water
 - c. Wild things
 - d. Wood
 - e. Weather
 - f. Willingness
4. Demonstrate your ability to protect the wilderness and your water source by proper personal hygiene and cooking sanitation.
5. Participate in a weekend campout.
6. Take part in a camp worship service to include one of the following:
 - a. Sabbath School lesson study
 - b. Story
 - c. Worship thought
 - d. Leading song service
7. Know how to safely light and use a camp stove and lantern.
8. Know safety rules and demonstrate your ability to properly cut firewood.
9. Demonstrate how to break dead wood properly.
10. Using fuzz sticks or shaved sticks, build and know the use of a council or crisscross fire and one type of cooking fire. Review fire building safety rules.
11. Explain two ways to keep camp food cool.
12. Build two different camp cranes.
13. Prepare camp meals using boiling, frying, and baking.
14. Demonstrate tent site selection. Properly pitch and strike a tent. What precautions should be taken when striking a wet tent? Properly clean, dry, and store a tent.
15. Bedding:
 - a. Show proper ways to stuff or role your sleeping bag or bed roll for travel.
 - b. Tell how to keep a sleeping bag or bed roll dry on a camping trip.
 - c. Describe how to properly clean your sleeping bag or bed role.

Camping Skills III



Category Recreation

Level 2

Year introduced 1986

GC item stock number YOU5214

Originating institution General Conference

Requirements

1. Be at least in the 7th grade or 12 years old.
2. Work for three hours on a wilderness beautification project, such as making or clearing a trail.
3. Review six points in the selection of a good campsite. Review the safety rules of fire building.
4. Go on a weekend campout.
5. Lay the following three fires and tell their uses:
 - a. Star fire
 - b. Hunter's fire
 - c. Reflector fire
6. Know six ways to start a fire without a match. Build a campfire using one of the following:
 - a. Flint
 - b. Friction
 - c. Spark
 - d. Curved glass
 - e. Metal match
 - f. Compressed air
7. Know how to properly sharpen a hatchet and knife.
8. Cook a one-pot meal using fresh or dried food.
9. Describe the various types of tents and their uses.
10. How does condensation occur in a tent, and how can it be prevented?
11. Demonstrate your ability to anchor a tent down, using the taut-line hitch and two half hitches.
12. While camping, plan and give a ten-minute devotional or organize and lead a nature Bible game or lead out in Sabbath School or camp church or vespers.
13. Properly locate and build one of the following and describe its importance to the individual and the environment:
 - a. Latrine
 - b. Shower
 - c. Camp sink and dish washing area
14. Demonstrate four basic lashings and construct a simple object using these lashings.
15. Know how to replace the mantels on a camp lantern. Demonstrate how to refill gas in a camp lantern and stove. Know how to maintain the pressure pump on a camp stove in good working order.

Camping Skills IV



Category Recreation

Level 2

Year introduced 1986

GC item stock number YOU5215

Originating institution General Conference

Requirements

1. Be in at least the 8th grade or 12 years old.
2. Plan and execute a one-hour Sabbath camping activity other than worship to make the Sabbath a meaningful experience.
3. Write a 200-word essay on the preservation of the wilderness, discussing etiquette and conservation.
4. Plan your menu for a two-day camping trip and estimate the cost.
5. Participate in two weekend campouts.
6. Start a fire in wet weather, knowing where to get tinder and how to keep your fire going.
7. Know the wood best suited for making a quick, hot fire.
8. Know the wood best suited for making coals for cooking.
9. Demonstrate how to split firewood.
10. Demonstrate the proper care and storage of camp foods, and how to build various caches to protect food from animals.
11. Prepare a camp dinner with soup, vegetables, entree, and drink, all of which must be cooked.
12. Bake your food in a reflector oven.
13. Purify water by three different methods.

Drilling & Marching



Category Recreation

Level 1

Year introduced 1976

GC item stock number YOU5470

Originating institution General Conference

Requirements

1. Explain five or more objectives of drill.
2. Define:

a. formation	f. file
b. line	g. distance
c. rank	h. cover
d. interval	i. flank
e. column	j. cadence
3. Explain the actions in each of the following groups:
 - a.** At Ease, Stand At Ease, and Parade Rest.
 - b.** Mark Time, Quick Time, and Double Time.
 - c.** Hand Salute and Present Arms.
 - d.** Right (Left) Flank, and Column Right (Left).
4. Properly execute the following basic movements:
 - a.** Attention
 - b.** Parade Rest
 - c.** Stand At East
 - d.** At East
 - e.** Dress Right Dress
 - f.** Prayer Attention
 - g.** Present Arms
 - h.** Order Arms
 - i.** Right Face
 - j.** Left Face
 - k.** About Face
 - l.** Fall Out
5. Properly execute the following movements:
 - a.** Mark Time
 - b.** Forward March
 - c.** Right Flank
 - d.** Left Flank
 - e.** Column Right (with column of threes or fours)
 - f.** Column Left
 - g.** Rear March
 - h.** Halt
6. Explain and demonstrate how to use, display, and care for the national flag, including how to properly fold it.



Knot Tying

Category Recreation

Level 2

Year introduced 1975

GC item stock number YOU5830

Originating institution General Conference

Requirements

1. Define the following terms:
 - a. Bight
 - b. Running end
 - c. Standing part
 - d. Underhand loop
 - e. Overhand loop
 - f. Turn
 - g. Bend
 - h. Hitch
 - i. Splice
 - j. Whipping
2. Know how to care for rope.
3. Describe the difference between laid rope and braided rope and list three uses of each.
4. Identify the following types of rope:
 - a. Manila
 - b. Sisal
 - c. Nylon
 - d. Polypropylene
5. What are some advantages and disadvantages of synthetic rope?
6. Do the following to rope:
 - a. Splice
 - b. Eye splice
 - c. Back splice
 - d. Finish the end of a rope with a double crown, whipping, or a Matthew Walker's knot.
7. Make a six-foot piece of three-strand rope from native materials or twine.
8. From memory tie at least 20 of the following knots and know their common uses and limitations. Demonstrate how they are used.
 - a. Anchor bend
 - b. Binder twine Band
 - c. Blackwall Hitch
 - d. Bow or Shoestring
 - e. Bowline
 - f. Bowline on a bight
 - g. Butterfly loop knot or Alpine Slip knot
 - h. Carrick bend
 - i. Close hitch
 - j. Double Bow
 - k. Double Carrick Bend
 - l. Figure eight
 - m. Fisherman's knot
 - n. Halter hitch
 - o. Hunter's bend
 - p. Lariat or Bowstring knot
 - q. Lark's head
 - r. Man harness knot
 - s. Miller's Knot
 - t. Packer's knot
 - u. Pipe hitch
 - v. Prusik knot
 - w. Running bowline
 - x. Sheepshank
 - y. Sheet bend
 - z. Slippery half hitch
 - aa. Slippery sheet bend
 - bb. Square knot
 - cc. Stevedore's knot
 - dd. Strangle knot
 - ee. Surgeon's knot
 - ff. Tautline hitch
 - gg. Timber hitch
 - hh. Two half hitches
 - ii. Wall knot
9. Make a knot board showing 25 or more knots.



Christian Storytelling

Many of these answers are pulled from the *Adventist Youth Honors Answer Book* available online at

http://en.wikibooks.org/wiki/Adventist_Youth_Honors_Answer_Book

Check with your division, union or conference/mission to see if they have answers and resources available in local languages and to see if any modifications have been made to the requirements by those organizations.

Requirements

1. Name one source where you have found material for stories for each of the following categories. Tell a story from each category.
 - a. Sacred history
 - b. Church history
 - c. Nature
 - d. Character story
 - e. Object lesson with visual aid

Resources

- 1.a. Stories in the sacred history category are Bible stories, so you will find them in the Bible.

An example can be found in Daniel 6.

The story of Daniel in the Lion's den tells of his obedience to God.

Daniel loved to talk to God daily and he did this publicly three times each day. Some people in the King's palace did not like Daniel so they plotted to take his life by using his religious practices against him.

These men tricked the King into passing a law that anyone found praying to another God except the King were to be cast into the den of lions. The King signed the decree and the men went to work to trap Daniel. Daniel did not change his routine but went to his open window and prayed to God as was his habit.

When the men informed the King about Daniel's actions the King was very upset with himself for agreeing to the law but he could not take back his decree. He commanded that Daniel be thrown into the lions' den telling him that Daniel's God would deliver him.

The King spent the night fasting and was unable to sleep. Early the next morning he went to the lions' den and found that Daniel was still alive. Daniel told him that God had sent his angels to shut the lions' mouths and they had not hurt him.

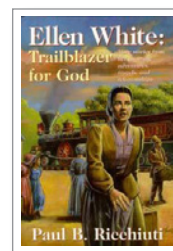
As a result of their actions the men who had plotted against Daniel along with their families were thrown into the den of lions and they were killed by the lions.

- 1.b. Church history stories can be found in many of books and web sites referenced in SPIRITUAL DEVELOPMENT, REQUIREMENT 8.

Paul B. Ricchiuti has written several books covering church history at the Primary and Junior levels:



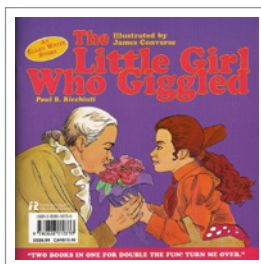
*Ellen White:
Friend of Angels*
by Paul B.
Ricchiuti
Publisher by
Pacific Press
ISBN 978-
0816317073
124 pages



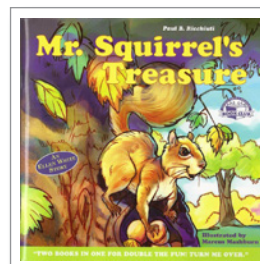
*Ellen White:
Trailblazer for
God*
by Paul B.
Ricchiuti
Publisher by
Pacific Press
ISBN 978-
0816319138
95 pages



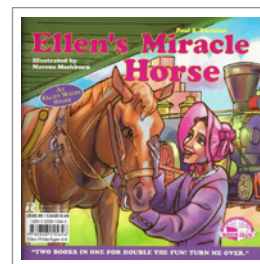
Camp Meeting Angel
by Paul B. Ricchiuti
Published by the
Review and Herald
ISBN 978-0828010733
21 pages



The Little Girl Who Giggled
by Paul B. Ricchiuti
Published by the
Review and Herald
ISBN 978-0828010733
21 pages



Mr. Squirrel's Treasure
by Paul B. Ricchiuti
Published by the
Review and Herald
ISBN 978-0828015646
21 pages



Ellen's Miracle Horse
by Paul B. Ricchiuti
Published by the
Review and Herald
ISBN 978-0828015646
21 pages

- 1.c.** Nature stories are most easily found in books from your local library. Choose ones that are true stories or describe real animals and their habits and habitats. Ones that share the life cycle story of penguins, bees, ants, and frogs are especially helpful.

An example would be the life cycle story of the penguin.

As you tell them about the animal, you can have them walk and slide on their tummies to a “rookery”.

Hand each girl an “egg” (not a real egg!) and have her pass it to a boy using nothing but their feet. Direct the girls to return to the “sea” to get “fish” (you can make fish from construction paper). It may be wise to have an assistant hand out the fish.

Have the boys huddle together to fight the cold Antarctic winter/night, rotating the boys from the inside to the outside so no one gets too cold. Tell them to keep their eggs on their feet. Take the “eggs” from the boys and give them “baby penguins” (plush toys work well for this).

Call the girls back and have them find the boy they passed their egg to. Then direct them to give the fish to the babies. (In reality, they regurgitate the fish when they return).

Have the boys return to the sea to eat—they haven’t in several months! Then they return and feed the babies fish.

Finally the whole family returns to the sea.

- 1.d.** A character story is a story about a person. It could be about a famous person such as Abraham Lincoln, Simón Bolívar or Leonardo da Vinci. It could also be about a someone you know or even about yourself. Choose a story that demonstrates good character. You can also tell a story about someone with bad character, but be absolutely certain that you share the consequences of this person’s poor choices.

An encyclopedia, book, newspaper or magazine article, or first-hand knowledge are excellent resources for these stories.

Here is an example of a character story.

Nicole loved to go shopping with her mother, even if they were only grocery shopping. She enjoyed talking with her mother. She enjoyed helping find bargains. She enjoyed pushing the shopping cart. But the thing she enjoyed most was stopping for a cold drink in the summer or a cup of hot chocolate in the winter.

One very cold December afternoon Nicole and her mother had finished their shopping and decided to stop at a fast food shop and get some hot chocolate to keep the warm on their ride home. Nicole loved to feel the warmth of the drink spread through her whole body as she sipped from the cup held carefully in both hands.

As they walked back to the car, a man and a woman approached them and asked if they had any money that they could have to buy food. Nicole watched her mother open her purse to give the couple all the cash she had, two one-dollar bills. The couple thanked them and walked away.

After getting in the car Nicole asked her mother if they could use the family credit card and buy the couple some hot chocolate. Her mother agreed and they went back inside to buy two large drinks.

When they came back out the couple was nowhere in sight, so they drove around the area to see if they could spot them. Nicole spotted them sitting by the window of a small restaurant. Mom parked outside and Nicole took their hot drinks into them. In a few minutes she returned to the car with a big smile on her face. She said they were eating items off the one dollar menu and were so thankful for hot food and drink.

As they headed home, Nicole and her mother made plans so that in the future they would be prepared to provide more for folks in need.

- 2.** For the above stories you tell, do the following:
 - a.** Tell a story to children not over five years of age, for at least three minutes.
 - b.** Tell a story to a group of children ages 10 - 12 for at least five minutes.
- 3.** Make a written outline of a story you are to tell.

- 1.e.** An object lesson is a story that warns others of the outcomes that result from a particular behavior as exemplified by the fates of those who followed that course. The biblical stories of Esau, Balaam's donkey, and King Saul are excellent examples. Uncle Arthur's story books are replete with object lessons. After choosing a story, you will need to choose a visual aid. This could be a picture or object that would help illustrate the story. The more central the visual aid is to the story, the better.
- 2.a.** Volunteer to tell one of your stories to the Beginners (Cradle Roll) Sabbath School class in your church, or if your church presents a children's story during the worship service, volunteer to tell the story during that time. Other places that you could tell your story include the local library, a pre school or child care center or to the child during an evangelistic series.
- 2.b.** Volunteer to tell a story to the Junior Sabbath School class in your church, or tell one around a campfire during your next club camp out. You can also tell a story as part of the worship service during a Pathfinder meeting or at your school.
- 3.** An outline is a hierarchical organization of an idea—in this case, a story. Every good story needs a beginning, a middle and an end, but a more structured approach than that is very helpful. The major points of the outline should include:

4. State how and under what circumstances course material is to be modified for the following:

- a.** Telling the story in first person, second person, and third person.
- b.** Different audiences, ages, and purposes.
- c.** Making the story shorter.
- d.** Making the story longer.

- Setup
 - Where and When
 - Description of protagonist (The hero)
- Conflict
 - Description of antagonist (The one providing conflict with the hero.)
 - Nature of the conflict
- Reaction to conflict
 - What the antagonist does
 - What the protagonist does
- Resolution
 - How the conflict is resolved
- Aftermath
 - What happens to the antagonist
 - What happens to the protagonist
 - Lessons learned

4.a. First Person — A story told in the first person is one where the words “I”, “me”, “we”, and “us” are used. It is a story about yourself. These stories are among the most compelling because they come from the story teller’s personal experience - and the audience knows that. It might start like this, “When I was a little boy....” Sometimes it is fun for you and your listeners if you tell a story that is not about you, but as if it was. In a sense you are pretending to be that person. For instance you could tell the story of Jesus feeding the 5,000 from the viewpoint of the boy who provide the loaves and fish.

Second Person — A story told in the second person is one where the word “you” is used. A good way to tell a story in the second person is to direct your audience to close their eyes and imagine specific points in your story: “Imagine yourself as you walk through the forest. You can hear the birds sing. You can feel a gentle breeze on your face.” Bible stories lend themselves to this sort of story telling, and can put the audience right in the story. This can help them to better relate to the people in the story and the lesson it conveys. Convert a story to second person when you want to engage the imagination of your audience.

Third Person — A story told in the third person is a story told about someone else. The downside to telling a story in third person is that the audience assumes you do not have personal experience in the matter, and they are not fully engaged (as in the second person). However, this type of story does have its place. If you are telling a story about someone the audience knows (or knows about), it may be important to leave it in the third person.

4.b. Young children do not have the patience to sit through a long story, so make it short. It helps if you can involve them in the story. Have them stand up and do something, perhaps to demonstrate how a penguin walks (show them how and ask them to copy you) or whatever else you can have them do that will help your story progress. Make sure your vocabulary matches that of your audience. The point of storytelling is not to demonstrate how clever you are, it is to communicate an idea. If you’re using multi-syllabic words (such as multi-syllabic) on a crowd of four-year-olds, expect some blank stares

- 5.** Tell why a definite aim is necessary in telling a story. Tell how you obtain a good climax for a story.

followed by fidgeting and then pandemonium. Older children will feel like you are patronizing them if you ask them to show you how a bird flies. “C’mon! That’s first-grade stuff!” They might not say it, but they will sure think it (and some will say it!).

You can use one story to make more than one point by stressing different parts of it. The story of Jonah can be used to stress the importance of obedience, how we cannot run away from God, the love God has for other people, or the enormous size of a whale. Each of these points can be made with the same story by stressing different aspects of it.

- 4.c.** There are many reasons to make a long story short, including the attention span of your audience, the point you are trying to make, or the amount of time you have allotted to tell the story. Stories can be shortened by skipping over details, eliminating sub-plots, withholding background information, or any combination of the above.

In this case you can include visual aids that will cause the children to remember the story and your reason for telling that story. Enlist the help of parents to continue that story for that week’s devotions, especially if the story is a Bible story—they could all study that story for their devotion as well.

- 4.d.** Making a story longer can be done by adding extra details, adding side-stories, including background information, or any combination of the above. It may be necessary to include background information so the audience can understand why a character makes the choices he does. Sometimes you may be asked to occupy an audience until the next portion of a program is ready. There is a certain amount of skill involved in lengthening a story while keeping it interesting.

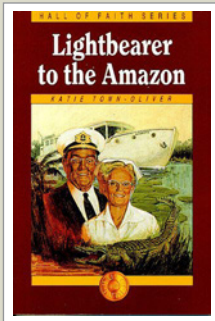
- 5.** If a story does not have an aim, it is idle entertainment. If it has an aim, it can teach a lesson or get a message across. Often, it can accomplish this without being “preachy.” A good storyteller can get a message or a lesson across without the hearers even suspecting that you have been preaching. The lesson should be obvious.

The aim can also be one of education. Telling the story of a Bible character or church leader can educate the listeners about the way of life, thought processes, and character of the person. A life lesson or moral to the story is not always needed to have an aim.

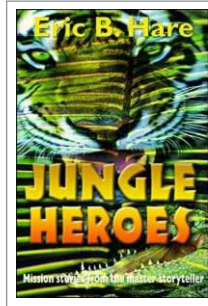
A preacher uses stories in a sermon for many reasons. Sometimes it is to get or keep the audience’s attention. Sometimes it is to provide an emotional connection to the topic or to get them to think more deeply about it. The same is true for the story teller, your aim may be different but at the end the children should be able to tell you what they have learned from your story without you having to state the “moral of the story”.

The climax generally follows one of these patterns:

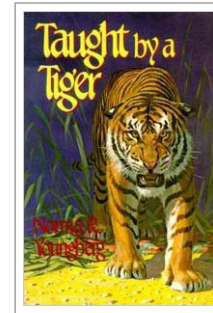
- Resolution of conflict — Your character is up against the very last obstacle and by overcoming a transformation takes place.
- Realization — Your character has put together the clues in the story and has figured out what happened.
- Choice — The character is faced with making a difficult decision. What does he choose? Why? What happens when he does?



A sample of the *Hall of Faith* series once published by Pacific Press



Jungle Heroes
by Eric B. Hare
Published by
Pacific Press
ISBN 0816320632
96 pages



Taught by a Tiger
by Norma
Youngberg
Published by
Pacific Press
ISBN 0816313164
96 pages

6. Tell one story of foreign missionaries, not less than five minutes in length.

7. Tell one story teaching health principles.

6. There are many good stories about Adventist missionaries. Norma Youngberg has written many books chronicling missionary adventures in the South Pacific. Eric B. Hare wrote of many of his experiences working in Burma and India before (and during) World War II.

The out of print *Hall of Faith* series published by the Pacific Press is another good source of foreign missionary stories.

The General Conference office of Adventist Mission publishes three magazines filled with mission stories, *Mission 360°*, *Youth and Adult Mission* and *Children's Mission*. More information can be found at www.adventistmission.org/resources.

7. You may wish to draw from personal experience or from other sources. Local medical professionals, athletes or those who have been ill will be able to provide you with personal stories or stories about people they know.

The story of Daniel's refusal to eat from the king's table is an excellent source as well.

Here is an example of a story with a health message.

This is the story of a little boy who loved candy and would not heed his grandmother's warning about eating more than one piece per day.

Grandma, knowing of his love for candy, hid it in one of the cabinets. It did not take him long to figure out where the candy was though.

One day when she was asleep, he climbed upon a chair and took down his grandmother's jar of candy and sat down to enjoy himself. He planned to have only one, but each one became one more until the jar was empty. When he realized that the jar was empty he hid the jar behind the cereal boxes as if nothing had happened.

That night he could not sleep because he had a stomach ache. He cried from the pain and when his grandmother asked him what was wrong he could only tell her that his stomach hurt. Grandma in her wisdom went to check the candy jar. Finding it empty, she knew what was wrong with him.

She gave him some tea to soothe his stomach and when he woke up the next morning he saw that Grandma had placed the candy jar on the kitchen table. He knew that his grandmother knew what he had done. She talked to him about his disobedience and how his health was affected because he was not obedient to her and that he had also been disobedient to God.



Camping Skills I

Regularly updated answers to many of these requirements are found at *Adventist Youth Honors Answer Book* available online at

http://en.wikibooks.org/wiki/Adventist_Youth_Honors_Answer_Book

Check with your division, union or conference/mission to see if they have answers and resources available in local languages and to see if any modifications have been made to the requirements by those organizations.

Requirements

1. Be at least in the 5th grade or ten years old.
2. Understand and practice wilderness and camping etiquette, regarding preservation of the outdoors.
3. Know eight things to do when lost.

Resources

1. Camping Skills I is designed to be within the capabilities of those who are in the 5th grade or higher.
2. Be considerate of other campers. When purchasing tents, buy ones in muted colors that will blend in with the environment. Blues, greens, and browns are preferred to reds and oranges.

Be mindful of the noise level made in your camp. Don't be a nuisance. If camping in the wilderness, be sure to make your camp out of sight of the trail. Most areas have guidelines for where you can camp in relation to the trail. Find out what those guidelines are and follow them.

Do not enter anyone else's camp site without their permission, especially when traveling to or from your campsite to other places on the campground. It is very rude to cut through another camp. Use the road or trail, even if it will take longer.

Leave the area cleaner than you found it. If you are leading a group of young people on a campout, have a contest before you leave to go home by seeing who can collect the most litter. Be sure to define "most" before you start. Is it most by volume, by weight, or by item count? Offer a simple prize to the one who collects the most, such as getting to choose which seat they get on the trip home.
3. Carry a map, know how to use it and stay on the trail.

If you suddenly realize that you do not know where you are, then here are some things to do:

 - a. Don't panic. You can't think clearly when you panic, so take a deep breath and relax.
 - b. Pray. You may not know where you are, but God does, so talk to Him.
 - c. Stay where you are. It is a lot easier for someone to find you if you stay put.
 - d. Listen for the sounds of other campers, traffic, waterfalls, rivers, airplanes or anything that might help you find your way back.
 - e. Look around - maybe you'll recognize something that can guide you back to civilization.
 - f. If you have a whistle, blow on it. If you don't have a whistle, yell loudly. Someone in your party might hear you. Repeat this every 15 minutes or so and be sure to listen after each sounding. (three of anything is universally recognized as a call for help; it could be three whistle blasts, or three shouts.

4. Be familiar with various types of sleeping equipment suitable to location and season.

- g.** If you have a map and compass, try to locate your position by looking for hills valleys or streams.
- h.** You can try to relocate the trail, but you do not want to get any further away from your last known location. Mark your location with something - a backpack, hat, or a large rock - but make sure it's something unmistakable. Then venture 10 meters out (30 feet) and circle your marker, all the while looking about to see if you recognize the trail or a landmark, and always keeping your marker in view. If you do not see anything you recognize, widen the circle by another 10 meters (30 feet) and repeat. Continue circling your marker at ever wider intervals, but stop when continuing would cause you to lose sight of the marker.
- i.** Climb a tree or hillside. A higher vantage point might reveal a landmark you missed from a lower elevation.
- j.** If it's an hour or less until sunset, prepare to spend a comfortable evening. Make a shelter, and light a fire. Things will look better in the morning, and your fire may attract a rescuer.

4. Be familiar with various types of sleeping equipment suitable to location and season.

Rectangular sleeping bag — The rectangular sleeping bag is probably the most common, and are popular for light use. They are not suitable for backpacking because they provide the least amount of warmth and the most amount of weight. As the name implies, they are rectangle-shaped. While this makes them comfortable and roomy, the wide opening near the top is a major source of heat loss. Unlike a mummy bag it does not have a hood that can be drawn around the head to retain heat.

Mummy sleeping bag — The mummy bag is shaped like a sarcophagus. It is narrow at the feet (but tall there to allow just enough room for the feet), tapers at the waist, widens again at the shoulders, and then tapers down near the head. The top is very much like the hood of a winter coat, complete with drawstrings to close up the gap and keep heat in. Because they conform so well to the human shape, there is very little wasted space inside. This is good because your body has less space to heat and the since there is less fabric and filling it is lighter to carry.

Barrel sleeping bag — The barrel bag is a modified mummy bag. It is roomier than the mummy bag and provides almost the same warmth at the cost of some additional weight.

Sleeping pads — Sleeping pads provide cushioning and insulation between the sleeper and the ground.

Air mattresses — Air mattresses are inflatable cushions that can provide a lot of comfort when it comes to sleeping on the ground. Unfortunately, they are not very warm as they provide next to no insulation beneath the sleeper. They are worthless if punctured and they can be difficult to inflate.

Open-cell foam pads — Open-cell foam is a type of foam padding that is sometimes found in furniture cushions or even in regular mattresses. It is lightweight - though somewhat bulky. Its chief disadvantage is that it soaks up water like a sponge.

5. List personal items needed for a weekend campout.

Self-inflating pads — These pads use open cell foam encased in a waterproof cover. They provide comfort and ease of use.

Closed-cell foam pads — Closed-cell foam makes the ideal sleeping pad. The closed cells do not soak up water. They are lightweight, comfortable, and compact. Often they are only 12 mm (1/2 inch) thick, so they can be rolled into a small tube and strapped to a backpack. They also serve as an excellent thermal barrier between the sleeper and the ground.

5. Warm Weather Clothing — Keep in mind that the weather can change suddenly so it is important to carry additional clothing even in warm weather. If there is any chance that the weather will turn cold, take along some cold weather gear as well. Check the weather forecast to see how cold it can get during the time you are planning to be out.

Here is a list of clothing appropriate for a warm-weather outing.

- Thick socks
- Jeans
- Light Shirt (short sleeve)
- Light Shirt (long sleeve)
- Hat with a wide brim
- Boots

Cold Weather Clothing — The key to comfort in cold weather is to dress in layers. This will allow you to control your temperature. You do not want to sweat since that will soak your clothing and then chill you. If you find yourself working up a sweat, you can remove a layer of clothing or open a zipper. Avoid cotton clothing such as jeans and t-shirts because when cotton gets wet, it steals the body's heat which can lead to hypothermia and death. It is better to use wool or a synthetic that stays warm even when it is wet.

Your outer layer should be wind proof and preferably water proof, as this greatly increases the warmth of your clothing.

Here is a list of clothing appropriate for a cold-weather outing.

- Thermal Underwear
- Light shirts (polyester or some other synthetic)
- Heavy Shirts
- Wool Sweater
- Wind Breaker
- Fleece Pants (synthetic)
- Nylon Pants (as the outside layer) or snow pants
- Parka
- Wool Socks
- Boots
- Mittens
- Warm Hat

Sleepwear — For comfortable sleeping and for modesty on overnight trips, bring pajamas or a sweat suit. In many places where it is warm during the day it gets cold at night, so be prepared.

Personal Gear

- Sleeping bag
- Foam ground pad or air mattress
- Flashlight
- Pocket knife
- Quarter roll of toilet paper

6. Plan and participate in a weekend camping trip.

7. Know how to properly pitch and strike a tent. Observe fire precautions when tent is in use.

- Coins (for campground showers)
- Bible
- Camera
- Notepad and pencil
- Toiletries (Toothbrush, toothpaste, shampoo, etc.)

6. There are a lot of aspects to planning a camping trip, including selection of a campground, choosing the dates, the menu, equipment, and solving the problems of getting there. Get your whole group involved in as much of the decision-making as possible. Where do they want to camp? When can you go? What will you eat? Who will go? How many tents will you need? Who will sleep in which tents? Is all the gear in a good state of repair?

When all these decisions are made, someone needs to go out and buy the food, repair, replace, or buy any gear that's needed, et cetera. Every camper under the age of 18 should also have a signed permission slip and an up-to-date medical release form. The forms should be photocopied and every staff member should carry a set with them at all times.

On the day of the campout, everyone should meet to help load the equipment and food. When you get back, everyone should help unload the equipment. Some should be taken home and cleaned, and if the tents and tarps were even slightly damp, they will need to be pitched again and allowed to dry completely. Then they will need to be put away.

7. The details vary for every type of tent there is, so these are only general tips.

Carefully read the instructions that came with your tent. If it's a new tent, keep the instructions. You might be surprised how easy it is to forget which pole goes where. If you can, laminate the instructions so they will stay clean and dry for years.

Unpack the tent and spread it on the ground. Some people like to put a ground cloth under the tent. If you're going to put it beneath the tent, spread it out first. This helps keep the bottom of the tent clean and dry. It also offers a little protection to the tent floor from sharp twigs or rocks under the tent. Others prefer to put the cloth inside. This protects the tent floor from dirt you bring in on your feet. Before doing anything else, lie down on the ground cloth and test each sleeping area. If you feel a lump get rid of it now.

Lay out the tent's body. Find the door and orient it where you want it. Then stake it down. This will prevent the wind from blowing it away while you are trying to raise it. Slide the poles into the tubes, but do not raise the tent until the main poles are all in place. Then raise them together. With some tents you set up the full tent frame and then clip the fabric to the frame. Check your specific tent's instructions for assembly guidance. Once the tent is up, throw the rain fly over the tent, being careful that it is right side up and the front side is to the front. Fasten it down securely and fairly tight so it will shed water.

Rain flies often have elastic ropes that attach to plastic clips near the pole anchors, and they also generally have a rope at the major corners.

8. Know and practice the proper principles for camp sanitation for both primitive and established campsites.

These should be anchored so that the rain fly is held off the tent's body, usually by staking them down or tying them to a tree. In the "olden days" a taut line hitch would be used to tighten these ropes, but these days the ropes are fitted with a three-hole plastic strap. The end of the rope passes through the bottom-most hole and is tied off with a stopper knot. From there, the rope goes to the anchor (tree, stake, etc.), and passes through the middle hole, and then again through the top hole. The plastic strap can then be slid up and down the rope to adjust the tension. Do not pull the ropes so tight that the tension is too great. They should have some give or slack so that the tent can move a little with the wind. If they are too tight, the wind will rip the stakes from the ground or break the line.

If possible, do not strike (take down) the tent until it has dried. If you can, wait until the morning dew has evaporated. This is not always possible. It might be pouring rain when it's time to go, so you'll have to strike a wet tent. If your tent is wet when you strike it, you will need to set it up to let it dry as soon as you get back. Do not store a wet tent. It will be quickly ruined with mold and mildew.

To strike the tent first inspect the inside. Make sure that everything has been removed. Sweep out any dirt or debris. Check the loops in the ceiling (coat hangers tend to hide there) and the "stuff" bags on the walls (glasses and keys tend to hide there). Once everything has been removed, pull off the fly, and stow it inside the tent (spread it out as flat as you can). If you stand next to the tent's door, you can pull the fly off the canopy and stuff it directly inside without it ever hitting the outside ground (and thus picking up dirt, leaves, and moisture). Stowing the fly inside makes it easier to keep with the tent.

Then let down the poles. Carefully remove the poles from the canopy and fold them up. If the tent poles are sectional tubes with a long piece of elastic running through them all, it is better to push the poles out of the canopy rather than trying to pull them through. Pulling on them merely separates the sections and may break the elastic. Broken elastic will have to be repaired before the tent can be pitched again, because the elastic actually holds the poles together.

Once the poles have been stowed, remove the stakes and carefully fold the tent. Put everything back into the bag it came in.

Keep any fire at least 6 meters (20 feet) from the tents. Sparks sometimes fly out of a fire or are projected into the air. If these sparks land on your tent, at best they will burn a little pinhole in it, but at worst can cause a deadly tragedy.

Never light a fire of any kind inside a tent unless the tent has been designed for that purpose. This includes candles, lanterns or stoves.

- 8. If camping at a facility that has toilets, use them. If camping in the wilderness, you will have to either build a latrine or use cat holes. Do "your business" at least 60 meters (200 feet) away from any source of water such as a spring, river, or lake, and at least 30 meters (100 feet) away from your camp. To make a cat hole, dig a shallow hole 7-10 cm (3-4 inches) deep and go there. Then bury it and any toilet paper. At this depth, there is a lot of bacteria in the soil to quickly compost your waste. Digging deeper will make the process take longer.**

Just because you are camping does not mean you are at liberty to

9. Properly use the knife and hatchet. Know ten safety rules for their use.

skip personal hygiene. Wash your hands before you eat and after you answer “nature’s call”. Brush your teeth as often as you would at home. Wash your face and clean your fingernails.

Keep your kitchen clean too, and wash your dishes as soon as you finish eating. Dishes should be washed with hot, soapy, potable water. A few drops of bleach should be added to your rinse water. It’s a good idea to heat dish washing water while preparing meals so that it is ready to use as soon as there are dirty dishes to wash. Be sure the water is not hot enough to scald anyone’s hands. Cold water and boiling water can be mixed half-and-half for a comfortable washing temperature.

When finished, dispose of the “grey water” as directed by campground management (if on a campground). Otherwise, dispose of the grey water at least 60 meters (200 feet) from any water source.

9. Knife Safety

- Keep your blades sharp. A dull knife is difficult to push through wood, requiring additional force. When the wood finally gives, the blade keeps going.
- Always push the blade away from you, and constantly consider where the blade will go.
- Keep your fingers clear of the blade at all times.
- When splitting wood with a knife, do not hammer on the back of the blade. This weakens the attachment to the handle and deforms the blade.
- Close a pocket knife when it’s not in use or when you are carrying it.
- Keep all blades away from heat. Heat will remove the temper, softening the blade. A soft blade will not hold an edge, making it nearly impossible to keep it sharp.

Hatchet Safety

- Before chopping any wood, take a gentle practice swing to check that the axe will not catch on anything (such as an overhead branch).
- Consider what will happen if you miss whatever you are chopping at - will you accidentally hit a finger? A foot? A bystander? Leave plenty of margin for error.
- Make sure the axe head is firmly attached to the axe handle. If it is loose, you may tighten it by wetting the handle, by driving a hardwood wedge into the handle through the eye of the blade, or by rapping the axe handle vertically on a hard surface.
- Keep bystanders away by one arm’s length plus two axe-lengths.
- When handing someone an axe, present the handle to them rather than the blade.
- Walk with the blade facing away from you.
- Sheathe the axe when it is not in use.
- Always maintain firm footing when using or carrying an axe.
- Stop when you are tired and rest. Tired people are more prone to accidents and mistakes.

10. Fires:

- a.** Demonstrate ability to choose and prepare a fire site.
- b.** Know fire safety precautions.
- c.** Know how to properly strike a match.
- d.** Practice building a fire with use of one match, using only natural materials.

10.a. Do not build a fire within 6 meters (20 feet) of a tent. Sparks from the fire can easily travel that far and strike a tent, either burning a hole in it, or setting it ablaze. If it is occupied, this can be deadly. A fire should likewise not be built underneath trees as it is possible to ignite the tree's canopy. Stay clear of vehicles as well.

There are many ways to prepare an area where you will build your campfire. If you are in an established camping area, look for a place where a fire has already been built. Do not start a fire in a new area if there are fire pits already available. If you must build a fire in a new area, dig out any sod first, and lay it aside. Keep it in the shade (perhaps beneath a vehicle) and water it every day so it does not dry out (perhaps with your rinse water). You will replace it before you leave. If there is no sod, clear out all the duff and debris so that only inorganic material is in the fire ring. Clear an area double the diameter of the intended fire. Use stones to build ring around the fire pit. The ring should be 16-20 cm (6-8 inches) high all the way around the circle. Try to fit the stones so that there are no gaps, or only small gaps. Before you start the fire, make sure you have on hand a means to extinguish it. Means of extinguishing the fire should be on hand before the fire is lit.

- 10.b.**
- Locate the fire in a safe place. It should be clear for 3 meters (10 feet) all around.
 - Do not light a fire beneath overhanging branches.
 - Do not use accelerants, such as lighter fluid, gasoline, kerosene, etc. Learn to light a fire without these.
 - Put the fire out completely before leaving it. If it's too hot to put your hands in the ashes, it's not sufficiently out. Douse it down with water, turn the coals with a shovel, and be sure to extinguish every coal and ember.
 - Do not build a fire on top of flammable material such as grass or leaves.
 - Cut away the sod (keep it moist so it stays alive, and replace it before your leave), and clear away the duff and litter.
 - Keep fire extinguishing supplies handy and near the fire. A bucket of water or sand, or a fire extinguisher are recommended.
 - Do not remove burning sticks from a fire.
 - Watch for embers that escape the fire pit and extinguish them immediately.
 - Wear proper footwear around a fire.
 - Be aware that paper, cardboard, and leaves create floating embers that rise out of the fire pit and may land dozens of meters (yards) away.
 - Do not light a fire when conditions are adverse (high winds, or drought conditions).

10.c. Three things are needed for a fire to start: oxygen, fuel, and heat. The match head is a fuel that can be ignited at about 360°F (182°C), which can be obtained through friction. The oxygen is supplied by the air. To strike a match, quickly and firmly drag the match head along the striker pad on the side of the box or outside of the package. Keep your fingers away from the match head. Once the head ignites, the temperature will increase sharply and ignite the match stick. Fire

11. Demonstrate how to protect firewood in wet weather.

prefers to climb uphill, and you can control the size of the flame to a certain extent by tilting the head down (for a bigger flame) or up (for a smaller flame). Carefully shield the flame from wind (which lowers the temperature) by cupping your other hand around the flame and move it to the tinder you wish to light.

- 10.d.** To start a fire you will need to ignite tinder. The tinder will need to burn long enough to ignite kindling, and the kindling will need to burn long enough to ignite the wood. Before lighting a match, it is important to have all three types of fuel available.

Start by laying your tinder in the center of your fire ring. Tinder consists of small, easily ignited material, such as pine needles, shreds of birch bark, thin twigs (whose diameter is about the same as a pencil lead) or dryer lint. Once the tinder is on place, lay kindling over it. Kindling is wood whose diameter ranges from pencil thickness to 4 cm (1.5 in). It should be arranged with the smallest-diameter pieces nearest to the tinder.

An effective method of doing this is to get two small wood logs—about 7 cm (3 in) in diameter—and lay them parallel to one another and 15-20 cm (6-8 in) apart, with the tinder between them. Then lay a small, straight stick across them and over the tinder. Call this stick the “ridge pole”. Next lay more pencil-sized sticks with one end on the ridge pole and the other end on the ground. Lay them alternately on both sides of the ridge pole as if you were framing a roof. These can be called the “rafters”. Once this is done and the rafters make a “roof” that spans the distance between the two logs and covers the tinder, lay two more ridge poles, one on either side of the first ridge pole, and then lay more rafters from them to the ground (but leave a little space between the rafters). You can repeat this a third time if you like, but it’s important to leave a gap somewhere so you can get a match inside to light the tinder. The sticks in each layer of rafters should be a little larger than the ones that came before.

Do not light this pile until you have gathered sufficient firewood for the fire. Fuel logs are fire wood that is greater than 7 cm (3 in) in diameter. The tinder pile described above will burn for about five minutes or so, and that does not leave much time for you to find firewood. Therefore, you should have your fuel ready to go.

Once the tinder is lit, you can use the firewood to lay a hunter’s fire, teepee, a log cabin or a council fire on top of the first two logs. It works well, because there is a great deal of kindling stacked close together, but not so close as to reduce oxygen flow. The kindling is also laid close to the tinder so the tinder has no trouble igniting it.

- 11.** You will want to keep your firewood dry. One effective method is to put a tarp on the ground, stack the wood on top of it, and fold the tarp over the top. Place one or two heavier logs on top to hold the tarp down. Those logs will get wet, but they will prevent the wind from blowing the tarp off and soaking the rest of your wood. Having a tarp beneath the wood will keep water from running under the stack and soaking the bottom logs, but this not necessary.

You can also keep firewood in an enclosed trailer, or the trunk of a car if those are available to you. Another option is to keep it under a kitchen tent or canopy.

12. Bake bread on a stick.

13. Describe the proper procedures for washing and keeping clean the cooking and eating utensils.

12. First you will need a bed of coals. If you attempt to bake your bread over a flame, it will be burned on the outside and raw on the inside. Make the bread dough or bring a frozen tube of pre-made dough. Get a straight stick 100-130 cm (3-4 ft) long and clean the end of it off. You can do this by removing the bark or by washing it in clean water. Wrap the dough in a thin layer around the stick, spiralling it as you go. The dough should cover the top 10-15 cm (4-6 in) of the stick. Once the dough is secured to the stick, jam the other end of the stick into the ground or support it with rocks or large pieces of firewood, so that the bread is held over the coals. The bread dough should be held at a distance from the coals where it is uncomfortably hot to hold your hand. Turn the stick every couple of minutes until the outside is golden brown. This is why you need a straight stick. You can eat the bread right off the stick. This is an excellent early morning activity while everyone is tying to warm up around the fire.

13. Make up a mess kit for each camper, consisting of a plate, cup, bowl, knife, fork, and spoon. Store each kit in a mesh hosiery bag. Every mess kit should have a number, and every item in the kit should be labeled with that number. Every camper should be assigned a number. After the meal, each camper will wash his or her own mess kit. If a dirty plate is found abandoned on a picnic table, a quick check for its number will reveal who is responsible for that item.

Use three large tubs for washing the dishes. One will be filled with soapy water and heated if possible. The second one will have rinse water and the third tub is for sanitizing. Plates should be scraped clean or wiped with a paper towel before placing them in the soapy water. This will allow the soapy water to be used longer. If not, it will quickly be filled food debris and grease which defeats the purpose. The rinse tub will remove the soapy water. The sanitizing solution is made by adding one measured tablespoon of bleach per gallon (do not use scented or high efficiency bleach; old fashioned cheap chlorine bleach is what you need). This solution should have about 100 parts per million (PPM) of chlorine. It can also be used to sanitize food contact surfaces such as cutting boards etc. The key is that the chlorine solution needs to come in contact with the item being sanitized for 60 seconds. Using the third sanitizing tub to soak items for 60 seconds ensures that the plates are properly sanitized.

To conserve water on the camp out you may rotate the water (and bleach) down the line from clean to dirty. That is you dump out the soapy wash water, wipe out the tub and add fresh soap. Now dump the rinse water into the wash tub and wipe the tub out. Finally dump the sanitizing water into the rinse tub and refill the sanitizing tub with fresh water and bleach.

Each dish should be washed, rinsed, sanitized, and returned to its mesh bag for drying. The mesh bags will then be hung from a clothesline. If the clothes pins used to hold them to the line are also numbered, it is a lot easier for each camper to find his or her own kit if they are hung in numeric order.

Make sure everyone takes turns washing the cooking gear. Again, they should wipe the pots, pans, and utensils as clean as possible before placing them in the wash water. They will need to be dried

after rinsing and then put away. The kitchen crew should then take steps to properly dispose of the trash or it will attract insect, mammal, and bird scavengers.

14. Describe sleeping wear and how to stay warm at night.

14. A good sleeping bag is essential to staying warm at night. Put on clean, dry clothes before going to bed. Dirty clothes will soil the sleeping bag, and moist clothes will make you cold. Wear thermal underwear, pajamas, and/or a sweatsuit. Layering will keep you warmer, but if you toss and turn a lot, they may twist around and become uncomfortable. Wear clean dry socks and a knit cap.

15. Draw a spiritual object lesson from nature on your camping trip.

15. There are many possibilities for meeting this requirement. Jesus used nature to illustrate object lessons on many occasions:

Birds — “Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father’s will.” Matthew 10:29 NKJV

Flowers — “So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; 29 and yet I say to you that even Solomon in all his glory was not arrayed like one of these.” Matthew 6:28, 29 -NKJV

Water - Jesus meets the Samaritan woman at Jacob’s well as told in John 4:7-38

16. Explain and practice the motto, “Take only pictures and leave only footprints.”

16. “Take nothing but pictures, leave nothing but footprints” is pretty self-explanatory. It means you do not disturb nature while you are out enjoying it. If you see a pretty rock, leave it there for someone else to enjoy. If you eat a piece of candy on the trail, take the wrapper with you.

There are a few exceptions to both these rules. If you see trash, by all means, take it. Throw it in the trash when you get to a proper trash receptacle. Also be aware that footprints are not always harmless. Many plants that take years to grow can be destroyed by a single footprint. This is especially true on tundra and in the desert. Stay on the trail.

One of the most important ways people leave their mark on the land is by building a campfire. For “no trace” camping, bring a camp stove. Unfortunately, the campfire is one of the primary attractions for many people, so it is not easy to follow this advice. If your campsite has a fire ring or an existing fire pit, use that. If it does not and you must have a campfire, lay a small tarp on the ground and cover it with six to eight inches of mineral sand. Mineral sand is sand containing no organic material, and can be found on a beach or where a large tree has fallen over and raised a rootwad. The sand must be piled deep so the heat does not affect the tarp beneath. Stop putting new fuel on the fire well before you are ready to put it out, and push in the ends of sticks that have not yet burned. Allow them to burn down to white ash. When you are ready to leave, douse the fire well, and spread the ashes over a wide area. Return the sand to the place where you found it and pack up your tarp.



Camping Skills II

Regularly updated answers to many of these requirements are found at *Adventist Youth Honors Answer Book* available online at

http://en.wikibooks.org/wiki/Adventist_Youth_Honors_Answer_Book

Check with your division, union or conference/mission to see if they have answers and resources available in local languages and to see if any modifications have been made to the requirements by those organizations.

Requirements

1. Be at least in the 6th grade or 11 years old.
2. Develop a personal philosophy of outdoor etiquette, such as courtesy to other campers and outdoor conservation.
3. Know and understand the following Six Ws for the selection of a good campsite:
 - a. Wind
 - b. Water
 - c. Wild things
 - d. Wood
 - e. Weather
 - f. Willingness

Resources

1. Camping Skills II is designed to be within the capabilities of those who are in the 6th grade or higher.
2. Be considerate of other campers. When purchasing tents, buy ones in muted colors that will blend in with the environment. Blues, greens, and browns are preferred to reds and oranges.

Also be mindful of the noise level made in your camp. Don't be a nuisance. If camping in the wilderness, be sure to make your camp out of sight of the trail. Most National Forests have guidelines for where you can camp in relation to the trail. Find out what those guidelines are and follow them.

Do not enter anyone else's camp site without their permission, especially when traveling to or from your campsite to other places on the campground. It is very rude to cut through another camp. Use the road or trail, even if it will take longer.

Leave the area cleaner than you found it. If you are leading a group of youngsters on a campout, have a contest before you pile back in your cars to go home: see who can collect the most litter (define "most" first though - it can mean by volume, by weight, or by item count). Offer a prize to the one who collects the most (such as getting to choose which seat he or she will sit in on the trip home).
3.
 - a. **Wind** - Find areas that are protected from the wind. This requires knowing or guessing at the normal wind direction (hint: look at the direction trees are leaning and the current wind direction)
 - b. **Water** - Fresh water should be available for drinking, beware of drainage areas, flooding and other water related hazards. Marshy areas can have a high mosquito population that can make camping miserable.
 - c. **Weather** - Knowledge of the weather patterns of an area can help you decide the best location for the camp site.
 - d. **Wild things** - Beware of signs of large mammals such as bear, wolves, and mountain lions. Also watch out for the small wild things such as snakes, spiders, ticks, biting flies and mosquitoes.
 - e. **Wood** - Adequate wood should be available for a campfire, and no dead wood above the sleeping area. Survey the trees to make sure that they will not fall on you in strong winds.
 - f. **Willingness** - Make sure the owner of the property is willing for you to camp on it. Make sure you have the proper permits for camping areas.

4. Demonstrate your ability to protect the wilderness and your water source by proper personal hygiene and cooking sanitation.

5. Participate in a weekend campout.

6. Take part in a camp worship service to include one of the following:

- a.** Sabbath School lesson study
- b.** Story
- c.** Worship thought
- d.** Leading song service

4. If camping at a facility that has toilets, use them. If camping in the wilderness, you will have to either build a latrine or use cat holes. Do “your business” at least 60 m (200 ft) away from any source of water such as a spring, river, or lake, and at least 30 m (100 ft) away from your camp. To make a cat hole, dig a shallow hole 7-10 cm (3-4 in) deep and go there. Then bury it and any toilet paper. At this depth, there is a lot of bacteria in the soil to quickly compost your waste. Digging deeper will make the process take longer.

Just because you are camping does not mean you are at liberty to skip personal hygiene. Wash your hands before you eat and after you answer “nature’s call”. Brush your teeth as often as you would at home. Wash your face and clean your fingernails.

Keep your kitchen clean too, and wash your dishes as soon as you finish eating. Dishes should be washed with hot, soapy, potable water. A few drops of bleach should be added to your rinse water. It’s a good idea to heat dish washing water while preparing meals so that it is ready to use as soon as there are dirty dishes to wash. Be sure the water is not hot enough to scald anyone’s hands. Cold water and boiling water can be mixed half-and-half for a comfortable washing temperature.

When finished, dispose of the “grey water” as directed by campground management (if on a campground). Otherwise, dispose of the grey water at least 60 m (200 ft) from any water source.

5. Weekend campouts are a lot of fun, especially if the campers have some knowledge of camping! Once every five years, Seventh-day Adventist Divisions hold a division-wide camporee, where people from all over their division attend. Many clubs from outside the division also attend. In 2014, the North American Division held a camporee in Oshkosh Wisconsin, and it was attended by 47,000 Pathfinders from around the world!

Within the Divisions are Unions, and many of them hold camporees every five years as well. Union Camporees are held between Division Camporees. Unions are made up of local Conferences. Many Pathfinder clubs attend Conference Camporees every year - and some conferences have camporees twice a year (once in the fall, and again in the spring). In addition to these camporees, some clubs go camping by themselves as a club. This is a special bonding time for members of the local Pathfinder club. Of course, Pathfinders also like to camp with their friends and families, and those trips can also be used to meet this requirement. Remember, the more you know about camping, the more fun it is!

6. a. Leading song service - Bring a song book, or sing from memory. If your group has any musicians, encourage them to bring any portable instruments along (guitar, ukelele, recorder, harmonica, etc.). Even kazoos can be pressed into service.

b. Sabbath School lesson study - Prepare ahead of time. You can download the Teacher’s Lesson for the Junior’s Sabbath School from <http://www.juniorpowerpoints.org> if desired.

c. Story - Make sure the story has an aim. A story with a moral lesson is an essential part of a worship service. A story without an aim is

- 7.** Know how to safely light and use a camp stove and lantern.

entertainment. If you can coordinate the story with the lesson, all the better.

d. Worship thought - A “worship thought” can be a mini sermon. One way to do this is to take a Bible story, figure out what the underlying message of that story is, and expound upon it. Read what Ellen White may have had to say about it, or consult a Bible Commentary set.

There are lots of devotional books and other publications that can provide numerous illustrations and teaching points.

- 7.** This will depend a lot on the type of stove or lantern you have.

There are two basic types of stoves/lanterns: those that use liquid fuel and those fueled by pressurized gas. Each type has advantages and disadvantages. When lighting your stove or lantern you should recognize the type of fuel it is using and the inherent dangers that each type fuel presents.

Most of all remember that fuel is flammable and should be treated with respect. Liquid fueled equipment must be carefully filled, and all spills must be cleaned and dried, before the equipment is lighted. Do not fill liquid fueled equipment when it is still warm to the touch or near any source of ignition. This means if you have two stoves in your kitchen, and you need to fill one of them, the empty stove must be taken out of the kitchen to an area a safe distance away 18 m (50 ft) to be filled. Also extra fuel must also be stored at least 18 m (50 ft) from the kitchen area or from any open flame or fire.

On the other hand pressurized gas cylinders are heavier than liquid fuel cans, hold less fuel per volume and can be damaged and leak. Special chemicals are added to propane or butane to give the fuel a distinctive odor. If you smell gas, turn off all flame sources and seek assistance from an adult before proceeding. A fire extinguisher should always be kept in immediate proximity when operating either liquid fueled or pressurized gas fueled equipment.

Most common camp stoves and lanterns these days use propane (or butane) canisters. Make sure the canister is connected properly. Then light a stove lighter (these are long-stemmed butane lighters) near the burner of the stove or mantle of the lantern. Only after the flame is going should you turn on the gas. If you turn on the gas before you light the flame, the gas can build up and you’ll have a fireball to contend with. This can be very dangerous. If you have trouble, turn the gas off and let it dissipate before attempting again. Once the stove or lantern lights, adjust the flame or brightness as desired.

Liquid fueled equipment can be more temperamental, however liquid fuel is more compact, and there are no pressurized cylinders to contend with. The thing to remember is that the liquid fuel does not burn, only the fuel vapor burns. So the stove or lantern must first “vaporize” the fuel before the appliance will operate properly.



8. Know safety rules and demonstrate your ability to properly cut firewood.

9. Demonstrate how to break dead wood properly.

10. Using fuzz sticks or shaved sticks, build and know the use of a council or crisscross fire and one type of cooking fire. Review fire building safety rules.

Most liquid fueled stoves and lanterns will also require some type of pressure pump to pressurize the fuel tank. After you pump up the tank (see the manufacturer's instructions for your particular device) you are ready to light the device.

When you turn on a liquid fueled device, at first there will spray a few drops of liquid fuel. Once this fuel sprays, immediately turn off the fuel flow. Many stoves have a built in cup just to catch this fuel. Now the liquid droplets will begin to naturally vaporize. This is what will burn when you light the device using a stove lighter. Once you light this first spray and it begins to burn you can slowly begin to turn on the fuel knob again. What is happening is that the fuel will flow through a tube (often called a generator) that passes through the flame. The flame heats up the generator and the flowing liquid fuel, vaporizing it. Again it is this vapor that actually burns. If the generator has become clogged with dirty residue from previous use it will have to be replaced for the device to operate properly. Once the generator has heated up, use the control knob to regulate the brightness of your lantern or the temperature of your stove.

8. While firewood can be cut with an axe, it takes much less effort, and less wood goes to waste if it is cut with a saw. To do this, prop one end of the to-be cut log off the ground. This can be done by laying it on a rock, on another log, or on anything strong enough to hold its weight. The end of the log should protrude past the support, and the log should be sawn just past this point. If you try to cut a log between the support and the ground, the weight of the log will cause the log to sag as it is cut, and this will pinch the saw blade. If you make the cut past the support, the weight of the log will open the saw cut making it easier to saw through.

9. Dead wood can also be broken instead of sawn. This is often easier and quicker than sawing it, but care must be taken to do this properly, and it can only be done on smaller logs—up to 7 cm (3 in) in diameter or so. To do this, again, the log is propped up on a support on one end, while the other end lies on the ground. Then the camper brings his foot down sharply about 30-45 cm (12-18 in) from the support, between the support and the ground. Be careful to keep your footing while doing this, and watch that the ends of the log do not fly off.

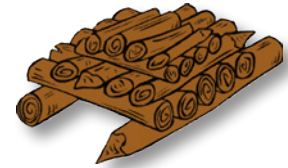
10. Fuzz sticks - A fuzz stick is a small piece of wood which has had slices cut in the sides to create small shavings. Ideally, the shavings should remain attached to the stick, but if they are accidentally removed, they can still be used. Because the shavings are thin, they are easy to ignite. Because they are attached, they in turn ignite the larger host stick.

To make a fuzz stick safely, choose a piece of dry wood, preferably a dry, dead stick from an evergreen tree. The stick should be about the size of a pencil, or perhaps a little larger. Place one end of the stick against a firm surface, such as a log or a rock, hold the upper end with your left hand, and hold the knife in the right. Carefully slice into the stick with a downward, diagonal motion, maintaining even pressure. Stop before the knife reaches the center of the stick. Take another

slice a little higher up, and repeat until the stick is covered with the slices of “fuzz”. Turn the stick over and make more shavings on the other side. This is far easier to do with a sharp knife and with a soft wood such as a pine, fir, spruce or hemlock. Be sure that you are always slicing away from your fingers. Think at all times about where the knife blade will go if the shaving breaks off, or the knife slips. Make sure that your hand, foot, leg, companions, etc. are not in the path!

Make several fuzz sticks and use them as the first layer of kindling, positioning them atop the tinder. In some cases, the fuzz sticks themselves can be used as tinder.

Council fire - The council fire was used by Native Americans during their meetings (or councils). It is very much like the log cabin fire except that more than two logs are laid on each layer. Be careful not to lay the logs too close to one another.



Leave gaps of at least one inch (2.5 centimeters) between each log to allow air to circulate. Like the log cabin fire, the council fire is very stable, and it falls into itself as it burns, remaining within the fire ring. Unlike the log cabin fire, the council fire lights easily as the main fuel is located directly above the kindling and tinder where convection will carry the flames. This fire is hot, and will make a nice bed of coals for cooking. It also uses a lot of fuel.

Hunter's Fire - The hunter's fire is a cooking fire. The logs on top are spaced close enough together such that a pot, pan, or Dutch oven can be placed on them. Try to lay it as level as possible.



Fire safety - Rules are found under CAMPING SKILLS I, REQUIREMENT 10.

11. Explain two ways to keep camp food cool.

11. One way to keep food cool without ice while on a camping trip is to place the food in a mesh bag and secure it in a stream or brook. Another way is to put the food in a bag, cover it with several layers of burlap, wet the burlap, and suspend it from a tree branch. As the water evaporates from the burlap, it will cool the food. You have to re-wet the bag occasionally.

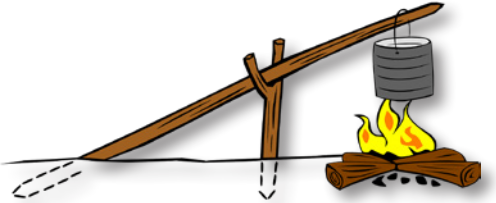
12. Build two different camp cranes.

12. Cranes are structures that hold a cooking container over a fire. It is best to use green wood for any sticks that will be close to the fire, as green wood will resist catching fire better than a dry stick. Be sure to secure any vertical members so that the crane will not fall over when you hang the pot on it. Drive them deeply into the ground, or pin them in place with large rocks. Test the crane before committing your soup to it. If the pot topples, you will lose your soup and most likely extinguish your fire as well.

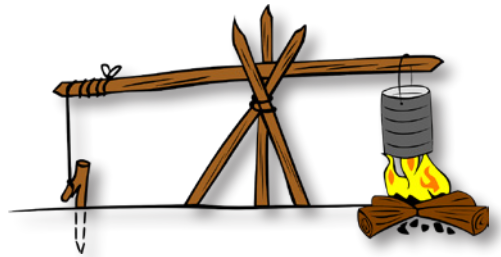
Simple Crane 1 - This crane is the most simple of cranes. A long stick with a weight on the back propped over a log or rock will work fine. Feel free to use whatever is handy for propping up a crane. A large

rock or two work as well as a log for this crane.

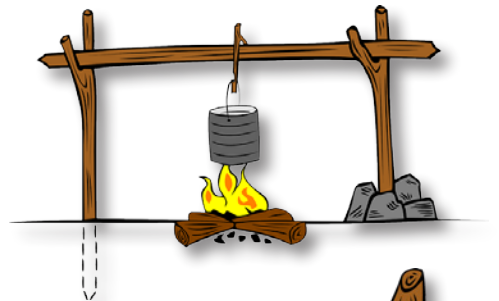
Simple Crane 2 - A simple crane with a forked branch driven into the ground for support will work in areas where the soil is soft. Use a weight (rock) to hold the crane down if the ground is too hard to drive the stick into for support.



Adjustable Crane - This crane allows for adjusting the heat of cooking by raising or lowering the cooking pot over the fire. By spiraling the piece of rope around the large stick, you can raise and lower the pot by twisting the stick to wind on more rope, or release more rope. The tripod could also be a forked branch driven into the ground.

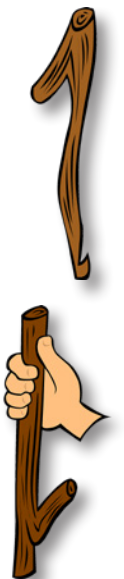


Double Support Crane - This crane is supported on both sides of the fire provides a very stable structure. As seen on the right hand forked branch, use a small pile of rocks to hold the vertical supports where the ground is too hard to drive in a branch.



Pot Hanger - A pot hanger or pot hook can be used to hang a cooking pot from a crane. This makes it easier to remove the pot without having to slide the hanging handle all the way to the end of the crane. This is particularly useful if you've built a crane that is supported on both sides of the fire. Carve a notch in a forked branch as shown to hang your cooking pot from a crane.

Pot Hook - A pot hook can also be used to place your cooking pot on the crane, or remove it from the crane while keeping your hand further from the heat. A notched branch could also be used.



13. Prepare camp meals using boiling, frying, and baking.

14. Demonstrate tent site selection. Properly pitch and strike a tent. What precautions should be taken when striking a wet tent? Properly clean, dry, and store a tent.

15. Bedding:

- a.** Show proper ways to stuff or roll your sleeping bag or bed roll for travel.
- b.** Tell how to keep a sleeping bag or bed roll dry on a camping trip.
- c.** Describe how to properly clean your sleeping bag or bed roll.

13. Consult with a local cook with camping experience for suggestions on technique and recipes to use to in preparing food items to complete this requirement.

14. Tent site selection - Find an area that is large enough to pitch your tent and that is also flat. It is difficult to sleep on an incline. Avoid ridge tops as they will be windy and there is significant lightning danger there. Likewise avoid dry stream beds, especially in desert areas. Flash floods can be caused by rains many, many miles away. If camping near a river, camp above the high water line. The river may rise in the night. You can determine the high water line by observing trees on the river bank - they will have debris in the lower branches deposited there by flood waters. Camp on the lee side of a hill to avoid the wind.

Carefully examine the space above your tent site, making sure there are no dead branches, icicles, coconuts, or anything else that could fall on the tent and cause harm.

Pitch and strike a tent - See CAMPING SKILLS I, REQUIREMENT 7.

Cleaning a tent - Sweep the tent out before striking it. Remove muddy shoes before entering a tent, or take them off as soon as you enter the door. You can clean the floor in front of the door with paper towels. A stiff broom will also clean most debris from the walls, but you may need to use water and a mild detergent (such as dishwashing soap) to clean messes deposited by birds.

15. a. If your sleeping bag came with a stuff sack, all you have to do is stuff it in. It's really that simple. If it did not come with one, you can purchase one separately. Otherwise, you'll have to roll it up. That's a little more difficult, but not that hard. First check for the tie-strings. They are usually at the foot of the bag. Zip the sleeping bag closed and fold it in half lengthwise with the tie-strings down; one tie string will be located near the center of the bottom, and the other will be located near the edge. Then go to the end opposite the tie strings and start rolling, keeping it tight as you go. When you get to the end, draw the tie strings around the bag and tie them with a shoelace knot.

15. b. The most important thing you can do to keep your sleeping bag dry is to keep it in the tent and keep the tent door closed. Take off your shoes when you enter the tent, or before going in, so you do not track water inside. Keep your sleeping bag on your sleeping pad, as this will raise it off the floor slightly so that any water that drips off wet clothing cannot reach it.

15. c. Turn the sleeping bag inside-out, throw it over a clothesline, and beat it with a narrow flat board or a clean stick. Unzip it and let it air out completely. Do not put a sleeping bag in a washing machine unless the washing instructions on the bag specifically say that you can. A washing machine will crush the fibers inside, reducing the insulation and padding value. A bed roll can be shaken vigorously like a rug, and it can also be beaten with a stick after hanging it on a clothesline.



Camping Skills III

Regularly updated answers to many of these requirements are found at *Adventist Youth Honors Answer Book* available online at

http://en.wikibooks.org/wiki/Adventist_Youth_Honors_Answer_Book

Check with your division, union or conference/mission to see if they have answers and resources available in local languages and to see if any modifications have been made to the requirements by those organizations.

Requirements

1. Be at least in the 7th grade or 12 years old.
2. Work for three hours on a wilderness beautification project, such as making or clearing a trail.
3. Review six points in the selection of a good campsite. Review the safety rules of fire building.
4. Go on a weekend campout.

Resources

1. Camping Skills III is designed to be within the capabilities of those who are in the 7th grade or higher.
2. Options other than making or clearing a trail include litter pick-up in a park, along a river or stream bed, or along a trail. If your Pathfinders think of another project that seems to meet the spirit of this requirement, go for it!
3. **Campsite selection** - To help you remember the things that are important when selecting a camp site, remember the Six Ws:
 - Wind** - Find areas that are protected from the wind. This requires knowing or guessing at the normal wind direction (hint look at the direction trees are leaning and the current wind direction)
 - Water** - Fresh water should be available for drinking, beware of drainage areas, flooding and other water related hazards. Marshy areas can have a high mosquito population that can make camping miserable.
 - Weather** - Knowledge of the weather patterns of an area can help you decide the best location for the camp site.
 - Wild things** - Beware of signs of large mammals such as bear, wolves, and mountain lions. Also watch out for the small wild things such as snakes, spiders, ticks, biting flies and mosquitoes.
 - Wood** - Adequate wood should be available for a campfire, and no dead wood above sleeping area. Survey the trees to make sure that they will not fall on you in strong winds.
 - Willingness** - Make sure the owner of the property is willing for you to camp on it. Make sure you have the proper permits for camping areas.
- Fire safety** - Rules are found under CAMPING SKILLS I, REQUIREMENT 10.
4. You will use and practice many of the skills from all of the camping skills honors.

5. Lay the following three fires and tell their uses:

- a. Star fire
- b. Hunter's fire
- c. Reflector fire

6. Know six ways to start a fire without a match. Build a campfire using one of the following:

- a. Flint
- b. Friction
- c. Spark
- d. Curved glass
- e. Metal match
- f. Compressed air

5. a. Star fire - The advantage of this fire is that the logs can be of any length, avoiding the need to cut them up. As the ends of the logs burn, they are pushed into the fire. The fire is lit at the center of the star. If the logs are propped up on the fire ring, gravity will feed them in as they burn.



b. Hunter's Fire - The hunter's fire is a cooking fire. The logs on top are spaced close enough together such that a pot, pan, or Dutch oven can be placed on them. Try to lay it as level as possible.



c. Reflector Fire - This fire can be used for baking, though it is not as efficient as a reflector oven (which has a metallic reflecting surface and often surrounds the item). The fire itself can be of any other form, and is placed in front of the reflector. The item to be baked is placed between the reflector and the fire. This fire is also good for getting oneself warm. The reflector can also be a large rock. If you sit (or sleep) between the reflector and the fire, the side of you facing the fire will be warmed directly, while the reflector throws heat to the opposite side. Very tasty.



If making the reflector from logs, the vertical members should be driven deeply into the ground to support the weight of the horizontal members. You can also use rocks to support them.

6. a. Flint - Using flint and steel to light a fire is somewhat difficult. In order to use a flint and steel, you take a hard, sharp-edged rock in one hand and the steel striker in the other. The "flint" can be any hard, sharp rock, such as flint, jasper, or quartz. The striker can be any piece of high-carbon steel, such as a knife blade, though strikers made specifically for this purpose work much better.

The other essential item needed for starting a fire with flint and steel is a char cloth. A char cloth is a piece of partially burned cotton cloth. It can be made by cutting pieces of cotton (old jeans) into 1-inch squares, placing them in small a metal container such as an Altoids tin. Drill a 3 mm (1/8 in) diameter hole in the lid of the tin. Then throw it into a campfire. If the cotton cannot get much oxygen, it will char rather than burn. Remove the tin from the fire when it quits smoking.



Before you begin, lay your fire so that when you ignite the tinder with the flint and steel, you can place it in the fire and get it going. Once the tinder is lit, it's too late to lay the fire, as the tinder will burn for only half a minute or so.

Place the char cloth on the flint even with a sharp edge, but not covering it. Hold the striker loosely in the right hand (assuming you are right-handed) and strike it against the flint (held in the other hand)

as if you were trying to shave the striker with the rock. Flint is harder than steel, so it will indeed shave a piece of steel off the striker. When this piece of red-hot steel is shaved from the striker, it will fly off and hopefully land on the char cloth. You may need to repeat this several times before a spark does actually land on the char cloth, but when it does, the char cloth will catch the spark and begin to glow itself. You then take the glowing char cloth and set it against your tinder. Raw cotton and oakum work especially well as tinder. Blow on it gently until you get a flame. If you don't blow hard enough, the ember will not ignite the tinder. If you blow too hard, you will burn through the tinder without igniting it. Once it flames up, place it in the fire you have already laid.

b. Curved glass - A piece of curved glass can sometimes be used to focus the rays of the sun, igniting the tinder. The glass must be smooth enough to not overly-distort the point of light. A magnifying glass is the typical sort of lens used for this, but there are other possibilities in a pinch.

It is possible to use a piece of ice shaped into a sphere to do the same job. Getting the piece of ice round enough and, clear enough, and smooth enough to ignite a fire, however may prove to be difficult.

Others have reported success in polishing the bottom of a soda can, and using it as a mirror to reflect the sun's rays onto a point. Again, it takes a lot of patience to polish the can well enough to be able to light a fire this way, but it has been done. The polishing material can be any fine rouge-like substance, such as clay. The surprising thing about this particular technique is that a chocolate bar has been used as the polishing compound!

c. Friction - The "bow and drill" method is well-known but a lot of work and a fair amount of skill. The bow is similar to that used for archery. To make such a bow, find a thin rope or flexible but sturdy vine, and a sturdy stick 60-120 cm (2 to 4 ft) long. Tie the rope to one end of the stick, and make another knot on the other end of the stick, with the rope between the ends not quite taut.

The drill (or spindle) is another straight stick, thin but strong, preferably stripped of bark, sharpened on the bottom end and rounded on the top. The center of the bowstring (rope) is wrapped around the drill, with the bow and spindle at right angles to each other. The end of the spindle is placed on a fireboard.

The fireboard is a piece of dry, softwood (cedar is excellent), with a conical impression in the top surface (such as might be made with a countersink). This impression is bored near the edge of the fireboard, and a notch is cut into it. The apex of the notch should be at the center of the impression. Place a card or a piece of bark beneath the notch to catch the hot wood which the spindle will grind off the fireboard.

The top of the spindle is rounded and smoothed, and placed in a socket made of a hardwood, bone, stone, or something similar. The socket should be smoothed and greased to reduce friction—you do not want to generate heat in the socket.

Once the equipment is ready, gather some tinder. This tinder should be easily lit. Dry grass, pine needles, and dryer lint all work well for

this. Form the tinder pile into the shape of a bird's nest. Then make sure you have enough kindling on hand and an easily lit fire laid with fuel ready to go. When tinder bursts into flames, it is not the right time to start looking for kindling and fuel. Do this ahead of time.

Once the spindle is in place with its bottom tip in the impression in the fireboard, the top held firmly by the socket, and the cord wrapped around its center, the fire builder will move the bow back and forth quickly to rotate the spindle. Long strokes are better than short strokes.

If the socket is pressed too hard, the spindle will not spin. If it is not pressed hard enough, the spindle will come loose.

After only a few seconds of spinning the spindle, the fireboard should begin to smoke. Keep working the bow. After about a minute of smoke, look for a pile of hot wood powder to accumulate in the notch, caught on the card or bark placed beneath it. Stop working the bow and see if the wood powder continues to smoke. If it does not, work the bow again.

When the wood powder continues to smoke after the spindle stops, carefully pick up the card or bark, slide the wood powder into the center of the bird's nest tinder pile, and gently blow on the wood powder. Slowly increase the strength of the air stream blown into the tinder. It should glow red, and as more air is forced into it and the tinder worked into the ember, it should glow even brighter. Eventually when you take your next breath, the tinder pile will burst into flames. Place the burning tinder beneath the kindling and tend the fire as you would any newly lit fire.

d. Metal match - The term metal match, or "firesteel" has become synonymous with so called "artificial flints" which are metal rods of varying size composed of ferrocerium, an alloy of iron and mischmetal. Mischmetal is an alloy primarily of cerium that will generate sparks when struck. Iron is added to improve the strength of the rods. Small shavings are torn off the rod with either a supplied metal scraper, a piece of hacksaw blade, or, commonly, the back of a knife ground at a suitable angle. These shavings then ignite at high temperatures, and they are much more effective than their historical equivalent.

While it takes practice and properly prepared tinder to create a sustained fire, the modern firesteel is considered by survival instructors and serious outdoorspeople to be one of the most reliable ways of making fire in severe conditions. Two good examples of firesteel are made by *Light My Fire* and *Blastmatch*. The sparks produced by these products are extremely hot, 3000 C° (5500 F°), and easily light toilet paper or small pieces of wood or commercial tinder products.

Traditionally a flint and steel were used; however, the flint was not the important part. With a proper striker, you can get sparks using any hard, non-porous rock that has a sharp edge, even petrified wood. The spark comes from chipping small pieces of steel off the striker; finely divided metals ignite immediately in air, with steel burning at yellow-white heat.



Charpaper can be used as an intermediate step between the striking and the tinder. When a spark comes into contact with charpaper, it makes the charpaper glow, but the charpaper will not ignite. After the charpaper glows, you put it against your tender and blow. This works much better than attempting to get a spark to stay on the tinder. Igniting the tinder from the glowing charpaper takes practice. Too much oxygen and the tinder is consumed without bursting into flame; not enough oxygen, and it simply doesn't light. But if you get it just right, it will burst into flames rather suddenly. Be ready for this, as you will then be holding a burning wad of tinder in your hands. Place it in your pre-laid fire immediately. (See 6.a.Flint for directions on how to make charpaper.)

e. Spark - Making fire from an electric spark can be dangerous and should only be used in an emergency. You will need to set up some tinder ahead of time and then prepare to throw an electrical spark. This can be done with jumper cables from an automobile by connecting one end of the terminals to the battery, then quickly touching the other ends together next to the tinder. Do not hold the terminals together for more than an instant or you will drain the battery.

f. Compressed air - People in the Pacific Islands near the Philippines use a fire building technique that uses compressed air to ignite a small piece of tinder. The technology to do this is similar to a diesel engine and is called a sulpak by the islanders or fire piston by the rest of the world.

The sulpak is usually made out of a water buffalo horn or very dense wood. There are two parts to the device, a piston with a pad on the end, and a cylinder. The piston has a small divot in the end of it that holds a piece of tinder, like char cloth. Also there is a small groove near the end of the piston that is wrapped with thread to create o-ring. The piston is normally lubricated with pig fat, but Crisco, and Vaseline work well.

The piston is smeared with the lubricant, and a small amount of lubricant is placed in the divot at the end of the piston. The char cloth is then pressed into the grease in the divot.

Push the end of the piston into the cylinder about a half inch. Then hold the cylinder in one hand and hit the pad of the piston with the other. Then pull the piston back out quickly and blow on the tinder. If it doesn't glow immediately you will need to try the process again, or check to make sure that the "o-ring" is tight enough.

There is not enough tinder to catch much on fire, so the best thing to do is light a larger chunk of char cloth and then use this to light the other tinder that will be part of the fire.

It is very difficult to manufacture the sulpak in the wilderness, so this technique is not good for an emergency unless you just happen to have a sulpak with you. Many outdoor wilderness adventurers will carry their sulpak with them when they go camping and hiking.

Youtube.com has a number of videos on how to make a fire piston. There are also a number of websites that give full instructions on how to make and use a fire piston.

7. Know how to properly sharpen a hatchet and knife.

8. Cook a one-pot meal using fresh or dried food.

9. Describe the various types of tents and their uses.

7. A tool can be sharpened with a whetstone. Most whetstones need to be kept wet when they are in use; some are wet with water and others are wet with oil. Stones with finer grain typically use oil, but you can use water on them as well. The purpose of wetting a whetstone is to allow the steel removed from the blade to float away. The finer the stone, the finer the edge it will make on a tool, but the longer it will take to sharpen it. For this reason, a very dull tool should be sharpened first with a coarser stone, and then with a finer stone. Then it should be kept sharp.

You can keep a blade sharp by protecting it. Do not chop into the ground with a hatchet and do not stick a knife blade in the ground, or scrape the edges on metal. Dirt is highly abrasive, and a rock will ding the edge very quickly. Close a pocket knife when you are finished using it, and do not allow the blade to touch anything other than the things you are trying to cut with it.

Hatchet - It is tempting to take a dull hatchet to a power grinder, but unless you are very careful, this could be a huge mistake. A grinder will not only remove steel from a blade, it will also heat it. It is very easy to heat it too much, causing the steel to lose its temper. Tempered steel is hard and holds an edge better than untempered steel. Steel is tempered by heating it to the point that it becomes non-magnetic, then quickly cooling it. If it is allowed to cool slowly, the iron crystals in the blade will align themselves with the Earth's magnetic field as they cool, and aligned crystals make for soft steel.

Instead, use a file or a whetstone. Hold the file so that it passes over the edge of the blade, but at a steep angle. Sharpen one side, and then the other.

Knife - To sharpen a knife, hold the blade at about a 15° angle and scrape it along a whetstone as if you were trying to shave off a thin layer of the stone. Be sure to sharpen both sides.

8. A one-pot meal is any meal that can be cooked entirely in one pot. Often, dehydrated foods are used for this, as they are extremely space and weight efficient. You can buy many dehydrated food packages at an outdoor outfitter, but the selection is limited if you are a vegetarian. Many of these foods contain unclean meats (Lev. 11) or wine, but there are a few that meet Adventist dietary requirements. If one turns from the outfitters and looks in a grocery store, even more choices are available. Many rice mixes are ideal candidates as one-pot meals (red beans and rice, dirty rice, etc.). Soup mixes also work well, as do pastas, macaroni and cheese, etc.

9. With the modern materials available these days, tent manufacturers have the ability to change types, styles and shapes of tents.

- The tent poles hold and keep the shape of the tent.
- Poles can be made to be dismantled so that they can be easily transported, are color-coded, and/or linked by chain or a cord, to make it easier to set up a tent.

- Very few guy ropes are needed to tie down the tent (and sometimes none).
- Exact placement of the guy ropes is unnecessary.
- Tent poles also come in a variety of materials and styles. Poles can be made to be dismantled so that they can be easily transported, are color-coded, and/or linked by chain or a cord, to make it easier to set up a tent.

Rigid Pole Tents

Many tents which use rigid steel poles are free-standing and do not require guy ropes, though they may require pegs around the bottom edge of the fabric. These tents are usually so heavy (25 to 80 kg) that it takes a rather strong wind to blow them away.



Frame tents are double-skin tents. They have a living area and one or more cotton/nylon/polyester inner tents. The outer tent is draped over a free-standing steel frame, and may be made of canvas or polyester (the latter often has a hydrostatic head of 3000mm, i.e. three season camping). The living area is generally at least as large as the sleeping area, and there may be a specific section with window and extra air vents for use as a kitchen. The walls are nearly vertical and are typically about 150 to 180 cm high (5 ft to 6 ft). The center of the gently sloping roof is often 210 cm (7 ft) high or more and provides reasonable headroom throughout. The smaller 2-person models were less than 3 metres square (10 ft), but these have largely been replaced by dome or tunnel tents. The larger 8-person models may exceed 5 metres (16 ft) in length and/or width.

Cabin tents are single-skin tents used mainly in the USA. They often have nylon walls, polyester roof, and a polyethylene floor, plus an awning at one or both ends. With a hydrostatic head of only 1000 mm, they may best be considered as summer tents. Removable internal dividers allow the cabin to be split into 'rooms'. Sizes may range from 13 ft by 8 ft (2 rooms) up to 25 ft by 10 ft (4 rooms), with wall and roof heights similar to those of frame tents. There are three separate pole units, with each unit consisting of two uprights and a connecting ridge. These pole units support the centre and ends of the roof, and are usually outside the tent.

Flexible Pole Tents

Flexible poles used for tents in this section are typically between 3 and 6 metres long (10 and 20 feet) and are normally made of tubes of fibreglass with an external diameter less than 1 cm (1/3 in). For ease of transportation, these poles are made in sections some 30 cm to 60 cm long (1 to 2 ft), with one end of each section having a socket into which the next section can fit. For ease of assembly, the sections for each pole are often connected by an internal cord running the entire length of the pole.

Dome tents have a very simple structure and are available in a wide variety of sizes ranging from lightweight 2-person tents with limited headroom up to 6 or 9-person tents with headroom exceeding 180 cm (6 ft). These may be single wall, or single-wall with partial flysheet, or double wall. Depending on the pole arrangement, some models pitch

outer-tent first, while others pitch inner-tent first. The former helps keep the inner tent dry, but the latter is easier to pitch.

The basic dome has a rectangular floor and two poles which cross at the peak; each pole runs in a smooth curve from one bottom corner, up to the peak, and then down to the diagonally opposite bottom corner. There are usually special fittings at each corner which fit into sockets at the ends of each pole; pole tension keeps everything in shape. The poles usually run outside the tent fabric, which is attached to the poles by sleeves. In some new models clips are also used. Dome tents do not require guy ropes and pegs for structural integrity, but must be pegged down in high winds.

The basic dome design has been modified extensively, producing tents with three poles, tents with irregularly-shaped bases, and other unusual types. A common variation is to add a third pole going from corner to corner on one side; this is angled away from the tent, and supports an extended flysheet or outer tent to give a porch/storage area.

Tunnel tents may offer more usable internal space than a dome tent with the same ground area, but almost always need guy ropes and pegs to stay upright. These are almost always double wall tents. Sizes range from 1-person tents with very limited headroom up to 8 or 10-person tents with headroom exceeding 180 cm (6 ft). Tunnel tents have a low end profile making them great for high wind situations.

A basic tunnel tent uses three flexible poles, arranged as three parallel hoops, with tent fabric attached to form a tunnel. The most common designs have a sleeping area at one end and a porch/storage/living area at the other. Smaller designs may use only 2 poles and larger designs may use 4 poles; the latter may have a sleeping area at each end and a living area in the middle.

Hybrid dome/tunnel tents are now common. One variation is to use a basic dome as the sleeping area; one or two hooped poles to one side are linked by a tunnel to the dome to provide a porch. Another variation is to use a large dome as the living area, with up to 4 tunnel extensions to provide sleeping areas.

Geodesic tents are essentially dome tents with 2 or more extra poles which criss-cross the normal two poles to help support the basic shape and minimise the amount of unsupported fabric. This makes them more suitable for use in snowy conditions. To help withstand strong winds they are rarely more than 120 or 150 cm high (4 to 5 ft).

Single-hoop tents use just one flexible pole and are often sold as light-weight 1 or 2-person tents. These are the modern equivalent of older style pup tents, and have the same feature of somewhat limited headroom. Different styles may have the pole going either along or across the tent.

Historical tents

All the tents listed here had a canvas fabric and used a substantial number of guy ropes (8 to 18). The guys had to be positioned and tensioned fairly precisely in order to pitch the tent correctly, so some training and experience were needed. This made these styles relatively unsuitable for casual or occasional campers. Pup tents might use wooden or metal poles, but all the other styles mentioned

here used wooden poles.

A ridge tent can sleep 5 to 8 people. They usually have a rectangular floor of size ranging from 2.5 x 3 m (8 x 10 ft) up to 3 x 5 m (10 x 16 ft), and ridge heights around 2 m (6-7 ft). The side walls are usually about 1 m (3 ft) high. They normally have a single upright pole at each end with the tops joined by a horizontal ridge pole. Longer models might have an additional upright pole in the centre to help support the ridge pole. They often have two guy ropes at each corner, and guy ropes every 60 cm (2 ft) along the sides. If strong winds are expected then two additional storm guy ropes are attached to the top of each pole.

A pup tent is a small version of a ridge tent intended for 2 or 3 people. It usually has a rectangular floor of size ranging from 1.5 x 2 m (4 x 6 ft) up to 2 x 2.5 m (6 x 8 ft), and ridge heights ranging from 1 to 1.5 m (3 - 5 ft). The side walls are usually about 30 cm (1 ft) high. There are guy ropes for each pole, at each corner, and in the centre of each side, and these guy ropes help to maintain the required shape. Earlier versions had a single upright pole at each end, while later versions often have two poles at each end, arranged rather like an 'A' shape, in order to make access easier. Some models have a horizontal ridge pole joining the tops of the end poles to support the centre of the tent.

A square centre-pole tent was often used for family camping in the first half of the 20th century. Despite the use of 9 poles and 12 guy ropes, such a tent could be pitched by an (experienced) family of four in some 10 to 15 minutes. The walls were vertical and the roof was pyramid-shaped, so there was plenty of headroom over most of the tent.

A Sibley tent (bell tent) had a circular floor plan some 3 x 5 m (10 x 15 ft) across, a single central pole some 3 m (10 ft) high, and walls about 1 m (3 ft) high. Guy ropes were connected every 60 cm (2 ft) around the top of the walls; these had to be carefully tensioned to hold the pole upright and keep the tent in shape.

Different types of tents are used for different purposes. A 4-season tent is going to do well for any type of conditions. Most tents sold today are 3-season, and don't do well in the winter. So, seasons are one way of signifying different types of tents.

The different types of camping would be another way to distinguish the types of tents. A family tent is more than likely going to be heavy (weight wise) and bulky. It will often have lots of room (can fit 6 people). A backpacking tent is small and light weight. Usually you won't put gear in a backpacking tent, instead you hang it from a nearby tree. Backpacking tents are usually small and will not hold more than two people. A mountaineering tent can stand the rough climate and terrain in addition to being light weight. Mountaineering tents are designed for some gear to fit inside the tent. Mountaineering tents may also allow for up to 3 or 4 people to sleep snugly in a single tent.

10. How does condensation occur in a tent, and how can it be prevented?

11. Demonstrate your ability to anchor a tent down, using the taut-line hitch and two half hitches.

12. While camping, plan and give a ten-minute devotional or organize and lead a nature Bible game or lead out in Sabbath School or camp church or vespers.

10. Each breath a person exhales contains water because of the moisture content of the lungs, throat, mouth and nasal cavity. This moisture rises until it comes in contact with a cool surface such as the inside of the tent, where it condenses.

A good tent will be made of breathable material that allows the moisture to pass through (such as a nylon mesh), and there will be a rain fly on the outside to keep rain out of the tent. Water vapor passes through the mesh and condenses on the fly. It then runs off the underside of the fly and drips off the edge outside the tent.

11. Demonstrate your ability to anchor a tent down, using the taut-line hitch and two half hitches.

The Taut-Line Hitch is an adjustable loop knot for use on lines under tension. It is useful when the length of a line will need to be periodically adjusted in order to maintain tension. It is made by tying a Rolling hitch around the standing part after passing around an anchor object. Tension is maintained by sliding the hitch to adjust size of the loop, thus changing the effective length of the standing part without retying the knot. When under tension, however, the knot will grip the cord and will be difficult to cause to slip.

It is typically used for securing tent lines in outdoor activities involving camping, by arborists when climbing trees, for creating adjustable moorings in tidal areas, and to secure loads on vehicles.

- a.** Pass the working end around the anchor object. Bring it back along side of the standing part and make a half-hitch around the standing part.
- b.** Continue with another wrap inside the loop, effectively making a round turn around the standing part.
- c.** Complete with a half-hitch outside the loop, made in the same direction as the first two wraps, as for a clove hitch.
- c.** Dress by snugging the hitch firmly around the standing part. Load slowly and adjust as necessary.

Two half hitches is a reliable knot that is quickly tied and is the hitch most often used in mooring.

- a.** Pass end of rope around post or other object.
- b.** Wrap short end of rope under and over long part of rope, pushing the end down through the loop. This is a half hitch.
- c.** Repeat on long rope below first half hitch and draw up tight.

12. Many of the resources in this manual can assist you in this requirement. Options are too numerous to list here.

13. Properly locate and build one of the following and describe its importance to the individual and the environment:

- a.** Latrine
- b.** Shower
- c.** Camp sink and dish washing area

13. General Information. You should take into consideration where your sleeping area(s) are in relation to these water-related areas. Specifically, water flows downhill, so, you do not want water runoff from the sink and dishwashing or shower water flowing to your sleeping area(s) or your dining area.

Also, the location of the latrine should be considered depending on where you get your water source. For example, you do not want to put the latrine upstream and take your shower and wash your dishes downstream. But pay attention! Just because your latrine is downstream and downhill from you does not mean it is downstream and downhill from other campers. Be considerate. A latrine should never be located within 60 meters (200 feet) of any water supply.

a. Latrine - There are two components to a camping latrine: the “commode” and an enclosure.

The purpose of the **enclosure** is to provide privacy. It can be as simple as hanging tarps from rope stretched between trees and well-secured. You can also make a teepee from tarps and poles, or build a more elaborate structure from poles using lashings, and covering that with tarps. Another possibility is to use an old tent with its floor removed.

There are many ways to build the **commode** portion of a latrine. One common approach is to mount a toilet seat on some sort of structure, such as a small log cabin-like structure built using 8 cm (3-in) diameter logs. It is also possible to build a structure from lumber fastened together with hinges so that it can be collapsed at will for transport. Another way to build the commode is by lashing poles together to make a couple of horizontal rails - one for sitting on, and another as a back rest. However the commode is built, it is almost always situated over a hole dug in the ground to hold the waste. The depth of this hole depends on how much usage the latrine is expected to accommodate. Leave the dirt pile and a shovel inside the enclosure so that the waste may be gradually buried as it is created. This will hold down the smell. Be sure to completely bury the hole when breaking camp.

b. Shower - Most outdoor outfitters carry camp showers, but the trick is setting up a showering area that will provide clean feet and privacy.

Clean feet can be had by building a platform similar to a table except that can simply lie on the ground. If you do not build a platform, you will create a mud hole when you shower, and then everything will be clean except your feet. Somehow the mud on your feet has a way of migrating elsewhere too, rendering the whole showering experience an exercise in futility. Make sure the platform is secure and stable, and the spars must not roll around.

For privacy, you can bring a tarp, and string up an enclosure using trees for support. Make the enclosure large enough to hold a chair so the freshly cleaned Pathfinder can remain clean as he/she dries off, gets dressed, and puts on his/her shoes.

c. Camp sink and dishwashing area - A camp sink need not be any more than a few large containers placed on a table. For the containers,

14. Demonstrate four basic lashings and construct a simple object using these lashings.

you can use a large salad bowl or a plastic storage tub. Ideally you should have three bowls. The first is for washing, the second for rinsing and the third for sanitizing. Hot soapy water should be used in the first, cooler clear water in the second, and either very hot water in third, or warm water with a chemical sanitizer added to the water in the third bowl.

Commericially available plastic tables work well, but you can also lash a table together.

To lash a table, find two trees at least 20 centimeters (8 inches) in diameter and about 2 meters (6 feet) apart. Then using square lashing, attach two long poles to either side of the trees, at waist-height. Use continuous lashings to lash several shorter poles across the support poles to make the table surface. The short poles should all be as close to the same diameter as possible, or if that's impossible, arranged from smallest to largest so you create as smooth a working surface as possible.

14. Square lashing - Square lashing is a type of lashing knot used to bind poles together. Large structures can be built with a combination of square and diagonal lashing, with square lashing generally used on load bearing members and diagonal lashing usually applied to cross bracing. If any gap exists between the poles then diagonal lashing should be used.

- a.** Begin with a timber hitch on the vertical pole beneath the horizontal pole and tuck the loose end under the wrapping.
- b.** Wrap in a square fashion about three times around the poles.
- c.** Wrap two or three times, pulling often to work the joint as tight as possible.
- d.** Tie two half hitches around the horizontal pole.
- e.** Cinch the half hitches into a clove hitch, an additional clove hitch may be added if desired.
- f.** When the turns are taken around the vertical pole they should be inside the previous turns. The ones around the cross pole should be on the outside of the previous turns. This makes sure that the turns remain parallel and hence the maximum contact between the rope and wood is maintained.
- g.** Strength is improved if care is taken to lay the rope wraps and fraps in parallel with a minimum of crossing.

An alternative method is known as the Japanese square lashing. The Japanese square lashing is similar to the standard square lashing in appearance, but in fact is much faster and easier to use. One drawback to consider is that it is difficult to estimate how much rope is needed, which can lead to needlessly long working ends.

- a.** Begin by placing the middle of the rope under the bottom pole.
- b.** Lay both ends over the top pole, and cross under the bottom pole. Do this about three times. Take care to keep the wrappings as tight as possible.
- c.** After the last wrap, cross the ropes again over the bottom pole and frap around the wrappings. Do this enough times (at least 3) to finish with a square knot.
- d.** A properly executed lashing is very strong and will last as long as the twine or rope maintains its integrity. A lashing stick can be used to safely tighten the joint.

Diagonal lashing - Diagonal lashing is a type of lashing used to bind spars or poles together, to prevent racking. It is usually applied to cross-bracing where the poles do not initially touch, but may be used on any poles that cross each other at a 45° to 90° angle. Large, semipermanent structures may be built with a combination of square lashing, which is stronger, and diagonal lashing.

Bailing twine has sufficient strength for some lashing applications but rope should be used for joining larger poles and where supporting people sized weights.

- a. Begin with a timber hitch around the juncture of the two poles.
- b. Make three turns in each direction; tightening steadily as you go.
- c. Make two frapping turns, tightening the joint as much as possible.
- d. To end, make two half hitches.
- e. Cinch the half hitches into a clove hitch.
- f. A lashing stick can be used to safely tighten the joint. Strength will be improved if the first turn is 90° to the timber hitch and if care is taken to lay the rope turns parallel with no crossings.

Sheer lashing - Sheer lashing uses two or three spars or poles, 15-20 feet of rope.

To tie a sheer lashing, lay the two poles side-by-side and parallel to one another. Tie a clove hitch around one spar. Then wrap the free end of the rope around both spars about seven or eight times. Pull them as tight as you can. Then make three fraps around the lashing, and again, pull the rope as tight as you can. Finally, tie a clove hitch on the second spar.

To use sheer lashing around with three poles, lay all three poles side by side and parallel to one another. Tie a clove hitch on one pole, and wrap the rope around all three seven or eight times. Pull the rope tight. Make three fraps between two of the poles, then cross over and make three more between the other two poles. Pull the frapping as tight as you can and finish it off with a clove hitch.

Continuous lashing - Continuous lashing is used to create shelves, tables, and other structures.

- a. Start with a string/rope that is 4 or 5 times longer than the length of your project.
- b. Find the middle/center of the string and attach it to one of the support poles.
- c. Put one of the surface sticks on top of the support pole and bring both ends of the string over this surface stick.
- d. Continue back down below the support pole.
- e. Cross the string under the support pole.
- f. Bring it back up and over the next surface stick and then back down and cross under the support pole.
- g. Repeat for the remaining surface sticks.
- h. End off with a square knot when all the surface sticks are attached.

15. Know how to replace the mantels on a camp lantern. Demonstrate how to refill gas in a camp lantern and stove. Know how to maintain the pressure pump on a camp stove in good working order.

15. How to replace a mantel on camp lantern

- a.** Turn OFF the gas valve completely.
- b.** Remove the lantern cover and the glass covering. Place these in a safe and stable place.
- c.** Remove any remains of the old mantel. Do this carefully if the lantern is still HOT.
- d.** Tie the new mantel in place on the gas pipe. There is a string around the collar that slips over the gas pipe.
- e.** Pressurize the gas tank.
- f.** Hold a lighted match near the mantel and turn on the gas valve. The mantel should begin to burn.
- g.** Replace the glass cover and the lantern cover.
- h.** Open the gas valve completely when the mantel starts to glow brightly.

How to refill gas in a lantern and stove

- a.** Fill only when outside in a well ventilated area where spills will not damage a floor or vegetation.
- a.** Make sure the lantern or stove is turned off. It is best to wait to refill until the unit has cooled down.
- a.** Use a dedicated funnel.
- a.** If you spill any fuel make sure you clean up properly according to the instructions on the container.

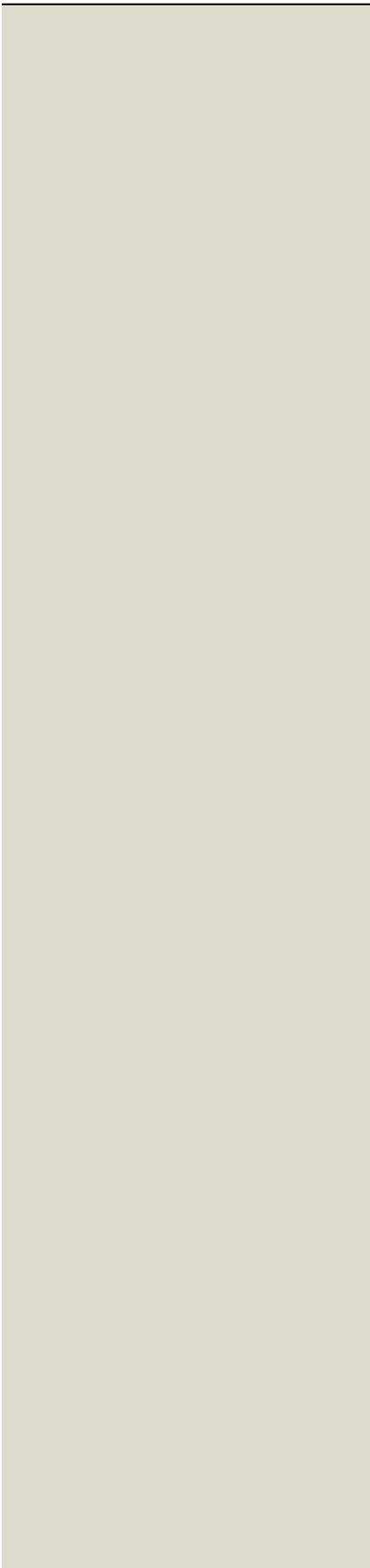
Maintain Pressure Pump on a Camp Stove

Liquid-fuel stoves are more complex to operate than a propane stove because the liquid fuel must be vaporized prior to burning. To accomplish this, the stove design brings the fuel line containing the liquid fuel near the flame of the burner. The heat from the flames converts the liquid fuel to a gas before it reaches the burner, where it mixes with air and is ignited. Some models use a spray system which does not require preheating.

Most stoves operating with liquid fuels must be heated or primed before the burner is turned on. Many stoves require the operator to open the fuel valve briefly without igniting the fuel, so that it flows into a small pan. This small quantity of fuel is then lit and allowed to burn down. When the fuel valve is opened again, the fuel vaporizes from the heat of the pan. Some stoves do not have this apparatus, and must be preheated by the application of an external heat source such as a solid fuel block.

In many stoves, the priming pressure is generated by a small hand pump that forces air into the fuel container. As the fuel is consumed, the pressure decreases, so the pump must be operated occasionally during use to maintain steady stove operation.

On many stoves the pressure pump knob is also the cover to the fuel tank. This MUST fit on the tank properly. If this cover is not correctly fitted, you cannot pressurize the stove.





Camping Skills IV

Regularly updated answers to many of these requirements are found at *Adventist Youth Honors Answer Book* available online at http://en.wikibooks.org/wiki/Adventist_Youth_Honors_Answer_Book

Check with your division, union or conference/mission to see if they have answers and resources available in local languages and to see if any modifications have been made to the requirements by those organizations.

Requirements

1. Be in at least the 8th grade or 12 years old.
2. Plan and execute a one-hour Sabbath camping activity other than worship to make the Sabbath a meaningful experience.

Resources

1. Camping Skills IV has been designed so that it is within the capabilities of Pathfinders who are in the 8th grade or higher.
2. There are many ways to fulfill this requirement. Some ideas include:

Themed Scavenger Hunt - With the team earning this honor, choose a theme, and then come up with as many items as they think can be found at your campsite and which relate in some way to the theme. At the campout hand out copies of the list or write it on a board. Tell the other Pathfinders or Adventurers that all the items relate to a theme, but do not tell them what the theme is. Give them 45 minutes to find all the items, and tell them to meet again at the end of that time period. When they return, ask them if they have guessed the theme. If they do not guess correctly, tell them what the theme is. Then have each person earning this honor take turns calling for the items. When someone produces it, they will explain how that item relates to the theme. Be sure to draw a spiritual lesson from the activity. Close with a prayer.

Drawing or photographing nature - Many of the nature honors or awards have a requirement to collect, photograph, or draw a number of items (plant or animal) found in nature, such as flowers, ferns, insects, etc. Those presenting this activity should bring a field guide so that the chosen creatures can be identified. They may also bring samples of these items with them in case you are unable to find them around the campsite.

If you choose to have your participants sketch these items, be sure to bring enough notebooks and pencils (some honors and awards require colored drawings; if so, bring colored pencils) for everyone. If you choose to have them take photos, you will probably want each person to bring a camera. Disposable cameras could also be used for this.

Collecting specimens is no longer encouraged, as it ends the life of the creature. Furthermore, many species are now endangered, and collecting them is not only unethical, it is illegal as well.

You can also mix photography and sketching. You may wish to have the group set out looking for specimens, and photograph all they can find. Then return and sketch the remainder. If you have only one or two cameras, you may find that this works well for you.

Skits - Choose several Bible stories and divide your Pathfinders and Adventurers into at least two groups of three to eight individuals.

3. Write a 200-word essay on the preservation of the wilderness, discussing etiquette and conservation.

4. Plan your menu for a two-day camping trip and estimate the cost.

Assign each group a Bible story and tell them where it may be found in the Bible. Have each come up with a skit to be presented to the rest of the group. Provide each group with random props and make it a contest between each group to see who can use the most of them.

Hike - Go on a nature hike. Go along a stream and skip stones.

3. Learning preservation, etiquette, and conservation is a requirement for Camping Skills I and II, so you can have the Pathfinders learning this honor review this material and present it to the younger ones.

Etiquette - Rules are found under CAMPING SKILLS I, REQUIREMENT 2.

4. Menu planning is highly subjective based on personal taste, cultural norms, availability, preparation technique limits (is electricity available, are you backpacking) and of course nutritional variety.

You will need to answer the following questions as you develop your plans:

- a. How many people are attending?
- b. What meals will be prepared?
- c. When and how will the food be purchased?
- d. How will it be stored while on the campout?
- e. What methods of preparation will be available?
- f. Do any of the group have dietary restrictions or food allergies that must be considered?

Once you know the answers to these questions you can begin to plan out a specific menu. Be sure to plan nutritionally well rounded meals that include adequate amounts of protein, non-saturated fats, complex carbohydrates, vitamins and minerals. Limit the amount of simple sugars and saturated fats.

Once you have prepared the menu, then you need to compile a shopping list that includes all the specific ingredients for each dish. If you are serving fresh bananas, then it is fairly simple to figure out how many you will need. But if you are making several different cooked items that require onions, then you need to consider the combined amount of onions that you will need. There may be some items that will be used for multiple meals, so it is important to track the number of servings for each as you prepare your shopping list.

Estimating the cost

To estimate the cost of the food on your menu, you will first need to estimate the quantity you will need and do some research on food costs in your area. This can be done with a spreadsheet, or by pencil and paper. First consider how much food your average camper will eat at each meal. Most packaged food will list suggested serving size and number of servings per package. Then figure out how much you will need for everyone to be able to eat the average amount. Remember, some will eat more, but some will eat less. For example, if you are serving sandwiches, you will need two slices of bread and the fixings for each sandwich. Younger Pathfinders will usually eat two of these, but teens will easily eat three. Picky eaters may eat none or only one. It's up to you to guess how many each person will eat.

5. Participate in two weekend campouts.
6. Start a fire in wet weather, knowing where to get tinder and how to keep your fire going.

Then multiply it out to see how many slices of bread you will need. There are usually 20 slices of bread in a loaf. When you know the total number of slices you will need, then figure out how many loaves you will need. If your calculations show that you need 82 slices of bread, don't round it down to 80, or someone may not get a sandwich. Always round it up to the next loaf, so 82 slices will require five loaves of bread.

Do the same with each ingredient in your shopping list. The more you do this, the better your estimates will be. The goal is to come home with very little left over, as this will tell you that everyone got enough to eat, but you didn't waste money on food that may spoil before the next trip.

You will need to visit a grocery or the market to get information on prices. Staff members may know the prices of many of the items by memory.

Once you have totaled your projected costs you divide that number by the number of campers to find the estimated cost of food per camper.

5. Further information is found under **CAMPING SKILLS II, REQUIREMENT 5.**

6. The hardest problem to overcome when trying to build a fire in wet weather is finding dry fuel. Even in the wettest weather, dry fuel can be found by splitting open a log and taking the wood from the center of it. You can get both your kindling and your fuel from this source. Another place to find dry fuel is on the underside of dead branches, especially those still on a tree.

Before you begin gathering your fuel, you will need to set up a dry place to store it as you collect it. A tarp can be used for this if you lay it out on the ground, place the wood on it, and fold the tarp over it. This will keep the wood off the wet ground and keep rain off it as well. If it is windy, you should place a few rocks on top to hold down the tarp.

Once you have your fuel, you can begin gathering tinder. It is always best to bring your own dry tinder with you. If you need to collect it, there are still several options for finding some. Milkweed seed pods are fairly waterproof, and the fibers inside are pretty easy to ignite. Pocket lint is another possibility, but you may have difficulty getting enough of it to light your kindling. You can also make wood shavings from the same wood you're using as kindling. If available, birch bark can be lit even when wet.

Once you have your fuel, kindling, and tinder, you are ready to lay the fire. This is done as with any other fire. You may wish to place a tea candle in the tinder pile as well, as this will help keep things going long enough for the kindling to catch.

Once your fire is lit and the fuel is burning, you can lay wet logs next to the fire to dry them out before trying to use them. The heat from a good hot fire can drive the moisture out of even the wettest logs. You may need to turn them over periodically to dry all sides.

7. Know the wood best suited for making a quick, hot fire.

8. Know the wood best suited for making coals for cooking.

9. Demonstrate how to split firewood.

10. Demonstrate the proper care and storage of camp foods, and how to build various caches to protect food from animals.

7. Wood from conifers (pine, fir, spruce, etc.) contains a lot of highly flammable sap, so it burns both hot and quick. It is excellent for starting a fire. However, it does not leave a bed of coals, so it is unsuitable for cooking.

8. Most hardwoods will leave a good bed of coals for cooking, but hickory, mesquite, and oak are among the best.

9. Hachet Safety Rules - See CAMPING SKILLS I, REQUIREMENT 9.

Unless the log you wish to split has been sawn and has a flat end, it will be very difficult to split it. Steady it on its end, and make sure it can stand on its own. Instruct everyone to clear away from you, and do not swing the axe if anyone is near. Grip the end of the axe handle with both hands, and gently lay the blade of the axe on the top of the log, on the edge nearest where you are standing. Fully extend your arms when you do this, and back up if necessary. Spread your feet apart by about the same distance as your shoulders are wide, and make sure your footing is firm. If you are right handed, slide your right hand towards the head of the axe as you draw it towards yourself. Take aim, and draw the axe over your head, bringing it down mightily as your right hand slides down the handle. The right hand should meet the left about the same time the axe strikes the log. Note how the axe strikes the wood farther away from you than where you were resting it at the beginning. This is why you should aim for the edge nearest you. If you overshoot the log, you will bring the handle down on the edge of the log and damage the axe. Do that enough, and you'll need to replace the handle.

When splitting a log, try to divide it into two equal masses. If you try to split off a smaller segment, the split will run out, and the piece you remove will be smaller on one end than on the other.

To split a piece of wood less than 10 cm (4 in) in diameter, tap the blade of a hatchet on the end of the log hard enough to make it stick into the log. Then raise the log and the hatchet together, and bring them down sharply on another log or a rock. When they strike the second log, the hatchet's momentum will drive it deeper into the log. Raise the pair again, and strike repeatedly until the log splits apart. Do not steady the log with one hand and strike it with the other. If you miss the log and hit your hand, you will cause an unnecessary emergency.

10. The most important thing you must remember about storing food on a campout is that it should never be stored in a tent where people will sleep. Animals will smell your food, and if it's in your tent, they will find a way in. Instead, store the food outside the tent.

If you have a vehicle available at your campsite, you may store the food inside, but be sure to seal it tightly. A determined bear can get inside a locked vehicle, and if he decides that's what he wants to do, the car will sustain heavy damage. On the other end of the animal spectrum are mice, which can also enter a locked car—even the trunk. It is therefore important to seal the food tightly so that the

11. Prepare a camp dinner with soup, vegetables, entree, and drink, all of which must be cooked.
12. Bake your food in a reflector oven.

13. Purify water by three different methods.

aroma does not draw unwanted attention from wild animals.

If you do not have a vehicle or a trailer in which to store your food, you may place it in a bag and suspend it at least 4.5 meters (15 feet) above the ground by tying the bag to a rope and hanging it over a tree branch. Black bears can and do climb trees, so make sure the bag is well out of their reach - away from the trunk, and at least 1.5 meters (5 feet) below the branch from which it is suspended.

11. Many procedures outlined in this manual provide information to support this activity. Recipes and cooking techniques are not included here.
12. A reflector oven is as simple as a cardboard box lined on the inside with aluminum foil. Run wire through the box to create an oven rack. Make sure the rack is horizontal when the box is placed on its side. Put the box next to a bed of hot coals with the opening facing the heat, but not so near as to ignite the box. Put whatever you wish to bake on the rack. Heat from the coals will bake whatever you put inside the box. There are countless variations on this theme, including the practice of completely removing one side of the box and tilting it at a 45° angle. You can prop the box up with rocks or logs, or build legs into it.

You can fold a disposable aluminum pan/tray in half so any food place in the “V” is heated by both sides of the folded aluminum.

You can construct an oven out of sheet metal, aluminum flashing, or large tin cans as shown here. This tin can oven was constructed by a Pathfinder leader, and tested by Pathfinders in the field.



13. **Boiling** — Water can be purified by boiling for five to ten minutes.
Iodine — Iodine is added to water as a solution, crystallized, or in tablets. The iodine kills many, but not all, of the most common pathogens present in natural fresh water sources. Carrying iodine for water purification is an imperfect but light weight solution for those in need of field purification of drinking water. There are kits available in camping stores that include an iodine pill and a second pill that will remove the iodine taste from the water after it has been disinfected.
Chlorine — Chlorine-based bleach may be used for emergency disinfection. Add 2 drops of 5% bleach per liter or quart of clear water, then let stand covered for 30 to 60 minutes. After this it may be left open to reduce the chlorine smell and taste.
Filtering — Water filters are also used to make water potable. These filters are usually small, portable and light—often weighing less than a kilo (1-2 pounds). The water filter is worked by a hand pump. Dirty water is pumped via a tube through the filter, then out into another flexible tube and directly into a water bottle. These types of filters work to remove bacteria, protozoa and cysts, all of which can cause disease. These water filters should not be confused with devices or

tablets that are water purifiers. Water purifiers satisfy higher EPA standards, and also remove viruses, such as hepatitis A and rota virus, among others.

Some filters are available with chemical or ultraviolet light purification attachments that further increase their effectiveness.

None of these methods remove chemicals from the water.



Drill and Marching

Each Division and many Unions issue their own drill manuals based on the standard style of drill in their country or region. Check with your division, union or conference/mission to see if they have answers and resources available in local styles and languages.

Requirements

1. Explain five or more objectives of drill.
2. Define:
 - a. formation
 - b. line
 - c. rank
 - d. interval
 - e. column
 - f. file
 - g. distance
 - h. cover
 - i. flank
 - j. cadence
3. Explain the actions in each of the following groups:
 - a. At Ease, Stand At Ease, and Parade Rest.
 - b. Mark Time, Quick Time, and Double Time.
 - c. Hand Salute and Present Arms.
 - d. Right (Left) Flank, and Column Right (Left).
4. Properly execute the following basic movements:
 - a. Attention
 - b. Parade Rest
 - c. Stand At Ease
 - d. At Ease
 - e. Dress Right Dress
 - f. Prayer Attention
 - g. Present Arms
 - h. Order Arms
 - i. Right Face
 - j. Left Face
 - k. About Face
 - l. Fall Out

Resources

1. **Order** — It helps maintain an organized unit. It allows the organization to form quickly, to check attendance and to move on foot with efficiency from place to place.
- Morale** — Being part of a precise, unified, disciplined group promotes high morale within the group.
- Enjoyment** — Drill can be a fun activity so long as the leadership avoids harsh attitudes and temperaments. It can also provide for a creative group witness as the group's improving skills allow them to create fancy drill steps and routines.
- Fellowship** — Working together with others to accomplish something significant builds relationships.
- Leadership** — Helps one learn to give orders, take orders and build confidence.
- Self Control** — Helps members learn to take orders and execute them. Members also learn to pay attention to leader, and to resist the urge to move or fidget unless commanded to do so.
- Respect** — Besides teaching us to regard for the rights of others who are working with us, the formal ceremonies during which drills often take place teach respect for settings, leaders, traditions and ourselves.
- Obedience** — Learn to follow rules and regulations.

2.-6. See local resources

Media Options

NAD/USA drill style is a modified version of the United States Army Drill standard. Written descriptions of the commands and movements for this style are available online via the *Adventist Youth Honors Answer Book* at http://en.wikibooks.org/wiki/Adventist_Youth_Honors_Answer_Book

Two additional NAD/USA drill style resources are also available from AdventSource at <http://www.adventsource.org>. These resources are the *Pathfinder Club Drill Manual* and a DVD entitled *Pathfinder Club Drill: The Basics*.



-
- 5.** Properly execute the following movements:
 - a.** Mark Time
 - b.** Forward March
 - c.** Right Flank
 - d.** Left Flank
 - e.** Column Right (with column of threes or fours)
 - f.** Column Left
 - g.** Rear March
 - h.** Halt
 - 6.** Explain and demonstrate how to use, display, and care for the national flag, including how to properly fold it.



Knot Tying

Regularly updated answers to many of these requirements are found at *Adventist Youth Honors Answer Book* available online at http://en.wikibooks.org/wiki/Adventist_Youth_Honors_Answer_Book

Check with your division, union or conference/mission to see if they have answers and resources available in local languages and to see if any modifications have been made to the requirements by those organizations.

Requirements

1. Define the following terms:

- a. Bight
- b. Running end
- c. Standing part
- d. Underhand loop
- e. Overhand loop
- f. Turn
- g. Bend
- i. Hitch
- j. Splice
- k. Whipping

2. Know how to care for rope.

Resources

1. **a. Bight** — The term bight refers to any curved section, slack part, or loop between the two ends of a rope,

b. Running end — Also called the working end, it is the free end of the rope. This is the end of the rope in which a knot is being tied.

c. Standing part — The part of the rope between the Running end and the Standing end (the end that doesn't move, think of it as if someone is holding it).

d. Underhand loop — A loop formed by passing the running end of a line under the standing part.

e. Overhand loop — A loop formed by passing the running end of a line over the standing part.

f. Turn — A turn is a component of a knot. Turns can be made around objects, through rings, or around the standing part of the rope itself. Turns come in various forms, distinguished by the number of passes that the rope makes. A turn or single turn requires one pass. The line makes a U-shape through or around the object, or half a revolution. A round turn requires two passes and makes one and a half revolutions. Two round turns adds another pass and revolution. (Illustration: A — Turn, B — Round turn, C — Two round turns)

g. Bend — A bend is used to tie two ropes together, as in the Sheetbend. Technically, even the Reef knot is a bend.

h. Hitch — A hitch is used to tie a rope to a spar, ring or post, such as the Clove hitch. Hitches can also be used to tie one rope ONTO another rope, as in the Rolling hitch.

i. Splice — A knot formed by interweaving strands of rope rather than whole lines. More time consuming but usually stronger than simple knots.

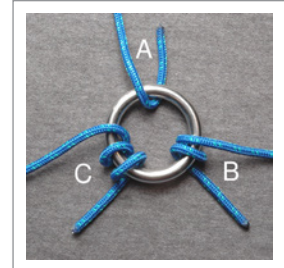
j. Whipping — A binding knot used to prevent another line from fray.

2. **a.** Keep the rope clean.

b. Always coil a rope before storing it.

c. Make sure wet rope is dry before coiling it.

d. Return rope to its proper place after using it.



3. Describe the difference between laid rope and braided rope and list three uses of each.

4. Identify the following types of rope:

- a. Manila
- b. Sisal
- c. Nylon
- d. Polypropylene

5. What are some advantages and disadvantages of synthetic rope?

3. In laid rope, three bundles of fiber or twine are twisted in the same direction, placed close to each other, and allowed to twist together. In braided rope, the fibers are woven together, often around some core material.

Uses of Laid Rope

- Repels water
- Able to withstand immense strain.
- Can be spliced with standard techniques.

Uses of Braided Rope

- Works well with pulleys and rigging.
- Spinning (lariats and lassos).
- Decorative knots.

4. **a. Manila** — Manila is a type of fiber obtained from the leaves of the abacá (*Musa textilis*), a relative of the banana. It is mostly used to make ropes and it is one of the most durable of the natural fibers, besides true hemp. Manila is a coarse, brown fiber, about the same color and feel as a coconut shell.

b. Sisal — Sisal is valued for cordage use because of its strength, durability, ability to stretch, affinity for certain dyestuffs, and resistance to deterioration in saltwater. Sisal ropes and twines are widely employed for marine, agricultural (bailing twine), and general industrial use. Sisal fibers are smooth, straight and yellow and can be long or short.

c. Nylon — Nylon rope is often white, but any color is possible. It has a smooth, silky feeling to it, and it coils easily. Nylon rope does not float in water. It is a synthetic-fiber rope.

d. Polypropylene — Polypropylene rope is most often yellow, though any color is possible. It is often used in marine applications because it floats in water. The rope is sometimes difficult to tie as it is somewhat stiff and brittle. It is a synthetic-fiber rope.

The easiest way to make an initial identification of a rope is to visit a hardware store where rope is sold. The packaging will tell you what the rope is made of. If you want to be sure, buy some of each type (with the labeling) or examine it closely in the store.

5. Advantages

- Improved abrasion-resistance
- Better UV-resistance
- Lighter
- Length does not vary as much when wet
- Rot-resistant

Disadvantages

- Some synthetics do not hold knots well
- More slippery
- Melts when heated
- Stretches more than natural ropes.

6. Do the following to rope:

- a. Splice**
- b. Eye Splice**
- c. Back Splice**
- d. Finish the end of a rope with a double crown, whipping, or a Matthew Walker's knot.**

6. Visit <http://www.animatedknots.com> to view animations illustrating how to splice. You can also download an app for Android or iPhone.

a. Splice — A splice is used to join the ends of two ropes and results in the spliced part being about twice as thick as the non spliced part. The short splice retains more of the rope strength than any knots that join rope ends. It is tied using the same techniques as the eye splice.

b. Eye splice — The eye splice is the best method of creating a permanent loop in the end of multi stranded rope by means of rope splicing. The ends of the rope are tucked (plaited) back into the standing end to form the loop. Originally this splice was described with each end being tucked only about three times. When the splice was made in tarred hemp or cotton this was reasonably safe. With modern synthetic ropes, five complete tucks is a minimum and additional tucks are recommended for critical loads.

Instructions: The ends of the rope are first wrapped in tape or heated with a flame to prevent each end from fraying completely. The rope is unlayed for a distance equal to three times the diameter for each “tuck”, e.g., for five tucks in half inch rope, undo about 7.5 inches. Wrap the rope at that point to prevent it unwinding further. Form the loop and plait the three ends back against the twist of the rope. Practice is required to keep each end retaining its twist and lie neatly.

c. Back splice — A back splice (also called an end splice) is a splice where the strands of the end of the rope are spliced directly back into the end without forming a loop. It is used to finish off the end of the rope to keep it from fraying. The end of the rope with the splice is about twice the thickness of the rest of the rope. Begin by unraveling the strands, and tie a crown knot. Then begin splicing the rope onto itself as with the short splice.

d. Finishing the end of a rope

Double crown — A double crown knot is a decorative knot tied on the end of a laid rope to prevent it from unraveling. Tie a crown knot in the end of the rope. Pull the three strands upwards, away from the standing part, and tie another crown knot.

Common whipping — The common whipping is the simplest type of whipping knot, a series of knots intended to stop a rope from unraveling. As it can slip off of the rope easily, the common whipping should not be used for rope ends that will be handled. This whipping knot is also called “wolf whipping” in some parts of the world.

The benefit of a common whipping is that no tools are necessary and the rope does not need to be unlayed. The problem is that it will slide off the end of the rope with little provocation. Other whippings avoid this by interleaving the whipping with the strands of the rope and creating friction with the strands to avoid slipping.

Normally a natural fiber rope is whipped with twine. The size of the rope dictates the size of the twine. Any twine can be used, but tarred two strand hemp (marline) is preferred. Artificial-fiber ropes should have their ends fused by heat rather than whipped to prevent unraveling.

Instructions: The rope should be whipped a short distance (One and a half times the diameter) from its end. Lay the head of the twine

7. Make a six-foot piece of three-strand rope from native materials or twine.

along the rope, make a bight back along the rope. Begin wrapping the twine around the rope and bight of twine securely. Wrap until the whipping is one and a half times wider than the rope is thick. Slip the working end of the twine through the bight. Cut the twine flush with the edges of the whipping and the rope end not less than half its width from the whipping to give the rope end a finished look.

Matthew Walker knot — A Matthew Walker knot is a decorative knot that is used to keep the end of a rope from fraying. It is tied by unraveling the strands of a twisted rope, knotting the strands together, then laying up the strands together again. It may also be tied using several separate cords, in which case it keeps the cords together in a bundle.

Instructions: A Matthew Walker knot is tied in a circular bundle of any number of strands. To tie the knot, the tier takes each strand and forms a loop around the rest of the bundle, then passes the end through the newly-formed loop to form an overhand knot. He then moves to the next strand over, moving around the bundle in the direction he passes the loops. Tying the first strand around the bundle is straightforward, but each subsequent end must be passed through the previously-formed loops in order to contain all of the other strands in its loop. When tightening, it may help to roll the knot along the bundle, especially when using only two strands. The final effect is a spiral knot vaguely resembling a section of a barber's pole.

7. Making rope requires some simple apparatus which you can make yourself easily enough. The first apparatus (we'll call it the twister) is used for twisting three strands of twine (or smaller rope). When making the twister, clamp the two boards that form the handles together tightly and drill three holes through both at the same time. This will ensure that they line up. The hook/crank portion of the twister can be made from coat hanger wire. First make the two 90° bends in the center, then pass them through the holes in the handles. Finally, form the hooks on one end and the other 90° bend on the other. This final bend prevents the crank from slipping out of the holes in the handle.

As the strands are twisted, they will tend to grab one another and twist together. To make rope, this tendency has to be controlled. This is done with a second apparatus (we'll call it the separator). It consists of a board with three holes drilled in it, forming the points of an equilateral triangle. These points should be at least six inches away from one another, and should be large enough to pass the strands of twine through.

To make rope, cut three pieces of twine about 33% longer than the desired rope. Pass each strand through a hole in the separator, then tie a non-slip loop in the end of each (a figure-eight on a bight works well for this). We will call this end of the strands the free end. Slip these loops over a hook of some sort, and pull the strands straight. Bunch the ends opposite the loops together, and tie them off, again in a loop (and again, a figure-eight on a bight works well for this). We will call this end the bound end. Make sure that the three strands are the same length from one loop to the other. Hand the bound end to a helper, then attach the loops on the free end to the hooks on the twister. Pull

the twister away from the bound end (still affixed firmly to another hook) until the strands are straight and tight. Then slide the separator towards the common end. Start cranking the twister so that the hooks rotate. As you crank, your helper will allow the three strands on his side of the separator to twist together. As they do this, the helper will slide the separator towards you, going only as fast as the strands bind to one another. Be careful to keep the strands tight as you do this so that they do not bind to one another on your end of the separator. Continue twisting until the separator reaches the twister. Then tie a knot in the free end of the rope, unhook it from the twister, and slide the separator off. Tie a stopper knot, or bind the end with tape. Then cut off the few inches of untwisted strand that remain (or make a back splice). Finish the opposite end in the same manner.

8. From memory tie at least 20 of the following knots and know their common uses and limitations. Demonstrate how they are used.
- a. Anchor bend
 - b. Binder twine Band
 - c. Blackwall Hitch
 - d. Bow or Shoestring
 - e. Bowline

8. Visit <http://www.animatedknots.com> to view animations illustrating how to tie hundreds of knots. You can also download an app for Android or iPhone.

a. Anchor Bend — The Anchor Bend is a knot used for attaching a rope to a ring or similar termination. The round turn and tight application help keep the rope from chafing.

1. Make two turns around a hitch.
2. Pass the running end around the standing end and beneath the two turns.
3. Finish with a half hitch on the standing end.

b. Binder twine Band —

c. Blackwall Hitch — The blackwall hitch is a temporary means of attaching a rope to a hook. Made of a simple half hitch over the hook, it will only hold when subjected to constant tension. It is used when the rope and hook are of equal size, but it is likely to slip if subjected to more than ordinary tension. Human life should never be trusted to it.

d. Bow or Shoestring — The most widely used method of tying a shoelace.

1. Wrap one end round the other to tie a Half Knot. Pull tight.
2. Form a loop with one end.
3. Then form a loop with the other and wrap it around the first loop to complete the bow.
4. Tighten and make the loops and ends all roughly the same length.

e. Bowline — This knot doesn't jam or slip when tied properly. It can be tied around a person's waist and used to lift him, because the loop will not tighten under load. In sailing, the bowline is used to tie a halyard to a sail head.

1. Make the overhand loop with the end held toward you, then pass end through loop.
2. Pass the end up behind the standing part, then down through the loop again.
3. Draw up tight.

- f. Bowline on a bight
- g. Butterfly loop knot or Alpine Slip knot
- h. Carrick bend

f. Bowline on a bight — This makes a secure loop in the middle of a rope which does not slip. Remember, a bight is the middle part of the rope not the ends.

1. In the middle of a rope, form a small loop.
2. Thread the bight through the loop.
3. Spread out the bight a little.
4. Pass this down and around the whole knot.
5. Continue until it come back to the neck where it started.
6. Tighten the bight to complete the knot. Tighten carefully so that you don't get a kind of slip knot.

g. Butterfly loop knot or Alpine Slip knot — The Butterfly Loop has a high breaking strength and is regarded by mountaineers as one of the strongest knots to attach climbers to the middle of a rope, such that they have room to move around even when the main rope goes tight, and they can be supported in either direction from the main rope. The loop is typically attached to a climbing harness by carabiner. It can also be used to isolate a worn section of rope, where the knot is tied such that the worn section is used for the center of the loop.

1. Wrap the rope around your hand twice.
2. At the end of turn one, position the rope close to your fingertips. Continue around and complete turn two back near your thumb.
3. Pick up the turn near your fingertips.
4. Wrap it around the other two turns.
5. Slide the knot off your hand and tighten by pulling on the loop and the ends.

h. Carrick bend — The Carrick bend is used for joining two lines. It is particularly appropriate for very heavy rope or cable that is too large and stiff to easily be formed into other common bends. It will not jam even after carrying a significant load or being soaked with water. The Carrick bend's aesthetically pleasing interwoven and symmetrical shape has also made it popular for decorative purposes.

In the interest of making the Carrick bend easier to untie, especially when tied in extremely large rope, the ends may be seized to prevent the knot from collapsing when load is applied. This practice also keeps the knot's profile flatter and can ease its passage over capstans or winches.

The ends are traditionally seized to their standing part using a Round seizing. For expediency, a series of double constrictor knots, drawn very tight, may also be used. When seizing the Carrick bend, both ends must be secured to their standing parts or the bend will slip.

The Carrick bend is generally tied in a flat interwoven form shown above. Without additional measures it will capsize (collapse) under load into a secure and stable, although bulky, form. If the knot is allowed to capsize naturally under tension, considerable slippage of line through the knot can occur before tightening. The knot should be upset carefully into the capsized form and worked up tight before actual use.

1. With one rope (blue) form a loop with the tail under the

- i. Clove hitch
- j. Double Bowline
- k. Double Carrick Bend
- l. Figure eight
- m. Fisherman's knot
- n. Halter hitch

standing end.

2. Pass the other rope (red) under the blue loop and then over and then under.

3. Thread the tail (red) across the loop passing under itself.

4. Pull both standing ends to tighten the knot.

i. Clove hitch — This knot is the “general utility” hitch for when you need a quick, simple method of fastening a rope around a post, spar or stake.

1. Make a turn with the rope around the object and over itself.

2. Take a second turn with the rope around the object.

3. Pull the end up under the second turn so it is between the rope and the object. Tighten by pulling on both ends.

j. Double Bowline — It makes a secure loop in the end of a piece of rope.

1. Make a loop with the running end crossing over the standing end.

2. Make a larger loop that passes over the first loop, again with the running end passing over the standing end.

3. Pass the running end through the first loop from the bottom.

4. Wrap the running end behind the standing end, and back down through the first loop.

5. Tighten

k. Double Carrick Bend —

l. Figure eight — This knot is ideal for keeping the end of a rope from running out of tackle or pulley.

1. Make underhand loop, bringing end around and over the standing part.

2. Pass end under, then up through the loop.

3. Draw up tight.

m. Fisherman's knot — The Fisherman's knot is a specialized bend. It consists of two overhand knots wrapped around each other. It works well for joining thin, stiff, or slippery lines. It requires little dexterity to tie, so is often used in stubborn materials. When tightened, it becomes fairly compact, and the free ends can be cropped very close to the knot. These qualities make it very useful for fishing line—it is less likely to jam a fishing rod than many other bends, and is easier to tie with cold, wet hands.

1. To tie the fisherman's knot, lay the two ends to be tied alongside each other and facing opposite ways.

2. Tie an overhand knot on the first rope and pass the second rope through the loop formed.

3. Tighten the overhand knot, to prevent the line inside it from flopping around.

4. Tie another overhand knot on the second rope with the first rope passing through it.

n. Halter hitch — The halter hitch, sometimes called a hitching tie is used to tie the lead rope, which is attached to a horse's halter (or to a boat), to a post or hitching rail. The benefit of the halter hitch is that

- o.** Hunter's bend
- p.** Lariat or Bowstring knot
- q.** Lark's head/Cow hitch
- r.** Man harness knot
- s.** Miller's Knot

it can be released by pulling on one end of the rope. Even if there is tension on the horse-side of the rope it can still be release with ease.

- 1.** Pass the working end of the rope over the standing part.
- 2.** Pass the working end behind the loop.
- 3.** Create a bight in the working end of the rope. The bight is then passed in front of the main loop and into the second loop.
- 4.** Tighten the hitch by pulling on the standing end and the bight. The hitch can be finished by passing the working end through the bight.

o. Hunter's bend — The Hunter's bend (aka Rigger's bend) is used to join two lines. It consists of interlocking overhand knots, and can jam under moderate strain. Hunter's bend is one of the most recent knots to be discovered.

- 1.** Form a bight in each rope. Interlock the two bights.
- 2.** Pass each end over itself and over the other rope.
- 3.** Thread each rope across the middle under both ropes and then above itself.
- 4.** Pull tight to form the finished bend.

p. Lariat or Bowstring knot — A lariat knot is the loop knot commonly used in a lasso. Its round shape, especially when tied in stiff rope, helps it slide freely along the rope it is tied around.

- 1.** Place an overhand knot in the end of the rope.
- 2.** Tie a second overhand knot, pass the rope end through it, and tighten.

q. Lark's head/Cow hitch — The lark's head is a knot (specifically, a hitch). Also called a cow hitch, it comprises two half-hitches tied in opposing directions. The cow hitch is often used to connect loop-ended lanyards to handheld electronic equipment, since it can be tied without access to the ends of the fastening loop.

- 1.** Pass the rope around the object, back around itself, around the object in the reverse direction, and down beside itself.

r. Man harness knot/Artillery Loop — The Man harness is a knot with a loop on the bight for non-critical purposes. This knot is used when multiple people are to pull a load. Typically one end of the rope is tied to a load, and one man harness knot per puller will be tied along its length. Each loop is then pulled by a different person. The Man harness knot must have the loop loaded or it will slip and contract easily.

- 1.** Lay the rope flat.
- 2.** Make a loop in the rope with the running end going beneath the standing part.
- 3.** Pull the running end down so that it crosses over the loop.
- 4.** Pull the bottom of the loop through the gap between the top of the loop and the running end.

s. Miller's knot/Sack knot/Bag knot — This knot is a binding knot used to secure the opening of a sack or bag. Historically, large sacks often contained grains; thus the association of these knots with the

- t.** Packer's knot
- u.** Pipe hitch
- v.** Prusik knot
- w.** Running bowline

millers' trade. Several knots are known interchangeably by these three names.

t. Packer's knot — The Packer's Knot is a binding knot usually used in smaller line. This knot is sometimes used in baling and in parcel tying.

1. Make a figure eight not near the standing end of the rope.
2. Wrap the running end around the "parcel" and pass it through the top loop of the "eight" following the same path as standing end.
3. Make a loop in the running end and pass the standing end through it.
4. Tighten.

u. Pipe hitch — The pipe hitch is used for hoisting tubular objects such as pipes or logs.

1. Make four or five turns around the pipe with the rope.
2. Bring the running end back to the standing part.
3. Tie two half-hitches around the standing part.

v. Prusik knot — A Prusik (aka Prussik or Prussic) is a friction hitch used in climbing, canyoneering, caving, rope rescue and by arborists to grab a rope (sometimes referred to as a rope-grab). The term Prusik is used both for the knot, for the loops of cord, and for the action (to prusik).

A Prusik rope is a circular loop with a circumference of 20 to 100 cm (8-40 in) depending on its intended use. Two Prusik ropes are tied to another rope which is anchored above. When the Prusik knot is under tension, it grabs the rope to which it is tied. When not under tension, it is easily moved. The climber places one foot into each loop, and shifts all of his or her weight to one of them, releasing the tension on the other. The rope without tension is then slid upwards on the vertical rope. The climber then shifts his or her weight to the other loop and slides the first one up. This is repeated until the rope has been ascended.

Prusiks will work around two ropes, even two ropes of different diameters. Prusiks provide a high-strength and relatively fail-safe attachment (i.e., they will slip before damaging the rope or breaking), and are used in some rope-rescue techniques. Prusiks are good to use in hauling systems where multiple rope-grabs may be needed, and where mechanical rope-grabs are not available.

1. Use a piece of cord formed into a loop. Use a Double or Triple Fisherman's knot to make the loop.
2. Pass the knot around the rope three times inside the loop.
3. Make sure the turns lie neatly beside each other and pull the knot tight.

w. Running bowline — The Running Bowline is a valuable way of tying a type of noose which will not bind and can be slid undone easily. In boating it is recommended for use when retrieving lumber or rigging which has fallen overboard and in climbing for retrieving objects in places such as crevasses. At home it is useful to hang a Child's Swing. The first challenge is to find a suitable branch and the

- x.** Sheepshank
- y.** Sheet bend
- z.** Slippery half hitch
- aa.** Slippery sheet bend
- bb.** Square knot

second is to successfully throw the rope over it.

1. Pass the rope over the pole.
2. Form a loop in the tail.
3. Pass the short end round the standing end, through the loop, around itself, and back through the loop to form the bowline.
4. Pull on the standing end to run the bowline up against the pole.

x. Sheepshank — Used to shorten a rope that is already attached on both ends. However, with one possible exception, the Sheepshank should never be used. The exception is that a modern neckband can be a closed loop with no access to the ends. If your neckband is too long, the Sheepshank may be used to shorten it. Use the Alpine Butterfly Loop instead.

1. Fold the rope to approximately the desired new length.
2. Form a Half Hitch in one standing end, drop it over the adjacent bight, and tighten it.
3. Form a Half Hitch in the other standing end, drop it over its adjacent bight, and then tighten it too.
4. Apply the load carefully.

y. Sheet bend — The Sheet Bend is recommended for joining two ropes of unequal size. The thicker rope must be used for the simple bight. It works equally well if the ropes are of the same size.

1. Form a bight in the thicker rope (blue) and hold it in one hand.
2. Pass the thinner rope (red) through the bight and behind the (blue) tail and standing ends in that order.
3. Finally, tuck the smaller rope under itself to finish the knot.

z. Slippery half hitch — A slipped half-hitch is a knot used to attach a line to a rod or bar. It does not provide great strength compared to some other knots, but it can be tied relatively quickly and released very easily. These characteristics mean that it is used on square-rigged ships for securing the gaskets that bind stowed sails to the yards.

Never use this knot in a critical situation. It comes untied at the slightest provocation.

1. Begin as for a clove hitch, but instead of passing the end of the line through the loop in the final step, pass a bight instead, leaving the end on the original side.
2. Pulling on this end will release the hitch; if tied in a gasket, this will quickly release the sail.

aa. Slippery sheet bend — The slipped sheet bend is used in non-critical situations for temporarily joining two ropes.

The slightest tug on the running end will untie this knot instantly; even if the knot is under load.

1. Start the same as in tying a regular sheet bend, only pass a bight (blue) under the last rope (dark blue) instead of passing the running end under.

bb. Square knot/Reef knot — Also known as a Reef knot, the Square

cc. Stevedore's knot
dd. Strangle knot
ee. Surgeon's knot
ff. Tautline hitch

Knot is easily learned and useful for many situations. It is most commonly used to tie two lines together at the ends. This knot is used at sea in reefing and furling sails. It is used in first aid to tie off a bandage or a sling because the knot lies flat.

Do not rely on this knot to hold weight in a life or death situation. It has been known to fail.

1. Pass left end over and under right end.
2. Curve what is now the left end toward the right and cross what is now the right end over and under the left.
3. Draw up tight by pulling one end and line away from the other end and line.

cc. Stevedore's knot — The Stevedore knot is a stopper knot, often tied near the end of a rope. It is more bulky and less prone to jamming than the closely related figure-eight knot. This knot is excellent for anchoring a tarp. Pass the end of the rope through a tarp's grommet, tie a stevedore, and anchor the other end with a taut-line hitch. Its added bulk prevents it from pulling through the grommet.

1. Form a bight in the end of the rope.
2. Pass the tail end across the standing end and continue around to make two complete turns.
3. Pass the end down through the bight and tighten the turns.
4. Finally, pull on the standing end to grip the tail end.

dd. Strangle knot — The Strangle knot is a simple binding knot. Similar to the constrictor knot, it also features an overhand knot under a riding turn. The difference is that the ends emerge at the outside edges, rather than between the turns as for a constrictor. This knot is actually a rearranged double overhand knot and makes up each half of the double fisherman's knot. When tightened, it is very slip-resistant. It is ideal for constructing a pilot ladder (like a rope ladder, but with wooden rungs).

1. Pass the rope around the bar and then across the first turn.
2. Pass the rope around a second time following the same path.
3. Tuck the rope under both of the first turns and pull tight. If the knot is laid incorrectly, the knot becomes a less secure half knot beside the two loops.

ee. Surgeon's knot — The Surgeon's knot is a binding knot. The surgeon's knot is similar to a square knot, except that the first stage is doubled. This helps the knot stay tight while it is being tied.

1. Cross the working ends of the two ropes to be joined. Left over right.
2. Tie a half knot, noting how the two parts twine lefthanded.
3. Take an extra tuck and bring the ends together again, this time right over left.
4. Tie a final half knot, of opposite handedness to the first couple.
5. Tighten by pulling on all the standing parts.

ff. Tautline hitch — The Taut-Line Hitch is an adjustable loop knot for use on lines under tension. It is useful when the length of a line

gg. Timber hitch
hh. Two half hitches
ii. Wall knot

will need to be periodically adjusted in order to maintain tension. It is made by tying a Rolling hitch around the standing part after passing around an anchor object. Tension is maintained by sliding the hitch to adjust size of the loop, thus changing the effective length of the standing part without retying the knot. When under tension, however, the knot will grip the cord and will be difficult to cause to slip.

It is typically used for securing tent lines in outdoor activities involving camping, by arborists when climbing trees, for creating adjustable moorings in tidal areas, and to secure loads on vehicles.

1. Pass the working end around the anchor object. Bring it back along side of the standing part and make a half-hitch around the standing part.
2. Continue with another wrap inside the loop, effectively making a round turn around the standing part.
3. Complete with a half-hitch outside the loop, made in the same direction as the first two wraps, as for a clove hitch.
4. Dress by snugging the hitch firmly around the standing part. Load slowly and adjust as necessary.

gg. Timber hitch/Bowyer's Knot — The timber hitch is a knot used to attach a single length of rope to a piece of wood. This knot is easily undone after use. This knot is also known as the Bowyer's Knot as it is used to attach the lower end of the bowstring to the bottom limb on an English Longbow.

1. To make the knot, pass the rope completely around the wood.
2. Pass the running end around the standing part, then through the loop that you have just formed.
3. Make three turns around the loop then pull on the standing part to tighten.
4. Take care that you double the rope back on itself before making the three turns, or it won't hold.
5. Three are recommended for natural rope such as jute, whereas five turns are needed on synthetic rope like nylon.

hh. Two half hitches — This reliable knot is quickly tied and is the hitch most often used in mooring.

1. Pass end of rope around post or other object.
2. Wrap short end of rope under and over long part of rope, pushing the end down through the loop. This is a half hitch.
3. Repeat on long rope below first half hitch and draw up tight.

ii. Wall knot — The Wall Knot is tied using the strands of a rope. It provides a permanent (small) stopper knot in a rope. Its greater use is as a component of other decorative knots such as the Wall and Crown and the Double Matthew Walker.

1. Unwind enough rope to form the knot and re-lay the rope.
2. Pass one strand around in the direction of the rope's lay and under the next strand.
3. Repeat the same process with the second and again with the third which will exit through the first strand.
4. Tighten the knot and re-lay the rope.

- 9.** Make a knot board showing 25 or more knots.

- 9.** This project will allow you to display miniature knots that you have tied, and can also serve as a reference if you forget how to tie a specific knot or to teach knot tying to others.

Materials

- 25 “preserved” knots made with colored cordage. If you have space and materials, you could produce three of each knot, showing intermediate steps required to tie the knot.
- A sheet of cardboard, heavy poster board or foam core. A thin sheet of wood or of sheet metal could also be used, but the assembly would require additional tools and time. But if you plan to use the board long term as a teaching tool, then the extra time and cost might well be worth the effort.
- large sheet of paper
- light wire, bread bag wire ties or trash bag ties
- marking pen
- masking tape
- pencil
- whole punch (or drill for wood or metal boards)
- Metal ruler
- utility knife to cut the cardboard box (or saw for wood or metal)
- white glue

- 1.** Use the large sheet of paper to make a template for your board. Layout your knots on the paper so that you can play with the arrangement and determine the final size of your board. Be sure to leave room for labels and a title at the top of the board. Once you have determined the final placement you can trace the knots on the paper and mark on it where you will punch fastener holes in the card board.
- 2.** Cut your cardboard with the utility knife. Make sure it has right angle corners and that the edges are straight and parallel. Cut along the edge of a metal ruler to keep the card board edges clean.
- 3.** Lay your paper template back on the card board. Make sure the edge line up. Use the pen to push through the paper into the card board on the spots you have marked as tie down points.
- 4.** Use the punch and punch holes where you marked.
- 5.** Use short pieces of wire or the bag ties to tie the knots onto the board.
- 6.** Label the knots or knot parts as you go along with the marker. You will be less likely to mislabel a knot or knot part. You can also use a computer and print out labels on plain paper. Cut out the names and using white glue, glue the labels to the cardboard.
- 7.** Once the knots or knot parts are tied on and labeled, flip the board over.
- 8.** Using masking tape, tape the wire ties on the back of the board. They will be less likely to come undone or catch on something.



Section III Skills Development

Requirement 3

Earn two additional honors or awards of your choice, not previously earned.

This is a good place to keep a personal record of the Awards and Honors you have earned. You might wish to mark those you have completed and those you have taught.

The latest additions can be found on the General Conference Youth Department website at <http://gcyouthministries.org/Ministries/Adventurers/Awards/tabid/83/Default.aspx> and at <http://gcyouthministries.org/Ministries/Pathfinders/Honors/tabid/85/Default.aspx>

You can find resources and answers for many of the honors at *Adventist Youth Honors Answer Book* available online at http://en.wikibooks.org/wiki/Adventist_Youth_Honors_Answer_Book

Portfolio Completion Suggestions

Provide a letter of completion from the Award or Honor instructor, or if self taught, provide notes, answers, examples and/or photos of projects and/or activities that fulfill the Award or Honor requirements.

✓ Final approval is at the determination of the reviewing/supervising Master Guide following the guidelines established by the issuing Conference/Mission Youth Ministries Director.



**General Conference
Adventurer Awards**
(As of 2014)

Arts and Crafts

	<i>Earned</i>	<i>Taught</i>
Artist	[]	[]
Basket Maker	[]	[]
Bead Craft	[]	[]
Build & Fly	[]	[]
Building Blocks	[]	[]
Buttons	[]	[]
Carpenter	[]	[]
Glue Right	[]	[]
Hand Shadows	[]	[]
Handicraft	[]	[]
Magnet Fun I	[]	[]
Magnet Fun II	[]	[]
Media Critic	[]	[]
Music Maker	[]	[]
My Picture Book	[]	[]
Postcards	[]	[]
Reporter	[]	[]
Sign Language	[]	[]
Stamping Fun Art	[]	[]
Tin Can Fun	[]	[]
Troubadour	[]	[]

Household Arts

	<i>Earned</i>	<i>Taught</i>
Cooking Fun	[]	[]
Courtesy	[]	[]
Gardener	[]	[]
Home Craft	[]	[]
Home Helper	[]	[]
Hygiene	[]	[]
Sewing Fun	[]	[]

Nature

	<i>Earned</i>	<i>Taught</i>
Astronomer	[]	[]
Butterfly	[]	[]
Environmentalism	[]	[]
Feathered Friends	[]	[]
Fish	[]	[]
Flowers	[]	[]
Friend of Animals	[]	[]
Friend of Nature	[]	[]
Habitat	[]	[]
Honey	[]	[]

Honeybee	[]	[]
Ladybugs	[]	[]
Lizards	[]	[]
Outdoor Explorer	[]	[]
Trees	[]	[]
Whale	[]	[]

Recreation

	<i>Earned</i>	<i>Taught</i>
Archery	[]	[]
Camper	[]	[]
Canoeing	[]	[]
Caring Friend	[]	[]
Collector	[]	[]
Computer Skills	[]	[]
Country Fun	[]	[]
Cyclist	[]	[]
First Aid Helper	[]	[]
Fitness Fun	[]	[]
Guide	[]	[]
Gymnast	[]	[]
Health Specialist	[]	[]
Horsemanship	[]	[]
Knot Tying	[]	[]
Olympics	[]	[]
Road Safety	[]	[]
Safety Specialist	[]	[]
Skater	[]	[]
Skier	[]	[]
Spotter	[]	[]
Swimmer I	[]	[]
Swimmer II	[]	[]

Spiritual

	<i>Earned</i>	<i>Taught</i>
Bible I	[]	[]
Bible II	[]	[]
Bible Royalty	[]	[]
Disciples	[]	[]
Early Adventist Pioneer	[]	[]
Friend of Jesus	[]	[]
Fruits of the Spirit	[]	[]
My Church	[]	[]
Pearly Gate	[]	[]
Prayer	[]	[]
Prayer Warrior	[]	[]
Rainbow Promise	[]	[]
Steps to Jesus	[]	[]
Temperance	[]	[]
Wise Steward	[]	[]

**General Conference
Pathfinder Honors**
(As of 2014)

ADRA

	<i>Earned</i>	<i>Taught</i>
Community Assessment	[]	[]
Community Development	[]	[]
Community Service	[]	[]
Conflict Resolution	[]	[]
Disaster Response	[]	[]
Disaster Response Adv.	[]	[]
Hunger Relief	[]	[]
Literacy	[]	[]
Refugee Resettlement	[]	[]

Arts and Crafts

	<i>Earned</i>	<i>Taught</i>
Aboriginal Lore	[]	[]
African Lore	[]	[]
Airplane Modeling	[]	[]
Basketry	[]	[]
Block Printing	[]	[]
Braiding	[]	[]
Braiding Adv.	[]	[]
Bread Dough	[]	[]
Bridges	[]	[]
Cake Decorating	[]	[]
Candle Making	[]	[]
Card Making	[]	[]
Ceramics	[]	[]
Copper Enameling	[]	[]
Copper Enameling Adv.	[]	[]
Counted Cross Stitch	[]	[]
Crocheting	[]	[]
Crocheting Adv.	[]	[]
Cultural Heritage	[]	[]
Currency (Coins)	[]	[]
Currency (Coins) Adv.	[]	[]
Decoupage	[]	[]
Digital Photography	[]	[]
Drawing	[]	[]
Drawing Adv.	[]	[]
Felt Craft	[]	[]
Flower Arrangement	[]	[]
Genealogy	[]	[]
Genealogy Adv.	[]	[]
Glass Craft	[]	[]
Glass Etching	[]	[]
Glass Painting	[]	[]
Hot Air Balloons	[]	[]
Knitting	[]	[]

Knitting Adv.	<input type="checkbox"/>	<input type="checkbox"/>	Thatching	<input type="checkbox"/>	<input type="checkbox"/>	Nature	<i>Earned</i>	<i>Taught</i>
Lapidary	<input type="checkbox"/>	<input type="checkbox"/>	Tie-Dye	<input type="checkbox"/>	<input type="checkbox"/>	Alternative Fuels	<input type="checkbox"/>	<input type="checkbox"/>
Leather Craft	<input type="checkbox"/>	<input type="checkbox"/>	Upholstery	<input type="checkbox"/>	<input type="checkbox"/>	Alternative Fuels Adv.	<input type="checkbox"/>	<input type="checkbox"/>
Leather Craft Adv.	<input type="checkbox"/>	<input type="checkbox"/>	Weaving	<input type="checkbox"/>	<input type="checkbox"/>	Amphibians	<input type="checkbox"/>	<input type="checkbox"/>
LEGO Design	<input type="checkbox"/>	<input type="checkbox"/>	Whistles	<input type="checkbox"/>	<input type="checkbox"/>	Amphibians Adv.	<input type="checkbox"/>	<input type="checkbox"/>
Lettering & Poster			Whistles Adv.	<input type="checkbox"/>	<input type="checkbox"/>	Animal Tracking	<input type="checkbox"/>	<input type="checkbox"/>
Making	<input type="checkbox"/>	<input type="checkbox"/>	Wood Carving	<input type="checkbox"/>	<input type="checkbox"/>	Animal Tracking Adv.	<input type="checkbox"/>	<input type="checkbox"/>
Lighthouses	<input type="checkbox"/>	<input type="checkbox"/>	Wood Handicraft	<input type="checkbox"/>	<input type="checkbox"/>	Antelopes	<input type="checkbox"/>	<input type="checkbox"/>
Lighthouses Adv.	<input type="checkbox"/>	<input type="checkbox"/>				Antelopes Adv.	<input type="checkbox"/>	<input type="checkbox"/>
Macrame	<input type="checkbox"/>	<input type="checkbox"/>	Health and Science	<i>Earned</i>	<i>Taught</i>	Bats	<input type="checkbox"/>	<input type="checkbox"/>
Maori Lore	<input type="checkbox"/>	<input type="checkbox"/>	Basic Rescue	<input type="checkbox"/>	<input type="checkbox"/>	Bats Adv.	<input type="checkbox"/>	<input type="checkbox"/>
Metal Craft	<input type="checkbox"/>	<input type="checkbox"/>	Blood and the			Bird Pets	<input type="checkbox"/>	<input type="checkbox"/>
Model Boats	<input type="checkbox"/>	<input type="checkbox"/>	Body's Defenses	<input type="checkbox"/>	<input type="checkbox"/>	Birds	<input type="checkbox"/>	<input type="checkbox"/>
Model Cars	<input type="checkbox"/>	<input type="checkbox"/>	Bones, Muscles &			Birds Adv.	<input type="checkbox"/>	<input type="checkbox"/>
Model Railroading	<input type="checkbox"/>	<input type="checkbox"/>	Movement	<input type="checkbox"/>	<input type="checkbox"/>	Bogs & Fens	<input type="checkbox"/>	<input type="checkbox"/>
Model Rocketry	<input type="checkbox"/>	<input type="checkbox"/>	Brain & Behavior	<input type="checkbox"/>	<input type="checkbox"/>	Bogs & Fens Adv.	<input type="checkbox"/>	<input type="checkbox"/>
Model Rocketry Adv.	<input type="checkbox"/>	<input type="checkbox"/>	Chemistry	<input type="checkbox"/>	<input type="checkbox"/>	Cacti	<input type="checkbox"/>	<input type="checkbox"/>
Music	<input type="checkbox"/>	<input type="checkbox"/>	CPR (Cardiopulmonary			Cacti Adv.	<input type="checkbox"/>	<input type="checkbox"/>
Music Adv.	<input type="checkbox"/>	<input type="checkbox"/>	Resuscitation)	<input type="checkbox"/>	<input type="checkbox"/>	Cats	<input type="checkbox"/>	<input type="checkbox"/>
Native American Lore	<input type="checkbox"/>	<input type="checkbox"/>	Digestion	<input type="checkbox"/>	<input type="checkbox"/>	Cats Adv.	<input type="checkbox"/>	<input type="checkbox"/>
Native Amer. Lore Adv.	<input type="checkbox"/>	<input type="checkbox"/>	First Aid Basic	<input type="checkbox"/>	<input type="checkbox"/>	Cetaceans	<input type="checkbox"/>	<input type="checkbox"/>
Native Brush			First Aid Standard	<input type="checkbox"/>	<input type="checkbox"/>	Dinosaurs	<input type="checkbox"/>	<input type="checkbox"/>
Construction	<input type="checkbox"/>	<input type="checkbox"/>	First Aid, Adv.	<input type="checkbox"/>	<input type="checkbox"/>	Dog Care and Training	<input type="checkbox"/>	<input type="checkbox"/>
Needlecraft	<input type="checkbox"/>	<input type="checkbox"/>	Health and Healing	<input type="checkbox"/>	<input type="checkbox"/>	Dogs	<input type="checkbox"/>	<input type="checkbox"/>
Origami	<input type="checkbox"/>	<input type="checkbox"/>	Heart & Circulation	<input type="checkbox"/>	<input type="checkbox"/>	Dunes	<input type="checkbox"/>	<input type="checkbox"/>
Painting	<input type="checkbox"/>	<input type="checkbox"/>	Heredity	<input type="checkbox"/>	<input type="checkbox"/>	Dunes Adv.	<input type="checkbox"/>	<input type="checkbox"/>
Paper Maché	<input type="checkbox"/>	<input type="checkbox"/>	Home Nursing	<input type="checkbox"/>	<input type="checkbox"/>	Ecology	<input type="checkbox"/>	<input type="checkbox"/>
Paper Quilling	<input type="checkbox"/>	<input type="checkbox"/>	Optics	<input type="checkbox"/>	<input type="checkbox"/>	Ecology Adv.	<input type="checkbox"/>	<input type="checkbox"/>
Paper Quilling Adv.	<input type="checkbox"/>	<input type="checkbox"/>	Physics	<input type="checkbox"/>	<input type="checkbox"/>	Edible Wild Plants	<input type="checkbox"/>	<input type="checkbox"/>
Photography	<input type="checkbox"/>	<input type="checkbox"/>	Red Alert	<input type="checkbox"/>	<input type="checkbox"/>	Endangered Animals	<input type="checkbox"/>	<input type="checkbox"/>
Pin Trading	<input type="checkbox"/>	<input type="checkbox"/>				Environmental		
Pin Trading Adv.	<input type="checkbox"/>	<input type="checkbox"/>	Household Arts	<i>Earned</i>	<i>Taught</i>	Conservation	<input type="checkbox"/>	<input type="checkbox"/>
Pinewood Derby	<input type="checkbox"/>	<input type="checkbox"/>	Baking	<input type="checkbox"/>	<input type="checkbox"/>	Eucalypts	<input type="checkbox"/>	<input type="checkbox"/>
Pinewood Derby Adv.	<input type="checkbox"/>	<input type="checkbox"/>	Basic Sewing	<input type="checkbox"/>	<input type="checkbox"/>	Ferns	<input type="checkbox"/>	<input type="checkbox"/>
Plaster Craft	<input type="checkbox"/>	<input type="checkbox"/>	Cooking	<input type="checkbox"/>	<input type="checkbox"/>	Fishes	<input type="checkbox"/>	<input type="checkbox"/>
Plastic Canvas	<input type="checkbox"/>	<input type="checkbox"/>	Cooking Adv.	<input type="checkbox"/>	<input type="checkbox"/>	Flowers	<input type="checkbox"/>	<input type="checkbox"/>
Plastics	<input type="checkbox"/>	<input type="checkbox"/>	Cultural Food Preparation	<input type="checkbox"/>	<input type="checkbox"/>	Flowers Adv.	<input type="checkbox"/>	<input type="checkbox"/>
Postcards	<input type="checkbox"/>	<input type="checkbox"/>	Dressmaking	<input type="checkbox"/>	<input type="checkbox"/>	Fossils	<input type="checkbox"/>	<input type="checkbox"/>
Postcards Adv.	<input type="checkbox"/>	<input type="checkbox"/>	Dressmaking Adv.	<input type="checkbox"/>	<input type="checkbox"/>	Fungi	<input type="checkbox"/>	<input type="checkbox"/>
Pottery	<input type="checkbox"/>	<input type="checkbox"/>	Food Canning	<input type="checkbox"/>	<input type="checkbox"/>	Geology	<input type="checkbox"/>	<input type="checkbox"/>
Scrapbooking	<input type="checkbox"/>	<input type="checkbox"/>	Food Drying	<input type="checkbox"/>	<input type="checkbox"/>	Geology Adv.	<input type="checkbox"/>	<input type="checkbox"/>
Scrapbooking Adv.	<input type="checkbox"/>	<input type="checkbox"/>	Food Freezing	<input type="checkbox"/>	<input type="checkbox"/>	Grasses	<input type="checkbox"/>	<input type="checkbox"/>
Sculpturing	<input type="checkbox"/>	<input type="checkbox"/>	Housekeeping	<input type="checkbox"/>	<input type="checkbox"/>	Herbs	<input type="checkbox"/>	<input type="checkbox"/>
Silk Screen Printing	<input type="checkbox"/>	<input type="checkbox"/>	Laundrying	<input type="checkbox"/>	<input type="checkbox"/>	House Plants	<input type="checkbox"/>	<input type="checkbox"/>
Silk Screen Printing Adv.	<input type="checkbox"/>	<input type="checkbox"/>	Mat Making	<input type="checkbox"/>	<input type="checkbox"/>	Insects	<input type="checkbox"/>	<input type="checkbox"/>
Soap Craft	<input type="checkbox"/>	<input type="checkbox"/>	Nutrition	<input type="checkbox"/>	<input type="checkbox"/>	Insects Adv.	<input type="checkbox"/>	<input type="checkbox"/>
Soap Craft Adv.	<input type="checkbox"/>	<input type="checkbox"/>	Nutrition Adv.	<input type="checkbox"/>	<input type="checkbox"/>	Lichens, Liverworts		
Stamps	<input type="checkbox"/>	<input type="checkbox"/>	Pizza Maker	<input type="checkbox"/>	<input type="checkbox"/>	& Mosses	<input type="checkbox"/>	<input type="checkbox"/>
Stamps Adv.	<input type="checkbox"/>	<input type="checkbox"/>	Quilting	<input type="checkbox"/>	<input type="checkbox"/>	Livestock	<input type="checkbox"/>	<input type="checkbox"/>
String Art	<input type="checkbox"/>	<input type="checkbox"/>	Tailoring	<input type="checkbox"/>	<input type="checkbox"/>	Mammals	<input type="checkbox"/>	<input type="checkbox"/>
Textile Painting	<input type="checkbox"/>	<input type="checkbox"/>	Tapa Cloth	<input type="checkbox"/>	<input type="checkbox"/>	Mammals Adv.	<input type="checkbox"/>	<input type="checkbox"/>
						Maple Sugar	<input type="checkbox"/>	<input type="checkbox"/>

Maple Sugar Adv.	[]	[]	Flower Culture	[]	[]	Abseiling	[]	[]
Marine Algae	[]	[]	Fruit Growing	[]	[]	Abseiling Adv.	[]	[]
Marine Invertebrates	[]	[]	Gardening	[]	[]	Abseiling Instructor	[]	[]
Marine Mammals	[]	[]	Goat Husbandry	[]	[]	Archery	[]	[]
Marsupials	[]	[]	Horse Husbandry	[]	[]	Archery Adv.	[]	[]
Meteorites	[]	[]	Island Fishing	[]	[]	Backpacking	[]	[]
Microscopic Life	[]	[]	Pigeon Raising	[]	[]	Basic Water Safety	[]	[]
Midnight Sun	[]	[]	Poultry Raising	[]	[]	Basketball	[]	[]
Moths and Butterflies	[]	[]	Sheep Husbandry	[]	[]	Camp Craft	[]	[]
Mountains	[]	[]	Small Fruit Growing	[]	[]	Camp Safety	[]	[]
Odonates	[]	[]	Subsistence Farming	[]	[]	Camp Safety Adv.	[]	[]
Odonates Adv.	[]	[]				Camping Skills I	[]	[]
Orchids	[]	[]	Spiritual Growth,			Camping Skills II	[]	[]
Palm Trees	[]	[]	Outreach & Heritage	<i>Earned</i>	<i>Taught</i>	Camping Skills III	[]	[]
Parrots and Cockatoos	[]	[]	Bible Marking	[]	[]	Camping Skills IV	[]	[]
Poultry	[]	[]	Bible Marking Adv.	[]	[]	Canoe Building	[]	[]
Recycling	[]	[]	Biblical Archaeology	[]	[]	Canoeing	[]	[]
Renewable Energy	[]	[]	Child Care (Babysitting)	[]	[]	Caving	[]	[]
Reptiles	[]	[]	Christian Citizenship	[]	[]	Caving Adv.	[]	[]
Reptiles Adv.	[]	[]	Christian Drama	[]	[]	Cold Weather Survival	[]	[]
Rivers & Streams	[]	[]	Christian Grooming			Community Water Safety		
Rivers & Streams Adv.	[]	[]	& Manners	[]	[]	(Life Saving)	[]	[]
Rocks and Minerals	[]	[]	Christian Storytelling	[]	[]	Community Water Safety		
Rocks and Minerals Adv.	[]	[]	Creationism	[]	[]	Adv. (Life Saving)	[]	[]
Sand	[]	[]	Creationism Adv.	[]	[]	Cycling	[]	[]
Seeds	[]	[]	Cultural Diversity			Cycling Adv.	[]	[]
Seeds Adv.	[]	[]	Appreciation	[]	[]	Drilling & Marching	[]	[]
Sharks	[]	[]	Family Life	[]	[]	Drilling & Marching Adv.	[]	[]
Shells	[]	[]	Flags	[]	[]	Drumming & Percussion	[]	[]
Shells Adv.	[]	[]	God's Messenger	[]	[]	Dutch Oven Cooking	[]	[]
Shrubs	[]	[]	Junior Witness	[]	[]	Fire Building &		
Small Mammal Pets	[]	[]	Junior Youth Leadership	[]	[]	Camp Cookery	[]	[]
Soils	[]	[]	Language Study	[]	[]	Geocaching	[]	[]
Spiders	[]	[]	Literature Evangelism	[]	[]	Geocaching Adv.	[]	[]
Stars	[]	[]	Parade Floats	[]	[]	Geological Geocaching	[]	[]
Stars Adv.	[]	[]	Parade Floats Adv.	[]	[]	Geological Geocaching		
Taiga	[]	[]	Peacemaker	[]	[]	Adv.	[]	[]
Taiga Adv.	[]	[]	Peacemaker Adv.	[]	[]	Gold Prospecting	[]	[]
Trees	[]	[]	Personal Evangelism	[]	[]	Gold Prospecting Adv.	[]	[]
Trees Adv.	[]	[]	Prayer	[]	[]	Hiking	[]	[]
Waterfalls	[]	[]	Prayer Adv.	[]	[]	Horsemanship	[]	[]
Wattles	[]	[]	Preach It	[]	[]	Horsemanship Adv.	[]	[]
Weather	[]	[]	Preach It Adv.	[]	[]	Kayaking	[]	[]
Weather Adv.	[]	[]	Puppetry	[]	[]	Kites	[]	[]
Worms	[]	[]	Puppetry Adv.	[]	[]	Knot Tying	[]	[]
Worms Adv.	[]	[]	Sanctuary	[]	[]	Letterboxing	[]	[]
			Sign Language	[]	[]	Letterboxing Adv.	[]	[]
Outdoor Industries	<i>Earned</i>	<i>Taught</i>	Sign Language Adv.	[]	[]	Mountain Biking	[]	[]
Agriculture	[]	[]	Stewardship	[]	[]	Navigation	[]	[]
Beekeeping	[]	[]	Temperance	[]	[]	Orienteering	[]	[]
Cattle Husbandry	[]	[]				Outdoor Leadership	[]	[]
Dairying	[]	[]	Recreation	<i>Earned</i>	<i>Taught</i>			

Outdoor Leadership Adv.	[]	[]	Automobile Mechanics			Aquatic Master Award	[]
Physical Fitness	[]	[]	Adv.	[]	[]	Artisan Master Award	[]
Pioneering	[]	[]	Barbering Hairstyling	[]	[]	Conservation Master	
Power Boating	[]	[]	Bible Evangelism	[]	[]	Award	[]
Rock Climbing	[]	[]	Bookbinding	[]	[]	Farming Master Award	[]
Rock Climbing Adv.	[]	[]	Bookkeeping	[]	[]	Health Master Award	[]
Rowing	[]	[]	Carpentry	[]	[]	Homemaking Master	
Sailing	[]	[]	Christian Salesmanship	[]	[]	Award	[]
Scuba Diving	[]	[]	Communications	[]	[]	Naturalist Master Award	[]
Scuba Diving Adv.	[]	[]	Communications Adv.	[]	[]	Recreation Master Award	[]
Skateboarding	[]	[]	Computers	[]	[]	Sportsman Master Award	[]
Skiing Cross Country	[]	[]	Computers Adv.	[]	[]	Technician Master Award	[]
Skiing Downhill	[]	[]	Electricity	[]	[]	Wilderness Master Award	[]
Skin Diving	[]	[]	Engineering	[]	[]	Witnessing Master Award	[]
Snowshoeing	[]	[]	Fire Safety	[]	[]		
Snowshoeing Adv.	[]	[]	Forestry	[]	[]		
Soccer	[]	[]	Forestry Adv.	[]	[]		
Softball Slow-Pitch	[]	[]	House Painting Exterior	[]	[]		
Springboard Diving	[]	[]	House Painting Interior	[]	[]		
Swimming	[]	[]	Internet	[]	[]		
Swimming Adv.	[]	[]	Internet Adv.	[]	[]		
Swimming Beginners	[]	[]	Journalism	[]	[]		
Swimming Beginners			Masonry	[]	[]		
Adv.	[]	[]	Paperhanging	[]	[]		
Swimming Intermediate	[]	[]	Plumbing	[]	[]		
Track & Field	[]	[]	Printing	[]	[]		
Travel	[]	[]	Radio	[]	[]		
Travel Adv.	[]	[]	Radio Adv.	[]	[]		
Tree Climbing	[]	[]	Radio Electronics	[]	[]		
Triathlon	[]	[]	Shoe Repair	[]	[]		
Triathlon Adv.	[]	[]	Shorthand	[]	[]		
Tumbling & Balancing	[]	[]	Small Engines	[]	[]		
Tumbling & Balancing			Social Media	[]	[]		
Adv.	[]	[]	Teaching	[]	[]		
Ultimate Disc	[]	[]	Typewriting	[]	[]		
Ultimate Disc Adv.	[]	[]	Video	[]	[]		
Unicycling	[]	[]	Welding	[]	[]		
Wakeboarding	[]	[]	Woodworking	[]	[]		
Water Skiing	[]	[]					
Water Skiing Adv.	[]	[]	Masters	<i>Earned</i>			
Wilderness Leadership	[]	[]					
Wilderness Leadership							
Adv.	[]	[]					
Wilderness Living	[]	[]					
Wind Surfing	[]	[]					
Winter Camping	[]	[]					
Vocational	<i>Earned</i>	<i>Taught</i>					
Accounting	[]	[]					
Artificial Intelligence	[]	[]					
Automobile Mechanics	[]	[]					



Section III Skills Development

Requirement 4

*Hold a current
Red Cross First
Aid and Safety
certificate
or its equivalent.*

In countries where there is no strong Red Cross/Red Crescent, St. John's Ambulance, or other similar program, completion of the Standard First Aid and CPR Honors will fulfill this requirement.

The International Federation of Red Cross and Red Crescent Societies offers a number of free online training tools that they call "Learning Platform." They are offered in English, French, Spanish, Russian and Swedish. You can find them at <https://ifrc.csod.com/client/ifrc/default.aspx>

Their site can also provide you with contact information on almost 200 Red Cross or Red Crescent Societies around the world. You can find them at <http://www.ifrc.org/en/who-we-are/directory/>

Portfolio Completion Suggestions

Provide a copy of your certification certificate in your portfolio. If you earned the honors instead, you will need to provide documentation from the instructor confirming your completion of the two honors.

✓ Final approval is at the determination of the reviewing/supervising Master Guide following the guidelines established by the issuing Conference/Mission Youth Ministries Director.





First Aid, Standard

Regularly updated answers to many of these requirements are found at *Adventist Youth Honors Answer Book* available online at http://en.wikibooks.org/wiki/Adventist_Youth_Honors_Answer_Book

Check with your division, union or conference/mission to see if they have answers and resources available in local languages and to see if any modifications have been made to the requirements by those organizations.

An instructor is required. This honor cannot be self taught.

Requirements

1. Know the basic principles for mouth-to-mouth breathing and the treatment for an obstructed airway.

Resources

1. The steps outlined here are based on the 2014 American Red Cross and the American Heart Association guidelines for dealing with a person who appears to be unconscious.
 - a. Before approaching an apparent victim, look around the area and see if there is anything that could present a danger to you, such as wild animal or downed power line. If there is a danger, this must be dealt with before you aid the victim, or you may become a victim yourself.
 - b. See if the person is responsive. Gently shake the shoulder and ask them, “Are you OK?”
 - c. If they **do not respond**, then have someone call emergency services. Most countries have at three digit phone number for emergencies. The numbers listed here are common for the region but your country may be different. Check in your local area to confirm what the number is. Many countries also have different numbers for Police, Fire and Ambulance services.
 - Africa — 112, 911, 999
 - Asia — 999
 - Europe (including Russia) — 112
 - Oceania — 000, 111
 - North America — 911 (Mexico — 065)
 - South America — 911, 112 (Brazil — 192)If they answer, continue to ask questions to determine what, if any, treatment you should offer. You must obtain verbal permission to treat them. Call emergency services as needed.
 - d. If they do not respond, procede with treatment. If they are laying face down, carefully roll them over onto their back, making sure you keep their head, neck and back in a straight line.
 - e. Gently tilt their head back and lift their chin using your fingertips right under the point of their chin.
 - f. Lean over them and put your ear near their mouth and nose, as you are doing this, you can be watching their chest to see if it rises and falls with breathing. Do this for no more than 10 seconds.
 - g. Quickly look them over to determine if they have any severe bleeding, as this may need to be treated quickly as well.
 - h. If they are breathing, keep an eye on them until emergency services arrive in case their condition changes while you are waiting.

2. What is the difference between a heart attack and a stroke and the treatment for each?

- i. If they are not breathing, perform CPR (Cardio Pulmonary Resusataion) or use an AED (Automatic Electronid Defibrillator) if one is available.
- j. To perform CPR the victim must be laying flat on their back on a firm surface. Kneel next to the victim's torso. Run a finger up the center line of their torso from the belly button until you find the tip of the sternum bone. When you do chest compressions you want to make sure that you are compressing at least two finger widths above the tip of the sternum or you might break off the tip of the bone.

Place the palm of one of your hands onto the back of your other hand and interlock your fingers. Place the ball of the bottom hand on the sternum of the victim. Keep your arms straight and locked and use the weight of your body to compress the chest at least 5 cm (2 in) deep at a rate of 100 compressions per minute.

- k. Give 30 chest compressons.

- l. Give 2 rescue breaths.

Tilt the head aback and lift the chin. Pinch the nose shut and make sure your mouth makes a complete seal over the victim's mouth. Blow for about 1 second to make sure their chest is rising. If it is not, you will need to clear the airway of any foreign matter.

- m. Continue this cycle of 30 chest compressons and 2 rescue breaths until they begin to breathe on their own, emergency service tells you to stop, or you cannot physically continue.

2. Heart Attack — A heart attack is when blood supply to part of the heart is interrupted causing heart tissue to die. Symptoms of a heart attack include severe chest pain, looking pale, sweating, and feeling sick. A heart attack is a medical emergency, and it is a leading cause of death for both men and women.

Treatment

- a. Call for emergency medical assistance immediately.
- b. Help the patient to rest in a position which minimizes breathing difficulties. A half-sitting position with knees bent is often recommended.
- c. Give access to more oxygen by opening the window and widening the collar for easier breathing. Keep the patient warm with a blanket or jacket layed over them.
- d. Give aspirin, if the patient is not allergic to aspirin. Aspirin inhibits formation of further blood clots. Non-coated or soluble preparations are preferred. These should be chewed or dissolved, respectively, to facilitate quicker absorption. If the patient cannot swallow, the aspirin can be placed under the tongue. Recommendede dossages range from 150 to 325 mg.
- e. If it has been prescribed for the patient, give nitroglycerin tablets under the tongue.
- f. Monitor the patient continually until help arrives. Administer CPR or an AED if the victim becomes unconscious and their heart stops.

Stroke — A stroke is caused by an interruption of the arterial blood supply to a portion of the brain. This interruption may be caused by hardening of the arteries or by a clot forming in the brain. Tissue

damage and loss of function will result. The onset of a stroke is sudden, with little or no warning. The first signs include weakness or paralysis, especially on one side of the body. Muscles of the face may be particularly affected. The victim's level of consciousness varies from alert to unresponsive. Difficulty speaking or understanding language; dizziness; sudden, severe headache; distorted, dim or patchy vision are all symptoms of stroke. If you suspect someone is having a stroke do the following:

- **FACE:** Ask them to smile. Does one side of his or her face droop?
- **ARMS:** Ask them to raise both arms in front of their body. Does one arm drift downward?
- **SPEECH:** Ask them to repeat a simple phrase. Does his or her speech sound slurred or strange?
- **TIME:** Time is crucial. Call emergency medical assistance immediately if any of these symptoms is present.

Treatment

- a.** Call for emergency medical assistance immediately.
- b.** Place the victim in on their side, with the affected side down.
- c.** Act in a calm, reassuring manner, and keep any onlookers quiet since the victim may be able to hear what is going on.
- d.** Carefully monitor the victim's vital signs and keep a log. Pay special attention to respirations, and pulse strength and rate.

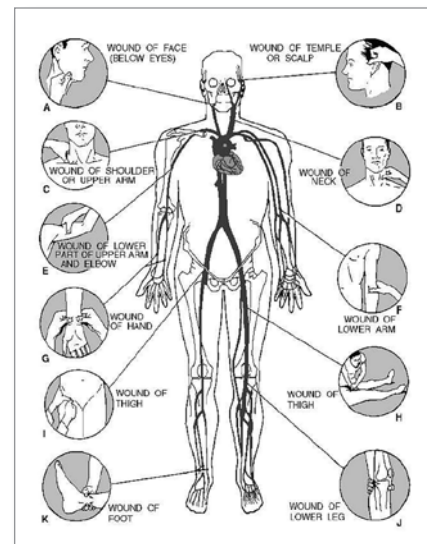
3. Know the proper procedure for assisting a bleeding victim.

3. Treatment:

- Press hard onto the wound to stop the bleeding. Use a sterile pad if possible.
- If an arm or leg is cut, elevate the limb.
- Cover with a clean pad and apply a bandage.
- Check that the bleeding has stopped. If it has not, add another pad, and bandage, do not remove previous bandage.
- If you have bandaged a limb, check frequently that the fingers and toes remain warm. If fingers and toes are getting cold, loosen the bandage to let the blood circulate.
- For severe bleeding, get the person to a hospital for stitches and possibly immunization against Tetanus.

4. Know the pressure points and how to correctly apply pressure at these points.

4. Sometimes it is not possible to press directly on a wound. This could be for one of many reasons: a foreign object inside the wound, a broken bone protruding from the wound, or the wound may be too large or be inaccessible. The way to control the bleeding in these situations is to use your finger tips to compress blood vessels where arteries cross over bones



5. Know the proper method of applying a tourniquet and when to apply one.

6. Know the causes of shock and demonstrate its proper treatment.

7. Know the proper procedure for assisting a victim of poisoning.

near to the surface of the skin.

The correct point is determined by finding a pulse on a victim similar to that felt in the wrist when taking one's own pulse. This point could be located in the wrist, the arm (on the soft underside of the elbow), the groin, or behind the knee. This is the position where a rhythmical pulsation can be felt. Pressure can then be applied over this point – the artery – to control bleeding.

Once an artery is compressed over a pressure point, it must not be compressed for more than 10 minutes; compressing any longer than 10 minutes can cause irreversible damage to the tissues and muscles in the limb. Typically pressure would be applied for 10 minutes, then released for a couple, then reapplied and so on.

5. A tourniquet is a tightly tied band applied around a limb above a wound in a final attempt to stop severe traumatic bleeding. It is a treatment of absolute last resort. Even if a limb has been amputated, the bleeding can frequently be controlled by using pressure points and direct pressure. The rare exception is when a limb is shattered by massive trauma or when a major blood vessel is torn along its length. These are not found in normal accidents and are usually limited to accidents with heavy machinery or combat. Even in these cases, the use of a pressure point above the wound is strongly preferred, as the tourniquet stops all blood flow to the limb and will cause the death of the limb. The decision to employ a tourniquet should be made by an emergency medical technician or preferably a doctor if at all possible.

6. Shock is a medical condition where the delivery of oxygen and nutrients is insufficient to meet the body's needs. The main carrier of oxygen and nutrients in the body is the blood, so anytime there is a loss of blood, there is a risk of shock.

Treatment

- Call emergency medical help.
- Lay the person down. Elevate the person's feet about 25 cm (12 in) unless head, neck, or back is injured or you suspect broken hip or leg bones. Do not elevate the head. Turn the person on side if he or she is vomiting or bleeding from the mouth.
- Ensure that the airway is clear and check for breathing.
- Attempt to stop any obvious bleeding.
- Cover the victim with a blanket or jacket and keep them still unless there is some other danger.
- Do not give any food or drink. Moisten lips if requested.
- Give CPR if needed.
- Reassure and comfort the victim if conscious.
- Give as much information as possible emergency medical staff when they arrive.

7. With poison container in hand, call the local poison control center. Do NOT induce vomiting unless a poison center doctor or worker instructs you to do so. If the poison is on the skin or clothes, remove the clothing and wash with a large amount of water. If poison gets in the eyes, flush the eyes with clean water for 10 minutes. Get the

- 8.** Know the proper procedure for assisting a burn victim.

- 9.** Know how to properly apply the following bandages:
- a.** Open and closed spiral
 - b.** Figure-eight
 - c.** Fingertip
 - d.** Cravat bandage to the head

victim to a hospital as soon as possible, and if possible, bring the poison container with you.

- 8.** Burns are sustained by electricity, heat, chemical or radiation (sunburn). The first degree burn is typical sunburn with symptoms such as redness of the skin and pain and affects only the top layer of skin. Second degree burns go deeper into the skin and often has blisters and severe pain. Third degree char the skin and are typically caused by fires and caustic chemicals. Often the victim will feel no pain because the nerves have been destroyed, even though the skin is deeply charred.

Treatment

Remove the victim from the source of the burn. Cool the burn under cool running water for 10 minutes or until the pain is relieved.

Cover the burn loosely with sterile dressing. If the burn is severe, call for emergency medical assistance. Be prepared to treat for shock.

Blistered skin should be cleaned and covered with non-adhesive gauze (preferably bactericidal) and cotton dressing. **DO NOT** use butter, oils or any similar treatment which can trap heat and increase risk of infection. Also do not use antiseptics that may aggravate sensitive skin.

For wet chemicals, immediately flush the area with large amounts of water, using a shower or hose, if available. Do not apply water too forcefully. Continue to flood the area while the clothing, including shoes and socks, is being removed. Continue to flush with running water for at least 20 minutes.

For dry chemicals, brush off the chemical, then flush with water as described above.

Seek professional medical help for open, large, deep or infected burn wounds. Burns that cover more than ten percent of the body, or are larger than the casualty's palm, are medical emergencies and need to be treated as such. Any burns to the face, hands or groin should be considered critical and require an examination by a physician.

- 9. a. Open and closed spiral** — Start by laying a strip of roller bandage along the length of the limb, from the larger portion to the smaller, from the elbow to the wrist, or from the knee to the ankle. Then make two or three turns around the smaller part of the limb, and then wind upward in a spiral fashion, covering the first part of the bandage that was laid down. For an open spiral, leave gaps between successive windings. This is useful for holding dressings in place over a large area, as needed in the case of a burn. For a closed spiral, overlap each winding. Secure at the top by tying the two ends of the bandage together with a square knot.

b. Figure-eight — This bandage is used for the ankle, knee, wrist and elbow. It can be used to support a sprain. While keeping the foot at a right angle, start a 3-inch bandage around the instep for several turns to anchor it. Carry the bandage upward over the instep and around behind the ankle, forward, and again across the instep and down under the arch, thus completing one figure-eight. Continue the figure-eight turns, overlapping one-third to one-half the width of

10. Know how to apply the following splints:

- a. Upper arm splint**
- b. Forearm splint**
- c. Ankle splint**
- d. Kneecap splint**

the bandage and with an occasional turn around the ankle, until the compress is secured or until adequate support is obtained.

c. Fingertip — Begin by laying the bandage along the length of the injured finger, leaving the end extending a couple of inches to the center of the palm. Then take the bandage over the fingertip, and going back down again on the other side to the base of the finger. Twist the bandage, and begin spiraling towards the fingertip. When the top joint of the finger is reached, spiral downwards again towards the base of the finger. Tie the two ends together with a square knot to secure the bandage.

d. Cravat bandage to the head —This bandage is useful to control bleeding from wounds of the scalp, forehead or ears. After placing a compress over the wound, place the center of the cravat over the compress and carry the ends around to the opposite side; cross them, continue to carry them around to the starting point, and tie in a square knot.

- 10. Treatment of the fracture depends partly upon the location of the break. No matter in what position you find a broken limb, do not attempt to straighten it or move it in any way. Splint the limb as carefully as possible in the position in which you find it. This will prevent further nerve and blood vessel damage. The only exception to this is if there is no pulse on the other side of the fracture (relative to the heart), in which case gentle traction is applied and then the arm is splinted. Treat the victim for shock and get them to professional medical professional help as soon as possible.**

a. Upper arm splint — If the fracture is near the elbow, the arm is likely to be straight with no bend at the elbow. If the fracture is open, stop the bleeding and treat the wound before attempting to treat the fracture.

If the fracture is in the upper part of the arm near the shoulder, place a pad or folded towel in the armpit, bandage the arm securely to the body, and support the forearm in a narrow sling.

If the fracture is in the middle of the upper arm, you can use one well-padded splint on the outside of the arm. The splint should extend from the shoulder to the elbow. Fasten the splinted arm firmly to the body and support the forearm in a narrow sling, as illustrated.

Another way of treating a fracture in the middle of the upper arm is to fasten two wide splints (or four narrow ones) about the arm and then support the forearm in a narrow sling. If you use a splint between the arm and the body, be very careful that it does not extend too far up into the armpit; a splint in this position can cause a dangerous compression of the blood vessels and nerves and may be extremely painful to the victim.

b. Forearm splint — There are two long bones in the forearm, the radius and the ulna. When both are broken, the arm usually appears to be deformed. When only one is broken, the other acts as a splint and the arm retains a more or less natural appearance. Any fracture

- 11.** Know the proper treatment for the following:
- a.** Head injuries
 - b.** Internal injuries
 - c.** Gunshot wounds
 - d.** Injuries to the eye
 - e.** Animal and insect bites
 - f.** Fainting and epilepsy
 - g.** Effects of heat and cold

of the forearm is likely to result in pain, tenderness, inability to use the forearm, and a kind of wobbly motion at the point of injury. If the fracture is open, a bone will show through. Apply two well-padded splints to the forearm, one on the top and one on the bottom. Be sure that the splints are long enough to extend from the elbow to the wrist. Use bandages to hold the splints in place. Put the forearm across the chest. The palm of the hand should be turned in, with the thumb pointing upward. Support the forearm in this position by means of a wide sling and a cravat bandage. The hand should be raised about 4 inches above the level of the elbow.

c. Ankle splint — In cases of sprains a well done figure-eight bandage, as described in 9.b. can be used as an ankle splint.

In cases where more support is needed, utilize a u-splint. This splint uses blankets, jackets, or whatever clothing is available. Roll the material tightly into a tube about 4 inches in diameter. Place injured ankle/foot in a position as close to 90 degrees as possible and wrap rolled material across the center sole of the foot and up both sides of the leg, forming a large U. Using tape, bind the rolled material to the inside and outside of the injured foot and ankle by wrapping tape a few times around the ball of the foot, base of the ankle, and a bit higher up on the leg. The more tape, the more stable it will be.

d. Kneecap splint — Carefully straighten the injured leg. Immobilize the fracture by placing a padded board under it. The board should be at least 4 inches wide and should reach from the buttock to the heel. Place extra padding under the knee and just above the heel. Use strips of bandage to fasten the leg to the board in four places: just below the knee; just above the knee; at the ankle; and at the thigh. Do not cover the knee itself. Swelling is likely to occur rapidly, and any bandage or tie fastened over the knee would quickly become too tight.

11. a. Head injuries — Head wounds must be treated with particular care, since there is always the possibility of brain damage. The general treatment for head wounds is the same as that for other fresh wounds. However, certain special precautions must be observed if you are giving first aid to a person who has suffered a head wound.

Treatment

- Never give any medicine.
- Keep the victim lying flat, with the head at the level of the body. Do not raise the feet if the face is flushed. If the victim is having trouble breathing, you may raise the head slightly.
- If the wound is at the back of the head, turn the victim on his or her side.
- Watch closely for vomiting and position the head to avoid getting vomit or saliva into the lungs.
- Do not use direct pressure to control bleeding if the skull is depressed or obviously fractured.

b. Internal injuries — Internal soft-tissue injuries may result from deep wounds, blunt trauma, blast exposure, crushing accidents, bone

fracture, poison, or sickness. They may range in seriousness from a simple bruise to life-threatening hemorrhage and shock.

Visible indications:

- Vomiting or coughing up bright red blood.
- Excretion of tarry black stools.
- Excretion of bright red blood from the rectum.
- Passing of blood in the urine.
- Nonmenstrual vaginal bleeding.
- Nosebleed.
- Pooling of the blood near the skin surface.
- More often than not, however, there will be no visible signs of injury, and you will have to infer the probability of internal soft-tissue injury from other symptoms such as the following:
 - Pale, moist, clammy skin.
 - Subnormal temperature.
 - Rapid, feeble pulse.
 - Falling blood pressure.
 - Tinnitus (ringing in the ears).
 - Fainting.
 - Dehydration and thirst.
 - Yawning and air hunger.

Treatment

First aid's goal must be to obtain the greatest benefit from the victim's remaining blood supply. The following steps should be taken:

- Treat for shock.
- Keep the victim warm and at rest.
- Do not give the victim anything to drink
- Splint injured extremities.
- Apply cold compresses (ice packs) to identifiable injured areas.
- Get professional medical treatment as soon as possible.

c. Gunshot wounds — A gunshot wound is a medical emergency and will require treatment at a medical facility.

Treatment

- Control any bleeding by using the pressure points and by elevating the injured area.
- Treat for shock.
- Do not try to remove the bullet, it may help a doctor to determine the extent of the injury, and its removal may increase the bleeding.
- Cut or tear away any clothing covering the wound.
- Do not pour any liquids into the wound. Wipe any debris away from the wound, but be careful not to wipe it towards the wound—always wipe away from the wound.
- Cover the wound with a bandage and fasten it securely so that it will not hang on anything during transport or slip off.
- Get professional medical treatment as soon as possible.

d. Injuries to the eye — Wounds that involve the eyelids or the soft tissue around the eye must be handled carefully to avoid further damage. Many eye wounds contain foreign objects. Dirt, coal, cinders, eyelashes, bits of metal, and a variety of other objects may

become lodged in the eye. Since even a small piece of dirt is intensely irritating to the eye, the removal of such objects is important. However, the eye is easily damaged. Impairment of vision or loss of vision can result from amateur attempts to remove foreign objects from the eye.

Precautions

- Do not allow the victim to rub the eye.
- Do not press against the eye or manipulate it in any way that might cause the object to become embedded in the tissues of the eye. Be very gentle; roughness is almost sure to cause injury to the eye.
- Do not use such things as knives, toothpicks, matchsticks, or wires to remove the object.
- Do not attempt to remove an object that is embedded in the eyeball or that has penetrated the eye! If you see a splinter or other object sticking out from the eyeball, leave it alone! Only specially trained medical personnel can hope to save the victim's sight if an object has actually penetrated the eyeball.

Treatment for foreign objects floating between the eye and eyelid

- Try to wash the eye gently with lukewarm, sterile water. A sterile medicine dropper or a sterile syringe can be used for this purpose. Have the victim lie down, with the head turned slightly to one side. Hold the eyelids apart. Direct the flow of water to the inside corner of the eye, and let it run down to the outside corner. Do not let the water fall directly onto the eyeball.
- Gently pull the lower lid down, and instruct the victim to look up. If you can see the object, try to remove it with the corner of a clean handkerchief or with a small moist cotton swab. Never use dry cotton anywhere near the eye. It will stick to the eyeball or to the inside of the lids and you will now have multiple foreign objects that need to be removed.
- If you cannot see the object when the lower lid is pulled down, turn the upper lid back over a smooth wooden applicator. Tell the victim to look down. Place the applicator lengthwise across the center of the upper lid. Grasp the lashes of the upper lid gently but firmly. Press gently with the applicator. Pull up on the eyelashes, turning the lid back over the applicator. If you can see the object, try to remove it with a moist cotton swab or with the corner of a clean handkerchief.
- If the foreign object cannot be removed by any of the above methods, make no further attempts to remove it. Place a small, thick gauze dressing over both eyes and hold it in place with a loose bandage. This limits movement of the injured eye, as the brain will move both eyes while trying to use the eye that does not have the object in it.
- Get professional medical treatment as soon as possible.

Treatment for eye injuries

- If the injury does not involve the eyeball, apply a sterile compress and hold it in place with a firm bandage.
- If the eyeball appears to be injured, use a loose bandage. Never attempt to remove any object that is embedded in the eyeball or that has penetrated it; just apply a dry, sterile compress to cover

both eyes, and hold the compress in place with a loose bandage. This limits movement of the injured eye, as the brain will move both eyes while trying to use the uninjured eye.

- Get professional medical treatment as soon as possible.

e. Animal Bites — A special kind of infection that must be guarded against in case of animal bites is rabies (sometimes called “hydrophobia”). This disease is caused by a virus that is present in the saliva of infected animals. The disease occurs most commonly in wild animals, but it has been found in domestic animals and household pets. The virus that causes rabies is ordinarily transmitted by a bite, but it can be transmitted by the saliva of an infected animal coming in contact with a fresh wound or with the thin mucous membrane of the lips or nose. The virus does not penetrate normal unbroken skin. If the skin is broken, do not attempt wound closure.

If humans contract rabies, it is usually fatal. A preventive treatment is available and it is very effective, but only if it is started shortly after the bite. Since the vaccine can be obtained only at a medical treatment facility, any person bitten by an animal must be transferred quickly to the nearest treatment facility for evaluation, along with a complete report of the circumstances surrounding the incident.

Local Pre-treatment

- First aid responders should wear gloves if possible due to the possibility of getting the animal’s saliva on their skin. If gloves are not available, be sure to keep the animal’s saliva from coming in contact with open sores or cuts on your hands.
- Wash the wound and the surrounding area carefully, using sterile gauze, soap, and sterile water. All of the animal’s saliva must be removed from the victim’s skin to prevent further contamination of the wound. Do not use any chemical disinfectant on the wound.
- Use sterile gauze to dry the wound, and then cover the wound with a sterile dressing.
- When a person has been bitten by an animal, every effort must be made to catch the animal and to keep it confined for a minimum of 8 to 10 days. Do not kill it if there is any possible chance of catching it alive. The symptoms of rabies are not always present in the animal at the time the bite occurs, but the saliva may nevertheless contain the rabies virus. It is essential that the animal be kept under observation until a diagnosis can be made.

Insect Bites — Most of the time insect bites and stings will not require first aid. However, many insects carry diseases that can be passed on to humans they have bitten. Be on the alert for any sickness following an insect bite, and contact a doctor if you suspect transmission of an insect-borne disease.

The best defense for bug bites is to protect against them before they bite. Defenses include, but are not limited to:

- Insect repellent (DEET 50% or citronella)
- Wear long sleeve shirts and long pants
- Wear a head net that keeps bugs off your head, face and neck.
- Avoid being out doors when insects are out in heavier numbers.

- Use mosquito netting.
- Keep your tent screens zipped.
- Watch where you are walking and going to sit so that you can avoid insect nests and hives.

Treatment

- Get away from the insects to avoid additional bites or stings.
- Do not scratch.
- For stings, scrape the stinger away with the edge of a credit card or dull side of a knife. Do not use tweezers or otherwise pinch a stinger, as this will cause more venom to be injected into the wound.
- Wash the affected area with soap and water.
- Place an ice pack over the affected area to reduce pain and swelling.
- Apply hydrocortizone, calamine lotion, or make a paste from three parts baking soda and one part water and apply that to the affected area.
- Give the patient an antihistamine such as Benadryl.
- To remove a tick that has embedded its head in flesh use fine-tipped tweezers to grasp the tick as close to the skin's surface as possible. Pull upward with steady, even pressure. Don't twist or jerk the tick; this can cause the mouth-parts to break off and remain in the skin. If this happens, remove the mouth-parts with tweezers. If you are unable to remove the mouth easily with clean tweezers, leave it alone and let the skin heal.

After removing the tick, thoroughly clean the bite area and your hands with rubbing alcohol, an iodine scrub, or soap and water. Dispose of a live tick by submersing it in alcohol, wrapping it tightly in tape, or flushing it down the toilet. Never crush a tick with your fingers.

f. Fainting — Fainting is a self-correcting, temporary form of shock. It often is the result of a temporary gravitational pooling of the blood as a person stands up. As the person falls, blood again rushes to the head, and the problem is solved. Usually, the serious problems related to fainting are injuries that occur when falling down from the temporary loss of consciousness. Fainting may be caused by stressful situations or by other medical problems.

Treatment

If a person faints (or feels he is about to faint) do the following:

- Lay victim down
- Elevate feet
- Loosen tight clothing
- Maintain an open airway

Epilepsy — Epilepsy, also known as seizures or fits, is a condition characterized by an abnormal activity in the brain that produces severe motor responses or changes in consciousness. Epilepsy can often be controlled by medications. Seizures may be preceded by an aura. The aura often manifests itself as a perception of a strange light or shapes in their sight, an unpleasant smell or confusing thoughts or experiences. The victim soon comes to recognize these auras, which

allows him time to lie down and prepare for the seizure's onset. A burst of nerve impulses from the brain causes unconsciousness and generalized muscular contractions, often with loss of bladder and bowel control. The primary dangers in a seizure are injuries resulting from falls and the convulsions as well as a cessation of breathing. A period of unconsciousness or mental confusion follows this type of seizure. When full consciousness returns, the victim will have little or no recollection of the seizure.

Treatment

- Keep calm and reassure other people who may be nearby.
- Prevent injury by clearing the area around the person of anything hard or sharp.
- Ease the person to the floor and put something soft and flat, like a folded jacket, under his head.
- Remove eyeglasses and loosen ties or anything around the neck that may make breathing difficult.
- Time the seizure. If the seizure continues for longer than five minutes without signs of slowing down or if a person has trouble breathing afterwards, appears to be injured, in pain, or recovery is unusual in some way, call emergency medical assistance.
- Do not hold the person down or try to stop his movements.
- Contrary to popular belief, it is not true that a person having a seizure can swallow his tongue. Do not put anything in the person's mouth. Efforts to hold the tongue down can injure the teeth or jaw.
- Turn the person gently onto one side. This will help keep the airway clear.
- Don't attempt artificial respiration except in the unlikely event that a person does not start breathing again after the seizure has stopped.
- Stay with the person until the seizure ends naturally and he is fully awake.
- Do not offer the person water or food until fully alert.

g. Taking preventive action is your best defense against having to deal with extreme heat or cold. Prepare yourself and your home, car and camp in advance for winter emergencies and hot weather. Observe safety precautions and you can reduce the risk of weather-related health problems.

Heat Stroke — Heat stroke is the most serious heat-related disorder. It occurs when the body becomes unable to control its temperature: the body's temperature rises rapidly, the sweating mechanism fails, and the body is unable to cool down. When heat stroke occurs, the body temperature can rise to 41.1° C (106° F) or higher within 10 to 15 minutes. Heat stroke can cause death or permanent disability if emergency treatment is not given.

Symptoms include hot, dry skin or profuse sweating, hallucinations, chills, throbbing headache, high body temperature, confusion/dizziness and slurred speech.

Treatment

- Call emergency medical assistance.

- Move the victim to a cool, shaded or air-conditioned area.
- Cool them using methods such as:
 - Soaking their clothes with cool water.
 - Spraying, sponging, or showering them with cool water.
 - Fanning their body.

Heat Exhaustion — Heat exhaustion is the body's response to an excessive loss of the water and salt, usually through excessive sweating. Most prone to heat exhaustion are the elderly, those with high blood pressure, and those working in a hot environment.

Symptoms include extreme weakness or fatigue, dizziness and/or confusion, nausea, clammy, moist skin, pale or flushed complexion, muscle cramps, fast and shallow breathing and a slightly elevated body temperature.

Treatment

- Have them rest in a cool, shaded or air-conditioned area.
- Have them drink plenty of water or other cool, nonalcoholic beverages.
- Have them take a cool shower, bath, or sponge bath.

Hypothermia — When exposed to cold temperatures, your body begins to lose heat faster than it can be produced. Prolonged exposure to cold will eventually use up your body's stored energy. The result is hypothermia, or abnormally low body temperature. Body temperature that is too low affects the brain, making the victim unable to think clearly or move well. This makes hypothermia particularly dangerous because a person may not know it is happening and won't be able to do anything about it.

Hypothermia is most likely at very cold temperatures, but it can occur even at cool temperatures if a person becomes chilled from rain, sweat, or submersion in cold water. Most prone to hypothermia are elderly people with inadequate food, clothing, or heating; babies sleeping in cold bedrooms; people who remain outdoors for long periods—the hikers, campers, homeless, etc.; and people who drink alcohol or use illicit drugs.

Symptoms included shivering, exhaustion, confusion, fumbling hands, memory loss, slurred speech and drowsiness. In infants will be bright red, cold skin and very low energy.

Treatment

- If you notice any of these signs, take the person's temperature. If it is below 95°, the situation is an emergency—get medical attention immediately.
- If medical care is not available, begin warming the person:
 - Get the victim into a warm room or shelter.
 - If the victim has on any wet clothing, remove it.
 - Warm the center of the body first—chest, neck, head, and groin—using an electric blanket, if available. Or use skin-to-skin contact under loose, dry layers of blankets, clothing, towels, or sheets.
 - Warm beverages can help increase the body temperature, but do not give alcoholic beverages. Do not try to give beverages to an unconscious person.

- After body temperature has increased, keep the person dry and wrapped in a warm blanket, including the head and neck.
- Get medical attention as soon as possible.

A person with severe hypothermia may be unconscious and may not seem to have a pulse or to be breathing. In this case, handle the victim gently, and get emergency assistance immediately. Even if the victim appears dead, CPR should be provided. CPR should continue while the victim is being warmed, until the victim responds or medical aid becomes available. In some cases, hypothermia victims who appear to be dead can be successfully resuscitated.

Frostbite — Frostbite is an injury to the body that is caused by freezing. Frostbite causes a loss of feeling and color in affected areas. It most often affects the nose, ears, cheeks, chin, fingers, or toes. Frostbite can permanently damage the body, and severe cases can lead to amputation. The risk of frostbite is increased in people with reduced blood circulation and among people who are not dressed properly for extremely cold temperatures.

At the first signs of redness or pain in any skin area, get out of the cold or protect any exposed skin—frostbite may be beginning. Any of the following signs may indicate frostbite:

- a white or grayish-yellow skin area.
- skin that feels unusually firm or waxy.
- Numbness.
- A victim is often unaware of frostbite until someone else points it out because the frozen tissues are numb.

Treatment

If you detect symptoms of frostbite, seek medical care. Because frostbite and hypothermia both result from exposure, first determine whether the victim also shows signs of hypothermia, as described previously. Hypothermia is a more serious medical condition and requires emergency medical assistance.

If there is frostbite but no sign of hypothermia and immediate medical care is not available, proceed as follows:

- Get into a warm room as soon as possible.
- Unless absolutely necessary, do not walk on frostbitten feet or toes—this increases the damage.
- Immerse the affected area in warm—not hot—water (the temperature should be comfortable to the touch for unaffected parts of the body). Or, warm the affected area using body heat. For example, the heat of an armpit can be used to warm frostbitten fingers.
- Do not rub the frostbitten area with snow or massage it at all. This can cause more damage.
- Don't use a heating pad, heat lamp, or the heat of a stove, fireplace, or radiator for warming. Affected areas are numb and can be easily burned.
- Get professional medical treatment as soon as possible.

12. Know what to do in an electrical emergency.

12. Do not touch a person who comes into contact with a live electric wire. If you do, the electricity will also flow through your body, and there will be two victims instead of one. If possible, turn off the

13. Know how to escape from a fire.

14. Know how to obtain help in an emergency.

power source immediately. If it cannot be turned off quickly, try to knock the wire off with something that does not conduct electricity, such as a shoe (take it off first), a wooden broom handle, or a wooden chair.

Once the victim has been separated from the electric power source, check for breathing and a heartbeat. Perform CPR if needed.

Get professional medical treatment as soon as possible.

13. In a fire, a person is far more likely to die from smoke inhalation than from exposure to flames. Remember, smoke rises, and if you inhale enough of it, it will kill you. Therefore, if you find yourself in a smoke filled room, get down and crawl. If you can, cover your mouth and nose with a wet cloth to help filter the smoke and keep it from entering your lungs. If water is not available, use a dry cloth—it's better than nothing. Make your way to the door and if it is closed, feel it. If it is hot, do not open it, as this means there is fire on the other side. Try to find another way out such as a window or another exit.

14. With the advent of the cell phone, the most effective way of obtaining help in an emergency is by calling for emergency medical services. Common numbers are listed under **Resources 1.c**. Most cell phones are equipped with a GPS module which allows their location to be pin-pointed by a satellite. In some countries the cell phone automatically relays this information to the operator. Even if you do not have a cell phone, someone around you may, or you can locate a land line phone in a nearby business or home.

In wilderness situations there are a number of internationally recognized ways to draw attention to an emergency situation.

Distress signal — Make a distress signal on the ground by piling rocks, branches, or other debris to form large letters spelling "S.O.S." This is the universally recognized signal for help. Try to use materials that contrast with the surrounding environment. In winter, you may be able to stomp an SOS into the snow. Make the letters read from east to west (or west to east) so that the shadows catch the letters better.

Three fires — You may also light three fires to signal for help. Build them either in a line or in a triangle, and get them good and hot. When you see a rescue plane during daylight hours, add green plant matter to the flames. This should cause thick smoke. Be careful to not extinguish the fire by doing this.

Three whistle blasts — It is always wise to carry a whistle with you when traveling in the wilderness. You can blow a whistle for a long time after your voice has given out. Blow three hard blasts on the whistle, then wait a moment and then repeat.

Signaling mirror — The emergency signaling mirror is about the size of your hand. It is used to attract the attention of passing aircraft or ships by reflection, either in sunlight or in hazy weather. The reflections of this mirror can be seen at a great distance (many km or miles.) Though less effective, and with possible shorter range, mirror

- 15.** Know the proper procedure to assist a radiation-exposure victim.

flashes can also be seen on cloudy days with limited visibility. Any mirror or mirrored surface will work, but inexpensive commercially made signal mirrors are the easiest to use as they have a built in sight and have instructions printed right on them.

To use a common mirror or shiny object as a signal:

- a.** Stand so both the sun and the object you want to shine the reflection on are in front of you.
- b.** Hold the mirror (or reflective object) by its edges with one hand and reflect the sunlight onto your other hand.
- c.** Hold your target hand out at arm's length and make a V with two fingers. You are going to try and keep the reflected light shining between those two fingers. If you have trouble, keep the reflected light on the palm or back of your hand, just below the bottom of the V.
- d.** For your aim to work, the mirror needs to be close to your eyes, so that your line of sight through the V is about the same line as the reflected light shining on your hand. So, keeping the reflected light on the target hand, slowly bring the mirror near your eye, while making sure that the reflective surface is not obscured by your brimmed hat or fingers.
- e.** Once the mirror is by your eye and the reflected light is still on your target hand, you can move your hand and the reflected light towards your intended target. Move your target hand and the mirror slowly so that you don't lose track of where the reflection is going. Your intent is to sight through the V made by your fingers at the object you are trying to hit.
- f.** Once you have the reflected light directed as closely as possible at the target you can jiggle the mirror so that it flashes the light at the target. Ideally you want to flash at them three times, pause and then flash three times again.

- 15.** In the case of a lab accident, nuclear power plant accident or terrorist plot, a person might be exposed to radiation. If this is an ongoing emergency the key is to protect everyone from further exposure.

There are three rather obvious responses that are critical for safety:

- a. Get Inside** — In a radiation emergency you may be asked to get inside a building and take shelter for a period of time. This action is called “sheltering in place”. Get to the middle of the building or a basement, away from doors and windows. Bring pets inside.
- b. Stay Inside** — Staying inside will reduce your exposure to radiation. Close and lock windows and doors so that they seal more tightly. Take a shower or wipe exposed parts of your body with a damp cloth. Drink bottled water and eat food in sealed containers.
- c. Stay Tuned** — Emergency officials are trained to respond to disaster situations and will provide specific actions to help keep people safe. Use radios, televisions, computers, mobile devices, and other tools to get the latest information. Emergency officials will provide information on where to go to get screened for contamination.

Treatment

16. Know the following rescue carries:

- a.** Drag by shoulder
- b.** Blanket drag
- c.** Two-person carry
- d.** Carry by extremities
- e.** Improvised litter
- f.** Three-person hammock carry
- g.** Litter carry

- Remove all the victim's clothing and discard it as far from you as is reasonably possible. If this is a very localized incident, you may need provide the location of the discarded clothing to the authorities for testing or proper disposal.
- Vigorously wash the victim with soap and water for an extended period of time in a shower, so the contaminated water drains away.
- Get medical attention as soon as possible.
- If this is a localized incident, you may need to report the incident to authorities, as they may not be aware of it.

16. a. Drag by shoulder — The shoulder drag is accomplished by placing the victim, laying him on his back, grasping the clothing behind his shoulders, and dragging him in the desired direction.

b. Blanket drag — The blanket drag can be used to move a person who, due to the severity of the injury, should not be lifted or carried by one person alone. Lay the casualty on her back on a blanket and pull the blanket along the floor. Always pull the casualty head first, with the head and shoulders slightly raised so that the head will not bump against the floor.

c. Two-person carry — Manual carries are tiring for the bearer(s) and involve the risk of increasing the severity of the casualty's injury. In some instances, however, they are essential to save the casualty's life. Although manual carries are accomplished by one or two bearers, the two-man carries are used whenever possible. They provide more comfort to the casualty, are less likely to aggravate his injuries, and are also less tiring for the bearers, thus enabling them to carry him farther.

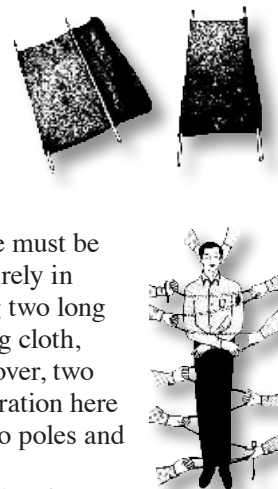
One common two-person carry that can be used in emergencies is accomplished by two rescuers positioning themselves beside the casualty, on the same side. One should stand at the level of the chest and the other at the thighs. Each rescuer uses their "outside" arm to support the knees or shoulders of the victim. The rescuer places their adjacent arm under the victim's middle, while the other rescuer places their adjacent arm over the victim's middle and grabs the hand of the first rescuer. In unison, they lift the victim and roll his front toward theirs. This carry must not be used to move seriously injured persons.



d. Carry by extremities — An injured person can be carried by his extremities. One rescuer stands behind the victim and picks up his torso by wrapping his arms around the victim's chest. The second rescuer stands in front of the victim, facing away from him. They then pick up the legs of the victim and hold the victim behind the knees, so one leg is on each side of the rescuer. This carry should not be used to carry a person who has serious wounds or broken bones.



e. Improvised litter — Standard stretchers should be used whenever possible to transport a seriously injured person. If none are available, it may be necessary for you to improvise. Shutters, doors, boards, and even ladders may be used as stretchers. All stretchers of this kind must be very well padded and great care must be taken to see that the casualty is fastened securely in place. Stretchers may be improvised by using two long poles about 2.1 meters long (7 feet) and strong cloth, such as a rug, a blanket, a sheet, a mattress cover, two or three gunny sacks, or two coats. The illustration here shows an improvised stretcher made from two poles and a blanket.



A stout rope can also be used as a stretcher by zig-zagging rope under the victim and having multiple rescuers lift at the bends in the rope.

Many improvised stretchers do not give sufficient support in cases where there are fractures or extensive wounds of the body. They should be used only when the casualty is able to stand some sagging, bending, or twisting without serious consequences.

f. Three-person hammock carry — The three-person hammock carry is very similar to the two-person carry, except that three people are involved: one positioned at the victim's calves, one at the hips, and the third person at the shoulders. The rescuers kneel on their knee nearest the victim's feet. Each rescuer can use two arms below the victim, but it is safer to have the middle rescuer interlock both arms as described in the two-person carry. The rescuer at the victim's head gives the command, and all three lift the victim to their knees simultaneously. The victim is then turned so that he faces the rescuers. The rescuer at the head then gives the command and the three rescuers stand.

g. Litter carry — When transporting an injured person on a commercial litter, always see that the litter is carried with the victim's feet forward. This enables the rear bearer to observe the victim for any respiratory obstruction or stoppage of breathing.



CPR (Cardiopulmonary Resuscitation)

Regularly updated answers to many of these requirements are found at *Adventist Youth Honors Answer Book* available online at http://en.wikibooks.org/wiki/Adventist_Youth_Honors_Answer_Book

Check with your division, union or conference/mission to see if they have answers and resources available in local languages and to see if any modifications have been made to the requirements by those organizations.

An instructor is required. This honor cannot be self taught.

Requirements

1. Know and understand the location and function of the heart and lungs.
2. Define CPR and tell five conditions under which it would be used.
3. Successfully complete a class sponsored by either the American Heart Association, the Red Cross, or an equivalent under a certified instructor in order to properly learn and demonstrate one-person CPR. This must be within the past 12 months.

Resources

1. The heart and lungs fill the upper chest cavity. The ribs and sternum form a cage that protects these vital organs. The heart is fairly central, with a lung on either side of it.

The heart pumps oxygenated blood to the rest of the body.

The lungs extract oxygen from inhaled air and inject it into the blood.

2. CPR (Cardiopulmonary Resuscitation) is an emergency procedure performed in an effort to manually preserve intact brain function until further measures are taken to restore spontaneous blood circulation and breathing in a person who is in cardiac arrest. It is indicated in those who are unresponsive with no breathing or abnormal breathing.

CPR alone is unlikely to restart the heart. Its main purpose is to restore partial flow of oxygenated blood to the brain and heart. The objective is to delay tissue death and to extend the brief window of opportunity for a successful resuscitation without permanent brain damage. Administration of an electric shock to the subject's heart, termed *defibrillation*, is usually needed in order to restore a viable heart rhythm. Defibrillation is effective only for certain heart rhythms.

The five common events that often require the administration of CPR are:

- Electrocution
- Drowning
- Heart Attack
- Choking
- Shock

3. The International Federation of Red Cross and Red Crescent Societies offers a number of free online training tools that they call "Learning Platform". They are offered in English, French, Spanish, Russian and Swedish. You can find them at <https://ifrc.csod.com/client/ifrc/default.aspx>

Their site can also provide you with contact information on almost 200 Red Cross or Red Crescent Societies around the world. You can find them at <http://www.ifrc.org/en/who-we-are/directory>.

In addition, your local conference/mission can provide you with information on certified instructors in your area.

4. Understand *Prudent Heart Living*. List five things a person can do to maintain a healthy heart.

4. There are a number of factors that can affect a person's heart health.

Exercise — Regular aerobic exercise keeps your heart in good condition. Many experts consider walking and swimming to be the best forms of exercise as they burn calories with minimal impact on joints and muscles. You should burn as many calories of energy as you take into your body by eating. Aim for at least 30 minutes of moderate physical activity every day, and 40 minutes of moderate to vigorous exercise three to four times a week.

Diet — Know how many calories you should be eating and drinking to maintain a healthy weight. The chart below gives very general guidelines for the average person participating in average amounts of physical activity.

<i>Age</i>	<i>Male</i>	<i>Female</i>
2-3 yrs	1000	1000
4-8 yrs	1300	1300
9-13 yrs	1800	1600
14-18 yrs	2200	1800
19-30 yrs	2400	2000 cal
31-50 yrs	2200	1800 cal
51+ yrs	2000	1600 cal

A well balanced diet can improve your heart health. You should eat more fruits (especially those high in vitamin C), nuts, and vegetables (especially leafy vegetables) and whole grains. Increase your intake of omega 3 fatty acids by eating flax, leafy vegetables, or fish and use olive oil.

Lower your intake of saturated fat, trans-fats, cholesterol, sugar and salt can damage your heart and blood vessels. Cholesterol is found only in animal products, and saturated fat is found in great quantities in meat, milk products, and eggs. Limit red meat, and sugary foods and beverages.

Adventists are known for their health message, but over the years, fewer and fewer people have adopted the health principles of the church, and there has been a noticeable increase in heart disease within the church.

Water — Drink plenty of water. An Adventist Health study found that those who drank 2 glasses a water per day had about 3 times more deaths from heart disease than those who drank 5 or more glasses per day.

Smoking — Smoking makes you two to six times more likely to have a heart attack. In the United States 20% of all cardiovascular disease is related to smoking. Don't smoke and avoid secondhand smoke as much as possible.

Heredity — There is nothing you can do about your genetics. You may have inherited heart properties that are good or bad from both sides of your ancestral line. If heart problems run in your family, it

is even more important for you to address the risk factors you can control.

Gender — Men tend to have more heart disease than women although there has been some equalization in recent years as more women have started smoking.

Stress — Stress raises your risk of heart problems. Here are some simple things you can do to reduce stress.

- Read God's Word daily. It will equip you with wisdom, peace, courage, and faith to help you in your daily battles.
- Take a day each week to rest. Thank God for Sabbath!
- Seek peace with others. Unresolved conflict can weigh on our hearts and cause a lot of anxiety. Romans 12:8 says that as Christians, we are to be at peace with all men as much as possible. Pray for a heart of forgiveness.
- Learn to say no. Every time you agree to take on a new project or task, you are saying no to something else. That something else may well be time with God or your family.
- Don't feel obligated to sign up for any church activity. Pray about which activities are God's will and which are not.
- Take things one step at a time. Facing a mountain of projects can be overwhelming. Instead of thinking about the insurmountable amount of work, just concentrate on the first step, and then one step at a time after that.
- Plan ahead. Stress is often due to lack of planning.
- Take notes. By taking notes, you not only remember important details, but you also prevent worrying that you might forget.
- Trust God. Ecclesiastes tells us that God has set a proper time for everything under heaven.

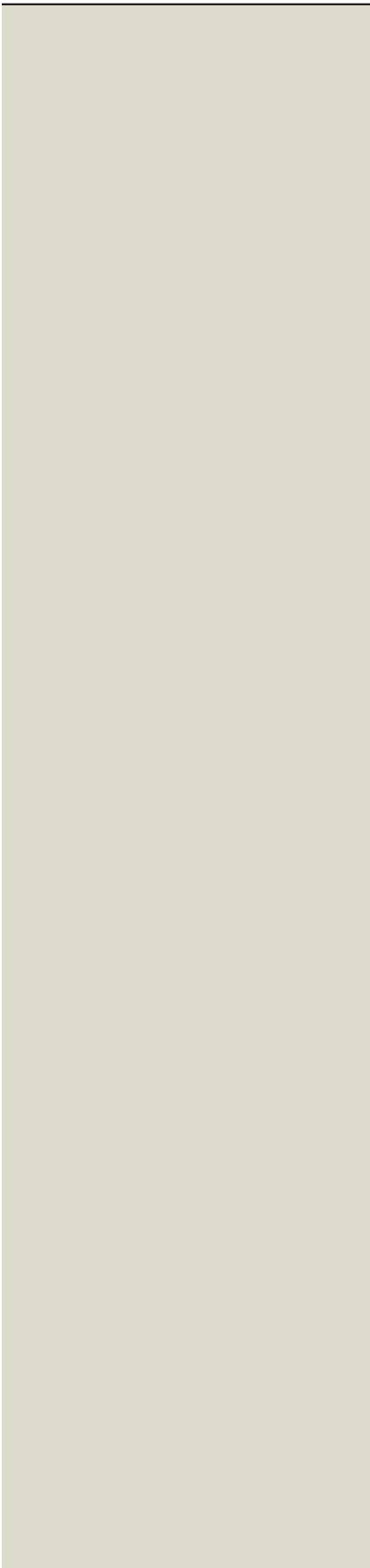
5. Develop, maintain, and keep a record of a personalized program in exercise, health, and diet habits for one month.

6. Learn the significance of the colors and design used on the Honor token for this Honor.

5. See **Master Guide Section VI, Fitness Lifestyle Development, Requirement 1** for details.

6. Learn the significance of the colors and design of the patch for this honor:

- The person needing CPR is white, signifying no circulation.
- The person giving CPR is red, signifying a very alive person.
- The background of purple signifies loyalty or commitment.
- The border of gold speaks to the value of the human life.
- A heart is formed by the head, shoulders, and arms of the person performing the CPR, signifying compassion for another individual.





Section III Skills Development

Requirement 5

Supervise participants through either an Adventurer Class or Pathfinder Class level or teach a Sabbath school class for at least one year to a group of children ages 6 to 15.

During the completion of this requirement, you will want to apply and experiment with the new skills learned during the seminars taken in **Master Guide, Section 3, Skills Development, Requirement 1.**

As a reminder: the Adventurer Classes include the Busy Bee, Sunbeam, Helping Hand, and Builder; the Pathfinder/AY Classes include Friend, Companion, Explorer, Ranger, Voyager, and Guide.

Additional Resources

Your division and union provide a number of published documents and perhaps electronic ones as well that will provide additional resources for teaching the Adventurer Classes, the Pathfinder/AY Classes and Sabbath School programs.

The General Conference Youth Ministries Department website also provides a number of resources about Adventurers and Pathfinders, but all are in English. Visit the site at <http://gcyouthministries.org>

The General Conference Sabbath School and Personal Ministries Department website also provides a number of resources about children's Sabbath School, but all are in English. Visit the site at <http://www.gracelink.net>

Portfolio Completion Suggestions

Provide a copy of your teaching schedule, any notes and other documents such as photographs or completed check cards indicating your efforts. You should also provide a letter or note from the Club director confirming that you completed this requirement while working with their club.

✓ Final approval is at the determination of the reviewing/supervising Master Guide following the guidelines established by the issuing Conference/Mission Youth Ministries Director.



Child Development



2002 Edition

Child Development

1. Read the book *Education*
2. Read at least one additional book on child development or attend a three-hour seminar dealing with child development within the age group of your chosen ministry.

Section Requirements

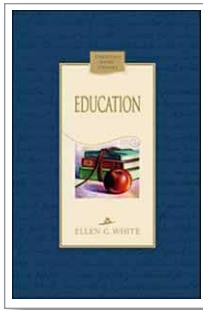
1. Read or listen to the book *Education* and submit a one page response focusing on the benefits of your reading.³
2. Read or listen to either *Child Guidance* or *Messages to Young People* and submit a one page response focusing on the benefits of your reading.³⁹
3. Attend three seminars dealing with child development (PYSO) or educational theory (EDUC) relating to the age of your primary ministry group.¹
4. Observe for a period of two hours a group of Adventurers or Pathfinders and write a reflection on their interaction with each other and with the staff.



Section IV Child Development

Requirement 1

Read or listen to the book Education and submit a one page response focusing on the benefits of your reading.³



From the Foreword of *Education* by Ellen G. White:

It is rare, indeed, for a book devoted to the subject of education to be read so widely or to endure so well the tests of changing times as has the present work now appearing in this new, popular form. The fundamental principles clearly unfolded in this volume have for many decades made it the handbook of tens of thousands of parents and teachers. Now, to further augment its already wide distribution and reading, it is published as one of the Christian Home Library volumes, but without change in wording or paging.

Every person must face the practical realities of life—its opportunities, its responsibilities, its defeats, and its successes. How he is to meet these experiences, whether he is to become master or victim of circumstances, depends largely upon his preparation to cope with them—his education.

True education is well defined as the harmonious development of all the faculties—a full and adequate preparation for this life and the future eternal life. It is in the early years in the home and in the formal schoolwork that the mind develops, a pattern of living is established, and character is formed.

Keenly discerning the relative and lasting values of what constitutes true education in its broadest sense, the author of this book points the way to their realization. An education in which the mental faculties are properly developed is clearly outlined. An education in which the hands are skilled in useful trades is emphasized. An education which recognizes God as the source of all wisdom and understanding is earnestly recommended.

The motivating objective of the author in her extensive writings upon the subject of education was that youth on the threshold of life might be ready to take their place as good citizens, well prepared for the practical experiences of living, fully developed physically, God-fearing, with characters untarnished and hearts true to principle. This volume is the paramount work in this group of writings in which are set forth principles essential to the understanding of those who guide the youth in the home and in the school.

The writer of these pages was a friend of young men and women. She was for many years in close touch with institutions of learning and was well acquainted with the problems of youth in preparation for their lifework. Above all, she was endued with more than ordinary knowledge and skill as a writer and speaker.

Portfolio Completion Suggestions

Provide photocopies of pages you have highlighted or provide copies of notes that you took while reading or listening to the book. As noted in the Media Options section you also submit video or audio responses.



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Note 3

Suggested themes, questions and subjects are given in the *Master Guide Curriculum Manual*.

Concerned as it is with great guiding principles, and not with the details of curriculum or the merits of differing educational systems, the influence of this volume has been world wide, with editions published in a number of the leading languages of other continents.

Education is available in many languages. Check with your local Conference/Mission for sources or your local Adventist Book Center.

Media options

The Ellen G. White Estate, Inc. has made *Education* available on their web site. Visit <http://www.whiteestate.org/books/ed/ed.asp> to read the the full book on their website. It is available in many languages on thier site. Visit <http://www.whiteestate.org/books/ebooks/ebooks.asp> for a downloadable electronic book format.

Many of Mrs. White's writings, including *Education*, are available in audio format to stream live or download in English at <http://ellenwhiteaudio.org>.

Response

There are a number of ways that you can prepare a response. The most academic would be to write down your thoughts and feelings after you have read or listened to each chapter.

For those with the equipment and skills, you could record a video or audio response rather than a written paper. The length of this recorded response should certainly be more than a few minutes in length, and might grow to be quite a witnessing tool if you apply some creativity and technical skill.

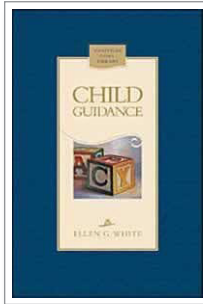
In some settings, the response could be a live verbal or dramatic testimony individually in front of an audience or as part of a group activity.



Section IV Child Development

Requirement 2

Read or listen to either Child Guidance or Messages to Young People and submit a one page response focusing on the benefits of your reading.³



From the Foreword of *Child Guidance* by Ellen G. White:

As marriage unites two hearts and lives in love, and a new home is created, an early concern of its founders is that the children which grace this new home shall be properly reared. The question of Manoah of old, “How shall we order the child?” is thoughtfully pondered by parents today as they look into the face of the precious and helpless gift entrusted to their care. {CG 5.1}

The significance of instruction on child guidance is best understood as we note the important place it takes in the word of God and the frequent and detailed references to the subject in the spirit of prophecy writings. In her several books, but more particularly in the articles on practical Christian living which appeared from week to week in the various journals of the denomination, Mrs. White set forth a wealth of counsel to parents. In addition to this, she addressed to various families hundreds of personal testimonies in which she dealt specifically with the problems they faced. In these articles and personal testimonies she described the principles which should guide parents, and the procedures they should follow as they were kept before her in vision. {CG 5.2}

In her later years Mrs. White expressed a desire to bring out a book for Christian parents that would make clear “The Mother’s Duty And Influence Over Her Children.” In the recently issued *The Adventist Home* and this companion work, that desire is now fulfilled. Only the thoughtful and prayerful perusal of the significant counsels of this volume can reveal the tremendous and far-reaching influence of training the child properly as God has placed the responsibility with parents. {CG 5.3}

The fact that Ellen White was the mother of four boys enabled her to set forth in an understanding and sympathetic manner the instruction imparted to her. Her experience in the practical application of the principles she has set before others begets confidence in the heart of the reader.

Child Guidance is available in many languages. Check with your local Conference/Mission for sources or your local Adventist Book Center.

Portfolio Completion Suggestions

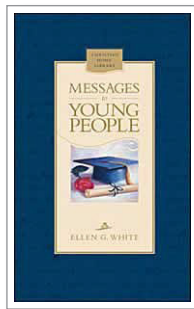
Provide photocopies of pages you have highlighted or provide copies of notes that you took while reading or listening to the book. As noted in the Media Options section you also submit video or audio responses.



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Note 3

Suggested themes, questions and subjects are given in the *Master Guide Curriculum Manual*.



From the Preface of *Messages to Young People* by Ellen G. White:

In the olden days, when Jerusalem was to be rebuilt, the prophet, in vision, heard one heavenly messenger saying to another, “Run, speak to this young man.” And so, in these days, the young men and young women of the Advent movement have been given an important part to act in the closing drama of earth’s history.

“The Lord has appointed the youth to be his helping hand.”—Testimonies for the Church 7:64.

“With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!”—“Education,” page 271.

Such messages as these have been coming to the young people of this movement, through the spirit of prophecy, from the very beginning of our work. The Lord’s chosen instrument for the manifestation of this gift, Mrs. Ellen G. White, was a girl of only seventeen when she began her work. She knew the struggles of childhood and youth with the powers of darkness, and she knew the life of victory in Christ. Many messages of instruction, sympathy, reproof, and encouragement have come from her pen, addressed directly to the young people. And these messages, always directing the minds of the youth to Christ and to his word as the only source of strength in building noble Christian manhood and womanhood, have done much to foster the spirit of consecration that has characterized so many of our young people.

It was in 1892 and 1893 that messages were given, suggesting that our young people should be organized into bands and societies for Christian work. From these suggestions has developed the Young People’s Society of Missionary Volunteers, which has proved to be such a lifting and holding power in the lives of the Advent youth all around the world.

While much that Sister White has written for our young people has been published in her books, many articles that appeared in the Youth’s Instructor and in other places have not been preserved in permanent form. These instructions are a precious heritage, and should be in the hands of all our young people of today. The General Conference Missionary Volunteer Department has, therefore, gone over all that she has written in our periodicals from the beginning of her work, and has made selections of matter pertaining to young people and young people’s problems. While it has not always been possible to preserve the entire article, care has been exercised to make such selections as would give clearly the author’s ideas on the subject treated. To make a well-balanced book of instruction, we have also included much material already in book form, but not widely distributed to the young people.

Media options

The Ellen G. White Estate, Inc. has not yet made *Child Guidance* or *Messages to Young People* available in Electronic Book Format, but it is available to read online in many languages on their website at <https://egwwritings.org/singleframe.php>.

Many of Mrs. White’s writings, including *Child Guidance*, are available in audio format to stream live or download in English at <http://ellenwhiteaudio.org>.

Response

There are a number of ways that you can prepare a response. The most academic would be to write down your thoughts and feelings after you have read or listened to each chapter.

For those with the equipment and skills, you could record a video or audio response rather than a written paper. The length of this recorded response should certainly be more than a few minutes in length, and might grow to be quite a witnessing tool if you apply some creativity and technical skill.

In some settings, the response could be a live verbal or dramatic testimony individually in front of an audience or as part of a group activity.



Section IV Child Development

Requirement 3

Attend three seminars dealing with child development or educational theory relating to the age of your primary ministry group.¹

There are many options for attending these seminars. Your Conference/Mission may provide training that will complete this requirement through the Youth or Children's Ministry Department, Education Department, Family Ministries Department, Health Department or Sabbath School Department.

If they are using the AYMT Curriculum, these classes would have the course prefix of PYSO for child development or EDUC for educational theory.

Your government or local school system may also provide training that could qualify.

The General Conference Department of Children's Ministries has also put together a group of seminars that are excellent in aiding a spiritual focus on children's activities. Here's a list of some of their workshops that will qualify for this requirement:

Department of Children's Ministries seminars

- *Clarifying the Mission and Role of Children's Ministries* (1 Hour) – A promotional discussion of the Department of Children's Ministries and its relationship to other departments of the church.
- *Helping Clergy Children* (4 Hours) – Resources, worksheets, and group activities for discussing the unique challenges clergy families face. Shared suggestions for making church life and spiritual growth meaningful to clergy children.
- *How Creative Pastors Involve Children in the Total Church Program* (1 hour) – A short workshop for pastors with practical strategies for communicating the message to children that the Divine Service, as well as all other church activities, are for them as well as for adults.
- *How to Be an Effective Christian Instructor* (1.5 hours) – Bible, Spirit of Prophecy, and current educational research on effective instructional practices.
- *How to make the Bible a Delight for Children* (1-6 hours) – Bible study activities based on a framework of six well-known Bible stories. Once the simple framework is in mind, all the bits and pieces of Bible knowledge that both adults and children have floating around in their minds can be easily fit into place on the framework.
- *How to make the Children's Meeting a Happy, Effective Place* (1 hour) – Basic principles for dealing with disruptive children
- *How Meaningful Learning Takes Place* (1.5 hours) – Bible, Spirit of Prophecy, and current educational research on understanding the process of learning, looking at the implications for Adventist

Portfolio Completion Suggestions

Provide photocopies of seminar handouts and/or notes you took in the seminar. Signed attendance certificates or cards are also adequate proof of attendance.

- ✓ Final approval is at the determination of the reviewing/supervising Master Guide following the guidelines established by the issuing Conference/Mission Youth Ministries Director.



Note 1

Seminars should be of at least 90 minutes in length. All the seminar facilitators must be approved by the Conference/Mission youth director or the church pastor.

educational settings, and applying the principles to the local church activities for children.

- *How to Study the Bible with Children in Different Age Groups* (1 hour) – Techniques for designing Bible study activities based on age-group abilities.
- *Introducing Children to Mission* (1.5 hours) - Practical ways to involve Adventist children in missions awareness and participation.
- *Leading Children to Christ* (4 hours) – The basic needs for environment, information, and growth in Christ that bond children to Christ and the church.
- *Planning the Bible Lesson* (2 hours) – A practical method for lesson planning that includes capturing students' attention, studying the Word together, looking for applications to life, and means of assessing the lesson's effectiveness. The simple framework includes built-in cues for involving students in active learning.
- *Oh No, It's Sabbath Again and I'm Not Ready* (1.5 hours) – Practical strategies for making work a delight for kids, and how the whole family can be ready early for the Sabbath.
- *Protecting Children from Abuse* (1.5 hours) – What parents and children need to know and talk about in order to ensure that the children are protected from abuse.
- *Six Good Reasons to Take Time for Children* (1 hour) – Take a look at the accumulating evidence from research that supports inspired instruction regarding the importance of the first three years and the first seven years. Discuss how to apply the principles to church activities for children.
- *Taking Care of Whatever God Has Put Me In Charge Of* (1.5 hours) – A broad approach to stewardship incorporating activities designed to make stewardship meaningful to children.
- *Teaching Children Reverence* (1½ hours) – Ideas from the Bible, Spirit of Prophecy, research, and small group activities that give suggestions for helping children learn the meaning of and practice reverence.
- *Teaching Thinkers Rather Than Reflectors of Others' Thoughts* (1 hour) – Practical ways to follow divine instruction and teach children to be thinkers.
- *The Value of Christian Community for Children* (1 hour) – Bible, Spirit of Prophecy, and current research on the benefits of adults taking time to interact with children.
- *Welcoming the Queen* (1 hour) – A demonstration of a joyous celebration to welcome the coming of the Sabbath on Friday evening, followed by a Bible study on the comprehensive meaning God has invested in the Sabbath.
- *Your Child and the New Age* (1.5 hours) – How to alert children to the daily temptations that Satan has planned in order to deceive and divert their attention from God.



Section IV Child Development

Requirement 4

Observe for a period of two hours a group of Adventurers or Pathfinders and write a reflection on their interaction with each other and with the staff.

The purpose of this requirement is for you to practice critically evaluating the effectiveness of club ministry. The best way to do this is to observe a group of which you are not an integral part. This allows you to see “with new eyes” as it were. Here are some questions to consider as you watch the young people and staff interact.

- What preparations have the staff made to prepare for the children’s arrival? Does it prove effective?
- With what emotions and energy do the children enter the room where the group is meeting?
- How do the staff greet the children? Is it connective?
- What activities seem to hold the children’s attention most effectively and what is it about those activities that make the connection stronger?
- Is the meeting organized or chaotic, and why?
- What types of activities take place, and what learning styles and teaching styles do they utilize?
- Do you sense or observe a spiritual purpose to the meeting?
- Are there times when the children lose interest, and if so, why?
- Are there any disciplinary issues that arise? Are they dealt with effectiveness?
- Judging from your observations, how does the leadership team work together, and what is the leadership style of the lead adult?
- From your observations do you think the children feel loved by the staff?
- From your observations, are the children being taught how to deal properly and biblically with other people when conflicts arise?
- What if any role does the Holy Bible and prayer play in the meeting?
- How does the facility add to or detract from the interactions between the children and between the children and the adults?

It would be helpful to the adults in the group you observe, if you would share your reflections with them as a short report after you have compiled your thoughts. It could be a simple verbal report or a copy of your written reflections. With your permission, the group leader might see value in sharing your observations with the children as well.

Portfolio Completion Suggestions

Provide a copy of your written reflections form your observation time.



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Leadership Development



2002 Edition

Leadership Development

1. Read a current book on your choice of topic under the general category of Leadership Skill Development.
2. Demonstrate your leadership skills by doing the following:
 - a. Develop and conduct three worships.
 - b. Participate in a leadership role with your local church children's/youth group in a conference sponsored event.
 - c. Teach three Adventurer Awards or two Pathfinder Honors.
 - d. Assist in planning and leading a field trip for a group of Adventurers, Pathfinders, or Sabbath school class.
 - e. Be an active Adventurer, Pathfinder, Youth Club, Sabbath School, or AY Society staff member for at least one year and attend at least 75% of all staff meetings.
3. Identify three current roles in your life, at least one of which is spiritually oriented, and list three goals or objectives for each.

Section Requirements

1. Read a current book on your choice of topic under the general category of "Leadership Skill Development". These are some suggestions:
 - a. *Positive Church in a Negative World* by John Arrias.
 - b. *Take The Risk* by Ben Carson.
 - c. *Ellen White on Leadership* by Cindy Tutsch.
 - d. *Help! I'm Being Followed* by Clinton Valleyn.
 - e. Other book recommended by your supervising Conference/Mission Youth Ministries Director.
2. Demonstrate your leadership skills by doing the following:
 - a. Develop and conduct three creative worships for children and/or teenagers.
 - b. Participate in a leadership role with your local church children's/youth group in a Conference/Mission sponsored event.
 - c. Teach three Adventurer Awards or two Pathfinder Honors.
 - d. Assist in planning and leading a field trip for a group of Adventurers, Pathfinders or Sabbath school class of any of age 6-15 Sabbath school classes.
 - e. Be an active Adventurer, Pathfinder or Sabbath School staff member for at least one year and attend at least 75% of all staff meetings.
3. Write goals that you would like to accomplish in your ministry.
4. Identify three current roles in your life, at least one of which is spiritually oriented, and list three goals or objectives for each.



Section V Leadership Development

Requirement 1

Read a current book on your choice of topic under the general category of “Leadership Skill Development”.

These are some suggestions:

- a. *Positive Church in a Negative World* by John Arrias.
- b. *Take The Risk* by Ben Carson.
- c. *Ellen White on Leadership* by Cindy Tutsch.
- d. *Help! I'm Being Followed* by Clinton Valley.
- e. Other book recommended by your supervising Conference/Mission Youth Ministries Director.

Media Options

Many leadership books are available as e-books or audio books. Any of these media options is considered appropriate to complete this requirement.

Portfolio Completion Suggestions

Provide a copy of notes you took or a list of action items that you gleaned from reading or listening to a leadership book.



- ✓ Final approval is at the determination of the reviewing/supervising Master Guide following the guidelines established by the issuing Conference/Mission Youth Ministries Director.



Section V Leadership Development

Requirement 2

*Demonstrate
your leadership
skills by doing
the following...*

The requirement continues by stating that the activities are:

- a. Develop and conduct three creative worship for children and/or teenagers.
- b. Participate in a leadership role with your local church children's/youth group in a Conference/Mission sponsored event.
- c. Teach three Adventurer Awards or two Pathfinder Honors.
- d. Assist in planning and leading a field trip for a group of Adventurers, Pathfinders or Sabbath school class of any of age 6-15 Sabbath school classes.
- e. Be an active Adventurer, Pathfinder or Sabbath school staff member for at least one year and attend at least 75% of all staff meetings.

These are activities that you must do. Much of the study, reading and reflection that you have done to complete prior Master Guide requirements will provide you with resources for completing these activities. Fundamentally, this requirement requires you to be an active staff member in a local Adventurer or Pathfinder club for one year.

Items to Include in Your Notes About Each Activity

- a. **Develop and conduct three workshops for children and/or teenagers.** These could be workshops at Adventurer or Pathfinder meetings, at unit gatherings, on campouts, at school, or at special events. There are lots of opportunities beyond those places as well.

For each worship record the following information:

- Date of worship
- Place of worship
- Length of worship
- Description of the group to whom you are presenting
- Size of the group
- Topic
- Scriptural basis
- Summary of format or style of presentation
- Outline of your worship

- b. **Participate in a leadership role with your local church children's/youth group in a Conference/Mission sponsored event.** Typically this involves taking your club to a Conference/Mission event such as

Portfolio Completion Suggestions

Provide a copy of lesson plans, schedules, and notes as listed above, showing your participation with the club and completion of these specific activity requirements.

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Adventurer Family Fun Day, Adventurer Family Campout, Pathfinder Camporee, or Pathfinder Fair. Check with your local Conference/Mission to find out what events they are planning for local clubs to attend.

For the event record the following information:

- Date of the event
- Name of the event
- Location of the event
- Brief description of how your club participated.
- Outline of the local club staff's responsibilities at the event
- Comments and/or observations regarding your group's participation.

c. Teach three Adventurer Awards or two Pathfinder Honors.

For each Award or Honor record the following information:

- Name of the Award or Honor
- Date taught
- Place taught
- Description of the group to whom you are teaching
- Size of the group
- Outline of your worship
- Self-evaluation observations regarding your teaching.

d. Assist in planning and leading a field trip for a group of Adventurers, Pathfinders or Sabbath School class of any of age 6-15 Sabbath School classes.

For the field trip record the following information:

- Title/location of the field trip
- Date of the trip
- Time and duration of the trip
- Description of the group
- Size of the group
- Outline of activities and schedule of the trip
- Self-evaluation observations regarding the trip.

e. Be an active Adventurer, Pathfinder or Sabbath School staff member for at least one year and attend at least 75% of all staff meetings.

Have the group director or leader complete a letter affirming your participation as a staff member for the year. Have it signed and dated. It might say something like this,

*"This is to certify that _____
has performed his/her duties as a staff
member with our _____
for at least one year, playing an active part
in the regular meetings of the organization
and participating in a positive manner
during the staff planning sessions."*



Section V Leadership Development

Requirement 3

Write goals that you would like to accomplish in your ministry.

The Merriam-Webster Dictionary defines a *goal* as “something that you are trying to do or achieve”. Larrie Rouillard, in the book *Goals and Goal Setting: Achieving Measured Objectives* defines it as “an end toward which you direct some specific effort”.

In this context, the “end” is to achieve an exact and tangible result you want and are willing to expend effort to achieve. How much effort and what kind of effort is something each person will have to determine on their own. How important is the goal to you? Do you have the skills and resources needed to achieve the goal? If you don’t have those skills and resources, how committed are you to getting them?

All of this requires thought, prayer, and planning.

SMART Goals

In 1981 George Doran published a paper in *Management Review* called *There’s a S.M.A.R.T. way to write management’s goals and objectives*. Since that time his outline has become the standard for setting goals.

Writing Goal Statements

A well-defined goal statement is the foundation of goal achievement. The goal is only as good as its statement of intention on how to:

- Fulfill responsibilities
- Solve a problem
- Be creative and innovative
- Have a better Pathfinder ministry or personal life

A goal statement formalizes

- What - is to be accomplished
- Who - will be involved
- When - the activity will be completed
- How much - cost and resources will be used

Deadlines for goals must leave no room for interpretation.

The SMART way to ensure that all elements of a well-defined goal are included in each goal statement. The SMART goal statement is Specific, Measurable, Action-Oriented, Realistic, Time- and Resource-Constrained. A goal statement that contains each of these elements will provide an excellent basis for setting and monitoring progress and reaching the goal.

SMART Goals are Specific

Specific means “detailed, particular, or focused”. A goal is specific when everyone knows exactly what is to be achieved and accomplished. Being specific means spelling out the details of the goal. For example: “Increase Pathfinder membership” is too general for a goal statement because it does

Portfolio Completion Suggestions

Provide a list of the goals you developed and a statement of the progress toward those goals.



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not provide any specific information about what is to be accomplished or how to reach the goal.

To be more specific, a goal statement should say something like: “Increase Pathfinder Club membership by 30 percent this Pathfinder year with a membership drive once per calendar quarter.”

This last statement specifies the desired improvement and leaves no doubt about what is to be accomplished or how you plan to reach that goal. Specifying the expected end result is the first step toward creating a SMART goal.

SMART goals are measurable

Measurable goals are quantifiable. A measurable goal provides a standard for comparison, a means to an end, a specific result; it is limiting. Each goal must be measurable—it must have a method for comparison that indicates when the goal is reached. Doing something better, more accurately, or precisely does not provide the quantifiable measurement necessary to determine goal achievement; these words are too ambiguous to measure outcome. For example, “Increase Pathfinder membership” is a specific statement, but to be measurable, it needs the addition of “30 percent this Pathfinder year.” This addition provides a standard for comparison and progress measurement. Counting membership each calendar year will indicate when progress is made and will determine when the 30 percent increase is reached.

SMART goals are action-oriented

Action-oriented means that the goal statements indicate an activity, a performance, an operation, or something that produces results. Action-oriented goal statements tell what is to be done to reach the goal. This action is indicated by use of an action verb, which will describe the type of activity to be performed. Here are some examples of action verbs: evaluate, investigate, appraise, influence, inform, and restrict.

For example, in the statement “Increase Pathfinder membership,” the verb “increase” indicates that the expected result is to raise the membership from the existing level to a more desirable level.

SMART goals are realistic

Realistic goals are practical, achievable, and possible. Goals must motivate people to improve themselves and reach for attainable ends. A motivational goal makes the goal-seeker feel that the goal can be achieved (“I can do it!”). This realization must occur before effort and energy are expended to reach the goal.

Impossible goals demotivate and defeat the goal-setting process. No one strives for goals that cannot be reached. Goals should not be too easy, either—easy goals do not motivate any more than unattainable goals.

Realistic goals balance between what is difficult and what is easy to achieve. They require a “stretch” that reaches beyond what is easily achieved and establishes a more challenging goal. It’s that little bit extra in performance that makes people progress and improve. “Stretching” creates the necessary balance between the effort required to achieve the goal and probability of success.

Challenging, realistic goals motivate and encourage higher levels of performance.

SMART goals are time & resource constrained

Time- and resource-constrained means scheduled; regulated by time and resources to be expended, and includes a specific deadline. People generally procrastinate if no deadline is set—human nature will always find something else that has a higher priority. Time constraints encourage action to get activities completed. Deadlines encourage activity. Time constraints and deadlines must be precise to promote the urgency needed to move toward achieving the goal.

Most goals are easily achievable when money and resources are unlimited. We spend until we reach the goal. The goal statement must contain resource constraints in order to ensure that there is a practical cost/benefit relationship for goal achievement.

Goal action plans

The first step in creating a written action plan is to review the available goal information to ensure that it is complete, clear, and realistic enough to serve as the foundation for focused action and activity. When you have gathered the basic material for each goal and goal statement, ask the following questions:

- Is the goal complementary to the mission? Does it contribute to the purpose of Pathfinding?
- Is the goal realistic? Is it practical, achievable, and possible?
- Did the individuals responsible for achieving the goal participate in its creation? (Commitment is a major component of success.)
- Are the objectives defined for reaching the goal? How will the goal be reached?
- Are there sufficient resources for reaching the goal? Resources should include people, funds, equipment, commitment, etc.
- Are potential obstacles identified? Have contingency plans been designed?

If you answered “yes” to all of these questions, then the action plan will provide a road map to goal achievement.

Excerpt from Goals and Goal-Setting, by Larrie A. Rouillard. Reprinted with permission of Crisp Publications, Inc., 1200 Hamilton Court, Menlo Park, California 94025.

Goals Worksheet

Name _____ Date _____

Goal _____

Action Verb _____

Measurable Outcome _____

Specific Date _____

Cost Constraint _____

Goal _____

Action Verb _____

Measurable Outcome _____

Specific Date _____

Cost Constraint _____

Goal _____

Action Verb _____

Measurable Outcome _____

Specific Date _____

Cost Constraint _____

Goal _____

Action Verb _____

Measurable Outcome _____

Specific Date _____

Cost Constraint _____

Goal Action Plan (one per goal)

Goal _____

Rationale for the Goal _____

Action Plan (Steps/ Procedures/Assignments)	Deadline
1. _____ _____	_____
2. _____ _____	_____
3. _____ _____	_____
4. _____ _____	_____
5. _____ _____	_____

Projected Results (Success Indicators)
Immediate _____

Long Term _____

Obstacles/Constraints _____

Cost (Finances and Time) _____

Person Responsible _____

Completion Date _____



Section V Leadership Development

Requirement 4

Identify three current roles in your life, at least one of which is spiritually oriented, and list three goals or objectives for each.

The roles spoken of here could be specific roles in club ministry such as Director, Instructor, or Counselor. They might be different roles in your ministry such as Club Staff, Deacon, or Sabbath School Leader. They also might be different roles you play in life, such as father or mother, employer or employee, coach, mentor or civic leader.

Review Section V, Requirement 4 for details of writing goals and complete the form on the next page.

Portfolio Completion Suggestions

Provide a list of three roles you have identified and three goals you developed for each role.

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Roles and Goals

Role 1 _____

Goal 1 _____

Goal 2 _____

Goal 3 _____

Role 2 _____

Goal 1 _____

Goal 2 _____

Goal 3 _____

Role 3 _____

Goal 1 _____

Goal 2 _____

Goal 3 _____

Fitness Lifestyle Development



2002 Edition

Fitness Lifestyle Development

1. Participate in a personal physical fitness plan for a minimum of three months, and evaluate any level of improvement of physical condition.

Section Requirements

1. Participate in a personal physical fitness plan by completing one of the following:
 - a. The physical components of the AY Silver Award. If you already have the AY Silver then move on to the AY Gold Award.
 - b. A school physical fitness program.
 - c. A personal physical fitness program based on a fitness book of your choice or a workout program in consultation with your local leader supervising Master Guide/authorized instructor.



Section VI
Fitness Lifestyle
Development

Requirement 1

*Participate in a
personal physical
fitness plan by
completing one
of the following...*

The requirement continues by stating:

- a.** The physical components of the AY Silver Award. If you already have the AY Silver then move on to the AY Gold Award.
- b.** A school physical fitness program.
- c.** A personal physical fitness program based on a fitness book of your choice or a workout program in consultation with your local leader supervising Master Guide/authorized instructor.

AY Silver Award Requirements, Section I-Physical Fitness

Boys (Pass in three of the five groups listed)

Group 1-Track (any four of the following)

- a. 50-yard dash, 6.8 seconds (50 meters, 6.9 seconds)
- b. 100-yard dash, 14.2 seconds (100 meters, 14.4 seconds)
- c. 220-yard dash, 28 seconds (200 meters, 28 seconds)
- d. 440-yard dash, 67 seconds (400 meters, 66.6 seconds)
- e. 600-yard run-walk, 1 min., 37 seconds (600 meters, 1 min. 37 seconds)
- f. 1 mile, 6 min. (1500 meters, 5 min. 36 seconds)
- g. 2 miles, 13 min. (3000 meters, 12 min. 27 seconds)
- h. 3 miles, 23 min. (5000 meters, 23 min. 5 seconds)

Date Score Signature

_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Group 2-Field (any three of the following)

- a. Standing broad jump, 7 feet, 11 inches (2.41 meters)
- b. Running broad jump, 15 feet (4.57 meters)
- c. High Jump, 4 feet, 6 inches (1.37 meters)
- d. Shot put (12 lb. or 5.44kg.) 34 feet (10.36 meters)
- e. Softball throw, 213 feet (64.9 meters)

Date Score Signature

_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Group 3-Endurance-Strength (any two of the following)

- a. Sit-ups, 55 in 2 minutes
- b. Pull-ups, 12
- c. Push-ups, 40
- d. Rope climb, 21 feet (hands only)

Date Score Signature

_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Group 4-Coordination-Agility-Balance (any three of the following)

- a. Basketball free throw 9 out of 10 shots
- b. Shuttle run (see note) 2 trips of 30 feet, 9.2 seconds (10 meters, 10.1 seconds)
- c. Squat-thrusts 20 (see note) (30 seconds)
- d. (1) Forward roll (see note)
(2) Backward roll
(3) Hand spring
(4) Frog stand (tip up) 7 seconds
(5) Head stand, 7 seconds
- e. Rope skipping, minimum of 300 skips without missing

Date Score Signature

_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Group 5-Swimming (anyone of the following)

- a. Free style, 100 yards, 1 minute, 30 seconds (100 meters, 1 minute, 38 seconds)
- b. Back stroke, 100 yds. 1 minute, 45 seconds (100 meters, 1 minute, 55 seconds)
- c. Breast stroke, 100 yds. 1 minute, 50 seconds (100 meters, 2 minutes)

Date Score Signature

_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Girls (Pass in three of the five groups listed)

Group 1-Track (any four of the following)

- a. 50-yard dash, 7.5 seconds (50 meters, 8.2 seconds)
- b. 100-yard dash, 17 seconds (100 meters, 17 seconds)
- c. 220-yard dash, 36 seconds (200 meters, 36 seconds)

Date Score Signature

_____	_____	_____
_____	_____	_____
_____	_____	_____

- d. 400 meters, minute 25 seconds
- e. 600-yard run-walk, 2 min., 23 seconds (600 meters, 2 min. 36 seconds)
- f. 1500 meter run-walk, 8 min. 40 seconds
- g. 3000 meters, 19 min. 55 seconds
- h. 5000 meters, 39 min. 20 seconds)

Group 2-Field (any three of the following)

- a. Standing broad jump, 6 feet, 2 inches (1.88 meters)
- b. Running broad jump, 10 feet, 9 inches (3.28 meters)
- c. High Jump, 1.25 meters
- d. Softball throw, 104 feet (31.7 meters)

Date Score Signature

Group 3-Endurance-Strength (any two of the following)

- a. Sit-ups, 40 in 2 minutes
- b. Flexed-arm hang, 19 seconds (see note)
- c. Push-ups, modified 30 (see note)
- d. Rope climb, 21 feet (hands only)

Date Score Signature

Group 4-Coordination-Agility-Balance (any three of the following)

- a. Basketball free throw 7 out of 10 shots
- b. Shuttle run (see note) 2 trips of 30 feet, 10.4 seconds (10 meters, 11.3 seconds)
- c. Squat-thrusts (see note) (30 seconds)
- d. (1) Forward roll (see note)
(2) Backward roll
(3) Frog stand (tip up, see note) 7 seconds
(4) Head stand, 7 seconds
- e. Rope skipping, minimum of 300 skips without missing

Date Score Signature

Group 5-Swimming (anyone of the following)

- a. Free style, 100 yards, 1 minute, 40 seconds (100 meters, 1 minute, 40 seconds)
- b. Back stroke, 100 yds. 1 minute, 55 seconds (100 meters, 2 minutes, 5 seconds)
- c. Breast stroke, 100 yds. 2 minutes (100 meters, 2 minutes, 11 seconds)

Date Score Signature

Notes

Boys

Pull-ups

Proper grip is reverse grip. Chin must clear bar on pull-up. Arms must be nearly extended, with elbows slightly flexed in down position.

Push-ups

Weight equally distributed. Hands just below shoulders. Feet together. Push straight up, keeping body rigid. Arms extended 'til elbows are straight. In returning to down position, continue to keep body rigid and straight and lower body close to floor without touching it except with hands and feet. Must be continuous.

Girls

Flexed-arm hang

Starting position: A horizontal bar approximately 1

1/2 inches in diameter should be adjusted to a height approximately equal to the student's standing height. The student grasps the bar with an overhand grasp.

Action:

1. With the assistance of two spotters, one in front and one in back of student, the student raises her body off the floor to a position where the chin is above the bar, the elbows flexed and the chest close to the bar.
2. The student must hold this position for at least 19 seconds to pass the test.

Rules:

1. A stop watch is started as soon as the student takes the hanging position.
2. The stop watch is stopped when (a) the student's chin touches the bar, (b) the student's head tilts backward to keep chin above the bar, or (c) when the student's chin falls below the level of the bar.

3. Record in seconds to the nearest second the length of time the subject holds the hanging position.

Push-ups (modified) Starting position: extend arms, place hands, fingers pointing forward on floor just under and slightly outside shoulders. Knees on floor, body straight from head to knees. Bend knees and raise feet.

Action:

1. Keeping body tense and straight, bend elbows and touch chest to floor.
2. Return to original position. (Keep body straight; don't raise buttocks; abdomen must not sag.)

Boys and Girls

Sit-ups

Starting Position: Student lies on his back with legs extended, feet about 1 foot apart. The hands, with fingers interlaced, are grasped behind the neck. Another student holds his partner's ankles and keeps heels in contact with the floor while counting each successful sit-up.

Action:

1. Sit up and turn the trunk to the left. Touch the right elbow to the left knee.
2. Return to starting position.
3. Sit up and turn the trunk to the right. Touch the left elbow to the right knee.
4. Return to the starting position.
5. Repeat the required number of times.
6. One complete sit-up is counted each time the student returns to the starting position.

Squat-Thrust

Equipment: A stop watch, or a watch with a sweep-second hand. Starting Position: Student stands at attention.

Action:

1. Bend knees and place hands on the floor in front of the feet. Arms may be between, outside, or in front of the bent knees.
2. Thrust the legs back far enough so that the body is perfectly straight from shoulders to feet (the push-up position).
3. Return to the squat position.
4. Return to erect position.

Scoring:

The teacher carefully instructs the students how to correct squat-thrusts. The teacher tells the student to do as many correct squat-thrusts as possible within a 30-second limit. The teacher

gives the starting signal, "Ready! Go!" On "Go" the student begins. The partner counts each squat-thrust. At the end of 30 seconds the teacher says, "Stop."

Shuttle Run

Starting line: two erasers or similar-sized blocks 30-feet (10 meters) distance. Run, pick up one block, run back across starting line, set block down. Run back, pick up other block, run back across starting line holding it.

Forward Roll

Execute perfect form on each exercise. Do series of 3 forward rolls. Begin each at attention, squat down as forward motion starts. Chin on chest, hands and fingers forward and flat on mat, weight equally distributed. Stay doubled up, let weight down easy, land on back of neck and shoulders rather than head. Grab knees or shins with forearms, and back up to attention.

Backward Roll

Begin at attention, drop back and down as if sitting down in a low chair. Break fall with hands, fingers pointing forward. Push off, bend in middle, chin on chest as legs kept together go back toward mat. Hands go to position approximately 6 inches from each side of head with palms extended up and back. Have feet hit first (not knees) and come directly up to attention. (Series of 3.)

Frog Stand (tip up)

Hands flat on floor, elbows hooked into inside of legs about at knees. Go forward until body is balanced with neither feet nor head touching floor. (Pointer: Keep head up.) Hold 7 seconds.

Head Stand

Form equal triangle with forearms and hands flat on mat. Where hands come together place front part of head where elbows were, place hands flat, fingers straight ahead slightly spread. Go up easy, balance, keeping legs and feet together and toes pointed. Hold 7 seconds.

AY Gold Award Requirements, Section I-Physical Fitness

Men (Pass in four of the five groups listed)

Group 1-Track (any five of the following)

- a. 50-yard dash, 6.1 seconds (50 meters, 6.7 seconds)
- b. 100-yard dash, 12 seconds (100 meters, 13.2 seconds)
- c. 220-yard dash, 26 seconds (200 meters, 26 seconds)
- d. 440-yard dash, 63 seconds (400 meters, 63 seconds)
- e. 1 mile, 5 minutes, 55 seconds (1500 meters, 5 minutes, 34 seconds)
- f. 6.2 miles, 44 minutes (10,000 meters, 44 minutes)

Date	Score	Signature
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Group 2-Field (any three of the following)

- a. Standing broad jump, 8 feet (2.4 meters)
- b. Running broad jump, 16 feet (4.8 meters)
- c. High Jump, 5 feet (1.47 meters)
- d. Shot put (16 lb. or 7.25kg.) 34 feet (10.36 meters)

Date	Score	Signature
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Group 3-Endurance-Strength (any three of the following)

- a. Sit-ups, 65 (in 2 minutes)
- b. Pull-ups, 13
- c. Push-ups, 42
- d. Rope climb (hands only), 21 feet 6.2 meters

Date	Score	Signature
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Group 4-Coordination-Agility-Balance (one for each of the following groups)

- a. Basketball free throw, 9 out of 10 shots or
Rope skipping, 300 without rest or missing
- b. Shuttle run, 2 trips 30 feet, 9 seconds (10 meters, 9.9 seconds) or
Squat-thrusts, 20 (30 seconds)
- c. Front handspring, or
Back handspring, or
Hand stand (10 seconds), or
Press handspring (bent arm, and bent leg)

Date	Score	Signature
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Group 5-Swimming (anyone of the following)

- a. Free style, 100 yards, 1 minute, 10 seconds
(100 meters, 1 minute, 17 seconds)
- b. Back stroke, 100 yds., 1 minute, 15 seconds
(100 meters, 1 minute, 23 seconds)
- c. Breast stroke, 100 yds., 1 minute, 20 seconds
(100 meters, 1 minute 28 seconds)

Date	Score	Signature
_____	_____	_____
_____	_____	_____
_____	_____	_____

Women (Pass in four of the five groups listed)

Group 1-Track (any two of the following)

- a. 50-yard dash, 7.3 seconds (50 meters, 7.9 seconds)
- b. 220-yard dash, 33 seconds (200 meters, 33 seconds)
- c. 600-yard run-walk, 2 minutes, 10 seconds
(600 meters, 2 minutes 23 seconds)
- d. 1 mile, 7 minutes 6.6 seconds (1,500 meters, 6 minutes, 40 seconds)
- e. 5000 meters run-walk, 25 minutes 30 seconds

Date	Score	Signature
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Group 2-Field (any two of the following)

- a. Standing broad jump, 6 feet, 6 inches (1.95 meters)
- b. Running broad jump, 11 feet (3.35 meters)
- c. High Jump, 1.25 meters
- d. Softball throw, 130 feet (39.7 meters)

Date	Score	Signature

Group 3-Endurance-Strength (any two of the following)

- a. Sit-ups (bent knee position) 48 in 2 minutes,
- b. Flexed-arm hang, 25 seconds
- d. Push-ups, modified, 20

Date	Score	Signature

Group 4-Coordination-Agility-Balance (any three of the following)

- a. Basketball, free throw, (Make 9 out of 10 shots) or
Rope skipping, (300 skips without rest or missing)
- b. Shuttle run, 30 feet, 2 trips, 10.2 seconds (10 meters, 9.7 seconds)
- d. Front handspring, or
Head Stand (30 seconds), or
Splits (30 seconds), or
Back bend (30 seconds)

Date	Score	Signature

Group 5-Swimming (any one of the following)

- a. Free style, 100 yds., 1 minute, 15 seconds
(100 meters, 1 minute, 23 seconds)
- b. Back stroke, 100 yds., 1 minute, 20 seconds
(100 meters, 1 minutes, 28 seconds)
- c. Breast stroke, 100 yds. 1 minute 32 seconds
(100 meters, 1 minute, 42 seconds)

Date	Score	Signature

Notes**Men****Pull-ups**

Proper grip is reverse grip. Chin must clear bar on pull-up. Arms must be nearly extended, with elbows slightly flexed in down position.

Push-ups

Weight equally distributed. Hands just below shoulders. Feet together. Push straight up, keeping body rigid. Arms extended 'til elbows are straight. In returning to down position, continue to keep body rigid and straight and lower body close to floor without touching it except with hands and feet. Must be continuous.

Women**Flexed-arm hang**

Starting position: A horizontal bar approximately 1 1/2 inches in diameter should be adjusted to a height approximately equal to the student's standing height. The student grasps the bar with an overhand grasp.

Action:

1. With the assistance of two spotters, one in front and one in back of student, the student raises her body off the floor to a position where the chin is above the bar, the elbows flexed and the chest close to the bar.
2. The student must hold this position for at least 25 seconds to pass the test.

Rules:

1. A stop watch is started as soon as the student takes the hanging position.
2. The stop watch is stopped when (a) the student's chin touches the bar, (b) the student's head tilts backward to keep chin above the bar, or (c) when the student's chin falls below the level of the bar.
3. Record in seconds to the nearest second the length of time the subject holds the hanging position.

Push-ups (modified) Starting position: extend arms, place hands, fingers pointing forward on floor just under and slightly outside shoulders. Knees on floor, body straight from head to knees. Bend knees and raise feet.

Action:

1. Keeping body tense and straight, bend elbows and touch chest to floor.
2. Return to original position. (Keep body straight; don't raise buttocks; abdomen must not sag.)

Men and Women

Sit-ups

Starting Position: Student lies on his back with legs extended, feet about 1 foot apart. The hands, with fingers interlaced, are grasped behind the neck. Another student holds his partner's ankles and keeps heels in contact with the floor while counting each successful sit-up.

Action:

1. Sit up and lower legs flat as you reach toward toes with hands.
2. Return to starting position raising knees as you lower trunk of body.
3. Repeat the required number of times.
4. One complete sit-up is counted each time the student returns to the starting position.

Squat-Thrust

Equipment: A stop watch, or a watch with a sweep-second hand. Starting Position: Student stands at attention.

Action:

1. Bend knees and place hands on the floor in front of the feet. Arms may be between, outside, or in front of the bent knees.
2. Thrust the legs back far enough so that the body is perfectly straight from shoulders to feet (the push-up position).
3. Return to the squat position.
4. Return to erect position.

Scoring:

The teacher carefully instructs the students how to correct squat-thrusts. The teacher tells the student to do as many correct squat-thrusts as possible within a 30-second limit. The teacher gives the starting signal, "Ready! Go!" On "Go" the student begins. The partner counts each squat-thrust. At the end of 30 seconds the teacher says, "Stop."

Shuttle Run

Starting line: two erasers or similar-sized blocks 30-feet (10 meters) distance. Run, pick up one block, run back across starting line, set block down. Run back, pick up other block, run back across starting line holding it.

Documentation and Notes



Section Requirements

1. Compile a portfolio documenting all of your work related to completing the Master Guide Curriculum.

Notes

1. Seminars should be at least 90 minutes in length. All the seminar facilitators must be approved by the Conference/Mission youth director or the church pastor.
2. It would be advantageous for a Master Guide to have working knowledge of both Adventurers and Pathfinders ministries.
3. Suggested themes, questions and subjects are given in the *Master Guide Curriculum Manual*.
4. The *Steps to Discipleship Personal Spirituality Curriculum* can be found and download at the General Conference website: www.gc youthministries.org.



Section VII Documentation

Requirement 1

Compile a portfolio documenting all of your work related to completing the Master Guide Curriculum.

As stated in the introduction section of this manual....

Completion of the Master Guide Curriculum requires the candidate to compile a portfolio documenting the journey, progress, lessons learned and completion of requirements.

The portfolio should include a completed formal requirement check list or card along with documenting evidence confirming requirement completion. This evidence can come in the form of signed class cards or sign in sheets, class handouts and/or photographs of participants involved in, or leading applicable activities. This manual provides guidelines on required documentation with each curriculum requirement.

The purpose of the portfolio is not only to show completion of all the requirements but also to be an authoritative referral source when candidate is faced with similar issues in the future.

The physical portfolio is typically a three ring binder in which all materials are kept. However fully digital data collection is also possible, and may become the norm as technology progresses. The content is what counts, not the form of that content. It should be well organized and easy to check over. Items should be labeled for easy connection to a specific requirement. The form will vary according to the personality and style of the participant as well as the locally available resources.

Portfolio review

The purpose of the review is to confirm completion of the requirements. It is not to require conformity to any bureaucratic system requiring specific formats of style or presentation.

Portfolios are reviewed with a simple Pass/Fail. A failed portfolio should be returned to the candidate with a written explanation of what needs to be added, corrected or completed to prove completion of the curriculum requirements.

Portfolios that pass should also be returned to the participant in a timely manner.

Review of completed portfolios is best handled by an invested Master Guide appointed by the Conference/Mission youth director or their designee. Multiple reviewers may be appointed if the volume of portfolios is high.

It is expected that the Conference/Mission will glean amazing resources through this process. Permission to share insights should be considered automatic, so long as due credit is given to the author/creator.



Here is a sample *Portfolio*. The cover insert can be downloaded from the GC Youth Ministries web site. The checklist should be the first page in the binder, followed by supporting materials as outlined in this manual. The candidate may choose to produce their *Portfolio* electronically.

